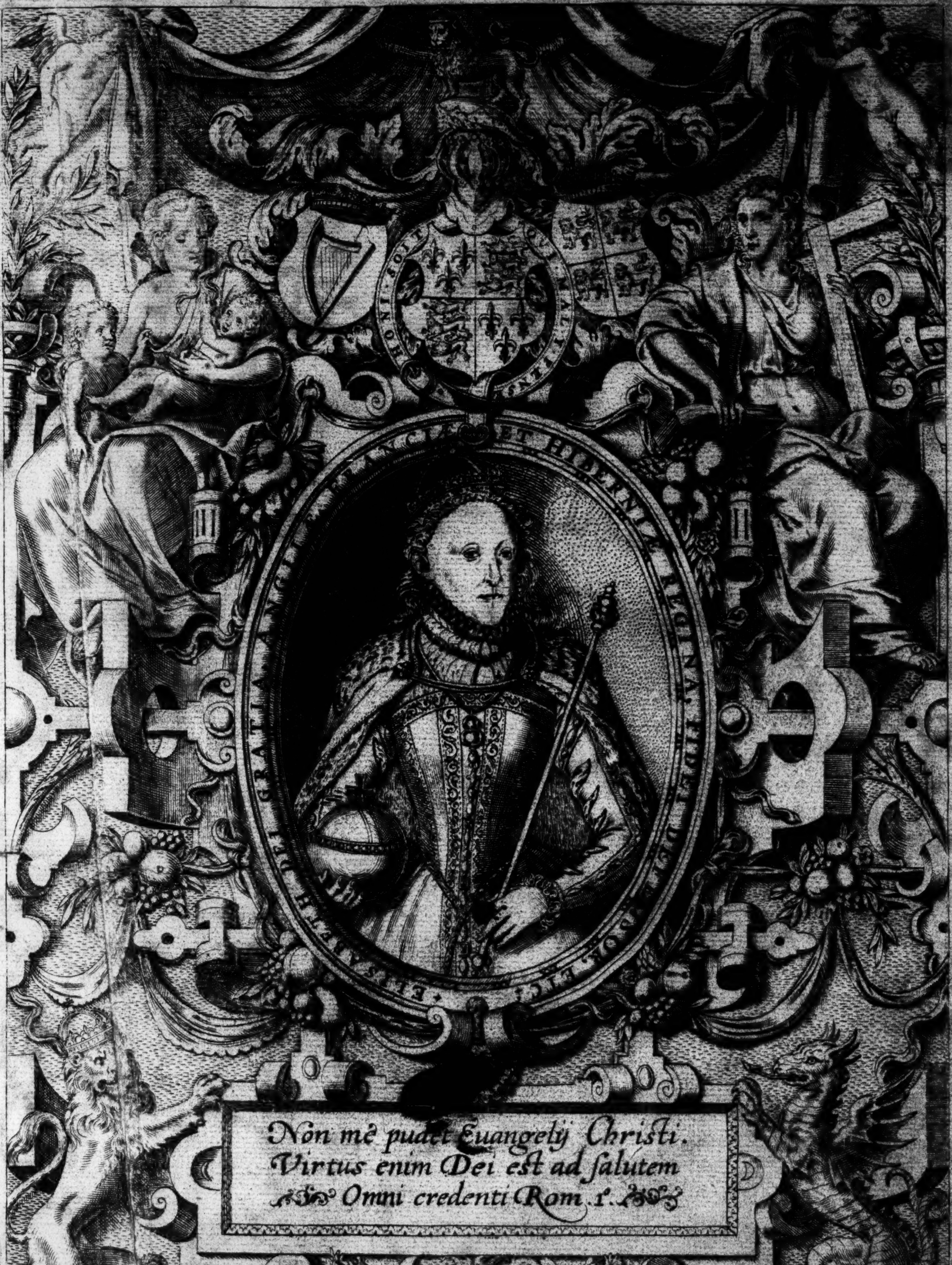
The.holie.Bible.


HONI SOIT QUI MAL Y PENSE
ELISABETH DEI GRATIA ANGLIÆ FRANCIÆ ET HIBERNIÆ REGINA FIDEI DEFENSOR ETC.
Non me pudet Euangelij Christi.
Virtus enim Dei est ad salutem
Omni credenti Rom. 1.

XUM

Eſai
Ger
Dar
Ger
Eſai
Exo
Pſal
Eſai
Exo
1.C
Ror
Eſai
Iere

Ger

Sapi
Rom
and.

Ephe

Gene
Gene
Gene
Gene
Hebr
2.San
Pſa.1

Exod.
Rom.
Galat.
Heb.7
and.1
Iohn.

Rom.9
Luke.1
Galat.
Epheſ.1
Rom.5.

Epheſ.1
Titus.3
Rom.15
Epheſ.2
Eſai.53
Iohn.1
Epheſ.5
Hebr.9
Actes.3
Ephe.2
Apoc.1
Heb.2.
Galat.4
Epheſ.1
Rom.8
Epheſ.3
Rom.8
Galat.4
Epheſ.1
Galat.5
Epheſ.1
and.4.
1.Cor.
Rom.8.
Rom.5
1.Cor.
Epheſ.
Galat.
Galat.

XUM

¶ The ſumme of the whole Scripture of *the bookes of the olde and newe Teſtament.*

God.

Eſai.45.c.14.
Gene.21.d.33.
Dani.7.c.9.
Gene.2.a.2.
Eſai.45.c.18.
Exod.9.f.27.
Pſal.10.b.7.
Eſai.45.d.21.
Exod.22.d.27.
1.Cor.12.a.6.
Rom.9.d.20.
Eſai.45.b.9.
Ierem.18.a.6.

The bookes of the olde Teſtament, do teache vs that the ſame God, whom Adam, Noe, Abraham, Iſahac, Iacob, Dauid, and the other fathers did worſhip, is the onely true God, and that he the ſame is almyghtie and euerlaſting: VVho of his meere goodneſſe hath created by his woorde heauen and earth, and al that is in them: From whom al thinges doo comme: without whom there is nothing at al: And that he is iuſt and mercyful: VVho alſo wooorketh al in al, after his owne wyl: To whom it is not lawful to ſay, wherefore he dooth thus or thus.

Creatiō of man.

Sinne.

Gene.1.d.27.
Sapi.2.d.24.
Rom.5.c.14.
and.d.18.
Epheſ.2.a.3.

Moreouer, theſe bookes teache vs, that this very God almightie, after he created al thynges, ſhope alſo Adam the firſt man, to the image and ſpiritual ſimilitude of him ſelfe, and that he dyd conſtitute him lorde ouer al thinges that he had created in earth. VVhiche Adam, by the enuie and fraude of the deuyl, tranſgreſſing the precept of his creator, by this his ſinne brought in ſuche and ſo great ſinne into the worlde, that we whiche be ſprong from hym by the fleaſhe, be in nature the chyldren of wrath, and therevpon we be made ſubiect and thraule to death, to damnation, to the yoke, and tyrannie of the deuyl.

Chriſt promiſed.

Gene.3.c.15.
Gene.12.a.3.
Gene.26.a.4.
Gene.28.c.14.
Hebr.2.d.14.
2.Sam.7.c.12.
Pſa.132.c.11.

Furthermore, we are taught by theſe excellent bookes, that God promiſed to Adam, Abraham, Iſahac, Iacob, Dauid, and to other fathers of the olde time, that he woulde ſende that bleſſed ſeede, his ſonne Ieſus Chriſte our ſauiour, whiche ſhoulde deliuer al thoſe from ſinne, and from the tyrannie of the deuyl, whiche by a lyuely and woorkyng fayth ſhoulde beleeue this promiſſe, and put their truſt in Ieſus Chriſte, hopyng that of hym and by hym, they ſhoulde obteyne this deliuerance.

The lawe.

Exod.20.a.1.
Rom.3.c.20.
Galat.3.c.19.
Heb.7.c.18.
and.10.a.1.
Iohn.1.d.29.

Alſo, they geue vs to vnderſtande, that in the meane ſeaſon, whyle thoſe fathers the Iſraelites looked for the ſaluation and deliuerance promiſſed (for that the nature of man is ſuch, ſo proude and ſo corrupt, that thoſe would not wyllyngly acknowledge them ſelues to be ſinners, whiche had neede of the ſauiour promiſed) God the creator gaue by Moſes his lawe written in two tables of ſtone: that by it, ſinne & the malice of mans hart being knowen, menne mought more vehemently thirſt for the commyng of Ieſus Chriſte, who ſhoulde redeeme and deliuer them from ſinne: VVhiche thyng, neither the lawe, nor yet the ſacrifices and oblations of the lawe dyd perfourme. For they were ſhadowes and figures of the true oblation of the body of Chriſte: by whiche oblation al ſinne ſhould be blotted out, and quite put away.

Chriſte came our ſauiour.

Rom.9.b.5.
Luke.1.c.31.
Galat.4.a.3.
Epheſ.1.b.10.
Rom.5.b.8.
Epheſ.2.b.9.
Titus.3.a.5.
Rom.15.b.8.
Epheſ.2.b.7.
Eſai.53.b.7.
Iohn.1.d.29.
Epheſ.5.a.2.
Hebr.9.g.26.
Actes.3.c.29.

By the bookes of the newe Teſtament we be taught, that Chriſte ſo afore promiſſed (which is God aboue al thinges moſt bleſſed for euer) euen he, I ſay, whiche was ſhadowed in the bookes of the olde Teſtament, and in ſacrifices figured, that he was ſent at the laſt from the father the ſelfe ſame tyme whiche the father dyd conſtitute within hym ſelfe: I ſay, at that tyme, when al wickedneſſe abounded in the worlde, than he was ſent: And this Ieſus our ſauiour, beyng borne in the fleaſhe, ſuffered death, and roſe agayne from the dead. VVhiche actes of his were not donne by him in reſpect of the good woorkes of any man (for we were al ſinners) but that this god our father ſhould appeare true, in exhibiting the aboundant riches of his grace whiche he promiſſed, and that through his mercy he mought bring vs to ſaluation.

A lambe.
A ſacrifice.
Peace.
Adoption.

Ephe.2.c.14.15.
Apoc.1.a.5.
Heb.2.d.14.
Galat.4.a.5.
Epheſ.1.a.5.
Rom.8.c.17.
Epheſ.3.a.5.
Rom.8.c.15.
Galat.4.a.6.

VVhereupon it is euidently ſhewed in the newe Teſtament, that Ieſus Chriſte, being the true lambe, the true ſacrifice of the worlde, puttyng away the ſinnes of menne, came into this worlde to purchaſe grace and peace for vs with the father, waſhing vs from our ſinnes in his owne blood, and ſhoulde deliuer vs from the bondage of the deuyl, whom by ſinne we dyd ſerue: And ſo we ſhoulde be adopted by him to be the ſonnes of God, made heires with him of that moſt excellent and euerlaſting kingdome.

The holy ghoſt.
Faith.
Charitie.
Hope.

Epheſ.1.a.1.
Galat.5.d.23.
Epheſ.1.c.13.
and.4.g.30.
1.Cor.12.a.3.
Rom.8.c.16.
Rom.5.a.5.
1.Cor.13.a.4.
Epheſ.1.c.14.
Galat.5.d.2.a.
Galat.5.a.6.

Nowe, that we ſhoulde acknowledge this ſinguler and excellent benefite of GOD towarde vs, almightie God geueth vs his holy ſpirite: the fruite and effect of the whiche is fayth in God, and in his Chriſte. For, without the holy ghoſt, by whiche we are inſtructed and ſealed, neyther can we beleeue that GOD the father ſent Meſſias, nor yet that Ieſus is Chriſte: For no man (ſayth Paul) can ſay that Ieſus is the Lorde, but by the holy ghoſt. The ſame ſpirite witneſſeth to our ſpirite that we are the children of God, and powreth into our bowels that charitie whiche Paul deſcribeth to the Corinthians. Furthermore, that holy ſpirite dooth geue vs hope, whiche is a ſure lookyng for eternal lyfe, whereof he hym ſelfe is the certayne token and pledge. Alſo he geueth vs other ſpiritual gyftes, of the whiche Paule writeth to the Galathians. Therefore the benefite of fayth is not yet to be deſpiſed, or litle to be ſet by. For by the meanes of this truſt & fayth in Chriſt, which woorketh by charitie, and ſheweth it ſelfe foorth by the woorkes of charitie, mouyng man thereto, we are iuſtified and ſanctified: that is to ſay, God and the father of our Lorde Ieſus Chriſte (which is made our father alſo by him, beyng our brother) dooth accompt vs to be iuſt and holy through his grace, & through the merite of his ſonne Ieſus Chriſte, not imputing our ſinnes to vs ſo farre foorth, that we ſhoulde ſuffer the paynes of hel for them.

Iuſtification and ſanctification.

Epheſ.5.a.2. Heb.13.d.12. Rom.3.f.30. and.4.a.2. Galat.2.c.16. Mat.5.g.48. Hebr.2.c.11. and.23.g. 2.Cor.5.d.19.

Good woorkes.

Finally, Chriſt hym ſelfe came into the world, to the intent that we through him being ſanctified and cleanſed from our ſinnes, folowing his wyl in good woorkes, ſhould denie the thinges parteyning to the fleaſhe, and freely ſerue hym in righteouſneſſe and holyneſſe al the dayes of our lyfe: and that by good woorkes (whiche God hath prepared for vs to walke in) we ſhoulde ſhewe our ſelues to be called to his grace and gyft of fayth: whiche good woorkes who ſo hath not, dooth ſhewe him ſelfe not to haue ſuche a fayth in Chriſte as is required in vs.

Titus.2.c.12.b. and.13.14. Luke.1.g.74. Epheſ.2.b.10.

Chriſte our maiſter and teacher.

To Chriſte muſt we comme, and folowe hym with a cheareful mynde, that he may teache vs: For he is our maiſter, lowly and humble of hart: he is to vs an example, whereby we muſt learne the rule to lyue wel.

2.Pet.1.b.10. Epheſ.5.a.2. Mat.23.b.8.

Biſhop. Mediator. Aduocate.

Moreouer, he is our biſhop and our hygh prieſt, whiche dyd hym ſelfe offer vp for vs his owne blood, beyng the onely mediator betweene God and menne: VVho nowe ſitteth at the ryght hand of God the father, being made our aduocate, makyng prayer and interceſſion for vs: who doubtleſſe ſhal obteyne for vs whatſoeuer we ſhal deſire, eyther of him, or els of his father in his name, if ſo be that we thus deſyring, ſhal beleeue that he wyl ſo doo: for thus hath he promiſed. Therfore let vs not doubt, if we ſinne at any time, to comme with repentance (to the whiche he dooth inuite and ſtirre vs at the very begynnyng of his preachyng) and with ſure truſt to the throne of his grace, with this beleefe, that we ſhal obteyne mercy: For therefore came he into the worlde, that he mought ſaue ſinners by his grace.

Mat.11.d.29. Iohn.13.d.15. 1.Pet.2.b.20. Heb.4.d.14. 1.Tim.2.a.5. 1.Iohn.2.a.1. Iohn.4.b.13. and.16.c.13. Mar.2.c.14. Mat.4.c.17. Hebr.4.d.16. 1.Tim.1.c.15.

Iudgement.

This is verily Chriſt Ieſus, which ſhal comme at a certayne time appoynted by his father, & ſhal ſit in great maieſtie to iudge al menne, and to render to euery man the woorkes of his body according to that he hath donne, whether it be good or euyl. And he ſhal ſay to them whiche ſhalbe on the ryght ſyde, whiche in this world did looke for the good thinges to comme (that is to ſay, life euerlaſting:) Comme ye bleſſed of my father, enioy the kingdome that hath benne prepared for you from the begynnyng of the worlde. But to them which ſhalbe on the leaſt ſide, he ſhal ſay: Depart from me ye curſed into euerlaſtyng fire prepared for the deuyl and his angels. And then ſhal the ende be, when Chriſt hauing vtterly vanquiſhed al manner of enimies, ſhal deliuer vp the kingdome to God the father.

Mat.25.c.31. 2.Tim.4.a.1. 2.Cor.5.b.10.

Eternal lyfe. Eternal fire.

Mat.25.c.34. 1.Cor.15.c.24.

To what intent the ſcriptures were written.

To the intent that we mought vnderſtande theſe thinges, the ſacred bookes of the Bible were deliuered to vs by the goodneſſe of God through his holy ſpirite: with the preachyng of that doctrine whiche is conteyned in them, and with his Sacramentes by which the trueth of this doctrine is ſealed vp to vs: that we mought vnderſtande, I ſay, and beleeue that there is one onely true God, and one ſauiour Ieſus Chriſte, whom (as he had promiſed) he hath ſent: and that we beleeuing, mought haue in his name lyfe euerlaſtyng.

2.Pet.1.d.19. Iohn.17.a.3. Iohn.20.f.31.

Chriſte the only fundation.

Beſyde this fundation, no man can lay any other in the Churche of Chriſte: and vpon this fundation the Churche dooth ſtande ſure and ſtedfaſt. And Paul wylleth hym to be accurſed whiche ſhal preache any other fayth and ſaluation, then by Ieſus Chriſt, yea although he were an angel from heauen.

1.Cor.3.b.11. Galat.1.b.8.

For of hym, through hym, and for hym, are al thynges: To whom with the father and the holy ghoſt, be al honour and glory, worlde without ende, Amen.

Rom.11.d.16.

His Table ſetteth out to the eye the *genealogie of Adam, ſo paſſing by the Patriarches, Iudges,* Kynges, Prophetes, and Prieſtes, and the fathers of their tyme, continuing in lyneal diſſent to Chriſte our ſauiour.

A

ADAM

the firſte man, was fourmed by God of the duſt of the grounde, and tranſlated into Paradiſe, out of the which do ſpring the foure notable fluddes. And Adam gaue name to yͤ woman, whiche was made of his ribbe (while he was a ſlepe) and called her Eua, as he gaue name to al other creatures. And after he had conſented vnto her for eatyng of the Apple which was forbidden them, their eyes were opened, & they knewe they were naked, and therefore they made them ſelues aprons of fygge leaues. And God droue them out of Paradice, and ſet Cherubims and a fierie two edged ſwoorde to kepe the way of the tree of lyfe: And after he had rebuked hym, his wyfe & the ſerpent, he curſed the earth with thorne and thiſtle, and he was enioyned to get his bread in the ſweate of his face. Who begate thirtie ſonnes & thirtie daughters, beſyde Cain and Abel, as foloweth. He lyued yeeres.930.Gen.31.

B Cain was a huſbande man, and being diſpleaſed that his offerynges were reproued, & not his brother Abels (although he was rebuked of God for his enuie) ſlue his brother, and offended ſeuen folde thereby. After that, he was made a fugitiue and a vagabond vpon the earth: for he was accurſed of God, and was ſeuen folde puniſhed vnto the ſeuenth generation. His ſinne was ſeuen fold. For firſt he dyd not ryghtly diuide.2.he enuyed his brother.3.he dealt ſubtylly.4.he kylled hym.5.he ſtubbernly denied it.6.he diſpayred.7.beyng condempned, he repented not.Gen.28. This Cain was the firſt buylder of the earthly citie, in the whiche he beſtowed his chyldren for feare, becauſe he vſed violence, rauine, and ſpoyle.Gen.29.

C Iabel dyd firſt deuiſe the ſhepheards cabornes to be redyly caried about. He was the firſt whiche made diſtinction betwixt the flockes of ſheepe, & the flockes of kyds, accordyng to their age & qualitie, and did diuide them a ſunder.Gen. 4.

D Iubal was the father of them which ſong in Harpe and Organes, not finder of the inſtrumentes, but inuentour of the art of muſicke, to the intent that the ſhepheards labour myght be ſomewhat recreated: and leſt that the art of muſicke ſhoulde decay, he graued the whole ſcience in two pillers, the one of marble agaynſt the fluddes, the other of bricke agaynſt the fire. Gen.4.

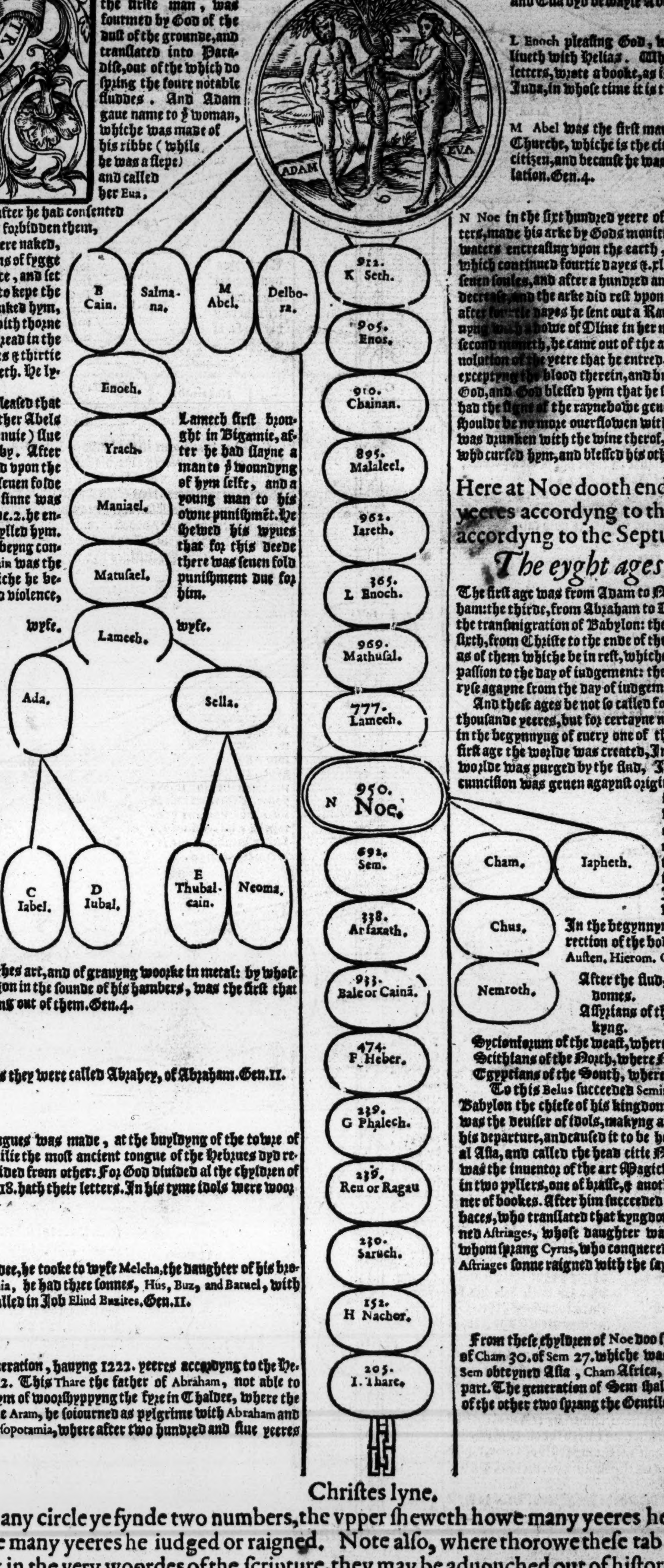
E Tubalcain was the firſt inuentour of Smithes art, and of grauyng woorke in metal: by whoſe doeyng, Iubal his brother hauyng delectation in the ſounde of his hambers, was the firſt that diuiſed proportions, and harmonies ſpringyng out of them.Gen.4.

F Heber gaue the name of the Hebrues, or els they were called Abrahey, of Abraham.Gen.11.

G Phalec lyued when the diuiſion of the tongues was made, at the buyldyng of the towre of Babel in the lande Sennaar, in whoſe familie the moſt ancient tongue of the Hebrues dyd remayne. He was called Phalech, that is, diuided from other: For God diuided al the chyldren of menne into.72.tongues, of the which only.18.hath their letters. In his tyme idols were worſhypped in Babylon.Gen.11.

H Nachor after he was comme out of Chaldee, he tooke to wyfe Melcha, the daughter of his brother Aram, he dwelt in Charran of Meſopotamia, he had three ſonnes, Hus, Buz, and Batuel, with other fyue. Of Buz ſprang Baalam, who is called in Iob Eliud Buzites.Gen.11.

I Thare maketh the ende of the ſeconde generation, hauyng 1222. yeeres accordyng to the Hebrues, but accordyng to the Septuaginta.1072. This Thare the father of Abraham, not able to beare the iniuries that were donne vnto hym of worſhyppyng the fyre in Chaldee, where the Chaldees deſtroyed his firſt begotten ſonne Aram, he ſoiourned as pylgrime with Abraham and Nachor, and the familie of Aram, in Aram Meſopotamia, where after two hundred and fiue yeeres of his age, he dyed.Gen.12.



Chriſtes lyne.

Lamech firſt brought in Bigamie, after he had ſlayne a man to yͤ woundyng of hym ſelfe, and a young man to his owne puniſhmēt. He ſhewed his wyues that for this deede there was ſeuen fold puniſhment due for him.

K Seth was begotten by Adam in the.230. yeere of his lyfe, where Moſes hath omitted one hundred yeres, wherin Adam and Eua dyd bewayle Abel their ſonne ſo ſlayne. Gen.5.

L Enoch pleaſing God, was tranſlated into Paradiſe, and liueth with Helias. Whiche Enoch by inuenting certayne letters, wrote a booke, as is to be geathered out of yͤ epiſtle of Iuda, in whoſe time it is thought that Adam died.Eccl.44.

M Abel was the firſt martyr, who began and buylded the Churche, whiche is the citie of God, whereof he was the firſt citizen, and becauſe he was ryghteous, God accepted his oblation.Gen.4.

N Noe in the ſixt hundred yeere of his lyfe, vpon the rage of the waters, made his arke by Gods monition twentie yeeres before, and the waters encreaſing vpon the earth, by the vehemencie of the rayne, which continued fourtie dayes & .xl. nightes, he entred his ſhyp with ſeuen ſoules, and after a hundred and fiftie dayes the waters began to decreaſe, and the arke did reſt vpon the mountaynes of Armenia. And after fourtie dayes he ſent out a Rauen, and after that a Doue, returnyng with a bowe of Oliue in her mouth. And in the.xxvii.day of the ſecond moneth, he came out of the arke, the ſelfe ſame day after the reuolution of the yeere that he entred, & had granted hym to eate fleaſhe, exceptyng the blood therein, and buylded an aulter, and ſacrifiſed to God, and God bleſſed hym that he ſhoulde growe and multiplie, and had the ſigne of the raynebowe geuen hym, as a token that the worlde ſhoulde be no more ouerflowen with flud. He firſt planted vines, and was drunken with the wine therof, & was ſcorned of his ſonne Cham, who curſed hym, and bleſſed his other ſonnes, and ſo dyed.Gen.8.

Here at Noe dooth ende the firſt age, hauing yeeres accordyng to the Hebrewes.1656.and accordyng to the Septuaginta.2242.

The eyght ages of the worlde.

The firſt age was from Adam to Noe: the ſeconde, from Noe to Abraham: the thirde, from Abraham to Dauid: the fourth, from Dauid to the tranſmigration of Babylon: the fyfth from thence to Chriſte: the ſixth, from Chriſte to the ende of the worlde: the ſeuenth, may be added as of them whiche be in reſt, whiche may be accompted from Chriſtes paſſion to the day of iudgement: the eyght age, as of them whiche ſhal ryſe agayne from the day of iudgement for euer.

And theſe ages be not ſo called for the diſtinct number of certayne thouſande yeeres, but for certayne notable actes which were wrought in the begynnyng of euery one of them. For in the begynnyng of the firſt age the worlde was created, In the begynnyng of the ſeconde the worlde was purged by the flud, In the begynnyng of the thirde circumciſion was geuen agaynſt original ſinne, In the begynnyng of the fourth was the annoyntyng of the kinges of Iſrael, In the beginning of the fyfth was the tranſmigratiō of Gods people into Babylon, In the begynnyng of the ſixth was the incarnation of the ſonne of God, In the begynnyng of the ſeuenth were the gates of heauen opened, In the begynnyng of the eyght ſhalbe the reſurrecrection of the bodyes, the reward of good and euyl. Auſten. Hierom. Oroſius.

After the flud, ſprang vp foure principal kyngdomes.
Aſſyrians of the eaſt, where Belus was the firſt kyng.
Sycionſorum of the weaſt, where Egialeus was the firſt kyng.
Scithians of the North, where Ninus was the firſt king.
Egyptians of the South, where Mineus was the firſt kyng.

To this Belus ſucceeded Semiramis his wyfe, who dyd conſtitute Babylon the chiefe of his kingdome, to whom Ninus ſucceeded, who was the deuiſer of idols, makyng an image to his father Belus after his departure, and cauſed it to be honoured of al menne. He obteyned al Aſia, and called the head citie Niniue, he raigned in Thracia, he was the inuentor of the art Magicke, & graued the ſeuen liberal artes in two pyllers, one of braſſe, & another of bricke, he deſtroyed al maner of bookes. After him ſucceeded Sardanapalus, and after hym Arbaces, who tranſlated that kyngdome to the Medes, ouer whom raigned Aſtriages, whoſe daughter was wife to the prince of Perſia, of whom ſprang Cyrus, who conquered Aſtriages: after his death, Darius Aſtriages ſonne raigned with the ſayde Cyrus his nephewe.

From theſe chyldren of Noe doo ſpring 72.generations: of Iapher 15. of Cham 30. of Sem 27. whiche was ſpread ouer al the whole worlde. Sem obteyned Aſia, Cham Africa, Iapher Europa, that is the North part. The generation of Sem ſhalbe folowed in this genealogie, for of the other two ſprang the Gentiles.

¶ Note, that where in any circle ye fynde two numbers, the vpper ſheweth howe many yeeres he lyued, the vnder number ſheweth howe many yeeres he iudged or raigned. Note alſo, where thorowe theſe tables any perſon or dede is mentioned not in the very woordes of the ſcripture, they may be aduouched out of hiſtories Eccleſiaſtical, Chriſtes line,

A Nachor went out of Chaldee, and maryed Melcha the daughter of his brother Aram, departing and abidyng in Charram of Meſoporamia, where his father beyng dead, & Abraham ſoiourning in Chanaan, had three ſonnes, Huz, Buz, Bathuel, with other fiue: of Buz came Balaam.

B Aram was ſlayne by the Chaldees, becauſe he woulde not woorſhip the fire for God. Gene. 11. whoſe daughter Sara Abraham toke to wife, & bare him a ſonne, Iſahac by name. Gen. 11.

D Loth, after he was comme out of Egypt, and after the deſtruction of fiue cities by fire and brymſtone, and his wyfe turned to a ſalt ſtone, becauſe ſhe looked backe: and beyng in the mountayne, and made drunken of his two daughters, he begate two ſonnes, Moab, and Amon, of whom * two great nations ſprang. Gen. 11.

H Rebecca was wyfe to Iſahac, & came out of Meſopotamia, Labans ſiſter the daughter of Bathuel. Gen. 24.

I Iacob ſupplanted his brother Eſau in his birthryght and in his fathers bleſſyng, went into Meſopotamia, and erected vp a title nygh to Luſan, whiche is now called Hieruſalē, he laid him downe to ſleepe, and ſawe a ladder reachyng vp to heauen, and ſaw angels goeyng vp, and commyng downe, and ſawe the Lorde leanyng vpon the ladder, ſayeing to hym, This lande wyl I geue to thee & to thy ſeede, and afterward iourneyed eaſtward to Laban, whom he ſerued fourteene yeres for his daughters, Lea, and Rachel. Rachel ſtole her fathers idolles: Iacob wreſtled with the angel, and his name was changed into Iſrael, his daughter Dina was rauiſhed by Sichem, he erected vp an aulter at Bethel, Rachel died of Beniamin, Ruben did abuſe Bala his fathers concubine. Of the chyldren of Iacob came a great iſſue. Gene. 25.

K Ruben founde the mandragues, and gaue them to Lea his mother, whiche gaue them to Rachel for the company of one nyght with Iacob, who lay with Bala his fathers concubine, therefore he was accurſed of Iacob. Gen. 49.

L Of Simeon came the ſcribes, who with Leui ſlue the Sichemites, from Leui came the prieſtes who ſacrificed to God: from Iuda came the kinges, two children of Caath, but of the one deſcendsd prieſtes, of him onely is it ſufficient to ſpeake.

P Dathan and Abiron came from Ruben by reaſon of the firſt begotten, for that they would haue entred the office of Moſes, by ſedition whiche they rayſed at the ſuggeſtiō of Chore, which were ſwalowed vp of the earth, with. 250. menne, with al their houſholde. Num. 16.

O This Amram tooke Iſabeth the daughter of Leui to wyfe as the Iewes ſay. Exod. 6.

N This Caath was ſonne of Leui, father to Amram. Exod. 6.

Thare Abrahams father beyng offended with the Chaldees in woorſhyppyng the fire, for whiche they kylled his ſonne Aram, departed from thence with Abram and Nachor. Gene. 11.

C Abraham, after the death of his brother Aram in Ur of the Chaldees, takyng Loth for his ſonne by adoption, and Sara to his wyfe, the daughter of Aram, dyd iourney with his father into Charram. And after his fathers deceaſſe went into Sichem, where God appeared vnto hym, ſayeing, To thy ſeede wyl I geue this lande. And from thence he came to Penthapolis. After that he pitched his tent betwixt Bethel and Hay, & called vpon the name of the Lorde. And from thence he departed for the famyne, and went downe into Egypt, where he named his wife to be his ſiſter. And from thence he went to the valley of Mambre, and diuided hym ſelfe from Loth. He dyd deliuer Loth from his captiuitie, and kylled fiue kynges, and gaue tythes to Melchiſedech prieſt and kyng. And in the. 85. yeere of his age, he had a ſonne of his handmayde, called Iſmael, whom with hym ſelfe he dyd circumcize, & in the. 100. yeere of his age, he had Iſahac. And after the death of Sara his wyfe, he maryed Cethura, and had fiue chyldren of her: and when he had fulfilled. 175 yeeres, he dyed.

F Cethura was wyfe to Abraham after the death of Sara, though ſome thinke ſhe was called Hagar beyng his wyfe, and afore his concubine, of whom he had fiue ſonnes, from whom ſprang the Saraſins, and dwelt wyde in the lande. Gene. 11. 12.

E This Agar of Egypt, mayde to Sara, had by Abraham, Iſmael, whom Abraham did circumcize but Sara expelled her and her ſonne, and after gaue to her ſonne Iſmael a wyfe, one of Egypt, by whom he had. 12. ſonnes, princes of their. 12. tribes, from whom ſprang the Arabians, Gen. 16.

Theſe two dyd Iſmael beget, with ten other by his wyfe of Egypt.

G Iſahac was borne in the lande of Chanaan, circumcized the eyght day, and when he was. 35. yeeres olde, his father woulde haue made hym a ſacrifice. And at fourtie yeres of his age, he toke to wyfe Rebecca, who labouring in her birth, hearde the reuelation that Eſau ſhould ſerue Iacob, and in the ſixtie yeere of his age, his two ſonnes Eſau and Iacob were borne. Afterwarde Iſahac in a great famine went to kyng Abimelech, and there fayned his wife to be his ſiſter, as his father dyd before hym. And he dygged the three pittes whiche his father had made, whiche the Philiſtines dyd ſtoppe vp. Gene. 28.

M Ioſeph was ſolde into Egypt to the Iſmaelites for thirtie pence, & there was made ſtuarde of Pharaos houſe, where he receiued his father Iacob, and his. 11. brethren, Gen. 50.

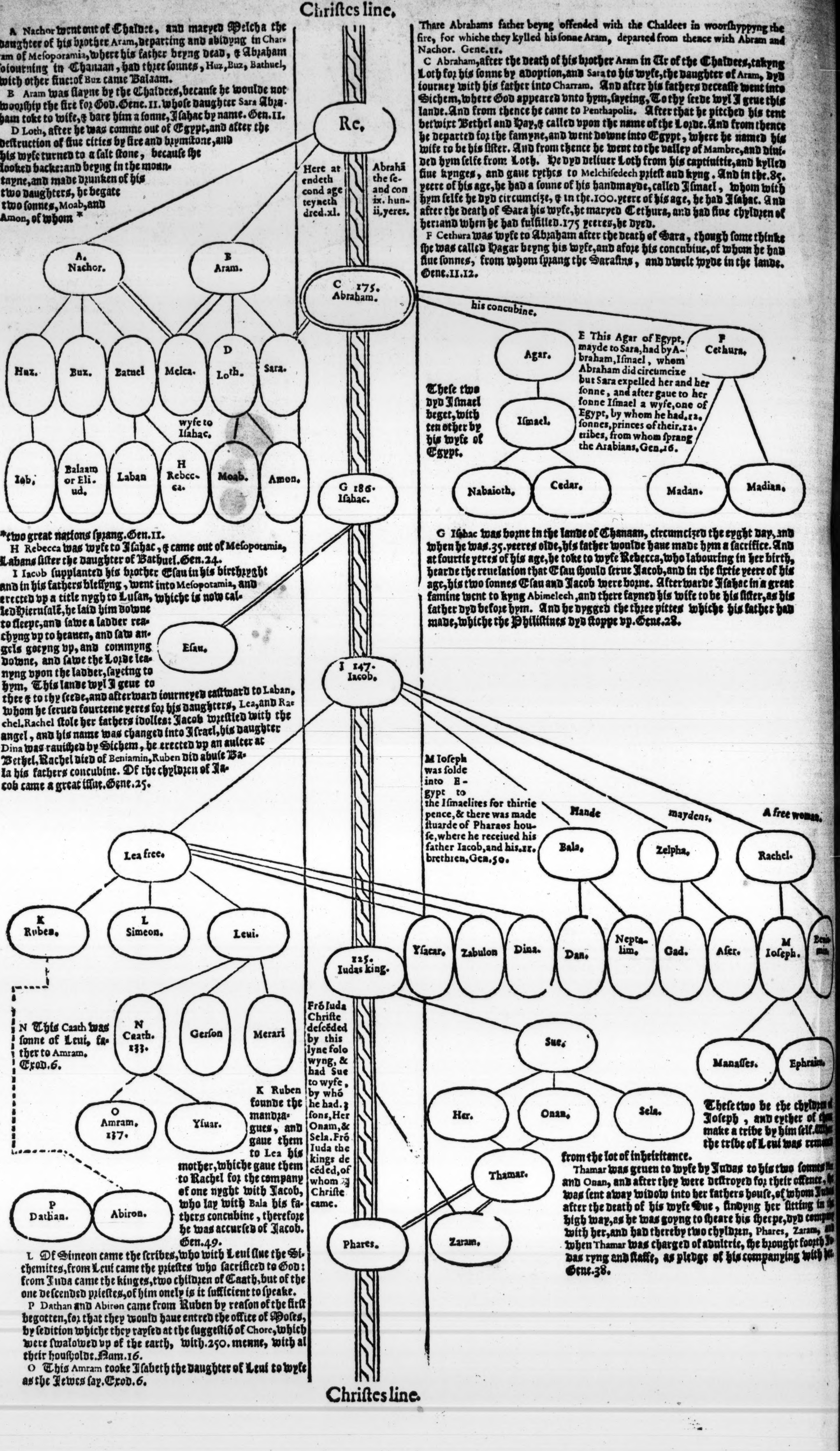
Theſe two be the chyld Ioſeph, and eyther of th make a tribe by him ſelf. Whe the tribe of Leui was rem from the lot of inheiritance.

Thamar was geuen to wyfe by Iudas to his two ſonnes and Onan, and after they were deſtroyed for their offence, was ſent away widow into her fathers houſe, of whom Iu after the death of his wyfe Sue, fyndyng her ſitting in high way, as he was goyng to ſheare his ſheepe, dyd compa with her, and had thereby two chyldren, Phares, Zaram, when Thamar was charged of adultrie, ſhe brought foorth dasryng and ſtaffe, as pledge of his companying with Gene. 38.

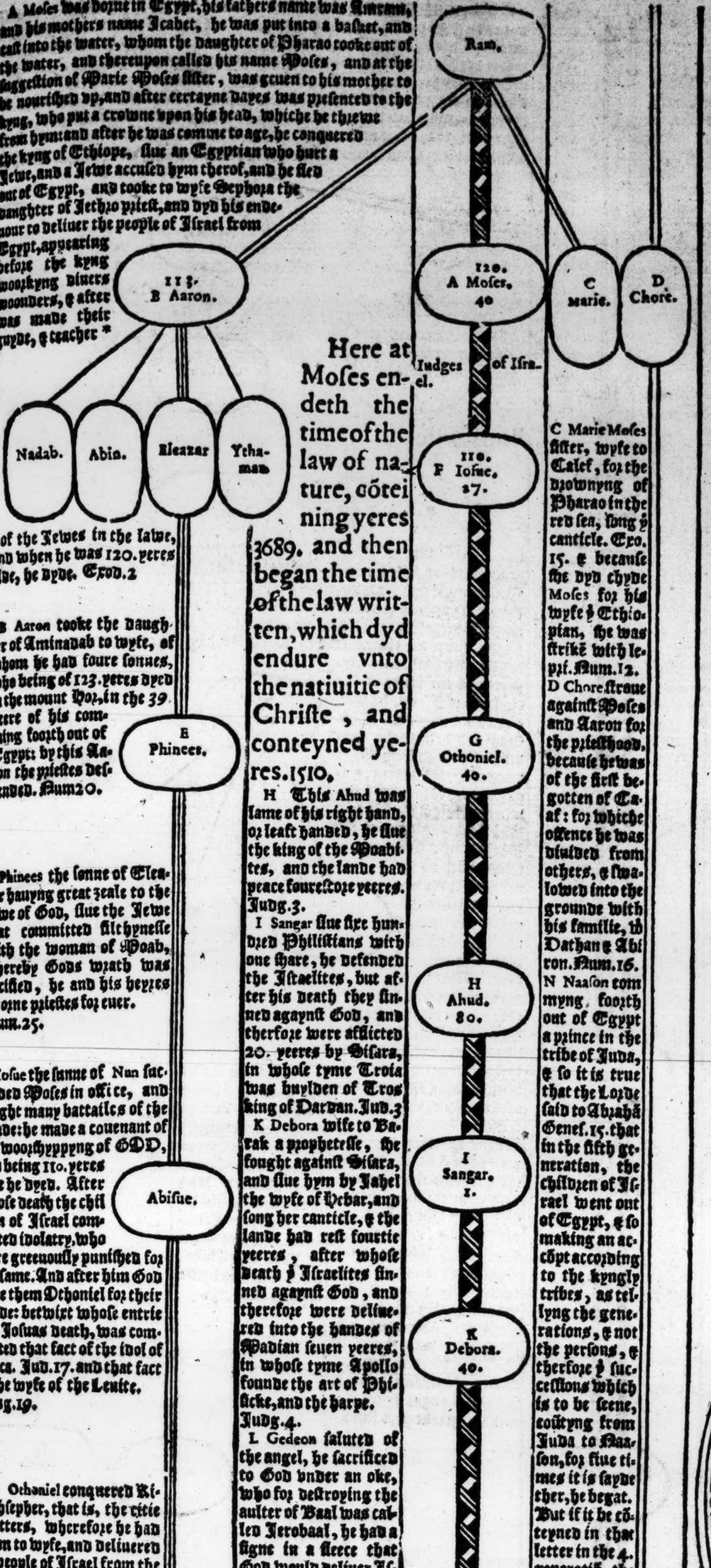
Here at endeth the ſecond age conteyneth ix. hundred. xl. ii. yeres.

Abrahā the ſecond age conteyneth ix. hundred. xl. ii. yeres.

Frō Iuda Chriſte deſcēded by this lyne folowyng, & had Sue to wyfe, by whō he had. 3 ſons, Her Onam, & Sela. Frō Iuda the kings decēded, of whom ☧ Chriſte came.



Chriſtes line.


Ram.
113. B Aaron.
Nadab.
Abiu.
Eleazar
Ythaman.
E Phinees.
Abiſue.
Bocri.
120. A Moſes. 40
C Marie.
D Chore.
Iudges of Iſrael.
110. F Ioſue. 27.
G Othoniel. 40.
H Ahud. 80.
I Sangar. 1.
K Debora. 40.
L Gedeon. 40
M Abimelech. 3.
Eſrom.
Aram
Aminadab.
N Naaſon.
O Salmon.

A Moſes was borne in Egypt, his fathers name was Amram, and his mothers name Icabet, he was put into a baſket, and caſt into the water, whom the daughter of Pharao tooke out of the water, and thereupon called his name Moſes, and at the ſuggeſtion of Marie Moſes ſiſter, was geuen to his mother to be nouriſhed vp, and after certayne dayes was preſented to the kyng, who put a crowne vpon his head, whiche he threwe from hym: and after he was comme to age, he conquered the kyng of Ethiope, ſlue an Egyptian who hurt a Iewe, and a Iewe accuſed hym therof, and he fled out of Egypt, and tooke to wyfe Sephora the daughter of Iethro prieſt, and dyd his endeuour to deliuer the people of Iſrael from Egypt, appearing before the kyng workyng diuers woonders, & after was made their guyde, & teacher * of the Iewes in the lawe, and when he was 120. yeres olde, he dyde. Exod.2

B Aaron tooke the daughter of Aminadab to wyfe, of whom he had foure ſonnes, who being of 123. yeres dyed in the mount Hor, in the 39 yeere of his comming foorth out of Egypt: by this Aaron the prieſtes deſcended. Num20.

E Phinees the ſonne of Eleazar hauyng great zeale to the lawe of God, ſlue the Iewe that committed filthyneſſe with the woman of Moab, whereby Gods wrath was pacified, he and his heyres ſworne prieſtes for euer. Num.25.

F Ioſue the ſonne of Nun ſucceeded Moſes in office, and fought many battailes of the Lorde: he made a couenant of the worſhyppyng of GOD, and being 110. yeres olde he dyed. After whoſe death the children of Iſrael committed idolatry, who were greeuouſly puniſhed for the ſame. And after him God gaue them Othoniel for their guyde: betwixt whoſe entrie and Ioſuas death, was committed that fact of the idol of Mica. Iud.17. and that fact of the wyfe of the Leuite. Iudg.19.

G Othoniel conquered Kiriathſepher, that is, the citie of letters, wherefore he had Aram to wyfe, and deliuered the people of Iſrael from the king of Meſopotamia, and the lande was quiet fourtie yeeres: after whoſe death the Iſraelites ſinned agaynſt God, wherupon in his anger he deliuered thẽ into the handes of Eglon kyng of Moab, and they ſerued hym eyghteene yeeres. Iudg.3.

Here at Moſes endeth the time of the law of nature, cõteining yeres 3689. and then began the time of the law written, which dyd endure vnto the natiuitie of Chriſte, and conteyned yeres. 1510.

H This Ahud was lame of his right hand, or leaft handed, he ſlue the king of the Moabites, and the lande had peace foureſcore yeeres. Iudg.3.

I Sangar ſlue ſixe hundred Philiſtians with one ſhare, he defended the Iſraelites, but after his death they ſinned agaynſt God, and therfore were afflicted 20. yeeres by Siſara, in whoſe tyme Troia was buylden of Tros king of Dardan. Iud.3

K Debora wife to Barak a propheteſſe, ſhe fought againſt Siſara, and ſlue hym by Iahel the wyfe of Hebar, and ſong her canticle, & the lande had reſt fourtie yeeres, after whoſe death ÿ Iſraelites ſinned agaynſt God, and therefore were deliuered into the handes of Madian ſeuen yeeres, in whoſe tyme Apollo founde the art of Phiſicke, and the harpe. Iudg.4.

L Gedeon ſaluted of the angel, he ſacrificed to God vnder an oke, who for deſtroying the aulter of Baal was called Ierobaal, he had a ſigne in a fleece that God would deliuer Iſrael by his hande, in whoſe time Mercurius made the lute, and Tyrus the citie was buylded 250. yeeres before the temple. Iudg.6.

M Abimelech ſonne of Gedeon ſlue 70. of his brethren vpon one ſtone in one day, yet Ioatham the youngeſt fled to the mountaynes, and ſpake the parable of ÿ oliue, of the figge tree, of the vine, and of the bryer: this Abimelech was ſtriken with a peece of a milſtone, and bad his ſquire kyl hym with his ſworde. Iudg.8.

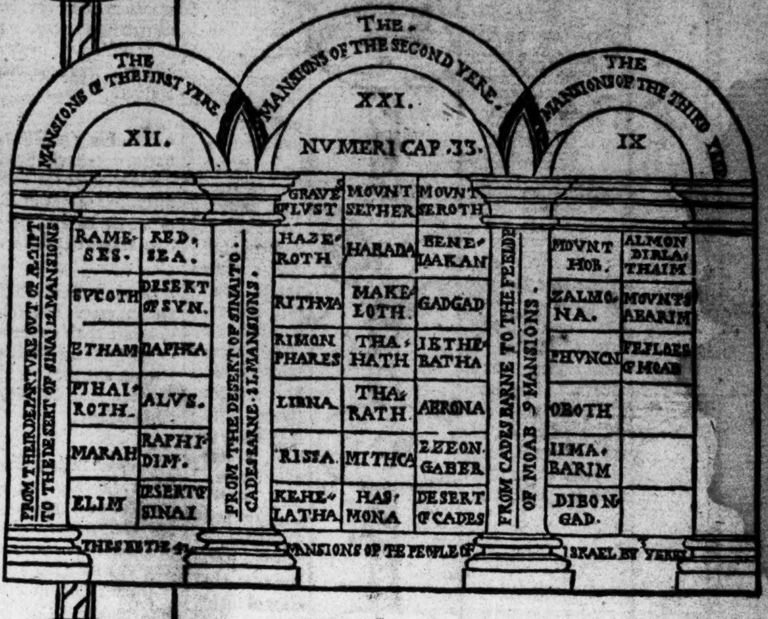
C Marie Moſes ſiſter, wyfe to Caleb, for the drownyng of Pharao in the red ſea, ſong ÿ canticle. Exo. 15. & becauſe ſhe dyd chyde Moſes for his wyfe ÿ Ethiopian, ſhe was ſtrikẽ with lepri. Num.12.

D Chore ſtroue againſt Moſes and Aaron for the prieſthood, becauſe he was of the firſt begotten of Caaf: for whiche offence he was diuided from others, & ſwalowed into the grounde with his familie, wt Dathan & Abiron. Num.16.

N Naaſon commyng foorth out of Egypt a prince in the tribe of Iuda, & ſo it is true that the Lorde ſaid to Abrahã Geneſ.15. that in the fifth generation, the children of Iſrael went out of Egypt, & ſo making an acc͠pt according to the kyngly tribes, as tellyng the generations, & not the perſons, & therfore ÿ ſucceſſions which is to be ſeene, cou͠tyng from Iuda to Naaſon, for fiue times it is ſayde ther, he begat. But if it be cõteyned in that letter in the 4. generatiõ, the order muſt be taken in the prieſtly tribe, cou͠tyng from Leui to Eleaſar. Exod.5. Matth.1.

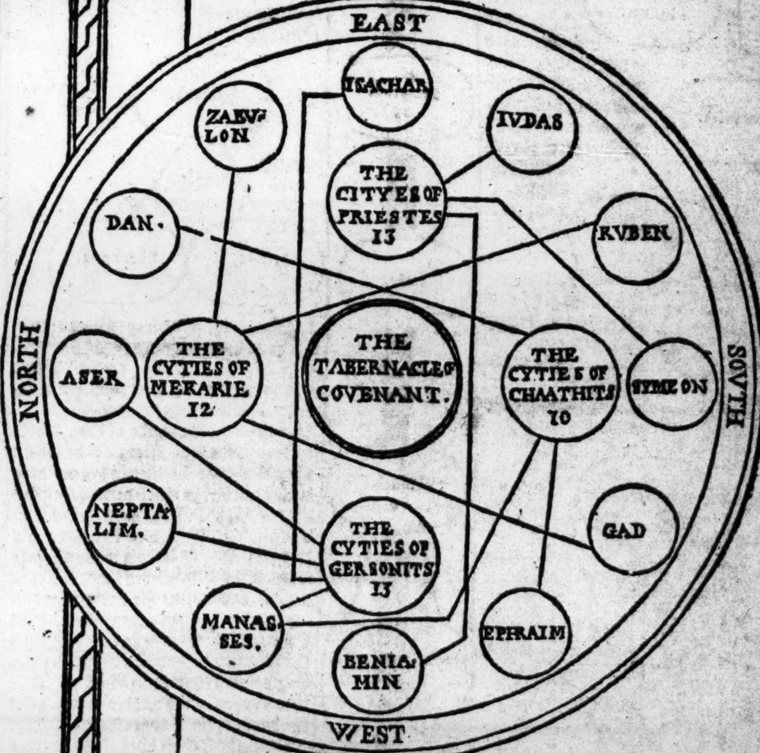
O Salmon maried Rahab the harlot of Iericho, which receiued ÿ ſpyes that Ioſue ſet, & hid them vnder ÿ bunches of flax, of whõ Salmõ begate Booz, ÿ grand father of that Booz whiche begat Obed: for they were three ioyntly togeather, the father, the ſonne, and the nephewe, and they were called Booz, and becauſe it was a name of threemenne, Matthewe the euangeliſt putteth him but once in his genealogie. Mat.1.

In this figure folowyng, be the names of the mantions reported where the chyldren of Iſrael pitched their tentes in the deſart by the ſpace of fourtie yeeres, as appeareth in the bookes of Exodus and Leuiticus, whoſe names be briefely recited in the bookes of Numerie.33.


THE MANSIONS OF THE FIRST YERE XII.
THE MANSIONS OF THE SECOND YERE XXI.
NVMERI CAP.33.
THE MANSIONS OF THE THIRD YERE IX
FROM THEIR DEPARTVRE OVT OF EGIPT TO THE DESERT OF SINAI 12 MANSIONS
FROM THE DESERT OF SINAI TO CADESBARNE 21 MANSIONS.
FROM CADESBARNE TO THE FEELDE OF MOAB 9 MANSIONS.
THESE BE THE 42 MANSIONS OF TE PEOPLE OF ISRAEL BY YERES

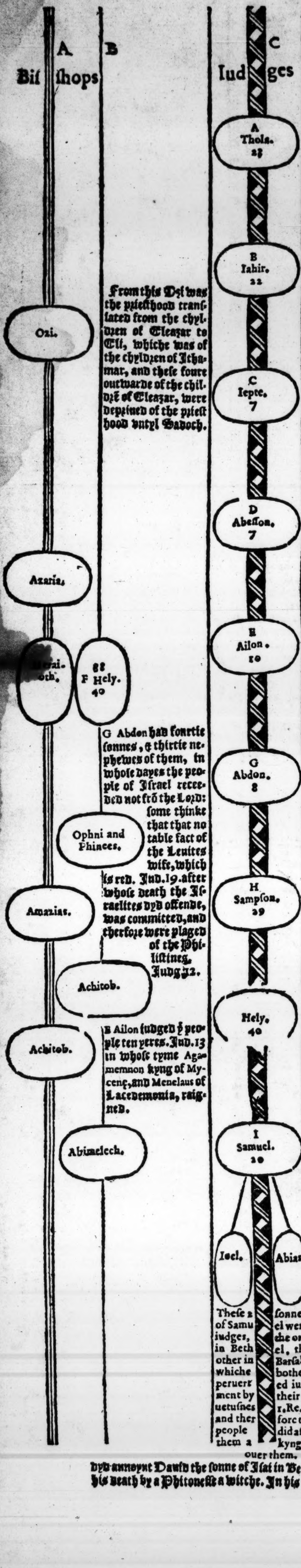
THE MANSIONS OF THE FIRST YERE XII.		THE MANSIONS OF THE SECOND YERE XXI.			THE MANSIONS OF THE THIRD YERE IX	
		GRAVE OF LVST	MOVNT SEPHER	MOVNT SEROTH		
RAMESES.	RED SEA.	HAZEROTH	HARADA	BENEIAAKAN	MOVNT HOR.	ALMON DIBLATHAIM
SVCOTH	DESERT OF SYN.	RITHMA	MAKELOTH.	GADGAD	ZALMONA.	MOVNTS ABARIM
ETHAM	DAPHKA	RIMON PHARES	THAHATH	IETHEBATHA	PHVNON	FEELDES OF MOAB
PIHAIROTH.	ALVS.	LIBNA.	THARATH.	ABRONA	OBOTH	
MARAH	RAPHIDIM.	RISSA.	MITHCA	EZEONGABER	IIMABARIM	
ELIM	DESERT OF SINAI	KEHELATHA	HASMONA	DESERT OF CADES	DIBONGAD.	

This figure folowyng ſerueth to vnderſtande the diſpoſyng of the Tribes and Leuites by foure quarters of the worlde about the tabernacle. At the Eaſt was Iudas with 74600. of whom the chiefe was Naaſon with other about hym, the whole number was 186400. Toward the South was Ruben with 46500. fighting menne of his ſtocke, of whom the chiefe was Eliſur, and about hym was others to the number in the whole 18100. menne. Towarde the Weaſt was Ephraim with 40500. menne, of whom the chiefe was Eliſama, nygh vnto [illegible] were others whiche were in the whole 108100. Towarde the [illegible] was Dan, with 72700. menne, the head of whom was Abiaſar, and about hym were others to the number of 175000. of fightyng menne. This is the ſumme of the chyldren of Iſrael by the houſes of their kinredes, ſo that the hoſt amounted to 600550. menne. The Leuites were not numbred within the other tribes, and al theſe pitched their tentes about the tabernacle, as appeareth Num.2. but moſt largely. Exod.27.


EAST
ISACHAR
ZABVLON
IVDAS
THE CITYES OF PRIESTES 13
DAN.
RVBEN
NORTH
SOVTH
ASER
THE CYTIES OF MERARIE 12
THE TABERNACLE OF COVENANT.
THE CYTIES OF CHAATHITS 10
SIMEON
NEPTALIM.
THE CYTIES OF GERSONITS 13
GAD
MANASSES.
BENIAMIN
EPHRAIM
WEST

This figure alſo ſerueth to vnderſtande what Leuites, what cities, and in what tribes, the chyldren of Leui with their ſuburbes dyd receiue by lot for the tenthes of the tabernacles, as in Ioſue. 21. 1. Par.6. This figure alſo ſheweth the ſixe cities of refuge, vnto the which they dyd flee that by chance ſlue any man, & were therin ſaued, and after the death of the hygh prieſt, they returned agayne into their owne houſes. Deut.4. Ioſue.20.

Christes line.



From this Ozi was the prieſthood tranſlated from the chyldren of Eleazar to Eli, whiche was of the chyldren of Ithamar, and theſe foure outwarde of the childrẽ of Eleazar, were depriued of the prieſthood vntyl Sadoch.

G Abdon had fourtie ſonnes, & thirtie nephewes of them, in whoſe dayes the people of Iſrael receded not frõ the Lord: ſome thinke that that notable fact of the Leuites wife, which is red. Iud.19. after whoſe death the Iſraelites dyd offende, was committed, and therfore were plaged of the Philiſtines. Iudg.12.

E Ailon iudged ẏ people ten yeres. Iud.13 in whoſe tyme Agamemnon kyng of Mycene, and Menelaus of Lacedemonia, raigned.

These 2 ſonnes of Samuel were iudges, the one in Bethel, the other in Barſabe, in whiche bothe peruerted iudgment by their couetuſnes 1.Re.8. and therfore the people did aſke them a kyng ouer them.

Booz when he went to ſleepe tooke Ruth, who put her ſelf vnder his cloke, and ſitting with the ſeniors of the people of the citie of Bethel, for that the next of her kyndred would not take her, he maried her, to rayſe vp ſeede to his next kynſeman that was departed. Ruth.1.

D

D Abeſſon a Bethalamite, of ẏ tribe of Iuda, iudged Iſrael 7. yeres, he had 30. ſonnes & 30. daughters, and maried thẽ al, in whoſe tyme Paris rauiſhed Helena, and the citie of Paris was buylded of Paris: in his thirde yeere was Troy taken, & there dyd flowe. 406. yeeres vnto the firſt Olimpias, then the Grecians for the glory of their victorie began to note ẏ tymes thus. In the yeere from the captiuitie of Troy. After that, they noted the times accordyng to ẏ number of their Olimpiades. After that, the Romanes noted theyr tymes thus. In the yeere frõ the buyldyng of ẏ citie. Laſtly chriſtian men noted theyr tyme frõ the natiuitie of Chriſte. In the .3. yeere from the captiuitie of * Troy, raigned Eneas three yeeres in Italie, where raigned before him Ianus, Saturnus, Picus, Silnius, Latinus, about 150. yeeres, at that time Anthenor buylded Antherioridam, that is, Padua.

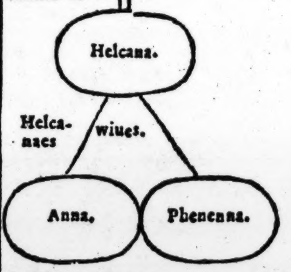
A Thola ſonne of Phua, vncle to Abimelech, of Iſachar, ruled the people. 23. yeres. Iudg.x. in whoſe dayes Priamus raigned in Troy.

B Iahir iudged the people. 22. yeres. Iudg.x. in whoſe tyme Carmentis dyd finde the Latine letters, and the citie of Carthago was buylded of Carthage.

C Iepte a valiant Galadite, expelled by his brothers as a baſtarde, but afterwarde made ruler ouer the Galadites, and ouer his brethren: and purpoſing to fight agaynſt the Amonites, made a vowe to God vnwiſely. Iud.11.

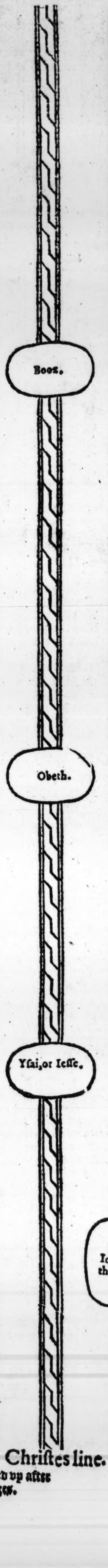
F Hely iudge & prieſt, in correctyng his two ſonnes Ophni and Phinees very ſlackly, and hearyng of their death, and of the taking of the arke by ẏ Philiſtines, he felle from his ſeate, and brake his necke. 1.Re.2. in whoſe tyme Siluius was kyng of the Latins.

Helcana came of Leui by Yſuar and Chore, which had two wiues, Anna, & Phenenna, of whiche Anna, he begat Samuel the prophete, whom ſhe dyd nurſe vp, & Heli offered hym vp in Silo. 1.Reg.1.

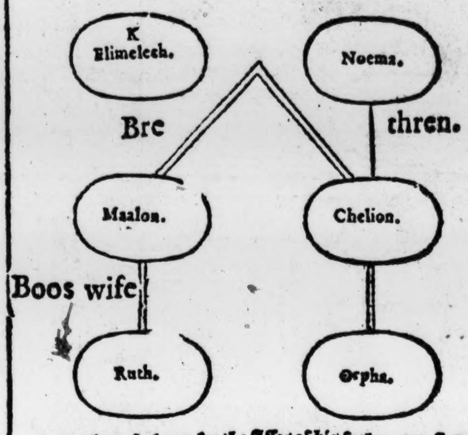


H Sampſon of the tribe of Dan, whoſe fathers name was Manue, he was a Nazarite, and ſanctified in his mothers wombe, who did much deſtroy the Philiſtines, at the laſt by the deceit of Dalida his concubine, who dyd ſheare his head, whereby he loſt his ſtrength, was taken of the Philiſtines, and his eyes put out, and in time his ſtrength growing to hym, he ſhooke the pyllers of the houſe, whiche fel downe and oppreſſed the Philiſtines, and therby killed more by his death then he dyd by his lyfe: he was buryed in his fathers graue, as in the booke of the Iudges: in whoſe time Aſcanius the ſecond king of the Latines builded Alban. Iudg.13.

I Samuel was called thriſe of the Lord, for he had. 3. dignities, beyng prieſt, iudge, and prophete: he at the petition of ẏ people of Iſrael annoynted Saule of the tribe of Beniamin for the king, geuyng him charge to kyl the Amalechites, and Agag their kyng: whiche precept becauſe he dyd not fulfyl, he was reproued of the Lord, & Samuel dyd annoynt Dauid the ſonne of Iſai in Bethlehem to be kyng. This Samuel was rayſed vp after his death by a Phitoneſſe a witche. In his tyme began the people of Iſrael to haue kinges.

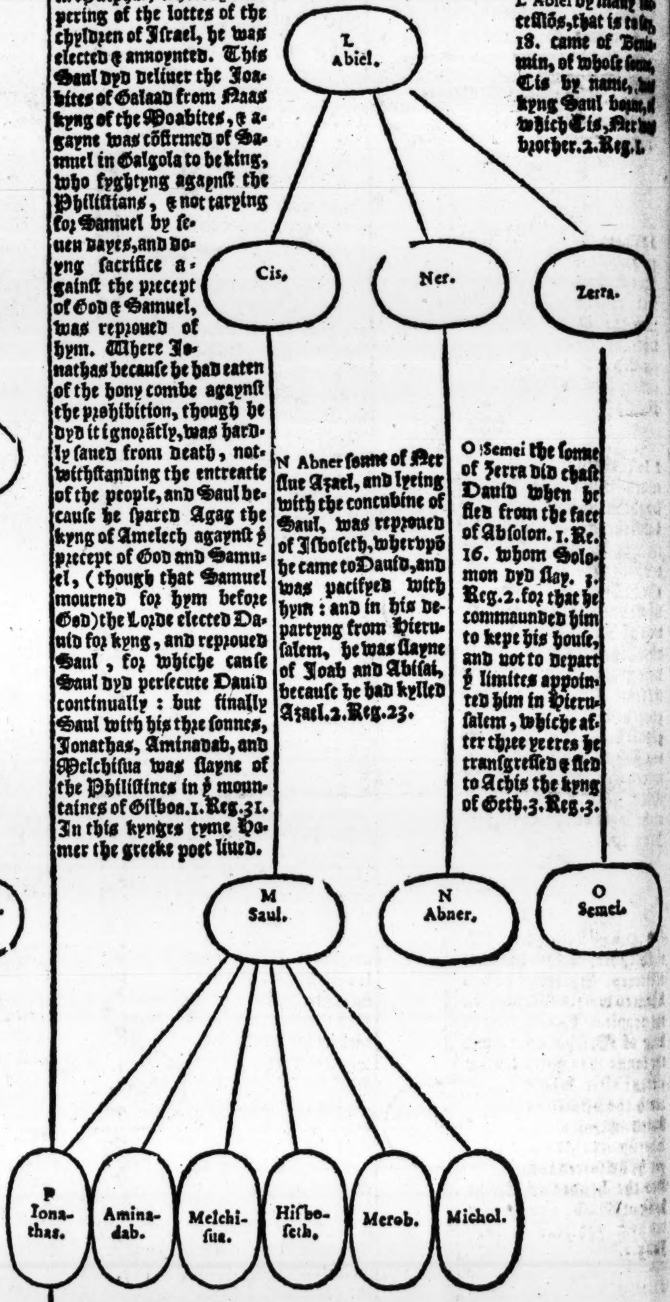


K Elimelech huſbande to Noema, in the tyme of famine in the lande of Iuda, vnder Heli the prieſt, iourneyed with his wife & his two ſonnes, from Bethlehem into the lande of Moab, where his two ſonnes tooke to wyues Ruth and Orpha, where her huſbande and her two ſonnes departygn, leauing Orpha, Noema returned with her daughter Ruth a Moabite . Whiche Ruth by the counſayle of Noema went into the fieldes of Booz, coſin to her huſbande, to geather eares after the mowers, whiche Ruth tolde Booz the conſanguinitie of her huſband, & at laſt maried her to wife, of whom he begat Obed the father of Ieſſe: in the time of this Elimelech, the ſonne ſtoode to the terrour of ſinners agaynſt the Lorde. Ruth.1.



M Saul long ſeekyng for the Aſſes of his father, and findyng them not, went to Samuel in Ramatha, who powred a vial ful of oyle vpon his head, and annointed hym for kyng, and receiued three ſignes to the confirmation of his annoyntyng: one in the ſepulture of Rachel next the oke of Tabor: the ſeconde at the hyl of the Lorde, findyng a companie of the prophetes, he prophecied among them: thirdly in Maſphat, whereby tempering of the lottes of the chyldren of Iſrael, he was elected & annoynted. This Saul dyd deliuer the Ioabites of Galaad from Naas kyng of the Moabites, & agayne was cõfirmed of Samuel in Galgola to be king, who fyghtyng agaynſt the Philiſtians, & not tarying for Samuel by ſeuen dayes, and doyng ſacrifice agaynſt the precept of God & Samuel, was reproued of hym. Where Ionathas becauſe he had eaten of the hony combe agaynſt the prohibition, though he dyd it ignorãtly, was hardly ſaued from death, notwithſtanding the entreatie of the people, and Saul becauſe he ſpared Agag the kyng of Amelech agaynſt ẏ precept of God and Samuel, (though that Samuel mourned for hym before God) the Lorde elected Dauid for kyng, and reproued Saul, for whiche cauſe Saul dyd perſecute Dauid continually : but finally Saul with his thre ſonnes, Ionathas, Aminadab, and Melchiſua was ſlayne of the Philiſtines in ẏ mountaines of Gilboa. 1.Reg.31. In this kynges tyme Homer the greeke poet liued.

L Abiel by many ſucceſſiõs, that is to ſay, 18. came of Beniamin, of whoſe ſeede, Cis by name, had kyng Saul borne, of which Cis, Ner was brother. 2.Reg.1.

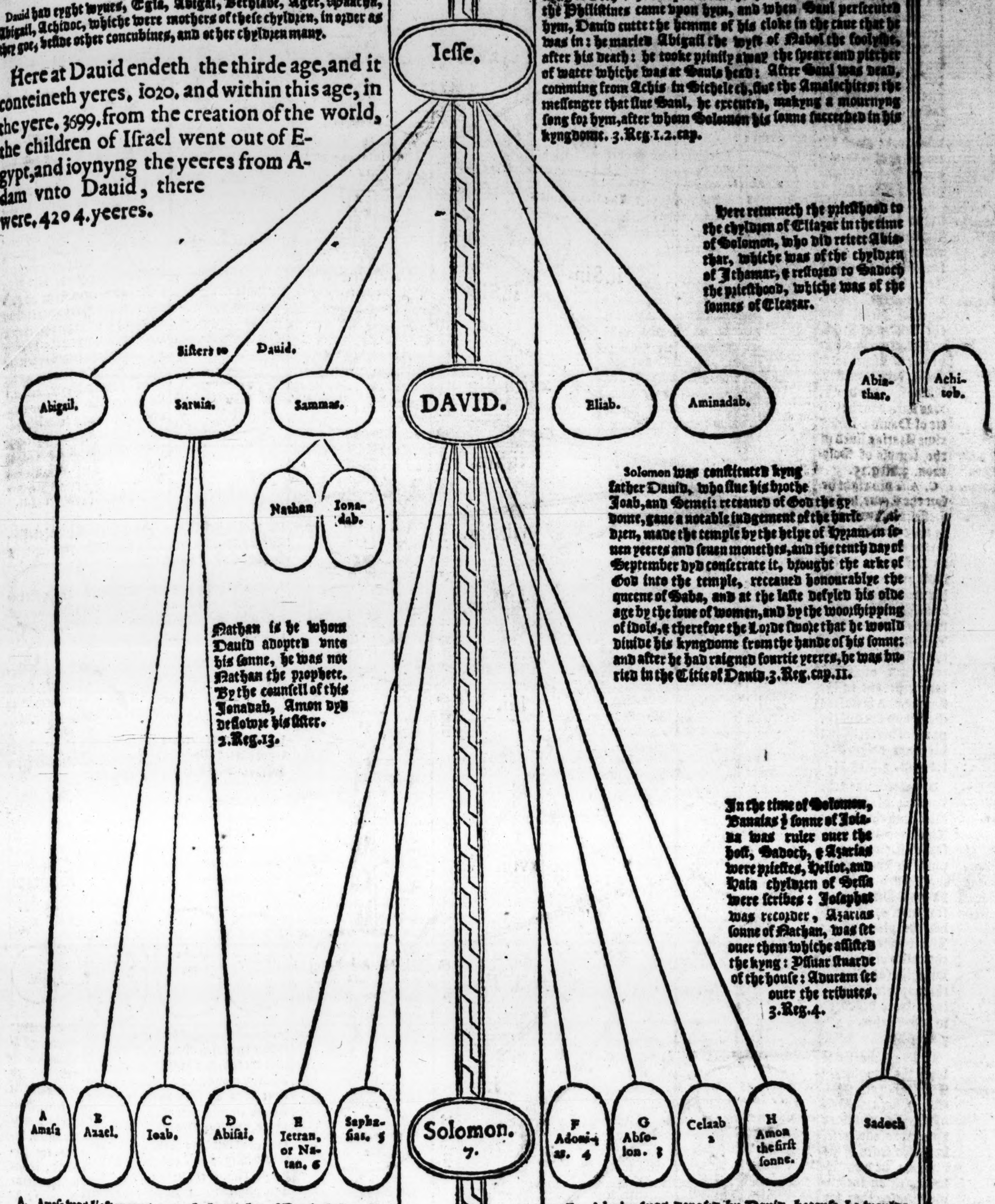


N Abner ſonne of Ner ſlue Azael, and lyeing with the concubine of Saul, was reproued of Iſboſeth, wherevpõ he came to Dauid, and was pacifyed with hym : and in his departyng from Hieruſalem, he was ſlayne of Ioab and Abiſai, becauſe he had kylled Azael. 2.Reg.23.

O Semei the ſonne of Zerra did chaſe Dauid when he fled from the face of Abſolon. 1.Re. 16. whom Solomon dyd ſlay. 3.Reg.2. for that he commaunded him to kepe his houſe, and not to depart ẏ limites appointed him in Hieruſalem, whiche after three yeeres he tranſgreſſed & fled to Achis the kyng of Geth. 3.Reg.3.

P Ionathas was dearely beloued of Dauid, and in ſigne of friendſhip he gaue to Dauid his apparel, & deliuered him from his fathers ire, for he knew that he was elected king by God: Dauid loued his ſonne Miphiboſeth, and did mercifully with him as he promiſed to Ionathas, for he ſet him at his table. 2.Reg.9. at laſt was ſlayne of the Philiſtines 2.Reg.22.

Christes line.



Ieſſe or Yſhai is the ſonne of Obed, who was the father of Dauid, this Obed was ſonne to Booz and to Noema. Ruth.4. This is Ieſſe or Yſhai of whom Eſaias the prophete wryteth. Cap.11. There ſhall come a ſprigge foorth of the ſtemme of Yſhai (whiche is Chriſte) and a young ſhoote ſhall growe out of his roote, the ſpirite of the Lorde ſhall reaſt vpon hym. &c.

In the tyme of Dauid, Ioab the ſonne of Saruia was lieftenaunt vpon the armie: Ioſaphat ſecretarie, that is, wryter of the actes: Sadoch and Abiathar prieſtes: Saraias ſcribe, that is Chauncelour, Banaias ouerſeer of Celitie and Pheleti, whiche were of the garde to Dauids perſon: Nathan and Gad were prophetes in his tyme.

Dauid had eyght wyues, Egla, Abigal, Bethſabe, Ager, Maacha, Abigall, Achinoc, whiche were mothers of theſe chyldren, in order as they goe, beſide other concubines, and other chyldren many.

Here at Dauid endeth the thirde age, and it conteineth yeres, 1020. and within this age, in the yere, 3699. from the creation of the world, the children of Iſrael went out of Egypt, and ioynyng the yeeres from Adam vnto Dauid, there were, 4204. yeeres.

Dauid the ſonne of Ieſſe of Bethlehem, the youngeſt of his brethren, elected of the Lorde to be king, and ſo by Samuel annoynted. 1.Reg.16. after that, in Ebron he was made kyng vpon the tribe of Iuda ſeuen yeeres and ſyxe monethes: thirdly, vpon all Iſrael thirtie and three yeeres. He with his harpe dyd mitigate the furie of Saul: he by the kyllyng of Goliah, wan Ionathas hart vnto hym: he was made the ſonne in lawe to the king, and hauing commendations of the virgins in theyr ſongues aboue Saul, ſuffered muche enuie of hym, and was purſued diuerſly by hym to death, but was deliuered by the fauour of God. In Nobe he did eate the breades appoynted for the prieſtes, and counterfeted a madneſſe before Achis kyng of Geth: he eſcaped from the handes of Saul: when the Philiſtines came vpon hym, and when Saul perſecuted hym, Dauid cutte the hemme of his cloke in the caue that he was in: he maried Abigail the wyfe of Nabel the fooliſhe, after his death: he tooke priuily away the ſpeare and pitcher of water whiche was at Sauls head: After Saul was dead, comming from Achis in Sichelech, ſlue the Amalechites: the meſſenger that ſlue Saul, he executed, makyng a mournyng ſong for hym, after whom Solomon his ſonne ſucceeded in his kyngdome. 3.Reg.1.2.cap.

Here returneth the prieſthood to the chyldren of Eliazar in the time of Solomon, who did reiect Abiathar, whiche was of the chyldren of Ithamar, & reſtored to Sadoch the prieſthood, whiche was of the ſonnes of Eleazar.

Nathan is he whom Dauid adopted vnto his ſonne, he was not Nathan the prophete. By the counſell of this Ionadab, Amon dyd deflowre his ſiſter. 2.Reg.13.

Solomon was conſtituted kyng [illegible] father Dauid, who ſlue his brothe[illegible] Ioab, and Semei: receaued of God the gy[illegible]dome, gaue a notable iudgement of the harlo[illegible]dren, made the temple by the helpe of Hyram in ſeuen yeeres and ſeuen monethes, and the tenth day of September dyd conſecrate it, brought the arke of God into the temple, receaued honourablye the queene of Saba, and at the laſte defyled his olde age by the loue of women, and by the worſhipping of idols, & therefore the Lorde ſwore that he would diuide his kyngdome from the hande of his ſonne: and after he had raigned fourtie yeeres, he was buried in the Citie of Dauid. 3.Reg.cap.11.

In the time of Solomon, Banaias ẏ ſonne of Ioiada was ruler ouer the hoſt, Sadoch, & Azarias were prieſtes, Helior, and Haia chyldren of Seſa were ſcribes: Ioſaphat was recorder, Azarias ſonne of Nathan, was ſet ouer them whiche aſſiſted the kyng: Yſuar ſtuarde of the houſe: Aduram ſet ouer the tributes. 3.Reg.4.

A. Amaſa was lieftenaunt ouer the battayles of Dauid, whom Ioab ſlue deceiptfully vnder the colour of imbracing him. 2.Reg.20.

B. This Azael was a man very ſwift in running, whom Abner the ſonne of Ner did kyll, whereupon him ſelfe alſo was ſlayne. 2.Reg.2.

C. This Ioab was Dauids ſeruaunt, whom he mayteyned in high dominion agaynſt all men, whiche kylled Abner the ſonne of Ner, the cheefe of Sauls hoſt. 2.Reg.2.

D. Abiſai went with Dauid when he tooke away the ſpeare and pitcher of water from the head of Saul in his ſleepe, whom he woulde haue kylled, but Dauid woulde not ſuffer hym. 2.Reg.23.

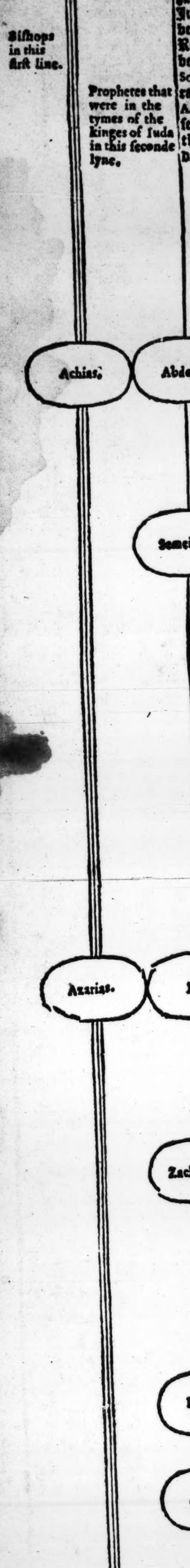
E. By this Ietran or Natas the ſonne of Dauid, the virgine deſcended, as appeareth: beginning from hym, and ſo goeyng downe to Marie in the ryght line.

F. Adonias was depoſed by Dauid, becauſe he woulde raigne, and dyd appoynt Solomon, who ſlue hym becauſe he dyd aſke Abiſaak the Sunamite to wyfe. 3.Reg.2.

G. Abſolon was a very fayre man, he ſlue his brother Amon, he had the fauour of the people, he tooke from his father his kyngdome, lay with his concubines, at the laſte was ſlayne with three ſpeares. 2.Reg.18.

H. Amon dyd defyle his ſiſter Thamar in his fayned ſickneſſe, doeyng hym ſeruice, by the counſayle of Ionadab, and therefore was ſlayne by Abſolon, who fled from his father, and by ſuite of Ioab was reconciled. 2.Reg.13.

Christeſlyne.



Biſſhops in this firſt lyne.

Prophetes that were in the tymes of the kinges of Iuda in this ſeconde lyne.

In this line on the ryght hande, be put the kynges of Iuda, raigning ouer two tribes, of whom the firſte was Roboam, for the three kynges before named, Saul, Dauid, and Solomon, had the rule of al Iſrael.

A. Roboam deſpiſing ẏ counſel of the ſeniors, & folowing the aduice of the yonger men, did muche trouble Gods people by his raſhneſſe: reteyned two tribes with the leuiticall tribe, and it was called ẏ kingdome of Iuda: he vpon the demerite of his ſonnes, did ſuffer the inuaſion of Suſac king of Egypt, who tooke away the targettes of gold, and put braſen in the ſame place. 3.Reg.14.

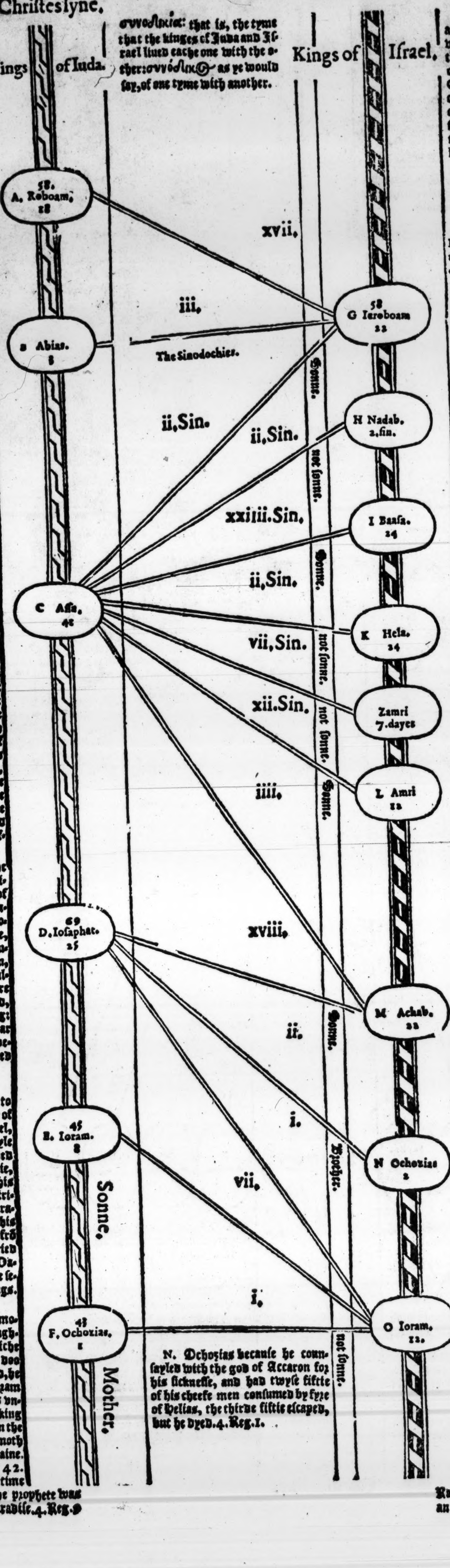
B. Abia folowed the ſinnes of his father Roboam, who geathered togeather. 900. ſouldiers, & did obiect Ieroboam of his idolatrie, and the Lord deliuered Iſrael into the handes of Iuda, and after.5000.of the people of Iſrael were ſlaine, Ieroboam fled. Abia after his death, was buried in the Citie of Dauid: in his time Azarias liued in the temple of Solomon. 3.Reg.15.

C. Aſa did right before the Lorde, he ſuppreſſed the ſtues, and at the counſayle of Azarias the prophete, he deſtroyed all the idols and woods that his father had made: but after, for that he was confederate with Benadas the kyng of the Aſſyrians, he was reproued of Iehu, whom he put in the ſtockes, and ſo forſoke God, and dyed of the payne of his feete, and his ſonne raigned after hym. 3.Reg.15.

D. Ioſaphat vpon the inuaſion of his enimies into the land of Iuda, receaued comfort of Oziel the prophete in the temple, ſayeing to him, O Iuda and Hieruſalem, feare not. &c. He called the place where Iſrael was ſpoyled, the valley of bleſſing: His ſhips (as Eleazar the prophete ſayde before) were deſtroyed in Aſion-gaber. 3.Reg.22.

E. Ioram maried to wyfe the daughter of Achab king of Iſrael, and by his counſayle dyd euyl, and builded vp agayne idolatrie, he kylled ſeuen of his brethren, he was ſtriken with an incurable diſeaſe, that his bowels departed frõ hym: he was buried in the Citie of Dauid, but not in the ſepultures of the kings. 3.Reg.22.

F. Ochozias had to mother Athalia ẏ daughter of Achab, whiche prouoked him to doo euil before the lord, he fought with Ioram king of Iſrael his vncle againſt Azael king of ẏ Aſſyrians. In the beſieging of Ramoth Galaad he was ſlaine. whoſe brothers. 42. Iehu at the ſame time ſlue: Helias the prophete was taken vp into paradiſe. 4.Reg.9

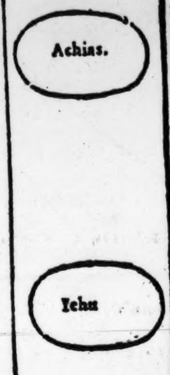


συνοδικία: that is, the tyme that the kinges of Iuda and Iſrael liued eache one with the other: συνόδικος as ye would ſay, of one tyme with another.

N. Ochozias becauſe he counſayled with the god of Accaron for his ſickneſſe, and had twyſe fiftie of his cheefe men conſumed by fyre of Helias, the thirde fiftie eſcaped, but he dyed. 4.Reg.1.

These be the names of the kinges whiche raigned after Solomon vpon Iſrael, that is, ouer ten tribes, vntyll Salmanaſſar king of the Aſſyrians, which put them nigh the flood of Gozan beyond the mountaines of the Medes & Perſies, that is, beyond the mountes Caſpius. It is read in the ſtorie of Alexander of Macedonia, that he in the ſame place brought in two vncleane nations, Gog and Magog, leſt the whole land ſhoulde be defiled of them. Antechriſte ſhall delyuer them, and bring them from thence, whom the Iewes looke for, and beleue that he is the Meſſias.

Prophetes in the times of the kinges of Iſrael



G. Ieroboam tooke ten cuttes of of his cloke of Achia the Sidonice, fled into Egypt for ẏ feare of Solomon, but after his death, returned into Sichem, and was elected king of the ten tribes, he made the golden calues, and put them in Dan and Bethel, & cauſed the people of Iſrael to commit idolatrie, whiche did ſacrifice to the calues, who hearyng the threate of Abdo the prophet, and after his hande whiche he ſtretched agaynſt Abdo was dryed vp, and by his prayer reſtored agayne: whiche prophete beyng ſlayne of a Lion for that he toke a dinner of the falſe prophete, the ſaid Ieroboam leauing not his ſaide crooked wayes, notwithſtandyng the prophetes counſayle, and aſking counſayle of Achias by his wyfe of the recouerie of his childe, and hearing the heauie tidings of his deſolation, departed, and his ſonne Nadab raigned after hym. 3.Reg.11.

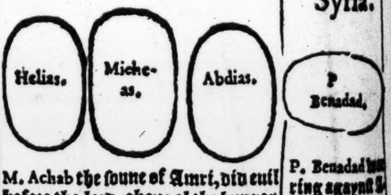
H. Nadab beſiegyng Zebethon the Citie of the Philiſtines, was ſlayne of Baaſa, and he lyued euyl in the ſight of God. 3.Reg.15.

I. Baaſa though he was reproued of Iehu the prophete, after he had buylded Rama agaynſt Aſa, and letted by Benadad, Aſa his frende dyed, and was buried in Tharſa. 3.Reg.15.16.

k. Hela ruled euill, who in his drunkenneſſe was ſlayne in Tharſa of Zamri, beyng head captaine of halfe of his horſemen, and Zamri beyng beſieged by Amri, was deſtroyed by fier in Tharſa. 3.Reg.16.

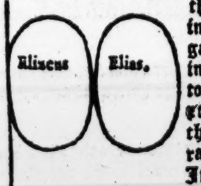
L. Amri three yeeres before he dyd raigne, he dyd warre with Thibni the ſonne of Ginath: after he had buildid Samaria dyed. 3 Reg.16.

Kinges of Syria.



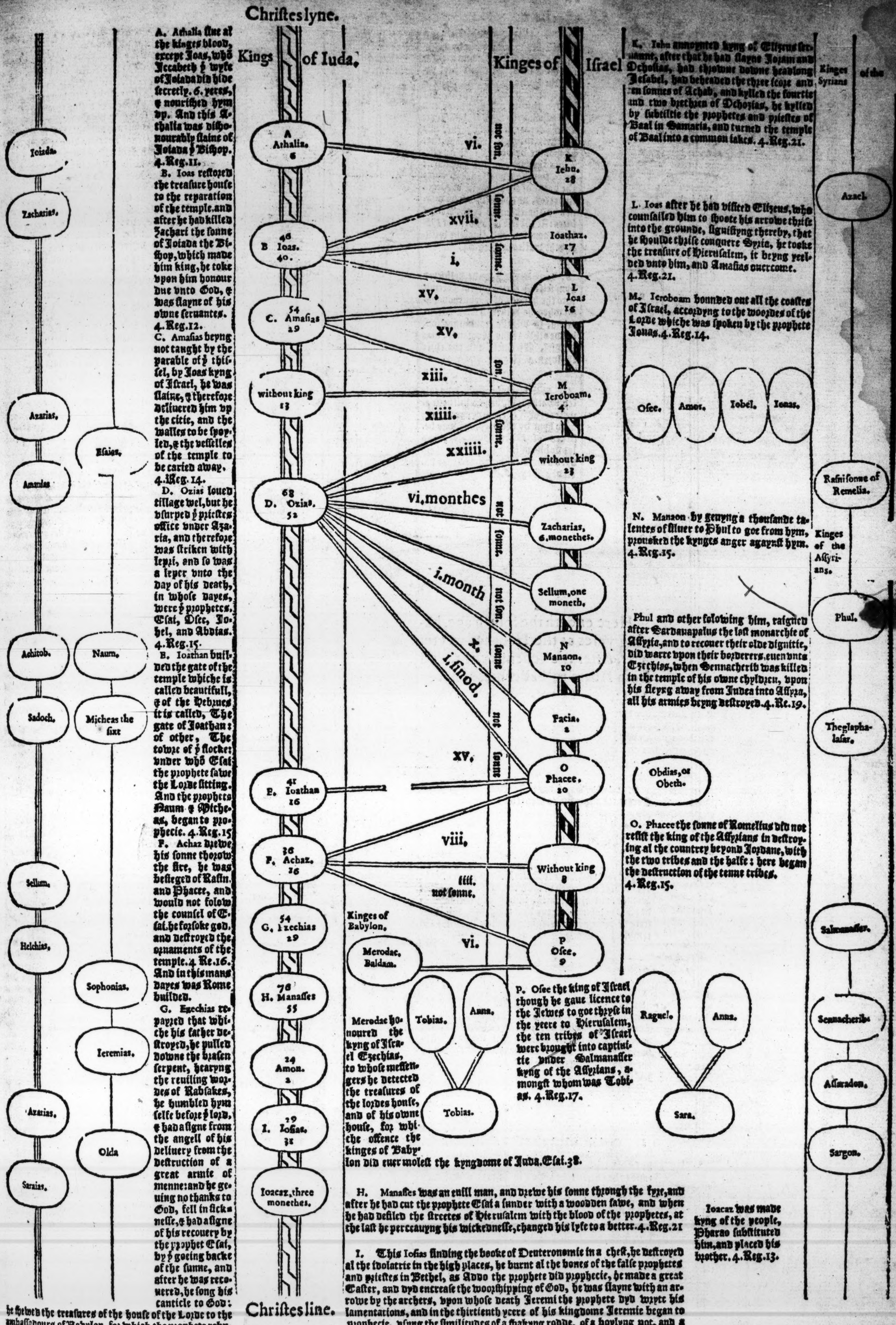
M. Achab the ſonne of Amri, did euil before the lord, aboue al the kynges that were before him, he worſhipped Baal, & made him a temple: in his time was Iericho builded. This Achab impriſoned Micheas ẏ prophete, and ſlue Naboth for his vineyard, & at laſt was ſlaine with an arrow. 3.Reg.22. In his time Helias prophecied of the drought, who ſlue 450. prophetes of Baal, & for feare of Ieſabel he fled into the deſart.

O. Ioram ſlue Micheas, with caſting him downe headlong. Elizeus the prophete in his tyme, gaue water in the deſart to three kings & their hoſtes, that is, to Ioram kyng of Iſrael, Ioſaphat king of Iuda, & to the king of Edom, fighting agaynſt the Moabites, whoſe king offred his eldeſt ſonne for a burnt offring: and after that Ioram had eſcaped the famine of Samaria at the telling of the lepers, he was wounded at ẏ ſiege of Ramoth, and at the laſt ſlayne by Iehu with an arrowe. 4.Reg.3.7.8.9



P. Benadad warring agaynſt Achab, was taken of him, and afterward ſet at libertie, wherfore he was reproued of Helias the prophete, he alſo beſieged Ioram the ſonne of Achab in Samaria, but by the power of God, he was expelled, and was ſtrangled of Azael, & ſo dyed. 3.Reg.20.

These kynges of Syria were they which did much ſpoyle the kyngdome of Iſrael.


Christeslyne.
Kings of Iuda.
Kinges of Iſrael
Kinges of the Syrians
Ioiada.
Zacharias.
Azarias.
Amarias.
Achitob.
Sadoch.
Sellum.
Helchias.
Azarias.
Saraias.
Eſaias.
Naum.
Micheas the ſixt
Sophonias.
Ieremias.
Olda
A Athalia. 6
46 B Ioas. 40.
54 C. Amaſias 29
without king 13
68 D. Ozias. 52
41 E. Ioathan 16
36 F. Achaz. 16
54 G. Ezechias 29
76 H. Manaſſes 55
24 Amon. 2
29 I. Ioſias. 31
Ioacaz, three monethes.
vi.
xvii.
i.
xv.
xv.
xiii.
xiiii.
xxiiii.
vi. monthes
i. month
x.
i. ſinod.
xv.
viii.
iiii. not ſonne.
vi.
not ſon.
ſonne.
ſonne.
ſon.
ſonne.
not ſonne.
not ſon.
ſonne
not ſonne
K Iehu. 28
Ioathaz. 17
L Ioas 16
M Ieroboam. 4
without king 23
Zacharias, 6. monethes.
Sellum, one moneth.
N Manaon. 10
Facia. 2
O Phacee. 20
Without king 8
P Oſee. 9
Oſee.
Amos.
Iobel.
Ionas.
Obdias, or Obeth.
Kinges of Babylon.
Merodac. Baldam.
Tobias.
Anna.
Tobias.
Raguel.
Anna.
Sara.
Azael.
Raſin ſonne of Remelia.
Kinges of the Aſſyrians.
Phul.
Theglaphalaſar.
Salmanaſſer.
Sennacherib.
Aſſaradon.
Sargon.
Christes line.

A. Athalia ſlue al the kinges blood, except Ioas, whō Iccabeth ẏ wyfe of Ioiada did hide ſecretly. 6. yeres, & nouriſhed hym vp. And this Athalia was diſhonourably ſlaine of Ioiada ẏ Biſhop. 4.Reg.11.

B. Ioas reſtored the treaſure houſe to the reparation of the temple, and after he had killed Zachari the ſonne of Ioiada the Biſhop, which made him king, he toke vpon him honour due vnto God, & was ſlayne of his owne ſeruantes. 4.Reg.12.

C. Amaſias beyng not taught by the parable of ẏ thiſſel, by Ioas kyng of Iſrael, he was ſlaine, & therefore deliuered him vp the citie, and the walles to be ſpoyled, & the veſſelles of the temple to be caried away. 4.Reg.14.

D. Ozias loued tillage wel, but he vſurped ẏ prieſtes office vnder Azaria, and therefore was ſtriken with lepri, and ſo was a leper vnto the day of his death, in whoſe dayes, were ẏ prophetes. Eſai, Oſee, Iohel, and Abdias. 4.Reg.15.

B. Ioathan builded the gate of the temple whiche is called beautifull, & of the Hebrues it is called, The gate of Ioathan: of other, The towre of ẏ flocke: vnder whō Eſai the prophete ſawe the Lorde ſitting. And the prophets Naum & Micheas, began to prophecie. 4.Reg.15

F. Achaz drewe his ſonne thorow the fire, he was beſieged of Raſin. and Phacee, and would not folow the counſel of Eſai. he forſoke god. and deſtroyed the ornaments of the temple. 4 Re.16. And in this mans dayes was Rome builded.

G. Ezechias repayred that whiche his father deſtroyed, he pulled downe the braſen ſerpent, hearyng the reuiling wordes of Rabſakes, he humbled hym ſelfe before ẏ lord, & had a ſigne from the angell of his deliuery from the deſtruction of a great armie of menne: and he geuing no thanks to God, fell in ſickneſſe, & had a ſigne of his recouery by the prophet Eſai, by ẏ goeing backe of the ſunne, and after he was recouered, he ſong his canticle to God: he ſhewed the treaſures of the houſe of the Lorde to the ambaſſadours of Babylon, for which the prophete rebuked hym. 4.Reg.20. Eſai.37.

K. Iehu annoynted kyng of Elizeus ſeruaunt, after that he had ſlayne Ioram and Ochoſias, had throwne downe headlong Ieſabel, had beheaded the three ſcore and ten ſonnes of Achab, and kylled the fourtie and two brethren of Ochozias, he kylled by ſubtiltie the prophetes and prieſtes of Baal in Samaria, and turned the temple of Baal into a common iakes. 4.Reg.21.

L. Ioas after he had viſited Elizeus, who counſailed him to ſhoote his arrowe thriſe into the grounde, ſignifiyng thereby, that he ſhoulde thriſe conquere Syria, he toke the treaſure of Hieruſalem, it beyng yelded vnto him, and Amaſias ouercome. 4.Reg.21.

M. Ieroboam bounded out all the coaſtes of Iſrael, accordyng to the wordes of the Lorde whiche was ſpoken by the prophete Ionas. 4.Reg.14.

N. Manaon by geuyng a thouſande talentes of ſiluer to Phul to goe from hym, prouoked the kynges anger agaynſt hym. 4.Reg.15.

Phul and other folowing him, raigned after Sardanapalus the laſt monarchie of Aſſyria, and to recouer their olde dignitie, did warre vpon their borderers, euen vnto Ezechias, when Sennacherib was killed in the temple of his owne chyldren, vpon his fleyng away from Iudea into Aſſyria, all his armies beyng deſtroyed. 4.Re.19.

O. Phacee the ſonne of Romelius did not reſiſt the king of the Aſſyrians in deſtroying al the countrey beyond Iordane, with the two tribes and the halfe: here began the deſtruction of the tenne tribes. 4.Reg.15.

P. Oſee the king of Iſrael though he gaue licence to the Iewes to goe thryſe in the yeere to Hieruſalem, the ten tribes of Iſrael were brought into captiuitie vnder Salmanaſſer kyng of the Aſſyrians, amongſt whom was Tobias. 4.Reg.17.

Merodac honoured the kyng of Iſrael Ezechias, to whoſe meſſengers he detected the treaſures of the lordes houſe, and of his owne houſe, for whiche offence the kinges of Babylon did euer moleſt the kyngdome of Iuda. Eſai.38.

H. Manaſſes was an euill man, and drewe his ſonne through the fyre, and after he had cut the prophete Eſai a ſunder with a woodden ſawe, and when he had defiled the ſtreetes of Hieruſalem with the blood of the prophetes, at the laſt he perceauyng his wickedneſſe, changed his lyfe to a better. 4.Reg.21

I. This Ioſias finding the booke of Deuteronomie in a cheſt, he deſtroyed al the idolatrie in the high places, he burnt al the bones of the falſe prophetes and prieſtes in Bethel, as Addo the prophete did prophecie, he made a great Eaſter, and dyd encreaſe the worſhipping of God, he was ſlayne with an arrowe by the archers, vpon whoſe death Ieremi the prophete dyd wryte his lamentations, and in the thirtienth yeere of his kingdome Ieremie began to prophecie, vſyng the ſimilitudes of a ſhakyng rodde, of a boylyng pot, and a linnen gyrdle. 3.Eſdras.1. Ieremi.13.

Ioacaz was made kyng of the people, Pharao ſubſtituted him, and placed his brother. 4.Reg.13.

XUM

Vrias.

Ioſedech.

Baruch.

Ezechiel.

36
A. Ioachim.
11

B
Ieconias.
3. monethes

C Sedechias,
Mathanias
11

F
Nabuchodonoſor. 4.

Nabuchodonoſor. 7.

Daniel.

A. Ioachim the firſt begotten ſonne of Ioſua, beyng made king by Pharao king of Egypt, gaue him a great ſumme of money: he dyd euyl before the Lorde, wherefore Vrias the prophete dyd reprooue hym, but he dyd threate the prophete, and thereupon Vrias fledde into Egypt, but he returned hym agayne, and ſlue hym, to whom Ieremi ſayd, that he ſhoulde be buryed lyke an aſſe. This Ioachim after he had ſlayne Vrias, impriſoned Ieremi, and cutte the booke of the propheſie of Baruch in peeces, and woulde not be warned by the example of the Rechabites: At the laſt was ſlayne of Nabuchodonoſor, and throwne without the walles. 4. Reg. 24.

B. Ieconias the ſeconde, deliuered hym ſelfe by the counſel of Ieremi, into the handes of Nobuchodonoſor when he returned from Hieruſalem, in whiche tranſmigration, beſide other tenne thouſande, was Daniel, Ezechiel, and the three chyldren. 4. Reg. 24.

C. Sedechias who firſte was called Mathanias, beyng without any feare of al the warnynges geuen vnto hym by the prophete, was beſieged of Nabuchodonoſor, and ledde blinde into Babylon, & there dyed a ſhameful death, and was buried. 4. Reg. 26.

F. Nabuchodonoſor a ſorcerer, was caſt foorth into a wood, and nouriſhed of a wylde goate, and bewrayed by an Owle ſittyng ouer the buſhe, and ſo a leper tooke hym vp. His name ryſeth of that, for Nabu, is by interpretation an Owle, Codor, a Goate, and Noſor, a leper, who afterwarde was made kyng of the Chaldees, and ſlue the kyng of Egypt, and afterwarde by his proweſſe gate the Monarchie of the Aſſyrians, and raigned in Babylon in the fourth yere of Ioachim king of Iuda, and in the ninetienth yere of his raigne beſieged Hieruſalem, and tooke it, and put in pryſon Sedechia, the two tribes and people of Iſrael, whoſe eyes he put out, and ſlue his chyldren, and deſtroyed the temple. He ſlue Saran and Sophoni, the prophetes of the Lord, with diuers of the nobilitie of the Iewes. This man at the laſt for his pride, was turned into a wylde beaſt, and ſeuen monethes togeather had his dwellyng with them: but through the prayer of Daniel and his ſeuen yeeres penance, he was reſtored agayne. Daniel. 4.

Nabuchodonoſor the leſſe, was called the ſonne of the great, he did beutifie notablye the temple, and repaired his princely pallace of Babylon, he made a garden which did hang, for his wiues ſake. Daniel. 6.

G
Euilmoradac

G. Euilmoradac in the tyme that his father was turned into a beaſt did many wicked thynges, & for that his father kept not promiſe with hym, fearing that he woulde ryſe agayne, he counſayled with Ioachim, and tooke vp his fathers carkaſe againe, and diuided it into three hundred peeces, and gaue it vnto three hundred Vultures. This kyng of Babylon had three ſonnes, of the whiche one was Baltaſar. 4. Reg. 25.

Here endeth the fourth age, hauing yeres as the Hebrues wryte, 473. After the ſeuentie, 485. and from Adam to Sedechias time. 4612.

Reguſar.

Laboſardac.

D. Salathiel was ſonne to Ioachim the younger, or Iechonias, nephewe to Sedechias. Mat. 1

D
Salathiel.

H
Balthaſar.

Abacuc

H. Baltaſar the laſt kyng of Babylon, he made a feaſt wherin he was drunke, he commaunded the veſſelles of the temple of God to be vſed at his table, wherein he and his wyues dranke, at what tyme he ſawe a hande in a wall writing, Mane, thecel, phares, whiche Daniel did interprete the wordes thus: Mane, God hath numbred thy kyngdome, and brought it to an end, Thecel, thou art weighed in the ballaunce, and art founde to lyght, Phares, thy kingdome is dealt in partes, and is geuen to the Medes and Perſians. And that nyght he was ſlayne of Cyrus, vnder whom Suſan was deliuered from the accuſation of the elders. Dan. 13.

Ieſus.

Kynges of Perſia.

I
Darius.

E. Zorobabel ſonne to Salathiel did expounde the riddle of the ſtrength of the wine, of the kyng, of the woman, and of the trueth, vnto Darius ſonne of Idapſis, for whiche he gaue hym rewardes, and in the ſeconde yeere of his raigne graunted to finiſhe the temple. 3. Eſdras. 3.

E
Zorobabel.

K
Cyrus.
30

Eliachim.
or Ioachim.

K. Cyrus after he had ſlaine Baltaſar, tranſlated his kyngdome of Babylon to hym ſelfe, who gaue the Iewes in captiuitie their licence to returne, the number was fiftie thouſande that departed within three yeeres: this deliuerie was brought about by the requeſt of Aggeus, Zacharie, and Zorobabel. 3. Eſdras. 2.

L. Cābiſes, or
Nabuchodonoſor. 20.

Aggeus

Zacharias.

Hermeidos
magus.

Iudith.

Eliſaphat.

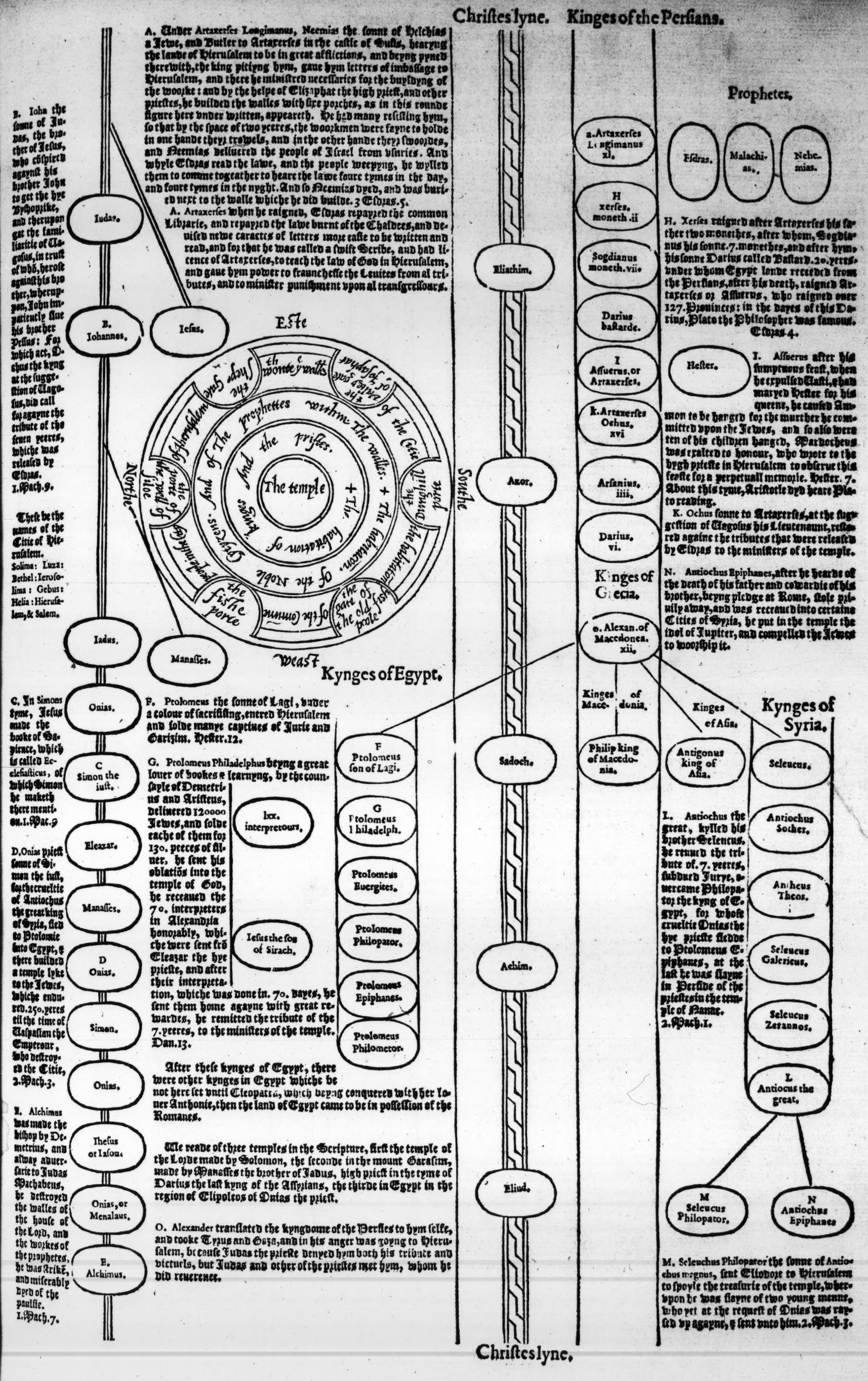
L. Cambiſes otherwyſe called Nabuchodonoſor, had the Monarchie of the eaſt, ſeuen yeeres together, he forbad the buyldyng of the temple, he beyng deſyrous to be adored lyke a God in Iſrael, at laſt was ſlayne. In his tyme was Holophernes his cheefe captayne diſcomfited by Iudith, whoſe head ſhe cutte of, and ſhewed it openly vnto the people, and ſo deliuered Iſrael: wherupon ſhe made a canticle of thankes for her victorie. Iudith. 13. 14.

Abiud.

Darius, ſonne
of Idapſis.
24

Xerſes.

I. Darius ſonne of Aſtriages raigned with Cyrus his nephewe, who ſlue Baltaſar, to whom Cyrus committed the dominion of Babylon, and of the Medes: This Darius tooke Daniel with hym into the Medes, and extolled hym aboue all his noble menne, and deliuered hym from the lions denne. 1. Eſdras. 6.


Chriſtes lyne.
Kinges of the Perſians.
Prophetes.
Eſdras.
Malachi-as.
Nehe-mias.
a. Artaxerſes Longimanus xl.
H xerſes. moneth .ii
Sogdianus moneth. vii.
Darius baſtarde.
I Aſſuerus, or Artaxerſes.
k. Artaxerſes Ochus. xvi
Arſanius. iiii.
Darius. vi.
Hester.
Kinges of Grecia.
o. Alexan. of Macedonea. xii.
Kinges of Macedonia.
Philip king of Macedonia.
Kinges of Aſia.
Antigonus king of Aſia.
Kynges of Syria.
Seleucus.
Antiochus Sother.
Antheus Theos.
Seleucus Galericus.
Seleucus Zerannos.
L Antiocus the great.
M Seleucus Philopator.
N Antiochus Epiphanes
Iudas.
B. Iohannes.
Ieſus.
Iadus.
Manaſſes.
Onias.
C Simon the iuſt.
Eleazar.
Manaſſes.
D Onias.
Simon.
Onias.
Theſus or Iaſon.
Onias, or Menalaus.
E. Alchimus.
Eliachim.
Azor.
Sadoch.
Achim.
Eliud.
Kynges of Egypt.
F Ptolomeus ſon of Lagi.
G Ptolomeus Philadelph.
Ptolomeus Euergites.
Ptolomeus Philopator.
Ptolomeus Epiphanes.
Ptolomeus Philometor.
lxx. interpretours.
Ieſus the ſon of Sirach.
Eſte
Weaſt
Northe
Southe
the Shepe Gate
wonte ÿ walls
the valley gate of Ioſaphat
of the Citie
the Dunghill
the habitation
the gate of the old fiſh poole
of the Commune
the fiſhe porte
People with(in)
the porte of the well of Siloe
of Hieruſalem
The prophettes within The walles.
+ The habitacion of the Noble Cytyzens. And of The
Kynges And the priſtes.
+ The habitation of
The temple
Chriſtes lyne.

A. Under Artaxerſes Longimanus, Neemias the ſonne of Helchias a Iewe, and Butler to Artaxerſes in the caſtle of Suſis, hearyng the lande of Hieruſalem to be in great afflictions, and beyng pyned therewith, the king pityng hym, gaue hym letters of imbaſſage to Hieruſalem, and there he miniſtred neceſſaries for the buyldyng of the woorke: and by the helpe of Elizaphat the high prieſt, and other prieſtes, he builded the walles with ſixe porches, as in this rounde figure here vnder written, appeareth. He had many reſiſting hym, ſo that by the ſpace of two yeeres, the woorkmen were fayne to holde in one hande theyr trowels, and in the other hande theyr ſwoordes, and Neemias deliuered the people of Iſrael from vſuries. And whyle Eſdras read the lawe, and the people weepyng, he wylled them to comme togeather to heare the lawe foure tymes in the day, and foure tymes in the nyght. And ſo Neemias dyed, and was buried next to the walle whiche he did builde. 3 Eſdras. 5.

A. Artaxerſes when he raigned, Eſdras repayred the common Librarie, and repayred the lawe burnt of the Chaldees, and deuiſed newe caractes of letters more eaſie to be written and read, and for that he was called a ſwift Scribe, and had licence of Artaxerſes, to teach the law of God in Hieruſalem, and gaue hym power to frauncheſſe the Leuites from al tributes, and to miniſter puniſhment vpon al tranſgreſſours.

B. Iohn the ſonne of Iudas, the brother of Ieſus, who cõſpired agaynſt his brother Iohn to get the hye Byſhoprike, and therupon gat the familiaritie of Uagoſus, in truſt of whõ, he roſe againſt his brother, wherupon, Iohn impatiently ſlue his brother Peſſus: For which act, Ochus the kyng at the ſuggeſtion of Uagoſus, did call for agayne the tribute of the ſeuen yeeres, whiche was releaſed by Eſdras. 1. Mach. 9.

These be the names of the Citie of Hieruſalem.
Solima: Luza: Bethel: Ieroſolima: Gebus: Helia: Hieruſalem, & Salem.

C. In Simons tyme, Ieſus made the booke of Sapience, which is called Eccleſiaſticus, of which Simon he maketh there mention. 1. Mac. 9

D. Onias prieſt ſonne of Simon the iuſt, for the crueltie of Antiochus the great king of Syria, fled to Ptolomie into Egypt, & there builded a temple lyke to the Iewes, whiche endured. 250. yeres til the time of Uaſpaſian the Emperour, who deſtroyed the Citie, 2. Mach. 3.

E. Alchimus was made the biſhop by Demetrius, and alway aduerſarie to Iudas Machabeus, he deſtroyed the walles of the houſe of the Lord, and the workes of the prophetes, he was ſtrikẽ, and miſerably dyed of the paulſie. 1. Mach. 7.

F. Ptolomeus the ſonne of Lagi, vnder a colour of ſacrifiſing, entred Hieruſalem and ſolde manye captiues of Iurie and Garizim. Heſter. 12.

G. Ptolomeus Philadelphus beyng a great louer of bookes & learnyng, by the counſayle of Demetrius and Ariſteus, deliuered 120000 Iewes, and ſolde eache of them for 130. peeces of ſiluer, he ſent his oblatiõs into the temple of God, he receaued the 70. interpreters in Alexandria honorably, whiche were ſent frõ Eleazar the hye prieſte, and after their interpretation, whiche was done in. 70. dayes, he ſent them home agayne with great rewardes, he remitted the tribute of the 7. yeeres, to the miniſters of the temple. Dan. 13.

After theſe kynges of Egypt, there were other kynges in Egypt whiche be not here ſet vntil Cleopatra, which beyng conquered with her louer Anthonie, then the land of Egypt came to be in poſſeſſion of the Romanes.

We reade of three temples in the Scripture, firſt the temple of the Lorde made by Solomon, the ſeconde in the mount Garaſim, made by Manaſſes the brother of Iadus, high prieſt in the tyme of Darius the laſt kyng of the Aſſyrians, the thirde in Egypt in the region of Elipoleos of Onias the prieſt.

O. Alexander tranſlated the kyngdome of the Perſies to hym ſelfe, and tooke Tyrus and Gaza, and in his anger was goyng to Hieruſalem, becauſe Iudas the prieſte denyed hym both his tribute and victuels, but Iudas and other of the prieſtes met hym, whom he did reuerence.

H. Xerſes raigned after Artaxerſes his father two monethes, after whom, Sogdianus his ſonne. 7. monethes, and after hym, his ſonne Darius called Baſtard. 20. yeres, vnder whom Egypt lande receeded from the Perſians, after his death, raigned Artaxerſes or Aſſuerus, who raigned ouer 127. Prouinces: in the dayes of this Darius, Plato the Philoſopher was famous. Eſdras 4.

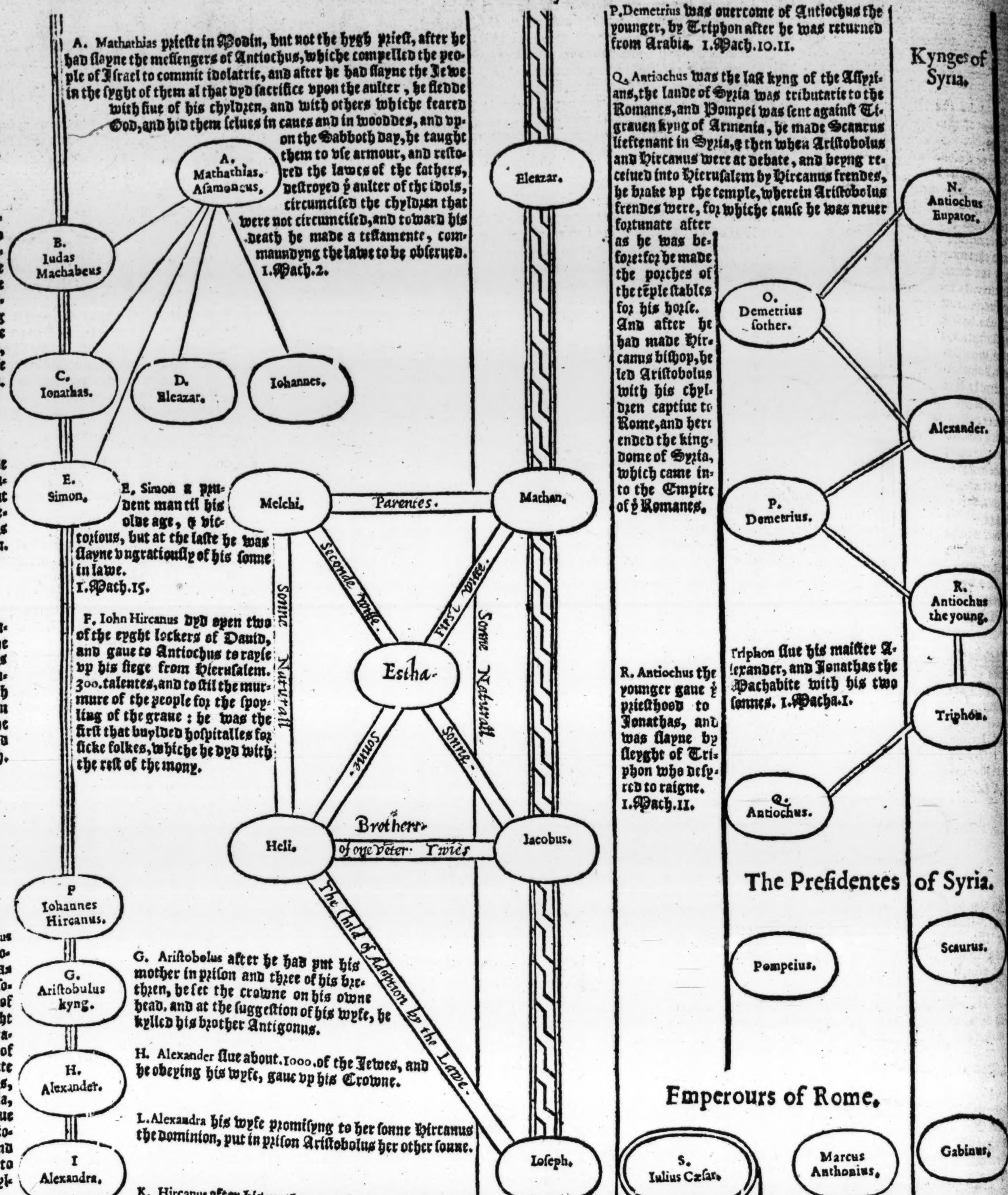
I. Aſſuerus after his ſumptuous feaſt, when he expulſed Uaſti, & had maryed Heſter for his queene, he cauſed Ammon to be hanged for the murther he committed vpon the Iewes, and ſo alſo were ten of his children hanged, Mardocheus was exalted to honour, who wrote to the hygh prieſte in Hieruſalem to obſerue this feaſte for a perpetuall memorie. Heſter. 7. About this tyme, Ariſtotle dyd heare Plato reading.

K. Ochus ſonne to Artaxerſes, at the ſuggeſtion of Uegoſus his Lieutenaunt, reſtored againe the tributes that were releaſed by Eſdras to the miniſters of the temple.

N. Antiochus Epiphanes, after he hearde of the death of his father and cowardie of his brother, beyng pledge at Rome, ſtole priuily away, and was receaued into certaine Cities of Syria, he put in the temple the idol of Iupiter, and compelled the Iewes to worſhip it.

L. Antiochus the great, kylled his brother Seleucus, he renued the tribute of. 7. yeeres, ſubdued Iurye, ouercame Philopator the kyng of Egypt, for whoſe crueltie Onias the hye prieſte fledde to Ptolomeus Epiphanes, at the laſt he was ſlayne in Perſide of the prieſtes in the temple of Nanne. 2. Mach. 1.

M. Seleuchus Philopator the ſonne of Antiochus magnus, ſent Eliodore to Hieruſalem to ſpoyle the treaſurie of the temple, wherevpon he was ſlayne of two young menne, who yet at the requeſt of Onias was rayſed vp agayne, & ſent vnto him. 2. Mach. 3.


A. Mathathias. Aſamoneus,
B. Iudas Machabeus
C. Ionathas.
D. Eleazar.
Iohannes.
E. Simon.
F Iohannes Hircanus.
G. Ariſtobulus kyng.
H. Alexander.
I Alexandra.
Bre thren.
K Hircanus.
L. Ariſtobulus.
M Antigonus.
Alexandra.
Alexander.
Liſanias.
Eleazar.
Melchi.
Mathan.
Parentes.
Seconde wyfe.
Firſt wyfe.
Sonne Naturall
Sonne Naturall
Eſtha.
Sonne.
Sonne.
Heli.
Iacobus.
Brothers.
of one Veter: Twies
The Child of Adoption by the Lawe.
Ioſeph.
Chriſtes lyne.
Kynges of Syria.
N. Antiochus Eupator.
O. Demetrius ſother.
Alexander.
P. Demetrius.
R. Antiochus the young.
Triphon.
Q. Antiochus.
The Preſidentes of Syria.
Pompeius.
Scaurus.
Gabinus.
T. Craſſus.
Caſſius.
Emperours of Rome.
S. Iulius Cæſar.
Marcus Anthonius.

The chyldren of Mathathias.

A. Mathathias prieſte in Modin, but not the hygh prieſt, after he had ſlayne the meſſengers of Antiochus, whiche compelled the people of Iſrael to commit idolatrie, and after he had ſlayne the Iewe in the ſyght of them al that dyd ſacrifice vpon the aulter, he fledde with fiue of his chyldren, and with others whiche feared God, and hid them ſelues in caues and in wooddes, and vpon the Sabboth day, he taught them to vſe armour, and reſtored the lawes of the fathers, deſtroyed ẏ aulter of the idols, circumciſed the chyldren that were not circumciſed, and toward his death he made a teſtamente, commaundyng the lawe to be obſerued. I. Mach. 2.

B. Iudas Machabeus. that notable tryumpher in Iſrael, who had neuer the lyke before nor after, whoſe workes be ſet out in the booke of the Machabees, after ſtandyng in defence of the lawe of God, he was ſlaine, and offered him ſelfe as martyr to the Lord. I. Mach. 9.

C. Ionathas ſtoode faythfully to the teſtament of God, but at the laſt he was guylefully ſlayne with his two ſones of Triphon. I. Mach. 9.

D. Eleazar goeyng about to ſupplante the Elephant, whiche as he thought, caried Antiochus, going through the armie, kyllyng on both ſydes, felled the Elephant, whiche dyd oppreſſe hym to death. I. Maca. 6.

E. Simon a prudent man til his olde age, & victorious, but at the laſte he was ſlayne vngratiouſly of his ſonne in lawe. I. Mach. 15.

F. Iohn Hircanus dyd open two of the eyght lockers of Dauid, and gaue to Antiochus to rayſe vp his ſiege from Hieruſalem. 300. talentes, and to ſtil the murmure of the people for the ſpoyling of the graue: he was the firſt that buylded hoſpitalles for ſicke folkes, whiche he dyd with the reſt of the mony.

L. This Ariſtobulus ouercomming his brother Hircanus in batayle, was taken priſoner in Hieruſalem of Pompeius, & brought to Rome, but he breakyng pryſon out of Rome, with a greate multitude of ẏ Iewes, beſieged Alexandria, whiche he would haue deſtroyed, but Ariſtobulus was taken and brought agayne to Rome with his chyldren.

G. Ariſtobulus after he had put his mother in priſon and three of his brethren, he ſet the crowne on his owne head, and at the ſuggeſtion of his wyfe, he kylled his brother Antigonus.

H. Alexander ſlue about. 1000. of the Iewes, and he obeying his wyfe, gaue vp his Crowne.

L. Alexandra his wyfe promiſyng to her ſonne Hircanus the dominion, put in priſon Ariſtobolus her other ſonne.

K. Hircanus after his mothers death, was chaſed of his brother Ariſtobolus and diſcomfited, he fledde to Hieruſalem, and at the laſt, agreed that Ariſtobolus ſhould be chiefe ruler, and Hircanus vnder hym, whiche Hircanus went to Aretha kyng of Arabia ſecretely, to helpe hym againe to his dominion, whiche Aretha commyng into Iurie, beſieged Hieruſalem, and ſhoulde haue taken it, if one Scaurus duke of the Romanes had not raiſed vp ẏ ſiege, & ſo departed.

M. Antigonus the ſonne of Ariſtobulus, by the helpe of Liſania his nephewe, promyſed to Parthus kyng of the Parthians. 1000. talentes and 500. virgins, to reſtore him into the kingdome agayne: and he hauing many thouſand menne of the Parthians, beſieged Hieruſalem. At the laſt, the king of the Parthians conſtituted Antigonus kyng, & ſlue Hircanus after he had cut of his eares.

N. Antiochus Eupater after the takyng of Bethſura and the beſieging of Hieruſalem, and his promiſe made to the Iewes of obſeruyng theyr lawes, he droue out Philip out of Antiochia. At the laſt, he and Lyſias bounde of theyr owne armie, and at the commaundement of Demetrius Sother, the chyldren of Seleuchus were ſlayne. I. Mach. 7.

O. Demetrius Sother the ſonne of Seleuchus returnyng to Rome, ſlue Antiochus with Lyſia, and dyd conſtitute Alchimus for hygh Byſhop, with whom Bacchades was ſent into Iurie, & deſtroyed manye about Hieruſalem, he loſt Nichanor, who was ſlaine by the hande of Iudas, who was kylled by Bacchides and Ionathas withdrawyng his helpe, although he promiſed him many thynges. Alexander meetyng with hym, which was the ſonne of Epiphanes, the ſayd Bacchides was deſtroyed. I. Mach. 10.

P. Demetrius was ouercome of Antiochus the younger, by Triphon after he was returned from Arabia. I. Mach. 10. 11.

Q. Antiochus was the laſt kyng of the Aſſyrians, the lande of Syria was tributarie to the Romanes, and Pompei was ſent againſt Tigrauen kyng of Armenia, he made Scaurus lieftenant in Syria, & then when Ariſtobolus and Hircanus were at debate, and beyng receiued into Hieruſalem by Hircanus frendes, he brake vp the temple, wherein Ariſtobolus frendes were, for whiche cauſe he was neuer fortunate after as he was before: for he made the porches of the tẽple ſtables for his horſe. And after he had made Hircanus biſhop, he led Ariſtobolus with his chyldren captiue to Rome, and here ended the kingdome of Syria, which came into the Empire of ẏ Romanes.

R. Antiochus the younger gaue ẏ prieſthood to Ionathas, and was ſlayne by ſleyght of Triphon who deſyred to raigne. I. Mach. 11.

Triphon ſlue his maiſter Alexander, and Ionathas the Machabite with his two ſonnes. I. Macha. 1.

S. Iulius Cæſar in the tyme of Caſſius lieftenant of Syria, warred with Pompeius, and after his victorie, helde the chiefe rule. 3. yeeres & ſeuen monethes, for before him the common wealth was gouerued vnder conſulles. 464. yeeres, and from the tyme of Romulus it was gouerned vnder ſeuen kynges. 240. yeeres, at the ende wherof ſucceded the conſulles vntil Iulius Cęſars dayes, who ruled alone.

T. Craſſus tooke away almoſt al the golde of the temple, from the whiche Pompei keapt his handes cleane, he ſpent it vpon his ſouldiers that he had in Parthia, wherupon he had golde crammed into his mouth, and therof dyed.

Chriſtes lyne.

B Herode a Scalonite, made of his father liefetenant of Galilee, ſlewe Ezechias a notable theefe, with his company: beyng kyng of the Iewes, by Antonie and Auguſtus, and by Soſius was after brought in into yͤ kyngdome of Iurie, who ſlewe the infantes, amongſt whom he thought to haue kylled Chriſte, he had ſeuen wyues, yet the ſcripture ſpeaketh but of theſe foure, he ſlue Mariamne his wyfe by the accuſation of her ſiſter for adultrie with her huſbande, whom he alſo ſlue, he ſlue his ſonnes, Antipater, Ariſtobulus, and Alexander, and many other Iewes: at the laſt he ſlewe him ſelfe, and dyed miſerably, leauyng Archelaus his ſonne after hym. This Herode next hym hath his brothers, vnder whom be his wyues, and vnder them his.6. ſonnes of his foure wiues.

C Archelaus after long battayle with his brethren, made liefetenant of Idumea and Iurie of the Senate of Rome, beyng puft in pride for the promiſe of his roome, was accuſed before Cæſar for tyrannie, & was driuē out in exile to Vienna of Burgundie, where he dyed, whiche landes beyng brought vnder tribute, Componius was ſent of Auguſtus Cæſar, whiche Componius was Procurator of Iurie. Mat.2.

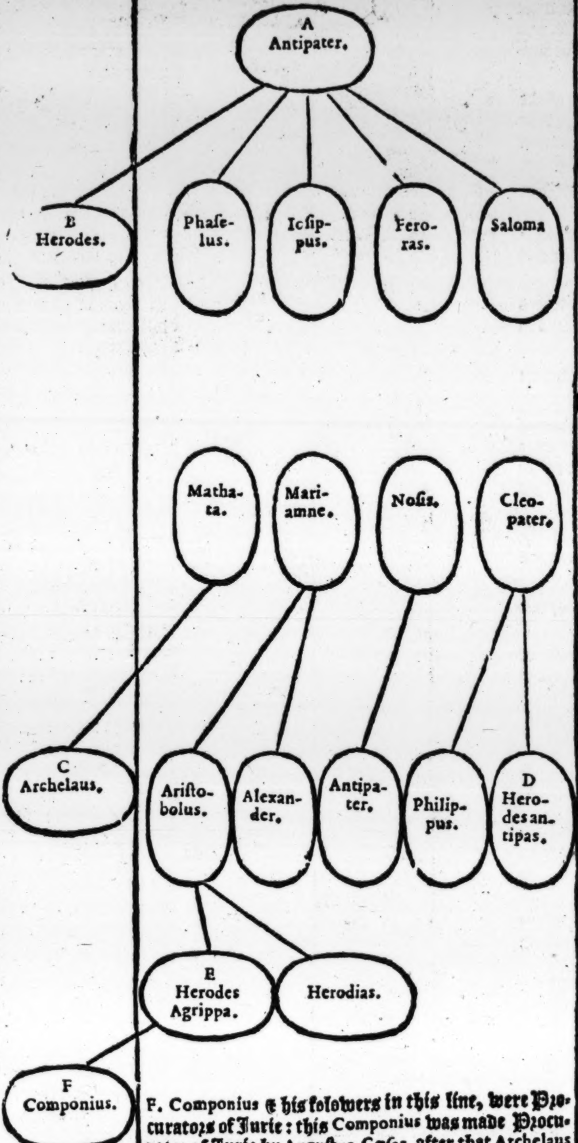
D Herode Antipas, ſlewe Iohn Baptiſt, to whom Pilate ſent Chriſt, vnder whom he ſuffered, beyng Tetrarche of Galilee, after long battayle with Archelaus, enuying Herode Agrippa king of the Iewes, after Chriſtes death, went to Rome by the counſayle of his wife, he was driuen in exile by the accuſation of Herode Agrippa, to Lions, where he dyed miſerably with Herodias his concubine. Mat.14.

E Herodes Agrippa oft troubled with varietie of fortune, to whom was geuen the Tetrarchie of Trachonitis by Caligula, yͤ whiche Philip refuſed, and Claudius afterward added Samaria and Iudea, and called him kyng. And he beyng deſirous to pleaſe the Iewes, ſlew Iohn and Iames, impriſoned Peter, tooke vpon hym Gods honour, and therefore dyed eaten of wormes. Actes.12.

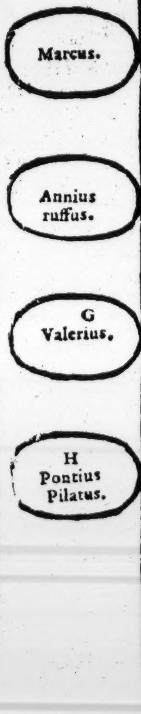
It is to be noted that Mathan and Melchi deſcended from Dauid, but Mathan by Solomon, and Melchi by Nathan. Mathan had to wyfe one Eſtha, of whō he begat Iacob, & Iacob beyng dead, Melchi of the line of Nathan the ſonne of Leui maryed her to wyfe, of whom he had Hely, and ſo Iacob and Hely were made brothers of one venter. Hely maried a wife, and dyed without chyldren, and therefore Iacob maryed her, of whom he had Ioſeph, ſo that Ioſeph was the natural ſonne of Iacob, and the ſonne of Hely by lawe, and thereof it is that Matthewe calleth Ioſeph the ſonne of Iacob, and Luke calleth Ioſeph the ſonne of Hely.

L Iohn Baptiſt was prophecied to Zacharie by the angel Gabriel, & was borne of Elizabeth when ſhe was barren, ſanctified in her wombe: when he was ſeuen yeeres of age, went into wildernes, where he liued an auſtere lyfe, & after Chriſte was baptized, & had preached penance, and ſhewed Chriſte, he was beheaded by Herode Antipas at the requeſt of Herodias his concubine in the. 32. yeere of his age. Luke.1.

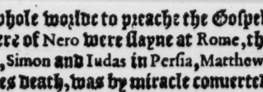
A. Antipater borne in Idumea, a gentile, was confederated firſt with Hircanus, who went at his counſayle to the kyng of Arabie, he ioyned with Pompeius, and after his death with Iulius Cæſar, whom Cæſar ſent with 3000. menne agaynſt Pellucium, in which battayle doyng valiauntly, yet he had many woundes, he was accuſed of Antigonus for the death of his father & brother, & for the betraying of the Empire, before Cæſar. Wherupon he put of his clothes, and ſhewed the ſcarres of his woundes whiche he receaued for Cæſars ſake, ſayeing, Though my tongue ſpeake not, let theſe woundes declare whether I haue ben a traytour. At the laſt he was poyſoned: he had Criſpis to wyfe, neece to the kyng of the Arabians, of whom he had foure ſonnes & one daughter, as appeareth here.

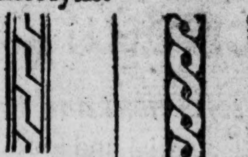


F. Componius & his folowers in this line, were Procurators of Iurie: this Componius was made Procurator of Iurie by Auguſtus Cæſar, after that Archelaus was exiled, who becauſe the Samaritanes entred in the night into Hieruſalem, and to the temple, and did caſt the bones of the dead men about the temple, he commaunded the gates of the temple to be ſhut vntil the day, who after his returne to Rome Marcus was ſent, after his returne was ſent Annius Ruffus, in whoſe dayes Cæſar was ſlayne: after whom Valerius was ſent to be Procurator of Iurie.

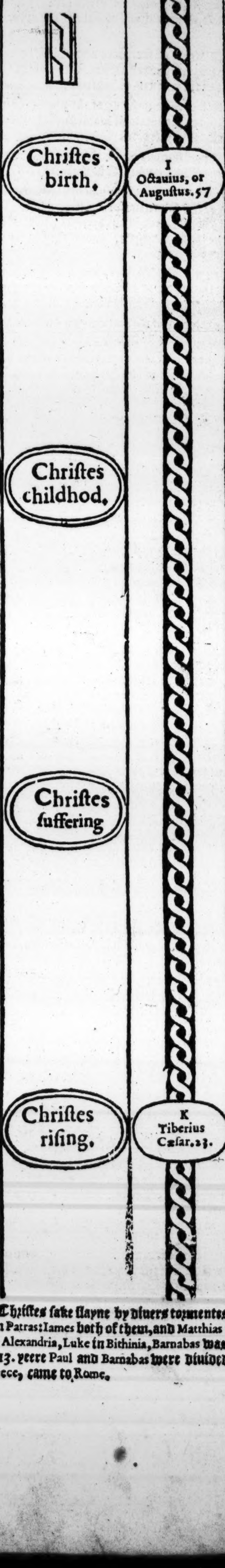


G. Valerius a Greke borne, he was made Procurator of Iurie, by Tiberius Cæſar, he depoſed Anna, and ſubſtituted Iſmael, whom within a while he depoſed, and ſet vp Eleazar the ſonne of Annas, and after a yeere depoſed hym, and appoynted Simeon, whom he alſo depriued after a yeere, and conſtituted Ioſippus, whiche was alſo called Caiphas, vnder whom Chriſt ſuffered, he after eleuen yeeres forſooke Iurie, and returned to Rome, after him Tiberius ſent Pontius Pilate, vnder whom Herode Agrippa to the honor of Tiberius Cæſar, builded the Citie of Tiberias. After the death of Herode a Scalonite, the monarchie of the kingdome of the Iewes was diuided into two partes by the Senate of Rome, one part was geuē to Archelaus vnder yͤ name of the Tetrarch, that is, of Iurie & Idumea, and it was promiſed hym that yf he dyd worthily, he ſhould be made king. An other part was diuided into two Tetrarchs, and one part thereof was geuen to Herode Antipas ouer the riuer, & Galilee: and to his brother Philippus was geuen the Tetrarchie of Ituria or Traconitis: and to Liſania, was geuen the Tetrarchie of Abiline.





Chriſte Ieſus our Lorde was borne the. 42. yeere of the Empire of Auguſtus, in the.30. yere of Herode the kyng, on the Sunday at nyght, & in the. 15. yeere of Tiberius, Chriſte was 30. yeeres of age.

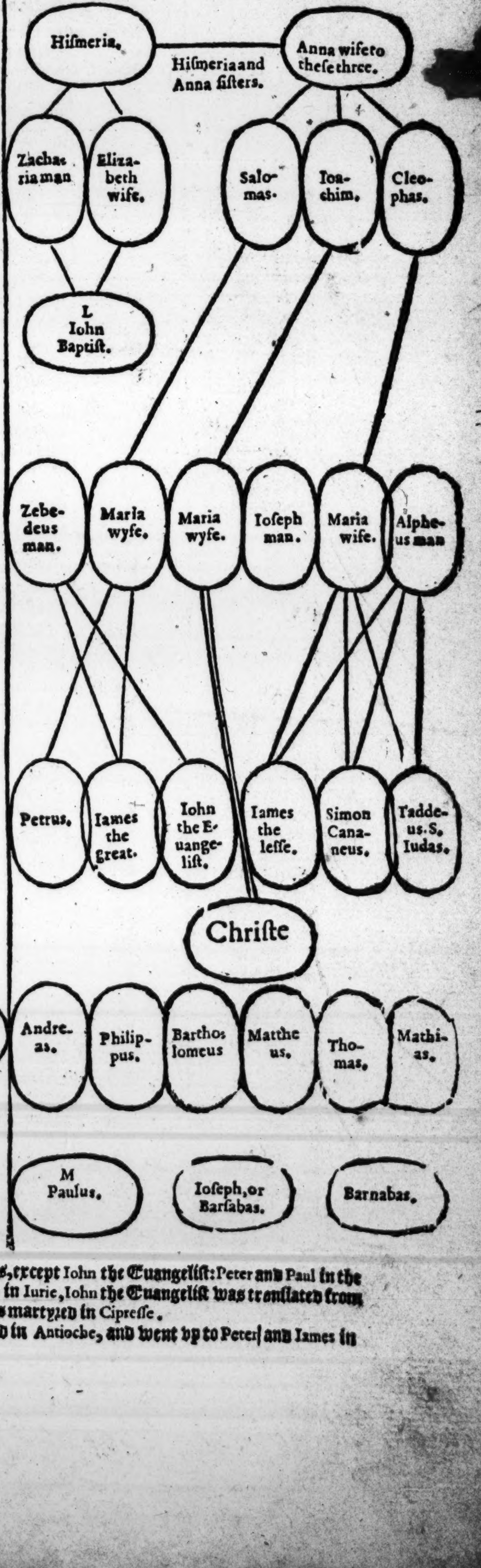


Here at the Natiuitie of Chriſte endeth the fifth age, in the. xlii. yeere of Octauian the Emperour, and it conteyneth yeeres fiue hundred fourescore and ſixe, wherunto if you ioyne the yeres from Adam to Chriſtes byrth, they amount to. 5199. yeeres, and ſo begynneth the ſixt age, whiche ſhal continue to the day of iudgement.

H Pontius Pilate was made Procurator of Iurie by Tiberius Cæſar, who commyng to Hieruſalem, woulde haue the image of Iulius Cæſar to be ſet in the temple: in the. 17. yeere of his rule he pronounced falſe ſentence agaynſt Chriſte, he woulde haue brought into the temple the images of the Gentiles, contrarie to the lawe of the Iewes: & the money receiued into Corbonam, that is, of the arke, wherin was put the offerings of the prieſtes to the repayring of the temple, and alſo of the Treaſure houſe, wherin was put the oblations of al paſſengers, he turned to his owne vſe, and therefore Tiberius exiled hym to Lions his owne countrey, where he dyed to his ſhame. Iohn.19.

I Octauianus, or Auguſtus Cæſar, after he came to the empire, founde pacified the whole worlde, and therefore he deſyred to knowe what regions, what cities, what caſtles, what villages, what menne were vnder his Empire, for he had the rule of the whole world, and this deſcription was firſt made of Cirenius the liefetenant of Syria, and than was Chriſte borne. And hauyng deſire to buylde a notable pallace, he woulde knowe how long it ſhoulde continue, and had anſwere from Cibilla that it ſhould endure ſo long tyl a virgin ſhould bryng foorth a chylde, wherupon he called it eternum, that is, euerlaſting: But Chriſte beyng borne of a virgin, the pallace fel downe, wherupon he builded an aulter to God borne of the virgin, and called it the aulter of heauen, he raigned thirteene yeeres after Chriſtes byrth, and in the.41. yere of his rule he numbred the people in Rome, and there were founde nientie tymes three hundred thouſande, and.80. thouſande, and ſixe hundred menne. Luke.2.

K Tiberius was the ſonne of Auguſtus, and of Iulia his wyfe, he had two nephewes, one of his ſonne called Tibur, and another of his brother called Gaius, he would haue ſubſtituted after him the ſonne of his ſonne whō he loued better, but Herode Agrippa loued better Gaius, and wiſhed hym to be Emperour, for which wiſhe he put Herode in priſon. In the. 15. yeere of his raigne Iohn Baptiſt began for to preache and to baptize, and in his. 18. yeere Chriſte was crucified, and Tiberius dyed.



The Apoſtles diſpearſed through the whole worlde to preache the Goſpel of Chriſte, were for Chriſtes ſake ſlayne by diuers tormentes, except Iohn the Euangeliſt: Peter and Paul in the 39. from Chriſtes paſſion, and in the.14. yere of Nero were ſlayne at Rome, the ſame day Andrewe in Patras: Iames both of them, and Matthias in Iurie, Iohn the Euangeliſt was tranſlated from Epheſus, Thomas and Bartholomewe in Iudea, Simon and Iudas in Perſia, Matthewe in Ethiope, Marke in Alexandria, Luke in Bithinia, Barnabas was martyred in Cipreſſe.

M Paul in the ſeconde yeere from Chriſtes death, was by miracle conuerted to the fayth: in the. 13. yeere Paul and Barnabas were diuided in Antioche, and went vp to Peter and Iames in Hieruſalem, and in the.14. yeere they went to preache, and Paul after long preaching in Iurie and Greece, came to Rome.

The whole ſcripture of the Bible is diuided into two

teſtamentes, the olde teſtament and the newe, whiche booke is of diuers natures, ſome legal, ſome hiſtorical, ſome ſapiential, and ſome prophetical. The olde teacheth by figures and ceremonies: the lawe was geuen terribly in lyghtning and thundryng, to induce the people to the obſeruance thereof by feare. The newe Teſtament came in more glorioully with the gentle name of the Goſpel, and good tidinges, to induce men to obſerue it by loue.

Bookes,

- Legal, be ſo named, wherin the lawes and iudgementes of God be pronounced by his owne mouth, and they be fiue bookes, whiche is to ſay,
  - Geneſis. Whiche dooth treate of the begynnyng of the worlde, and of al creatures, of the deluge, of Noes ſhyp, and the confuſion of tongues, of the election of Gods people, and of the goeyng downe of the people into Egypt. Chapters.50.
  - Exodus. Sheweth of the tenne plagues of Pharao, and of the departyng of the chyldren of Iſrael out of Egypt, of the tenne preceptes and iudgementes, and of the inſtruction of Gods people, of the arke of Gods couenant, and of the Tabernacle, of the aulter, of Aarons veſtures. Chapters.40.
  - Leuiticus. It dooth treate of ſacrifices and oblations to be offered, of the pot, and the veſtures of Aaron, of the order and miniſterie of the Leuites. Chapters.27.
  - Numeri. It treateth of the numbring of the people of the tribes of Iſrael, of the prophecie of Balaam, of the manſions in wylderneſſe. Chapters.36.
  - Deuteronomie. Dooth report agayne thoſe thinges that were donne in the former foure bookes. Chapters.34.
- Hiſtorical, be ſo called wherein hiſtories of diuers actes be expreſſed, & there be of thē bookes 19.
  - Ioſuah. Whiche dooth treate of the paſſyng ouer the fludde of Iordan, & of the ſubuerſion of the kyngdomes that were the Iewes aduerſaries, of the bryngyng in of Gods people into the lande of beheſte, and of the diuiſion of that lande. Chapters. 24.
  - Iudges. Whiche treateth of Princes and Iudges, and of the defence of the people of Iſrael, and of their conqueſt and triumphes had agaynſt their enimies. Chap.21.
  - Ruth. Whiche treateth of the matrimonie betwixt Booz and Ruth, of whom Chriſte dyd ſpryng. Chapters.4.
  - Samuel.
    1. Whiche treateth of the gouernance of the people of Iſrael by Iudges, & of the election of kyng Saul, of his gouernance, of his actes, and of his death. Chapters.31.
    2. Whiche treateth how kyng Dauid gouerned the people, and of his deedes. Chapters.24.
  - Kynges.
    3. Treateth of kyng Dauids death, & of the ſucceſſion, of his rule, and Solomons actes, and of other kynges of Iuda and Iſrael. Chapters.22.
    4. Of the fal of the kyngdome of Iuda and Iſrael for the ſinnes of their kinges, of the captiuitie of the people, and of the ouerthrowe of the citie and Temple. Chapters.25.
  - Paralipomenon.
    1. It treateth of the Genealogie of kyng Dauid, where is alſo a rehearſal of his election, of his gouernaunce, and of his actes. Chapters.29.
    2. Wherein is rehearſed agayne the gouernance of the people by Solomon, and other kynges of Iuda and Iſrael. Chapters.36.
  - Eſdras.
    1. Whiche treateth howe the people of Iſrael were brought out of captiuitie from Babylon, & of the inſtruction of the people ſo returned by Eſdras doctor of the lawes. Chapters.10.
    2. Whoſe aucthour is Neemias, whiche treateth of the buyldyng agayne of the walles of the citie of Hieruſalē, and of the correction of euyl menne, and of the diſorders that roſe in the abſence of Neemias. Chapters.13.
    3. Whiche booke is Apocryphus, wherein be repeated thinges otherwhere written about the captiuitie of Babylon in the tyme of Ioſias, ſome thinges that chanſed in the time of Zorobabel and Eſdras. And there is alſo a ſolution to a certayne queſtion. Chapters.9.
    4. Whiche booke is alſo Apocryphus, wherein be put certaine viſions & dreames ouer the people of the Iewes, of their deliuerie, and their captiuitie, & of the reſtoring of the Temple in Hieruſalem. Chapters.16.
  - Tobi. Whiche treateth of his probation and diuers vertues, of the miniſterie of Raphael the Archangel, of the inſtruction of his chyld, and of the honeſtie of matrimonie. Chapters.14.
  - Iudith. Whiche dooth treate of the beſiegyng of Hieruſalem & of the people of Iſrael: of the honeſtie and vertue of Iudith, of the ſlaughter of Holophernes, and deliuerie of the people of Iſrael. Chapters.16.
  - Heſter. Whiche treateth of the crueltie of Ammon and of his hangyng, ſo procured by the prudence and humilitie of Heſter, and of the promotyng of Mardocheus, and deliuerie of the Iewes. Chapters.16.
  - Iob. Whiche treateth of the patience of Iob, and his diſputation that he had with his frendes, of Gods prouidence, and of the laſt ryſing agayne. Chapters.42.
  - Machabees.
    1. Which treateth of the battayles betwene the Iewes and the people of Perſie, and of the deliuerie of the people by Mathathias, Iudas, Ionathas, and Simon. Chapter.16.
    2. Wherein be repeated agayne ſome thinges which be in the firſt booke, and of the tribulation of the people, of the conſtancie of the ſeuen brethren, and of their mother, and of the deliuerie of the people by Iudas Machabeus. Chapters.15.

Bookes.

- Sapiencial, be ſo called, for in them prudence & true wiſedome is taught, and there be of them bokes fiue.
  - Prouerbes. Whiche dooth treate of inſtruction and nurture of ſuch as begyn to ſerue God. Chapters.31.
  - Eccleſiaſtes. Whiche treateth of the vanitie of the worlde, of the hate to vice, and of the goeing forwarde in Gods wayes. Chapters. 12.
  - Canticles. Whiche treateth of the perfection of the ryghteous man, of the contemplation of a holy ſoule, and of the coniunction of Chriſte and of his Churche. Chapters.8.
  - Sapiens. Whiche teacheth howe prelates ſhoulde gouerne, and of the conſeruation of iuſtice, and of the diſprayſe of idols, and of the comming and paſſion of Chriſt, whiche is the true wyſdome. Chapters.19.
  - Eccleſiaſticus. Whiche treateth of the obedience of ſubiectes, of the deſcription of good manners, and of the worthineſſe of wiſdome, and of the commendation of vertuous men. Chapters.51.

Bookes.

- Prophetical, be ſuche wherein are ſhewed and prophecied afore, things to come, and there be in number of theſe bookes 18.
  - Pſalter. Whiche treateth of the diuinitie of Chriſte, of his humanitie: and all other myſteries of the ſame, and of diuers poyntes of Chriſtian religion: and be in number, 150.
  - Eſai. Whiche treateth of the faultes of the Iewes, of Chriſtes incarnation, and of his paſſion, and of the vocation of the gentiles, of the raigne of Iuda and Iſrael. Chapters.66.
  - Hieremie. Whiche treateth of the captiuitie of the Iewes, and of the deſtruction of Hieruſalem, of his lamentation for the deſtruction of the Citie. Chapters.52. The lamentations hath. Chapters.5.
  - Baruch. Whiche treateth of the wordes which he read to the captiues in Babylon, howe he foretolde the returne of the Iewes, and of theyr laſte fortunes. Chapters.6.
  - Ezechiel. Whiche treateth of his viſions, & of the Iewes ſinnes, of the fall of Hieruſalem, and of theyr reparation. Chapters.48.
  - Daniel. Whiche treateth of the Monarchie of the worlde, and of the chaunge of tymes, of the power and eternitie of Chriſtes kyngdome, of the ſtorie of Suſanna, of the deſtruction of Bel, and of the Dragon. Chapters.14
  - Oſee. Whiche telleth of the idolatrie of the people of Iſrael figured by a common harlot, of the ouerflowe of ſinnes, and of the warnyng to the Iewes to turne to the God of Iſrael. Chapters.14.
  - Ioel. Whiche ſpeaketh of the deſtruction of the people of Iſrael by the caterpiller, the graſhopper, and the locuſt, of their inducement to penance, and of the day of doome. Chapters.3.
  - Amos. He ſpeaketh of the ſinnes of the Iewes and Gentiles, of Gods wrath to fall vpon them, and of mouyng them to penance, and prophecieth of the finall reſtitution. Chapters.9.
  - Abdi. Whiche cryeth out, and threatneth the deſtruction of Edom and Eſau. Chapter.1.
  - Ionas He ſpeaketh of the ſhypwracke, and in this figuryng before the paſſion of Chriſte, he calleth backe the worlde to repentance vnder the name of Niniue, and prefigureth the ſaluation of the Gentiles. Chapters.4.
  - Micheas Whiche prophecieth of the deſtruction of Samaria, and of the captiuitie and deſtruction of the cheefe men of Iſrael, and of the falſe prophetes, and of the vnkyndneſſe and malice of them. Chapters.7.
  - Naum. Whiche ſpeaketh of Gods wrath, and of his greeuous vengeaunce agaynſt Niniue, whiche dyd penance for theyr ſinnes at the preachyng of Ionas, afterwarde they were wrapped in great offences. Chapters.3.
  - Abacuc. Which ſpeaketh of the diſputation which the prophete had of God and of this worlde, and howe that good men be troden downe, and wicked men proſper. Chapters.3
  - Sophoni. Whiche ſpeaketh of the iudgement of God againſt the Iewes, and to ſtraunge nations, and of the comfortyng of the people of Iſrael. Chapters.3.
  - Aggei. He prophecieth of the reuerſion of the people of the Iewes, and of the buildyng agayne of the temple, and of the callyng backe agayne of the Citie. Chapters.2.
  - Zachari. Whiche ſpeaketh of the deliuerie of the Iewes, and of their puniſhment by their enimies, and of the humilitie of Chriſtes commyng, and of his paſſion. Chapters.14.
  - Malachi. Who ſpeaketh of the abiection of the people of Iſrael, and of theyr ſacrifices, and of Chriſtes comming. Chapters.4.

¶ The nevve Teſtament in lyke manner.

Books,	Legales, as it were where chriſtes lawes be expreſſed, & conteineth 4. bookes or Goſpelles.	Matthewe.	Who principally treateth of the actes of Chriſte, of his humanitie, of his death, reſurrection, and aſſention. Chapters.28.
		Marke.	Wherein chiefely is treated the fortitude of Chriſte, and dooth repeate moſt thynges of Matthewe. Chapters.16.
		Luke.	Whiche ſpeaketh chiefely of the Annuntiation of the bleſſed virgin, and Chriſtes actes, death, and reſurrection. Chapters.24.
		Iohn.	In whom Chriſtes diuinitie is chiefly ſhewed, and other actes of his diuine power. Chapters.21.
	Hiſtorical, ſhewing the actes and deeds of the Apoſtles, & is one booke	Act. of Apo.	Wherein Saint Luke declareth the ſendyng of the holy ghoſt after his viſible aſſention into heauen, and of the actes of the Apoſtles, eſpecially of Paul, wherein is alſo ſet out as it were the young age of the Churche in her firſt grouth. Chapters.28.
	Sapiential, be named theſe wherin the wyſedome of Chriſte is expreſſed by examples & preceptes of godly liuing geuen by his Apoſtles, & be bookes 21.	Romanes.	Wherein Paul dooth reuoke the Romanes from the errours of the Gentiles, declaryng the order of their iuſtification, what ſhoulde procede, and what ſhoulde folowe their iuſtification. Chapters.16.
		Corinth.	1 Wherin he dooth cal backe ſomme that were deceiued of falſe Apoſtles & Philoſophers by their eloquence, ſomme whiche were deceiued by the iudaical obſeruation of the lawe, he calleth them backe to true fayth, and to the wyſedome of God. Chapters.16. 2 Wherein Paul vpon their conuerſion & repentance, prayſeth and comforteth them. Chapters.13.
		Galath.	Wherein Paul calleth home agayne ſuche as were deceiued by falſe prophetes, that they ſhoulde returne backe to the lawe and to their ceremonies, and wylleth them to comme agayne to the true fayth of the Goſpel. Chapters.6.
		Epheſians.	Wherein the Apoſtle prayſeth the Epheſians, whiche dyd perſiſt conſtantly in the faith of the Goſpel receiued. Chapters.6.
		Philippians.	Wherein the Apoſtle prayſeth the Philippians, for that after they had receiued the woorde of trueth, they dyd not receiue the falſe Apoſtles. Chapters.4.
		Coloſſians.	Wherein Paul blameth the Coloſſians for that they were reduced by the falſe Apoſtles, and exhorteth them to returne to the veritie of the Goſpel. Chapters.4.
		Theſſalonians	1 Wherein he dooth commende the Theſſalonians, which receiuyng the woorde of trueth, though they ſuffered perſecution of their owne kynred, yet they dyd perſiſte in the fayth, nor woulde receiue the falſe Apoſtles. Chapters.4. 2 Wherein the Apoſtle inſtructeth them of the laſt times, of the comming, and of the perſecution, of antechriſt, of his aduancement and ouerthrow. Chapters.3.
		Timothi.	1 Wherein Paul inſtructeth hym of the order and office of Biſhops and Deacons, and of al eccleſiaſtical diſcipline. Chapters.6. 2 Wherein Paul dooth exhorth hym to the crowne of martyrdome, and dooth infourme him of al the rules of the catholike veritie, and what ſhalbe donne in the laſt dayes, and of his owne ſuffering. Chapters.4.
Bookes.	Sapiential alſo.	Titus.	Wherein Paul doeth inſtruct Titus his diſciple of the conſtituting & ordering of prieſtes or elders, and of all ſpiritual conuerſation, and of the eſchewing of heretikes. Chapters.3.
		Philemon.	Wherein the Apoſtle commendeth Philemon of his fayth to Chriſte, and of his charitie to the godly, and he prayeth hym to deale gently with Oneſimus, his ſeruant, and to extertayne hym freendly. Chapter.1.
		Hebrewes.	Wherein the apoſtle ſheweth the weakeneſſe and the aboliſhment of Moſes lawe, and the perfection of the doctrine of the Goſpel, and that Chriſt is true God and man, and a mediatour betweene God and man. Chapters.13.
		Iames.	Wherein Iames geueth exhortation vnto patient ſufferyng, and that there is no exception of perſons before God, and dooth alſo open the hurtes that comme by an euyll tongue, he forbiddeth warres and diſſentions, he rebuketh the riche that be vncharitable, and doth ſtirre menne to vertue. Chapters.5.
		Peter.	1 Wherein Peter geueth thankes vnto God, whiche by the death of his ſonne did mercyfully ſaue al mankynde, and dooth inſtruct to good life diuers ſtates of menne. Chapters.5. 2 In whiche the apoſtle induceth the beleuers to holde the true fayth, he dooth note and condemne the falſeneſſe of heretikes, and dooth deſcribe the ſeconde commyng of Chriſte. Chapters.3.
		Iohn.	1 In whiche ſaint Iohn dooth teſtifie of the woorde of trueth and lyfe, exhortyng men to confeſſe theyr ſinnes, affirming that we haue Ieſus Chriſt an aduocate with the father, diſwadyng men from the loue of the worlde, & perſwading them to loue God and theyr neyghbours. Chapters.5. 2 Wherein he commendeth the elect Ladye and her ſonnes, and dooth exhort them to brotherly loue, and dooth admoniſh them to eſchewe heretikes. Chapter.1. 3 In this he prayſeth the godlineſſe of his beloued Gaius, which he extended vnto ſtrangers, and he dooth exhort hym to perſeuer ſtyl in that godlyneſſe and wel doyng. Chapter.1.
		Iude.	In whiche the apoſtle dooth admoniſhe al men of their owne ſaluation, and he dooth bring in by the way the altercation that was betwixt Michael and the deuil, and dooth deteſt the lyfe of the heretikes. Chapter.1.
	Propheticál.	Apoc.	Whiche treateth of reuelations ſhewed vnto Iohn by an angel in the Iſle of Pathmos, of the tribulations whiche the Churche of Chriſte did then ſuffer, and prophecieth alſo of ſuche tribulations whiche the Churche ſhall ſuffer hereafter, and eſpecially in the time of Antechriſt, and of the puniſhmentes of them whiche be damned, and of the rewardes of the elect. Chapters.22.

Here is to be noted, that ſuche partes and chapters whiche be marked and noted with ſuche ſemy circlesʿ
at the head of the vearſe or line, with ſuche other texts, may be leaſt vnread in the publique readyng toʿ
the people, that therby other chapters and places of the ſcripture making more to their edifications andʿ
capacitie may comme in their roomes, And here let the miniſter of Chriſte and diſpenſer of the myſteries ofʿ
Rom.1. God, haue a due and weightie conſyderation, to reade this high treaſure of Gods woorde with al reuerenceʿ
and grauitie, truely, diſtinctly, and ſenſibly: for it is the myghtie power of GOD to ſaluation to euery one thatʿ
beleeueth : So let the hearers alſo with al meekeneſſe and lowlyneſſe, receiue this woorde that is thus graftedʿ
and grounded amongſt them by the great mercies of God, whiche woorde is able to ſaue their ſoules ſaith theʿ
Iam.2. holy Apoſtle Saint Iames. For as both the reader and hearer be pronounced bleſſed by Chriſtes owne
Luke.2. mouth, who heare the woord of God, and doo fulfil it: So be they pronounced both reader and hearer
Ieremie. by the holy prophete Ieremie accurſed, whiche doo the woorke of God fraudulently, and
negligently : From the whiche he defende vs who bought vs with his moſt pretious
blood, to whom with the father and the holy ghoſt be al honour
and glorie. Amen.

XUM

A Preface into the Byble folowyng.

By Archbishop Parker
mickright

EIVS MVNDVS TRANSIT ET CONCVPISCENTIA
M
P

F all the ſentences pronounced by our ſauiour
Chriſte in his whole doctrine, none is more ſerious, or
more woorthy to be borne in remembrance, then that
whiche he ſpake openly in his Goſpel, ſayeing, *Scrutamini* Iohn.v.
ſcripturas, quia vos putatis in ipſis vitam eternam habere, & illę ſunt quę teſtimonium perhibent de me. Search ye the ſcriptures, for in them
ye thinke to haue eternal lyfe, and thoſe they be whiche
beare witneſſe of me. Theſe woordes were firſt ſpoken
vnto the Iewes by our ſauiour, but by him in his doctrine
ment to al: for they concerne al, of what nation, of what
tongue, of what profeſſion ſoeuer any man be. For to al
belongeth it to be called vnto eternal lyfe, ſo many as by
the witneſſe of the ſcriptures deſire to finde eternal lyfe.
No man, woman, or chylde, is excluded from this ſaluation,
and therfore to euery of them is this ſpoken proportionally
yet, and in their degrees and ages, and as the reaſon
and congruitie of their vocation may aſke. For not ſo
lyeth in charge to the worldly artificer to ſearche, or to
any other priuate man ſo exquiſitely to ſtudie, as it lyeth
to the charge of the publike teacher to ſearch in the ſcriptures,
to be the more able to walke in the houſe of God
(whiche is the Churche of the liuing God, the piller and grounde of trueth) to the eſtabliſhing of the true doctrine
of the ſame, and to the impugning of the falſe. And though whatſoeuer difference there may be betwixt i. Tim.3.
the preacher in office, and the auditor in his vocation, yet to both is it ſaid, **Searche ye the ſcriptures**, wherby
ye may finde eternal life, and geather witneſſes of that ſaluation whiche is in **Chriſte Jeſus** our Lorde. For although
the prophet of God Moſes, biddeth the king when he is once ſet in the throne of his kingdome, to deſcribe
before his eyes the volume of Gods lawe, according to the example whiche he ſhoulde receiue of the Deut.17.
prieſtes of the leuitical tribe, to haue it with him, and to reade in it al the dayes of his lyfe, to thende that he
might learne to feare the Lorde his God, and to obſerue his lawes, that his hart be not aduanced in pride ouer
his brethren, not to ſwarue either on the right hande, or on the leaſt: yet the reaſon of this precept, for that
it concerneth al menne, may reaſonably be thought to be commaunded to al menne, and al menne may take it
to be ſpoken to them ſelfe in their degree. Though almightie God him ſelfe ſpake to his captaine Ioſue in preciſe
woordes, *Non recedat volumen legis huius ab ore tuo, ſed meditaberis in eo diebus ac noctibus. &c.* Let not the volume of this booke Ioſue.1.
depart from thy mouth, but muſe therein both dayes and nightes, that thou mayeſt keepe and perfourme al
thinges whiche be written in it, that thou mayeſt direct wel thy way, and vnderſtand the ſame: yet aſwel ſpake
almightie God this precept to al his people in the directions of their wayes to hymwarde, as he ment it to Ioſue:
For that he hath care of al, he accepteth no mans perſon, his wyl is that al menne ſhoulde be ſaued, his wyl i. Pet. v.
is that al menne ſhould comme to the way of trueth. Howe could this be more conueniently declared by God Epheſ. vi.
to man, then when Chriſte his welbeloued ſonne our moſt louing ſauiour, the way, the trueth, and the lyfe of i. Tim. ii.
vs al, dyd byd vs openly **Searche the ſcriptures**, aſſuring vs herein to finde eternal life, to finde ful teſtification Iohn.14.
of al his graces and benefites towardes vs in the treaſure therof? Therfore it is moſt conuenient that we ſhould
al ſuppoſe that Chriſte ſpake to vs al in this his precept of ſearching the ſcriptures. If this celeſtial doctour (ſo Matth.17.
authoriſed by the father of heauen, and commaunded as his onely ſonne to be hearde of vs al) biddeth vs
buſily to **Searche the ſcriptures**? of what ſpirite can it proceede to forbid the reading and ſtudying of the
ſcriptures? If the groſſe Iewes vſed to reade them, as ſomme menne thinke that our ſauiour Chriſte dyd ſhewe
by ſuche kynde of ſpeaking, their vſage, with their opinion they had therin to finde eternal life, and were not of
Chriſte rebuked or diſproued, either for their ſearching, or for the opinion they had, howe ſuperſtitiouſly or
ſuperficially ſoeuer ſomme of them vſed to expende the ſcriptures: Howe muche more vnaduiſedly doo ſuche
as boaſt them ſelfe to be either Chriſtes vicars, or be of his garde, to loth chriſten men from reading, by their couert
ſlaunderous reproches of the ſcriptures, or in their authoritie by lawe or ſtatute to contract this libertie
of ſtudying the woorde of eternal ſaluation? Chriſte calleth them not onely to the ſingle reading of ſcriptures
(ſaith Chriſoſtome) but ſendeth them to the exquiſite ſearching of them, for in them is eternal life to be found,
and they be (ſayth him ſelfe) the witneſſe of me: for they declare out his office, they commende his beneuolence
towarde vs, they recorde his whole woorkes wrought for vs to our ſaluation. Antechriſte therfore he muſt be,
that vnder whatſoeuer colour woulde geue contrarie precept or counſayle, to that whiche Chriſte dyd geue
vnto vs. Very litle doo they reſemble Chriſtes louing ſpirite mouing vs to ſearche for our comfort, that wyl diſcourage
vs from ſuch ſearchyng, or that would wiſhe ignorance and forgetfulneſſe of his benefite to raigne in
vs, ſo that they might by our ignorance raigne the more frankly in our conſciences, to the danger of our ſaluation.
VVho can take the light from vs in this miſerable vale of blindneſſe, & meane not to haue vs ſtumble in the Pſal.22.
pathes of perdition to the ruine of our ſoules? who wyl enuye vs this bread of lyfe prepared and ſet on the table
for our eternal ſuſtenance, and meane not to famiſhe vs, or in ſteede thereof, with their corrupt traditions
and doctrines of man, to infect vs? Al the whole ſcripture, ſaith the holy apoſtle Saint Paul, inſpired from GOD ii. Tim. iii.
aboue, is profitable to teache, to reproue, to refourme, to inſtruct in ryghteouſneſſe, that the man of God may
be ſounde and perfect, inſtructed to euery good woorke.

Searche therefore good reader (on Gods name) as Chriſte byddeth thee, the holy ſcripture, wherein

thou mayeſt finde thy ſaluation: Let not the volume of this booke (by Gods owne warrant) depart from thee,
but occupie thy ſelfe therin in the whole iourney of this thy worldly pilgrimage, to vnderſtande thy way how
Pſal.j. to walke ryghtly before hym al the dayes of thy lyfe. Remember that the prophete Dauid pronounceth hym
the bleſſed man which wyl muſe in the lawe of God both day and night, remember that he calleth hym bleſſed
Pſal.119. whiche walketh in the way of the Lorde, whiche wyl ſearche diligently his teſtimonies, and wyl in their whole
hart ſeeke the ſame. Let not the couert ſuſpitious inſinuations of the aduerſaries driue thee from the ſearche of
the holy ſcripture, either for the obſcuritie whiche they ſay is in them, or for the inſcrutable hydden myſteries
they talke to be compriſed in them, or for the ſtrangneſſe and homelyneſſe of the phraſes they woulde charge
Gods booke with. Chriſte exhorteth thee therfore the rather for the difficultie of the ſame, to ſearche them diligently.
Heb.v. Saint Paul wylleth thee to haue thy ſenſes exerciſed in them, and not to be a childe in thy ſenſes, but
1.Cor.14. in malice. Though many thinges may be difficult to thee to vnderſtande, impute it rather to thy dul hearyng
and reading, then to thinke that the ſcriptures be inſuperable, to them whiche with diligent ſearching labour
Matth.7. to diſcerne the euyl from the good. Onely ſearche with an humble ſpirite, aſke in continual prayer, ſeeke with
puritie of lyfe, knocke with perpetual perſeuerance, and crye to that good ſpirite of Chriſte the comforter: and
ſurely to euery ſuche aſker it wyl be geuen, ſuche ſearchers muſt needes fynde, to them it wylbe opened. Chriſt
Matth.11. hym ſelfe wyl open the ſenſe of the ſcriptures, not to the proude, or to the wyſe of the worlde, but to the lowly
Eſai.61. and contrite in hart: for he hath the kay of Dauid, who openeth, & no man ſhutteth, who ſhutteth, and no man
1.Cor.12. openeth. For as this ſpirite is a benigne and a liberal ſpirite, and wyl be eaſily founde of them whiche wyl early
Apoc.3. in carefulneſſe ryſe to ſeeke hym, and as he promiſeth he wyl be the comforter from aboue to teache vs, and to
Sapi.1. leade vs into al the wayes of trueth, if that in humilitie we bowe vnto hym, denying our owne natural ſenſes,
Iob.14. our carnal wittes and reaſons: ſo is he the ſpirite of puritie and cleanneſſe, and wyl receede from hym, whoſe
Sapi.1. conſcience is ſubiect to filthineſſe of lyfe. Into ſuche a ſoule this heauenly wiſedome wyl not enter, for al peruerſe
cogitations wyl ſeparate vs from God: and then howe buſily ſoeuer we ſearch this holy table of the ſcripture,
yet wyl it then be a table to ſuche to their owne ſnare, a trap, a ſtumbling ſtocke, and a recompence to them
ſelfe. VVe ought therefore to ſearche to finde out the trueth, not to oppreſſe it, we ought to ſeeke Chriſte, not
Pſal.68. as Herode did, vnder the pretence of woorſhipping him to deſtroy him, or as the Phariſees ſearched the ſcriptures
to diſproue Chriſte, and to diſcredite hym, and not to folowe hym: but to embrace the ſaluation whiche
we may learne by them. Nor yet is it yenough ſo to acknowledge the ſcriptures as ſomme of the Iewes did, of
the holyeſt of them, who vſed ſuch diligence, that they could number preciſely, not only euery verſe, but euery
woord and ſyllable, how oft euery letter of the alphabet was repeated in the whole ſcriptures: they had ſomme
of them ſuche reuerence to that booke, that they woulde not ſuffer in a great heape of bookes, any other to lay
ouer them, they woulde not ſuffer that booke to falle to the grounde as nigh as they could, they would coſtly
bynde the bookes of holy ſcriptures, and cauſe them to be exquiſitely and ornately written. VVhiche deuotion
yet though it was not to be diſcommended, yet was it not for that intent, why Chriſte commended the ſcriptures,
nor they thereof alowed before God: For they did not cal vpon God in a true fayth, they were not charitable
to their neighbours, but in the middeſt of al this deuotiõ, they dyd ſteale, they were adulterers, they were
ſlaunderers and backbiters, euen muche lyke many of our chriſtian menne and women nowe a dayes, who glorie
muche that they reade the ſcriptures, that they ſearche them and loue them, that they frequent the publike
ſermons in an outward ſhewe of al honeſtie and perfection, yea they can pike out of the ſcriptures vertuous ſentenſes
and godly preceptes to lay before other menne. And though theſe manner of menne doo not muche
erre fro ſuche ſearching and ſtudying, yet they ſee not the ſcope and the principal ſtate of the ſcriptures, which
is as Chriſte declareth it, to finde Chriſte as their ſauiour, to cleaue to his ſaluation and merites, to be brought
to the lowe repentance of their liues, and to amende them ſelfe, to rayſe vp their fayth to our ſauiour Chriſte,
ſo to thinke of him as the ſcriptures doo teſtifie of hym. Theſe be the principal cauſes why Chriſte dyd ſende
Iohn.20. the Iewes to ſearch the ſcriptures: for to this end were they written, ſaith Saint Iohn, *Hæc ſcripta ſunt vt credatis, & vt
credentes vitam habeatis eternam.* Theſe were written to this intent, that ye ſhould beleeue, & that through your beliefe
ye ſhoulde haue euerlaſting lyfe.

And here good reader, great cauſe we haue to extol the woonderous wiſedome of GOD, and with great
thankes to prayſe his prouidence, conſydering howe he hath preſerued and renued from age to age by ſpecial
Hebre.5. miracle, the incomparable treaſure of his Churche. For firſt he dyd inſpire Moſes, as Iohn Chriſoſtome
dooth teſtifie, to write the ſtonie tables, and keapt him in the mountayne fourtie dayes to geue him his lawe:
after him he ſent the prophetes, but they ſuffered many thouſande aduerſities, for battayles dyd folowe, al
were ſlayne, al were deſtroyed, bookes were brent vp. He then inſpired agayne another man to repayre theſe
miraculous ſcriptures, Eſdras I meane, who of their leauinges ſet them agayne togeather: after that, he prouided
that the ſeuentie interpreters ſhoulde take them in hande: at the laſt came Chriſte him ſelfe, the Apoſtles
did receiue them, and ſpread them throughout al nations. Chriſte wrought his miracles and woonders:
1.Cor.10. and what folowed? after theſe great volumes the Apoſtles alſo did write, as Saint Paul dooth ſay, Theſe be
Matth.22. written to the inſtruction of vs that be comme into the ende of the worlde: and Chriſte dooth ſay, Ye therefore
erre, becauſe ye knowe not the ſcriptures, nor the power of GOD: and Paul dyd ſay, Let the woorde of
Coloſſ.3. Chriſte be plentiful among you: and agayne ſayth Dauid, Oh howe ſweete be thy woordes to my throte: he
Pſal.119. ſayde not to my hearyng, but to my throte, aboue the hony or the hony combe to my mouth. Yea Moſes
Deut.16. ſayth, Thou ſhalt meditate in them euermore when thou riſeſt, when thou ſitteſt downe, when thou goeſt to
ſleepe, continue in them he ſaith: and a thouſande places more. And yet after ſo many teſtimonies thus ſpoken,
there be ſomme perſons that doo not yet ſo muche as knowe what the ſcriptures be: wherupon nothing is
in good ſtate amongeſt vs, nothing woorthyly is donne amongeſt vs: In this whiche parteyne to this lyfe, we
make very great haſte, but of ſpiritual goodes we haue no regarde. *Thus farre Iohn Chriſoſt.* It muſt needes ſignifie
ſomme great thing to our vnderſtanding, that almightie God hath had ſuch care to preſcribe theſe bookes thus
vnto vs: I ſay, not preſcribe them onely, but to mainteyne them, & defende them againſt the malignitie of the
deuyl and his miniſters, who alway went about to deſtroy them: and yet coulde theſe neuer be ſo deſtroyed,
but

but that he woulde haue them continue whole and perfect to this day, to our ſinguler comfort and inſtruction, where other bookes of mortal wiſe menne haue periſhed in great numbers. It is recorded that Ptolomeus Philadelphus kyng of Egypt, had geathered togeather in one librarie at Alexandria by his great coſte and diligence, ſeuen hundred thouſand bookes, whereof the principal were the bookes of Moſes, which reſerued not muche more then by the ſpace of two hundred yeeres, were al brent, and conſumed in that battayle, when Cæſar reſtored Cleopatra agayne after her expulſion. At Conſtantinople peryſhed vnder Zenon by one common fire, a hundred and twentie thouſande bookes. At Rome when Lucius Aurel Antonius dyd raigne, his notable librarie by a lightnyng from heauen was quite conſumed: yea it is recorded that Gregorie the firſt, dyd cauſe a librarie of Rome conteyning onely certayne Paynims woorkes to be burned, to thintent the ſcriptures of God ſhoulde be more read and ſtudied. VVhat other great libraries haue there benne conſumed but of late dayes? And what libraries haue of olde throughout this realme almoſt in euery abbey of the ſame, benne deſtroyed at ſundry ages, beſydes the loſſe of other mēns priuate ſtudies, it were to longe to rehearſe. VVherupon ſeyng almightie God by his diuine prouidence, hath preſerued theſe bookes of the ſcriptures ſafe and ſounde, and that in their natiue languages they were firſt written, in the great ignorance that raigned in theſe tongues, and contrarie to al other caſualties, chanced vpon al other bookes in maugre of al worldly wittes, who woulde ſo fayne haue had them deſtroyed, and yet he by his myghtie hande, woulde haue them extant as witneſſes and interpreters of his wyl towarde mankynde: we may ſoone ſee cauſe moſt reuerently to embrace theſe diuine teſtimonies of his wyl, to ſtudie them, and to ſearche them, to inſtruct our blynde nature ſo ſoare corrupted and fallen from the knowledge in whiche firſt we were created. Yet hauyng occaſion geuen ſomewhat to recouer our falle, and to returne agayne to that diuine nature wherein we were once made, and at the laſt to be inheritours in the celeſtial habitation with GOD almightie, after the end of our mortalitie here brought to his duſt agayne: Theſe bookes I ſay beyng of ſuche eſtimation and aucthoritie, ſo muche reuerenced of them who had any meane taſt of them, coulde neuer be put out of the way, neyther by the ſpite of any tyrant, as that tyrant Maximian deſtroyed al the holy ſcriptures whereſoeuer they coulde be founde, and burnt them in the middeſt of the market, neyther the hatred eyther of any Porphirian philoſopher or Rhetoritian, neyther by the enuie of the romaniſtes, and of ſuche hypocrites, who from tyme to tyme dyd euer barke againſt them, ſomme of them not in open ſorte of condemnation: but more cunnyngly vnder ſuttle pretences, for that as they ſay, they were ſo harde to vnderſtande, and ſpecially for that they affirme it to be a peryllous matter to tranſlate the text of the holy ſcripture, and therefore it can not be wel tranſlated. And here we may beholde the endeuour of ſomme mens cauillations, who labour al they can to ſlaunder the tranſlatours, to fynde fault in ſomme woordes of the tranſlation: but them ſelfe wyl neuer ſet penne to the booke, to ſet out any tranſlation at al. They can in their conſtitutions prouincial vnder paine of excommunication, inhibite al other menne to tranſlate them without the ordinaries or the prouincial counſayle agree therevnto: But they wyl be wel ware neuer to agree or to geue counſayle to ſet them out. VVhiche their ſuttle compaſſe in effect, tendeth but to bewray what inwardly they meane, if they coulde bryng it about, that is, vtterly to ſuppreſſe them: beyng in this their iudgement farre vnlyke the olde fathers in the primatiue Churche, who hath exhorted indifferently al perſons, aſwel menne as women, to exerciſe them ſelues in the ſcriptures, whiche by Saint Hieroms aucthoritie, be the ſcriptures of the people. Yea they be farre vnlyke their olde forefathers that haue ruled in this realme, who in their times, and in diuers ages did their diligence to tranſlate the whole bookes of the ſcriptures, to the erudition of the laytie, as yet at this day be to be ſeene diuers bookes tranſlated into the vulgar tongue, ſomme by kynges of the realme, ſomme by biſhoppes, ſomme by abbottes, ſomme by other deuout godly fathers: ſo deſyrous they were of olde tyme to haue the lay ſort edified in godlyneſſe by readyng in their vulgar tongue, that very many bookes be yet extant, though for the age of the ſpeache and ſtrangeneſſe of the charect of many of them almoſt worne out of knowledge. In whiche bookes may be ſeene euidently howe it was vſed among the Saxons, to haue in their Churches read the foure goſpels, ſo diſtributed and piked out in the body of the euangeliſtes bookes, that to euery Sunday and feſtiual day in the yeere, they were ſorted out to the common miniſters of the Churche in theyr common prayers to be read to theyr people. Nowe as of the moſt ancient fathers the prophetes, Saint Peter teſtifieth that theſe holy menne of GOD had the impulſion of the holy ghoſt, to ſpeake out theſe diuine teſtimonies: ſo it is not to be doubted but that theſe latter holy fathers of the engliſhe Churche, had the impulſion of the holy ghoſt, to ſet out theſe ſacred bookes in their vulgar language, to the edification of the people, by the helpe whereof they myght the better folowe the example of the godly Chriſtians, in the beginning of the Churche, who not onely receiued the woorde with al redyneſſe of hart, but alſo dyd ſearche diligently in the ſcriptures, whether the doctrine of the Apoſtles were agreeable to the ſame ſcriptures. And theſe were not of the raſcal ſort (ſayth the diuine ſtorie) but they were of the beſt and of moſt noble byrth among the Theſſalonians, Birrhenſes by name. Yea the prophetes them ſelues in their dayes, writeth Saint Peter, were diligent ſearchers to inquire out this ſaluation by Chriſt, ſearching when and at what article of tyme this grace of Chriſtes diſpenſation ſhould appeare to the worlde. VVhat meant the fathers of the Churche in their writinges, but the aduancing of theſe holy bookes, where ſomme doo attribute no certayntie of vndoubted veritie, but to the canonical ſcriptures. Somme doo affirme it to be a fooliſhe raſhe boldneſſe to beleeue hym, who proueth not by the ſcriptures that whiche he affirmeth in his woorde. Somme doo accurſe al that is deliuered by tradition, not founde in the legal and euangelical ſcriptures. Somme ſay that our fayth muſt needes ſtagger, if it be not grounded vpon the aucthoritie of the ſcripture. Somme teſtifieth that Chriſte and his Churche ought to be aduouched out of the ſcriptures, and doo contende in diſputation, that the true Churche can not be knowen, but onely by the holy ſcriptures: For al other thynges (ſayth the ſame aucthor) may be founde among the heretikes. Somme affirme it to be a ſinneful tradition that is obtruded without the ſcripture. Somme playnely pronounce, that not to knowe the ſcriptures, is not to knowe Chriſte. VVherefore let menne extol out the Churche practiſes as hyghly as they can, and let them ſet out their traditions and cuſtomes, theyr deciſions in ſynodes and counſayles, with vauntyng the preſence of the holy ghoſt among them really, as ſomme dooth affirme it in their writing, let theyr groundes and theyr demonſtrations, theyr fundations be as ſtable and as ſtrong as they blaſe

Iohannes Sariſberi. In policratico. lib. 8. cap. 19.

VV. de regibus.

Galfride mon.

Tho. arũdel in concilio apud Oxon. an. 1407. articulo. 7.

i. Pet. i.

Act. xvij.

i. Pet. i.

Ang. contra epiſtolã permemini.

Hieronimus.

Tertullia. de doctrina chriſtiana.

Chriſoſt. in Matth. Hom. 49.

Baſilius.

Hieronimus.

i. Pet. j.

them out: Yet wyl we be bolde to ſay with Saint Peter, *Habemus nos firmiorem ſermonem propheticum*: VVe haue for our part a more ſtable grounde, the prophetical woordes (of the ſcriptures) and doubt not to be commended therefore of the ſame Saint Peter with theſe woordes: *Cui dum attenditis ſeu lucerne apparenti in obſcuro loco, recte facitis donec dies illuceſcat,&c.* VVhereunto ſayth he, while ye doo attende as to a light ſhining in a darke place, ye doo wel vntil the day light appeare, and til the bright ſtarre doo ariſe into our hartes. For this we knowe, that al the prophetical ſcripture ſtandeth not in any priuate interpretation of vayne names, of ſeueral Churches, of catholique and vniuerſal ſeas, of ſinguler and wylful heades, whiche wyl chalenge by cuſtome al deciſion to parteyne to them onely, who by woorking ſo muche for their vayne ſuperioritie, that they be not aſhamed now to be of that number, *Qui dixerunt, linguam noſtram magnificabimus, labia noſtra a nobis ſunt, quis noſter dominus eſt*: VVhich haue ſayde, with our tongue wyl we preuayle, we are they that ought to ſpeake, who is lorde ouer vs. And whyle they ſhal thus contende for their ſtrange claymed aucthoritie, we wyl proceede in the reformation begunne, and doubt no more by the helpe of Chriſte his grace, of the true vnitie to Chriſtes catholique Churche, and of the vprightneſſe of our fayth in this prouince, then the Spaniſhe cleargie once geathered togeather in counſayle (onely by the commaundement of their kyng, before whiche tyme the Pope was not ſo acknowledged in his aucthoritie whiche he nowe claymeth) I ſay as ſurely dare we truſt, as they dyd truſt of their fayth and vnitie. Yea no leſſe confidence haue we to profeſſe that, whiche the fathers of the vniuerſal counſayle at Carthage in Affrike as they write them ſelfe did profeſſe in their epiſtle written to Pope Celeſtine, laying before his face, the foule corruption of him ſelfe (as two other of his predeceſſours did the lyke errour) in falſifying the canons of Nicen counſayle, for his wrong chalenge of his newe claymed aucthoritie: Thus writing. *Prudentiſſime enim iuſtiſſimeque prouiderunt (Nicena & Affricana dicreta) quecunque negotia in ſuis locis (vbi orta ſunt) finienda, nec vnicuique prouintiæ gratiam ſancti ſpiritus defuturam, qua equitas a Chriſti ſacerdotibus & prudenter videatur, & conſtantiſſime teneatur, maxime, quia vnicuique conceſſum eſt, ſi iuditio offenſus fuerit cognitorum, ad concilia ſuæ prouinciæ, vel etiam vniuerſale prouocare.* That (the Nicen and Affrican decrees) haue moſt prudently and iuſtly prouided for al manner of matters to be ended in their teritories where they had their beginning, and they truſted that not to any one prouince ſhoulde want the grace of the holy ghoſt, whereby both the trueth or equitie myght prudently be ſeene of the chriſtian prelates of Chriſte, and might be alſo by them moſt conſtantly defended, ſpecially for that it is graunted to euery man (if he be greeued) by the iudgement of the cauſe once knowen, to appeale to the counſayles of his owne prouince, or els to the vniuerſal. Except there be any man, whiche may beleeue that our Lorde God would inſpire the righteouſneſſe of examination, to any one ſinguler perſon, and to deny the ſame to prieſtes geathered togeather into counſayle without number.&c. And there they doo require the Biſhop of Rome to ſend none of his clarkes to execute ſuche prouincial cauſes, leſt els, ſay they, mought be brought in the vayne pride of the worlde into the Churche of Chriſte. In this antiquitie may we in this chriſtian catholique Churche of Englande, repoſe our ſelfe, knowing by our owne annales of auncient recorde, that kyng Lucius, whoſe conſcience was muche touched with the miracles whiche the ſeruantes of Chriſte wrought in diuers nations, therevpon beyng in great loue with the true fayth, ſent vnto Eleutherius then Biſhop of Rome, requiring of hym the chriſtian religion. But Eleutherius dyd redyly geue ouer that care to king Lucius in his epiſtle, for that the kyng as he writeth, the vicar of G O D in his owne kingdome, and for that he had receiued the fayth of Chriſte, and for that he had alſo both teſtamentes in his realme, he wylled him to drawe out of them by the grace of G O D, and by the counſayle of his wiſe menne, his lawes, and by that lawe of G O D to gouerne his realme of Britanie, and not ſo much to deſire the Romane & Emperours lawes, in the whiche ſomme default might be found, ſayth he, but in the lawes of G O D nothing at al. VVith whiche anſweare the kinges legates, Eluanus and Medwinus, ſent as meſſengers by the kyng to the Pope, returned to Britanie agayne, Eluanus beyng made a Biſhop, and Medwine alowed a publique teacher: who for the eloquence and knowledge they had in the holy ſcriptures, they repayred home agayne to king Lucius, and by their holy preachinges, Lucius and the noble menne of the whole Britanie receiued their baptiſme.&c. Thus farre in the ſtorie. Nowe therefore knowing and beleeuing with Saint Paul, *Quod quecunque preſcripta ſunt, ad noſtram doctrinam preſcripta ſunt, vt per patientiam & conſolationem ſcripturarum ſpem habeamus*: VVhatſoeuer is afore written, is written before for our inſtruction, that we through the patience and comfort of ſcriptures myght haue hope: the onely ſuretie to our fayth and conſcience, is to ſticke to the ſcriptures. VVherevpon whyle this eternal woorde of GOD be our rocke and anker to ſticke vnto, we wyl haue patience with al the vayne inuentions of menne, who labour ſo hyghly to magnifie their tongues, to exalt them ſelues aboue al that is GOD. VVe wyl take comfort by the holy ſcriptures agaynſt the maledictions of the aduerſaries, and doubt not to nouriſhe our hope continually therewith, ſo to lyue and dye in this comfortable hope, and doubt not to parteyne to the elect number of Chriſtes Churche, howe farre ſoeuer we be excommunicated out of the ſynagogue of ſuche, who ſuppoſe them ſelues to be the vniuerſal lordes of al the worlde, Lordes of our fayth and conſciences, at pleaſure. Finally to commende further vnto thee good reader the cauſe in part before intreated, it ſhalbe the leſſe needeful, hauing ſo nigh folowed that learned preface, whiche ſometime was ſet out by the diligence of that godly father Thomas Cranmer, late Biſhop in the ſea of Canterburie, whiche he cauſed to be prefixed before the tranſlation of that Byble that was then ſet out. And for that the copies therof be ſo waſted, that very many Churches doo want their conuenient Bybles, it was thought good to ſomme wel diſpoſed menne, to recogniſe the ſame Byble agayne into this fourme as it is nowe comme out, with ſomme further diligence in the printing, and with ſomme more lyght added, partly in the tranſlation, and partly in the order of the text, not as condemning the former tranſlation, whiche was folowed moſtly of any other tranſlation, excepting the original text, from whiche as litle variance was made as was thought meete to ſuche as tooke paynes therein: deſyring thee good reader if ought be eſcaped, eyther by ſuche as had the expendyng of the bookes, or by the ouerſight of the printer, to correct the ſame in the ſpirite of charitie, callyng to remembrance what diuerſitie hath benne ſeene in mennes iudgementes in the tranſlation of theſe bookes before theſe dayes, though al directed their labours to the glorie of G O D, to the edification of the Churche, to the comfort of their chriſtian brethren, and alwayes as God dyd further open vnto them, ſo euermore deſirous they were to refourme their former humane ouerſightes, rather then in a ſtubborne wylfulneſſe to reſiſt the gyft of the holy ghoſt, who from tyme to tyme is reſident as that hea-

uenly

Pſal.xi.

Cōcilium braccar. ſecundum

Inter leges Edwardi.

Ex archiuis de ſtatu landauēſis eccleſie, in vita archiepiſcopi Dubritij & in I.Capgra.

Rom.xv.

And yet may it be true that W. of Malſberie writeth, that Phaganus and Deruuianus were ſent after (as Coadiutours) with theſe learned menne to the preachyng of the Goſpel, whiche was neuer extinguiſhed in Britanie, frō Joſeph of Arimathea his tyme, as to S. Auſten the firſt biſhop of Canter. they doo openly auouche.

uenly teacher and leader into al trueth, by whoſe direction the Church is ruled and gouerned. And let al men remember in them ſelfe howe errour and ignorance is created with our nature: let frayle man confeſſe with that great wiſe man, that the cogitations and inuentions of mortal men be very weake, and our opinions ſoone deceiued: For the body ſo ſubiect to corruption dooth oppreſſe the ſoule, that it can not aſpire ſo high as of dutie it ought. Menne we be al, and that whiche we knowe, is not the thouſande part of that we knowe not. VVherupon ſaith S. Auſten, otherwiſe to iudge then the trueth is, this temptation riſeth of the frailtie of man. A man ſo to loue and ſticke to his owne iudgement, or to enuie his brothers, to the peril of diſſoluing the christian cōmunion, or to the peril of ſchiſme, and of hereſie, this is diabolical preſumption: but ſo to iudge in euery matter as the trueth is, this belongeth onely to the angelical perfection. Notwithſtanding good reader, thou mayſt be wel aſſured nothing to be donne in this tranſlation either of malice or wilful meaning in altering the text, either by putting more or leſſe to the ſame, as of purpoſe to bring in any priuate iudgement by falſification of the woordes, as ſomme certayne menne hath benne ouer bolde ſo to doo, litle regarding the maieſtie of God his ſcripture: but ſo to make it ſerue to their corrupt error, as in alleaging the ſentence of Saint Paule to the Romaines the. 6. one certayne writer to proue his ſatisfaction, was bolde to turne the woorde of *Sanctificationem* into the woord of *Satiſfactionem*, Thus. *Sicut exbibuimus antea membra noſtra ſeruiræ immundicie & iniquitati, ad iniquitatem: ita deinceps exbibeamus membra noſtra ſeruire iuſtitiæ in ſatisfactionem.* That is, As we haue geuen our members to vncleanneſſe, frō iniquitie to iniquitie: euen ſo from hencefoorth let vs geue our members to ſerue righteouſneſſe into ſatiſfaction: where the true woorde is, into ſanctification. Euen ſo likewiſe for the aduantage of his cauſe to proue that menne may haue in their prayer faith vpon ſaintes, corruptly alleageth Saint Paules text, *Ad philemonem*, Thus. *Fidem quam babes in domino Ieſu & in omnes ſanctos*, leauing out the woorde *Charitatem*, whiche woulde haue rightly benne diſtributed vnto *Omnes ſanctos*. As *fidem* vnto *in domino Ieſu*. VVhere the text is, *Audiens charitatem tuam & fidem quam babes in domino Ieſu & in omnes ſanctos. &c.* It were to long to bring in many examples, as may be openly founde in ſomme mens writinges in theſe dayes, who woulde be counted the chiefe pillers of the Catholique fayth, or to note howe corruptly they of purpoſe abuſe the text to the commoditie of their cauſe. VVhat manner of tranſlation may menne thinke to looke for at their handes, if they ſhould tranſlate the ſcriptures to the comfort of Gods elect, whiche they neuer did, nor be not like to purpoſe it, but be rather ſtudious onely to ſeeke quarrels in other mens wel dooinges, to picke fault where none is: And where any is eſcaped through humane negligence, there to crye out with their tragical exclamations, but in no wiſe to amend by the ſpirite of charitie and lenitie that whiche might be more aptly ſet. VVherupon for frayle man (compaſſed him ſelfe with infirmitie) it is moſt reaſonable not to be to ſeuere in condemnyng his brothers knowledge or diligence, where he dooth erre, not of malice, but of ſimplicitie, and ſpecially in handling of theſe ſo diuine bookes ſo profounde in ſenſe, ſo farre paſſing our natural vnderſtanding. And with charitie it ſtandeth, the reader not to be offended with the diuerſitie of tranſlatours, nor with the ambiguitie of tranſlations: For as Saint Auſten dooth witneſſe, by Gods prouidence it is brought about, that the holy ſcriptures whiche be the ſalues for euery mans ſoare, though at the firſt they came from one language, and thereby might haue benne ſpread to the whole worlde: nowe by diuerſitie of many languages, the tranſlatours ſhoulde ſpreade the ſaluation (that is conteyned in them) to al nations, by ſuche woordes of vtterance, as the reader might perceiue the minde of the tranſlatour, and ſo conſequently to comme to the knowledge of God his wyl and pleaſure. And though many raſhe readers be deceiued in the obſcurities and ambiguities of their tranſlations, whyle they take one thing for another, and whyle they vſe muche labour to extricate them ſelues out of the obſcurities of the ſame: yet I thinke (ſaith he) this is not wrought without the prouidence of God, both to tame the proude arrogancie of man by his ſuche labour of ſearching, as alſo to keepe his minde from lothſomneſſe and contempt, where if the ſcriptures vniuerſally were to eaſie, he woulde leſſe regarde them. And though (ſaith he) in the primatiue Churche the late interpreters whiche dyd tranſlate the ſcriptures, be innumerable, yet wrought this rather an helpe, then an impediment to the readers, if they be not to negligent. For ſaith he, diuers tranſlations haue made many times the harder and darker ſentences, the more open and playne: So that of congruence, no offence can iuſtly be taken for this new labour, nothing preiudicing any other mans iudgement by this dooing, nor yet hereby profeſſing this to be ſo abſolute a tranſlation, as that hereafter might folow no other that might ſee that which as yet was not vnderſtanded. In this point it is conuenient to conſyder the iudgement that Iohn once Biſhop of Rocheſter was in, who thus wrote: It is not vnknowen, but that many thinges hath benne more diligently diſcuſſed, and more clearely vnderſtanded by the wittes of theſe latter dayes, aſwel concerning the goſpelles as other ſcriptures, then in olde time they were. The cauſe whereof is (ſaith he) for that to the old menne the yſe was not broken, or for that their age was not ſufficient exquiſitely to expende the whole mayne ſea of the ſcriptures, or els for that in this large fielde of the ſcriptures, a man may geather ſomme eares vntouched after the harueſt menne, howe diligent ſo euer they were. For there be yet (ſaith he) in the goſpelles very many darke places, whiche without al doubt to the poſteritie ſhalbe made muche more open. For why ſhoulde we diſpayre herein, ſeeyng the goſpel (writeth he) was deliuered to this intent, that it might be vtterly vnderſtanded of vs, yea to the very inche. VVherfore, foraſmuch as Chriſte ſheweth no leſſe loue to his Churche nowe, then hitherto he hath donne, the aucthoritie whereof is as yet no whit diminiſhed, and foraſmuche as that holy ſpirite the perpetual keeper and gardian of the ſame Churche, whoſe giftes and graces doo flowe as continually and as abundantly as from the beginning: who can doubt, but that ſuche thinges as remayne yet vnknowen in the goſpel, ſhalbe hereafter made open to the latter wittes of our poſteritie, to their cleare vnderſtāding. (Thus farre this writer.) Onely good readers let vs oft cal vpon the holy ſpirite of GOD our heauenly father, by the mediation of our Lorde and ſauiour, with the woordes of the octonary pſalme of Dauid, who did ſo importunatly craue of God to haue the vnderſtanding of his lawes and teſtament: Let vs humbly on our knees pray to almightie GOD, with that wyſe king Solomon in his very woordes, ſayeing thus.

Eccle. xi.
Sapi. ix.

De doctri. chriſtia.

Hoſius in cōfeſſione catholicæ fidei, de Sacrō. penitentiæ. Idem Hoſius de Spe. & oratione.

De doctri. chriſt. li. 2. cap. 5.

Articulo. 17. contra Luth.

Pſal. 119.

The Preface.

Sapi.ix. O GOD of my fathers, and Lord of mercies (thou that haſt made al thynges with thy woorde, and dydſt ordaine man through thy wiſdome, that he ſhould haue dominion ouer thy creatures whiche thou haſt made, and that he ſhoulde order the worlde according to holyneſſe and righteouſneſſe, and that he ſhoulde execute iudgement with a true hart) geue me wiſdome which is euer about thy ſeate, & put me not out from among thy chyldren: For I thy ſeruant and ſonne of thy handmaiden am a feeble perſon, of a ſhort tyme, & to weake to the vnderſtanding of thy iudgementes and lawes. And though a man be neuer ſo perfect among the children of men, yet if thy wiſdome be not with him, he ſhalbe of no value. O ſende her out therefore from thy holy heauens, and from the throne of thy maieſtie, that ſhe may be with me, and labour with me, that I may knowe what is acceptable in thy ſyght: for ſhe knoweth and vnderſtandeth al thynges, and ſhe ſhal leade me ſoberly in my woorkes, and preſerue me in her power. So ſhal my woorkes be acceptable by Chriſte our Lorde, To whom with the father and the holy ghoſt, be al honour and glory, world without ende, Amen.

A Prologue or Preface made by *Thomas Cranmer, late Archbiſhop of* Canterburie.

Concerning two ſundry ſortes of people, it ſeemeth muche neceſſary that ſome thing be ſaid in the entrie of this booke by the way of a preface or prologue, wherby hereafter it may be both the better accepted of them which hitherto could not wel beare it, & alſo the better vſed of them whiche heretofore haue miſuſed it. For truely ſome there are that be to ſlowe, & neede the ſpurre, ſome other ſeeme to quicke, & neede more of the brydle: ſome loſe their game by ſhort ſhooting, ſome by ouer ſhooting, ſome walke to muche on the leaſt hande, ſome to much on the right. In the former ſort be al they that refuſe to reade, or to heare read the ſcripture in the vulgar tongue, much worſe they that let alſo or diſcourage the other frō the reading or hearing therof. In yͤ latter ſort be they which by theyr inordinate reading, vndiſcrete ſpeaking, contentious diſputing, or otherwiſe by theyr licentious liuing, ſlaunder and hinder the word of God moſt of al other, whereof they woulde ſeeme to be greateſt furtherers. Theſe two ſortes, albeit they be moſt farre vnlike the one to the other, yet they both deſerue in effect like reproche: neither can I wel tel whether of them I may iudge the more offendour, him that doth obſtinately refuſe ſo godly and goodly knowledge: or him that ſo vngodly and ſo vngoodly doth abuſe the ſame. And as touching the former, I would marueyle much that any man ſhoulde be ſo mad, as to refuſe in darkneſſe, light: in hunger, foode: in colde, fyre: for the woorde of God is lyght: Lucerna pedibus meis verbum tuum. Thy woorde is a lanterne vnto my feete. It is foode: Non in ſolo pane viuit homo, ſed in omni verbo dei. Man ſhal not liue by bread only, but by euery woorde of God. It is fyre: Ignem veni mittere in terram, & quid volo, niſi vt ardeat? I am come to ſend fire on the earth, and what is my deſire, but that it be kindled? I would marueyle (I ſay at this) ſaue that I conſyder howe muche cuſtome and vſage may doo. So that if there were a people as ſome write, de Cymerijs, which neuer ſaw the ſunne, by reaſon that they be ſituated farre towarde the north pole, and be incloſed and ouerſhadowed with high mountaynes: it is credible and lyke yenough, that if by the power and wyl of God, the mountaynes ſhoulde ſinke downe, and geue place, that the lyght of the ſunne myght haue entraunce to them, at the firſt ſome of them woulde be offended therewith. And the olde prouerbe affirmeth, that after tillage of corne was firſt founde, many delighted more to feede of maſt and acornes wherewith they had ben accuſtomed, then to eate bread made of good corne. Such is the nature of cuſtome, that it cauſeth vs to beare al thinges wel and eaſily wherewith we haue ben accuſtomed, and to be offended with al thynges thereunto contrary. And therfore I can wel thinke them woorthy pardon, which at the comming abroade of ſcripture doubted and drue backe. But ſuch as wyl perſiſt ſtyl in their wylfulneſſe, I muſt needes iudge not only fooliſhe, frowarde, and obſtinate: but alſo peeuiſhe, peruerſe, and indurate. And yet, yf the matter ſhoulde be tryed by cuſtome, we might alſo to aleage cuſtome for the readyng of the ſcripture in the vulgar tongue, and preſcribe the more auncient cuſtome. For it is not muche aboue one hundred yere agoe, ſince ſcripture hath not benne accuſtomed to be read in the vulgar tongue within this Realme, and many hundred yeres before that, it was tranſlated and read in the Saxons tongue, which at that time was our mother tongue, wherof there remaine yet diuers coppies founde lately in olde abbeyes, of ſuche autique maner of wrytyng and ſpeakyng, that few men nowe ben able to reade and vnderſtande them. And when this language waxed olde and out of common vſage, becauſe folke ſhoulde not lacke the fruite of readyng, it was agayne tranſlated into the newer language, wherof yet alſo many coppyes remayne, and be dayly founde. But nowe to let paſſe cuſtome, and to way as wyſe menne euer ſhould, the thyng in his owne nature: let vs here diſcuſſe what it auayleth ſcripture to be had and read of the lay and vulgar people. And to this queſtion I intende here to ſay nothing, but that was ſpoken and written by the noble doctour and moſte morall diuine, ſaint John Chriſoſtome in his third ſermon de Lazaro, albeit I wyl be ſome thing ſhorter, and geather the matter into fewer woordes and leſſe roome then he dooth there, becauſe I woulde not be tedious. He exhorteth there his audience, that euery man ſhould reade by hym ſelfe at home in the meane dayes and tyme, betweene ſermon and ſermon, to the intent they myght both more profoundly fixe in their mindes and memories that he had ſayde before vpon ſuch textes, whereupon he had already preached: and alſo that they might haue theyr mindes the more ready and better prepared to receaue and perceaue that whiche he ſhoude ſay from thencefoorth in his ſermons, vpon ſuche textes as he had not yet declared and preached vpon, therefore ſayth he there, My common vſage is to geue you warnyng before what matter I entende after to entreate vpon, that you your ſelues in the meane dayes, may take the booke in hande, reade, way, and perceaue the ſumme and effect of the matter, and marke what hath ben declared, and what remayneth yet to be declared, ſo that thereby your mynde may be the more furniſhed to heare the reaſt that ſhalbe ſayde.

Pſal. 109.a
Mat.4.a.
Luk.12.g.

S.Chriſoſtome.

And that I exhort you (ſaith he) ⁊ euer haue and wil exhort you, that you (not only here in the Churche) geue eare to that that is ſayde by the preacher: but that alſo when ye be at home in your houſes, ye apply your ſelues from tyme to tyme to the readyng of holy ſcriptures: whiche thing alſo I neuer lin to beate into the eares of them that be my familiers, and with whom I haue priuate acquayntance and conuerſation. Let no man make excuſe and ſay (ſayth he) I am buſied about matters of the common wealth, I beare this office, or that, I am a craftes man, I muſt applie mine occupation, I haue a wife, my children muſt be fed, my houſholde muſt I prouide for: breefly, I am a man of the worlde, it is not for me to reade the ſcriptures, that belongeth to them that haue bidden the worlde farewel, whiche liue in ſolitarineſſe and contemplation, and haue benne brought vp and continually noſilled in learnyng and religion. To this anſwearing, What ſayeſt thou man (ſayth he) is it not for thee to ſtudie and to reade the ſcripture, becauſe thou art encumbred and diſtract with cares and buſineſſe? So muche the more it is behoueful for thee to haue defence of ſcriptures, howe muche thou art the more diſtreſſed in worldly daungers. They that be free and farre from trouble and entermedling of worldly thynges, liue in ſafegarde and tranquilitie, and in the calme, or within a ſure hauen. Thou art in the middeſt of the ſea of worldly wyckedneſſe, and therefore thou needeſt the more of ghoſtly ſuccour and comfort: They ſitte farre from the ſtrokes of battayle, and farre out of gunne ſhoote, and therefore they be but ſeldome wounded. Thou that ſtandeſt in the forefront of the hoſt, and nigheſt to thyne enimies, muſt needes take nowe and then many ſtrokes, and be greeuouſly wounded, and therefore thou haſt moſte neede to haue thy remedies and medicines at hande. Thy wyfe prouoketh thee to anger, thy chylde geueth thee occaſion to take ſorowe and penſiueneſſe, thyne enimies lye in wayte for thee, thy freende (as thou takeſt hym) ſometyme enuieth thee, thy neyghbour miſreporteth thee, or piketh quarelles agaynſt thee, thy mate or partener vndermineth thee, thy lorde, iudge, or iuſtice, threatneth thee, pouertie is payneful vnto thee, the loſſe of thy deare and welbeloued cauſeth thee to mourne, proſperitie exalteth thee, aduerſitie bringeth thee lowe: breefly, ſo diuers and ſo manifolde occaſions of cares, tribulations, and temptations, beſet thee and beſiege thee rounde about. Where canſt thou haue armour or fortreſſe agaynſt thyne aſſaultes? Where canſt thou haue ſalues for thy ſoares, but of holy ſcripture? Thy fleaſhe muſt needes be prone and ſubiect to fleaſhly luſtes, whiche dayly walkeſt and art conuerſant among women, ſeeſt their beauties ſet foorth to the eye, heareſt their nice and wanton woordes, ſmelleſt their balme, ciuet, and muſke, with many other like prouocations and ſtirringes: except thou haſt in a readineſſe wherewith to ſuppreſſe and auoyde them, whiche can not els where be had, but only out of the holy ſcriptures. Let vs reade and ſeeke al remedies that we can, and al ſhalbe litle yenough. Howe ſhal we then do, if we ſuffer and take dayly woundes, and when we haue donne, wil ſit ſtil and ſearche for no medicines? Dooeſt thou not marke and conſyder howe the ſmith, maſon, or carpenter, or any other handy crafteſman, what neede ſoeuer he be in, what other ſhift ſo euer he make, he wyl not ſel nor lay to pledge the tooles of his occupation: for then howe ſhould he woorke his feate, or geat his liuing therby? Of lyke mynde and affection ought we to be towardes holy ſcripture. For as mallettes, hammers, ſawes, cheſils, axes, and hatchettes, be the tooles of their occupation: ſo be the bookes of the prophetes, and apoſtles, and al holy writers inſpired by the holy ghoſt, the inſtrumentes of our ſaluation. Wherefore let vs not ſticke to bye and prouide vs the Byble, that is to ſay, the bookes of holy ſcripture, and let vs thinke that to be a better iewel in our houſe, then either golde or ſyluer. For lyke as theeues be loth to aſſault an houſe where they knowe to be good armour and artillerie: ſo whereſoeuer theſe holy and ghoſtly bookes be occupied, there neyther the deuil nor none of his angels dare come neare. And they that occupy them be in much ſafegard, and haue a great conſolation, and be the readier vnto al goodneſſe, the ſlower vnto al euil: and yf they haue donne any thing amiſſe, anone euen by the ſyght of the bookes their conſciences be admoniſhed, and they waxe ſory and aſhamed of the fact. Peraduenture they wyl ſay vnto me, Howe and yf we vnderſtande not that we reade, that is conteyned in the bookes? What then? Suppoſe thou vnderſtande not the deepe and profound myſteries of ſcriptures, yet can it not be but that muche fruite and holyneſſe muſt come and growe vnto thee by the readyng: for it can not be that thou ſhouldeſt be ignorant in al thynges alyke. For the holy ghoſt hath ſo ordered and attempred the ſcriptures, that in them aſwel publicanes, fiſhers, and ſheepheardes, may finde their edification, as great doctours their erudition. For thoſe bookes were not made to vayne glorie, like as were the writinges of the gentile Philoſophers and Rethoritians, to the intent the makers ſhoulde be had in admiration for their high ſtyles and obſcure maner and wrytyng, wherof nothing can be vnderſtanded without a maiſter or an expoſitour: But the apoſtles and prophetes wrote their bookes ſo, that their ſpecial intent and purpoſe myght be vnderſtanded and perceaued of euery reader, whiche was nothyng but the edification of amendement of the lyfe of them that reade or heare it. Who is it that reading, or hearing read in the Goſpel, Bleſſed are they that be meeke, Bleſſed are they that be merciful, Bleſſed are they that be of cleane hart, and ſuche other like places, can perceaue nothing except he haue a maiſter to teache him what it meaneth? Likewiſe the ſignes ⁊ miracles with al other hiſtories of the dooynges of Chriſte or his apoſtles, who is there of ſo ſimple wit and capacitie, but he may be able to perceiue and vnderſtand them? Theſe be but excuſes and clokes for the rayne, and couerynges of their owne idle ſlouthfulneſſe. But ſtyl ye wyl ſay, I can not vnderſtande it. What marueyle? How ſhouldeſt thou vnderſtand, yf thou wilt not reade, nor looke vpon it? Take the bookes into thyne handes, reade the whole ſtory, and that thou vnderſtandeſt kepe it wel in memorie: that thou vnderſtandeſt not, reade it agayne, and agayne: yf thou can neither ſo come by it, counſayle with ſome other that is better learned. Go to thy curate ⁊ preacher, ſhew thee ſelfe to be deſirous to know ⁊ learne: and I doubt not but God ſeeing thy diligence and readineſſe (if no man els teache thee) wyl hym ſelfe vouchſafe with his holy ſpirite to illuminate thee, ⁊ to open vnto thee that whiche was locked frõ thee.

Remember the Eunuch of Candace Queene of Ethiopia, whiche albeit he was a man of a wylde and barbarous countrey, and one occupied with worldly cares and buſineſſe, yet rydyng in his charret, he was readyng the ſcripture. Nowe conſyder, yf this man paſſing in his iourney was ſo diligent as to reade the ſcripture: what thinkeſt thou of lyke was he woont to doo ſitting at home? Agayne, he that letteth not to reade, albeit he dyd not vnderſtande: what dyd he then troweſt thou, after that when he had learned and gotten vnderſtandyng? For that thou mayeſt wel knowe that he vnderſtoode not what he read, hearken what Philip ſayth there vnto hym, Vnderſtandeſt thou what thou readeſt? And he nothyng aſhamed to confeſſe his ignoraunce, anſweared, Howe ſhoulde I vnderſtande, hauing no body to ſhewe me the way? Lo, when he lacked one to ſhewe hym the way, and to expounde to him the ſcriptures, yet dyd he reade: and therefore God the rather prouided for hym a guide of the way, that taught hym to vnderſtande it. God perceaued his wyllyng and towarde mynde, and therefore he ſent hym a teacher by & by. Therfore let no man be negligent about his owne health and ſaluation. Though thou haue not Philip alwayes when thou wouldeſt, the holy ghoſt which then moued and ſtirred vp Philip, wyl be ready and not fayle thee yf thou doo thy diligence accordyngly. Al theſe thynges be writen vnto vs for our edification and amendement, whiche be borne towardes the latter ende of the worlde. The readyng of the ſcriptures is a great and ſtrong bulwarke or fortreſſe agaynſt ſinne: the ignoraunce of the ſame, is a greater ruine and deſtruction of them that wyl not knowe it. That is the thyng that bryngeth in hereſie, that is it that cauſeth al corrupt and peruerſe lyuing, that is it that bryngeth al thynges out of good order. Hitherto al that I haue ſayde, I haue taken and geathered out of the foreſayde ſermon of this holy doctour ſaint Iohn Chriſoſtome. Nowe yf I ſhoulde in lyke manner bring foorth what the ſelfe ſame doctour ſpeaketh in other places, and what other doctours and wryters ſay concernyng the ſame purpoſe, I myght ſeeme to you to wryte an other Byble, rather then to make a preface to the Byble. Wherfore in fewe woordes to comprehende the largeneſſe and vtilitie of the ſcripture, howe it conteyneth fruiteful inſtruction and erudition for euery man, if any thyng be neceſſarie to be learned, of the holy ſcripture we may learne it. If falſhood ſhalbe reprooued, thereof we may geather wherewithal. If any thyng be to be corrected and amended, yf there neede any exhortation or conſolation, of the ſcripture we may wel learne. In the ſcriptures be the fat paſtures of the ſoule, therin is no venemous meate, no vnwholſome thing, they be the very daintie & pure feeding. He that is ignoraunt, ſhall fynde there what he ſhoulde learne. He that is a peruerſe ſinner, ſhal there fynde his damnation to make hym to tremble for feare. He that laboureth to ſerue God, ſhal fynde there his glorye, and the promiſſions of eternall lyfe, exhortyng hym more diligently to labour. Herein may princes learne howe to gouerne theyr ſubiectes: ſubiectes obedience, loue, and dreade to theyr princes: Huſbandes howe they ſhoulde behaue them vnto theyr wyues, howe to educate theyr chyldren and ſeruauntes: And contrary the wyues, chyldren, and ſeruauntes, may knowe theyr duetie to theyr huſbandes, parentes, and maiſters. Here may al manner of perſons, men, women, young, olde, learned, vnlearned, riche, poore, prieſtes, lay men, lordes, ladies, officers, tenauntes, and meane men, virgins, wiues, widowes, lawyers, marchantes, artificers, huſbandmen, and al manner of perſons of what eſtate or condition ſoeuer they be, may in this booke learne al thinges what they ought to beleue, what they ought to do, & what they ſhoulde not doo, aſwel concerning almightie God, as alſo concerning them ſelues and al other. Breefly, to the readyng of the ſcripture none can be enimie, but that either be ſo ſicke that they loue not to heare of any medicine, or els that be ſo ignorant that they knowe not ſcripture to be the moſte healthful medicine. Therefore as touchyng this former part, I wyl heare conclude, and take it for a concluſion: ſufficiently determined and appoynted that it is conuenient and good the ſcriptures to be read of al ſortes and kyndes of people, and in the vulgar tongue, without further allegations or probations for the ſame, whiche ſhal not neede, ſince that this one place of Iohn Chriſoſtome is yenough and ſufficient to perſwade al them that be not frowardly & peruerſly ſet in theyr owne wylful opinion, ſpecially nowe that the kinges highneſſe beyng ſupreme head next vnder Chriſt of this Churche of Englande, hath approued with his royal aſſent the ſettyng foorth hereof, which only to al true & obedient ſubiectes ought to be a ſufficient reaſon for the alowance of the ſame, without further delay, reclamation, or reſiſtance, although there were no preface, or other reaſon herein expreſſed. Therfore now to comme to the ſeconde and latter part of my purpoſe: here is nothyng ſo good in this worlde, but it may be abuſed, and turned from vnhurtful and wholſome, to hurtful and noyſome. What is there aboue better then the ſunne, the moone, and the ſtarres? Yet was there that tooke occaſion by the great beautie and vertue of them, to diſhonour God, and to defile them ſelues with idolatrie, geuyng the honour of the lyuyng God and creatour of al thynges, to ſuche thynges as he had created. What is there here beneath better then fyre, water, meates, drynkes, mettals of golde, ſiluer, iron, and ſteele? Yet we ſee dayly great harme and muche miſcheefe donne by euery one of theſe, aſwel for lacke of wiſdome & prouidence of them that ſuffer euil, as by the malice of them that woorke the euil. Thus to them that be euil of them ſelues, euery thing ſetteth forwarde and encreaſeth theyr euyl, be it of his owne nature a thyng neuer ſo good: lyke as contraryly, to them that ſtudie and endeuour them ſelues to goodneſſe, euerye thyng preuayleth them, and profiteth vnto good, be it of his owne nature a thing neuer ſo bad, as ſaint Paul ſayth, Hiis qui diligunt deum, omnia cooperantur in bonum, Al things do bring good ſucceſſe, to ſuch as do loue god, euen as out of moſt venemous wormes is made triacle, the moſt ſoueraigne medicine for the preſeruatiō of mans health in time of daunger. Wherfore I would aduiſe you al that come to the reading or hearing of this booke, which is the word of God, the moſt pretious iewel and moſt holy relique that remayneth vpon earth, that ye bryng with you the feare of God, and that ye do it with al due reuerence, & vſe your knowledge therof, not to vayne glorie of friuolous diſputation: but to the honour of God, encreaſe of vertue, and edification both of your ſelues and other. And to the intent that my woordes may be the more

The concluſion.

The kinges highneſſe hath alowed the ſcripture as neceſſary for vs.

There is nothing but it may be abuſed

Rom. viii.

more regarded, I wyl vſe in this part the aucthoritie of ſaint Gregorie Nazianzene, lyke as in the other I dyd of ſaint Iohn Chriſoſtome. It appeareth that in his tyme there were ſome (as I feare me there be alſo nowe at theſe dayes a great number) which were idle babblers, and talkers of the ſcripture out of ſeaſon and al good order, and without any increaſe of vertue, or example of good liuing: to them he wryteth al his firſte booke, de theologa. Wherefore I ſhal breefely geather the whole effect, and recite it here vnto you. There be ſomme (ſayth he) whoſe not only eares and tongues, but alſo theyr fiſtes be whetted and ready bent all to contention and vnprofitable diſputation, whom I woulde wyſhe as they be vehement and earneſt to reaſon the matter with tongue, ſo they were al ready and practiue to doo good deedes. But foraſmuch as they ſubuertyng the order of al godlyneſſe, haue reſpect only to this thyng, howe they may bynde and looſe ſubtile queſtions, ſo that nowe euery market place, euery alehouſe and tauerne, euery feaſt houſe, breefely euery company of men, euery aſſembly of women, is filled with ſuche talke: Since the matter is ſo (ſayth he) and that our fayth and holy religion of Chriſte begynneth to waxe nothyng els but as it were a ſophiſtrie or a talkyng craft, I can no leſſe doo but ſay ſomme thyng thereunto. It is not fit (ſayth he) for euery man to diſpute the high queſtions of diuinitie, neither is it to be donne at al tymes, neither in euery audience muſt we diſcuſſe euery doubt: but we muſt knowe when, to whom, and howe farre we ought to enter into ſuche matters. Firſt, it is not for euery man, but it is for ſuch as be of exact, and exquiſite iudgementes, and ſuche as haue ſpent theyr tyme before in ſtudie and contemplation, and ſuche as before haue cleanſed them ſelues aſwell in ſoule as body, or at the leaſt endeuoured them ſelues to be made cleane. For it is daungerous (ſaith he) for the vncleane to touch that thing that is moſt cleane, lyke as the ſoare eye taketh harme by lokyng vpon the ſunne. Secondarily, not at al tymes, but when we be repoſed, and at reaſt from al outwarde dregges and trouble, and when that our heades be not encumbred with other worldly and wandryng imaginations: as yf a man ſhoulde mingle balme and dirt togeather. For he that ſhal iudge and determine ſuch matters and doubtes of ſcriptures, muſte take his tyme when he may applye his wittes thereunto, that he may thereby the better ſee and diſcerne what is trueth. Thirdly, where, and in what audience. There and among thoſe that haue benne ſtudious to learne: And not among ſuche as haue pleaſure to trifle with ſuche matters, as with other thinges of paſtime, whiche repute for theyr cheefe delicates, the diſputation of high queſtions, to ſhewe theyr wittes, learnyng, and eloquence in reaſonyng of hygh matters. Fourthly, it is to be conſydered howe farre to wade in ſuche matters of difficultie. No further (ſayth he) but as euery mans owne capacitie wyll ſerue hym, and agayne no further then the weakeneſſe or intelligence of the other audience may beare. For lyke as to great noyſe hurteth the eare, to muche meate hurteth the mans body, heauie burthens hurt the bearers of them, to muche rayne doth more hurt then good to the grounde, breefely in all thynges to much is noyous: euen ſo, weake wittes and weake conſciences may ſoone be oppreſſed with ouer harde queſtions. I ſay not this to diſwade men from the knowledge of God, and readyng or ſtudiyng of the ſcripture: For I ſay that it is as neceſſarie for the lyfe of mans ſoule, as for the body to breathe. And if it were poſſible ſo to liue, I woulde thinke it good for a man to ſpende al his life in that, and to doo none other thyng. I commende the law whiche biddeth to meditate and ſtudie the ſcriptures alwayes both nyght and day, and ſermons ⁊ preachynges to be made both mornyng, noone, and euentide, and God to be lauded and bleſſed in al tymes, to bed warde, from bed, in our iourneyes, and al our other workes. I forbyd not to reade, but I forbyd to reaſon. Neither forbyd I to reaſon ſo farre as is good and godly: but I allowe not that is donne out of ſeaſon, and out of meaſure and good order. A man may eate to muche of hony be it neuer ſo ſweete, and there is tyme for euery thyng, and that thyng that is good, is not good yf it be vngodly donne. Euen as a flowre in winter is out of ſeaſon, and as a womans apparel becommeth not a man, neyther contraryly, the mans the woman, neither is weeping conuenient at a brideale, neyther laughing at a burial. Nowe yf we can obſerue and kepe that is comely and timely in all other thynges: ſhall not we then the rather do the ſame in the holy ſcriptures? Let vs not runne foorth as it were wilde horſes, that can ſuffer neyther bridle in theyr mouthes, nor ſitter on theyr backes. Let vs keepe vs in our boundes, and neither let vs goe to farre on the one ſyde, leſt we returne into Egypt, neither to farre ouer the other, leſt we be caried away to Babylon. Let vs not ſyng the ſong of our Lord in a ſtraunge lande, that is to ſay, let vs not diſpute the woorde of God at all aduentures, aſwell where it is not to be reaſoned, as where it is, and aſwell in the eares of them that be not fitte therefore, as of them that be. If we can in no wiſe forbeare but that we muſt needes diſpute, let vs forbeare thus muche at the leaſt, to doo it out of tyme and place conuenient: And let vs entreate of thoſe thynges whiche be holy, holyly: and vppon thoſe thynges that be myſtical, myſtically: and not to vtter the diuine myſteries in the eares vnwoorthy to heare them, but let vs knowe what is comely, aſwell in our ſcilence and talkyng, as in our garmentes wearyng, in our feedyng, in our geſture, in our goeynges, in all our other behauyng. This contention and debates about ſcriptures and doubtes thereof (ſpecially when ſuche as doo pretende to be the fauourers and ſtudentes thereof, can not agree within them ſelues) dooth moſte hurt to our ſelues, and to the furthering of the cauſe and quarrelles that we woulde haue furthered aboue al other thynges. And we in this (ſayth he) be not vnlike to them that being mad, ſet theyr owne houſes on fyre, and that ſlay theyr owne chyldren, or beate theyr owne parentes. I marueyle muche (ſayth he) to recount whereof commeth all this deſyre of vayne glory, wherof commeth al this tongue itche, that we haue ſo muche delight to talke and clatter? And wherein is our communication? Not in the commendation of vertuous and good deedes, of hoſpitalitie, of loue betweene Chriſtian brother and brother, of loue betweene man and wyfe, of virginitie and chaſtitie, and of almes toward the poore: not in Pſalmes and godly ſonges, not in lamentyng for our ſinnes, not in the repreſſyng the affections of the body, not in prayers to God. We talke of ſcripture, but in the meane tyme we ſubdue not our fleaſhe by faſtyng, watching, and weeping, we make not this lyfe a meditation of death, we do not ſtriue to be lordes ouer our appetites and affections, we goe not about to pul downe our proude and hygh myndes, to abate our fumiſhe and rancorous ſtomackes, to reſtrayne our luſtes and bodyly delectations, our vndiſcrete ſorowes, our laſciuious mirth, our inordinate looking, our inſatiable hearyng of vanities, our ſpeakyng without meaſure, our inconuenient thoughtes, and breefly, to refourme our lyfe and manners: but al our holyneſſe conſiſteth in talkyng. And we pardon eache other from al good liuing, ſo that we may ſticke faſt togeather in argumentation, as though there were no mo wayes to heauen but this alone, the way of ſpeculation and knowledge (as they take it) but in very dee[illegible] is rather the way of ſuperfluous contention and ſophiſtication. Hitherto haue I recited the my[illegible] of Gregorie Nazianzene in that booke whiche I ſpake of before. The ſame aucthour ſayth alſo in an other place, that the learning of a Chriſtian man ought to begyn of the feare of God, to ende in matters of high ſpeculation: and not contraryly to begyn with ſpeculation, and to ende in feare. For ſpeculation (ſayth he) either high cunning or knowledge, if it be not ſtayed with the bridle of feare to offende God, is daungerous, & yenough to tumble a man headlong downe the hyl. Therefore, ſayth he, the feare of God muſt be the firſt beginning, and as it were an. A. B. C. or an introduction to al them that ſhal enter into the very true and moſt fruiteful knowledge of holy ſcriptures. Where as is the feare of God, there is (ſaith he) the keping of the commaundementes: and where as is the keping of the commaundementes, there is the cleanſyng of the fleaſhe: whiche fleaſhe is a cloude before the ſoules eye, and ſuffereth it not purely to ſee the beame of the heauenly lyght. Where as is the cleanſyng of the fleaſhe, there is the illumination of the holy ghoſt, the ende of al our deſyres, and the very light wherby the veritie of ſcriptures is ſeene and perceaued. This is the mynde, and almoſt the woordes of Gregorie Nazianzene doctour of the Greeke Churche, of whom ſaint Ierome ſayth, that vnto his tyme the latine Churche had no wryter able to be compared, and to make an euen matche with hym. Therefore to conclude this latter part, euery man that commeth to the readyng of this holy booke, ought to bryng with hym firſte and foremoſt this feare of almyghtie God, and then next, a firme and ſtable purpoſe to refourme his owne ſelfe according thereunto, and ſo to continue, proceede, and proſper from tyme to tyme, ſhewyng hym ſelfe to be a ſober and a fruiteful hearer and learner: whiche yf he do, he ſhal prooue at length wel able to teache, though not with his mouth, yet with his lyuing and good example, whiche is ſure the moſt liuely and effectuous fourme and maner of teaching. He that otherwiſe intermedleth with this booke, let hym be aſſured that once he ſhal make accompt therefore, when he ſhal haue ſayde to hym as it is written in the prophete Dauid, Peccatori dicit deus. &c. Vnto the vngodly ſayde God, Why dooeſt thou preache my lawes, and takeſt my teſtament in thy mouth? Wheras thou hateſt to be refourmed, and haſt ben partaker with adulterers. Thou haſt let thy mouth ſpeake wickedneſſe, and with thy tongue thou haſt ſet foorth deceipt. Thou ſatteſt and ſpakeſt agaynſt thy brother, and haſt ſlaundered thyne owne mothers ſonne. Theſe thinges haſt thou donne, and I helde my tongue, and thou thoughteſt wickedly, that I am euen ſuch a one as thee ſelfe: But I wyl reprooue thee, and ſet before thee the thynges that thou haſt donne. O conſyder this ye that forgeat God, leſt I plucke you away, and there be none to deliuer you. Who ſo offereth me thankes and praiſe, he honoureth me: and to hym that ordereth his conuerſation ryght, wil I ſhewe the ſaluation of GOD.

Pſal, 50.

¶ *Prayſe be to God.*

A diſcription of the yeeres from the *creation of the worlde, vntil this preſent yere of 1572, drawen for the* moſt part out of the holy Scripture, with declaration of certayne places, wherein is certaine difference of the reckoning of the yeres.

The yeres from the creatiō of the world.	
1948.	WE recken from Adam vntil the flood, a thouſande, ſixe hundred, fiftie and ſixe yeres. Geneſis 5, and 6, and from the flood vntil Abraham. 292. yeres. Gen. 11.
2308.	* From Abraham vntil Iſahac, a hundred yeres. Gen. 17. From Iſahac vntil Iacob, 60. Gen. 25. And from Iacob to Ioſeph. 90. yeres. Ioſeph liued afterward. 110. yeres. Gen. 50.
2448.	From the death of Ioſeph vntil Moſes, there is (according to Philo) 60. yeres. And from Moſes tyl the departure of the children of Iſrael out of Egypt. 80. yeres. Actes. 7.
2520.	* The people remained in the wilderneſſe. 40. yeres. Deu. 29. And then were brought into the lande of Chanaan by Ioſuah, who was gouernour ouer the ſayd people after Moſes. 32. yeres.
2688.	After Ioſuah, Othoniel gouerned. 8. yeres. Iudg. 9. then Aod. 80. Iud. 3. After Aod, Debora. 40 Iudges. 4. Then Gedeon other. 40. yeres. Iudges. 8.
2732.	Abimelech gouerned after Gedeon three yeres. Iud. 9. then Thola. 23. yeres. Iud. 10. Thola being deceaſſed, the people were. 18. yeres vnder the tyrannie of the Ammonites. Iud. 10.
2755.	Iephte deliuered the people from the handes of the Ammonites, & gouerned. 6. yeres. Iud. 12. After Iephte, Abeſſan gouerned. 7. yeres. Iud. 12. Then Elon. 10. yeres. Iud. 12.
2833.	Abdon gouerned after Elon. 8. yeres. Iud. 12. Then Sampſon. 20. yeres. Iud. 13. Then Eli. 40. yeres. 1. Samuel. 4.
2863.	After Eli, Samuel and Saul gouerned fourtie yeres: but the ſcripture, becauſe of Sauls royal dignitie, attributeth al this gouernment to hym. Actes. 7.
2943.	Dauid raigned after Saul. 40. yeres. 2. Sam. 5. Solomon his ſonne raigned three yeres before the building of the temple, whiche is. 480. yeres after the departure out of Egypt. 3. Kinges. 6. and raigned in al. 40 yeres. 3. King. 11.
3004.	Rehoboam the ſonne of Solomon raigned. 17. yeres. 3. Kings. 12. Alſo Abiam his ſonne raigned three yeres. 3. King. 15. Then Aſa 41. yeres. 3. King. 15.
3041.	Ioſaphat raigned after Aſa. 25. yeres. 3 King. 15. And Ioram his ſonne raigned three yeres with his father, and fiue yeres alone. 4. King. 8. * Ochozias raigned after Ioram. 7. yeres. 2. Chro. 22.
3117.	Athalia the mother of Ochozias raigned ſeuen yeres. 4. Reg. 11. Ioas raigned after her fourtie yeres. 4. Reg. 12. After him, Amaſias his ſonne raigned. 29. yeres. 4. Reg. 14.
3180.	* After Amaſias the people were without king eleuen yeres, as we may geather by the. 14. and 15. Chapter of the. 4. Reg. Then Azarias raigned. 52. yeres. 4. Reg. 15.
3241.	Ioathan raigned after Azarias ſixteene yeres. 4. Reg. 15. After Ahaz his ſonne raigned ſixteene yeres. 4. Reg. 16. And after him Ezechias. 29. yeres. 4. Reg. 18.
3323. and. 3. monethes	Manaſſes the ſonne of Ezechias raigned. 55. yeres. 4. Re. 21. Amon his ſonne two yeres. 4. Re. 21. Then Ioſia. 31. yeres. 4. Reg. 22. And Iehoaz three monethes. 4. Reg. 23.
3340 and. 6 monethes	Eliachim, otherwiſe called Ioachin raigned. 11. yeres. 4. Reg. 23. And after him Iechonias three monethes, after whiche time he was led captiue into Babylon 4. Reg. 23.
3421 and. 6 monethes	Sedechias raigned. 11. yeres, and then was ſlayne, the Citie of Hieruſalem with the temple raſed downe, & the people led captiue into Babylon, where they remained. 70. yeres. 4. Reg. 25.
5975. and. 6 monethes	* After the. 70. yeres of captiuitie, Cyrus the firſt Monarke of the Perſians, ſet the people at libertie againe, and ſuffered them to returne into their owne lande. It was reuealed to Daniel the prophete, that there ſhoulde be. 70. weekes of yeres, (which is. 490. yeres) reckoning from the commaundement geuen to builde the citie, vntil Ieſus Chriſte. Daniel. 9. And this commaundement was geuen by Darius Longimanus, the twentieth yere of his empire. Nehem. 2. which was. 64. yeres after the aforeſaide deliuerance. VVherefore reckoning the ſayde. 64. yeres after the deliuerance, and adding thereto the. 70. weekes aforeſaide reuealed vnto Daniel, we ſhal finde that from the ſaide deliuerance vntil the death of Chriſt, there is fiue hundred, fiftie, and foure yeres.
5510. and. 6 monethes	From the natiuitie of Chriſt to this preſent yere, we recken a thouſande, fiue hundred, ſeuentie & two: from which number if we ſubtract the yeres from his birth vntil his death (which is three and thirtie) we ſhal finde that from the ende of the ſaid ſeuentie weekes of Daniel, vntil this preſent yere, it is. 1539. yeres.
	Al which aforeſaid being wel examined and reckoned, ye ſhal finde that ſince the creation of the world to this preſent yere of. 1572. the yeres amount to. 5507. yeres, and. 6. monethes.

* Abraham was taken from Hur in Chaldei the place of his birth, the 70. yere of his age, & came to dwel in Charran where his father dyed: then being. 75. yeres, came to the land of Chanaan. Gen. 12. Fiue and twentie yeres after, he begat Iſaac. Gen. 21. So he that reckoneth the yeres of the peregrination of Abraham and his ſucceſſours, tyl the deliuerance of Egypt, beginning at that time that he departed out of his countrey, he ſhal finde. 430. yeres mentioned Exod. 24. but beginning their reckoning at the birth of Iſaac, they ſhal finde only. 400. yeres. And thus ought. Gen. 15. and Act. 7. treating theron, to be vnderſtanded.

* The yeres that the people were gouerned by thoſe that the ſcriptures called Iudges, including from Ioſua to Samuel (excepting the time of the oppreſſion vnder the Ammonites) amounteth to. 357. yeres. Nowe it is ſayde. Actes. 13. that this time amounteth to about. 450. yeres. Where is to be noted, that this place hath ben corrupted, & in ſteede of three hundred, they haue ſet foure hundred: whiche readyng of. 300. agreeth very wel with that which is conteined in the ſcriptures touching the ſayde yeres.

* Or, Ahaziahu.

* Amaſias raigned. 29. yeres, the 15. yere of the ſaide Ieroboam, and began to raigne ouer Iſrael in Samaria. 4. Reg. 14. So the. 29. yeres of the raigne of Amaſias, finiſhed the. 15. yere of the ſaide Ieroboam: nowe it is manyfeſt that Azarias the ſonne of Amaſias beganne to raigne but the. 27. yeere of the ſayde Ieroboam. 4. Reg. 15. then it foloweth, that betwene the end of the raigne of Amaſias, and the begynnyng of Azarias, there falleth out eleuen yeeres, that are left out.

* There is difference betweene aucthors touchyng the begynnyng of the. 70. weekes of Daniel: ſome begyn the ſayde weekes from the firſt yeere of Cyrus: other from the tenth yeere of Darius Longimanus, and ſome other from the ſixt yeere of the ſame: but it is likelyeſt that it ſhoulde be the. 20. yeere, becauſe that that which is written Daniel. 9. hath relation to Nehēmias the ſeconde.

Proper leſſons to be read for the firſt *leſſons both at Morning and Euening prayer, on the* Sundayes throughout the yeere, and for ſome alſo the ſecond leſſons.

Sundayes of Aduent.	Mattins.	Euenſong.
The firſt.	Eſai.i.	Eſai.ii.
ii.	v.	xxiiii.
iii.	xxv.	xxvi.
iiii.	xxx.	xxxii.

Sundayes after Chriſtmas.	Mattins.	Euenſong.
The firſt.	xxxvii.	xxxviii.
ii.	xli.	xliii.

Sundayes after the Epiphanie.	Mattins.	Euenſong.
The firſt.	xliiii.	xlvi.
ii.	li.	liii.
iii.	lv.	lvi.
iiii.	lvii.	lviii.
v.	lix.	lxiiii.
Septuageſima.	Gen.i.	Gen.ii.
Sexageſima.	iii.	vi.
Quinquageſima.	ix.	xii.

Lent.	Mattins.	Euenſong.
Firſt Sunday.	Gen.xix.	Gen.xxii.
ii.	xxvii.	xxxiiii.
iii.	xxxix.	xlii.
iiii.	xliii.	xlv.
v.	Exod. iii.	Exod.v.
vi.	ix.	x.

Eaſter day.	Mattins.	Euenſong.
i. Leſſon.	Exod.xii.	Exod.xiii.
ii. Leſſon.	Rom.vi.	Actes.ii.

Sundayes after Eaſter.

	Mattins.	Euenſong.
The firſt.	Num.xvi.	Num.xxii.
ii.	xxiii.	xxv.
iii.	Deut.iiii.	Deut.v.
iiii.	vi.	vii.
v.	viii.	ix.
Sundaye after Aſſention day.	Deut.xii.	Deut.xiii.

VVhitſunday.	Mattins.	Euenſong.
i. Leſſon.	Deut.xvi.	Wiſdome.i.
ii. Leſſon.	Actes.x. Then Peter opened his mouth.&c.	Actes.xix. It fortuned when Apollo went to Corinth.&c. vnto. After theſe thinges.

Trinitie Sunday.	Mattins.	Euenſong.
i. Leſſon.	Gen.xviii.	Joſue.i.
ii. Leſſon.	Math.iii.	

Sundayes after Trinitie.

The firſt.	Joſue.x.	Joſue.xxiii.
ii.	Judic.iiii.	Judic.v.
iii.	i.King.ii.	i King iii.
iiii.	xii.	xiii.
v.	xv.	xvi.
vi.	ii.King.xii.	ii.King xxi.
vii.	xxii.	xxiiii.
viii.	iii.King.xiii.	iii.King.xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	iiii. King.v.	iiii.King.ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiiii.	Jeremie.v.	Jeremie.xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezech.ii.	Ezech.xiiii.
xvii.	xvi.	xviii.
xviii.	xx.	xxiiii
xix.	Daniel.iii.	Daniel. vi.
xx.	Joel.ii.	Miche.vi.
xxi.	Abacuc.ii.	Prouer.i.
xxii.	Prouer.ii.	iii.
xxiii.	xi.	xii.
xxiiii.	xiii.	xiiii.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

Leſſons proper for holy dayes.

	Mattins.	Euenſong.
S.Andrewe.	Prouer.xx.	Prou,xxi.
S Thomas, the Apoſtle.	xxiii.	xxiiii.
Natiuitie of Chriſte.		
i. Leſſon.	Eſai.ix.	Eſai.vii. God ſpake once againe to Achas.
ii. Leſſon.	Luke.ii. vnto. And vnto men of good wil	Titus.iii. The kyndneſſe and loue.&c.
S. Steuen.		
i. Leſſon.	Prou.xxviii.	Preacher.iiii.
ii. Leſſon.	Act.vi.and.vii. Steuen ful of fayth and power &c. vnto. And when fourtie yeeres.&c.	Actes.vii. And when fourtie yeeres were expired, there appeared vnto Moſes.&c. vnto Steuen ful of the holy ghoſt.&c.

	Mattins.	Euenſong.
S.Iohn.		
i. Leſſon.	Preacher.v.	Preacher.vi.
ii.Leſſon.	Apoc.i.	Apoc.xxii.
Innocentes.	Iere.xxxi. vnto. Moreouer I hearde Ephraim.	Wiſdome.i.
Circumſition day.		
i. Leſſon.	Gen.xvii.	Deut.x. And now Iſrael.
ii.Leſſon.	Rom.ii.	Coloſſ.ii.
Epiphanie.		
i.Leſſon.	Eſai.lx.	Eſai.xlix.
ii.Leſſon.	Luke.iii. vnto. So that he was ſuppoſed to be the ſonne of Ioſeph.	Iohn.ii. vnto, After this he went to Capernaum.
Conuerſion of S.Paul.		
i. Leſſon.	Wiſdome.v.	Wiſdome.vi.
ii. Leſſon.	Actes.xxii. vnto. They hearde hym.	Actes.xxvi.
Purification of the virgin Marie.	Wiſdome.ix.	Wiſdome.xii.
S.Matthie.	Wiſdome.xix.	Eccle.i.
Annunciation of our Ladie.	Eccle.ii.	Eccle.iii.
VVedneſday afore Eaſter.	Oſea.xiii.	Oſea.xiiii.
Thurſday afore Eaſter.	Daniel.ix.	Iere.xxxi.
Good Fryday.	Gen.xxii.	Eſai.liii.
Eaſter euen.	Zacharie.ix.	Exod.xiii.
Munday in Eaſter weeke.		
i.Leſſon.	Exod.xvi.	Exod.xvii.
ii. Leſſon.	Math.xxviii.	Actes.iii.
Teuſday in Eaſter weeke.		
i.Leſſon.	Exod.xx.	Exod.xxxii.
ii. Leſſon.	Luke.xxiiii. vnto, And beholde two of them.	i.Corinth.xv.

	Mattins.	Euenſong.
S.Marke.	Eccle.iiii.	Eccle.v.
Philip and Iacob.	Eccle.vii.	Eccle.ix.
Aſſention day.	Deut.x.	iiii.King.ii.
Munday in whitſon weeke.		
i. Leſſon.	Gene.xi. vnto. Theſe are the generation of Sem.	Gen.xii. Geather vnto me.lxx.men.&c. vnto. Moſes and the elders returned.
ii.Leſſon.	i.Cor.xii.	
Teuſday in whitſon weeke.	i.King.xix. Dauid came to Saul in Ramatha	Deut.xxx.
S.Barnabe.		
i. Leſſon.	Eccle.x.	Eccle.xii.
ii. Leſſon.	Actes.xiiii.	Actes.xv. vnto. After certayne dayes.
S.Iohn Baptiſt.		
i. Leſſon.	Mala.iii.	Mala.iiii.
ii. Leſſon.	Mat.iii.	Mat.xiiii. vnto. VVhen Ieſus heard.
S.Peter.		
i. Leſſon.	Eccle.xv.	Eccle.xix.
ii.Leſſon.	Actes.iii.	Actes.iiii.
S.Iames.	Eccle.xxi.	xxiii.
S.Bartilmewe.	xxv.	xxix.
S.Matthewe.	xxxv.	xxxviii.
S.Michael.	xxxix.	xliiii.
S.Luke.	li.	Iob.i.
S.Simon and Iude.		
i. Leſſon.	Iob.xxiiii. xxv.	xlii.
Al Saintes.		
i.Leſſon.	Wiſdome.iii. vnto. Bleſſed is rather the barrē.	Wiſdome.v. vnto. His ielouſie alſo.
ii.Leſſon.	Hebr.xi.xii. Saintes by faith. vnto. If ye endure chaſtening.	Apoc.xix. vnto. And I ſaw an angel ſtande.

Proper pſalmes on certayne dayes.

	Mattins.	Euenſong.
Chriſtmas day. **Pſal.**	xix. xlv. lxxxv.	lxxxix. Cx. Cxxxii.
Eaſter day.	ii. lvii. Cxi.	Cxiii. Cxiiii. Cxviii.
Aſſention day.	viii. xv. xxi.	xxiiii. lxviii. Cviii.
VVhitſunday.	xlv. lxviii.	Ciiii. Cxlv.

Septuageſima.	before Eaſter.	ix	weekes.
Sexageſima.		viii	
Quinquageſima.		vii	
Quadrageſima.		vi	

Rogations.	after Eaſter.	v	weekes.
VVhitſunday.		vii	
Trinitie Sunday.		viii	

The order howe the reſt of holy ſcripture

beſide the Pſalter, is appoynted to be read.

THE old Teſtament is appoynted for the firſt Leſſons at Morning and Euenyng prayer, and ſhalbe read through euery yere once; except certayne bookes and Chapters whiche be leaſt edifiyng, and might beſt be ſpared, & therefore be leaſt vnread.

¶ The newe Teſtament is appoynted for the ſeconde Leſſons at Mornyng and Euenyng prayer, and ſhalbe read ouer orderly euery yeere thriſe, beſyde the Epiſtles and Goſpels: Except the Apocalips out of the which there be only certayne Leſſons appoynted vpon dyuers proper feaſtes.

¶ And to know what Leſſons ſhalbe read euery day: Finde yͤ day of the moneth in the Kalender folowyng, and there ye ſhal perceyue the bookes and Chapters that ſhalbe read for the Leſſons both at Mornyng and Euenyng prayer.

¶ And here is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appoynted for the Sundayes, or for any feaſt moueable or vnmoueable: Then the Pſalmes and Leſſons appoynted in the Kalender, ſhalbe omitted for that tyme.

¶ Ye muſt note alſo that the Collect, Epiſtle, and Goſpel appoynted for the Sunday ſhal ſerue al the weeke after, except there fal ſome feaſt that hath his proper.

¶ When the yeeres of our Lord may be diuided into foure euen partes, whiche is euery fourth yeere, then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons whiche ſerue for the .xxiii. day of Februarie, ſhalbe reade agayne the day folowyng, except it be Sunday, whiche hath proper Leſſons of the olde Teſtament appoynted in the Table ſeruyng to that purpoſe.

¶ Alſo, where ſo euer the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed: there ye muſt begynne at the beginning of the Chapter.

¶ And, whereſoeuer is not expreſſed howe farre ſhalbe read: there ſhal you read to the ende of the Chapter.

¶ Item ſo oft as the firſt Chapter of Saint Matthewe is read eyther for Leſſon or Goſpel, ye ſhal begin the ſame at: The birth of Ieſus Chriſte was on this wyſe, &c. And the thirde Chapter of Saint Lukes Goſpel ſhalbe read vnto: So that he was ſuppoſed to be the ſonne of Ioſeph.

¶ A briefe declaration when euery Terme beginneth and endeth.

BE it knowen that Eaſter Terme beginneth alwayes the .xviii. day after Eaſter, reckonyng Eaſter day for one: and endeth the Munday next after the Aſſention day.

Trinitie Terme beginneth .xii. dayes after Whitſunday, and continueth .xix. dayes.

Michaelmas Terme beginneth the .ix. or .x. day of October, and endeth the .xxviii. or .xxix. day of Nouember.

Hillarie Terme beginneth the .xxiii. or .xxiiii. day of Januari, and endeth the .xii. or .xiii. day of Februarie.

In Eaſter Terme, on the Aſſention day. In Trinitie Terme, on the Natiuitie of Saint John Baptiſt. In Michaelmas Terme, on the feaſt of Al Saintes. In Hyllarie Terme, on the feaſt of the Purification of our Ladie, the Queenes Judges of Weſtminſter doo not vſe to ſit in iudgement, nor vppon any Sundayes.

An Almanacke.

The yeeres of our Lorde.	The Golden number.	Dominical letter.	Septuageſima.	The firſt day of Lent.	Eaſter day.	Rogation weeke.	Aſſention day.	Whitſunday.	Aduent Sunday.
1572.	xv	F E	3. Febru.	20. Febru	6. April.	xii. Maii.	xv. Maii.	25. Maii.	30. Nouē.
1573.	xvi	D	18. Janu	4.	22. Mar.	27. April.	30. April.	10. Maii.	xxix
1574.	xvii	C	7. Febru	24.	11. April.	17. Maii.	20. Maii.	xxx	xxviii
1575.	xviii	B	30. Janu	16.	3.	ix	xii	xxii	xxvii
1576.	xix	A G	19. Febru	7. March	22.	xxviii	xxxi	10. Junii.	2. Decem.
1577.	i	F	3.	20. Febru	7.	xiii	xvi	26. Maii.	i
1578.	ii	E	26. Janu	12.	30. Mar.	v	viii	xviii	30. Nouē.
1579.	iii	D	15. Febru	4. March	19. April.	xxv	xxviii	7. Junii.	xxix
1580.	iiii	C E	31. Janu	17. Febru	3.	ix	xii	xxii	xxvii
1581.	v	A	22	8.	26. Mar.	i	iiii	xiiii	3. Decem.
1582.	vi	G	11. Febru	28.	15. April.	xxi	xxiiii	3. Junii.	ii
1583.	vii	F	27. Janu	13.	31. Mar.	vi	ix	19. Maii.	i
1584.	viii	E D	16. Febru	3. March	19. April.	xxv	xxviii	7. Junii.	29. Nou.
1585.	ix	C	7	24. Febru	11.	xvii	xx	30. Maii.	xxviii
1586.	x	B	30. Janu	16.	3.	ix	xii	xxii	xxvii
1587.	xi	A	12. Febru	1. March	16.	xxii	xxv	4. Junii.	3. Decem.
1588.	xii		4. Febru	21. Febru.	7.	13. Maii.	16. Maii.	26. Maii.	i
1589.	xiii	E	26. Janu	12. Febru.	30. Mar.	v	viii	xviii	30. Nou.
1590.	xiiii	D	15. Febru	4. March	19. April.	xxv	xxviii	7. Junii.	xxix
1591.	xv	C	31. Janu	17. Febru	4.	x	xiii	23. Maii.	xxviii
1592.	xvi	B A	23.	9.	26. Mar.	1. Maii.	iiii	xiiii	3. Decem.
1593.	xvii	G	11. Febru	28.	15. April.	xxi	xxiiii	3. Junii.	ii
1594.	xviii	F	27. Janu	13.	31. March	vi	ix	19. Maii.	i
1595.	xix	E	16. Febru	5. March	20. April.	xxvi	xxix	8. Junii.	30. Nou.
1596.	i	D C	8.	25. Febru	11.	xvii	xx	30. Maii.	xxviii
1597.	ii	B	23. Janu	9.	27. Mar.	ii	v	xv	xxvii
1598.	iii	A	12. Febru	1. March.	16. April.	xxii	xxv	4. Junii.	3. Decem.
1599.	iiii	G	4.	21. Febru.	8.	xiiii	xvii	27. Maii.	ii
1600.	v	F E	20. Janu	6.	23. Mar.	28. April.	i	xi	30. Nou.
1601.	vi	D	8. Febru	25.	12. April.	18. Maii.	xxi	xxxi	xxix
1602.	vii	C	31. Janu	17.	4.	x	xiii	xxiii	xxviii
1603.	viii	B	20. Febru	9. March	24.	xxx	2. Junii.	12. Junii.	xxvii
1604.	ix	A G	5. Febru	22. Febru.	8.	xiiii	17. Maii.	27. Maii.	2. Decem.
1605.	x	F	27. Janu	13.	31. Mar.	vi	ix	xix	i
1606.	xi	E	16. Febru	5. March	20. April.	xxvi	xxix	8. Junii.	30. Nou.
1607.	xii	D	30. Janu	18. Febru.	5.	xi	xiiii	24. Maii.	xxix
1608.	xiii	C B	24.	10.	27 Mar.	ii	v	xv	xxvii
1609.	xiiii	A	12. Febru	1. March.	16. April.	xxii	xxv	4. Junii.	3. Decem.
1610.	xv	G	4	21. Febru.	8.	xiiii	xvii	27. Maii.	ii

¶ Note that the ſupputation of the yeere of our Lorde, in the Churche of Englande, beginneth the .xxv. day of Marche, the ſame day ſuppoſed to be the firſt day vpon whiche the worlde was created, and the day when Chriſte was conceyued in the wombe of the virgine Marie.

To finde Eaſter foreuer.

¶ Golden number.	A	B	C	D	E	F	G
i	April. ix.	x	xi	xii	vi	vii	viii
ii	March. 26.	xxvii	xxviii	xxix	xxx	xxxi	April. i.
iii	April. xvi.	xvii	xviii	xix	xx	xiiii	xv
iiii	April. ix.	iii	iiii	v	vi	vii	viii
v	March. 26.	xxvii	xxviii.	xxix	xxiii	xxiiii	xxv
vi	April. xvi.	xvii	xi	xii	xiii	xiiii	xv
vii	April. ii.	iii	iiii	v	vi	March. xxxi.	April. i.
viii	April. 23.	xxiiii	xxv	xix	xx	xxi	xxii.
ix	April. ix.	x	xi	xii	xiii	xiiii	viii
x	April. ii.	iii	March. 28	xxix	xxx	xxxi	April. i.
xi	April. xvi.	xvii	xviii	xix	xx	xxi	xxii
xii	April. ix.	x	xi	v	vi	vii	viii
xiii	March. 26.	xxvii	xxviii	xxix	xxx	xxxi	xxv
xiiii	April. xvi.	xvii	xviii	xix	xiii	xiiii	xv
xv	April. ii.	iii	iiii	v	vi	vii	viii
xvi	March. 26.	xxvii	xxviii	xxii	xxiii	xxiiii	xxv
xvii	April. xvi.	x	xi	xii	xiii	xiiii	xv
xviii	April. ii.	iii	iiii	v	March. xxx.	xxxi	April. i.
xix	April. 23.	xxiiii	xviii	xix	xx	xxi	xxii

¶ When ye haue founde the Sunday letter in the vppermoſt line, guide your eye downewarde from the ſame, tyl ye come ryght ouer agaynſt the prime, and there is ſhewed both what moneth, and what day of the moneth Eaſter falleth that yeere.

¶ These to be obſerued for holy dayes, and none other.

That is to ſay: All Sundayes in the yeere. The dayes of the feaſtes of the Circumciſion of our Lorde Jeſus Chriſte. Of the Epiphanie. Of the Purification of the bleſſed virgin. Of Saint Matthias the Apoſtle. Of the Annuntiation of the bleſſed virgin. Of Saint Marke the Euangeliſt. Of Saint Philip and Jacob the Apoſtles. Of the Aſſention of our Lorde Jeſus Chriſte. Of the Natiuitie of Saint John Baptiſt. Of Saint Peter the Apoſtle. Of Saint James the Apoſtle. Of Saint Bartholomewe Apoſtle. Of Saint Matthewe the Apoſtle. Of Saint Michael the Archangel. Of Saint Luke the Euangeliſt. Of Saint Simon and Jude the Apoſtles. Of all Saintes. Of Saint Andrewe the Apoſtle. Of Saint Thomas the Apoſtle. Of the Natiuitie of our Lorde. Of Saint Steuen the Martyr. Of Saint John the Euangeliſt. Of the holy Innocentes. Munday and Tueſday in Eaſter weeke. Munday and Tueſday in Whitſun weeke.

A Table for the order of the Pſalmes, to be ſayde at Mornyng and Euenyng prayer.

	Mornyng prayer.	Euenyng prayer.
i	i.ii.iii.iiii.v.	vi.vii.viii.
ii	ix.x.xi.	xii.xiii.xiiii.
iii	xv.xvi.xvii.	xviii.
iiii	xix.xx.xxi.	xxii.xxiii.
v	xxiiii.xxv.xxvi.	xxvii.xxviii.xxix.
vi	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
vii	xxxv.xxxvi.	xxxvii.
viii	xxxviii.xxxix.xl.	xli.xlii.xliii.
ix	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
x	l.li.lii.	liii.liiii.lv.
xi	lvi.lvii.lviii.	lix.lx.lxi.
xii	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
xiii	lxviii.	lxix.lxx.
xiiii	lxxi.lxxii.	lxxiii.lxxiiii.
xv	lxxv.lxxvi.lxxvii.	lxxviii.
xvi	lxxix.lxxx.lxxxi.	lxxxii.lxxxiii.lxxxiiii.lxxxv.
xvii	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
xviii	xc.xci.xcii.	xciii.xciiii.
xix	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
xx	cii.ciii.	ciiii.
xxi	cv.	cvi.
xxii	cvii.	cviii.cix.
xxiii	cx.cxi.cxii.	cxiii.cxv.
xxiiii	cxvi.cxvii.cxviii.	cxix. Inde.iii.
xxv	Inde.v.	Inde.iiii.
xxvi	Inde.v.	Inde.iiii.
xxvii	cxx.cxxi.cxxii.cxxiii.cxxiiii.cxxv.	cxxvi.cxxvii.cxxviii.cxxix.cxxx.cxxxi.
xxviii	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvii.cxxxviii.
xxix	cxxxix.cxl.cxli.	cxlii.cxliii.
xxx	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl.

¶ Ianuarie hath.xxxj.dayes.

The Moone.xxx.

Sunne riseth. falleth. houre vii. mi. 45. iiii. min. 50

				Pſalmes.	Morning prayer,		Euening prayer.	
					i. Leſſon.	ii. Leſſon.	i. Leſſon.	ii. Leſſon
iii	A	Kalend.	Circumciſion.	i	Gen.xvii.	Rom.ii.	Deut.x.	Coloſſ.ii.
	b	iiii. No.		ii	Gen. i.	Mat. i.	Gen. ii.	Rom. i.
xi	c	iii. No.		iii	iii	ii	iiii	ii
	d	prid. No.		iiii	v	iii	vi	iii
xix	e	Nonas.		v	vii	iiii	viii	iiii
viii	f	viii. Id.	Epiphanie.	vi	Eſai.lx.	Luk.iii.	Eſa.xlix.	Joh.ii
	g	vii. Id.		vii	Gen.ix.	Mat. v.	Gen.xii.	Rom.v.
xvi	A	vi. Id.	Lucian.	viii	xiii	vi	xiiii	vi
v	b	v. Id.		ix	xv	vii	xvi	vii
	c	iiii. Id.		x	xvii	viii	xviii	viii
xiii	d	iii. Id.	Sol in Aquario.	xi	xix	ix	xx	ix
ii	e	prid. Id.		xii	xxi	x	xxii	x
	f	Idus.	Hyllarii.	xiii	xxiii	xi	xxiiii	xi
x	g	xix. Kl.	Februarii.	xiiii	xxv	xii	xxvi	xii
	A	xviii. Kl.		xv	xxvii	xiii	xxviii	xiii
xviii	b	xvii. Kl.		xvi	xxix	xiiii	xxx	xiiii
vii	c	xvi. Kl.		xvii	xxxi	xv	xxxii	xv
	d	xv Kl.	Priſca.	xviii	xxxiii	xvi	xxxiiii	xvi
xv	e	xiiii. Kl.		xix	xxxv	xvii	xxxvii	i. Cor. i.
iiii	f	xiii. Kl.	Fabian.	xx	xxxviii	xviii	xxxix	ii
	g	xii. Kl.	Agnes.	xxi	xl	xix	xli	iii
xii	A	xi. Kl.	Uincent.	xxii	xlii	xx	xliii	iiii
i	b	x. Kl.		xxiii	xliiii	xxi	xlv	v
	c	ix. Kl.		xxiiii	xlvi	xxii	xlvii	vi
ix	d	viii. Kl.	Conuert. Paul.	xxv	Wiſd.v.	Act.xxii.	Wiſd. vi.	Act. xxvi
	e	vii. Kl.		xxvi	Gen.48.	Mat.23.	Gen.xlix.	i.Cor.vii.
xvii	f	vi. Kl.		xxvii	l	xxiiii	Exod. i.	viii
vi	g	v. Kl.		xxviii	Exod.ii.	xxv	iii	ix
	A	iiii. Kl.		xxix	iiii	xxvi	v	x
xiiii	b	iii. Kl.		xxx	vii	xxvii	viii	xi
iii	c	Prid. Kl.		xxx	ix	xxviii	x	xii

Clauis. 70.

¶ Februarie hath.xxviii.dayes.

The Moone.xxix.

Sunne riseth / falleth houre vii.min.15. / iiii.min.45.

Claues. 40.

				Pſalmes.	Morning prayer.		Euening prayer.	
					i.Leſſon.	ii.Leſſon.	i.Leſſon.	ii.Leſſon.
	d	Kalend.	Faſt.	ii	Exod. xi.	Mark. i.	Exod.xii.	i.Cor.xiii.
xi	e	iiii. No.	Purific. of Ma.	iii	Wiſd. ix.	ii	Wiſd.xii.	xiiii
xix	f	iii. No.	Blaſii.	iiii	Exo. xiii.	iii	Exo.xiiii.	xv
viii	g	Prid. No.		v	xv	iiii	xvi	xvi
	A	Nonas.	Agathe.	vi	xvii	v	xviii	ii.Cor. i.
xvi	b	viii. Id.		vii	xix	vi	xx	ii
v	c	vii. Id.		viii	xxi	vii	xxii	iii
	d	vi. Id.		ix	xxiii	viii	xxxiiii	iiii
xiii	e	v. Id.		x.	xxxii	ix	xxxiii	v
ii	f	iiii. Id.	Sol in Piſcibus.	xi	xxxiiii	x	Le. xviii.	vi
	g	iii. Id.		xii	Leu. xix.	xi	xx	vii
x	A	Prid. Id.		xiii	xxvi.	xii	Num. xi.	viii
	b	Idus.		xiiii	Num. xii	xiii	xiii	ix
xviii	c	xvi. Kl.	Ualentine.	xv	xiiii	xiiii	xvi	x
vii	d	xv. Kl.	March.	xvi	xvii	xv	xx	xi
	e	xiiii. Kl.		xvii	xxi	xvi	xxii	xii
xv	f	xiii. Kl.		xviii	xxiii	Luk. vi.i.	xxiiii	xiii
iiii	g	xii. Kl.		xix	xxv	vi. i.	xxvii	Galat. i.
	A	xi. Kl.		xx	xxx	ii	xxxi	ii
xii	b	x. Kl.		xxi	xxxii	iii	xxxv	iii
i	c	ix. Kl.		xxii	xxxvi	iiii	Deut. i.	iiii
	d	viii. Kl.		xxiii	Deut. ii.	v	iii	v
ix	e	vii. Kl.	Faſt.	xxiiii	iiii	vi	v	vi
	f	vi. Kl.	S. Matthias.	xxv	Wiſ. xix.	vii	Eccle. i.	Ephe. i.
xvii	g	v. Kl.		xxvi	Deut. vi.	viii	Deu. vii.	ii
vi	A	iiii. Kl.		xxvii	viii	ix	ix	iii
	b	iii. Kl.		xxviii	x	x	xi	iiii
xiiii	c	Prid. Kl.		xxix	xii	xi	xv	v

¶ Marche hath.xxxi.dayes.

The Moone.xxx.

Sunne rypseth houre vi.min.15.
Sunne falleth houre v. min.45.

				Psalmes.	Morning prayer. i.Lesson.	Morning prayer. ii.Lesson.	Euening prayer. i.Lesson.	Euening prayer. ii.Lesson.
iii	d	Kalend.	Dauid.	xxx	Deu.xvi	Luk.xii.	Deu.xvii	Ephe. vi
	e	vi. No.	Cedde.	i	xviii	xiii	xix	Phil.i.
xi	f	v. No.		ii	xx	xiiii	xxi	ii
	g	iiii. No.		iii	xxii	xv	xxiiii	iii
xix	A	iii. Id.		iiii	xxv	xvi	xxvi	iiii
viii	b	prid. No.		v	xxvii	xvii	xxviii	Coloſſ.i.
	c	Nonas.	Perpetue.	vi	xxix	xviii	xxx	ii
xvi	d	viii. Id.		vii	xxxi	xix	xxxii	iii
v	e	vii. Id.		viii	xxxiii	xx	xxiiii	iiii
	f	vi. Id.		ix	Joſue.i.	xxi	Joſue.ii.	i. Theſ.i.
xiii	g	v. Id.		x	iii	xxii	iiii	ii
ii	A	iiii. Id.	Gregory.	xi	v	xxiii	vi	iii
	b	iii Id.	Sol in Ariete.	xii	vii	xxiiii	viii	iiii
x	c	prid. Id.		xiii	ix	John.i.	x	v
	d	Idus.		xiiii	xxiii	ii	xxiiii	ii. Theſ.i.
xviii	e	xvii. Kl.	Aprilis.	xv	Judg.i.	iii	Judg. ii	ii
vii	f	xvi. Kl.		xvi	iii	iiii	iiii	iii
	g	xv. Kl.	Edwarde.	xvii	v	v	vi	i.Tim.i.
xv	A	xiiii. Kl.		xviii	vii	vi	viii	ii.iii.
iiii	b	xiii. Kl.		xix	ix	vii	x	iiii
	c	xii. Kl.	Benedict.	xx	xi	viii	xii	v
xii	d	xi. Kl.		xxi	xiii	ix	xiiii	vi
i	e	x. Kl.		xxii	xv	x	xvi	ii.Tim.i.
	f	ix. Kl.		xxiii	xvii	xi	xviii	ii
ix	g	viii. Kl.	Faſt	xxiiii	Eccle. ii.	xii	Eccle. iii.	iii
	A	vii. Kl.	Annun. of Ma.	xxv	Jud.xix.	xiii	Judg.xx.	iiii
xvii	b	vi. Kl.		xxvi	xxi	xiiii	Ruth.i.	Titus.ii.
vi	c	v. Kl.		xxvii	Ruth.ii.	xv	iii	ii.iii.
	d	iiii. Kl.		xxviii	iiii	xvi	i. king.i.	Phile.i.
xiiii	e	iii. Kl.		xxix	i. Kin.ii.	xvii	iii	Hebre.i.
iii	f	Prid. Kl.		xxx	iiii	xviii	v	ii

Æquinoctiū.

40

Primum paſcha.

Claues paſche.

XUM

¶ April hath. xxx. dayes.

The Moone. xxix.

Sunne { ryſeth / falleth } houre { v. min. 15. / vi. min. 45. }

				Pſalmes.	Morning prayer.		Euening prayer.	
					i. Leſſon.	ii. Leſſon.	i. Leſſon.	ii. Leſſon.
	g	Kalend.		i	i. king. vi.	John. xix	i. king. 7.	Hebre. iii.
xi	A	iiii. No.		ii	viii	xx	ix	iiii
	b	iii. No.	Richarde.	iii	x	xxi	xi	v
xix	c	prid. No.	Ambroſe.	iiii	xii	Actes. i.	xiii	vi
viii	d	Nonas.		v	xiiii	ii	xv	vii
xvi	e	viii. Id.		vi	xvi	iii	xvii	viii
v	f	vii. Id.		vii	xviii	iiii	xix	ix
	g	vi. Id.		viii	xx	v	xxi	x
xiii	A	v Id.		ix	xxii	vi	xxiii	xi
ii	b	iiii Id.		x	xxiiii	vii	xxv	xii
	c	iii Id.	Sol in Tauro.	xi	xxvi	viii	xxvii	xiii
x	d	prid. Id.		xii	xxviii	ix	xxix	Jacob. i.
	e	Idus.		xiii	xxx	x	xxxi	ii
xviii	f	xviii. Kl.	Maii.	xiiii	ii. king. i.	xi	ii. king. ii	iii
vii	g	xvii. Kl.		xv	iii	xii	iiii	iiii
	A	xvi. Kl.		xvi	v	xiii	vi	v
xv	b	xv. Kl.		xvii	vii	xiiii	viii	i. Pet. i.
iiii	c	xiiii. Kl.		xviii	ix	xv	x	ii
	d	xiii. Kl.	Alphege.	xix	xi	xvi	xii	iii
xii	e	xii. Kl.		xx	xiii	xvii	xiiii	iiii
i	f	xi. Kl.		xxi	xv	xviii	xvi	v
	g	x. Kl.		xxii	xvii	xix	xviii	ii. Pet. i.
ix	A	ix Kl.	S. George.	xxiii	xix	xx	xx	ii
	b	viii. Kl.		xxiiii	xxi	xxi	xxii	iii
xvii	c	vii. Kl.	Marke Euange.	xxv	Eccl. iiii.	xxii	Eccle. v.	i. John. i.
vi	d	vi. Kl.		xxvi	ii. king. 23	xxiii	ii. king. 24	ii
	e	v Kl.		xxvii	iii. king. i	xxiiii	3. king. ii.	iii
xiiii	f	iiii. Kl.		xxviii	iii	xxv	iiii	iiii
iii	g	iii. Kl.		xxix	v	xxvi	vi	v
	A	Prid. Kl.		xxx	vii	xxvii	viii.	2.3. John.

Vltimũ paſcha.

¶ May hath.xxxi.dayes.

The Moone.xxx.

Sunne { riſeth. / falleth. } houre { v. min. 30. / vii. min. 42

				Pſalmes.	Morning prayer.		Euening prayer.	
					i. Leſſon	ii. Leſſon.	i. Leſſon	ii. Leſſon.
xi	b	Kalend.	Philip & Iacob.	i	Eccle. vii	Act. viii.	Eccle. ix.	Iudas. i.
	c	vi. No.		ii	3. king. ix	xxviii.	3. king. x.	Rom. i.
xix	d	v. No.	Inuen of yͤ croſſe	iii	xi	Math. i.	xii	ii
viii	e	iiii. No.		iiii	xiii	ii	xiiii	iii
	f	iii. No.		v	xv	iii	xvi	iiii
xvi	g	prid. No.	Iohn Euang.	vi	xvii	iiii	xviii	v
v	A	Nonas.		vii	xix	v	xx	vi
	b	viii. Id.		viii	xxi	vi	xxii	vii
xiii	c	vii. Id.		ix	4. king. i.	vii	4. king. ii	viii
ii	d	vi. Id.		x	iii	viii	iiii	ix
	e	v. Id.		xi	v	ix	vi	x
x	f	iiii. Id.	Sol in Gemini.	xii	vii	x	viii	xi
	g	iii. Id.		xiii	ix	xi	x	xii
xviii	A	prid. Id.		xiiii	xi	xii	xii	xiii
vii	b	Idus.		xv	xiii	xiii	xiiii	xiiii
	c	xvii. Kl.	Iunii.	xvi	xv	xiiii	xvi	xv
xv	d	xvi. Kl.		xvii	xvii	xv	xviii	xvi
iiii	e	xv. Kl.		xviii	xix	xvi	xx	i. Cor. i.
	f	xiiii. Kl.	Dunſtane.	xix	xxi	xvii	xxii	ii
xii	g	xiii. Kl.		xx	xxiii	xviii	xxiiii	iii
i	A	xii. Kl.		xxi	xxv	xix	i. Eſdr. i.	iiii
	b	xi. Kl.		xxii	i. Eſdr. iii	xx	iiii	v
ix	c	x. Kl.		xxiii	v	xxi	vi	vi
	d	ix. Kl.		xxiiii	vii	xxii	ix	vii
xvii	e	viii. Kl.		xxv	ii. Eſdr. i.	xxiii	ii. Eſdr. ii	viii
vi	f	vii. Kl.	Auguſtine.	xxvi	iiii	xxiiii	v	ix
	g	vi. Kl.		xxvii	vi	xxv	viii	x
xiiii	A	v. Kl.		xxviii	ix	xxvi	x	xi
iii	b	iiii. Kl.		xxix	xiii	xxvii	Eſther. i.	xii
	c	iii. Kl.		xxx	Eſther. ii.	xxviii	iii	xiii
xi	d	Prid. Kl.		xxx	iiii	Mark. i.	v	xiiii.

¶ Iune hath.xxx.dayes.

The Moone.xxix.

Sunne { ryseth / falleth } houre { iiii.min.30. / viii.min.26 }

				Psalmes.	Morning prayer. i.Leſſon.	Morning prayer. ii.Leſſon.	Euening prayer. i.Leſſon.	Euening prayer. ii.Leſſon.
	e	Kalend.		i	Eſther.vi	Mark.ii.	Eſth. vii.	i.Coꝛ.xv.
xix	f	iiii. No.		ii	viii	iii	ix	xvi
viii	g	iii. No.	Nichomede.	iii	Job.i.	iiii	Job.ii.	ii.Coꝛ.i.
xvi	A	pꝛid. No.		iiii	iii	v	iiii	ii
v	b	Nonas.	Boniface.	v	v	vi	vi	iii
	c	viii. Id.		vi	vii	vii	viii.	iiii
xiii	d	vii. Id.		vii	ix	viii	x	v
ii	e	vi. Id.		viii	xi	ix	xii	vi
	f	v. Id.		ix	xiii	x	xiiii	vii
x	g	iiii. Id.		x	xv	xi	xvi	viii
	A	iii Id.	Barnabe.Apoſt	xi	Eccle.x.	Act.xiiii.	Eccle.xii.	Act.xv.
xviii	b	pꝛid. Id.	Sol in Cancro.	xii	Job.17.18.	Mark.xii.	Job.xix.	ii.Coꝛ.ix.
vii	c	Idus.	Solſtitium eſtiuum.	xiii	xx	xiii	xxi	x
	d	xviii. Kl.	Iulii.	xiiii	xxii	xiiii	xxiii	xi
xv	e	xvii. Kl.		xv	xxiiii.xxv	xv	26. 27.	xii
iiii	f	xvi. Kl.		xvi	xxviii	xvi	xxix	xiii
	g	xv. Kl.		xvii	xxx	Luke.i.	xxxi	Galat.i.
xii	A	xiiii. Kl.		xviii	xxxii	ii	xxxiii	ii
i	b	xiii. Kl.		xix	xxxiiii	iii	xxxv	iii
	c	xii. Kl.	Edwarde.	xx	xxxvi.	iiii	xxxvii	iiii
ix	d	xi. Kl.		xxi	xxxviii	v	xxxix	v
	e	x. Kl.		xxii	xl	vi	xli	vi
xvii	f	ix. Kl.		xxiii	xlii	vii	Pꝛou.i.	Ephe.i.
vi	g	viii. Kl.	John Baptiſt.	xxiiii	Mala.iii.	Math.iii.	Mal.iiii.	Mat.xiiii
	A	vii. Kl.		xxv	Pꝛou.ii.	Luke.viii	Pꝛou.iii.	Ephe.ii.
xiiii	b	vi. Kl.		xxvi	iiii	ix	v	iii
iii	c	v. Kl.		xxvii	vi	x	vii	iiii
	d	iiii. Kl.		xxviii	viii	xi	ix	v
xi	e	iii. Kl.	S.Pet.Apoſt.	xxix	Eccle.xv.	Actes.iii.	Eccle.xix	Act.iiii.
	f	Prid. Kl.		xxx	Pꝛou.x.	Luke.xii.	Pꝛou.xi.	Ephe.vi.

¶ Iuly hath.xxxi.dayes.

The Moone.xxx.

Sunne riseth / falleth houre iiii.min.18. / viii.min.42

				Psalmes.	i. Lesson.	ii. Lesson.	i. Lesson	ii. Lesson.
xix	g	Kalend.	Visita. of Ma.	i	Prou. xii	Luk. xiii.	Pro. xiii.	Phil. i.
viii	A	vi. No.		ii	xiiii	xiiii	xv	ii
	b	v. No.	Martin.	iii	xvi	xv	xvii	iii
xvi	c	iiii. No.		iiii	xviii	xvi	xix	iiii
v	d	iii. No.		v	xx	xvii	xxi	Coloss. i.
	e	Prid. No.	Dogge dayes.	vi	xxii	xviii	xxiii	ii
xiii	f	Nonas.		vii	xxiiii	xix	xxv	iii
ii	g	viii. Id.		viii	xxvi	xx	xxvii	iiii
	A	vii. Id.		ix	xxviii	xxi	xxix	i. Thes. i.
x	b	vi. Id.		x	xxxi	xxii	Prea. i.	ii
	c	v. Id.		xi	Prea. ii.	xxiii	iii	iii
xviii	d	iiii. Id.	Sol in Leone.	xii	iiii	xxiiii	v	iiii
vii	e	iii. Id.		xiii	vi	John. i.	vii	v
	f	Prid. Id.		xiiii	viii	ii	ix	ii. Thes. i.
xv	g	Idus.	Swithune.	xv	x	iii	xi	ii
iiii	A	xvii. Kl.	Augusti.	xvi	xii	iiii	Iere. i.	iii
	b	xvi. Kl.		xvii	Iere. ii.	v	iii	i. Tim. i.
xi	c	xv. Kl.		xviii	iiii	vi	v	ii. iii.
i	d	xiiii. Kl.		xix	vi	vii	vii	iiii
	e	xiii. Kl.	Margaret.	xx	viii	viii	ix	v
ix	f	xii. Kl.		xxi	x	ix	xi	vi
	g	xi. Kl.	Magdalen.	xxii	xii	x	xiii	ii. Tim. i.
xvii	A	x. Kl.		xxiii	xiiii	xi	xv	ii
vi	b	ix. Kl.	Fast.	xxiiii	xvi	xii	xvii	iii
	c	viii. Kl.	James Apostle.	xxv	Eccl. xxi.	xiii	Ecc. xxiii	iiii
xiiii	d	vii. Kl.	Anne.	xxvi	Jer. xviii	xiiii	Iere. xix.	Titus. i.
iii	e	vi. Kl.		xxvii	xx	xv	xxi	ii. iii.
	f	v. Kl.		xxviii	xxii	xvi	xxiii	Phile. i.
xi	g	iiii. Kl.		xxix	xxiiii	xvii	xxv	Hebre. i.
	A	iii. Kl.		xxx	xxvi	xviii	xxvii	ii
xix	b	Prid. Kl.		xxx	xxviii	xxix	xxix	iii

¶ Auguſt hath.xxxj.dayes.

The Moone.xxx.

Sunne riſeth. houre vii. mi.34.
Sunne falleth. houre iiii. min.26

				Pſalmes,	Morning prayer.		Euening prayer.	
					i.Leſſon.	ii.Leſſon.	i.Leſſon	ii.Leſſon.
	c	Kalend.	Lammas.	i	Jer.xxx.	John.xx.	Jer.xxxi	Hebꝛ.iiii.
viii	d	iiii. No.		ii	xxxii	xxi	xxxiii	v
xvi	e	iii. No.		iii	xxxiiii	Actes.i.	xxxv	vi
v	f	pꝛid. No.		iiii	xxxvi	ii	xxxvii	vii
	g	Nonas.		v	xxxviii	iii	xxxix	viii
xiii	A	viii. Id.	Tranſfiguratiō.	vi	xl	iiii	xli	ix
ii	b	vii. Id.	Name of Jeſus.	vii	xlii	v	xliii	x
	c	vi. Id.		viii	xliiii	vi	xlv.xlvi.	xi
x	d	v. Id.		ix	xlvii	vii	xlviii	xii
	e	iiii. Id.	Laurence.	x	xlix	viii	l	xiii
xviii	f	iii. Id.		xi	li	ix	lii	Jacob.i.
vii	g	pꝛid. Id.		xii	Lamen.i	x	Lamē.ii	ii
	A	Idus.		xiii	iii	xi	iiii	iii
xv	b	xix. Kl.	Septembꝛis.	xiiii	v	xii	Ezech.ii.	iiii
iiii	c	xviii.Kl.	Sol in Virgine.	xv	Ezech.iii	xiii	vi	v
	d	xvii. Kl.		xvi	vii	xiiii	xiii	i.Pet.i.
xii	e	xvi. Kl.		xvii	xiiii	xv	xviii	ii
i	f	xv Kl.		xviii	xxxii	xvi	xxxiiii	iii
	g	xiiii. Kl.		xix	Dani.i.	xvii	Dani.ii.	iiii
ix	A	xiii. Kl.		xx	iii	xviii	iiii	v
	b	xii. Kl.		xxi	v	xix	vi	ii.Pet.i.
xvii	c	xi. Kl.		xxii	vii	xx	viii	ii
vi	d	x. Kl.	Faſt.	xxiii	ix	xxi	x	iii
	e	ix. Kl.	Barthol.apoſt.	xxiiii	Eccl.xxv	xxii	Ecc.xxix.	i.John.i.
xiiii	f	viii. Kl.		xxv	Dani.xi.	xxiii	Dan.xii.	ii
iii	g	vii. Kl.		xxvi	xiii	xxiiii	xiiii	iii
	A	vi. Kl.		xxvii	Oſea.i.	xxv	Oſe.ii.iii	iiii
xi	b	v. Kl.	Auguſtine.	xxviii	iiii	xxvi	v.vi.	v
	c	iiii. Kl.	Behead.of Joh.	xxix	vii	xxvii	viii	ii.iii.Joh.
xix	d	iii. Kl.		xxx	ix	xxviii	x	Jude.i.
viii	e	Pꝛid. Kl.		xxx	xi	Matth.i.	xii	Rom.i.

¶ September hath.xxx.dayes.

The Moone.xxix.

Sunne ryseth / falleth houre v.min.36. / vi.min.24.

				Psalmes.	Morning prayer.		Euening prayer.	
					i.Lesson.	ii.Lesson.	i.Lesson.	ii.Lesson.
xvi	f	Kalend.	Gyles.	i	Osee.xiii	Matth.ii.	Ose.xiiii	Rom.ii.
v	g	iiii. No.		ii	Joel.i.	iii	Joel.ii.	iii
	A	iii. No.		iii	iii	iiii	Amos.i.	iiii
xiii	b	prid. No.		iiii	Amos.ii	v	iii	v
ii	c	Nonas.		v	iiii	vi	v	vi
	d	viii. Id.		vi	vi	vii	vii	vii
x	e	vii. Id.		vii	viii	viii	ix	viii
	f	vi. Id.	Nati. of Marie.	viii	Abdias.i	ix	Jonas.i.	ix
xviii	g	v. Id.		ix	Jo.ii.iii.	x	iiii	x
vii	A	iiii. Id.		x	Mich.i.	xi	Mich.ii.	xi
	b	iii. Id.		xi	iii.	xii	iiii	xii
xv	c	prid. Id.		xii	v	xiii	vi	xiii
iiii	d	Idus.	Sol in Libra.	xiii	vii	xiiii	Naum.i.	xiiii
	e	xviii. Kl.	Holy crosse.	xiiii	Naum.ii	xv	iii	xv
xii	f	xvii. Kl.	Æquinoctium.	xv	Abac.i	xvi	Abac.ii.	xvi
i	g	xvi. Kl.	Autumnale.	xvi	iii	xvii	Soph.i.	i.Cor.i.
	A	xv. Kl.	Lambert.	xvii	Soph.ii.	xviii	iii	ii
ix	b	xiiii. Kl.		xviii	Agge.i.	xix	Agge.ii.	iii
	c	xiii. Kl.		xix	Zacha.i.	xx	Za.ii.iii.	iiii
xvii	d	xii. Kl.	Fast.	xx	iiii.v.	xxi	vi	v
vi	e	xi. Kl.	S.Matthewe.	xxi	Eccle.35.	xxii	Eccle.38.	vi
	f	x. Kl.		xxii	Zach.vii	xxiii	Zac.viii.	vii
xiiii	g	ix. Kl.		xxiii	ix	xxiiii	x	viii
iii	A	viii. Kl.		xxiiii	xi	xxv	xii	ix
	b	vii. Kl.		xxv	xiii	xxvi	xiiii	x
xi	c	vi. Kl.	Ciprian.	xxvi	Mala.i.	xxvii	Mala.ii.	xi
	d	v. Kl.		xxvii	iii	xxviii	iiii	xii
xix	e	iiii. Kl.		xxviii	Tobi.i.	Mark.i.	Tobi.ii.	xiii
viii	f	iii. Kl.	S.Michael.	xxix	Eccle.39.	ii	Eccle.44.	xiiii
	g	Prid. Kl.	Hierome.	xxx	Tobi.iii.	iii	Tob.iiii.	xv

¶ October hath.xxxi.dayes.

The Moone.xxx.

Sunne riseth / falleth — houre — vi.min.35. / iiii.min.45.

				Pſalmes.	Morning prayer.		Euening prayer.	
					i. Leſſon.	ii. Leſſon.	i. Leſſon.	ii. Leſſon.
xvi	A	Kalend.	Remige.	i	Tobi.v.	Mar. iiii.	Tobi.vi.	i.Cor.xvi.
v	b	vi. No.		ii	vii	v	viii	ii.Cor.i.
xiii	c	v. No.		iii	ix	vi	x	ii
ii	d	iiii. No.		iiii	xi	vii	xii	iii
	e	iii. No.		v	xiii	viii	xiiii	iiii
x	f	prid. No.	Faypth.	vi	Judic.i.	ix	Judic.ii.	v
	g	Nonas.	Dog dayes ende.	vii	iii	x	iiii	vi
xviii	A	viii. Id.		viii	v	xi	vi	vii
vii	b	vii. Id.	Dennis.	ix	vii	xii	viii	viii
	c	vi. Id.		x	ix	xiii	x	ix
xv	d	v Id.		xi	xi	xiiii	xii	x
iiii	e	iiii. Id.		xii	xiii	xv	xiiii	xi
	f	iii. Id.	Edwarde.	xiii	xv	xvi	xvi	xii
xii	g	prid. Id.	Sol in Scorpio.	xiiii	Wiſd.i.	Luk.vi.i.	Wiſd.ii.	iiii
i	A	Idus.		xv	iii	vi.i.	iiii	Galat.i.
	b	xvii. Kl.	Nouembris.	xvi	v	ii	vi	ii
ix	c	xvi. Kl.	Etheldrede.	xvii	vii	iii	viii	iii
	d	xv. Kl.	Luke Euange.	xviii	Eccle.li.	iiii	Job.i.	iiii
xvii	e	xiiii. Kl.		xix	Wiſd.ix.	v	Wiſd.x.	v
vi	f	xiii. Kl.		xx	xi	vi	xii	vi
	g	xii. Kl.		xxi	xiii	vii	xiiii	Epheſ.i.
xiiii	A	xi. Kl.		xxii	xv	viii	xvi	ii
iii	b	x. Kl.		xxiii	xvii	ix	xviii	iii
	c	ix Kl.		xxiiii	xix	x	Eccle.i.	iiii
xi	d	viii. Kl.	Criſpine.	xxv	Eccle.ii.	xi	iii	v
	e	vii. Kl.		xxvi	iiii	xii	v	vi
xix	f	vi. Kl.	Faſt	xxvii	vi	xiii	vii	Phil.i.
viii	g	v Kl.	Simon & Jude.	xxviii	Jo.24.25.	xiiii	Job.xlii.	ii
	A	iiii. Kl.		xxix	Eccl.viii	xv	Eccle.ix.	iii
xvi	b	iii. Kl.		xxx	x	xvi	xi	iiii
v	c	Prid. Kl.	Faſt.	xxx	xii	xvii	xiii	Coloſſ.i.

¶ Nouember hath.xxx.dayes.

The Moone.xxix.

Sunne ryseth / falleth — houre vii.min.34. / iiii.min.26.

				Psalmes.	Morning prayer.		Euening prayer.	
					i. Lesson	ii. Lesson.	i. Lesson	ii. Lesson.
	d	Kalend.	All Saintes.	i	Wisd. iii.	He.xi.xii.	Wisd. v.	Apoc.xix.
xiii	e	iiii. No.		ii	Eccl. xiiii	Lu.xviii	Eccle.xv	Coloss.ii.
ii	f	iii. No.		iii	xvi	xix	xvii	iii
	g	prid. No.		iiii	xviii	xx	xix	iiii
x	A	Nonas.		v	xx	xxi	xxi	i.Thess.i.
	b	viii. Id.	Leonarde.	vi	xxii	xxii	xxiii	ii
xviii	c	vii. Id.		vii	xxiiii	xxiii	xxv *	iii
vii	d	vi. Id.		viii	xxvii	xxiiii	xxviii	iiii
	e	v. Id.		ix	xxix	John.i.	xxx.	v
xv	f	iiii. Id.		x	xxxi	ii	xxxii	ii.Thes.i.
iiii	g	iii. Id.	S.Martin.	xi	xxxiii	iii	xxxiiii	ii
	A	prid. Id.	Sol in Sagitario.	xii	xxxv	iiii	xxxvi	iii
xii	b	Idus.	Bryce.	xiii	xxxvii	v	xxxviii	i.Tim.i.
i	c	xviii. Kl.	Decembris.	xiiii	xxxix	vi	xl	ii.iii.
	d	xvii. Kl.	Machute.	xv	xli	vii	xlii	iiii
ix	e	xvi. Kl.		xvi	xliii	viii	xliiii	v
	f	xv Kl.	Initi.Regni Elizab.	xvii	xlv	ix	xlvi	vi
xvii	g	xiiii. Kl.		xviii	xlvii	x	xlviii	ii.Tim.i.
vi	A	xiii. Kl.		xix	xlix	xi	l	ii
	b	xii. Kl.	Edmunde king.	xx	li	xii	Baruc.i.	iii
xiiii	c	xi. Kl.		xxi	Baru. ii.	xiii	iii	iiii
iii	d	x. Kl.	Cecilie.	xxii	iiii	xiiii	v	Titus.i.
	e	ix. Kl.	Clement.	xxiii	vi	xv	Esai. i.	ii.iii.
xi	f	viii. Kl.		xxiiii	Esai. ii.	xvi	iii	Phile.i.
	g	vii. Kl.	Katherine.	xxv	iiii	xvii	v	Hebre.i.
xix	A	vi. Kl.		xxvi	vi	xviii	vii	ii
viii	b	v. Kl.		xx vii	viii	xix	ix	iii
	c	iiii. Kl.		xxviii	x	xx	xi	iiii
xvi	d	iii. Kl.	Fast.	xxix	xii	xxi	xiii	v
v	e	Prid. Kl.	Andrewe apost.	xxx	Prou.xx.	Actes.i.	Prou.xxi	vi

* Note, that the beginnyng of the .xxvi. Chapter of Ecclesiasticus (vnto)
But when one is, &c. must be read with the .xxv. Chapter.

¶ December hath.xxxj.dayes.

The Moone.xxx.

Sunne riſeth. falleth. houre viii. mi. 15. iiii. min. 45.

				Pſalmes.	Morning prayer.		Euening prayer.	
					i. Leſſon.	ii. Leſſon	i. Leſſon.	ii. Leſſon.
	f	Kalend.		i	Eſa.xiiii	Actes. ii.	Eſai.xv.	Hebre.vii.
xiii	g	iiii. No.		ii	xvi	iii	xvii	viii
ii	A	iii. No.		iii	xviii	iiii	xix	ix
x	b	prid. No.		iiii	xx. xxi.	v	xxii	x
	c	Nonas.		v	xxiii	vi	xxiiii	xi
xviii	d	viii. Id.	Nicholas biſh.	vi	xxv	vi.vii.	xxvi	xii
vii	e	vii. Id.		vii	xxvii	vi.vii.	xxviii	xiii
	f	vi. Id.	Concept.of Ma.	viii	xxix	viii	xxx	James.i.
xv	g	v. Id.		ix	xxxi	ix	xxxii	ii
iiii	A	iiii. Id.		x	xxxiii	x	xxxiiii	iii
	b	iii. Id.		xi	xxxv	xi	xxxvi	iiii
xii	c	prid. Id.	Sol in Capri.	xii	xxxvii	xii	xxxviii	v
i	d	Idus.	Lucie virgin.	xiii	xxxix	xiii	xl	i.Pet.i.
	e	xix. Kl.	Januarii.	xiiii	xli	xiiii	xlii	ii
ix	f	xviii.Kl.		xv	xliii	xv	xliiii	iii
	g	xvii. Kl.	O ſapientia.	xvi	xlv	xvi	xlvi	iiii
xvii	A	xvi. Kl.		xvii	xlvii	xvii	xlviii	v
vi	b	xv. Kl.		xviii	xlix	xviii	l	ii. Pet.i.
	c	xiiii. Kl.		xix	li	xix	lii	ii
xiiii	d	xiii. Kl.	Faſt.	xx	liii	xx	liiii	iii
iii	e	xii. Kl.	Thomas apoſt.	xxi	Prou. 23.	xxi	Prou. 24.	i. John.i.
	f	xi. Kl.		xxii	Eſai.lv.	xxii	Eſai.lvi.	ii
xi	g	x. Kl.		xxiii	lvii	xxiii	lviii	iii
	A	ix. Kl.	Faſt.	xxiiii	lix	xxiiii	lx	iiii
xix	b	viii. Kl.	Chriſtmas.	xxv	Eſai. ix.	Luke. ii.	Eſai.vii.	Titus.iii.
viii	c	vii. Kl.	S. Stephen.	xxvi	Prou.28.	Act.6.7.	Prea.4.	Actes. vii
	d	vi. Kl.	S. John.	xxvii	Prea.5.	Apoc.i.	Prea.6.	Apo.xxii
xvi	e	v. Kl.	Innocentes.	xxviii	Jer.xxxi	Act. xxv.	Wiſd.i.	i. John.v.
v	f	iiii. Kl.		xxix	Eſai.lxi.	xxvi	Eſai.lxii.	ii. John.
	g	iii. Kl.		xxx	lxiii	xxvii	lxiiii	iii. John.
xiii	A	Prid. Kl.	Siluеſter biſh.	xxx	lxv	xxviii	lxvi	Jude.i.

The order of the bookes of *the olde teſtament.*

The firſt part.

Geneſis.
Exodus.
Leuiticus.
Numerus.
Deuteronomium.

The ſeconde part.

Ioſuah.
Iudges.
Ruth.
1.Kinges, or Samuel.
2.Kinges, or Samuel.
3.Kinges.
4.Kinges.
1.Chronicle.
2.Chronicle.
1.Eſdras.
2.Eſdras.
Eſther.
Iob.

The thirde part.

The Pſalter.
The Prouerbes of Solomon.
Eccleſiaſtes or Preacher.
Cantica canticorum.
Eſai.
Ieremi.
Lamentation of Ieremi.
Ezechiel.
Daniel.
Oſea.
Ioel.
Amos.
Abdias.
Ionas.
Micheas.
Nahum.
Habacuc.
Sophonias.
Aggeus.
Zacharias.
Malachias.

The fourth part of the Bible called Apocryphus.

3.Eſdras.
4.Eſdras.
Tobias.
Iudith.
Booke of wiſdome.
Eccleſiaſticus, or the booke of Ieſus Syrach.
The reaſt of the booke of Eſther.
Baruch.
The ſong of the three children.
The ſtorie of Suſanna.
The ſtorie of Bel, and the Dragon.
The prayer of Manaſſes.
1.Machabees.
2.Machabees.

The order of the bookes of *the newe teſtament.*

The fifth part.

The Goſpel
S.Matthewe.
S.Marke.
S.Luke.
S.Iohn.

The Actes of the Apoſtles.

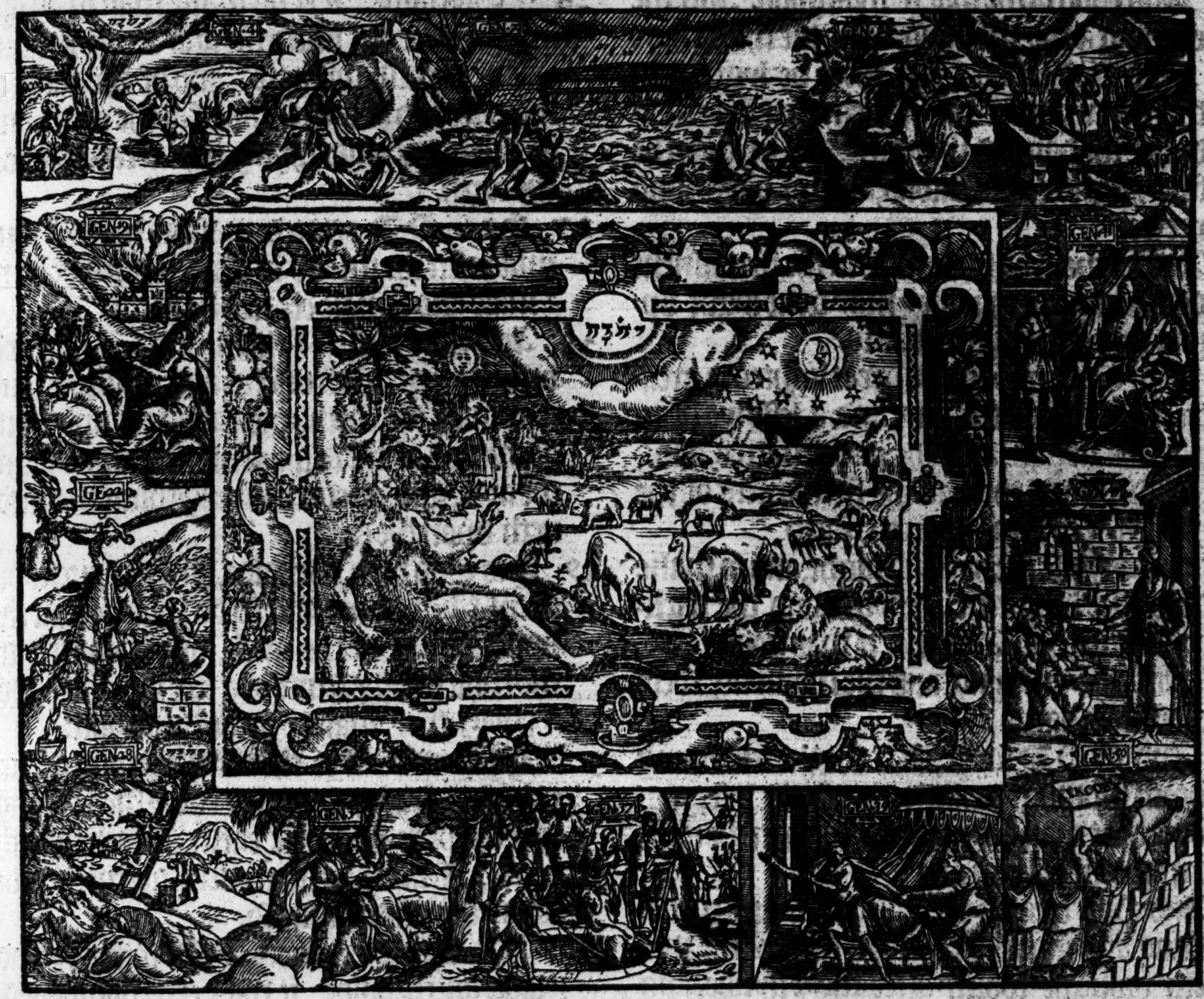
S.Pauls Epiſtle to the Romanes.
1.To the Corinthians.
2.To the Corinthians.
To the Galathians.
To the Epheſians.
To the Philippians.
To the Coloſſians.
1.To the Theſſalonians.
2.To the Theſſalonians.
1.Timothe.
2.Timothe.
To Titus.
To Philemon.
To the Hebrues.
The Epiſtle of S.Iames.
1.Of S.Peter.
2.Of S.Peter.
1.Of S.Iohn.
2.Of S.Iohn.
3.Of S.Iohn.
The Epiſtle of S.Iude.
The reuelation of S.Iohn.

The firſt booke of Moſes, called in *Hebrue of the firſt worde of the booke* (a) *Bereſchith, and* in Greke (b) Geneſis.

(a) That is, in the begynnyng.
(b) That is, generation, or creation.

The firſt Chapter.

2 The earth and the deapthes. 3 The lyght. 6 The firmament or heauen. 10 The earth, and the ſea. 14 The Sunne, the Moone, and the Starres. 21 Fiſhes. 24 The beaſtes of the earth. 26 The creation of man. 29 God geueth vnto man the power of procreation, and ſubdueth al thinges vnto hym. 30 Gods prouiſion for liuelode.



A 1 IN the begynnyng * GOD created the heauen & the earth.

Pſalm.33.a
Pſal.136.a.
Eccl.18.a.
Act.14.c.
Act.17.d.

2 And the earth was without fourme, & was voyde: & darkeneſſe [was] vpon the face of the (a) deepe, and the (b) ſpirite of God moued vpon the face of the waters.

(a) The deepe, the waters, & the heauen, ſignifie that rude body, that was afterward garniſhed with lyghtes.
(b) The holy ghoſt dyd preſerue that confuſed body.

3 And God ſaid, Let there be lyght: and there was lyght.

4 And God ſawe the light that it was good: and God diuided the lyght from the darkeneſſe.

5 And God called the lyght day, and the darkeneſſe night: " and the euenyng and the mornyng were the " firſt day.

" Hebre. One day.
" Hebre. And the Euenyng was, & the Mornyng was the firſt day.
The.2.day.

6 And God ſaid, * Let there be a " firmament betweene the waters, and let it make a diuiſion betweene waters and waters.

Ierem.x.c
" Hebre. A ſtretchyng out, or ſetting abroad.

B

7 And God made the (c) firmament, and ſet the diuiſion betweene the waters whiche [were] vnder the firmament, and the waters that [were] * aboue (d) the firmament: and it was ſo.

(c) Al that roome where in the ayre, the ſunne, moone, and ſtarres be, is ſo named.
Pſal.cxlviij.
(d) It is the power of god, that holdeth vp ÿ cloudes.

8 And God called the firmament the heauen: and the euenyng and the mornyng were the ſeconde day.

Pſalm.33.b
The.3.day.

9 And God ſaide, * Let the (e) waters vnder the heauen be geathered togeather into one place, and let the drye lande appeare: and it

(e) That is, al the waters whiche were in the loweſt partes of the ayre.

A j

was ſo.

10 And God called the drye land the earth, and the geatheryng togeather of waters called he the ſeas: And God ſawe that it was good.

(f) The goodneſſe of god in prouiding for man & beaſt before they were made.

11 And God ſaid, (f) Let the earth bryng foorth [both] budde & hearbe apt to ſeede, and fruitefull trees yeeldyng fruite after his kynde, whiche hath ſeede in it ſelfe vppon the earth: and it was ſo.

(g) fruitefulneſſe in trees and hearbes, was before ſunne or moone was made.

12 And the (g) earth brought foorth [both] budde and hearbe apt to ſeede after his kinde, and tree yeelding fruite, whiche hath ſeede in it ſelfe, after his kinde.

C 13 And God ſawe that it was good. And the euening & the morning were the thirde day.

The.4.day.
Pſal.136.b
Deut.4.b.

(h) Theſe lightes were not made to ſerue Aſtronomers phantaſies: but for ſignes in natural thinges, and tokens of gods mercie or wrath.

14 And God ſayde, * Let there be lyghtes in the firmament of the heauen, that they may diuide the day and the night, and let them be for (h) ſignes, and ſeaſons, and for dayes, and yeeres.

15 And let them be for lightes in the firmament of the heauen, that they may geue lyght vppon the earth: and it was ſo.

16 And God made twoo great lightes: a greater lyght to rule the day, and a leſſe lyght to rule the nyght, and [he made] ſtarres alſo.

17 And God ſet them in the firmament of the heauen, (i) to ſhine vpon the earth,

(i) The true vſe of the heauenly bodyes is oft repeated, leſt men ſhoulde abuſe them.
Iere.31.d.

18 And to * rule the day and night, and to make difference betweene the lyght and the darkneſſe: and God ſawe that it was good.

19 And the euenyng and the mornyng were the fourth day.

D The.5.day.

20 And GOD ſayde, Let the waters bryng foorth mouing creature that hath lyfe, and foule that may flee vpon the earth in the open firmament of heauen.

21 And God created great whales, and euerye liuing and mouing creature, whiche the waters brought ſoorth after theyr kynde, and euery feathered foule after their kynde: and God ſawe that it was good.

22 And GOD (k) bleſſed them, ſaying, Be fruitefull and multiplie, and fil the waters of the ſea, and let foule multiplie in the earth.

(k) God gaue them vertue to fructifie and bryng foorth the lyke.

23 And the euenyng and mornyng were the fifth day.

The.6.day.

24 And GOD ſayde, Let the earth bryng foorth liuing creature after his kynde, cattel, worme, and beaſtes of the earth after his kinde: and it was ſo.

E

25 God made the beaſt of the earth after his kynde, and cattel after his kynde, and euery thing that creepeth vppon the earth after his kynde: and God ſawe that it was good.

26 (l) God ſaide, * Let vs make man in (m) our image, after our likeneſſe, and let them haue rule of the fiſche of the ſea, and of the foule of the ayre, and of cattel, and of al the earth, and of euery creeping thyng that creepeth vpon the earth.

(l) One God, and three perſons.
Coloſ.3.b.
(m) Man is created lyke vnto God in perfect nature, whiche by ſinne he afterwarde corrupted.

27 So GOD created man in his (n) owne image, in the image of God created he him, * male and female created he them.

(n) We ought to labour to repayre this image ſo oft repeted.
VViſ.2.d.
Eccle.17.a
Math.19.a

28 And God bleſſed (o) them, and GOD ſayd vnto them, * Be fruiteful and multiplie, and repleniſhe the earth, and ſubdue it, and haue dominion of the fiſche of the ſea, and foule of the ayre, and of euery liuyng thing that moueth vpon the earth.

(o) Lawful procreation is the bleſſing of God.
Gen.8.c.

29 And God ſayd, Beholde, I haue geuen you euery (p) hearbe bearing ſeede, whiche is in the vpper face of al the earth, and euery tree in the which is the fruite of a tree bearing ſeede, * [that] they may be meate vnto you:

(p) Gods prouiſion for mans foode, may teache vs ſobrietie in al our dyets.
Gen.9.a.
Exod.3.c.

30 To euery beaſt of the earth alſo, and to euery byrde of the ayre, and to euery ſuche thyng that creepeth vpon the earth, whiche dooth " liue, I haue geuen euery greene hearbe for meate: and it was ſo.

" Hebr. Hath a liuyng ſoule.

31 * And GOD ſawe euery thing that he had made: and beholde, it was exceedyng good. And the euenyng and the mornyng were the ſixth day.

Eccle.39.c
Mark.7.d

The.ij.Chapter.

2 The day of reſt is bleſſed. 4 A repeting of thinges foretolde in the firſt. 6 The cloude from the earth is a wel to water it. 7 He rehearſeth agayne the faſhionyng of man. 8 Man in the paradiſe of pleaſure. 10 The wood of lyfe, the wood of knowledge. 11. 13. 14 The riuers name. 16 God forbiddeth man the tree of knowledge of good and euill. 19 Adam geueth names vnto al liuing thinges. 22 Woman is created. 23 The inſtitution of holy mariage.

A 1 THE heauens alſo and the earth were finiſched, and al the hoaſte of them.

2 And in the ſeuenth day God (a) ended his worke whiche he had made. And the ſeuenth day he reſted from al his worke whiche he had made.

(a) No more newe creations of creatures are to be looked for: yet god ſtil continually gouerneth and preſerueth al thinges.
Iohn.xvii.

3 And GOD (b) bleſſed the ſeuenth day, and ſanctified it: becauſe that in it he had reſted from al his worke whiche God ordeyned to make.

Exo.20.b.
Hebr.4.a.
(b) The ſeuenth day conſecrated to the ſeruice of god, for man in his perfect ſtate.

4 Theſe are the generations of the heauens, and of the earth, when they were created, in the

in the day when the Lorde GOD made the earth and the heauens.

5 And euery plant of the fielde, before it was in the earth, and euery hearbe of the fielde before it grewe. For the Lorde GOD had not [yet] cauſed it to rayne vpon the earth, neyther [was there] a man to tille the grounde.

6 But there went vp a miſte from the earth, and watered the whole face of the grounde.

B 7 The Lorde God alſo dyd ſhape man, [euen] (c) duſt from of the grounde, and breathed into his noſethrylles the breath of lyfe, and man was a liuing ſoule.

8 And the Lorde God (d) planted a ᵘ garden eaſtward in *Eden, and there he put the man whom he had ſhapte.

9 Moreouer, out of the grounde made the Lorde God to growe (e) euery tree, that was fayre to ſight, and pleaſaunt to eate: The tree (f) of lyfe in the middeſt of the garden, and the tree of (g) knowledge of good and euil.

10 And out of Eden there went foorth a flood to water the garden, and from thence it was diuided, and became into foure heades.

11 The name of the firſt is *Piſon, the ſame is it that compaſſeth the whole lande of (h) Hauilah, where there is golde:

12 And the golde of the lande is very good. C There is alſo Bdellium, and the Onixe ſtone.

13 The name of the ſeconde riuer is Gyhon: the ſame is it that compaſſeth the whole lande of (i) Ethiopia.

14 The name of the thirde riuer is ᵘ Hidekel, and it goeth towarde the eaſt ſide of Aſſyria: and the fourth riuer is Euphrates.

15 And the Lorde GOD tooke the man, and put hym in the garden of Eden, that he myght (k) worke it, and keepe it.

16 And the Lorde God (l) commaunded the man, ſaying, Eating, thou ſhalt eate of euery tree of the garden:

17 But as touchyng the tree of knowledge of good and euil thou ſhalt not eate of it: For in what day ſo euer thou eateſt thereof, thou ſhalt dye the (m) death.

18 And the Lorde GOD ſayde, It is not good, that the man ſhoulde be alone, I wyl make hym an (n) helpe ʺ lyke vnto hym.

19 And ſo out of the grounde the Lorde God had ſhaped euery beaſt of the fielde, and euery foule of the ayre, and brought it vnto man, that he myght ſee, howe he woulde call it. For lykewyſe as man hym ſelfe named euery liuyng thing, euen ſo was the name thereof.

20 And the man (o) gaue names to al cattel, D and foule of the ayre, and euery beaſt of the fielde: but for man founde he not an helpe lyke vnto hym.

21 The Lorde GOD cauſed a deepe ſleepe to fall vppon Adam, and he ſleapt, and he tooke one of his ribbes, and cloſed vp the place with fleaſhe in ſteede thereof.

22 And the ribbe whiche the Lorde GOD had taken from man, ʺ made he a woman, and (p) brought her vnto the man.

23 And man ſayde, *This is nowe bone of my bones, and fleaſhe of my fleaſhe, ſhe ſhalbe called (q) woman, becauſe ſhe was taken out of man.

24 * For this cauſe ſhal man leaue his father and his mother and ſhalbe ioyned with his wyfe: and they ſhal become one fleaſhe.

25 And they were both naked the man and his wyfe, and were (r) not aſhamed.

(c) This baſe begynnyng man ſhoulde remember, leſt he ware proud of the image of God.

(d) By the ſinguler counſel of god, this part of the earth eaſtewarde from Hieruſalem, was more fruiteful and pleaſaunt.

ᵘ Or, Paradiſe of pleaſure.

* Where Eden was. Eſaias.37. Ezech.27.

(e) In ſuche marueylous aboundaunce of prouiſion, mans luſt was inexcuſable, that could not conteyne from one fruite.

(f) whiche dyd preſerue the bodyly lyfe.

(g) The name agreeth with the ſucceſſe that folowed.

Eccle.24.d.

(h) The Iſmaelits dwelt in this lande. Gen.25.

(i) Thus conteyneth alſo the regions of the Madianites and Arabians.

ᵘ Or, Tigris.

(k) God liketh neither idleneſſe nor negligence.

(l) Thus man for al his great giftes ſhoulde learne obedience to God.

(m) By death, is ſignified al the miſeries wherein Adam wrapped him ſelfe by his fal from God.

(n) what the huſbande ought to thinke of his wyfe: and what the wife oweth to her huſbande.

ʺ Heb. As before hym.

(o) Man ſhewed him ſelfe Lorde of al beaſtes, by geuing them names.

ʺ Hebre. buylded.

(p) The firſt inſtitution of matrimonie by God: So al lawful mariages are made by god. i.Cor.xi.b.

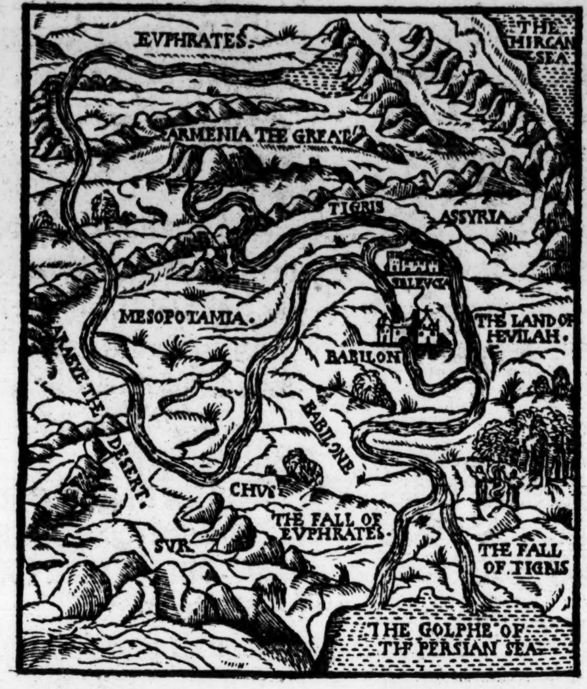
i.Cor.xi.b

(q) The Hebrue wordes are ich and iſcha, whiche properly can not be tranſlated.

Mat.xix.a Mark.x.b. i.Cor.vi.c Epheſ.v.c

(r) The ſhame of nakedneſſe is a token of our nature corrupted.

¶ This figure is ſpoken of in the .x. verſe of *this Chapter before, and repreſenteth the ſituation of Gods garden.*



If there be any kyngdome vnder heauen that is excellent in beautie, in aboundance of fruites, in plenteouſneſſe, in delites, and other gyftes: they whiche haue written of countreys, doe prayſe aboue al, the ſame that this figure repreſenteth. Wherefore, with the prayſes of thoſe wryters, Moſes exalteth this paradiſe, as duely belonging vnto it. And it is very well likely that the region or kyngdome of Eden hath ben ſituated in that countrey, as it appeareth in the .xxxvii. Chapter of Eſaias the .xii. verſe, and in the .xxvii. of Ezechiel the .xxiii. verſe. Moreouer, where as Moſes ſayde that a flood dyd proceede from that place: I doo interprete it, from the courſe of the waters, as yf he ſhoulde haue ſayde that Adam dyd inhabite in the floodes ſide, or in the lande whiche was watered of both ſides. Howebeit, there is no greate matter in that, eyther that Adam hath inhabited vnder the place where both floodes come togeather towarde Babylon and Seleucia, or aboue: It is ſufficient that he hath ben in a place watered of waters. But the thing is not darke nor harde to vnderſtande, howe this floodde hath ben diuided into foure heades. For they be two floodes whiche be geathered in one, then they ſeperate them ſelues in diuers partes. So in their ioyning and flowyng togeather, it is but a floodde, whereof there are two heades into two chanels from aboue, and two towarde the ſea, when it beginneth to ſeperate it ſelfe abrode. But to declare vnto you the diuerſities of the riuers names, beſides their vſual and principal appellations, and howe they be called as they paſſe through eche prouince, with the interpretations of the ſame, I thinke it rather tedious and combreſome, then profitable. Wherefore the ſimple ſenſe of Moſes is, that the gardine whereof Adam was the owner, was watered with waters, becauſe that the courſe of this flood was there, whiche was diuided into foure heades.

The.iii.Chapter.

1 The ſerpent beguileth the woman. 6 The tranſgreſſion of the commaundement. 8 When Adam and Heua knew their offenſes, they fledde from the face of God, excuſyng their fault. 14 The ſerpent is curſed. 15 The ſeede Jeſus is promiſed a ſauiour. The Goſpel. 16 Womans miſeries for ſinne. 17 The puniſhment of Adam. Man is appoynted to labour. 20 Heua.

A VViſ.2.d.

1 AND the ſerpent was ſuttiller then euery beaſt of the fielde whiche the Lorde God had made, and he ſayde vnto the woman, Yea, hath (a) God ſayde, ye ſhal not eate of euery tree of the gardine?

2 And the woman ſayde vnto the ſerpent, We eate of the fruite of the trees of the gardine.

3 But as for the fruite of the tree, whiche is in the the middes of the gardine, God hath ſayde, Ye ſhal not eate of it, neither ſhal ye touche of it (b) leſt peraduenture ye dye.

4 And the * ſerpent ſayde vnto the woman, Ye

*i, Cor.11.a.

(a) The deuil firſt would make Heua doubt of gods good wil towarde her.

(b) Heua openly hearkeneth not gods puniſhment accordyng to his worde.

XUM

Ye (c) ſhal not dye the death.

5 For God dooth knowe, that the ſame day that ye eate thereof, your eyes ſhalbe opened, and (d) ye ſhalbe euen as goddes, knowyng good and euil.

(c) From doubting, the deuil bringeth to denying.
(d) Satan tempteth the woman alſo with ambitiō.

6 And ſo the woman, ſeeyng that the ſame tree was good to eate of, and pleaſaunt to the eyes, and a tree to be deſyred to make one wyſe, tooke of the fruite thereof, and dyd (e) eate, and gaue alſo vnto her huſbande beyng with her, and he dyd eate.

(e) The acte of ſinne foloweth the miſcrediting of gods worde.
Eccle.25.
i.Tim.2.d.

B

7 (f) Then the eyes of them both were opened, and they knewe that they were naked, and they ſewed (g) figge leaues togeather, and made them ſelues apernes.

(f) The corruption of al the nature of man by ſinne.
(g) Suche are the clokes we make to couer our ſinne.

8 And they heard the voyce of the Lorde God, walking in the gardine in the coole of the day: and Adam and his wyfe (h) hyd them ſelues from the preſence of the Lorde God amongſt the trees of the gardine.

(h) The corruption of mans nature after ſinne, here appeareth.

9 And the Lorde called Adam, and ſayde vnto hym, Where art thou?

10 Whiche ſayde, I hearde thy voyce in the gardine, and was afrayde (i) becauſe I was naked, and hyd mee ſelfe.

(i) Adam playeth the hypocrite.

11 And he ſayde, Who tolde thee, that thou were naked? Haſt thou not eaten of the ſame tree, concernyng the whiche I commaunded thee, that thou ſhouldeſt not eate of it?

12 And Adam ſayde, The woman whom thou gaueſt [to be] with me, (k) ſhe gaue me of the tree, and I dyd eate.

(k) Adam burdeneth God and the woman with his fault.

C

13 And the Lorde God ſayde vnto the woman, " Why haſt thou done this? And the woman ſayde, The ſerpent begyled me, and I dyd eate.

" Or, howe.

14 And the Lorde God ſayde vnto the (l) ſerpent, Becauſe thou haſt done this, thou art curſed aboue al cattel, and aboue euery beaſt of the feelde: vpon thy belly ſhalt thou goe, and duſt ſhalt thou eate al the dayes of thy lyfe.

(l) In the miniſter is the aucthour of this miſcheefe puniſhed.

15 I wyl alſo put (m) enmitie betweene thee and the woman, betweene thy ſeede and her ſeede: and (n) it ſhal treade downe thy head, and thou ſhalt treade vpon his heele.

(m) The continual fight of the chilldren of God.
Chriſte.
(n) Victorie is promiſed by Chriſte, to mans comfort.

16 But vnto the woman he ſayde, (o) I wyl very muche multiplie thy ſorowe, and thy greefes of chylde bearyng, In ſorowe ſhalt thou bryng foorth chyldren: thy deſyre [ſhalbe] to thy huſbande, and he ſhal haue the * rule of thee.

(o) The calamities and miſeries whiche continually folowe mankynde for ſinne.
i.Co.14.f

17 Unto Adam he ſayde, Becauſe thou haſt hearkened vnto (p) the voyce of thy wyfe, and haſt eaten of the tree concernyng the whiche I commaunded thee, ſayeing, Thou ſhalt not eate of it, curſed is the grounde for thy ſake, in ſorowe ſhalt thou eate of it al the dayes of thy lyfe.

(p) He ſhould haue benne his wiues ſcholemaiſter, and preferred gods voyce before his wiues.

18 Thorne alſo and thiſtle ſhal it bryng foorth (q) to thee, and thou ſhalt eate the hearbe of the feelde.

D

(q) It is not the age of the earth, but the increaſe of ſinne, that maketh the earth more baraine.

19 In the ſweat of thy face ſhalt thou eate thy bread, til thou be turned agayne into the grounde, for out of it were thou taken: For duſt thou art, and into duſt ſhalt thou be turned agayne.

20 And Adam called his wyfes (r) name Heua, becauſe ſhe was the mother of al liuing.

(r) Adam ſetteth foorth the benefite of lyfe, whiche he receiued at Gods handes.

21 Unto Adam alſo and to his wyfe dyd the Lorde God (ſ) make garmentes of ſkinnes, and he put them on.

(ſ) It was gods gift, that Adam thus prouided for him ſelfe.

22 And the Lorde God ſayde, Beholde, the man is become as one of vs, (t) in knowing good and euil: And nowe leſt peraduenture he put foorth his hande, and take alſo of the tree of lyfe and eate, and lyue for euer. (v)

(t) God would haue man and his poſteritie to remember the cauſe of their miſerie.
(v) You may ſupplie the ſentence with theſe wordes: let vs caſt him foorth.

23 Therefore the Lorde God ſent him foorth from the gardine of Eden, to worke the grounde whence he was taken.

24 And ſo he (x) droue out man, and at the eaſt ſide of the gardine of Eden he ſet Cherubims, and a fierie two edged ſworde, to kepe the way of the tree of lyfe.

(x) Adam can neuer in this lyfe obtayne the felicitie whiche he loſt by ſinne.

The.iiij.Chapter.

1 Cain. 3 Habel and Cain doo offer gyftes vnto the Lorde. 6 Cain is rebuked of the Lorde. 8 He killeth his brother Habel. 11 Cain is curſed. 13 Cain diſpaireth. 17 Henoch. 18 Irad, Meuiael, Mathuſael. 19 Lamech and his wyues, Ada, Sella. 21 Iubal. 22 Thubalcain, Noema. 26 The worſhipping of God is reſtored.

A

1 AND Adam knewe Heua his wife, who conceiuing bare Cain, (a) ſaying, I haue gotten a man of " the Lorde.

(a) Heua thanketh god for the bleſſing of chyldren.
" he, a man, God.

2 And ſhe proceedyng, brought forth his brother Habel, (b) and Habel was a keeper of ſheepe, but Cain was a tiller of the grounde.

(b) Though Adam were Lorde of al the earth, yet he brought vp his children not idelly.

3 And in proceſſe of dayes it came to paſſe, that Cain brought of the fruite of the groūd, an (c) oblation vnto the Lorde.

(c) Theſe children were taught to worſhip God of their father.

4 Habel alſo brought of the firſtlinges of his ſheepe, and of the fatte thereof: and the Lord had reſpect (d) vnto * Habel, and to his oblation.

Heb.xi.a.
(d) The faith of Habel made his oblation acceptable.

5 But vnto Cain and to his offeryng he had no reſpect: (e) for the whiche cauſe Cain was

(e) The goodneſſe of God towarde the godly, greeueth the wicked.

exceedyng wroth, and his countenaunce abated.

B 6 And the Lorde ſayde vnto Cain, Why art thou wroth? and why is thy countenaunce abated?

7 If thou doo wel, ſhalt [u] thou not (f) receiue? and yf thou doo not wel, lyeth not thy ſinne at the doores? Alſo vnto (g) thee ſhal his deſyre be, and thou ſhalt haue dominion ouer him.

8 And Cain (h) talked with Habel his brother: and it came to paſſe * when they were in the fielde, Cain roſe vp agaynſt Habel his brother, and ſlue him.

9 And the Lorde ſayde vnto Cain, Where is Habel thy brother? Whiche ſayde, (i) I wote not: Am I my brothers keeper?

10 And he ſayde, What haſt thou done? (k) the voyce of thy brothers blood cryeth vnto me out of the grounde.

11 (l) And now art thou curſed from the earth, whiche hath opened her mouth to receiue thy brothers blood from thy hande.

12 If thou tille the grounde, ſhe ſhal not yeelde vnto thee her ſtrength. (m) A fugitiue and a vagabounde ſhalt thou be in the earth.

13 And Cain ſayde vnto the Lorde, [u] My iniquitie is more, (n) then that it may be forgeuen.

14 Beholde, thou haſt caſt me out this day from the vpper face of the earth: and from thy face ſhal I be hyd, (o) fugitiue alſo and a vagabounde ſhal I be in the earth: and it ſhal comme to paſſe, that euery one that findeth me ſhal ſlaye me.

15 And the Lorde ſayde vnto him, (p) Verily whoſoeuer ſlayeth Cain, he ſhalbe puniſhed ſeuen folde. And the Lorde ſet a marke vpon Cain, leſt any man findyng hym ſhould kyl hym.

16 (q) And Cain went out from the preſence of the Lorde, and dwelt in the lande of Nod, eaſtwarde from Eden.

17 (r) Cain alſo knewe his wyfe, whiche conceiued and bare Henoch, and building a citie, he called the name of the ſame citie after the name of his ſonne Henoch.

18 Unto the ſame Henoch was borne Irad: Irad begate Mehuiael, Mehuiael begate Methuſael, Methuſael begate Lamech.

D 19 (s) And Lamech tooke vnto hym two wyues, the name of the one was Ada, and the name of the other, was Sella.

20 And Ada bare Iabel, whiche was the father of ſuche as dwel in the tentes, and of ſuche as haue cattel.

21 His brothers name was Iubal, whiche was the father of ſuche as handle Harpe and Organe.

22 And Sella alſo bare Thubalcain, whiche wrought cunningly euery craft of braſſe and of iron, the ſiſter of Thubalcain was Noema.

E 23 (t) And Lamech ſaide vnto his wyues Ada and Sella, Heare my voyce ye wyues of Lamech, hearken vnto my ſpeache: for I haue ſlayne a man to the woundyng of my ſelfe, and a young man to myne owne puniſhment.

24 If Cain ſhalbe auenged ſeuen folde, truely Lamech ſeuentie times and ſeuen times.

25 Adam knewe his wyfe agayne, and ſhe bare a ſonne, and called his name Seth: For God [ſayde ſhe] hath appoynted me another ſeede in ſteede of Habel whom Cain ſlue.

26 And vnto the ſame Seth alſo there was borne a ſonne, and he called his name Enos: then began menne to make (v) inuocation in the name of the Lorde.

[u] Or, ſhal there not be an acceptation.

(f) That is, god wyl accept thy ſacrifices alſo, yf they be offered faithfully.

(g) Cain had no iuſt cauſe of enuie, ſeeing his authoritie ouer Habel remayned ſure vnto hym.

(h) Hypocrites diſſemblingly ſpeake fayre.

VViſd.x.
Mat.23.
Iudges.xi

(i) with impietie and miſcheefe is fooliſhneſſe ioyned.

(k) God hath great care for his holy ſaintes.

(l) The very earth abhorreth ſheddyng of blood.

(m) A fearefull conſcience findeth reſte no where.

[u] Or, my puniſhment is greater then that I may beare.

(n) See the degrees by the whiche Cain fel into deſperation.

(o) A great puniſhment not to be vnder the tuition of god.

(p) God wold haue Cain remayne for an example of his vengeaunce vpon murtherers.

(q) The excommunication or baniſhment of Cain.

(r) Temporal giftes whiche god beſtowed vpon Cain and his poſteritie.

(s) For whatſoeuer cauſe this was donne, it was agaynſt the inſtitution of matrimonie.

(t) Lamech a tyraunt regardeth no mans counſel: but thinketh that he may more ſafely perſecute the iuſt menne then Cain.

(v) By the chiefe parte, the whole ſeruice of god is ſignified, whiche the godly began nowe to reſtore.

The.v.Chapter.

1 He repeateth the creation of man. 3 Menne. 5 Adams age. 6 Seth. 9 Enos.
12 Mahalaleel. 21 Henoch. 25 Mathuſelah. 29 Noah. 32 The ſonnes of Noah.

The preſeruation of the Churche.

A 1 This is the booke of the (a) generations of Adam. In the day that God created man, in the (b) lykeneſſe of GOD made he him.

2 Male and female created he them, and bleſſed them, and called their name (c) Adam in the day of their creation.

3 And Adam lyued an hundred and thirtie yeeres, and begate a ſonne in his owne lykeneſſe, after his image, and called his name (d) Seth.

4 * All the dayes of Adam after he had begotten Seth, were eyght hundred yeeres, and he begate ſonnes and daughters.

5 (e) And al the dayes that Adam liued, were nine hundred and thirtie yeeres, (f) and he dyed.

6 Seth liued an hundred and fiue yeeres, and begate Enos.

7 And Seth liued after he begate Enos (g) eyght hundred and ſeuen yeeres, and begate ſonnes and daughters.

8 And al the dayes of Seth were nine hun-

dred

(a) The rehearſal of his ſucceſſion or poſteritie.

(b) Man a liuely image of Gods wyſdome & iuſtice

(c) The huſbande and the wyfe, as one man.

(d) Moſes ſpeaketh not of Cain and ſuche, for that they were not of the church, neyther came Chriſte of their line.

i.Chro.i.a

(e) Adam liued vnto Noahs fathers dayes.

(f) Thus the rewarde of ſinne is death, thorowout al ages.

(g) Many holy patriarches lyued in the churche at one tyme.

dred and twelue yeeres, and he dyed.

9 Enos liued ninetie yeres, and begat Kenan.

10 And Enos liued after he begat Kenan, eyght hundred and fiftie yeeres, and begate (h) ſonnes and daughters.

11 And al the dayes of Enos were nine (i) hundred and fiue yeeres, and he dyed.

12 Kenan liued ſeuentie yeeres, and begate Mahalaleel.

C 13 And Kenan liued after he begate Mahalaleel, eyght hundred and fourtie yeeres, and begate ſonnes and daughters.

14 And al the dayes of Kenan were nine hundred and tenne yeeres, and he dyed.

15 Mahalaleel liued ſixtie and fiue yeres, and begate Iered.

16 And agayne Mahalaleel liued after he begate Iered, eyght hundred and thirtie yeeres, and begate ſonnes and daughters.

17 And al the dayes of Mahalaleel were eyght hundred ninetie and fiue yeres, and he dyed.

18 Iered liued an hundred ſixtie and two yeeres, and he begat Henoch.

D 19 And Iered liued after he begat Henoch, eyght hundred yeeres, and begate ſonnes and daughters.

20 And al the dayes of Iered were nine hundred ſixtie and two yeeres, and he dyed.

Eccl.44.c Heb.xi,a. 21 * Henoch liued ſixtie and fiue yeeres, and begate Methuſelah.

22 (k) And Henoch walked with God after he begate Methuſelah, three hundred yeeres, and begate ſonnes and daughters.

23 (l) And al the dayes of Henoch were three hundred ſixtie and fiue yeres.

24 And Henoch walked with God: and he was no more ſeene, for God toke him away.

25 (m) Methuſelah alſo liued an hundred eyghtie and ſeuen yeeres, and begate Lamech.

26 And agayne Methuſelah lyued after he begate Lamech, ſeuen hundred eyghtie and two yeeres, and begate ſonnes & daughters.

27 And al the dayes of Methuſelah (n) were nine hundred ſixtie and nine yeeres, and he dyed.

28 Lamech liued an hundred eyghtie and two yeeres, and begate a ſonne.

29 (o) And called his name Noah, ſaying, This ſame ſhal comfort vs as concernyng our worke, and ſorowe of our handes about the earth, whiche God curſed.

E

30 And Lamech liued after he begate Noah, fiue hundred ninetie and fiue yeeres, and begate ſonnes and daughters.

31 (p) And al the dayes of Lamech were ſeuen hundred ſeuentie and ſeuen yeeres, and he dyed.

32 Noah was fiue hundred yeeres olde, and Noah begate Sem, Ham, and Iapheth.

(h) They be only rehearſed by name, who were as lightes in the Churche.

(i) He liued vntyl the .84. yeere of Noahs lyfe.

(k) He directed his lyfe not after the maners of the worlde then, but accordyng to gods word.

(l) Why god tooke away this godly preacher from the world, ſee Wiſd.the.iiii. chapter.

(m) As he was a ſinguler patrone of godly lyfe, ſo was he an enſample of immortal lyfe & reſurrection.

(n) He lyued ſixe yeeres before the flood, as S. Auguſtine reckeneth.

(o) Lamech propheſieth of the reliefe whiche the godly looked for in thoſe miſerable times.

(p) Al the holye patriarkes rehearſed before, dyed in this mans dayes.

The.vi.Chapter.

2 The cauſe of the deluge. 3 An hundred and twentie yeeres geuen for conuertion and amendement of lyfe. 4 Giantes. 5 The wickedneſſe of man prouoketh Gods anger. 7 It repenteth God, that he had made man. 9 The generations of Noah the iuſt. 13 God foretelleth vnto Noah him ſelfe the general deluge. 15 The faſhion of the arke. 18 Who ſhoulde enter the arke.

A 1 AND it came to paſſe, that when menne (a) began to be multiplied in the vpper face of the earth, there were daughters borne vnto them:

2 And the (b) ſonnes of god alſo ſawe the daughters of menne that they were fayre, and they tooke them wyues, ſuche as they liked, from among them al.

3 And the Lorde ſayde, (c) My ſpirite ſhal not alwayes ſtryue with man, becauſe he is fleaſhe: yet his dayes ſhalbe (d) an hundred and twentie yeeres.

4 But there were Giantes in thoſe dayes in the earth: (e) yea and after that the ſonnes of God came vnto the daughters of menne, and hadde begotten chyldren of them, the ſame became mightie men of the worlde, and men of renowme.

5 (f) But God ſawe that the malice of man was greate in the earth, and al the imagination of the thoughtes of his * heart [was] onlye euil euery day:

6 And it repented the Lord that he had made man vpon the earth, (g) and he was touched with ſorowe in his hart.

B 7 And the Lorde ſayde, I wyl from the vpper face of the earth, deſtroy man, whom I haue created, from man vnto cattel, vnto worme, and vnto foules of the ayre: For it (h) repenteth me that I haue made them.

8 But Noah (i) founde grace in the eyes of the Lorde.

9 Theſe are the generations of Noah: Noah [was] a iuſt man, and perfect in his (k) generations: And Noah walked with God.

10 Noah begate three ſonnes, Sem, Ham, and Iapheth.

(a) This corruption began long before Noahs tyme.

(b) The ſonnes of the godly ioyned them ſelues with the daughters of the wicked, without al feare of God.

(c) God had gone about diuers wayes to calle the worlde to repentaunce, but mans obſtinacie was ſuche as would not obey, but waxed beaſtly

(d) Tyme of repentaunce graũted to the wicked worlde

(e) Tirannie and oppreſſiõ, an other cauſe of the flood.

(f) God ſawe not only the outwarde deedes of men naught, but their heartes ſet vpon wickedneſſe altogeather, ſo that there was no hope they woulde amende.

Gen.8,d. Mat.xv,d.

(g) Our ſinnes and the puniſhment thereof greeueth God.

(h) Moſes wryteth of god to our vnderſtandyng.

(i) That is, God fauoured him, and was merciful vnto him.

(k) In thoſe moſt corrupt times, Noah continued iuſt and vpright.

11 The earth alſo was corrupt[l] before God, and the ſame earth was filled with crueltie.

12 And God looked vpon the earth, and beholde[m] it was corrupt: for al fleaſhe hadde corrupt his way vpon earth.

13 And God ſayde vnto Noah, The[n] ende of al fleaſhe is comme before me, for the earth is filled with crueltie through them, and beholde I wyl deſtroy them with the earth.

14 Make thee an Arke of[o] Pine trees: Habitations ſhalt thou make in the Arke, and ſhalt pitche it within and without with pitche.

C 15 And of this faſhion ſhalt thou make it: The length of the Arke [ſhalbe] three hundred cubites, the breadth of it fiftie cubites, and the heigth of it thirtie cubites.

16 A windowe ſhalt thou make in the Arke, and[p] in a cubite ſhalt thou finiſhe it aboue: but the doore of the Arke ſhalt thou ſet in the ſide thereof. With three loftes one aboue another ſhalt thou make it.

17 And beholde, [q] I, euen I doo bryng a fludde of waters vpon the earth, to deſtroye al fleaſhe wherein is the breath of lyfe vnder heauen, and euery thing that is in the earth ſhal periſhe.

18 [r] With thee alſo wyl I make [ſ] my couenaunt: and thou ſhalt come into the Arke, thou and thy ſonnes, thy wyfe, and thy ſonnes wyues with thee.

19 And of euery liuing thing of al fleaſhe, [t] a payre of euery one ſhalt thou bring into the Arke to kepe them aliue with thee, they ſhalbe male and female.

20 Of feathered foules alſo after their kinde, and of al cattel after their kinde: of euerye woorme of the earth after his kinde, two of euery one ſhal comme vnto thee, to keepe [them] aliue. D

21 And take thou with thee [v] of al meate that is eaten, and thou ſhalt laye it vp with thee, that it may be meate for thee and them.

22 Noah [x] therefore dyd accordyng vnto al that God commaunded hym [euen] ſo dyd he.

[l] To the eyes of the worlde, the wicked ſeemed as pure as Noah.

[m] Becauſe al the inhabitantes had corrupted both religion and lyfe.

[n] God by his threatninges, ſturreth Noah to greate care and feare.

[o] Gopher, a very light kinde of wood.

[p] The length of the windowe was a cubite.

[q] It ſeemed to the worlde then, a thing vnpoſſible.

[r] That Noah ſhoulde be ſafe, though al the worlde periſhed.

[ſ] Gods promiſſe made Noah more ready to doo gods commaundement.

[t] Not one payre alone, as appeareth in the next chapter.

[v] God could haue fedde al miraculouſly: but he woulde haue meanes vſed.

[x] The true and ful obedience of Noah.

The.vii.Chapter.

1 Noah is commaunded to enter the arke. 5 Noah entreth the arke. 11 The ouerflowyng of the deluge. 13 Who dyd enter with Noah. 17 How great the waters of the fludde were.

A 1 AND the Lorde ſayd vnto Noah, Come thou and [a] al thy houſe into the Arke: for thee haue I ſeene righteous before me in this generation.

2 Of euery cleane beaſt thou ſhalt take with thee ſeuen and ſeuen, the male and his female, but of [b] vncleane cattel two, the male and his female.

3 Of foules alſo of the ayre ſeuen and ſeuen, the male and the female, to keepe ſeede aliue vpon the face of al the whole earth.

4 For after[c] ſeuen dayes, I wyl rayne vpon the earth fourtie dayes and fourtie nightes: and al ſubſtaunce that I haue made, wyl I deſtroy from the vpper face of the earth.

5 * Noah therefore dyd according vnto [d] al that God commaunded him.

6 And Noah was [e] ſixe hundred yeere olde, when the fluddes of water came vpon the earth.

7 And Noah came, and his ſonnes, and his wyfe, and his ſonnes wiues with him to the arke, becauſe of the waters of the fludde.

8 Of cleane beaſtes, and of vncleane beaſtes, and of foules, and of euery ſuche as creepeth vpon the earth.

9 There [f] came two and two vnto Noah vnto the arke, the male and the female, as God had commaunded Noah. B

10 And ſo it came to paſſe after ſeuen dayes, that the waters of the fludde were vpon the earth.

11 In the ſixe hundred yeere of Noahs lyfe, in the [g] ſeconde moneth, the ſeuenteenth day of the moneth, in the ſame day were al the fountaynes of the great deepe broken vp, and the wyndowes of heauen were opened.

12 And the rayne was vpon the earth [h] fourtie dayes and fourtie nyghtes.

13 In the ſelfe ſame day, entred Noah, and Sem, and Ham, and Iapheth the ſonnes of Noah, and Noahs wyfe, and the three wyues of his ſonnes with them into the arke.

14 They, [i] and euery beaſt after his kinde, and al the cattel after their kynde, yea and euery woorme that creepeth vpon the grou͂d after his kinde, and euery byrde after his kinde, and euery fleeyng and feathered foule.

15 And they came vnto Noah into the arke, two and two, of al fleaſhe wherein is the breath of lyfe. C

[a] Temporal benefites god beſtoweth vpon the chyldren, for the fathers godlyneſſe ſake. 2.Pet.2.a.

[b] Not ſeuen payre, but three, and one for ſacrifice.

[c] God wold not haue Noah to be in doubt of any circumſtance.

Mat.24.d. Luk.17.f. i.Pet.iii.d

[d] Noah obeyed not in one thing, but in al that god commaunded.

[e] Age dyd not make Noah the ſlower to obey gods wyl.

[f] As to Adam, ſo nowe to Noah, god cauſed al cattel to come.

[g] In the latter ende of April when al thinges were moſt pleaſant, then this deſtruction came.

[h] God in his puniſhment geueth place of repentaunce.

[i] This is oft times repeted, for that it ſeemeth vncredible to the ſenſe of man.

16 And they entryng in, came male and female of al fleaſhe, as God had commaunded hym: and (k) God ſhut him in rounde aboute.

(k) The hand of God ſtayed the waters out of the arke

17 And the fludde came fourtie dayes vpon the earth, and the waters were increaſed, and (l) bare vp the arke, whiche was lyft vp aboue the earth.

(l) Moſes firſt declareth how the godly is ſaued, then the deſtruction of the wicked.

18 The waters alſo wared ſtrong, and were increaſed exceedingly vpon the earth: and ſo the arke went vpon the vpper face of the waters.

19 And the waters preuayled exceedingly vpon the earth, and al the high hilles that are vnder the (m) whole heauen, were couered.

(m) There were other particuler fluddes, but this was vniuerſal.

20 Fyfteene cubites vpward did the waters preuayle, ſo that the mountaynes were couered.

21 * And (n) al fleaſhe periſhed, that moued vpon the earth, in foule, in cattel, in beaſt, and in euery woorme that creepeth vpon the earth, yea, and euery man alſo.

VViſ. x. a. Eccl. 40.

D

(n) The greeuous puniſhment of God for ſinne.

22 So that (o) al that had the breath of lyfe in his noſthrilles throughout al that was on the (p) drye lande, dyed.

(o) That is, al that liued.

(p) Of fiſhe there is no mention made by Moſes.

23 And euery ſubſtaunce was deſtroyed that remayned, and that was in the vpper part of the ground, both man, & cattel, and woorme, and the foule of the heauen, they were euen deſtroyed from of the earth, and (q) * Noah only remayned aliue, and they that were with hym in the arke.

1. Pet. 3.

(q) Thus was he rewarded, that rather folowed God, then the multitude of wicked.

24 But the water preuayled vpon the earth, a hundred and fiftie dayes.

The. viii. Chapter.

1 The waters of the general ouerflowyng doo decreaſe. 4 The arke reſteth vpon a mount. 7 The Rauen is ſent foorth. 8 Noah ſendeth foorth a Doue. 10 He ſendeth it out againe. 13 The waters are dryed. 16 Noah is bidden to goe out of the arke. 18 He goeth out. 20 He offereth an acceptable ſacrifice vnto God. 21 The deluge ſhalbe no more. The hart of man is euyl.

A 1 AND God (a) remembred Noah and euery beaſt, & al the cattel that were with him in the arke: and God made (b) a wynde to paſſe vpon the earth, and the waters ceaſſed.

(a) God ſheweth him ſelfe myndeful by declaryng his help.

(b) God createth the windes, and bringeth them out of his treaſures. Pſal. cxxxiii.

2 The fountaynes alſo of the deepe, and the windowes of heauen were ſtopped, and the rayne from heauen was reſtrayned.

3 And the waters from the earth returned goeyng and commyng agayne: and after the ende of the (c) hundred and fiftie dayes, the waters were abated.

(c) The water increaſed fourtie dayes, and were at one ſtay. 150. dayes, that is, ſomwhat more then ſixe monethes.

4 And in the ſeuenth moneth in the ſeuenteenth day of the moneth, the arke reſted vpon the mountaynes of " Armenia.

" Hebr. Ararat.

5 And the waters were goeyng & decreaſing vntil the tenth moneth: In the tenth moneth, and in the firſt day of the ſame moneth, were the toppes of the mountaynes ſeene.

6 And after the ende of the fourtieth day, it came to paſſe [that] Noah opened the windowe of the arke whiche he had made.

B 7 And he ſent foorth a Rauen, whiche went out, goeyng foorth, and returnyng, vntil the waters were dryed vp vpon the earth.

8 And agayne he ſent foorth a Doue from hym, that he myght ſee, if the waters were abated from the vpper face of the grounde.

9 And the Doue founde no reſt for the ſole of her foote, and ſhe returned vnto hym into the arke, for the waters [were] in the vpper face of the whole earth. Then he put foorth his hande, and tooke her, and pulled her to hym into the arke.

10 And he abode yet other ſeuen dayes, and agayne he ſent foorth the Doue out of the arke:

11 And the Doue came to hym in the euentyde, and loe, in her mouth was an (d) Oliue leafe that ſhe had plukte, wherby Noah dyd knowe, that the waters were abated vpon the earth.

(d) God gaue a token to Noah, that the fruitful landes were ridde of the water.

12 And he abode yet other ſeuen dayes, and ſent foorth the Doue, whiche returned not vnto hym any more.

13 And it came to paſſe, in the ſixt hundred & one yeere, in the firſt moneth, the firſt [day] of the moneth, the waters were dryed vp from the earth, () and Noah remoued the coueryng of the arke, and looked, and beholde, the vpper face of the grounde was dryed vp.

() Of the lyfe of Noah.

14 And in the (e) ſeconde moneth, in the ſeuen and twentieth day of the moneth was the earth dryed.

(e) Noah was in the arke one yeere and ten dayes.

15 And God ſpake vnto Noah, ſayeng:

16 (f) Goe forth of the arke, thou, & thy wife, thy ſonnes,

(f) Noah goeth neyther in nor out, without gods commaundement.

ſonnes, and thy ſonnes wyues with thee.

D 17 And bryng foorth with thee euery beaſt that is with thee, of al fleaſhe, both foule and catel, and euery worme that creepeth vpon the earth, that they may [g] breede in the earth, and bryng foorth fruite, and multiplie vpon the earth.

(g) Reparation of the worlde is promiſed to Noah.

Gene.1.d. &. 9.a.

18 And ſo Noah came foorth, and his ſonnes, and his wife, & his ſonnes wyues with him.

19 [h] Euery beaſt alſo, and euery woorme, euery foule, and whatſoeuer creepeth vpon the earth after their kyndes, went out of the arke.

(h) So by the great prouidence of God, nothyng periſhed in the arke.

20 [i] And Noah buylded an aulter vnto the Lorde, and tooke of euery cleane beaſt, and of euery cleane foule, and offered burnt offeryng on the aulter.

(i) Noahs thankfulneſſe towarde God for his benefites.

21 And the Lord [k] ſmelled a ſweete [or quiet] ſauour: and the Lorde [l] ſayde in his heart, I wyl not henceforth curſe the grounde any more for mans ſake, for the imagination of mans * hart is euyl [euen] from [m] his youth: neyther wyl I ſmyte any more euery thyng lyuing as I haue donne.

(k) The outwarde ſacrifice pleaſed not God, but the inwarde godlineſſe of Noah.

Gen.6.a. Mat.15.b.

(l) That is certaynely determined.

(m) We are borne the children of Gods wrath.

22 Yet therefore ſhal not ſowyng tyme and harueſt, [n] colde and heate, ſommer and wynter, day and nyght, ceaſſe al the dayes of the [o] earth.

(n) Gods decree for the repayring of the worlde which periſhed.

(o) The worlde at his time ſhal haue an ende.

The.ix.Chapter.

6 The title of the ſworde. The couenaunt of God with Noah that the deluge ſhalbe no more. 10 The ſigne confirming the couenaunt, the raynebowe in the cloudes. 18 The ſonnes of Noah, Chanaan. 20 Noah an huſbandman planteth a vyne. 22 He is mocked of his ſonne being ouercomme with wyne. 25 Chanaan is curſed. 26, 27. Sem and Iapheth be bleſſed. 29 The yeeres of Noah.

A 1 AND God bleſſed Noah, and his ſonnes, and ſayde vnto them, [a] Be fruitful and multiplie, and repleniſhe the earth.

(a) The lawful vſe of mariage repared.

2 [b] The feare of you, and the dreade of you, ſhalbe vpon euery beaſt of the earth, and vpon euery foule of the ayre, vpon al that moueth vpon the earth, and vpon al the fiſhes of the ſea: into your hande are they [c] deliuered.

(b) The dominion ouer other beaſtes reſtored to man.

(c) Let vs be thankful, and modeſtly vſe Gods creatures.

3 Euery thyng that moueth it ſelfe, and that liueth, ſhalbe meate for you, euen as the * greene hearbe haue I geuen you al thynges.

Gene.1.d.

4 * But [d] fleſhe in the lyfe therof [whiche is] the blood thereof ſhal ye not eate.

Leui.17.d.

(d) By this prohibition, God woulde teache his people to abhorre al crueltie.

5 And ſurely your blood of your lyues wil [e] I requyre: at the hande of euery beaſt wyl I require it, and at the hand of man, at the hand of mans brother wyl I require the lyfe of man.

(e) Puniſhment for murther.

6 Who * ſo ſheddeth mans blood, [f] by man ſhal his blood be ſhead, for in the image of God made he man.

Mat.26.c. Apo.13.c.

(f) The Magiſtrate may puniſhe with death.

7 But be fruiteful and multiplie you, breede in the earth, and increaſe therein.

B 8 [g] God ſpake alſo vnto Noah, and to his ſonnes with hym, ſayeing,

(g) The troubled minde of Noah was to be comforted.

9 Behold I, euen I eſtabliſh my couenaunt with you, and with [h] your ſeede after you:

(h) Gods couenaunt with al people, and with al ages.

10 And with euery liuing creature that is with you, in foule, in cattel, in euery beaſt of the earth, whiche is with you, of al that goe out of the arke, whatſoeuer lyuyng thyng of the earth it be.

11 * And my couenaunt I make with you, that from henceforth euery fleaſhe be not rooted out with the waters of a floode, neyther ſhal there be a floode to deſtroy the earth any more.

Eſai.54.c.

12 And God ſayde, This is the [i] token of the couenaunt which I make betweene me and you, and euery lyuyng creature that is with you for euer.

(i) God ſealeth by the worde of his promiſe with an outwarde ſigne.

13 I doo ſet my [k] bowe in the cloude, and it ſhalbe for a token betweene me & the earth.

(k) The rainebowe is now made a ſigne of Gods grace, and not firſt created.

C 14 And it ſhal comme to paſſe, that when * I bryng a cloude vpon the earth, the bowe alſo ſhalbe ſeene in the ſame cloude.

Eccl.40.

15 And I wyl thinke vpon my couenaunt whiche is betweene me and you, and euery liuing creature in al fleaſhe: and it ſhal no more comme to paſſe, that waters make a fludde to deſtroy al fleaſhe.

16 And the bowe ſhalbe in the cloude, and I wyl looke vpon it, that I may [l] thynke vpon the euerlaſtyng couenaunt, betweene god and euery liuing creature in al fleſhe that is vpon the earth.

(l) God woulde take al doubting out of mans heart. touchyng his promiſes.

17 And God ſayde vnto Noah, This is the token of the couenaunt whiche I haue made betweene me and al fleaſhe, that is vpon earth.

18 The ſonnes of Noah goeyng foorth of the arke, were Sem, Ham, and Iapheth: and Ham is the father of " Chanaan.

" Hebre. Kenaan.

19 These are the three ſonnes of Noah, and of them was the [m] whole earth ouerſpread.

(m) The effect of Gods bleſſing.

20 Noah alſo began to be an " huſbandman, and

" Hebre. A man of the earth.

and planted a vineyarde.

21 And he drynking of the wine, was drunken, and vncouered (n) within his tent.

22 And Ham the father of Chanaan, ſeeyng the nakedneſſe of his father, tolde his two breethren without.

23 And Sem and Iapheth (o) takyng a garment, layde it vpon their ſhoulders, and commyng backwarde, couered the nakedneſſe of their father, namely their faces beyng turned away, leſt they ſhoulde ſee their fathers nakedneſſe.

24 And Noah awooke from his wine, and knewe what his (p) younger ſonne had donne vnto hym.

25 And he ſayde, (q) Curſed be Chanaan, a ſeruaunt of ſeruauntes ſhal he be vnto his breethren.

26 He ſaide moreouer, (r) Bleſſed be the Lord God of Sem, and Chanaan ſhalbe his ſeruaunt.

27 God ſhal " enlarge Iapheth, and he ſhal dwel in the tentes of Sem, and (ſ) Chanaan ſhalbe his ſeruaunt.

28 Noah liued after the (t) flood, three hundred and fiftie yeeres.

29 And al the dayes of Noah, were nyne hundred and fiftie yeeres, and he dyed.

)How fil-
e a ſinne
unkennes
and howe
reuouſly
od dooth pu-
he it.
) The god-
neſſe of chil-
en towarde
eir father.
) He whom
e father lo-
ed beſt, be-
me a mocker
his father.
) Greeuous
uniſhment
the con-
empt of pa-
entes vpon
am and
is poſteritie.

(r) He vnderſtoode in ſpirite the graces that God would beſtow vpon Sem and his poſteritie.

" Or, perſwade.

(ſ) The vocation of the gentiles is here witneſſed by the patriarch.

(t) Noah liued vntill Abrahā was fourtie yeeres olde and vpwarde.

The.x.Chapter.

1 The ſonnes of Iapheth. 5 Of what perſons landes were diuided. 6 The ſonnes of Ham. 8 Nimroth. 9 A prouerbe. 10 Babylon. 11 Aſſur, Niniuie is buylt. 14 The Philiſtines. The Chanaanites. 22 The ſonnes of Sem. 25 Peleg. 32 Of whom landes were diuided after the deluge.

A 1 These are the generatiōs of the ſōnes of Noah, Sem, Ham, & Iapheth: & vnto them were chyldren borne after the fludde.

2 The chyldren of Iapheth: (a) Gomer, & Magog, and Madai, and Iauan, and Thubal, Meſech, and Thiras,

3 The chyldren of Gomer: Aſkenas, and Ripath, and Thogarma.

4 The chyldren of Iauan: Eliſa, and Tharſis, Kitthim, and Donanim.

5 Of theſe were (b) the Iles of the gentiles diuided in their landes, euery one after his tongue, & after his kynrede, in their nations.

6 The chyldren of Ham: Chus, and Mizraim, and Phut and Chanaan.

B 7 And the chyldren of Chus: Seba, and Hauilah, and Sabthath, and Raamah, and Sabtheca.

8 The chyldren of Raamah: Seba, and Dedan, Chus alſo begate Nimrod.

9 The ſame began (c) to be mightie in the earth, for he was a mighty (d) hunter before the Lorde: wherefore it is ſayde, (e) Euen as Nimrod the mighty hunter before the Lord.

10 The begynnyng of his kyngdome was Babel, and Erech, and Acad, and Calneh, in the lande of Sinar.

11 Out of that lande came Aſſur, and buylded Niniue, & the citie " Rehoboth, and Calah,

12 Reſen alſo betweene Niniue and Calah, and it is a great citie.

13 Mizraim begate (f) Ludim and Anamim, and Lehabim, and Nepthuim,

14 Pathruſim alſo, and Caſluhim, (out of whom came Philiſthiim) and Capthorim.

C 15 (g) Chanaan begate Sidon his firſt borne ſonne, and (h) Heth,

16 And Iebuſi, and Emori, and Girgaſi,

17 And Hiui alſo, and Arki, and Sini,

18 And Aruadi, and Semari, and Hamathi: and afterward were the kinredes of the Chanaanites ſpread abrode.

19 The border of the Chanaanites was from Sidon as thou commeſt to Gerar, vnto Azah, & as thou goeſt vnto Sodoma, and Gomorra, & Adama, & Seboim, euen vnto Leſa.

20 These are the chyldren of Ham in their kynredes, in their tongues, and countreyes, and in their nations.

D 21 Unto Sem alſo the father of al the chyldren of (i) Heber, and elder brother of Iapheth, there were chyldren borne.

22 * The chyldren of Sem: Elam, and Aſſur, Arpharad, and Lud, and Aram.

23 The chyldren of Aram: Us, and Hul, Gether, and Mas.

24 Arpharad begate Selah, and Selah (k) begate Heber.

25 Unto Heber alſo were borne two ſonnes: the name of the one was (l) Peleg, for in his dayes was the earth diuided, and his brothers name was Iactan.

26 Iactan begate Almadad: and Saleph, Hazarmaueth, and Ierah,

27 And Hadoram, and Uzal, and Dicla,

28 Obal alſo, and Abimael, and Seba,

29 And Ophir, and Hauilah, and Iobab,

al

(a) Thoſe
hildren are
ehearſed of
Moſes,
whiche were
rinces of na-
tions.

(a) Al landes
beyonde the
ſea they cal
Ilandes, as
Grecia and
Italia.

(c) This ty-
raunt waxed
myghtie with
inuading and
oppreſſing his
neyghbours.
(d) Cruel
princes are
called in ſcrip-
ture, hunters.
(e) God made
the firſt au-
thour of ty-
rannie odious
to the worlde
by a common
prouerbe.
" Or, the
ſtreetes of the
citie.
(f) Names of
he prouinces
and people
hat came
f Mizraim.

(g) The ende of this temporal felicitie was Gods curſe.

(h) The ſeuen nations that came of theſe, were deſtroyed afterwarde by the people of God.

(i) For the bleſſyng promiſed to Sem, reſted but in the famile of Heber.

* 1. Chr. 1. c.

(k) The ſeuentie interpreters adde here Cainam.

(l) Heber a preacher gaue his ſonne his name of the diuiſion of tongues.

al theſe were the chyldren of Iactan.

30 And their dwellyng was from Meſa, as thou goeſt vnto Sapher, a mount of the eaſt.

31 Theſe are the chyldren of Sem after their kynredes and tongues, in their landes and nations.

32 And ſo theſe are the kynredes of the chyldren of Noah after their generations in their peoples: and of theſe were the nations diuided in the earth after the flood.]

The.xi.Chapter.

1 One language in the worlde. 3 The towre Babel is buylt. 7 The myſterie of the trinitie. 8 The confuſion of tongues. 9 Babel. 10 The age of Sem. Arpharad. 12 Selah, Heber. 16." Peleg.

1 AND al the whole earth (a) was of * one language & lyke " ſpeache.

2 And when (b) they went foorth from the eaſt, they found a plaine in the land of Sinar, and there they abode.

3 And " one ſayde to another, Comme, let vs prepare (c) brycke, and burne them in the fyre. And they had bricke for ſtones, and ſlime had they in ſteade of morter.

4 And they ſayde, Goe too, let vs buylde vs a citie and a towre, (d) whoſe toppe may reache vnto heauen, & let vs make vs (e) a name, leſt peraduenture we be ſcattered abrode into the vpper face of the whole earth.

5 But the Lorde (f) came downe to ſee the citie and towre, whiche the chyldren of men buylded.

6 And the Lorde ſayd, Beholde (g) the people is one, & they haue al one language, and this they begin to doo: neyther is there any let to them from al thoſe things, whiche they haue imagined to doo.

7 Comme on, let (h) vs goe downe, and there (i) confounde their language, that euery one perceaue not his neyghbours ſpeache.

8 And ſo the Lorde (k) ſcattered them from that place into the vpper face of al the earth, and they left of to buylde that citie.

9 And therfore is the (l) name of it called Babel, becauſe the Lorde did there confound the language of al the earth: and from thence did the Lorde ſcatter them abrode vpon the face of al the earth.

10 [* Theſe are the (m) generations of Sem: Sem was an hundred yeere olde, and begate Arpharad two yeeres after the flood.

11 And Sem lиued after he begate Arpharad an hundred yeeres, and begate (n) ſonnes and daughters.

12 Arpharad liued fiue and thirty yeeres, and begate Selah.

13 And Arpharad liued after he begate Selah, foure hundred & three yeeres, and begate ſonnes and daughters.

14 Selah liued thirtie yeeres, & begate Heber.

15 And Selah liued after he begate Heber, foure hundred and three yeeres, and begate ſonnes and daughters.

16 And Heber liued thirtie and foure yeeres, and begate Peleg.

17 And (o) Heber liued after he begate Peleg, foure hundred and thirtie yeeres, and begate ſonnes and daughters.

18 And Peleg liued thirtie yeeres, and begate Reu.

19 * And Peleg liued after he begate Reu, two hundred and nyne yeeres, and begate ſonnes and daughters.

20 And Reu liued two and thirtie yeeres, and begate Serug.

21 And Reu liued after he begate Serug, two hundred and ſeuen yeeres: and begate ſonnes and daughters.

22 And Serug liued thirtie yeeres, and begate Nachor.

23 And Serug liued after he begate Nachor, two hundred yeeres: and begate ſonnes and daughters.

24 And Nachor liued nyne and twentie yeeres, and begate Tarah.

25 And Nachor liued after he begate Tarah, an hundred and nineteene yeeres: and begate ſonnes and daughters.

26 * Tarah liued ſeuentie yeeres, and begate (p) Abram, Nachor, and Haran.

27 Theſe are the generations of Tarah: Tarah begate (q) Abram, Nachor, and Haran: Haron begate Lot.

28 And Haran dyed in the preſence of his father Tarah, in the lande of his natiuitie, euen in Ur of the Chaldees.

29 Abram & Nachor (r) tooke them wiues: the name of Abrams wyfe [was] Sarai, and the name of Nachors wyfe, [was] Milcha, the daughter of Haran, the father of Milcha, and the father of Iiſcha.

30 But Sarai was (s) barren, and had no chylde.

31 And (t) Tarah tooke Abram his ſonne, and Lot

Or, Phaleg.

A

(a) This vnitie continued a hundred yeeres.

VViſ.x.2.

" Or wordes.

(b) Nimrod and his poſteritie, inuading other mens poſſeſſions.

" Hebre. Man ſayde to his neyghbour.

(c) Though they wanted neceſſarie ſtuffe, yet they woulde goe forwarde with great paynes.

(d) Here appeareth their wylful pride, ambition, and contempt of God.

(e) They leauing heauen, ſeeke immortalitie vpon earth.

(f) God ſeemed ſlowe in takyng vengeaunce vpon the wicked.

(g) The deuiſes of the wicked, ſeeme very harde to be ouerthrowen.

(h) An argument of the three perſons in one Godhead.

B

(i) God moſt eaſily ouerthroweth the practiſes of the wicked.

(k) The diuerſitie of language brought in alſo diuerſitie of mindes, and manners, & many other miſcheefes.

(l) They looke ambitiouſly for glorie, but they geat perpetual ſhame.

☞

1.Chr.1.c.

(m) Though men were puniſhed for their pride, yet God dealt mercifully with his Churche.

(n) Many of the poſteritie of godly Sem fel from the true religion.

C

(o) This Heber kept in his familie the ancient tongue of the Iewes.

1.Chr.1.d.

D

1.Chr.1.d.

Ioſ.24.2.

(p) Abraham was not the first borne, though he is first placed.

(q) Abraham was borne when his father was .130. yeeres old.

(r) The godly ſhunned the mariage of ſtraungers.

(s) It was a temptation to Abram to ſee the wicked bleſſed with children, and his wyfe barren.

(t) God was the auctour of this departure: and Tarah is named the chiefe inſtrument, for his auctorities ſake.

Lot the ſonne of Haran his ſonnes ſonne, and Sarai his daughter in lawe his ſonne Abrams wyfe, and they departed togeather from Ur of the Chaldees, that they myght * goe into the lande of Chanaan: and they came vnto " Haran, (b) and dwelt there.

32 And the dayes of Tarah, were two hundred & fiue yeeres, and Tarah dyed in Haran.

Ioſu.24.a. Nehe.9.b. Iudith.5.a. Actes.7.a.
" Charran.
(b) The time is not expreſſed, it ſeemeth they dwelt not long there

The.xii.Chapter.

1 Abram is bidden to goe out of his countrie. 3 Chriſte. 4 Abram goeth out. 7 The lande of Chanaan is promiſed hym. The olde Teſtament. 10 To auoyde famine, he deſcendeth into Egypt. 14 His wife is with violence caryed away into the houſe of Pharao. 17 Pharao is ſmytten of God, for the caryeng away of Abrams wyfe. 19 Abrams wyfe is rendered vnto hym agayne.

()Becauſe the Church was now ſore decayed, Moſes ſetteth foorth howe God repayred it agayne,

A

(a) Abram left not his owne coūtrey but at Gods commaundement, before he dwelt in Charren. Actes.7.a.

1 AND (a) the Lorde had ſaid vnto Abram: * Geat thee out of thy countrey, and out of thy nation, and from thy fathers houſe, vnto a lande that I wyl ſhewe thee.

2 And I wyl make of thee a great people, and wyl bleſſe thee, and make thy name great, that thou ſhalt be [euen] a bleſſyng.

3 I wyl alſo bleſſe them that bleſſe thee, and (b) curſe them that curſe thee: (c) and in thee ſhal al kynredes of the earth be bleſſed.

4 And ſo Abram (d) departed, euen as the Lorde had ſpoken vnto hym, and Lot went with hym: and Abram was ſeuentie & fiue yeeres olde when he departed out of Haran.

5 And Abram (e) tooke Sarai his wyfe, and Lot his brothers ſonne, and al their ſubſtance that they had in poſſeſſion, and the (f) ſoules that they had gotten in Haran, and they departed, that they might comme into the land of Chanaan: and into the lande of Chanaan they came.

6 Abram (g) paſſed through the lande, vnto the place of " Sichem, vnto the playne of Moreh, & the " Chanaanite [was] then in the land.

7 And the Lorde appearyng vnto Abram, ſayde, Unto thy ſeede wyl I geue this lande: And there (h) buylded he an aulter vnto the Lorde, whiche appeared vnto hym.

8 And remouyng thence vnto a mountayne that was eaſtwarde from Bethel, he pitched his tent, hauing (i) Bethel on the weaſt ſide, & Hai on the eaſt: and there he buylding an aulter vnto the Lorde, dyd (k) cal vpon the name of the Lorde.

9 And Abram tooke his iourney, goeing and iourneying towarde the ſouth.

(b) The enimies of the Churche, god wyl ouerthrowe.
(c) Chriſte, the ſeede of Abraham, bleſſed al the curſed kynredes of the worlde.
(d) After his father was dead, and he chiefe of the familie.
(e) The faithful obedience of Abram.
(f) He meaneth bought ſeruauntes, and ſuche other of Abrams houſe.
(g) Abrams fayth is tryed by hauyng no reſtyng place, & wanderyng among the wicked.
" Hebre. Schichem.
" Heb. Kenaanite.

B

(h) Abraham is thankful to God for his comfort: and profeſſeth outwardly his religion.
(i) Moſes nameth places ſo, as they were called when he wrote.
(k) There Abram profeſſed the true worſhippe of God: though the countrey were idolatrous.

10 [And] then there was (l) a famine in that lande, and therfore went Abram downe into Egypt, that he might ſoiourne there, for there was a greeuous famine in the lande.

11 And when he was comme neare to enter into Egypt, he ſayd vnto Sarai his wife, Beholde, I knowe that thou art a (m) fayre woman to looke vpon.

12 Therfore ſhal it comme to paſſe, that when the Egyptians ſee thee, they ſhal ſay, She is his wyfe, and they wyl kyl me, but they wil ſaue thee aliue:

13 (n) Say, I pray thee, that thou art my ſiſter, that I may fare wel for thy ſake, and that my ſoule may liue through thy occaſion.

14 And ſo when Abram was comme into Egypt, the Egyptians behelde the woman, for ſhe was very fayre,

15 The (o) princes alſo of Pharao ſawe her, and commended her before Pharao, and the woman was taken into Pharaos houſe.

16 And (p) he entreated Abram wel for her ſake: and he had ſheepe and oxen, and hee aſſes, men ſeruauntes, and mayde ſeruauntes, ſhee aſſes and cammelles.

17 But the (q) Lord plagued Pharao and his houſe with great plagues, becauſe of Sarai Abrams wyfe.

18 And Pharao callyng Abram, ſayde, Why haſt thou done this vnto me?

19 Why diddeſt thou not tel me that ſhe was thy wife? Why ſaideſt thou, She is my ſiſter? and ſo (r) I myght haue taken her to be my wyfe? Nowe therefore beholde, there is thy wyfe, take her, and goe thy way.

20 And Pharao gaue (s) his men commaundement concernyng hym: and they conuayed hym foorth, and his wyfe, and al that he had.

(l) An other tryal of Abrams fayth.
(m) It is daungerous kepyng that whiche liketh the worlde.

C

(n) Abram ſhoulde in ſo doubtful a matter haue committed al to the prouidence of God.
(o) The corruption of Pharaos court.
(p) Princes are liberal to them that ſatiſfie their affections.
(q) God defended the chaſtitie of Sarai, and reſtrayned the libertie of the prince.
(r) Though Pharao were innocent touching Abram, yet he and his court wanted not ſinne.
(s) Thus god marueylouſly bryngeth his ſeruauntes out of temptation.

The.xiii Chapter.

1 Abram goeth out of Egypt. 5 Lot and Abram ryche men. 8 Abram diuideth the lande with his brother Lot. 12 Lot dwelleth in Sodome, and Abram in Chanaan. 13 The Sodomites. 14 The lande of Chanaan is promiſed agayne vnto Abram. 18 He buyldeth an aulter vnto the Lorde.

A

(a) Neyther ryches nor other impedimentes of Egypt, hindered Abram from folowing Gods callyng.
" Hebre. Heauie: or loden.

1 AND ſo Abram (a) gate him vp out of Egypt, he & his wife, and al that he had, and Lot with hym, towarde the ſouth.

2 And Abram was " very ryche in cattel, in ſyluer, and in golde.

3 And he went foorth on his iourney, from the ſouth towarde Bethel, vnto the place where his tent had beene at the begynnyng, betweene Bethel and Hai;

4 Euen (b) vnto the place of the aulter, * whiche he had made there at the firſt, & there Abram (c) called on the name of the Lorde.

5 Lot alſo whiche went with Abram, had ſheepe, cattel, and tentes.

6 And (d) the land was not able to beare them, that they myght dwelle togeather: for theyr * ſubſtaunce was great, ſo that they coulde not (e) dwelle togeather.

7 And there fel a ſtrife betweene (f) the heardmen of Abrams cattel, and the heardmen of Lottes cattel: Moreouer, the Chanaanites, and Pheriſites dwelled at that tyme in the lande.

8 Then ſayde (g) Abram vnto Lot, Let there be no ſtrife, I pray thee, betweene thee and me, and betweene my heardmen and thyne, for we (h) be brethren.

9 Is not the whole lande before thee? Separate thee ſelfe, I pray thee, from me: yf thou wylt take the leaft hande, (i) I wyl goe to the ryght: or yf thou depart to the ryght hande, I wyl goe to the leaſt.

10 And ſo Lot liftyng vp his eyes, behelde al " the countrey of Iordane, whiche was wel watred euery where, before the Lorde deſtroyed Sodome and Gomorrh, euen as the gardine of the Lorde, like the lande of Egypt as thou commeſt vnto Soar.

11 Then Lot (k) choſe al the plaine of Iordane, and toke his iourney from the Eaſt, and ſo departed the one [brother] from the other.

12 Abram dwelled in the lande of Chanaan, and Lot abode in the cities of the playne, and pitched his tent vntil Sodome.

13 But the (l) menne of Sodome [were] wicked, and exceeding ſinners agaynſt the Lord.

14 And the Lorde ſaide (m) vnto Abram, after that Lot was departed from hym: Lyft vp thyne eyes nowe, and looke from the place where thou art, Northwarde, Southwarde, Eaſtwarde, and weſtwarde.

15 For al the * lande, whiche thou ſeeſt, wyl I geue vnto thee, and to thy ſeede for euer.

16 And I wyl make thy ſeade as the duſt of the earth: ſo that yf a man can number the duſt of the earth, then ſhal thy ſeede alſo be numbred.

17 Aryſe, and (n) walke about in the land, after the length of it, and after the breadth of it: for I wyl geue it vnto thee.

18 Then Abram taking downe his tent, came & dwelled in the plaine " of Mamre, whiche is in Hebron, and buylded there an aulter vnto the Lorde.

(b) Men are delighted with thoſe places, where they haue taſted of gods graces.

Gen.12.c.

(c) Abram continued al one man in his religion.

(d) Riches, oftentymes breaketh frendſhip betwixt great menne.

B

Gen.36.b.

(e) Leaſt wealth ſhould hurt Abram, thus God prouided.

(f) Other mens ſtrife, ſhoulde not make the godly to falle out.

(g) Though they dwelt among theyr enimies, yet the ſtrife was not abated.

(h) An example how to pacifie them that are fallen out.

(i) To yeelde part of mans ryght, it is agaynſt ſtryſe.

" Or, playne.

(k) Lot dealeth very inconſyderatly.

C

(l) Lots choyſe was not very luckie, who had nowe ſuche neyghbours.

(m) God comforteth Abraham in his griefe, for the departure of Lot.

Gen.12.b. Deut.34.a

(n) Though Abraham had no quietneſſe in this lande, yet he ſatiſfied him ſelfe with gods worde.

" Hebr. Set with trees.

The.xiiij.Chapter

1 Warre is made vpon the Sodomites and Amalecites, and others. 12 Sodome is ſacked. 13 The captiuitie of Lot is ſhewen to Abram. 16 Abram deliuereth Lot. 18 Melchiſedech meeteth Abram him ſelfe, to whom Abram him ſelfe geueth the tenth of his goodes. Abram refuſeth to take the pillage.

( )By this warre God calleth the Sodomites to repentaunce, correcteth Lots couetous deſyre, and auaunceth his ſeruaunt Abraham.

A 1 AND it came to paſſe in the dayes of Amraphel kyng of " Sinar, Arioch kyng of Elaſar, Chodorlaomer kyng of " Elam, and Thidal king of (a) nations:

2 [Theſe] (b) made warre with Bera kyng of Sodome, and with Birſa kyng of Gomorrhe, and with Sinab kyng of Adma, and with Semeber kyng of Seboiim, and with the (c) kyng of Bela, the ſame is Soar.

3 All theſe were ioyned togeather in the vale of Siddim, where [now] the ſalt ſea is.

4 For twelue yeere (d) were they ſubiect to kyng Chodorlaomer, and in the thirteenth yeere rebelled.

5 And in the fourteenth yere came Chodorlaomer, and the kynges that were with hym, and ſmote the " Giauntes in Aſtaroth carnaim, and the Luſimes in Ham, and the Emims in the plaine of Cariathaim.

6 And the Horites in their mount Seir, vnto the plaine of Paran, whiche bordereth vpon the wylderneſſe.

7 And they returnyng, came to En-miſpat, whiche is Cades, and ſmote al the countrey of the Amalecites, and alſo the Amorites that dwelt in Hazezon-thamar. B

8 And there went out the kyng of Sodome, and the kyng of Gomorrhe, and the kyng of Adma, and the kyng of Seboiim, and the kyng of Bela, whiche is Soar.

9 And (e) they ioyned battel with them in the vale of Siddim: that is to ſay, with Chodorlaomer the king of Elam, and with Thidal kyng of nations, and with Amraphel kyng of Sinar, and with Arioch kyng of Elaſar, foure kynges agaynſt (f) fiue.

10 And the vale of Siddim was ful of ſlime pittes: and (g) the kynges of Sodome and Gomorrhe fledde, and felle there, and they that remayned, fledde to the mountayne.

11 And they taking al the goodes of Sodome

and

" Or, Babylon.

" Or, Perſia.

(a) His armie was of ſouldiers whiche were runnagates out of diuers natiōs.

(b) Ambition and pride, the cauſes of the firſt warre.

(c) This king is not named for the ſmalenes of his towne.

(d) Though Chodorlaomer tyrannically ſubdued them: yet they coulde not iuſtly rebelle.

" Hebr. Rephaims.

(e) They myght haue ſought meanes of reconciliation, by the ouerthrowe of their neyghbours.

(f) The Sodomites might knowe that for theyr puniſhment, god gaue victorie to the ſmaller number, and in a ſtraunge countrey.

(g) The terrible deſtruction of rebelles.

and Gomorrhe, and al their vitayles, went their way.

12 And they caryed away (h) Lot alſo Abrams brothers ſonne, and his goodes, (for he dwelled in Sodome) and departed.

(h) The godly are partakers of the harmes whiche comme to the wicked among whom they dwel.

C

13 And there came one that had eſcaped, and tolde Abram the Hebrewe, whiche dwelled in the playne of Mamre the Amorite, brother of Eſchol, & brother of Aner, whiche were (i) confederate with Abram.

(i) Abraham myght make a tẽporal league with them that ſought it vpon him.

14 When Abram heard that his brother was taken, (k) he armed his exerciſed [ſeruauntes] whiche were borne in his owne houſe, three hundred & eighteene, and folowed on them vntyl Dan.

(k) Abraham tooke not this warre in hand as a priuate man: but by ſpecial vocation.

15 And he and his ſeruauntes were parted [in companies] agaynſt them by nyght, and ſmote them, and purſued them vnto Hoba, whiche lieth on the leaſt hand of Damaſcus:

16 And (l) recouered al the goodes, and alſo brought agayne his brother Lot, and his goodes, the women alſo and the people.

(l) One godly man is the cauſe of many benefites of others.

17 After that he returned agayne from the the ſlaughter of Chodorlaomer, and of the kynges that were with hym, came the king of Sodome foorth to meete him in the valey Saueh, whiche is the * kynges dale.

2.Sam.18.c

18 And * Melchiſedech kyng of Salem (m) brought foorth bread and wine: and he [was] the prieſt of the moſt higheſt God,

Hebr. 7.a.

(m) This kyng refreſheth Abrahams armie with vittailes: and as a prieſt bleſſeth Abraham.

19 And bleſſed him, ſayeing, Bleſſed be Abram vnto the high God, poſſeſſour of heauen and earth.

D

20 And bleſſed [be] the hygh God, whiche hath deliuered thyne enimies vnto thy hand: * and Abram (n) gaue hym tythes of al.

Hebr. 7.b.

(n) wherein Melchiſedech was a figure of Chriſte, the epiſtle to the Hebrewes ſheweth.

21 And the kyng of Sodome ſayde vnto Abram, (o) Geue me the ſoules, and take the goodes to thee ſelfe.

(o) The king is more thankful to man thẽ to God.

22 And Abram aunſweared the kyng of Sodome, I haue (p) lyft vp my hande vnto the Lorde the hyeſt God, poſſeſſour of heauen and earth.

(p) An olde manner of ſwearing whiche he vſed, becauſe he had to doo with an heathen, and to avoyde ſimulation of couetouſneſſe.

23 That I wyl not take of al that is thyne ſo muche as a threede or ſhoe latchet, leſt thou ſhouldeſt ſay, I haue made Abram ryche:

24 (q) Saue only that whiche the young menne haue eaten, and the portions of the menne whiche went with Aner, Eſchol, and Mamre, whiche ſhal take their portions.

(q) Our liberalitie ſhoulde not be hurtful to others.

The. xv. Chapter.

1 God is protectour and heire of Abram. 4 A ſonne is promiſed Abram, Iſahac. 6 Abram iuſte by fayth. 7 The lande of Chanaan is promiſed Abram the thirde tyme. 13 The bondage and deliueraunce of the chyldren of Iſrael is foretolde.

A

1 After theſe " thynges, the worde of the Lorde came vnto Abram in a * viſion, ſayeing, (a) Feare not Abram I am thy ſhielde [and] thy exceedyng * great (b) rewarde.

" Hebre. wordes.

Num. 12. b

(a) The victory whiche he obteyned cauſed hym much enuye.

Pſalm. 16 b

(b) This outwarde victorie was not the reward he ſhoulde looke for.

2 And Abram ſayde, Lord God what wylt thou geue me when I goe chyldeleſſe? the chylde of the ſtewardſhip of my houſe is this Eleazar of Damaſco.

Or, ſtewarde.

3 And Abram ſayde, See, (c) to me thou haſt geuen no ſeede: lo [borne] in my houſe is mine heire.

(c) The ende of Gods promiſes was the promiſed ſeed: therfore Abraham layeth vp his complaynt in Gods boſome.

4 And beholde, the worde of the Lorde came vnto him, ſayeing, He ſhal not be thine heire: but one that ſhal comme out of thyne owne bowels ſhalbe thine heire.

Rom. 4. b.

(d) God confirmeth Abraham, not by worde only: but by external ſigne alſo.

5 And he brought hym out, and ſayde, * (d) Looke vp vnto heauen, and tel the ſtarres, if thou be able to number them. And he ſaide vnto hym, Euen ſo ſhal thy ſeede be.

Rom. 4. a.

(e) Ryghteouſnes by imputation.

6 And [Abram] beleued the Lorde, and that counted he to him (e) for ryghteouſneſſe.

(f) God wyl not forſake his: therefore they ought to goe forwarde in their vocation.

7 And agayne he ſayde vnto hym, I am the Lorde that (f) brought thee out of * Ur of the Chaldees, to geue thee this lande, and that thou myghteſt inherite it.

Gen. 11. d.

B

8 And he ſayde: Lorde God (g) whereby ſhal I knowe that I ſhal inherite it.

(g) Though he beleued Gods promiſes: yet he ſhewed to god his great care.

9 He aunſweared vnto him, Take an Heyfer of three yeere olde, and a ſhee Goate of three yeere olde, and a three yeere olde Ramme, a turtle Dooue alſo, and a young Pigeon.

10 He tooke therfore al theſe vnto him, & (h) diuided them in the middes, & layde euery peece one ouer agaynſt another: but the byrdes diuided he not.

(h) This diuidyng of beaſtes was an old manner in makyng of leagues amõg many people.

11 And when the foules felle on the carkaſes, Abram droue them away.

Actes. 7. b

12 And when the ſunne was downe, there felle a deepe ſleepe vppon Abram: and loe, an horrour of great darkeneſſe felle vppon him.

(i) The manner whereby Abrahams ſeede ſhoulde poſſeſſe the lande: and the meanyng of ye ſacrifice before ſpoken of.

13 And he ſayde vnto Abram: (i) * Know this of a ſuretie, that thy ſeede ſhalbe a ſtraunger in a lande that is not theirs, and ſhal ſerue them, & they ſhal entreate them euyl (k) foure hundred yeeres.

(k) Recken not theſe yeeres from Iacobs goyng downe to Egypt: but from Gods promiſe to the promulgatyng of the lawe.

14 But the nation whom they ſhal ſerue wil I iudge: and afterwarde ſhal they comme with great ſubſtaunce.

C

(l) It is the wickednes of the people that driueth nations out of countreys.

(m) The ſtate of the Church in Egypt, was lyke a lyght firebrād in the middeſt of ſmoke.

Gen.12.b.

Deut.4.a.

(n) God addeth his word to the former ſacramentes.

15 And thou ſhalt goe to thy fathers in peace, and ſhalt be buried in a good olde age.

16 But in the fourth generation they ſhal comme hyther agayne: for the (l) wickedneſſe of the Amorites is not yet ful.

17 And ſo it was, that when the ſunne went downe, and it was twylyght, beholde a ſmoking furneſſe and a (m) firebrande goyng betweene the ſaide peeces.

18 *In that ſame day the Lorde made a (n) couenaunt with Abram, ſayeing, Vnto thy ſeede haue I geuen this lande, *from the (o) ryuer of Egypt, euen vnto the great ryuer, the ryuer of " Euphrates.

19 The Kenites and the Kenizites, and the Cadmonites.

20 And the " Hethites, and the Perizites, and the " Giauntes.

21 The Amorites alſo, and the Chanaanites, and Girgaſites, and the Iebuſites.

King.4.c.

2.Chr.9.d.

(o) Not Ni- lus: but the nocorura, whiche deth Egypt frō

" Hebr. Perath.

" Hebr. Chittei.

" Hebr. Rephaim.

The.xvi.Chapter.

1 Sara prouideth her hand mayden for her huſband. 4 Hagar conceiueth, and ſcorneth her lady.
6 Hagar fleeth from Sara. 9 An angel comforteth her. 12 What manner of man Iſmael ſhalbe.

Sarai not wel bearing Gods long differringe of his promiſe, inuenteth of her owne heade newe meanes to obteyne it.

A

(a) Neyther ſhoulde ſhe haue ſought any, contrary to gods word.

" A bondwoman.

" Or, receiue a chylde.

(b) He obeyeth the prepoſterous counſel of his wife.

1 Sarai Abrams wyfe bare him (a) no children: but ſhe had an " handmayd an Egyptian, Hagar by name.

2 And Sarai ſayde vnto Abram, Behold now the Lord hath reſtrayned me, that I can not beare. I pray thee goe into my mayd, it may be that I may " be builded by her: & Abram obeyed (b) the voyce of Sarai.

3 And Sarai Abrams wyfe tooke Hagar her maide the Egyptian, after Abram had dwelled tenne yeeres in the lande of Chanaan, and gaue her to her huſbande Abram to be his wyfe.

(c) Thus was Sarais extraordinarie doynges puniſhed by god.

4 And he went in vnto Hagar, and ſhe conceiued. And when ſhe ſawe that ſhe had conceiued, (c) her maiſtreſſe was deſpiſed in her eyes.

(d) The force of womens anger.

(e) Abraham beareth with the anger of his wyfe.

5 And Sarai ſayde vnto Abram, There is wrong donne vnto me by thee: I haue geuen my mayde into thy boſome, whiche ſeeyng that ſhe hath conceiued, I am deſpiſed in her eyes, (d) the Lorde be iudge betweene thee and me.

6 But Abram ſaide to Sarai, Beholde (e) thy mayde is in thy hande, doo with her as it pleaſeth thee. And when Sarai dealt hardlye with her, ſhee fledde from the face of her.

B 7 And the angel of the Lorde founde her beſide a fountaine in the wilderneſſe, [euen] by the wel that is in the way to Sur,

8 And he ſayde, Hagar (f) Sarais mayde, whence cameſt thou? and whyther wylt thou goe? She ſayde, I flee from the face of my maiſtreſſe Sarai.

9 And the angel of the Lorde ſaide vnto her, (g) Returne to thy maiſtreſſe agayne, and ſubmit thee ſelfe vnder her handes.

10 And agayne (h) the angel of the Lord ſaide vnto her, I wyl multiplie thy ſeede in ſuche ſorte, that it ſhal not be numbred for multitude.

11 And the Lordes angel ſaide vnto her, See, thou art with childe, and ſhalt beare a ſonne, and ſhalt call his name " Iſmael: becauſe the Lorde hath hearde thy tribulation.

12 He alſo wylbe a wylde man, and his hande wylbe againſt euery man, and (i) euery mans hand agaynſt him: *and he ſhal dwelle in the preſence of al his (k) brethren.

13 And ſhe called the name of the Lorde that ſpake vnto her, Thou God lookeſt on me: for ſhe ſayde, (l) Haue I not alſo here looked after him, that ſeeth me?

14 *Wherefore the wel was called the wel of him that liueth and ſeeth me: and it is (m) betweene Cades and Bared.

15 And Hagar bare Abram a ſonne, and (n) Abram called his ſonnes name whiche Hagar bare vnto him, Iſmael.

16 And Abram was foure ſcore and ſixe yeres olde, when (o) Hagar bare Iſmael to him.

(f) She but a ſeruaunt before God: though ſhe thought otherwayes of her ſelfe.

(g) The ſuperiours auſteritie ought not to make the inferiour to rebelle.

(h) The miniſters that God ſendeth, ſpeake in gods perſon.

" That is, the Lorde ſhal heare.

(i) That is, gods benefite, to be able to withſtand his enimies.

Gen.xxv.c.

(k) The people that came of Iſmael ſhould be one whole body.

(l) She accuſeth her owne vnthankfulneſſe, whiche dyd not acknowledge his goodneſſe ſhewed to her before tyme, and nowe in the wilderneſſe.

Gen.24.d.

(m) She gathereth that it was God, whiche had ſeene her by his manner of departure.

Exod.xxxiii.

(n) For he had ſome hope of this childe: yet he was not the promiſed ſeede.

(o) whiche was the eleuenth yere after his comming from Charran.

The.xvii.Chapter.

5 Abram is named Abraham. 7 Chanaan is promiſed vnto Abraham the fifth time.
9 Circumciſion a token of the couenaunt. 15 Sarai is named Sara. 16 Iſahac is promiſed agayne vnto Abraham. 18 Abraham prayeth for Iſmael. 20 Iſmael is bleſſed.
23 Abraham circumciſeth him ſelfe, Iſmael, and his houſholde ſeruauntes.

The holy ghoſt paſſeth ouer the hiſtorie of thirteene yeres: and declareth that whiche is moſt neceſſarie.

A

(a) God freely choſeth his, that they ſhoulde be holy and without hypocriſie before hym. Gen.v.d.

1 When Abram was ninetie yeere olde and nine, the Lorde appeared to hym, and ſaide vnto him, I am the almyghty GOD, (a) walke before me, and be thou perfect.

2 And I wyl make my couenaunt betweene me and thee, and wyl multiplie thee exceedyngly.

3 And Abram (b) felle on his face, and GOD talked with him, ſaying,

4 It is I, beholde my couenaunt [is] with thee, and thou ſhalt be a father of many (c) nations.

5 Neyther ſhal thy name any more be called Abram,

(b) He acknowledgeth Gods free promiſe, and his owne obedience therto.

(c) Not of them only that were of his children: but alſo of the beleuing gentiles.

Abram, but thy name ſhalbe called Abraham: * for a father of many nations haue I made thee.

Rom.4.d.

6 (d) I wyl make thee exceeding fruiteful, and wyl make nations of thee, yea and kynges ſhal ſpring out of thee.

(d) It was a harde thyng for an olde man to be perſwaded herein: therefore god repeteth his ſaying.

7 Moreouer “ I wyl make my couenaunt betweene me and thee, and thy ſeede after thee, in their generations, by an * euerlaſting couenaunt, that I may be (e) God vnto thee, and to thy ſeede after thee.

“ Hebre. I wyl make to ryſe.

Gen.13.b.

(e) This couenaunt was ſpiritual, as when Abraham and his ſeede, myght conceiue ſure hope of eternal lyfe.

8 And I wyl geue vnto thee and to thy ſeede after thee, the lande wherein thou art a ſtraunger [euen] al the lande of Chanaan, for an euerlaſtyng poſſeſſion, and wyl be theyr (f) God.

(f) The promiſes made to Abraham, were not of benefites only of this lyfe.

9 And God ſayde agayne vnto Abraham, Thou ſhalt keepe my couenaunt therefore, both thou and thy ſeede after thee in their generations.

10 This is my couenaunt, whiche ye ſhal keepe betweene me and you, and thy ſeede after thee: * euery man chylde among you ſhalbe (g) circumciſed.

Actes.7.a

(g) Circumciſion is called the couenant, becauſe it hath included in it the promiſe of gods grace.

11 Ye ſhal circumciſe (h) the fleaſhe of your foreſkynne, and it ſhalbe a * token of the couenaunt betwixt me and you.

(h) God ſheweth hereby, al to be corrupt that is begotten of man: and that ſaluation ſhould comme of the ſeede of Abraham.

12 And euery man childe of eyght dayes olde, ſhalbe circumciſed amongſt you in your generations, both he that is borne in thy houſe, and he that is bought with monie of anye ſtraunger, whiche is not of thy ſeede.

Rom.4.c.

13 (i) He that is borne in thy houſe, and he alſo that is bought with monie, muſt needes be circumciſed: and my (k) couenaunt ſhalbe in your fleaſhe for an euerlaſting couenaunt.

(i) Maiſters ought to trauaile to bryng al their houſeholde to true religion.

(k) A ſacramental maner of ſpeakyng.

14 And the vncircumciſed man chylde, in whoſe fleaſhe the foreſkinne is not circumciſed, (l) that ſoule ſhalbe cut of from his people, becauſe he hath broken my couenaunt.

(l) The contemners of gods ſacramentes ſhal not be partakers of gods promiſes and benefites.

15 And God ſayde vnto Abraham, (m) Sarai thy wyfe ſhalt thou not calle Sarai, but Sara [ſhal] her name be.

(m) God wyl reforme Abraham, in that he thought amiſſe of Iſmael.

16 And I wil bleſſe her, and geue thee a ſonne of her: yea I wyl bleſſe her, ſhe ſhalbe [a mother] of nations, yea and kynges of people ſhal ſpring of her.

17 But Abraham fel vpon his face, (n) and laughed, and ſayd in his hart, Shal a chylde be borne vnto him that is an hundred yeere olde? And ſhal Sara that is ninetie yeere olde beare?

(n) This came not of myrth only: but that he marueyled at the ſtraungeneſſe thereof.

18 And Abraham ſayde vnto God, (o) O that Iſmael myght liue in thy ſyght.

(o) As yf he coulde haue ben content with the ſonne he had: if it had ſo pleaſed God.

19 Unto whom God ſayde, * Sara thy wyfe ſhal beare thee a ſonne in deede, & thou ſhalt calle his name Iſahac: and I wyl eſtabliſhe my couenaunt (p) with hym for an euerlaſting couenaunt, [and] with his ſeede after hym.

Gen.18.b.

(p) The ſpiritual couenaunt is reſtrayned to one familie.

20 And as concernyng Iſmael alſo I haue hearde thee: for I haue (q) bleſſed hym, and wyl make him fruiteful, and wyl multiplie hym exceedyngly: Twelue princes ſhal he begeat, and I wyl make a great nation of hym.

(q) [illegible] and dignitie is promiſed to Iſmael.

21 But my couenaunt wyl I make with Iſahac whiche Sara ſhal beare vnto thee, euen * this time twelue moneth.

Gen.21.a.

22 And (r) he leaft of talkyng with hym, and departed vp from Abraham.

(r) As whereby Abraham vnderſtoode certainely that this viſion was from God.

23 Abraham (s) tooke Iſmael his ſonne, and ſuche as were borne in his houſe, and al that was bought with monie, as many as were men children, which were amongſt the men of Abrahams houſe, and circumciſed the fleaſhe of their foreſkinne, euen in the ſelfe ſame day, as God had ſayde vnto hym.

(s) Neither was Abraham feared from obeying gods precept by any letter: neither repined his houſeholde at ſo ſtraunge a matter.

E

24 Abraham alſo him ſelfe was ninetie yeere olde and nine, when the fleaſhe of his foreſkinne was circumciſed.

25 Iſmael his ſonne was thirteene yeere olde, when he was circumciſed in the fleaſhe of his foreſkinne.

26 The ſelfe ſame day was (t) Abraham circumciſed, and Iſmael his ſonne.

(t) In obeying gods commaundementes the father ſhoulde begin, and other folowe in order.

27 And al the menne of his houſe, borne in his houſe, or bought with monie of ſtraungers, were circumciſed with hym.

The.xviij.Chapter.

1 A myſterie of the trinitie. 6 Abraham waſheth the feete of the ſtraungers, and wayteth on the table. 10 Iſahac is promiſed to Abraham beyng aged. 17 Gods familiaritie and goodneſſe with Abraham. 19 Chriſte. Abraham teacheth his houſholde the way of the Lorde. 20 The deſtruction of Sodome is foretolde vnto Abraham. 23 Abraham maketh interceſſion for the Sodomites. 27 Abraham, duſt, and aſſhes, continueth in prayer and petition.

A

1 AND the Lorde * appeared vnto hym in the plaine of Mamre, (a) and he ſate in his tent doore in the heate of the day.

Heb.13.b.

(a) An example of true hoſpitalitie.

2 And he lyft vp his eyes and looked, and loe, (b) three menne ſtoode by him: And when he ſawe them, he ranne to meete them from the tent doore, and (c) bowed hym ſelfe towarde the ground,

(b) Though they were angels, yet in outward ſhew they were but menne.

(c) This maner of reuerence, menne in the Eaſt partes vſed.

3 And ſayde, Lorde, yf I haue nowe founde fauour in thy ſight, (d) paſſe not away I pray thee from thy ſeruaunt.

(d) He tooke it for a benefite that ſuche ſtraungers would comme to his houſe.

(e) Tokens of true hoſpitalitie.

4 (e) Let a litle water, I pray you, be fet, and waſhe your feete, and refreaſhe your ſelues vnder the tree.

(f) He referreth ſo ſmal a matter to the prouidence of God.

5 And I wyl fet a morſel of bread to comfort your heartes withal, and then ſhal you goe your wayes: (f) for euen therefore are ye comme to your ſeruaunt. And they ſaid, Doo euen ſo as thou haſt ſayd.

(g) Abrahãs familie wel inſtructed and in good order.

" A meaſure, among the Iewes, called Seim.

6 And (g) Abraham went apaſe into the tent vnto Sara, and ſayde, Make ready atonce " three peckes of fine meale, kneade, [it] and make cakes vpon the hearth.

B

(i) He thought not that loſte whiche he gaue to ſtran- [illegible]

7 And Abraham running vnto his beaſtes, fet a (i) calfe tender and good, and gaue it vnto a young man, and he haſted to make it ready at once.

8 And he tooke butter, and milke, and the calfe whiche he had prepared, and ſet it before them, and ſtoode him ſelfe by them vnder the tree: and (k) they dyd eate.

(k) God gaue them for the time, the bodyes of menne

9 And they ſayde vnto him, Where is Sara thy wyfe? He aunſweared, Beholde, in the tent.

Gen.17.c.
Rom.ix.b

(l) Iſahac ſhoulde haue lyfe, and be borne as other chyldren.

10 And he ſayde, * I wyl certaynely returne vnto thee (l) accordyng to the tyme of lyfe: and loe, Sara thy wyfe ſhal haue a ſonne. That heard Sara in the tent doore, whiche was behinde him.

11 Abraham and Sara were both olde, and wel ſtriken in age: and it ceaſſed to be with Sara after the maner as it is with women.

(m) Though ſhe iudged of gods promiſes naturally: yet her continencie is to be prayſed.

i.Pet.3.b.

12 Therfore Sara (m) laughed within her ſelfe, ſayeing, Nowe I am waxed olde ſhal I geue mee ſelfe to luſt, & my * Lorde olde alſo?

13 And God ſayde vnto Abraham, Wherfore dyd Sara laugh, ſaying, Shal I of a ſuertie beare a chylde, whiche am olde?

C

" Hebr. Hydden.

14 Is any thing " vnpoſſible to God? According to the time appointed wyl I returne vnto thee [euen] accordyng to the tyme of lyfe: and Sara [ſhal] haue a ſonne.

(n) Sara couered not her ſinne with a lye of extreme malice.

15 Then Sara denyed it, ſaying, I laughed not: (n) for ſhe was afrayde. And he ſayde, It is not ſo, but thou laughedſt.

16 And the menne ryſing vp from thence, looked towarde Sodome: and Abraham went with them to bryng them on the way.

(o) A token of loue, to open his ſecretes to his freende.

17 And the Lorde ſayd, Shal I (o) hide from Abraham that thing whiche I doo?

18 Seeyng that Abraham ſhal ſurely be a great and a mightie nation, and * al the nations of the earth ſhalbe bleſſed in him.

Amos.iii.
Ioel.xiii.
i.Cor.ii.
Gen.xii.c.

(p) Fathers ought to teach their children the iudgementes of god.

19 I know this alſo, that he wyl commaund (p) his chyldren and his houſeholde after him, that they keepe the way of the Lorde, and to doo iuſtice and iudgement, that the Lorde may bryng vpon Abraham that he hath ſpoken vnto him.

(q) God hath before by warre and deſtruction of theyr enimies, called them to repentaunce: but they contempned gods callyng.

20 And the Lorde ſayde, (q) Becauſe the crye of Sodome and Gomorrhe is great, and becauſe their ſinne is exceedyng greeuous:

(r) God forbeareth puniſhment, vntil the ripenes of our ſinnes compel him to vengeaunce.

21 I wyl goe downe nowe, and ſee whether they haue (r) donne altogeather accordyng to that crye, whiche is comme vnto me: and yf not, I wyl knowe.

22 And the menne departed thence, and went to Sodome warde: but Abraham ſtoode yet before the Lorde.

D

23 And Abraham drue neare, and ſaide, Wylt thou alſo deſtroye the ryghteous with the wicked?

" Or, peraduenture.

(ſ) Abraham wiſheth not the wicked to be vnpuniſhed: but the godly to be deliuered out of this vtter deſtruction.

24 " If there be (ſ) fiftie ryghteous within the citie, wylt thou deſtroye and not ſpare the place for the ſake of fiftie ryghteous that are therein?

25 That be farre from thee, that thou ſhouldeſt doo after this manner, and ſlay the ryghteous with the wicked, and that the ryghteous ſhoulde be as the wicked, that be farre from thee: Shal not the iudge of al the world doo accordyng to ryght?

Rom.iii.

(t) God byndeth not hym ſelfe here, alwayes to ſpare the wicked for the godly mennes ſake: as Ezechiel.

26 And the Lord ſayd, If I finde in Sodome fiftie ryghteous within the citie, I wyl (t) ſpare al the place for their ſakes.

(v) What care and regard the godly haue of their neyghbours.

27 And Abraham aunſwearing, ſayde, (v) Beholde I haue taken vpon me to ſpeake vnto the Lorde, whiche am but duſt and aſſhes.

28 If there ſhal lacke fiue of fiftie ryghteous, wylt thou deſtroye al the citie for [lacke] of fiue? And he ſayde, If I finde there fourtie and fiue, I wyl not deſtroy them.

E

29 And he proceeded to ſpeake vnto him agayne, and ſayde, What yf there ſhalbe fourtie founde there? He aunſweared, I wyl not doo it for fourties ſake.

30 He ſayd vnto him agayne, O Let not my Lord be angry, that I ſpeake: What yf there ſhal thirtie be founde there? And he ſayde, I wyl doo nothyng yf I fynde thirtie there.

31 He ſayde agayne, O ſee, I haue taken vpon me to ſpeake nowe alſo vnto my Lorde: What yf there ſhalbe twentie founde there? He aunſweared, I wyl not deſtroye [them] for twenties ſake.

(x) The godly man woulde not contemne al the citie: though he knewe it to be very corrupt.

32 And he ſayde, O let not my Lorde be angrye, and I wyl ſpeake yet but this once: What yf (x) tenne ſhalbe founde there? He aunſweared, I wyl not deſtroye [them] for tennes ſake.

33 And the Lorde went his way aſſoone as he had leaft communyng with Abraham, and Abraham [alſo] turned vnto his place.

¶ The

19

The.vi.Chapter.

1 The hoſpitalitie of Lot, receiuing angels. 3 He prepareth a banket for them. 4 The luſt of the Sodomites. 14 God deliuereth Lot from the Sodomites, the ſubuertion of whom he foretelleth. 14 Lot is laughed to ſcorne of his ſonnes in lawe. 16 God compelleth Lot him ſelfe to goe out. 18 The towne Segor is ſaued by the prayers of Lot. 20 Lot confeſſeth the mercie of God. 24 The deſtruction of Sodome and Gomorrhe. 26 The wyfe of Lot is turned into a ſtone of ſalt. 29 For Abrahams ſake, Lot is deliuered. 30 Lot goeth out of Segor. 31 The inceſt of Lot with his daughters. 37 Moab. 38 Ammon.

A 1 AND there came two angels to Sodome at euen, and Lot (a) ſate at the gate of Sodome: & Lot ſeeing [them] roſe vp to meete them, aud he bowed him ſelfe with his face towarde the grounde.

(a) The godlye ſeeke occaſion to bryng foorth the fruites of fayth.

2 And he ſayde, Oh my Lordes, turne (b) in I pray you, into your ſeruauntes houſe, and tarrie al nyght, and * waſhe your feete, and ye ſhal ryſe vp early to goe in your wayes. Whiche ſayde, Nay: but we wyl bide in the ſtreetes al nyght.

(b) Hoſpitalitie commended.
Gen.18.a.

3 And he preſſed vpon them exceedyngly: and they returnyng in vnto hym, entred into his houſe, and he made them a feaſt, and dyd bake vnleuened bread, and they dyd eate.

4 And before they went to reaſt, the menne of the citie [euen] the menne of Sodome compaſſed the houſe rounde about, (c) both olde and young, al people from [al] quarters.

5 And they callyng vnto Lot, ſayde vnto hym, (d) Where are the menne whiche came in to thee this nyght? bryng them out vnto vs, that we may knowe them.

(c) Ezechiel ſheweth by what euil meanes they came to this extreme miſcheefe.
(d) This one fact declareth the manifolde wickednes of al the citie.

6 And Lot went out at the doore vnto them, and ſhut the doores after him,

B 7 And ſayde, Nay, for Gods ſake brethren, doo not [ſo] wickedly.

8 Beholde, I haue two daughters whiche haue knowen no man, them wyl I bryng out nowe vnto you, and (e) doo with them as it [ſeemeth] good in your eyes: onlye vnto theſe menne doo nothyng, for therefore came they vnder the ſhadowe of my roofe.

(e) As the defence of the ſtraungers was godly: ſo this meanes to ſaue them, was not good.

9 (f) And they ſayd, Stande backe: And they ſayde agayne, He came in as one to ſoiourne, and wyl he be nowe a iudge? We wyl ſurely deale worſe with thee then with them. And they preſſed ſoare vpon the man [euen] * Lot, and came to breake vp the doore.

(f) The wicked can not abide to be told of their faultes.
2.Pet.2.b.

10 But the menne put foorth their hande, and pulled Lot into the houſe to them, and ſhut to the doore.

11 * And the menne that were at the doore of the houſe (g) they ſmote with blindneſſe both ſmal and great, ſo that they were weryed in ſeeking the doore.

VVis.19.c.
(g) The obſtinate blindnes of the Sodomites, who amended not by this ſcurge of God.

12 And the menne ſayde vnto Lot, Haſt thou here any beſides? (h) ſonne in lawe, and thy ſonnes, and thy daughters, and whatſoeuer thou haſt in the citie, bryng them out of this place:

(h) God dealeth mercifully with al that parteyne to the godly: yf they contempne not his goodneſſe.

C 13 For we wyl deſtroy this place, becauſe the * crye of them is great before the face of God: for the Lorde hath ſent (i) vs to deſtroy it.

Gen. [illegible]
(i) An[illegible] may be miniſters both of gods grace and wrath.

14 And Lot went out, and ſpake vnto his (k) ſonnes in lawe whiche married his daughters, ſaying, Stande vp, geat ye out of this place, for the Lorde wyl ouerthrowe this citie. But he ſeemed as though he had mocked, vnto his ſonnes in lawe.

(k) A ſhewe only of publique honeſtie, is among the wicked.

15 And when the mornyng aroſe, the angels cauſed Lot to (l) ſpeede him, ſaying, Stand vp, take thy wyfe, and thy two daughters whiche be at hande, leſt thou periſhe in the " ſinne of the citie.

(l) Many thoughtes and cares made hym ſlacke: wherein the angels inſtruct hym.
" Or, puniſhment.
VVis.x.a.

16 And as he prolonged the tyme, * the menne caught both hym, his wyfe, and his two daughters by the handes, (m) the Lorde beyng merciful vnto hym: and they brought him foorth, and ſet hym without the citie.

(m) It was of gods mercie that Lot was deliuered.

17 And when he had brought them out, he (n) ſayde, " Saue thee ſelfe, and looke not behynd thee, neither tarrie thou in al this plaine [countrey] Saue thee ſelfe in the mountaine, leſt thou periſhe.

(n) God dooth not only begyn, but alſo finiſheth the ſaluation of his ſeruantes.
" Or, flee for thy lyfe.
" Or, eſcape into the hyl.

18 And Lot ſayde vnto them, Oh not ſo my Lordes.

D 19 Beholde thy ſeruaunt hath founde grace in thy ſyght, and thou haſt magnified thy mercie whiche thou haſt ſhewed vnto me in ſauing my lyfe: (o) Beholde I can not be ſaued in the mountayne, leſt ſome harme fal vpon me, and I dye.

(o) The infirmitie of Lots fayth, not contentyng hym ſelfe with the meanes that God had appoynted.

20 Beholde here is a citie by, to flee vnto, euen yonder litle one: Oh let me eſcape thyther: Is it not a litle one, and my ſoule ſhal liue?

21 And he ſayde to hym, See, I haue receiued thy " requeſt as concernyng this thing, that I wyl not ouerthrowe this citie for the whiche thou haſt ſpoken.

" Hebr. Face.
" Or, eſcape thyther ſafe.

22 Haſte thee, and be " ſaued there: for (p) I can doo nothyng til thou be comme thyther: and therefore the name of the citie is Soar.

(p) The angel had in commaundement both to ſaue Lot, and to deſtroy Sodome, ſo that one muſt be donne before the other.

D 23 And the ſunne was nowe ryſen vpon the earth, and Lot was entred into Soar.

Deut.29.c
Eſai.xiii.b
Ierem,l.c.
Ezec.16,d
Amos.4.b
Luke,17.c

24 Then the Lorde *rayned vpon Sodome and Gomorrhe (q) brymſtone and fyre, from the Lorde out of heauen:

(q) A terrible & new punishment for ſo outragious newe ſinnes.

25 And ouerthrewe thoſe cities, and al that plaine region, and al that dwelled in the cities, and that grewe vpon the earth.

26 But Lots wyfe folowyng hym, looked behynde her, and (r) was turned into a piller of ſalt.

(r) She beleued not ſtedfaſtly the worde of god: and ſlowly & vnwyllingly leaſt Sodome: as appeareth. Luke.xvii.

27 Abraham ryſyng vp early, gote hym to the place where he ſtoode before the preſence of God, and looked towarde Sodome and Gomorrhe, and towarde al the lande of that plaine countrey,

28 And behelde, and loe, the ſmoke of the countrey aroſe, as the ſmoke of a furneſſe.

29 And it came to paſſe, that when God deſtroied the cities of that region, (s) he thought vpon Abraham, and ſent Lot out from the middeſt of the ouerthrowe, when he ouerthrewe the cities, in one of the whiche Lot dwelled.

(s) God declared howe muche he loued Abraham, in deliuering iuſt Lot, whō he dyd alſo muche regard.

E 30 And Lot departed out of Soar, and dwelled in the mountayne with his two daughters: (t) for he feared to tarrie in Soar, but dwelled in a caue, he and his two daughters.

(t) Yet the angel had promiſed not to deſtroy it.

31 And the " elder ſayde vnto the younger, (v) Our father is olde, and there is not a man in the earth to comme in vnto vs after the manner of al the worlde.

" Or, firſt borne.

(v) Though this counſel were not for luſte ſake but for procreatiō of chyldren: yet the meanes here vſed, is deteſtable.

32 Comme, let vs geue our father wine to drynke, and lye with hym, that we may " ſaue ſeede of our father.

" Hebr. To keepe aliue, or quicken.

33 And ſo they gaue theyr father wine to drynke that nyght: and the elder daughter went and lay with her father, and (x) he perceiued it not, neyther when ſhe laye downe, nor when ſhe roſe vp.

(x) The manifolde puniſhment of Lots intemperance.

34 And on the morowe the elder ſayde vnto the younger, Beholde, yeſternyght lay I with my father: let vs make hym drynke wine this nyght alſo, and goe thou and lye with hym, that thou mayeſt rayſe vp ſeede of our father. And they made theyr father (y) drynke wine that nyght alſo.

(y) It is a daungerous thing to begynne to falle into a ſinne.

35 And the younger aroſe, and laye with him: and he perceiued it not, neyther when ſhe lay downe, nor when ſhe roſe vp.

F 36 Thus were both the daughters of Lot with chylde by theyr father.

37 And the elder bare a ſonne, and called his name Moab: the ſame is the father of the Moabites vnto this day.

38 And the younger bare a ſonne alſo, and called his name Benammi: the ſame is the father of the chyldren of Ammon vnto this day.] ☞

The.xx.Chapter.

1 Abraham is a ſoiourner in Gerar, where his wyfe is taken by force. 3 Abimelech is chydden. 4 His prayer. 7 God ſaueth Abimelech from dooing amiſſe. Abraham a prophete. 9 Abimelech chydeth Abraham him ſelfe. 12 Sara the niece of Thare by his ſonne, and the niece of Abraham by his brother. 14 Abimelech rendereth the wyfe with gyftes. 17 Abraham prayeth for Abimelech.

A 1 AND Abraham (a) departed thence towarde the South countrey, and dwelled betweene Cades and Sur, and ſoiourned in Gerar.

(a) God dyd thus teache him that he was but a ſtranger here.

2 And Abraham ſaid of Sara his wyfe, (b) She is my ſyſter: And Abimelech kyng of Gerar ſent, and fet Sara away.

(b) Abraham once agayne geueth more to his owne counſel, then to the prouidence of god.

3 But God came to Abimelech by night in a dreame, and ſayde to hym, See, (c) thou art but a dead man for the womans ſake which thou haſt taken away: for ſhe is a mans wyfe.

(c) We may learne howe greatly adulterie diſpleaſeth God.

4 But Abimelech had not yet touched her: and he ſayde, Lorde wylt thou ſlay ryghteous people?

5 Sayde not he vnto me, She is my ſyſter? yea and ſhe her ſelfe ſayde, He is my brother: With (d) a ſyngle hart, and innocent handes haue I donne this.

(d) He dyd neyther purpoſely nor tyrannically take another mans wyfe.

6 And God ſayde vnto hym in a dreame, I wote wel that thou dyddeſt it in the ſynglenesse of thy hart: I kept thee alſo that thou ſhouldeſt not ſinne (e) agaynſt me, and therefore ſuffered I thee not to touche her.

(e) The ſinne agaynſt our neighbour, is ſinne alſo agaynſt God.

B 7 Nowe therefore deliuer the man his wyfe agayne, for he is a prophete, and he ſhal pray for thee, that thou mayeſt lyue: (f) But yf thou deliuer her not againe, be ſure that thou ſhalt dye the death, [both thou] and al that thou haſt.

(f) In Gods threatnynges, is included the doctrine of repentaunce.

8 Therefore, Abimelech ryſyng vp betimes in the mornyng, called al his ſeruauntes, and tolde al theſe ſayinges in theyr eares: and (g) the menne were ſore afrayde.

(g) A good kyng findeth many good Courtiours.

9 Then Abimelech called Abraham, and ſayde vnto hym, What haſt thou donne vnto vs? and what haue I offended thee, that thou haſt brought on me and on my kyngdome [ſo] (h) great a ſinne? thou haſt donne deedes vnto me that ought not to be donne.

10 And Abimelech ſayde vnto Abraham, What ſaweſt thou, that thou haſt donne this thyng?

11 Abraham aunſweared, For I “ thought [thus] ſurely, (i) the feare of God is not in this place, and they ſhal ſlay me for my wyues ſake.

12 Yet in very deede ſhe is my ſyſter, for ſhe is the daughter of my father, though ſhe be not the daughter of my mother, and ſhe became my wyfe.

C 13 And after God cauſed me to wander out of my fathers houſe, I ſayde vnto her, This kyndneſſe ſhalt thou ſhewe vnto me, in al places where we comme, that thou * ſay of me, He is my brother.

14 Then (k) tooke Abimelech ſheepe and oxen, menne ſeruauntes ⁊ women ſeruauntes, and gaue [them] vnto Abraham, and deliuered hym Sara his wyfe agayne.

15 And Abimelech ſayde, Beholde my lande lyeth before thee, dwel where it pleaſeth thee beſt.

16 But vnto Sara he ſayde, See, I haue geuen thy brother a thouſande peeces of ſiluer: beholde, (l) it is as a coueryng of thyne eyes vnto al that are with thee, and to al [other:] and thus ſhe was reproued.

17 And ſo Abraham prayed vnto God, and God (m) healed Abimelech, and his wyfe, and his maydens, and they bare chyldren.

18 For the Lord had cloſed vp al the wombes of the houſe of Abimelech, becauſe of Abrahams wyfe.

(h) The king doth not excuſe him ſelfe altogeather of a fault, as the hypocrites woulde.

“ Or, ſayde.

(i) Men are redy to al miſcheefe where the feare of god is not.

* Gen.xii,c

(k) The princely modeſtie of Abimelech, and his liberalitie.

(l) The gyfte was not only for ornamentes for Sara and her companie: but an argument to other of her honeſtie, and his innocencie.

(m) The ſinne of a prince is puniſhed in many.

The.xxj.Chapter.

3 Iſahac is borne. 6 The thankefulnes of the minde of Sara. 8 The day of the weanyng of Iſahac. 12 The true chyldren of Abraham by Iſahac. 14 Hagar is caſt out with Iſmael. 17 An angel comforteth Hagar. 18 Of Iſmael a great people. 20 Iſmael an archer. 22 The couenaunt of Abimelech with Abraham. 25 Abraham reproueth Abimelech for a wel taken away. 27 They aſſure a couenaunt betweene them with handefaſte. 31 Berſabee. 33 Abraham planteth a groue, and dooth calle vpon God.

A 1 The Lorde (a) viſyted Sara as he had promiſed, and dyd vnto her accordyng as he had ſpoken.

2 For Sara conceiued, and bare Abraham a ſonne in his olde age, euen the ſame ſeaſon whiche the Lorde had appoynted.

3 And Abraham (b) called his ſonnes name that was borne vnto hym, whiche Sara bare hym, “ Iſahac.

4 And Abraham circumciſed his ſonne Iſahac, when he was “ eyght dayes olde, as God commaunded hym.

5 And Abraham was an hundred yeere olde, when his ſonne Iſahac was borne vnto hym.

6 But (c) Sara ſayde, God hath made me to “ reioyce, ſo that al that heare wyl ioy with me.

7 She ſayde alſo, Who woulde haue ſayde vnto Abraham, that Sara ſhoulde (d) haue geuen chyldren ſucke? for I haue borne [hym] a ſonne in his olde age.

8 The chylde grewe, and was weaned, and Abraham made a great feaſt the ſame day that Iſahac was weaned. B

9 Sara ſawe alſo the ſonne of Hagar the Egyptian, whiche ſhe had borne vnto Abraham, [to be] a (e) mocker.

10 Wherefore ſhe ſayde vnto Abraham, (f) Caſt out this bond woman, and her ſonne: for the ſonne of this bonde woman ſhal not be heyre with my ſonne Iſahac.

11 And this ſayeing was very greeuous in Abrahams ſyght, becauſe of his ſonne.

12 And God ſayde vnto Abraham, Let it not be greeuous in thy ſyght, becauſe of the lad and of thy bonde woman: In al that Sara hath ſayde vnto thee, heare her voyce: for (g) in Iſahac ſhal thy ſeede be called.

13 Moreouer, of the ſonne of the bonde woman wyl I make a nation, becauſe he is thy ſeede.

14 And ſo (h) Abraham roſe vp early in the mornyng, and tooke bread, and a bottel of water, and gaue it vnto Hagar, puttyng it on her ſhoulder, and the ladde alſo, and ſent her away: Who departyng, wandered vp and downe in the wylderneſſe of “ Beerſeba.

(a) For Iſahac was borne beſydes the order of nature.

(b) Al things are done here accordyng to gods worde and promiſſe, to teache that gods worde ſhoulde be our rule.

“ Hebre. Iitſchac.

“ Hebre. The ſonne of eyght dayes.

(c) Sara now geueth God thankes that ſhe was become a mother.

“ Hebre. To me a laughter.

(d) It is the duetie of the mother, yf ſhe may, to nurſe her chylde, as appeareth. i. Tim. v.

(e) In the perſone of Iſahac, he did mocke at gods promiſe and his fathers fayth: whiche Saint Paul calleth perſecution. Gal. 4.

(f) Sara goeth not about to ouerrule her huſbande: for al this buſineſſe was done by the motion of the holy ghoſt.

(g) The chyldren of Iſahac ſhal only be accompted the poſteritie of Abraham.

(h) Abraham truely denieth hym ſelfe, in ſubmitting his natural affection to the wyl of god.

“ Sheba.

15 And the water was ſpent in the bottel, and (i) ſhe caſt the ladde vnder ſomme one of the trees:

16 And went, and ſate on the other ſide a great way, as it were a bowe ſhote of: for ſhe ſaid, I wyl not ſee the death of the childe. And ſhe ſitting downe on the other ſide, lyft vp her voyce and wept.

17 And God (k) hearde the voyce of the ladde, and the angel of God called to Hagar out of heauen, and ſayde vnto her, What ayleth thee Hagar? feare not: for God hath hearde the voyce of the ladde where he lyeth.

18 Aryſe and lyft vp the ladde, (l) and take hym in thyne hande, for I wyl make of him a great people.

19 And (m) God opened her eyes, and ſhe ſawe a wel of water, and ſhe went and filled the bottel with water, and gaue the ladde drynke.

20 And (n) God was with the ladde, and he grewe and dwelt in the wylderneſſe, and became a principal archer.

D 21 And he dwelt in the wylderneſſe of Paran, (o) and his mother gote hym a wyfe out of the lande of Egypt.

22 And at the ſame ſeaſon, Abimelech and Phicol his cheefe captayne (p) ſpake vnto Abraham, ſayeing, God [is] with thee in al that thou doeſt:

23 And nowe therefore, ſweare vnto me euen here by God, that thou wylt not " hurt me, nor my chyldren, nor my chyldrens chyldren: but that thou ſhalt deale with me, and the countrey where thou haſt benne a ſtraunger, accordyng vnto the kindneſſe that I haue ſhewed thee.

24 And Abraham ſayde, I wyl ſweare.

25 And Abraham (q) rebuked Abimelech for a wel of water, whiche Abimeleches ſeruauntes had violently taken away.

26 And Abimelech ſayde, I wote not who hath donne this thyng: alſo thou toldeſt me not, neyther hearde I [of it,] but this day.

27 And Abraham tooke Sheepe and Oxen, and gaue them vnto Abimelech: and they made both of them a league togeather.

28 And Abraham ſet ſeuen ewe lambes by them ſelues.

29 And Abimelech ſayde vnto Abraham, What meane theſe ſeuen ewe lambes whiche thou haſt ſet by them ſelues?

30 He aunſweared, For theſe ſeuen ewe lambes ſhalt thou take of my hande, (r) that they may be a witneſſe vnto me, that I haue dygged this wel. E

31 Wherefore the place is called Beer ſeba, becauſe that there they ſware both of them.

32 Thus made they a league togeather at Beer ſeba: and Abimelech and Phicol his cheefe captayne roſe vp, and turned agayne into the lande of the Philiſtines.

33 And Abraham planted a wood in Beer ſeba, and (ſ) called there on the name of the Lorde the euerlaſtyng God.

34 And Abraham ſoiourned in the Philiſtines lande a long ſeaſon.

(i) They were iuſtly puniſhed, who abuſyng gods gyftes contempned his grace.

(k) Becauſe of his promiſſe ſake: for it appeareth not that Iſmael prayed to God, or repented hym.

(l) The bringyng vp and gouernment of Iſmael, is geuen to his mother.

(m) When god withdraweth his helpe, wee ſee not the meanes whiche be harde at hande.

(n) External benefites come from God.

(o) Though he were a wylde man, yet he obeyed his mother in chooſyng his wyfe.

(p) God prouideth for the quietneſſe of his ſeruaunt.

" Hebre. Lye vnto me.

(q) Though he bare this iniurie patiently, yet hauyng occaſion he prouideth for hym ſelfe.

(r) Godly menne may ſeeke for their ſecuritie.

(ſ) Abraham dyd not alter his true worſhipping of god: though he made a league with the kyng.

The.xxii.Chapter.

2 Abraham is commaunded to ſacrifice his ſonne. 3 The obedience of Abraham to Gods worde. 6 Iſahac a figure of Chriſte. 12 Abraham ſtandeth in awe of God. 15 Abraham is bleſſed. 18 Chriſte. 20 The chyldren of Nachor by Melcha. 22 Bathuel. 23 Rebecca. 24 Roma.

A 1 After theſe " ſayeinges, God dyd (a) tempt Abraham, & ſayde vnto hym, Abraham. Whiche aunſweared, Here I am.

2 And he ſayde, (b) Take thy ſonne, thyne only ſonne Iſahac whom thou loueſt, and geat thee vnto the lande (c) Moriah, and offer him there for a burnt offering vpon one of the mountaynes whiche I wyl ſhewe thee.

3 Then Abraham roſe vp early in the mornyng, and ſadled his Aſſe, and tooke two of his young menne with hym, and Iſahac his ſonne, and cloue wood for the burnt offeryng, and roſe vp, and gote him to the place, whiche GOD had appoynted hym.

4 The (d) thyrde day Abraham lyft vp his eyes, and ſawe the place a farre of:

5 And ſayde vnto his young menne, Byde here with the Aſſe, I and the ladde wyl goe yonder and worſhip, and comme agayne to you.

6 And Abraham tooke the wood of the burnt offering, and layde it vpon Iſahac his ſonne: but he hym ſelfe tooke fyre in his hande, and " a knyfe, and they went both of them geather.

" Or, things.

(a) This was a ſore temptation, when he with his own hande muſte ſlay his owne chylde, and doo agaynſt the promiſſe of God.

(b) God wyl try our fayth in thoſe thynges we ſet moſt ſtore by.

(c) Moriah, a hil, where the temple was afterward buylded.

(d) True obedience hath continuaunce, and wyſely ordereth al thinges.

" Or, ſword.

7 Then

B 7 Then ſpake Iſahac vnto Abraham his father, and ſayde, (d) My father. And he aunſweared, Here am I, my ſonne. He ſayd, See here is fyre and wood: but where is the beaſt for burnt ſacrifice?

(d) The ſweete wordes of the chylde, pearſed the fathers heart.

8 Abraham aunſweared, My (e) God wyl prouide a beaſt for burnt ſacrifice: and ſo they went both togeather.

(e) The beſt ſtay in troubleſome matters is, to reaſt vpon the prouidence of God.

9 And when they came to the place whiche God had ſhewed hym, Abraham buylt an aulter there, and dreſſed the wood, and bound Iſahac his ſonne, and layde hym on the aulter aboue vpon the wood.

10 And Abraham ſtretchyng foorth his hande, tooke the knyfe to haue kylled his ſonne.

11 And the angel of the Lorde called vnto hym from heauen, ſayeing, Abraham, Abraham. And he ſayde, Here [am] I:

12 And he ſayde, Lay not thy hande vpon the chylde, neyther doo any thing vnto him, for nowe I (f) knowe that thou feareſt God, and haſt for my ſake not ſpared [yea] thyne only ſonne.

(f) That whiche God had tryed by experience, he is ſaide to knowe,

C 13 And Abraham lyftyng vp his eyes, looked: and beholde, behynde [him] there was a Ramme caught by the hornes in a thycket: and Abraham went and tooke the Ramme, and offered hym vp for a burnt offering in the ſteede of his ſonne.

14 And Abraham (g) called the name of the place, The Lorde wyl ſee. As it is ſayde this day, in the mount wyl the Lorde be ſeene.

(g) He dooth not only geue God thankes, but alſo leaueth a monument of gods prouidence to the poſteritie.

15 And the angel of the Lorde cryed vnto Abraham from heauen the ſeconde tyme,

16 And ſayde, By my ſelfe haue I ſworne, ſayth the Lorde, (h) becauſe thou haſt donne this thyng, and haſt not ſpared, yea thyne only ſonne,

(h) God geueth his free benefites the name of rewarde, to prouoke men to godlineſſe: not for the merite of the worke.

17 That in bleſſyng I wyl bleſſe thee, and in multiplyeing I wyl multiplie thy ſeede as the ſtarres of heauen, and as the ſande whiche is vpon the ſea ſide, and thy ſeede ſhal poſſeſſe the gates of his enimies.

18 And in thy ſeede ſhal al the nations of the earth be bleſſed, (i) becauſe thou haſt hearde my voyce.

(i) God rewardeth vs for the gyftes that he hath geuen vs.

D 19 So turned Abraham agayne vnto his young menne: and they roſe vp, and went togeather to Beer ſeba, and Abraham dwelt at Beer ſeba.

20 And after theſe thynges, one tolde Abraham, ſaying, Beholde Milcha, ſhe hath alſo borne chyldren vnto thy brother Nachor,

21 Hus his eldeſt ſonne, and Buz his brother, and Camuel the father of the " Syrians,

" Aram.

22 And Cheſed, and Hazo, and Pildach, and Iidlaph, and Bethuel.

23 And Bethuel begate " Rebecca. Theſe eyght dyd Milcha beare to Nachor Abrahams brother.

" Ribka.

24 And (k) his concubine called Reumah, ſhe bare alſo Tebah, and Gaham, Thahas, and Maacha.

(k) She was the ſeconde wyfe, whiche had not part of al the goods as the fyrſt wyfe had, nor rule ouer the houſe.

The.xxiii.Chapter.

1 Abraham bewayleth Saras death. 6 He byeth the feelde of her burial of the chyldren of Heth. 19 Sara is layde in graue. Mambre, or other wyſe, Hebron.

A 1 Sara was " an hundred and ſeuen and twentie yeere olde (ſo long liued ſhe.)

" Hebr. An hundred yeeres and twentie yeeres and ſeuen yeeres.

2 And Sara dyed in Ciriath arba, the ſame is Hebron, in the land of Canaan: & Abraham came (a) to mourne for Sara, and to weepe for her.

Ioſu.xv.a.

(a) He might lament the common curſe vpon al mankynde.

3 And Abraham ſtoode vp from the ſyght of his corſe, and talked with the ſonnes of Heth, ſayeing,

4 I am a ſtraunger and a forner amongeſt you: (b) geue me a poſſeſſion to burie in with you, that I may burie my corſe out of my ſyght.

(b) The byeing of a buriyng place was a witnes to his poſteritie, that gods promiſe was certayne.

5 And the chyldren of Heth aunſweared Abraham, ſayeing vnto hym,

6 Heare vs my Lorde, (c) thou art a prince of God amongeſt vs, in the chiefeſt of our ſepulchres burie thy dead: none of vs ſhal forbyd thee his ſepulchre, but thou mayſt burie thy dead [therein.]

(c) Godlines and vertue are to be ſet by, in whomſoeuer they be.

7 Abraham ſtoode vp and bowed hym ſelfe before the people of the lande, that is, the children of Heth.

8 And he communed with them, ſayeing, If it be " your mynde that I ſhal burie my dead out of my ſyght, heare me, and ſpeake for me to Ephron the ſonne of Sohar.

" Hebr. In your ſoules.

9 That he may geue me the caue " of Machpelah, whiche he hath in the ende of his feelde: but for as muche monie (d) as it is woorth ſhal he geue it me, for a poſſeſſion to burie in amongeſt you.

" Duble.

(d) The godly wyl not bye, to the hurt of other.

10 (For Ephron " dwelleth amongſt the chyldren of Heth.) And Ephron the Hethite aunſweared Abraham in the audience of the chyldren of Heth, and of al that went in at

" Or, ſate.

the gates of his citie, ſayeing,

(e) The modeſtie and liberalitie of this noble man.

11 (e) Not ſo my Lorde, heare me: the feelde geue I thee, and the caue that therein is geue I thee alſo, in the preſence of the ſonnes of my people geue I it thee, burie thy dead.

12 And Abraham bowed hym ſelfe before the people of the lande.

C

13 And ſpake vnto Ephron in the audience of the people of the countrey, ſayeing, Yf thou wylt [geue it] then I praye thee heare me, I wyl geue ſyluer for the feelde, take it of me, and I wyl burie my dead therein.

14 Ephron aunſweared Abraham, ſayeing vnto hym.

(f) A ſicle is in value foure grotes, when the ounce is at eyght grotes.

15 My Lorde, Hearken vnto me, the lande is woorth foure hundred (f) ſicles of ſiluer, what is that betwixte thee and me? burie therefore thy dead.

16 And Abraham hearkened vnto Ephron, and wayed hym the ſiluer whiche he hadde ſayde in the audience of the ſonnes of Heth, euen foure hundred ſiluer ſicles of currant money amongeſt marchauntes.

17 And the feelde of Ephron in Machpelah, whiche was before Mamre, euen the feelde and the caue that was therein, and al the trees that were in the feelde, and that were in al the borders rounde about, was made ſure

18 Unto Abraham for a poſſeſſion, in the ſight of the chyldren of Heth, before al that went in at the gates of the citie.

19 After this dyd Abraham burie Sara his wyfe in the double caue of the feelde that lyeth before Mamre, the ſame is Hebron in the lande of Chanaan.

20 And ſo both the feelde and the caue that is therein, was made vnto Abraham a ſure poſſeſſion to burie in, by the ſonnes of Heth.

The.xxiiij.Chapter.

2 Abraham ſendeth his man to ſeeke a wyfe for Iſahac, the which God prouideth for him. The maner of the Hebrewes othe. 7 The fayth of Abraham to the promyſe of God. 12 A faythful prayer of Abrahams ſeruaunt to God. 15 Rebecca a fayre virgin is offered vnto the ſeruaunt, not wyting it. 18 Rebecca moderate and colde in wordes. 27 The ſeruaunt doeth thankes vnto God. 28 The marueylous diligence of Rebecca and Laban to the ſtraungers ward. 33 The ſeruaunt declareth the cauſes of his iourney, and what things happened him therein. 35 What Gods bleſſyng is. 47 Rebecca the niece of Nachor by his ſonne. 50 They commit al thinges vnto God. 53 The ſeruaunt offereth gyftes vnto Rebecca and her parentes. 58 The conſent of the mayden is aſked. 59 Rebecca is conducted vnto Iſahac. 60 The parentes do bleſſe Rebecca. 67 Iſahac taketh Rebecca to wyfe.

A

(a) Age admoniſhed him to take order with his familie.

AND Abraham (a) was old and ſtriken in dayes, and the Lorde hadde bleſſed Abraham in al thinges.

2 And Abraham ſaid vnto his eldeſt ſeruaunt of his houſe, whiche had the rule ouer al that he had, Put (b) thy hande vnder my thygh:

(b) An olde maner of takyng an othe: whereby the inferiour dyd teſtifie his ſubiection.

3 And I wyl make thee ſweare by the Lorde God of heauen, and God of the earth, that thou ſhalt not take a wyfe vnto my ſonne of the daughters of the Chanaanites, amongeſt whiche I dwel:

(c) Abraham taketh it to be his duetie to prouide his ſonne a wyfe.

4 But thou ſhalt goe vnto my countrey, and to my kynred, and (c) take a wyfe vnto my ſonne Iſahac.

5 But the ſeruaunt ſayde vnto hym, Peraduenture the woman wil not agree to comme with me vnto this lande, ſhal I bryng thy ſonne agayne vnto the lande whiche thou cammeſt out of?

6 To whom Abraham aunſweared, Beware that thou bryng not my ſonne thyther agayne.

B

(d) He perſwadeth by gods former benefites, that God wyl proſper his iourney.

7 The Lorde God of heauen (d) whiche tooke me from my fathers houſe, and from the lande of my kynred, and whiche ſpake vnto me, and that ſware vnto me, ſayeing, Unto thy ſeede wyl I geue this lande: he ſhal ſende his angel before thee, and thou ſhalt take a wyfe vnto my ſonne from thence.

(e) For that ſeemed to be agaynſt gods promiſe made vnto hym.

8 Neuertheleſſe, yf the woman wyl not folowe thee, then ſhalt thou be cleare from this my othe: (e) only bryng not my ſonne thyther agayne.

9 And the ſeruaunt put his hande vnder the thygh of Abraham his maiſter, and ſware to hym as concernyng that matter.

10 And the ſeruaunt tooke ten Cammelles of the Cammels of his maiſter, & departed (and had of al maner of goods of his maiſter with him)

XUM

hym) and ſo he aroſe and went to “Meſopotamia, vnto the citie of Nachor.

“ Aram-naharaim: That is, Syria of the two fluddes.

11 And made his Cammelles to lye downe without the citie by a welles ſide of water at euen, about the tyme that women comme out to drawe water.

12 And he ſayde, Lorde (f) God of my maiſter Abraham, I pray thee “ ſend me good ſpeede this day, and ſhewe mercie vnto my maiſter Abraham.

(f) Becauſe the thyng he aſked perteined to the promiſe made to Abraham.

“ Make to meete before me to day.

13 Loe, I ſtande here by the wel of water, and the daughters of the menne of this citie comme out to drawe water:

C 14 Nowe let the damſel to whom I ſay, Stoupe downe thy pitcher, I pray thee, that I may drynke: If ſhe ſay alſo, Drynke, and I wyl geue thy Cammelles drynke alſo: let the ſame be ſhe that (g) thou haſt ordeyned for thy ſeruaunt Iſahac, and thereby ſhal I knowe, that thou haſt ſhewed mercie on my maiſter.

(g) A wyſe wyfe is properly the gift of God. Prou.xix.

15 And it came to paſſe, ere he had leafte ſpeakyng, beholde, Rebecca came out, the daughter of Bethuel, ſonne to Milcha, the wyfe of Nachor Abrahams brother, and her pitcher vpon her ſhoulder:

16 The (h) damſel was very fayre to looke vpon, and yet a mayde, and vnknowen of man: and ſhe went downe to the wel, and filled her pitcher, and came vp.

(h) Gods gyftes commended in Rebecca, whiche may be looked for in a wyfe.

17 And the ſeruaunt runnyng to meete her, ſayde, Let me, I pray thee, drynke a litle water of thy pitcher.

18 And ſhe ſaide, Drynke my Lorde. And ſhe haſted and let downe her pitcher vpon her arme, and gaue hym drynke.

19 And when ſhe had geuen hym drynke, ſhe ſayde, I wyl drawe water for thy Cammels alſo, vntyl they “ haue dronke yenough.

“ Or, ceaſſe to drynke.

20 And ſhe powred out her pitcher into the trough haſtily, and ranne agayne vnto the wel to drawe [water] and drewe for al his Cammelles.

D 21 And the man wondered at her, but helde his peace, to wite whether the Lorde had made his iourney proſperous or not.

22 And as the Cammelles had leaft drinking, the man tooke a golden (i) earering of halfe a ſickle waight, and two braceletes for her handes of tenne ſickles waight of golde.

(i) A Iewel whiche is vſed about the face aboue the noſethrilles.

23 And ſayde, Whoſe daughter art thou? telle me, I pray thee, Is there roome in thy fathers houſe for vs to lodge in?

24 She aunſweared hym, I am the daughter of Bethuel the ſonne of Milcha, whiche ſhe bare vnto Nachor.

25 And ſayde moreouer vnto hym, We haue litter and prouender yenough, and alſo roome to lodge in.

26 And the man bowed hym ſelfe, and worſhipped the Lorde, E

27 And ſayde, Bleſſed be the Lorde God of my maiſter Abraham, whiche hath not leaft deſtitute my maiſter of his mercie and trueth: for when I was (k) on my iourney, the Lorde brought me to my maiſters brothers houſe.

(k) Suche thynges as happen in mens iourneyes, are gouerned by the prouidence of God.

28 And the damſel ranne, and tolde them of her mothers houſe theſe thynges.

29 And Rebecca had a brother called Laban: and he ranne out vnto the man, [euen] to the wel.

30 For aſſoone as he had ſeene the eareringes, and the bracelettes in his ſyſters hande, and hearde the wordes of Rebecca his ſyſter, ſayeing, Thus ſayde the man vnto me, he went out vnto the man, and loe, he ſtoode with the Cammelles by the wel ſyde.

31 And he ſaide, Comme thou (l) bleſſed of the Lorde, wherefore ſtandeſt thou without? I haue dreſſed the houſe, and roome for thy Cammelles.

(l) Whom the Lorde fauoured, and by whoſe good wyl he had comme thyther.

32 And then the man came into the houſe, and he vnharneſſed the Cammelles, and brought litter and prouender for the Cammelles, and water to waſhe his feete, and the mennes feete that were with hym.

33 And there was ſet meate before hym to eate: (m) but he ſayde, I wyl not eate vntyl I haue ſayde myne errande: and he ſayde, Say on.

(m) In Abrahams ſeruaunt are here ſet foorth the conditions of faythful ſeruauntes.

34 And he ſayde, I am Abrahams ſeruaunt,

35 And (n) God bleſſed my maiſter marueylouſly, that he is becomme great, and hath geuen hym ſheepe and oxen, ſyluer and golde, men ſeruauntes, and mayde ſeruauntes, Cammelles, and Aſſes.

(n) Wealth had by Gods gyft, is ſure maryage goodes.

36 And Sara my maiſters wyfe, bare hym a ſonne (o) when ſhe was olde, and vnto hym hath he geuen al that he hath.

(o) They myght thynke that he was borne for ſome notable matter.

37 And my maiſter made me ſweare, ſayeing, Thou ſhalt not take a wyfe to my ſonne amongeſt the daughters of the Chanaanites, in whoſe lande I dwel:

38 But thou ſhalt goe vnto my fathers houſe, and to my kynred, and take a wyfe vnto my ſonne.

39 And I ſayde vnto my maiſter, Peraduenture the woman wyl not folowe me.

40 And he aunſweared me, The Lord before whom I walke, wyl ſende his angel with thee, and proſper thy iourney, and thou ſhalt

take a wyfe for my ſonne of my kynred, and of my fathers houſe.

41 Then ſhalt thou be free from this othe [made] to me, when thou commeſt to my kynred: and if they geue not thee [one] thou ſhalt be free from this othe [made] to me.

42 And ſo I came this day vnto the wel, and ſayde, (p) O Lorde the God of my maiſter Abraham, if it be ſo nowe that thou makeſt my iourney whiche I goe proſperous,

(p) Though he were perſwaded that an angel of God was a guide to hym in his iourney, yet he prayeth not to hym.

43 Beholde, I ſtande by the wel of water: and when a virgin commeth forth to drawe water, & I ſay to her, Geue me [I pray thee] a litle water of thy pitcher to drynke:

44 And ſhe ſay to me, Drynke thou, and I wyl alſo drawe for thy Cammelles: let the ſame be the woman, whom the Lorde hath prepared for my maiſters ſonne.

45 And before I had made an ende of ſpeakyng in myne hart, Beholde, Rebecca came foorth, and her pitcher on her ſhoulder, and ſhe went downe vnto the wel, and drewe water, and I ſayd vnto her, Geue me drinke, I pray thee.

46 And ſhe made haſte, and tooke downe her pitcher from her [ſhoulder] and ſayde, Drinke, and I wyl geue thy Cammelles drinke alſo. F So I dranke, and ſhe gaue the Cammelles drinke alſo.

47 And I aſked her, ſayeing, Whoſe daughter art thou? She aunſweared, The daughter of Bethuel Nachors ſonne, whom Milcha bare vnto hym: and I put the earering “ vpon her face, and the bracelettes vpon her handes.

“ Aboue her noſethrils.

48 And I bowed mee ſelfe, and worſhipped the Lorde, and bleſſed the Lorde God of my maiſter Abraham, whiche had brought me the ryght way, to take my maiſters brothers daughter vnto his ſonne.

49 Nowe alſo if [he] wyl conſent to deale mercifully and truely with my maiſter, telle me: (q) and if not, tel me alſo that I may turne me to the ryght hande, or to the leaſt.

(q) Mariages woulde be made faythfully and of good wyl: and alſo openly.

50 Then aunſweared Laban and Bethuel, ſayeing, This ſayeing is proceeded euen (r) of the Lorde, we cannot therefore ſay vnto thee eyther good or bad.

(r) We ſhould ſimply obey Gods wyl knowen.

51 Beholde, Rebecca [is] before thee, (ſ) take her, and goe, that ſhe may be thy maiſters ſonnes wyfe, euen as God hath ſayde.

(ſ) The aſſent of Rebeccaes parentes in her mariage.

52 And when Abrahams ſeruaunt hearde their wordes, he worſhipped the Lord, bowing hym ſelfe towarde the earth.

53 And the ſeruaunt tooke foorth “ iewels of ſyluer, and iewels of golde, and rayment, and gaue them to Rebecca: and to her brother, and to her mother he gaue “ coſtly gyftes.

“ Veſſels.

“ Precious fruites.

G

54 And they dyd eate and drynke, both he and the menne that were with hym, and tarried al nyght: and when they roſe vp in the mornyng, he ſayde, Let me departe vnto my maiſter.

55 Her brother and her mother aunſweared, Let the damſel abyde with vs, and it be but euen ten dayes, and then ſhal ſhe goe.

56 He ſayde vnto them, Hynder me not, Beholde, the Lorde hath proſpered my iourney, ſende me away therefore, that I may goe to my maiſter.

57 And they ſayde, (t) We wyl cal the damſel, and enquire “ at her mouth.

(t) The fathers authoritie ought not to take away the conſent of the chylde in mariage.

“ Or, Her conſent.

58 And they called foorth Rebecca, and ſayde vnto her, Wilt thou goe with this man? And ſhe aunſweared, I wyl goe.

H

59 So they let Rebecca their ſiſter goe, and her nurſe, and Abrahams ſeruaunt, and his menne,

60 And they bleſſed Rebecca, and ſayde vnto her, Thou art our ſiſter, growe into thouſand thouſandes, and thy ſeede poſſeſſe the (n) gate of his enimies.

(n) To poſſeſſe the gate, ſignifieth to beare rule and ouercomme.

61 And Rebecca aroſe and her damſelles, and gate them vp vpon the Cammelles, & folowed the man: and the ſeruaunt tooke Rebecca, and went his way.

62 And Iſahac was commyng from the way of the wel of the lyuyng and ſeeing me: for he dwelt in the South countrey.

63 And Iſahac (p) was gonne out to pray in the feelde at the euentide, and he lyft vp his eyes, and ſawe the Cammelles commyng.

(p) He ſought ſome ſolitarines, that he myght more freely lyft vp his mynde to god in prayer.

64 And Rebecca lift vp her eyes, and when ſhe ſawe Iſahac, ſhe lighted of the Cammel,

65 (For ſhe ſayde vnto the ſeruaunt, What man is this that commeth walking againſt vs in the feelde? And the ſeruaunt ſaide, It is my maiſter:) therefore ſhe tooke her vaile, and couered her.

66 And the ſeruaunt tolde Iſahac al thinges that he had donne.

67 And Iſahac brought her into his mother Saraes tent, and tooke Rebecca, and ſhe became his wife, and (q) he loued her: and ſo Iſahac receiued comfort after his mother.

(q) The chiefeſt part of the huſbandes dutie conſiſteth therein. Ephe. v.

The.xxv.Chapterr

1 Abraham maryeth Cetura. 2 The ſonnes of Cetura. 5 The patrimonie is geuen to Iſahac, and gyftes to the chyldren of his concubines. 8 Abraham dyeth. 11 Iſahac is bleſſed of God. 13 The petigrewe of Iſmael. 17 Iſmael dyeth. 19 The generations of Iſahac. 20 Iſahac prayeth to haue iſſue, Rebecca conceiueth. 22 Rebecca aſketh counſel of God. 25 Eſau. 26 Jacob. 27 Eſau an hunter, an huſbandman. Jacob a playne and a ſimple man. 29 Eſau ſelleth his byrthryght. 30 Edom.

A 1 ABraham proceeded further, and tooke hym another wyfe, called Cetura.

2 Whiche bare hym Zimran, and Jocſan, and Medan, and Midian, and Ieſbac, and Suah.

3 Jocſan begate Seba and Dedan, and the ſonnes of Dedan were (a) Aſſurim, and Letuſim, and Leummim.

(a) Names of people that came of the chyldren of Dedan.

4 And the ſonnes of Midian, Ephah, and Epher, and Hanoch, and Abida, and Eldaah: al theſe were the chyldren of Cetura.

5 And Abraham gaue al his goodes vnto Iſahac:

6 But vnto the ſonnes of the concubines whiche Abraham had, he gaue gyftes, and (b) ſent them away from Iſahac his ſonne (whyle he yet liued) eaſtwarde vnto the eaſt countrey.

(b) They coulde not be partakers of that lande, or the ſpiritual couenaunt with Iſahac.

7 And theſe are the dayes of the yeeres of Abrahams lyfe whiche he liued, an hundred, threeſcore, and fyfteene yeeres.

B 8 And then Abraham waxing away, dyed in a luſtie age, beyng an olde man, when he had lyued yenough, and (c) was geathered to his people.

(c) Another ſtate of lyfe to remayne after this, is ſignified hereby.

9 And his ſonnes Iſahac and Iſmael buryed hym in the double caue in the fielde of Ephron ſonne of Soar the Hethite, before Mamre,

10 Whiche fielde Abraham bought of the ſonnes of Heth: there was Abraham buryed, and Sara his wyfe.

11 And it came to paſſe after the death of Abraham, that God bleſſed his ſonne Iſahac, and Iſahac dwelled by the wel of liuing and ſeeyng me.

12 Theſe are the generations of Iſmael Abrahams ſonne, whiche Hagar the Egyptian Saraes handmayde bare vnto Abraham.

13 And theſe are the names of the ſonnes of Iſmael, according to the names of their kynred: the eldeſt ſonne of Iſmael, Nabaioth, and Cedar, and Adbeel, and Mibſam,

C 14 And Miſma, and Duma, and Maſſa, Hadar, and Thema,

15 Jetur, Naphis, and Cedma.

16 Theſe are the ſonnes of Iſmael, and theſe are theyr names by theyr townes and caſtelles, (d) twelue princes of theyr houſholdes.

(d) God is true in his promiſe, who bleſſed the baniſhed boy ſo merueylouſly.

17 And theſe are the yeeres of the lyfe of Iſmael, (e) an hundred and thirtie and ſeuen yeeres: and he waxing away, dyed, and was layed vnto his people.

(e) He lyued about.48.after his father

18 And they dwelled from Hauilah vnto Sur, that is by the border of Egypt as thou goeſt towarde Aſſur, and “ he dyed in the preſence of al his brethren.

“ Or, he dwelt, or felle.

19 And theſe are the generations of Iſahac Abrahams ſonne: Abraham begate Iſahac.

20 And Iſahac was fourtie yeeres old, when he tooke Rebecca to wyfe, the daughter of Bethuel the Syrian “ of Meſopotamia, and ſyſter to Laban the Syrian.

“ Paden Aram

D 21 And Iſahac made interceſſion vnto the Lorde “ for his wife, (f) becauſe ſhe was barren: and the Lord was intreated of hym, and Rebecca his wyfe conceiued.

“ In the preſence of his wyfe.

(f) God would teache, that the increaſe of the godly ſeed, & the churche, commeth only from hym.

22 And the chyldren ſtroue togeather within her wombe: therefore ſhe ſayde, If [it be] ſo, why am I “ thus? wherfore ſhe went to (g) aſke the Lorde.

“ Aliue, or, with chylde.

(g) She went to ſome ſecret place to pray, that ſhe might haue ſome reuelation from heauen.

23 And the Lorde ſayde vnto her, There are two maner of people in thy wombe, and two nations ſhalbe diuided out of thy bowelles, and the one nation ſhalbe myghtier then the other, and the elder ſhalbe ſeruaunt vnto the younger.

24 Therefore when her tyme was comme to be deliuered, beholde, there were two twinnes in her wombe.

25 And he that came out fyrſt, was red, and (h) he was al ouer as it were a heary garment, and they called his name Eſau.

(h) The crueltie of his mynde, aunſweared to the roughnes of his body.

26 And after hym came his brother out, and his hande holdyng Eſau by the heele, and his name was called Jacob: and Iſahac was (i) threeſcore yeere olde when they were borne.

(i) So Iſahac was tempted twentie yeeres with the want of chyldren.

27 And the boyes grewe, and Eſau became a cunnyng hunter, and a “ wylde man: but Jacob was a “ perfect man, and dwelled

“ A man of the fielde.

“ Or, ſimple.

in tentes.

28 Iſahac loued Eſau, becauſe “ he did eate of his veneiſon, but Rebecca loued Jacob.

“ Veneiſon in his mouth.

29 Jacob ſodde pottage, and Eſau came from the fielde, and was fayntie:

30 And Eſau ſayde to Jacob, Feede me, I pray thee, with that ſame red pottage, for I am fayntie: and therefore was his name called Edom.

31 And Jacob ſayde, Sel me this day thy (k) byrthryght.

(k) The byrthryght was the ſucceſſion into the dignitie and aucthoritie of the father, ouer his other brethren.

32 Eſau ſayde, Loe, I am at the poynt to dye, and what profite ſhal this byrthryght doo me?

33 Jacob aunſweared, Sweare to me then this day. And he ſware to hym, and ſolde his (l) byrthryght vnto Jacob.

(l) Eſaus cu[illegible] thy mynde careth but [illegible] to ſatiſfie his carnal deſire.

34 Then Jacob gaue Eſau bread and pottage of ryſe, and he dyd eate and drynke, and roſe vp, and went his way: and Eſau litle regarded his byrthryght.

The.xxvi.Chapter.

1 God in the myddeſt of famine, bleſſeth and feedeth Iſahac. 3 Chanaan is promiſed to Iſahac. 4 Chriſte. 7 Iſahac ſayth that his wyfe is his ſyſter. 11 The very great care of God for Iſahac and his wyfe. 15 The Philiſtines doo ſtoppe Iſahacs pittes, and driue hym out. 17 God bleſſyng Iſahac, geueth hym ryches. 19 He diggeth other pittes. 22 A thankeſgeuing. 24 God comforteth Iſahac. 25 Iſahac dooth cal vpon God. 28 Abimelech entreth into a league with Iſahac. 33 Beer-ſeba the citie. 34 Eſau maketh a ſeconde maryage.

A 1 AND there fel a famine in the lande, beſydes the fyrſt that was in the dayes of Abraham: And Iſahac went vnto (a) Abimelech, kyng of the Philiſtines, vnto Gerar.

(a) Al the kynges of Gerar were called Abimelech, as the kynges of Egypt Pharaos.

2 And the Lorde appeared vnto hym, and ſayde, Goe not downe into Egypt, [but] abyde in the lande, whiche I ſhal ſhewe vnto thee.

3 Soiourne in this lande, and I wylbe with thee, and wyl bleſſe thee: for vnto thee and vnto thy ſeede, I wyl geue al theſe countreyes, and I wil perfourme the othe whiche I ſware vnto Abraham thy father:

4 And wyl make thy ſeede to multiplie as the ſtarres of heauen, and wyl geue vnto thy ſeede al theſe countreyes: and in thy ſeede (b) ſhal al the nations of the earth be bleſſed:

(b) Chriſte promiſed.

5 Becauſe (c) that Abraham hearkened vnto my voyce, and kept my ordinaunce, my commaundementes, my ſtatutes, and my lawes.

(c) Abrahams obedience, cauſed not Gods promiſe to be ſure, but gods free mercie. See the. 22. Chapter.

6 And Iſahac dwelled in Gerar.

B

7 And the menne of the place aſked [hym] of his wyfe, And he ſayde, (d) She is my ſyſter: for he feared to ſay, ſhe is my wyfe, leſt the menne of the place ſhoulde haue kylled hym, becauſe of Rebecca, whiche was beautiful to the eye.

(d) He ſhould haue ſhunned and not folowed his fathers fault.

8 And after he had benne there a long tyme, Abimelech kyng of the Philiſtines looked out at a wyndowe, and (e) ſawe Iſahac ſportyng with Rebecca his wyfe.

(e) Thynges cannot long be kept cloſe by diſſimulation.

9 And Abimelech called Iſahac, and ſayde, Behold, ſhe is of a ſuretie thy wyfe, and why ſaydeſt thou, She is my ſyſter? To whom Iſahac aunſweared, Becauſe I thought that I myght peraduenture haue dyed for her ſake.

10 Abimelech (f) ſayde, Why haſt thou donne this vnto vs? one of the people myght lightly haue laine by thy wyfe, and ſo ſhouldeſt thou haue brought (g) ſinne vpon vs.

(f) A heatheniſhe kyng reprooueth Iſahac of his fooliſhe diſſimulation.

(g) The hea[illegible] kyng of wedlocke amonge al nations, was compted a great fault.

11 And ſo Abimelech charged al his people, ſayeing, He that toucheth this man, or his wyfe, ſhal dye the death.

12 Then Iſahac ſowed in that lande, and receiued in the ſame yeere “ an hundred folde: and the Lorde ‶ bleſſed hym.

“ Found an hundred meaſures ‶ Or Inriched

13 And the man waxed myghtie, and went foorth, and grewe tyl he was exceedyng great.

C

14 For he had poſſeſſion of ſheepe, of oxen, and a myghtie houſholde: and therfore the (h) Philiſtines had enuie at hym.

(h) Somme greeues and troubles folowe wealth, and riches.

15 For the Philiſtines (i) ſtopped and fylled vp with earth al the welles whiche his ſeruauntes had digged in his father Abrahams tyme.

(i) The enuious hurt other, and pleaſure not them ſelues.

16 And Abimelech ſayde vnto Iſahac, Geate thee from vs, for thou art myghtier then we a great deale.

17 Therefore Iſahac departed thence, and ‶ abode in the valley of Gerar, and dwelt there.

‶ Or, pitched his tentes.

18 And Iſahac returnyng, dygged agayne the welles of water whiche they digged in the dayes of Abraham his father, whiche the Philiſtines had ſtopped after the death of Abraham,

Abꝛaham, and named them after the ſame names by the whiche his father had named them.

19 Iſahacs ſeruauntes digged in the valley, and (k) founde a wel of "ſpꝛyngyng water.

(k) Thus it wyl proſper that the god- take in hande lyuyng.

20 And the heardemen of Gerar dyd ſtryue with Iſahacs heardemen, ſayeing: the water is ours. Then called he the wel "contention, because they ſtroue with hym.

" Eſek.

C 21 And they digged another wel, and ſtroue foꝛ that alſo: and he called the name of it " enmitie.

" Sitnah.

22 And then he departed thence, and digged another wel, foꝛ the whiche they ſtroue not. Therefoꝛe called he it " roomthe, ſayeing, The Loꝛde hath made vs nowe roome that we may encreaſe vpon the earth.

" Rehoboth.

23 And he went vp thence to Beer-ſeba.

24 And the Loꝛde appeared vnto hym the ſame nyght, and (l) ſayde, I am the God of Abꝛaham thy father, feare not, foꝛ I am with thee, and wyl bleſſe thee and multiplie thy ſeede, foꝛ my ſeruaunt Abꝛahams ſake.

(l) The com- by Gods oꝛde is grea- r then by his ternal bene- tes.

25 And he buylded an (m) aulter there, and called vpon the name of the Loꝛde, and pitched his tent: and there Iſahacs ſeruauntes digged a wel.

(m) True re- gion muſt be ofeſſed be- ꝛe menne.

26 Then (n) came Abimelech to hym from Gerar, and Ahuzath his friende, and Phicol, the captayne of his armie,

(n) Iſahacs atience, made s enimies s frendes.

D 27 And Iſahac ſayde vnto them, wherefoꝛe comme ye to me, ſeeyng ye hate me, and haue put me away from you?

28 Whiche aunſweared, " We ſawe moſt certaynely that the Loꝛde was with thee, and we ſayde, Let there be nowe an oth betwixt vs, euen betwixt vs and thee, and let vs make a league with thee:

" In ſeeyng, we ſawe.

29 That thou ſhouldeſt doo vs no hurt, as we haue not touched thee, and as we haue donne vnto thee nothyng but good, and ſent thee away in peace: foꝛ thou art now the bleſſed of the Loꝛde.

30 And (o) he made them a feaſt, and they dyd eate and dꝛynke.

(o) The godly declare thẽ ſelues not to beare reuengyng myndes.

31 And they aroſe vp betimes in the moꝛning, and ſware one to another: and Iſahac ſent them away, and they departed from hym in peace.

32 And the ſame day Iſahacs ſeruauntes came and tolde hym of a wel whiche they had digged, and ſayde vnto hym, We haue founde water.

E 33 And he called it Sebah: and the name of the citie is called (p) Beer-ſeba, vnto this day.

(p) He reſtoreth the name whiche his father gaue the place befoꝛe. Gen.xxi.

34 Eſau was fourtie yeere olde, and he tooke a wife [called] Iudith, the daughter of Beeri an Hethite, and Baſemath the daughter of Elon, an Hethite [alſo.]

35 (q) Whiche were "diſobedient vnto Iſahac and Rebecca.

" A bitterneſſe of the ſpirite.

(q) The affinitie of the vngodly, is daungerous and troubleſome.

The.xxvii.Chapter.

1 Iſahac byddeth Eſau of his huntyng to pꝛepare hym a dyſſhe. 5 Iacob by the ſubtiltie of his mother, foꝛetaketh away his bleſſing. 26 Iſahac kiſſeth his ſonne. 28 Iſahac bleſſeth Iacob. 30 Eſau beyng returned from huntyng, bꝛyngeth meates to his father. 34. Eſau after great out cryes, at the laſt is bleſſed. 39 Iſahac bleſſeth Eſau. 61 Eſau hateth Iacob, and thꝛeateneth his death. 43 Rebecca pꝛouideth foꝛ Iacob a departyng into Meſopotamia.

he bleſſyng ſpoen of here, was t a common ayer, but lawl authoritie, hereby the ace of Gods ection was teified, and Iſahac t in poſſeſſion f Gods promiſe.

A AND it came to paſſe, that when Iſahac waxed old, & his eyes were dimme, ſo that he coulde not ſee, he called Eſau his eldeſt ſonne, and ſayde vnto him, My ſonne? And he ſayde vnto hym, Here am I.

2 And he ſayde, Beholde, I am nowe olde, and knowe not (a) the day of my death.

(a) The nowledge of r moꝛtalitie oulde cauſe to ſee al ynges in der.

3 Nowe therefoꝛe take, I pꝛay thee, thy weapons, thy quyuer and thy bowe, and geat thee to the fielde, that thou mayeſt take me ſomme veneiſon.

4 And make me wel taſting meate, ſuche as I loue, and bꝛyng it to me, that I may eate, (b) that my ſoule may bleſſe thee befoꝛe that I dye.

(b) Though Iſahac dyd methyng of ection: yet faythfully ought to reſigne other to s ſonne, the ght of the omiſed inritaunce.

5 But Rebecca hearde when Iſahac ſpake to Eſau his ſonne: and Eſau went into the fielde to hunt veneiſon, and to bꝛyng it.

6 And (c) Rebecca ſpake vnto Iacob her ſonne, ſayeing, Beholde, I haue hearde thy father talkyng with Eſau thy bꝛother, and ſayeing,

(c) Suche peculier examples, are not to be folowed of vs.

B 7 Bꝛyng me veneiſon, and make me dayntie meate, that I may eate, and bleſſe thee befoꝛe the Loꝛde, afoꝛe my death.

8 Nowe therfoꝛe my ſonne (d) heare my voyce in that whiche I commaunde thee.

(d) She ſetteled her ſelfe vpon Gods pꝛomiſe, and not weyed the daungers that myght folowe.

9 Geat thee to the flocke, and bꝛyng me thence two good kyddes from the Goates, and I wyl make of them pleaſaunt meates foꝛ thy father, ſuche as he loueth.

10 And thou ſhalt bryng it to thy father that he may eate, and that he may bleſſe thee before his death.

11 Then ſayde Jacob to Rebecca his mother, Beholde, Eſau my brother is a heary man, and I am ſmoothe:

12 My father ſhal peraduenture feele me, and I ſhal ſeeme vnto hym as though I went about to begyle hym, and ſo ſhal I bryng a curſe vpon me, and not a bleſſyng.

13 And his mother ſayd vnto hym, Upon me be the curſe my ſonne: only heare my voyce, and goe and fetche me them.

C

14 And [Jacob] (e) went, and fet them, and brought them to his mother: and his mother made pleaſaunt meate, ſuche as ſhe knewe his father loued.

15 And Rebecca fet goodly rayment of her eldeſt ſonne Eſau, whiche were in the houſe with her, and put them vpon Jacob her younger ſonne:

16 And ſhe put the ſkynnes of the kiddes vpon his handes, and vpon the ſmoothe of his necke.

17 And ſhe put that pleaſaunt meate and bread, whiche ſhe had prepared, in the hande of her ſonne Jacob.

18 When he came to his father, he ſayde, My father? And he aunſweared, Here am I: who art thou, my ſonne?

19 And Jacob ſayde vnto his father, I am Eſau thy eldeſt ſonne, I haue donne accordyng as thou baddeſt me, aryſe I pray thee, ſit, and eate of my veneiſon, that thy ſoule may bleſſe me.

20 And Iſahac ſayde vnto his ſonne, Howe commeth it that thou haſt founde it ſo quickly my ſonne? He aunſweared, (f) The Lorde thy God brought it to my handes.

21 Then ſayde Iſahac vnto Jacob: Comme neare, and I wil feele thee my ſonne, whether thou be my very ſonne Eſau, or not.

D

22 Then went Jacob to Iſahac his father, and he felt hym, and ſayde, The voyce is Jacobs voyce, but the handes are the handes of Eſau.

23 And (g) he knewe hym not, becauſe his handes were heary as his brother Eſaus handes, and ſo (h) he bleſſed hym.

24 And he aſked hym, Art thou my ſonne Eſau? And he ſaide, That I am.

25 Then ſayde he, Bryng me, and let me eate of my ſonnes veneiſon, that my ſoule may bleſſe thee. And he brought hym, and he ate: and he brought hym wyne alſo, and he dranke.

26 And his father Iſahac ſayde vnto hym, (i) Comme neare and kyſſe me, my ſonne.

27 And he went vnto hym, and kyſſed hym, and he ſmelled the ſauour of his rayment, and bleſſed hym, and ſayde, (k) See, the ſmel of my ſonne, is as the ſmel of a fielde, whiche the Lorde hath bleſſed.

28 God geue thee (l) of the dewe of heauen, and of the fatneſſe of the earth, and plentie of corne and wyne.

29 People be thy ſeruauntes, and nations bowe to thee: be lorde ouer thy brethren, and thy mothers chyldren ſtoope with reuerence vnto thee: Curſed be he that curſeth thee, and bleſſed be he, that bleſſeth thee.

30 Aſſoone as Iſahac had made an ende of bleſſyng Jacob, and Jacob was ſcarſe gonne out from the preſence of Iſahac his father, then came Eſau his brother from his huntyng.

31 And (m) he alſo had made a pleaſaunt meate, and brought it vnto his father, and ſayde vnto his father, Let my father aryſe, and eate of his ſonnes veneiſon, that thy ſoule may bleſſe me.

32 Then his father Iſahac ſayde vnto hym: Who art thou? He aunſweared, I am thy ſonne, thy firſt borne Eſau.

33 And Iſahac was greatly aſtonned out of meaſure, and ſaide, Whiche [is he] and where [is he] then, that hath hunted veneiſon, and brought it me, and I haue eaten of al before thou cameſt, and haue bleſſed hym, yea (n) and he ſhalbe bleſſed.

34 When Eſau hearde the wordes of his father, he cryed aloude and bitterly, aboue meaſure, and ſayde vnto his father, Bleſſe me,* I alſo am [thy ſonne] O my father.

Heb.12.

35 Who aunſweared, Thy brother came with ſubtiltie, and hath taken away thy bleſſyng.

E

36 And he ſayde agayne, Is not he ryghtly named Jacob? (o) for he hath vndermyned me nowe two tymes. [Firſt] he tooke away my byrthright: and ſee, nowe hath he taken away my bleſſyng alſo. And he ſayde, Haſt thou kept neuer a bleſſyng for me?

37 Iſahac aunſweared, and ſaide vnto Eſau, Beholde, I haue made hym thy lorde, and al his brethren haue I made his ſeruauntes: Moreouer, with corne and wine haue I ſtabliſhed hym, what ſhal I doo vnto thee nowe my ſonne?

38 And Eſau ſayde vnto his father, Haſt thou but that one bleſſyng, my father? bleſſe me, I am alſo [thy ſonne] O my father. So lyfted vp Eſau his voyce, (p) and wept.

39 Then Iſahac his father aunſweared, and ſayde,

(e) Iacob was not with out fault, who myght haue taried vntyl god had chaũged his fathers mynde. Or, coſtelie.

(f) One fault bryngeth another, when Gods worde is once forſaken.

(g) His ignoraunce hyndered not Gods decree.

(h) That is, he concluded with him ſelfe that yͤ bleſſing was ſure to Iacob.

(i) We mu not ſo much beholde the outwarde inges here, the promiſe of God, wh woulde by ſuche weak neſſe haue his election decla red.

(k) Iſahac reioyced, tha he hath a a ſucceſſour Gods pro miſes.

(l) Under theſe worde bleſſynges, godly fathers embraced the heauenly pro miſes.

(m) Eſaus workes ſeem to be better then Iacobs were: So the bleſſyng cam of the mere gyft of God.

(n) What Gods Mini ſters promiſe by his worde, it ſhalbe ſure.

(o) He did no truely repe hym, who by gettyng hym ſelfe, accuſeth another.

(p) The wic ked lament their loſſes: yet they a mende not their wicked neſſe.

ſayde vnto hym, Beholde, (q) thy dwellyng place ſhalbe the fatneſſe of the earth, and of the dewe of heauen from aboue.

40 And through thy ſworde ſhalt thou lyue, and ſhalt be thy brothers ſeruaunt: and it ſhal comme to paſſe, that thou ſhalt geat the maiſterie, and thou ſhalt looſe his yoke from of thy necke.

G 41 And Eſau hated Jacob, becauſe of the bleſſyng that his father bleſſed hym withal. And Eſau ſaide in his hart: The dayes of ſorowing for my father are at hande, then wyl I (s) ſlay my brother Jacob.

42 And theſe wordes of Eſau her elder ſonne were tolde to Rebecca: and ſhe ſent, and called Jacob her younger ſonne, and ſayde vnto hym, Beholde, thy brother Eſau as touching thee, dooth comforte hym ſelfe [in purpoſing] to kyl thee.

43 Nowe therfore, my ſonne, heare my voyce: make thee ready, and (r) flee to Laban my brother at Haran:

44 And tarie with hym a whyle vntyl thy brothers fierceneſſe be ſwaged:

45 And vntyl thy brothers wrath turne away from thee, and he forgeat the thynges whiche thou haſt donne to hym: then wyl I ſende and fet thee away from thence, (t) why ſhould I be deſolate of you both in one day?

46 And Rebecca ſpake to Iſahac, I am wery of my lyfe (v) for the daughters of Heth. Yf Jacob take a wyfe of the daughters of Heth, ſuche as theſe [whiche are] of the daughters of the lande, what good ſhal my lyfe doo me?

The ſpiri- bleſſyng remained acob: this but a poral bleſ-

The ſole- thrawe by r power, uerthrowe s iudge- ies.

(r) Trouble folowyng the hope of a better lyfe, is patiently to be borne.

(t) The one by death, and the other by the iudgement of god agaynſt murtherers.

(v) Whiche were Eſaus wyues, whoſe euyl manners ſhe vſeth as an argument to ſend Jacob away.

The. xxviii. Chapter.

1 Iſahac forebiddeth Jacob to take a wyfe of the maydens of Chanaan, whereunto Jacob obeyeth. 9 Eſau againſt his fathers wil taketh a wife of the daughter of Iſmael. 11 Jacob goeyng into Haran, ſeeth a ladder in a dreame. 13 Chanaan is promiſed to Jacob. 16 God comforteth Jacob. 17 The houſe of God. 19 Bethel. Luza. 20 The vowe of Jacob. He aſketh foode and clothyng.

A 1 AND ſo Iſahac called Jacob, and (a) bleſſed him, and charged hym, and ſayde vnto hym, See thou take not a wyfe of the daughters of Chanaan:

2 Aryſe, and geate thee to “ Meſopotamia, to the houſe of Bethuel thy mothers father, & there take thee a wife of the daughters of Laban thy mothers brother.

3 And God almyghtie bleſſe thee, and make thee to increaſe, and multiplie thee, that thou mayeſt be a (b) number of people:

4 And geue the bleſſyng of Abraham vnto thee, and to thy ſeede with thee, that thou mayeſt receaue to inherite the lande wherein thou art a ſtraunger, whiche God gaue vnto Abraham.

5 Thus Iſahac ſent foorth Jacob: and he went towarde Meſopotamia vnto Laban, ſonne of Bethuel the Syrian, and brother to Rebecca, Jacob and Eſaus mother.

6 (c) When Eſau ſawe that Iſahac had bleſſed Jacob, and ſent hym to Meſopotamia to fet hym a wyfe from thence, and that as he bleſſed hym, he gaue hym a charge, ſayeing, Thou ſhalt not take a wife of the daughters of Chanaan:

7 And that Jacob had obeyed his father and mother, and was gonne to Meſopotamia:

8 And Eſau ſeeyng alſo, that the daughters of Chanaan pleaſed not Iſahac his father:

9 Then (d) went Eſau vnto Iſmael, and tooke vnto the wyues [whiche he had] Mahalah, the daughter of Iſmael Abrahams ſonne, the ſyſter of Nebaioth, to be his wyfe.

10 Jacob departed from Beer-ſeba, and went towarde Haran.

11 And he came vnto a certayne place, and tarried there al nyght, becauſe the ſunne was downe: and tooke of the ſtones of the place, and put vnder his head, and laid him downe in the ſame place to ſleepe.

12 And he dreamed, and beholde, there ſtoode (e) a ladder vpon the earth, and the toppe of it reached vp to heauen, and ſee, the angelles of God went vp and downe vpon it.

13 Yea, and God from aboue leaned vpon it, and ſaide, I am the Lorde God of Abraham thy father, and the God of Iſahac, (f) the land whiche thou ſleepeſt vpon, wyl I geue thee and thy ſeede.

14 And thy ſeede ſhalbe as the duſt of the earth, and thou ſhalt ſpreade abrode to the Weaſt, to the Eaſt, to the North, and to the South: and in thee, and in (g) thy ſeede, ſhal al the kynredes of the earth be bleſſed.

15 And ſee, I am with thee, and wylbe thy keper in al [places] whyther thou goeſt, and wyl bryng thee agayne into this lande:

)Gods promes may often repea ,to the con- mation of godlyes th.

Padan Aram.

)He hath pect to the umber of ntiles whiche ſhoulde be ned to the ythful of acobs houſe

)An exam- of hypo- tes is here foorth, who ke no true ames of re- ntaunce, or endement

(d) He careth more to pleaſe his father thẽ God: he thinketh of no faulte but one, and yet he dooth not correct that throughly

(e) It may ſignifie chriſt, by whoſe mediation al greces comme downe to vs, and al helpe.

(f) Iſahacs miniſterie in bleſſyng his ſonne, is confirmed by god, who geueth hym this land for a pledge of the ſpiritual inheritaunce.

(g) Chriſte promiſed.

For I wyl not (h) leaue thee, vntil I haue made good that whiche I haue promiſed thee.

(h) God taketh al the charge of his elect, and neuer forſaketh them.

16 When Jacob was awaked out of his ſleepe, he ſayde, Surely the Lorde is in this place, and I knewe it not.

17 And he was afrayde, & ſayde, How dreadful is this place? it is none other but euen the (i) houſe of God, and it is the gate of heauen.

18 And Jacob roſe vp early in the mornyng, and tooke the ſtone that he had layed vnder his head, and (k) pitched it vpon an ende, and powred oyle in the toppe of it.

(i) Where God appeareth by the miniſterie of angels or men according to his worde, there he is ſayd to dwel.

(k) For a teſtimonie of the heauenly viſion, and of his thankeſgeuing.

19 And he called the name of the place Bethel: but the name of the (l) citie was called Luz, before tyme.

20 And Jacob vowed a vowe, ſayeing, (m) If God wyl be with me, and wyl keepe me in this iourney in whiche I goe, and wyl geue me bread to eate, and clothes to put on:

21 So that I comme againe vnto my fathers houſe in ſafetie: then ſhal the Lorde be my God.

22 And this ſtone, whiche I haue ſet vp on an ende, ſhalbe Gods houſe: and of al that thou ſhalt geue me, I wyl ſurely geue the tenth vnto thee.

(l) Whiche was builded afte was firſt called Luz, by the Iſralites Bethel.

(m) Jacob dooth not condition with God, but vpon occaſion of Gods promiſes, whiche he looked for: wherefore with obſeruation he buſieth out to the promiſes his thankeſgeuing.

The.xxix.Chapter.

1 Jacob commeth to Laban. 4 The vnknowen he calleth his brethren. 9 Rachel feedeth ſheepe. 11 Jacob kyſſeth Rachel in the Lorde. 13 Laban clyppeth Jacob, and kyſſeth hym. 17 Lea is bleare eyed. 18 Jacob becommeth bonde for Rachel ſeuen yeeres. 22 Laban kepeth the mariage. 23 Lea is geuen for Rachel. 32 Lea conceaueth Ruben. 33 Simeon. 34 Leui. 35 Juda.

A 1 Then (a) Jacob "went on his iourney, and came into the land of the "people of the eaſt.

"" Lyft vp his feete.

(a) Iacob was.77.yeres olde when he tooke this iourney on hym.

"" Chyldren.

2 And [as] he looked about, beholde, there was a wel in the fielde, and loe, three flockes of ſheepe lay thereby, for at that wel were the flockes watered: and there was a great ſtone vpon the wel mouth.

3 And thyther were al the flockes brought, & they rolled the ſtone from the welles mouth, and watered the ſheepe, and put the ſtone againe vpon the welles mouth vnto his place.

4 And Jacob ſaide vnto them: My brethren, whence be ye? And they ſayd, Of Haran are we.

5 And he ſayd vnto them: Knowe ye Laban the (b) ſonne of Nachor? They ſayde, We knowe hym.

6 And he ſayde vnto them: Is "he in good health. And they ſayd, He is in good health, and beholde his daughter Rachel commeth with the ſheepe.

(b) The grandſiers were called father to al the poſteritie, for that they kept their children maryed in their houſes.

"" Peace to hym.

"" Great day.

B 7 And he ſayde, Loe [it is] yet a great "whyle to nyght, neyther is it tyme that the cattel ſhoulde be geathered togeather: water ye the ſheepe, (c) and goe and feede [them.]

8 And they ſayde, We may not vntyl al the flockes be brought togeather, and tyl they rolle the ſtone from the welles mouth, and ſo we water our ſheepe.

(c) A godly man regardeth ẏ harmes of other men, though not knowen.

9 Whyle he yet talked with them, (d) Rachel came with her fathers ſheepe: for ſhe kept them.

(d) The frugal bryngyng vp of chyldren in auncient tyme.

10 Aſſoone as Jacob ſawe Rachel the daughter of Laban his mothers brother, and the ſheepe of Laban his mothers broher, Jacob went and rolled the ſtone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Jacob kyſſed Rachel, and lift vp his voyce and wept.

12 And Jacob tolde Rachel "that he was her fathers (e) brother, and that he was Rebeccaes ſonne: Therefore ranne ſhe & tolde her father.

(e) The Hebrues cal al kynſmen brethren.

13 And when Laban hearde certaynely telle of Jacob his ſiſters ſonne, he ranne to meete hym, and embraced hym, and kyſſed hym, and brought him to his houſe: And they told Laban (f) al theſe thynges.

(f) That is vpon what cauſe he came alone, and ſo bare from his country.

14 To whom Laban ſayde: Wel, thou art my bone and my fleaſhe. And he abode with hym the ſpace of a moneth.

C 15 And Laban ſayde vnto Jacob: Though thou be my brother, ſhouldeſt thou therefore (g) ſerue me for naught? Telle me what ſhal thy wages be?

(g) Jacob woulde not through idleneſſe charge his vncle.

16 Laban had two daughters, the elder called Lea, and the younger Rachel.

17 Lea was tender eyed: but Rachel was beautiful and wel fauoured.

18 And Jacob loued Rachel, and ſayde: I wil ſerue thee ſeuen yeere for Rachel thy younger daughter.

19 Laban aunſweared, (h) It is better that I geue her [vnto] thee, then that I ſhould geue her to another man: abide with me.

20 And Jacob ſerued ſeuen yeere for Rachel, and they ſeemed vnto him but a fewe dayes, for

(h) As an hypocrite he hath reſpect to his owne gayne in the mariage, or this ſelling of his daughter.

for the loue he had to her.

21 And Iacob ſayde vnto (i) Laban, Geue [me] my wyfe, that I may " lye with her, for my dayes are fulfylled.

22 Then Laban geathered togeather al the menne of that place, and made a feaſte.

D

23 And when euen was comme, he tooke Lea his daughter, (k) and brought her to hym, and he went in to her.

24 And Laban gaue vnto his daughter Lea Zilpha his mayde [to be] her ſeruaunt.

25 And when the mornyng was comme, beholde it was Lea. Then ſayde he to Laban, wherefore haſt thou played thus with me? dyd not I ſerue thee for Rachel? wherefore then haſt thou begyled me?

26 Laban aunſweared, (l) It is not the maner of this place, to marrie the younger before the fyrſt borne.

27 Paſſe out this weeke, and then we wyl geue thee this alſo, (m) for the ſeruice whiche thou ſhalt ſerue me yet ſeuen yeeres more.

28 And Iacob dyd euen ſo, and paſſed out the weeke: and then he gaue hym Rachel his daughter to wyfe alſo.

29 And Laban gaue to Rachel his daughter Bilha his handmayde, to be her ſeruaunt.

30 So (n) lay he by Rachel alſo, and loued Rachel more then Lea, and ſerued hym yet ſeuen yeeres more.

31 When the Lorde ſawe that Lea was " deſpiſed, he made her " fruiteful, and Rachel remayned baren.

E

32 And Lea conceiued and bare a ſonne, and ſhe called his name " Ruben: for ſhe ſayde, (o) The Lorde hath looked vpon my tribulation: nowe therefore my huſband wyl loue me.

33 Aud ſhe conceiued agayne, & bare a ſonne, and ſayde, The Lord hath hearde that I am deſpiſed, and hath therefore geuen me this [ſonne] alſo: and ſhe called his name " Simeon.

34 And ſhe conceiued yet, and bare a ſonne, and ſaide, Nowe this once wyl my huſband keepe me companie, becauſe I haue borne hym three ſonnes: and therefore was his name called Leui.

35 And ſhe conceiued yet agayne, and bare hym a ſonne, ſayeing, Nowe wyl I (p) praiſe the Lorde. Therefore ſhe called his name " Iuda, and leaſt bearyng.

) The fa-
ers auctho-
tie in mari-
ge of his
hyldren.

" May goe in
to her.

k) The
ype was
ought to her
hamber to-
ered: ſo La-
ans deceipt
as not eaſily
ſpied.

l) Hypocri-
tes haue al-
wayes ſomme
forged excuſe
of wicked
cuſtome.

(m) Now appeareth his wicked coueteouſneſſe, for the whiche he peruerted al the lawes of mariage.

(n) This fact of Iacob is not to be folowed of vs, beyng agaynſt Gods ordinaunce.

" Or, hated.

" Opened her wombe.

" Reuben. That is, ſee the chylde.

(o) By her thankes geuing, it appeareth that ſhe prayed to god in her trouble.

" Shimon: That is, hearyng.

(p) By the meanes of her chyldren, ſhe confeſſeth thē to be the ſinguler gyft of God.

" Iehuda: That is, prayſe.

The.xxx.Chapter.

The fatherly chaſtement of Iacob, is ſet out here in the great vnquietneſſe and trouble of his houſholde.

1 Rachel complayneth to her huſbande of barenneſſe. 4 Rachel geueth Bilha for a wyfe vnto Iacob. 6 Dan. 13 Aſer. 15 Lea byeth with Mandragues of Rachel, that her huſbande myght lye with her, and conceiueth. 18 Iſachar. 20 Zabulon. 21 Dina. 22 God geueth conceiuing vnto Rachel. 24 Ioſeph. 25 Iacob aſketh licence to depart, and his wages. 19 God enriched Laban for Iacobs ſake. 32 Iacob aſketh wages for ſheepe of diuers colours, whiche be yeaned of ſheepe of one colour. 43 Iacob very riche.

A 1 Rachel when ſhe ſawe that ſhe bare Iacob no chyldren, ſhe enuied her ſiſter, and ſayde vnto Iacob, Geue me chyldren, or els I am but dead.

2 And Iacobs (a) anger was kyndled agaynſt Rachel, and ſayd, Am I in Gods ſteede, whiche keepeth from thee the fruite of thy wombe?

3 Then ſhe ſayde, Here is my mayde Bilha, go in vnto her, and ſhe ſhal beare vpon my knees, that I alſo may " haue chyldren by her.

4 And (b) ſhe gaue hym Bilha her handemayd to wyfe: & Iacob went in vnto her.

5 And Bilha conceiued, and bare Iacob a ſonne.

9 Then ſayde Rachel, God hath geuen ſentence on my ſide, and hath alſo hearde my voyce, and hath geuen me a ſonne: therefore called ſhe hym " Dan.

B 7 And Bilha Rachels ſeruaunt conceiued agayne, and bare Iacob another ſonne.

(a) This was godly anger, whiche preferred the honour of god to his wyfe, whom he ſharply admoniſheth.

" Be buylt by her.

(b) The vanitie of a womans witte, who ſeeketh vnlawful meanes to her enuious purpoſe.

" That is, iudgement.

8 And Rachel ſayde, With " godly wraſtlynges haue I wraſtled with my ſiſter, (c) and haue gotten the vpper hande: and ſhe called his name " Nephthali.

9 When Lea ſawe that ſhe had leaſt bearing children, (d) ſhe tooke Zilpha her mayde, and gaue her Iacob to wyfe.

10 And Zilpha Leas mayde bare Iacob a ſonne.

11 Then ſayde Lea, " Good lucke: and called his name " Gad.

12 And Zilpha Leas ſeruaunt bare Iacob an other ſonne.

13 Then ſayde Lea, Happy am I, for the " daughters wil calle me bleſſed: and called his name " Aſer.

14 And Ruben went out in the dayes of the wheate harueſt, and founde (e) Mandragoras in the feelde, and brought them vnto his mother Lea. Then ſayde Rachel to Lea, Geue me I pray thee, of thy ſonnes Mandragoras.

15 To whom Lea aunſweared, Is it not yenough that thou haſt taken away my huſ-

" Or, earneſt.

(c) She vaunteth her ſelfe in gods benefites, to the contempt of her ſiſter.

" Nephtah. That is, my wraſtling.

(d) She had taſted of gods bleſſing before: therſore ſhe ſhould not haue vſed this euyl ſhyft.

" Or, A companie commeth: meaning of children.

" That is, a companie.

" Or, women.

" That is, happy

(e) What kinde of fruite this was, it is not certayne: it is commended for his ſweete ſmel. Cant. vii.

bande, (f) but wouldeſt thou take away my ſonnes Mandragoras alſo? Then ſayde Rachel, Wel, let hym ſleepe with thee this night for thy ſonnes Mandragoras.

(f) Olde malice nowe in a ſmal matter breaketh out, to the diſturbance of al the houſholde.

16 And Iacob came from the feelde at euen, and Lea went out to meete hym, and ſayde, Thou ſhalt comme in to me, for I haue bought thee in deede with my ſonnes Mandragoras. And he ſleapt with her that ſame nyght.

17 And God hearde Lea, that ſhe conceiued, and bare Iacob the fift ſonne.

18 Then ſayde Lea, (g) God hath geuen me a rewarde, becauſe I gaue my mayden to my huſbande: and ſhe called hym “ Iſachar.

(g) She boaſteth of her fault, and maketh that a cauſe, whiche was none in deede.

“ Iſhſhaſhear. That is, a reward.

19 And Lea conceiued yet agayne, and bare Iacob the ſixth ſonne.

D

20 And Lea ſayde, God hath endued me with a good dowrie, now wyl my huſbande dwelle with me, becauſe I haue borne hym ſixe ſonnes: and called his name “ Zabulon.

“ Zebulon. That is, abidyng.

21 After that, ſhe bare a daughter, and called her name Dina.

☞

22 And God remembred Rachel, and God (h) hearde her, and “ made her fruiteful.

(h) Faythful prayer obteyneth at the length, her requeſt.

“ Opened her wombe.

23 So that ſhe conceiued and bare a ſonne: and ſayd, God hath taken away my rebuke.

24 And ſhe called his name “ Ioſeph, sayeing, The Lorde geue me yet another ſonne.

“ That is, addyng.

25 (i) Aſſoone as Rachel had borne Ioſeph, Iacob ſayde to Laban, Sende me away, that I may goe vnto my owne place, and to my countrey.

(i) Nowe his xiiii. yeeres ſeruice was expyred.

26 Geue me my wyues and my chyldren for whom I haue ſerued thee, and let me goe: for (k) thou knoweſt what ſeruice I haue donne thee.

(k) He had donne his ſeruice vpon, and of a good conſcience.

E

27 To whom Laban aunſweared, I pray thee, yf I haue founde fauour in thy ſyght, [tarrie:] for I haue proued that (l) the Lorde bleſſed me for thy ſake.

(l) This hypocrite ſpeaketh of god, and yet he worſhippeth falſe gods, and continueth in his wickedneſſe.

28 Alſo he ſayde, Appoynt what thy reward ſhalbe, and I wyl geue [it thee.]

29 But he ſayde vnto hym, Thou knoweſt what ſeruice I haue donne thee, and in what takyng thy cattel haue benne vnder me:

30 For that litle whiche thou haddeſt before “ I came, is now increaſed into a multitude, (m) and the Lorde hath bleſſed thee through “ my trauayle: but nowe when ſhal I make prouiſion for myne owne houſe alſo?

“ My face.

(m) Al the increaſe of our labour, is to be looked for at gods hand.

“ My foote.

31 And he ſayd, What ſhal I then (n) geue thee? And Iacob aunſweared, Thou ſhalt geue me nothyng at al: yf thou wylt doo this thyng for me, then wyl I turne againe, feede thy ſheepe, and keepe them.

(n) The couetous hath no reſpect of the hinderaunce of his ſeruaūt, but of his owne gayne.

32 I wyl goe about al thy flockes this day, and ſeparate from them al the cattel that are ſpotted, and of dyuers colours: and al the blacke among the ſheepe, and the partie and ſpotted amongſt the kiddes [the ſame] (o) ſhalbe my rewarde.

(o) That is, whatſoeuer cattel afterwarde ſhalbe ſpotted, ſhal be my reward.

33 So ſhal my ryghteouſneſſe aunſweare for me “ in tyme to comme: for it ſhal comme for my rewarde before thy face. And euery one that is not ſpecked and partie amongſt the goates, and blacke among the ſheepe, let it be compted theaft in me.

“ To morowe.

34 And Laban ſayde, Goe toe, would God it myght be accordyng to thy ſayeing.

F

35 Therefore he tooke out the ſame day the hee goates that were ryngſtraked, and of diuers colours, and al the ſhee goates that were ſpotted and coloured, and al that had white in them, and al the blacke amongſt the ſheepe, and put them in the keepyng of his ſonnes.

36 And ſet three dayes iourney betwixte hym ſelfe and Iacob: and ſo Iacob kept the reſt of Labans ſheepe.

37 (p) Iacob tooke roddes of greene populer, haſel, and cheſſe nut trees, and pilled whyte ſtrakes in them, and made the whyte appeare in the roddes,

(p) It is not lawful by fraude to ſeeke recompence of iniurie: therefore Moſes ſheweth afterwarde that god thus inſtructed Iacob. Gen. 31. b.

38 And put the roddes whiche he had pilled, [euen] before the ſheepe, in the gutters and watryng throughes when the ſheepe came to drynke, that they ſhoulde conceiue when they came to drynke.

39 And the ſheepe conceiued before the roddes, and brought foorth lambes ryngſtraked, ſpotted, and partie.

G

40 And Iacob dyd ſeparate theſe lambes, and (q) turned the faces of the ſheepe whiche were in the flocke of Laban, towarde theſe ryngſtraked, and al maner of blacke: and ſo put his owne flockes by them ſelues, and put them not with Labans cattel.

(q) He dyd dryue his owne lambes before Labans ſheepe, ſo that they alwayes ſawe before them, ſuche as were of diuers colours.

41 And in euery conceiuing tyme of the ſtronger cattel, Iacob layed the roddes before the eyes of the cattel in the gutters, namely that they myght conceiue before the roddes.

42 But when the cattel were feeble, he put them not in: and ſo the feebler were Labans, and the ſtronger Iacobs.

43 And the man (r) increaſed exceedyngly, and had muche cattel, and maid ſeruauntes, and man ſeruauntes, & cammels, and aſſes.

(r) By gods ſinguler prouiſion, and accordyng to his promiſe.

¶ The

The.xxxj.Chapter.

1 The chyldren of Laban doo grudge at Jacobs richeſſe. 3 God commaundeth Jacob to returne into his countrey. 5 Jacob declareth Gods benefites to hym warde. 7 God ſaueth Jacob that Laban doo hym no harme. 16 Jacob returneth into his countrey Laban not wyting thereof. 19 Rachel hath ſtollen her fathers idolles. 23 Laban purſueth Jacob. 24 The care of God for Jacob, that Laban doo him no ha[illegible]e. 26 Laban chydeth Jacob. 30 He complaineth that his idolles be ſtollen. 34 R[illegible], her fathers idolles beyng hydden, begyleth hym. 38 Jacob declareth to Laban his trueth, his diligence, his trauayle. 44 A league betweene Laban and Jacob.

A 1 AND he heard the wordes of(a) Labans ſonnes, ſaying, Jacob hath taken away al that was our fathers, and of our fathers [goodes] hath he gotten al his glorie.

(a) The enuious chyldren of couetous Laban, thinke the wealth of another theyr vtter vndooing.

2 And Jacob beheld the countenaunce of Laban, and beholde, it was not towardes hym “ as it was woont to be.

“ As yeſterday, and ere yeſterday

3 And(b) the Lorde ſayde vnto Jacob, Turne agayne into the lande of thy fathers, and to thy kynrede, and I wyl be with thee.

(b) Though he were in great feare and doubt, yet he durſt not returne without gods commaundement.

4 Therefore Jacob ſent, and called Rachel and Lea to the feelde vnto his flocke.

5 And ſayde vnto them, I ſee your fathers countenaunce, that it is not towarde me, as it was woont to be: but the God of my father hath benne with me.

6 And ye knowe howe I haue ſerued your father to the beſt of my power.

B 7 But your father hath deceiued me, and chaunged my wages(c) ten tymes: but God ſuffered hym not to hurt me.

(c) A certayne number, is ſet for an vncertayne, oftentymes.

8 (d) When he ſayde, The ſpotted ſhalbe thy wages: then al the ſheepe bare ſpotted. And when he ſayde, The ringſtraked ſhalbe thy rewarde: then bare al the ſheepe ringſtraked.

(d) He would ſhewe what iuſt cauſes he had to depart from theyr father: and how theyr brethren wrongfully accuſed hym.

9 Thus hath God taken away the increaſe of your fathers flocke, and geuen it to me.

10 But in ramming time, I lyfted vp myne eyes, and ſawe in a dreame, and beholde, the “Rammes leaped vpon the ſheepe that were ringſtraked, ſpotted, and partie.

“ It ſignifieth the hee goate alſo: as vnder ſheepe, are conteyned the goates,

11 And the angel of God ſpake vnto me in a dreame, ſayeing, Jacob? And I aunſweared, Here am I.

12 And he ſayde, Lyft vp nowe thyne eyes, and ſee al the Rammes leapyng vpon the ſheepe that are ringſtraked, ſpotted, and partie: for I haue(e) ſeene al that Laban dooth vnto thee.

(e) Gods eye obſerueth, what the wicked dooth to the godly.

13 I am the God of Bethel, where thou anoyntedſt the ſtone ſet vp on an ende, and where thou vowedſt a vowe vnto me: now therefore aryſe, and geat thee out of this countrey, and returne vnto the lande where thou were borne.

C 14 Then aunſweared Rachel, and Lea, and ſayde vnto hym, Haue we had as yet any portion or inheritaunce in our fathers houſe?

15 Dooth not he count vs euen as ſtraungers? for he hath ſolde vs, and hath quite deuoured alſo(f) our money.

(f) For the fruite of Jacobs labour came to Labans vſe.

16 Therefore al the ryches whiche God hath taken from our father, that is ours and our chyldrens: nowe then(g) whatſoeuer God hath ſayde vnto thee, that doo thou.

(g) The voice of faythful wyues and ſubiectes.

17 Then Jacob roſe vp, and ſet his ſonnes and wyues vp vpon Cammelles:

18 And caryed away al his flockes, and al his ſubſtaunce whiche he had procured, the increaſe of his cattel whiche he had gotten in “ Meſopotamia, for to goe to Iſahac his father vnto the lande of Chanaan.

“ Padan Aram.

D 19 But Laban(h) was gonne to ſheare his ſheepe: and Rachel had ſtollen her fathers(i) images.

(h) The godly hauing gods worde, may vſe iuſt occaſion alſo in theyr dooynges.

(i) Images made in the lykeneſſe of men, whiche he had in reuerence as his houſholde goddes.

20 And Jacob ſtole away the hart of Laban the Syrian, in that he tolde hym not that he fledde.

21 So fled he, and al that he had, and made hym ſelfe ready, and paſſed ouer the riuer, and ſet his face ſtrayght towarde the mount Gilead.

22 Upon the thyrd day after, was it tolde Laban that Jacob fledde.

23 Then he tooke(k) his brethren with him, and folowed after hym ſeuen dayes iourney, and ouertooke hym at the mount Gilead.

(k) They woulde reuenge the iniurie donne to theyr falſe religion: for their goddes were ſtolne.

24 And(l) God came to Laban the Syrian in a dreame by nyght, and ſayde vnto hym, Take heede that thou ſpeake not to Jacob ought “ ſaue good.

(l) Thus god refraineth the cruel purpoſes of tyrants agaynſt his Churche.

“ From good to badde.

25 And Laban ouertooke Jacob, and Jacob had pitched his tent in the mount: And Laban with his brethren, pitched alſo vpon the E mount Gilead.

26 And Laban ſayde to Jacob, What haſte thou done? for thou haſt ſtollen away my heart, and caryed away my daughters as though they had benne taken captiue with the ſworde.

“ And haſt ſtollen me.

27 Wherefore wenteſt thou away ſecretly “ vnknowen to me,(m) and dyddeſt not telle me, that I myght haue let thee goe thy way with myrth and ſongues, with tymbrel and harpe?

(m) A diſſemblyng hypocrite when he can do no harme: yet he wyl burthen the godly in wordes.

28 And haſt not ſuffered me to kiſſe my chyldren and my daughters? thou were a foole nowe in ſo dooyng.

29 For it is (n) in my hande "through God to doo you hurt: But the God of your father ſpake vnto me yeſternyght, ſayeing, Take heede that thou ſpeake not to Iacob ought ſaue good.

30 And nowe though thou wouldeſt needes be gonne away, becauſe thou ſore longeſt after thy fathers houſe, yet wherefore haſt thou ſtollen my (o) goddes?

31 Iacob aunſweared and ſayde to Laban, Becauſe I was afrayde, and thought that peraduenture thou wouldeſt take away thy daughters from me.

32 But with whomſoeuer thou findeſt thy goddes, (p) let hym dye. Here before our brethren, ſeeke that thyne is by me, and take it to thee: But Iacob wyſt not that Rachel (q) had ſtollen them.

33 Then went Laban into Iacobs tent, and into Leas tent, and into the two mayde ſeruauntes tentes: but founde them not. Then went he out of Leas tent, and entred into Rachels tent:

E 34 And Rachel had taken the images, and put them in the cammelles ſtrawe, and ſate downe vpon them: And Loban (r) toſſed vp al the tent, but founde them not.

35 Then ſayde ſhe to her father, My Lorde, be not angry, that I can not ryſe vp before thee, for the cuſtome of women is comme vpon me. So ſearched he, but (ſ) founde not thoſe images.

36 And Iacob was wroth, and chod with Laban. Iacob alſo aunſweared and ſayd to him, What haue I treſpaſſed? or what haue I offended thee, that thou doeſt ſore purſue after me?

37 Thou haſt toſſed vp al my ſtuffe, and what haſt thou founde of al thy houſholde ſtuffe? put it here before thy brethren and my brethren, that they may iudge betwixte vs both.

38 Beholde, this twentie yeere haue I benne with thee, thy ſheepe and thy goates (t) haue not benne barren, and the rammes of thy flocke haue I not eaten.

39 Whatſoeuer was torne [of beaſtes] I brought it not vnto thee, but made it good my ſelfe: of my hande dyddeſt thou requyre it, that was ſtollen by day or night.

F 40 I was in ſuche caſe, that by day the heate conſumed me, and the froſt by nyght, and my ſleepe departed from myne eyes.

41 Thus haue I benne twentie yeere in thy houſe, and ſerued thee fourteene yeeres for thy two daughters, and ſixe yeere for thy ſheepe, and thou haſt chaunged my rewarde tenne tymes.

42 And except the God of my father, (u) the God of Abraham, and the feare of Iſahac had benne with me, ſurely thou haddeſt ſent me away nowe al emptie: but God behelde my tribulation, and the labour of my hands, and rebuked [thee] yeſternyght.

43 And Laban aunſweared and ſayde vnto Iacob, Theſe daughters are my daughters, and theſe children are my chyldren, and theſe ſheepe are my ſheepe, and al that thou ſeeſt is myne: and what can I doo this day vnto theſe my daughters, or vnto theyr chyldren which they haue borne?

44 Nowe therefore comme on, and (b) let vs make a league I and thou, whiche may be a witneſſe betweene me and thee.

45 Then tooke Iacob a ſtone, and ſet it vp on ende.

46 And Iacob ſayde vnto his brethren, Gather ſtones. And they tooke ſtones, and made an heape: and they dyd eate there vpon the heape. G

47 And Laban called it (x) Iegar Sahadutha: but Iacob called it Galeed.

48 Then ſayde Laban, This heape is witneſſe betweene thee and me this day, therfore it is called "Galeed,

49 And "Miſpah: for he ſayde, The Lorde looke betweene thee and me when we are departed one from another.

50 If thou ſhalt vexe my daughters, or ſhalt take (y) other wyues beſide my daughters: here is no man with vs, beholde, God [is] witneſſe betwixt me and thee.

51 And Laban ſaid moreouer to Iacob, Beholde this heape, & this ſtone ſet vp on end, whiche I haue layde betwixte me and thee,

52 This heape be witneſſe, and alſo this ſtone ſet vp on ende, that I wyl not comme ouer this heape to thee, and thou ſhalt not comme ouer this heape, and this ſtone ſet vp on ende, vnto me to doo any harme.

53 The God of Abraham, and the (z) God of Nachor, and the God of their father, be iudge betwixt vs. And Iacob (aa) ſware by the feare of his father Iſahac.

54 Then Iacob did ſacrifice vpon the mount, and called his brethren to eate bread: & they did eate bread, and taried al night in the hil.

55 And early in the mornyng Laban roſe vp, and kiſſed his ſonnes and his daughters, and (bb) bleſſed them: and Laban departing, went into his place agayne.

¶ The

(n) The wicked bragge of theyr power, as Pilate did.

" By manhood.

(o) He worſhipped theſe images in the honour of his goddes, or had them before hym where he dyd worſhip.

(p) Iacob coulde not wel abyde the deſirous of images.

(q) It was not godlines, but ſuperſtition, that moued Rachel to this theaft.

(r) The blind furie that is in the worſhippers of images.

(ſ) So this ſuperſtition remayned in Iacobs houſe tyl after the deſtruction of Sichem.

(t) This was gods benefite, yet beſtowed vpon Laban for Iacobs ſake: ſo Iacob counteth it his owne.

(u) God would not haue the ſeruaunt defrauded of his iuſt rewarde.

(b) Beyng gyltie in his conſcience of his euil entreatyng of Iacob, he wil ſubtelly prouide for hym ſelfe.

(x) Theſe be Syriake wordes, and ſignifie the heape of witneſſe, whiche thyng alſo this worde Galeed meaneth.

" Galed,

" Mitſpah. That is a lookyng glaſſe.

(y) He nowe condemneth the ſinne of Poligamie, whereof he was afore the aucthour.

(z) This was a wicked fact, to ioyne his falſe goddes with the true god, and to iudge the falſe to be the elder God.

(aa) Iacob woulde not ſweare ſo corruptibly as Laban would haue had him.

(bb) The ſuperſtitious, keepe the outwarde maners of the godly.

The.xxxii.Chapter.

1 God comforteth Iacob with a viſion of angels. 4 Iacobs meſſengers beyng ſent, requyre the fauour of his brother Eſau. 7 Iacob diuideth the people and al his ſubſtaunce into two parcelles. 9 Iacob prayeth in his diſtreſſes, taking holde on Gods promiſe, and confeſſing his vnworthyneſſe. 13 Iacob ſendeth gyftes vnto Eſau his brother. 24 Iacob wraſtleth with an angel, that he may not feare his brother for the time to comme. 28 Iacob is named Iſrael. 32 The Iewes doo not eate the ſinowe of the thygh.

A 1 BUT Iacob went foorth on his iourney, and [a] the angels of God came and met hym.

(a) God wold certainely perſwade hym of his protectiõ, in the feare he was in of Eſau.

2 And when Iacob ſawe them, he ſayde, This is Gods hoaſte, and called the name of the ſame place, [b] Mahanaim.

(b) That is, two armies or campes.

3 And Iacob ſent meſſengers before hym to Eſau his brother, vnto the lande of Seir, the “ feelde of Edom:

“ Or, region.

4 And he commaunded them, ſayeing, Thus ſhal ye ſpeake to my [c] Lord Eſau, Thy ſeruaunt Iacob ſayth thus, I haue benne a ſtraunger with Laban, & haue ſtayed there vnto this tyme.

(c) By grauntyng to Eſau this temporal dominion, he looſeth not his ſpiritual benediction.

5 And haue Oxen, Aſſes, and Sheepe, menſeruauntes, and womenſeruauntes: and haue ſent to ſhew [it] my Lord, that I may finde grace in thy ſyght.

6 And the meſſengers came againe to Iacob, ſayeing, We came to thy brother Eſau, and he commeth to meete thee, and hath foure hundred menne with hym.

B 7 But Iacob was greatly afrayde, and wiſt not whiche way to turne hym ſelfe: and diuided the people that was with hym, and the Sheepe, and Oxen, aud Cammelles, into two companies,

8 And ſayde, If Eſau comme to the one part and ſmite it, the other ſhal ſaue it ſelfe.

9 And Iacob ſayde agayne, [d] O God of my father Abraham, and God of my father Iſahac, Lord whiche ſaydeſt vnto me, Returne vnto thy countrey, and to thy kynred, and I wyl doo wel with thee:

(d) Thus his fayth ouercame his feare thus prayer is the godly mans refuge in trouble.

10 I am “ not worthy of the leaſt of al the [e] mercies and trueth, whiche thou haſt ſhewed vnto thy ſeruaunt: for with my ſtaffe came I ouer this Iordane, and nowe haue I gotten two companies.

“ I am leſſe.

(e) Al gods benefites comme of mere beneuolence and fauour.

11 Deliuer me from the hande of my brother Eſau, for I feare hym, leſt he wyl come and ſmyte me, [yea] [f] the mother with the chyldren.

(f) A prouerbial ſpeache, meanyng to leaue nothyng vnſpiled.

12 Thou ſaydeſt, I wyl ſurely doo thee good, and make thy ſeede as the ſande of the ſea, whiche can not be numbred for multitude.

13 And he taryed there that ſame nyght, and tooke of that whiche came to hand, [g] a preſent for Eſau his brother:

(g) Though he were certaynely perſwaded of gods helpe, yet he vſeth ſuche meanes as he coulde, and committeth the ſucceſſe to god.

14 Two hundred ſhee goates, and twentie hee goates, two hundred ſheepe, and twentie rammes,

C

15 Thirtie milche Cammelles with theyr coltes, fourtie Kine, and ten Bulles, twentie ſhee Aſſes, and ten Foales:

16 And deliuered them into the handes of his ſeruauntes, euery droaue by them ſelues, and ſayde vnto his ſeruauntes, Goe foorth before me, and put a ſpace betwixte droaue and droaue.

17 And he commaunded the formoſt, ſayeing, If Eſau my brother meete thee, and aſke thee, ſayeing, Whoſe art thou? and whyther goeſt thou? & whoſe are theſe [that goe] before thee?

18 Thou ſhalt ſay, they be thy ſeruaunt Iacobs, and it is a preſent ſent vnto my Lorde Eſau, and beholde, he him ſelfe commeth after vs.

19 And ſo commaunded he the ſeconde, and the thirde, and al that folowed the droaues, ſayeing, On this manner ſee that you ſpeake vnto Eſau, when ye meete hym.

D 20 And ſay moreouer, Beholde, thy ſeruaunt Iacob alſo commeth after vs: for he ſayde, I wyl appeace “ his wrath with the [h] preſent that goeth before me, and afterwarde I wyl ſee hym mee ſelfe, peraduenture he wyl receiue “ me to grace.

“ His face.

(h) Al geuing and receiuyng of preſentes is not euyl.

“ My face.

21 So went the preſent before hym: and he taryed al that nyght in the companie.

22 And he roſe vp the ſame nyght, and tooke his two wyues, and his two mayde ſeruauntes, and his eleuen ſonnes, and went ouer the forde * Iaboc.

* Num.xxi. Deut.ii.

23 And he tooke them, and ſent them ouer the ryuer, and ſent ouer that he had.

24 And Iacob was leaft hym ſelfe [i] alone: and there wraſteled a man with hym, vnto the breakyng of the day.

(i) He ſought a ſolitary place for prayer: where god declared vnto hym, that many troubles remayned, yet he ſhuld ouercomme al.

25 And when he ſawe that he coulde not preuayle agaynſt hym, [k] he ſmote hym vpon the hucklebone of his thygh, and the hucklebone of Iacobs thygh looſed out of ioynt, as he wraſteled with hym.

(k) Though the godly ouercome in temptation, yet ſome infirmitie remayneth.

26 And he ſayde, Let me goe, for the day breaketh. Whiche aunſweared, I wyl not let thee goe, except [l] thou bleſſe me.

(l) We ought to deſyre gods bleſſing, howe greeuous ſoeuer gods preſence hath benne to vs.

27 And he ſayde vnto hym, What is thy name? He aunſweared, Iacob.

That is, one that wraſteleth with God.

28 He ſayd, Thy name ſhalbe called no more Iacob, but “ Iſrael: For as a prince haſt thou wraſteled with God, and with menne, and haſt preuayled,

(m) He deſireth more perfect knowledge of this wraſtler, for he knewe him to be god, whiche is not graunted him.

29 And Iacob aſked hym, ſayeing, Telle [(m)] me thy name. And he ſayde, Wherefore doeſt thou aſke after my name? And he bleſſed him there.

30 And Iacob called the name of the place “ Peniel: for I haue (n) ſeene God face to face, and my lyfe is preſerued.

“ That is, the face of God.

(n) Iacob glorieth of this knowledge of God, whiche he had by this viſion.

31 And as he went ouer Peniel, the ſunne roſe vpon him, and he halted vpon his thygh.

32 And therefore it is that the chyldren of Iſrael eate not of the ſinnowe that ſhranke in that place of the thigh, vnto this day: becauſe that he touched the hucklebone of Iacobs thygh, about the ſinnowe that ſhranke.

The xxiii, Chapter.

1 Eſau meeteth his brother, with whom Iacob countermeeteth. 4 Eſau kyſſeth Iacob his brother, and is at an attonement with hym. 11 Eſau receiueth his brothers gyft. 20 Iacob buyldeth an aulter vnto God.

A 1 IAcob lyftyng vp his eyes, looked, and behold Eſau came, hauyng with hym foure hundred men: and he diuided the chyldren vnto Lea, and vnto Rachel, and vnto the two handmaydens.

2 And he put the handmaydens and theyr chyldren foremoſt, and Lea and her chyldren after, and Rachel and (a) Ioſeph hindermoſt.

(a) As yet Iacob was not certified of the prerogatiue of Iuda.

3 And he went before them, and bowed him ſelfe to the grounde ſeuen tymes, vntyl he came to his brother.

(b) Thus God hath the hartes of the wicked in his hande.

4 (b) Eſau ranne to meete hym, and imbraced him, and fel on his necke, and kiſſed him: and they wept.

5 And he lyft vp his eyes, and ſawe the women, and the chyldren, and ſayde, Whence haſt thou theſe? And he aunſweared, They are the (c) chyldren whiche God hath geuen thy ſeruaunt.

(c) This benefite of God, the godly doo not forgeate.

6 Then came the handmaydens foorth, and their chyldren, and dyd theyr obeyſaunce.

B 7 Lea alſo with her chyldren, came and dyd theyr obeyſaunce: And laſt of al, came Ioſeph and Rachel, and did (d) theyr obeyſaunce.

(d) A figure of the churche appeareth in Iacobs houſholde, whiche was in no dignitie in reſpect of Eſau.

8 And he ſayd, What is al the droaue whiche I mette? He aunſweared, That I may finde grace in the ſyght of my Lorde.

9 And Eſau ſayde, I haue yenough, my brother, keepe that thou haſt vnto thee ſelfe.

10 And Iacob aunſweared, Nay, I pray thee, but yf I haue founde grace in thy ſyght, receiue, I pray thee, my preſent of my hande: for I haue ſeene thy face, as though I hadde ſeene the face of God, and ſo thou haſt receiued me to grace.

11 Oh take my bleſſyng that is brought thee: (e) for GOD hath had mercie on me, and I haue yenough. And ſo he compelled hym, and he tooke it,

(e) All wealth commeth from God.

12 And he ſayd, Let vs take our iourney, and goe, I wyl goe before thee.

13 (f) Iacob aunſweared hym, My Lorde, thou knoweſt that the chyldren are tender, and the ſmal and great cattel with young vnder my handes, whiche yf menne ſhoulde ouerdryue but euen one day, al the flocke wil dye.

(f) He ſhoulde not ſo muche haue feared Eſaus companie, ſeyng he had experience of gods defence.

14 Oh let my Lorde goe before his ſeruaunt, C and I wyl dryue fayre and ſoftly, accordyng as the cattel that goe before me, and the chyldren be able to endure, vntyl I comme vnto my Lorde vnto Seir.

15 And Eſau ſayde, I wyl leaue ſomme of my folke with thee. And he aunſweared, What needeth it? I ſhal finde grace in the ſyght of my Lorde.

16 So Eſau went his way againe that ſame day vnto Seir.

17 And Iacob tooke his iourney towarde Suchoth, and buylt hym an houſe, and made boothes for his cattel: and therefore is it, that the name of the place is called (g) Suchoth.

(g) There is a place in Egypt, whiche is alſo ſo named of tentes. Num. 33.

18 And Iacob came to Sale, a citie of Sichem, (h) whiche is in the lande of Chanaan, after that he was comme from Meſopotamia, and pitched before the citie.

(h) It is called Sichar. Iohn. 4.

Actes, vii.

19 And * bought a parcel of grounde, where he pitched his tent, of the chyldren of Hemor Sichems father, for an hundred peeces of money.

20 And he (i) made there an aulter, and called it, The mighty God of Iſrael.

(i) Nowe god had geuen hym ſome reſtyng place: therefore he confeſſeth his fayth by outwarde ſeruice.

¶ The

The.xxxiiij.Chapter.

1 The rauiſhing of Dina. 8 Hemor requireth Dina for a wyfe for his ſonne. 11 The ſonnes of Iacob doo guylefully require the Sichemites to be circumcized. 20 The oration of Hemor to the people. 25 Simeon and Leui doo murther the circumciſed Sichemites. 30 They be blamed of Iacob theyr father.

Here is ſet foorth a very greeuous temptation, wherewith Iacob is proued.

A 1 DINA the daughter of Lea, whiche ſhe bare vnto Iacob, went out (a) to ſee the daughters of the lande.

(a) This vaine curioſitie of this woman was greuouſly puniſhed.

2 Whom when Sichem the ſonne of Hemor the Heuite Lorde of the countrey ſawe, he tooke her, and lay with her, and " forced her.

" Humbled her.

3 And his hart lay vnto Dina the daughter of Iacob, and he loued that damſel, & ſpake " kyndly vnto her.

" To her heart.

4 And Sichem ſpake vnto his father Hemor, ſayeing, Geate me this mayde vnto my wyfe.

5 And Iacob heard that he had defiled Dina his daughter, (his ſonnes beyng with theyr cattel in the feelde) and Iacob (b) helde his peace, vntyl they were comme.

6 And Hemor the father of Sichem, (c) went out vnto Iacob to commune with hym.

7 And when the ſonnes of Iacob (comming out of the feelde) hearde it, it greeued them, and they were not (d) a litle wroth, becauſe he had wrought follie in Iſrael, in that he had laine with Iacobs daughter, whiche thyng ought not to be donne.

(b) This was through great griefe, and not that he mynded reuengement.
(c) A godly father, woulde firſt haue ſene his ſonne corrected.
(d) They had iuſt cauſe of anger: but it paſſed meaſure.

B 8 And Hemor communed with them, ſayeing, The ſoule of my ſonne Sichem, longeth for your daughter, I pray you, (e) geue her hym to wyfe.

(e) The fathers conſent in maryage, was then muche ſet by.

9 And make maryages with vs, and geue your daughters vnto vs, & take our daughters vnto you.

10 And ye ſhal dwel with vs, and the lande ſhalbe before you: dwel, and doo your buſines therein, and haue poſſeſſions therein.

11 And Sichem ſayde vnto her father and vnto her brethren, Let me find grace in your eyes, and whatſoeuer ye appoynt me, that wyl I geue.

12 Aſke freely of me both (f) dowrie & gyftes, and I wyl geue accordyng as ye ſay vnto me, ſo that ye geue me the damſel to wyfe.

(f) The Hebrue worde ſignifieth that whiche was geuen to a mayde in recompence of her virginitie.

C 13 But the ſonnes of Iacob aunſweared to Sichem and Hemor his father, talkyng amongſt them ſelues deceitfully, becauſe he had defiled Dina theyr ſiſter.

(g) Religion is made a pretence for them to ſatiſfie theyr anger.

14 And they ſayde vnto them, We can not doo this thyng, that we ſhoulde geue our ſiſter to one that is (g) vncircumciſed, for that were an abomination vnto vs.

15 But in this wyl we conſent vnto you: yf ye wyl be as we be, and al the " males amongeſt you be (h) circumciſed.

" Or, men chyldren.
(h) They polute the holy ſigne, makyng ſtraungers without reſpect, partakers thereof.

16 Then wyl we geue our daughters vnto you, and take your daughters to vs, and wil dwel with you, and be one people.

17 But and yf ye wyl not hearken vnto vs to be circumciſed, then wil we take our daughter, and goe our wayes.

18 Theyr wordes pleaſed Hemor, and Sichem his ſonne.

D 19 And the young man differred not for to doo the thyng, becauſe he had a luſt to Iacobs daughter: he was alſo moſt ſet by, of al that were in his fathers houſe.

20 Then Hemor and Sichem his ſonne went vnto the (i) gate of theyr citie, and communed with the menne of theyr citie, ſayeing,

21 Theſe menne (k) lyue peaceably among vs, and dwel in the lande, and doo theyr occupation therein: and beholde, the lande is large yenough for them, we wyl take theyr daughters to wyues, and geue them our daughters.

(i) Common aſſembles and iudgementes were then in the gates of cities.
(k) The common ſort are more perſwaded with profite then honeſtie.

22 Only herein wyl they conſent vnto vs for to dwel with vs, and to be one people: yf al the males that are among vs be circumciſed, as they are circumciſed.

23 Shal not theyr goodes & theyr ſubſtaunce, and al their cattel (l) be ours: let vs only conſent vnto them, and they wyl dwel with vs.

24 And vnto Hemor and Sichem his ſonne, (m) hearkened al that went out at the gate of the citie: and al the males were circumciſed, whatſoeuer went out at the gate of the citie.

25 And the thyrde day, whyles they were ſoare, two of the ſonnes of Iacob, Simeon, and Leui Dinaes (n) brethren, tooke eyther of them his ſworde, and went into the citie boldly, and ſlue al that was male,

(l) Euil magiſtrates pretende a common wealth, and yet al is but for theyr owne cauſe.
(m) This lyght receiuing of religion at the magiſtrates worde, without any knowledge, is ſharply puniſhed.
(n) Theſe were captaynes of the bande.

26 And ſlue alſo Hemor, and (o) Sichem his ſonne with the edge of the ſworde, and tooke Dina out of Sichems houſe, and went their way.

(o) The magiſtrates ſinns is puniſhed vpon al the people.

27 And the ſonnes of Iacob comming vpon " the dead, (p) ſpoyled the citie, becauſe they had defiled theyr ſiſter.

28 And tooke theyr ſheepe, Oxen, and Aſſes, and whatſoeuer was in the citie, and alſo in the feeldes.

29 And (q) al their goodes, and al theyr chyldren, and theyr wyues, tooke they captiue.

" The vncleane.
(p) God wold haue al men vnderſtande howe muche he hateth al vncleannes.
(q) To this excelle in puniſhing they fal, that folow theyr owne affections.

and made hauocke of al that was in the houſe.

30 But Iacob ſayde to Simeon and Leui, ye haue troubled me, and made me "to be abhorred of the inhabitours of the lande of the Chanaanite, and the Pherezite: and I beyng fewe in number, they ſhal geather them ſelues togeather agaynſt me, and ſlay me, and ſo ſhal I and my houſe be deſtroyed.

"To ſtincke.

31 And they aunſweared, Should (r) he deale with our ſiſter, as with an harlot?

(r) They fooliſhly defende ſuche barbarous crueltie, donne without authoritie vpon ſo many, vnder godly pretence, to the endaungering of the godly.

The.xxxv.Chapter.

1 God commaundeth Iacob to goe vp into Bethel, and to buylde an aulter. 2 Iacob commaundeth the idols to be taken away. 5 God putteth Iacobs enimies in feare. 6 Iacob commeth into Bethel. 7 The houſe of God. 8 Debora dyeth. 10 God nameth Iacob Iſrael agayne. 12 Chanaan is promiſed hym agayne. 15 Bethel. 16 Rachel bryngyng foorth Beniamin, dyeth. 19 Ephrata. 21 The graue of Rachel. 22 Ruben lyeth with his fathers concubine. 23 The ſonnes of Iacob. 27 Iacob commeth to Iſahac. 29 Iſahac dyeth.

A 1 AND (a) God ſayde vnto Iacob, Aryſe, and geate thee vp to Bethel, and dwel there, and make there an aulter vnto God that appeared vnto thee when thou fleddeſt from the face of Eſau thy brother.

(a) God wyl continually procure the health of his Churche, as he doth Iacobs in this miſerable caſe.

2 Then ſayde Iacob vnto his houſhold, and to al that were with hym, Put (b) away the ſtraunge goddes that are among you, and be cleane, and chaunge your garmentes.

(b) He exhorteth his houſholde to repentaunce, and outwarde profeſſyng of the ſame.

3 For we wyl aryſe, and goe vp to Bethel, and I wyl make an aulter there vnto God, whiche hearde me in the day of my affliction, and was with me in the way whiche I went.

4 And they gaue vnto Iacob al the (c) ſtraunge goddes whiche they had in theyr hand, and al theyr earinges whiche were in theyr eares, and Iacob hyd them vnder an Oke whiche was by Sichem.

(c) Thus one womans folly had polluted almoſt al the Churche.

5 And when they departed, the feare of God fel vpon the cities that were rounde about them, and they dyd not purſue the ſonnes of Iacob.

6 So came Iacob to Luz, whiche is in the lande of Chanaan (the ſame is Bethel) he and al the people that was with hym.

B 7 And he (d) builded there an aulter, & called the place, The God of Bethel, becauſe that God appeared vnto hym there, when he fled from the face of his brother.

(d) After he had purged the Churche of the abuſes, he ſetteth vp the true worſhip appoynted by gods worde.

8 But Debora Rebeccaes nurſe, dyed, and was buried beneath Bethel vnder an Oke: and the name of it was called, the "Oke of lamentation.

"Allon Bachuth.

9 And God appeared vnto Iacob agayne, after he came out of Meſopotamia, and (e) bleſſed hym.

(e) He confirmed his promiſe made vnto hym before.

10 And God ſayde vnto hym, Thy name is Iacob, notwithſtandyng thou ſhalt be no more called Iacob, but Iſrael ſhalbe thy name: and he called his name Iſrael.

11 And God ſayde vnto hym, I am GOD almyghty, be fruiteful and multiplie: a nation, and (f) a multitude of nations ſhal ſpring of thee, yea and kynges ſhal come out of thy loynes.

(f) He meaneth the .xii. tribes of Iſrael: and the congregation of the gentiles who ſprang of the fayth of Iacob.

12 And the lande whiche I (g) gaue Abraham and Iſahac, wyl I geue vnto thee, and vnto thy ſeede after thee wyl I geue that lande alſo.

(g) Gods promiſe is as certayne as the thing that is done already.

13 And ſo God departed from hym, in the place where he had talked with hym.

C 14 And Iacob ſet vp on ende in the place where he talked with hym [euen] a ſtone ſet he vp on ende, and powred drynke offering thereon, and powred alſo oyle thereon.

15 And Iacob called the name of the place where God ſpake with hym, (h) Bethel.

(h) For the idolatrie that was here donne, it was afterwarde called Bethauen, that is, the houſe of vanitie.

16 And they departed from Bethel: and when he was but a feelde breadth from "Ephrath, Rachel began to trauel, and in trauellyng, ſhe was in peril:

"Ephratha.

17 And as ſhe was in paynes of her labour, the midwyfe ſayde vnto her, Feare not, for this ſonne is thyne alſo.

18 Then as her ſoule was in departing, (i) (for ſhe dyed) ſhe called his name "Ben-oni, but his father called hym "Beniamin.

(i) God taketh away his gyftes, for the abuſe of them.

"That is, the ſonne of my ſorowe.

"That is, the ſonne of my ryght hande.

19 And thus dyed Rachel, and was buryed in the way to Ephrath, whiche is Beth-lehem.

D 20 And Iacob (k) ſet vp a ſtone on ende vpon her graue: whiche is called Rachels graueſtone vnto this day.

(k) Only a memorial of her ſepulchre, becauſe of the hope of reſurrection.

21 And Iſrael went thence, and pitched his tent beyonde the towre of Eder.

22 And as Iſrael dwelt in that lande, Ruben went and (l) lay with Bilha his fathers concubine: And it came to Iſraels eare. The ſonnes of Iacob were twelue in number.

(l) Thus the deuil, to ſlaunder the whole Churche, and to vexe the godly, perſwadeth ſome to horrible ſinne.

23 The ſonnes of Lea: Ruben, Iacobs fyrſt borne ſonne, and Simeon, and Leui, and Iuda, and Iſachar, and Zabulon.

24 The ſonnes of Rachel: Joſeph and Beniamin.

25 And the ſonnes of Bilha, Rachels handemayde: Dan and Nepthali.

26 And the ſonnes of Zilpha, Leaes handemayde: Gad and Aſer: Theſe are the ſonnes of Jacob, whiche were borne hym in Meſopotamia.

27 And ſo Jacob came (m) vnto Jſahac his father, to Mamre, vnto Ciriath arba, (n) whiche is Hebron, where Abraham and Jſahac dwelt.

(m) He had bene from him nowe. 43. yeeres: That is, xx. in Meſopotamia, and xxiii. in the lande of Chanaan.

(n) It was afterwards ſo called.

28 And the dayes of Jſahac were an (o) hundred and fourescore yeeres.

(o) Jacob was nowe a hundred and twentie yeeres olde: for he was borne when Jſahac was ſixtie.

29 And Jſahac decayed away and dyed, and was layde vnto his people, beyng olde and ful of dayes: and his ſonnes, Eſau and Jacob buryed hym.

The.xxxvi.Chapter

2 The wyues of Eſau. 6 Eſau dwelleth on mount Seir. 7 Eſau and Jacob ryche men.
9 The generations of Eſau, the father of the Jdumeans. 12 Amalech.

God perfourmeth his worldly promiſe whiche he made by his miniſter Iſahac to Eſau: but al this glorie beyng out of the kyngdome of God, commeth to naught.

1 These are the generations of Eſau, the ſame is Edom.

Gene,26.

2 * Eſau tooke his wiues of the daughters of Chanaan: (a) Ada the daughter of Ebon an Hethite, and Aholibama the daughter of Ana, the daughter of Sibeon, an Heuite,

☞

(a) His firſt wyfe and her father had two names.

Gene.28.

3 And * Baſemath Jſmaels daughter, and ſiſter of Nebaioth.

4 And Ada bore vnto Eſau, (b) Eliphas: and Baſemah bare Rehuel.

(b) The ſcripture dooth not ſhewe that he was Jobes friende.

5 And Aholibama bare Jehus, and Jalam, & Corah. Theſe are the ſonnes of Eſau whiche were borne him in the lande of Chanaan.

6 And Eſau tooke his wiues, and his ſonnes and daughters, and al the ſoules of his houſe, his goodes, and al his cattel, and al his ſubſtaunce whiche he had got in the lande of Chanaan, and went into a countrey away (c) from the face of his brother Jacob.

(c) He meant not Jacobs commoditie, but his owne: yet God ordered his departure for the benefite of his elect.

7 For their riches was muche, and they could not dwel togeather: and the lande wherein they were ſtraungers could not receiue them, because of their poſſeſſions.

B

8 Thus dwelt Eſau (d) in mount Seir, the ſame Eſau, is Edom.

(d) It is lyke that he came thence when Jacob came frō Meſopotamia: & now after his fathers death, returned thyther altogeather. Auguſtine.

9 Theſe are the generations of Eſau, father of the Edomites in mount Seir.

10 And theſe are the names of Eſaus ſonnes: Eliphas the ſonne of Ada, the wyfe of Eſau, and Rehuel the ſonne of Baſemath the wife of Eſau.

11 And the ſonnes of Eliphas, were Theman, Omar, Sepho, and Gatham, and Cenaz.

12 And Thimna was concubine to Eliphas Eſaus ſonne, and bare vnto Eliphas Amalec: & theſe be the ſonnes of Ada Eſaus wyfe.

13 And theſe are the ſonnes of Rehuel: Nahath, and Zerah, Samma, and Mizza: theſe were the (e) ſonnes of Baſemath Eſaus wife.

(e) Theſe were her ſonnes chyldren,

14 And theſe were the ſonnes of Aholibama the daughter of Ana, the daughter of Sebeon Eſaus wyfe: and ſhe bare vnto Eſau, Jehus, and Jalam, and Corah.

15 Theſe were » dukes of the ſonnes of Eſau. (f) The chyldren of Eliphas the firſt borne ſonne of Eſau were theſe.

» Or, Princes.

(f) The dignitie alſo of Eſaus ſōnes, Moſes wyl ſet foorth.

16 (g) Duke Theman, duke Omar, duke Sepho, duke Cenaz, and duke Corah, duke Gatham, and duke Amalec: theſe are the dukes that came of Eliphas in the lande of Edom, and theſe were the ſonnes of Ada.

(g) The Hebrue worde ſignifieth hym that hath a thouſande vnder hym.

17 Theſe alſo are the children of Rehuel Eſaus ſōne: duke Nahath, duke Serah, duke Samma, duke Mizza. Theſe are the dukes that came of Rehuel, in the land of Edom: & theſe are the ſonnes of Baſemath Eſaus wyfe.

(h) Theſe are rehearſed for the affinitie of Eſau with them: and that it was God that gaue Eſaus poſteritie victorie ouer ſo ſtout people.

18 Theſe were the chyldren of Aholibama Eſaus wife, duke Jehus, duke Jalam, duke Corah: theſe dukes came of Aholibama the daughter of Ana, Eſaus wyfe.

19 Theſe are the chyldren of Eſau, & theſe are the dukes of them, whiche Eſau, is Edom.

20 Theſe are the chyldren of Seir the Horite, the inhabitauntes of the lande: Lotan, and Sobal, and Sebeon, and Ana,

21 And Diſon, and Eſer, and Diſan: theſe are the dukes of the Horites the children of Seir in the lande of Edom.

22 And the children of Lotan: were Hori, and Hemam: and Lotans ſyſter [was cauled] Thimna.

23 The chyldren of Sobal were theſe: Aluan, and Manahath, and Ebal, Sepho, & Onam.

24 Theſe are the chyldren of Sebeon, both Aia and Ana: this was that Ana that founde (i) mules in the wyldernesse as ſhe fedde her father Sebeons aſſes.

(i) Mans vanitie can not be content with Gods diſtinction of beaſtes, but inuenteth prodigious generations.

25 The chyldren of Ana were theſe: Diſon, and Aholibama the daughter of Ana.

26 Theſe are the chyldren of Diſon: Hemdan, and Eſban, and Jethran, and Cheran.

27 The chyldren of Eſer are theſe: Bilhan, and Saauan, and Acan.

28 The chyldren of Diſan alſo are theſe: Us, and Aran.

29 Theſe are the dukes that came of the Horites: duke Laton, duke Sobal, duke Sebeon, duke Ana.

30 Duke Diſon, duke Eſer, duke Diſan: theſe be the dukes that came of Hori, after their dukedomes in the lande of Seir.

31 Theſe are the kynges that raigned in the lande of Edom, (k) before there raigned any kyng vpon the chyldren of Iſrael.

32 Bela the ſonne of Beor raigned in Edom: and the name of his citie was Dinhabah.

33 And when Bela dyed, Iobab the ſonne of Serah out of * Boſra raigned in his ſteede,

34 When Iobab alſo was dead, Huſam of the land of " Temani, raigned in his ſteede.

35 And after the death of Huſam, (l) Hadad the ſonne of Bedad, whiche ſlewe the Madianites in the fielde of the Moabites, raigned in his ſteede: and the name of his citie was Auith.

36 When Hadad was dead, Samlah of Maſrecah raigned in his ſteede.

(k) The wicked ſoone come to great dignitie, but ſodenly it falleth away, as here in Eſaus ſonnes.

Eſa.34. Iere.40.

" Or, of the South countrey.

(l) In this countrey, the chyldren dyd not ſuccecor their fathers in the kyngdome.

37 When Samlah was dead, Saul " of the ryuer of Rehoboth raigned in his ſteede.

38 When Saul was dead, Baal·hanan the ſonne of Achbor raigned in his ſteede.

39 And after the death of Baal·hanan the ſonne of Achbor, Hadar raigned in his ſteede: and the name of his citie was Pau, and his wyues name (l) Mehetabel, the daughter of Matred the daughter of Mezahab.

40 Theſe are the names (m) of the dukes that came of Eſau, accordyng to their kynredes, places, and names: duke Timna, duke Aluah, duke Ietheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Cenaz, duke Theman, duke Mibſar,

43 Duke Magdiel, duke Iran. Theſe be the dukes of Edom, accordyng to their habitations in the lande of their poſſeſſions. This Eſau is the father of the Edomites.]

" Or, of Rehoboth buylded vpon the ryuer.

(l) Theſe women as appeareth by their names, were of great fauour among the Edomites.

(m) Some thynke that theſe dukes ſucceeded after the kynges.

The.xxxvii.Chapter.

1 Iacob inhabiteth the lande of Chanaan. 2 Ioſeph accuſeth his brethren. 6 The firſt dreame of Ioſeph. 9 The other dreame of Ioſeph. 18 The brethren of Ioſeph doo conſulte about his death. 22 Ruben deliuereth hym. 23 Ioſeph is caſt into a pit. 26 By the counſel of Iudas he is ſolde to the Iſmaelites. 32 The apparel of Ioſeph imbrewed with the blood of a kyd, is caryed to his father. 34 Iacob lamenteth his ſonne Ioſeph. 36 Ioſeph is ſolde to Putiphar.

A 1 IAcob dwelt in the lande wherein his father was long a ſtraunger, euen in the lande of Chanaan.

2 Theſe are the (a) generations of Iacob, when Ioſeph was ſeuenteene yeeres olde, he kept ſheepe with his brethren, and the ladde was with the ſonnes of Bilha, & with the ſonnes of Zilpha, his fathers wyues. And Ioſeph brought vnto his father (b) their euyl report.

3 But Iſrael loued Ioſeph more then al his chyldren, becauſe he begate hym in his (c) old age: and he made hym a coate of many " colours.

4 And when his brethren ſawe that their father loued hym more then al his brethren, (d) they hated hym, and coulde not ſpeake peaceably vnto hym.

5 Moreouer, when Ioſeph (e) had dreamed a dreame, he tolde it his brethren, whiche hated hym yet the more.

6 And he ſayde vnto them, Heare, I pray you, this (f) dreame whiche I haue dreamed.

7 Beholde, we were byndyng ſheaues in the fielde: and loe, my ſheafe aroſe and ſtoode vpright, and behold, your ſheaues ſtoode round about, and made obeyſaunce to my ſheafe.

(a) The actes that were donne in the familie of Iacob.

(b) Eyther of other men touching them: or of thē agaynſt their father and Ioſeph.

(c) He was then.91, yeres olde when Ioſeph was borne.

" Peeces.

(d) Malicious men geather of euery thing matter of hate and miſchiefe.

(e) The dreames that came from God, had ſinguler notes whereby they were diſcerned from other.

(f) Moſes would ſhewe howe none of theſe thynges came by chaunce.

8 To whom his brethren ſaid, Shalt thou be a kyng in deede on vs? or ſhalt thou in deede haue dominion ouer vs? (g) And they hated hym yet the more, becauſe of his dreames, and of his wordes.

9 And he dreamed yet another dreame, and tolde it his brethren, ſayeing, Beholde I haue had one dreame more, and beholde, the ſonne and the moone, and .xi. ſtarres made obeyſaunce to me.

10 And when he had tolde it to his father and his brethren, his father rebuked him, and ſaid vnto hym, What is this dreame that thou haſt dreamed? Shal (h) I, and thy mother, and thy brethren in deede comme to bowe to thee?

11 And his brethren enuyed him: but his father noted the ſayeing.

12 His brethren alſo went to keepe his fathers cattel in Sichem.

13 And (i) Iſrael ſayde vnto Ioſeph, Doo not thy brethren keepe in Sichem, Comme, and I wyl ſende thee to them.

14 He aunſweared, Here am I. And he ſayde vnto him, Goe [I pray thee] ſee whether it be wel with thy brethren and the cattel, and bryng me worde againe. And ſo he ſent hym out of the vale of Hebron, and he came to Sichem.

(g) Gods graces to the godly, are an occaſion that the wycked hate them.

(h) By the chiefe of the familie, the whole is meant. Not that euery one ſhould doo thus: for his mother was dead.

(i) The godly care of a houſholder for his men & beaſtes

15 And a certayne man founde hym, and beholde he was wandryng out of his way in the fielde, and the man aſked hym, What ſeekeſt thou?

16 He aunſweared, I ſeeke my (k) brethren, tel me I pray thee, where they keepe [cattel]

(k) Many eeke brethren nd finde enimies.

17 And the man ſayde, They are departed hence: for I haue heard them ſay, Let vs goe vnto Dothan. Thus went Joſeph after his brethren, and founde them in Dothan.

18 And when they ſawe hym a farre of, before he came at them, they tooke counſel agaynſt hym (l) for to ſlaie hym.

(l) Enuie and alice hauyng ccaſion, wyl ende in ſlaughter.

19 For one ſayde to another, Beholde, this “ notable dreamer commeth.

“ Maiſter of reames.

20 Comme nowe therefore, and let vs ſlaie him and (m) caſt him into ſomme pit, and we wyl ſay, ſomme naughty beaſt hath deuoured hym: and we ſhal ſee what wyl comme of his dreames.

(m) Sinne may be hidde from the eyes of man: but not of God.

21 When (n) Ruben hearde that, he ryd hym out of their handes, and ſayde, Let vs not “ kyl hym.

(n) We ought not to diſpaire of a man, for one heynous faulte.

“ Stryke hym in the ſoule.

22 And Ruben ſayde moreouer vnto them, ſhed no blood, [but] caſt hym into this pit that is in the wyldernesſe, and laye no hande vpon hym, [this he ſayde] namely, that he myght ryd hym out of their handes, and deliuer hym to his father agayne.

23 And when Joſeph was comme vnto his brethren, they ſtrypt hym out of his coate, his partie coloured coate that was vpon hym.

24 And they tooke hym, and (o) caſt hym into an emptie pyt, wherein was no water.

(o) This was worſe then murther before God: though it were priuily donne.

25 And they ſate (p) them downe to eate bread, and as they lyft vp their eyes, and looked about, beholde there came a company of Iſmaelites from Gilead, and their Cammelles laden with ſpicery, bawlme and myrrhe, and were goeyng downe to carrie it to Egypt.

(p) They were vnſenſible without any ſenſe or conſcience of ſinne.

26 And Juda ſayde vnto his brethren, What (q) auayleth it, yf we ſlaie our brother, and keepe his blood ſecrete?

(q) Thus ſhoulde al ſinners ſay, What commoditie doeth ſinne brynge?

27 Comme on, and let vs ſel hym to the Iſmaelites, and let not our hand be vpon him: for he is our brother, and our fleaſhe. And his brethren were content.

28 Then as the (r) Madianites marchaunt men paſſed by, they drew & lyft Joſeph out of the pyt, and ſolde hym vnto the Iſmaelites for twentie peeces of ſiluer. And they brought Joſeph into Egypt.

(r) Theſe marchaunt men of the Iſmaelites and Madianites, were ioyned togeather in marchaundize.

29 Then Ruben came agayne vnto the pit, and behold, Joſeph [was] not in the pyt, then he rent his clothes,

30 And went againe vnto his brethren, ſaying, the ladde is not [yonder] wo is me, whither ſhal I goe?

31 And they tooke Joſephes coate, and kylled a kyd, and dipped the coate in the blood.

32 And they ſent that partie coloured coate, and cauſed it to be brought vnto their father, and ſayde, (s) This haue we founde, ſee whether it be thy ſonnes coate, or no.

(s) One ſinne bryngeth forth another.

33 And he knewe it, ſayeing, It is my ſonnes coate, a naughty beaſt hath deuoured hym, Joſeph is without doubt rent in peeces.

34 And Jacob (t) rent his clothes, & put ſackcloth about his loynes, and mourned for his ſonne a long ſeaſon.

(t) Signes of inwarde ſorowe: whiche ſomme imitate without any great griefe.

35 But al (u) his ſonnes, and al his daughters roſe vp to comfort hym: neuertheleſſe (v) he woulde not be comforted, but ſayd, I wyl goe downe into the graue vnto my ſonne, mournyng: & thus his father wept for hym.

(u) They pretende godlynes, but are farre from it.

(v) He refuſed worldly comfort: yet he was obedient to God.

36 And the Madianites ſolde hym in Egypt vnto Putiphar, chiefe officer of Pharao, and his “ chiefe ſtewarde.

“ Marſhal or captayne of the garde, or chiefe of the ſlaughtermen or cookes.

The.xxxviii.Chapter.

1 The mariage of Judas. 3 Er. 4 Onan. 5 Selah. Er taketh Thamar to wyfe. 7 Er dyeth. 10 Onan the enuious, is ſmytten of God. 11 Thamar the wydowe abydeth with her father. 12 Judas, his wife being dead, goeth out to ſheare ſheepe. 15 The inceſt of Judas with Thamar his daughter in lawe. 24 Judas commaunded his daughter in lawe beyng accuſed of whooredome, to be brent, and afterwarde acknowledgeth the fault. 27 Thamar bryngeth foorth two twynnes. 29 Phares. 36 Zarah.

Though Chriſte came of the linage of them whoſe wickednes are here ſet foorth, yet it derogateth nothyng from his puritie and honour.

1 ABout that tyme “ Judas went downe from his brethren, and gate hym to a man called Hirah of Adulam.

“ Iehudah.

2 And there he ſawe (a) the daughter of a man called Suah, a Chanaanite: and he tooke her, and went in to her.

(a) The cur ed ende ſheweth that this mariage pleaſed not God.

3 And ſhe conceiued and bare a ſonne, and called his name Er.

4 And ſhe conceiued againe, and bare a ſonne, and called hym Onan.

5 And ſhe conceiued agayne, and bare yet a ſonne, whom ſhe called Selah: and he was at (b) Chezib when ſhe bare hym.

(b) A towne in Paleſtina.

6 And Judas (c) gaue Er his firſt borne ſonne a wyfe, whoſe name was Thamar.

(c) The fathers aucthoritie in the mariage of his ſonne.

7 And Er Judas firſt borne ſone, was wicked in the ſight of the lorde, & the lorde ſlew hym.

8 And Judas ſayde vnto Onan, Goe in to thy brothers wife, and “ marrie her, that thou mayeſt

“ The worde ſignifieth to marrie the wyfe of his brother dead without children mayeſt ſtirre vp ſeede vnto thy brother.

9 And when Onan perceiued that the ſeede ſhoulde not be his, therfore when he went in to his brothers wyfe, he ſpilled it on the ground, and gaue not ſeede vnto his brother.

10 And the thyng whiche he dyd, diſpleaſed the Lorde: wherefore he ſlewe hym alſo.

11 Then ſayd Judas to Thamar his daughter in lawe, (d) remayne a wydowe at thy fathers houſe, tyl Selah my ſonne be growen. (For he ſayde, (e) Leſt peraduenture he dye alſo as his brethren did.) And Thamar went and dwelt in her fathers houſe.

(d) Diſſimulation to keepe his credite and honeſtie amõg men, is not alowed.
(c) The father layeth the fault where it was not.

12 And in proceſſe of tyme, the daughter of Sua Judas wyfe dyed: Then Judas when he had leaft mourning, went vnto his ſheepe ſhearers to Thimnath, he and his friend Hirah of Adulam.

13 And one tolde Thamar, ſayeing, Beholde, thy father in lawe goeth vp to Thimnath to ſheare his ſheepe.

C

14 And ſhe put her wydowes garmentes of from her, and couered her with a vayle, and diſguiſed her ſelfe, and ſate her downe in “ an open place, whiche is by the way ſyde to Thimnath, for (f) becauſe that ſhe ſawe Selah was growen, and ſhe was not geuen vnto hym to wyfe.

“ The dore of eyes.

(f) wycked meanes are not to be practiſed, though wrong be donne to vs.

15 When Juda ſawe her, he thought it had benne an harlot, becauſe ſhe had couered her face.

16 And he turned to her vnto the way, & ſayd, Comme, I pray thee, let me lye with thee. (For he (g) knewe not that it was his daughter in lawe.) And ſhe aunſweared, What wilt thou geue me for to lye with thee?

(g) His wydowhead can not excuſe this horrible crime

17 Then ſayd he, I wyl ſend thee a kyd from the flocke. She ſayd, Then geue me a pledge tyl thou ſende it.

18 He ſayde, What pledge ſhal I geue thee? She ſayd, Thy ſignet, thy (h) bracelet, and thy ſtaffe that is in thyne hande. And (i) he gaue it her, and laye by her: and ſhe was with chylde by hym.

(h) Somme thynke the worde to ſignifie a couering of the head.
(i) Thus the adulterers blindly ſpoyle them ſelues of that they haue

19 And ſhe gate her vp, and went and put her vayle from her, and put on her wydowes rayment.

20 And Judas ſent the kyd by his (k) friende Adulam, for to receiue his pledge again from the womans hande: but he founde her not.

(k) This is not true frendſhip, to be a miniſter of miſchiefe.

21 Then aſked he the men of the ſame place, ſayeing, Where is the (l) harlot that ſate openly by the wayes ſyde? They aunſweared, there is no harlot here.

(l) The Hebrue worde ſignifieth ſanctified, or prepared (For that ſuche a one is nothing leſſe then holy) or ready for al men.

22 He came therefore to Juda agayne, & ſayde vnto him, I cannot find her: & alſo the men of the place ſaid that there was no harlot there.

23 And Judas ſayd, Let her take it to her, (n) leſt we be aſhamed: beholde, I ſent the kyd, and thou haſt not founde her.

(n) He careth more for his outwarde fame, then that he diſpleaſed God: or loſt his goodes.

24 And it came to paſſe after three monethes one told Juda, ſayeing, Thamar thy daughter in lawe hath played the harlot, and with playeing the harlot is becomme great with chylde. And Judas ſayde, Bryng her foorth, that ſhe may be (o) brent.

(o) This was the puniſhement for adulterie in that countrey then

25 And when they brought her foorth, ſhe ſent to her father in lawe, ſayeing, By the man vnto whom theſe thynges [parteyne] I am with chylde: And ſayde alſo, Looke, I pray thee, whoſe are theſe, this ſeale, and this bracelet, and this ſtaffe.

26 And Juda acknowledged them, and ſaid, (p) She hath benne more righteous then I, becauſe I gaue her not Selah my ſonne. And he laye with her no more.

(p) He is remiſſe in the puniſhement towarde hym ſelfe: though he acknowledge his fault, and no man nowe calleth for puniſhement.

27 But when the tyme was comme that ſhe ſhoulde be deliuered, beholde there was two twynnes in her wombe.

28 And when ſhe trauayled, (q) the [one] put out his hande, and the midwyfe tooke and bounde a red [threede] about it, ſayeing, This is come out firſt.

(q) Of inceſtuous abuſe commeth monſtrous birthes.

29 And he plucked his hande backe agayne, and beholde, his brother came out. And ſhe ſayde, Wherefore haſt thou rent a rent vpon thee? and called his name Phares.

30 Afterward came out his brother, that had the red threede about his hand: and his name was called Zarah.] ☞

The.xxxix.Chapter.

1 Joſeph is ſolde to Putiphar. 2 God is with Joſeph. 5 God bleſſeth Putiphar for Joſephes ſake. 8 Joſeph denyeth whooredome vnto his Lady his miſtreſſe. 14 Joſeph accuſed of whooredome of his Lady is impriſoned. 21 God taketh compaſſion vpon Joſeph.

A 1 IOſeph was brought vnto Egypt, and Putiphar, a Lorde of Pharaoes, and his cheefe ſtewarde, an Egyptian, bought hym of the Iſmaelites, whiche had brought him thyther.

2 And GOD was with Joſeph, and he became a (a) lucky man, continuyng in the houſe of his maiſter the Egyptian.

3 And his maiſter ſawe that (b) GOD was with hym, and that God made al that he dyd to proſper in his hande.

(a) Men are neuer luckey in deede, but when God is with them. For the felicitie of the wicked is curſed.
(b) yet he woulde not yeelde him ſelfe to ſerue that God.

4 And

XUM

4 And Joſeph founde grace in his maiſters ſight, and ſerued hym: And he made hym ouerſeer of his houſe, and put al that he had in his hande.

5 And it came to paſſe from the time that he had made him ouerſeer of his houſe, and ouer al that he had, the (c) Lorde bleſſed the Egyptians houſe for Joſephes ſake: and the bleſſyng of the Lorde was vpon al that he had in the houſe, and in the fielde.

(c) So happy thyng it is to receiue the elect of God.

6 And therefore he leaft al that he had in Joſephes hand: and (d) he knewe nothing with hym, ſaue only the bread whiche he dyd eate. And Joſeph was (e) a goodly perſon, and a wel fauoured.

(d) That is, he tooke no accompt of him, but made merry.
(e) The deuyl of Gods gyftes wyl make ſnares, either to ouercomme men, or to vexe them.

7 And after this, his maiſters wyfe caſt her eyes vpon Joſeph, and ſayde [Comme] lye with me.

B 8 But he refuſed, and ſayde vnto his maiſters wyfe, (f) Beholde, my maiſter woteth not what he hath in the houſe with me, and hath committed al that he hath to my hand.

(f) The more benefite the godly receiue, the leſſe wyl they vſe deceipt.

9 There is no man greater in the houſe then I, neyther hath he kept any thyng from me but only thee, becauſe thou art his wife: how then can I doo euen this ſo (g) great a wyckednes, and ſinne agaynſt (h) God?

10 And after this manner ſpake ſhe to Joſeph day by day: but he hearkened not vnto her to ſleepe (i) neare her, or to be in her companie.

(g) Adulterie and vnthankfulneſſe, two great ſinnes before God.
(h) The feare of God is of great force to ouercomme this temptation.
(i) The godly auoydeth the occaſion of ſinne.

11 And on a certayne conuenient day, Joſeph entred into the houſe to doo his buſineſſe, and there was none of the houſholde by, in the houſe.

12 Then ſhe caught hym by the garment, ſayeing, Lye with me. And he (k) leaft his garment in her hande, and fledde, and gote hym out.

(k) He aduentureth his fame, rather then he would ſinne, though ſecretely.

13 And when ſhe ſawe that he had leaft his garment in her hande, and was fledde out:

14 (l) She called vnto the men of her houſe, and told them, ſayeing, See, he hath brought in an Hebrewe vnto vs, to doo vs ſhame, for he came in to me to haue lyen with me, and I began to crie with a loude voyce: C

(l) Here it appeareth what beaſtly affections, luſte draweth after her.

15 And when he hearde that I lyft vp my voyce and cryed, he leaft his garment with me, and fledde away, and gote hym out.

16 And ſhe layde vp his garment by her, vntyl her Lorde came home.

17 And ſhe tolde hym with theſe wordes, ſayeing, This Hebrue ſeruaunt whiche thou haſt brought vnto vs, came vnto me to doo me ſhame.

18 But aſſoone as I lyft vp my voyce & cried, he leaft his garment with me, and fled out.

19 When his maiſter (m) hearde the wordes of his wyfe, whiche ſhe tolde hym, ſayeing, After this manner dyd thy ſeruaunt to me: he waxed wroth.

(m) He gaue to muche credite to his wyfe: ſo for his labour he nouriſhed at home a harlot.

20 And Joſephes maiſter (n) tooke hym, and put hym in pryſon, euen into the place where the kynges pryſoners lay bounde: and there continued he in (o) pryſon.

21 But the Lorde was with Joſeph, and ſhewed him (p) mercie, and gote him fauour in the ſyght of the Lorde of the pryſon.

22 And the (q) keper of the pryſon committed to Joſephes hande al the pryſoners that were in the pryſon houſe, and whatſoeuer was donne there, that dyd he.

23 And the keeper of the pryſon looked vnto nothyng that was vnder his hande, ſeeyng that the Lorde was with hym: For whatſoeuer he dyd, the Lorde made it to proſper.

(n) His ielouſie made him heare, but one part, and condemne before iuſt examination.
(o) The Hebrewe worde ſignifieth a rounde pryſon, as the moone.
(p) God helpeth vs in a iuſte cauſe, for his owne mercies ſake.
(q) Gods mercie appeareth in mollifyng the ſturdy hartes of pryſon kepers.

The.xl.Chapter.

1 Joſeph miniſtreth vnto the butler and baker of Pharao. 5 They ſee dreames. 9 The butlers dreame, the whiche Joſeph interpreteth. 16 He expoundeth alſo the dreame of the baker. 20 The feaſt of Pharao on his byrth day. 23 The butler vnthankful.

A 1 AND it came to paſſe after theſe *"thinges, that (a) the butler of the kyng of Egypt and his baker, had offended their lorde the kyng of Egypt.

*" Wordes.
(a) Theſe were two noble men, that were chiefe in theſe offices.

2 And Pharao was angry agaynſt his two officers, agaynſt the chiefe butler, and the chiefe baker.

3 And put them in warde in his chiefe ſtewardes houſe, euen in the pryſon and place, where Joſeph was bounde.

4 And the (b) chiefe ſtewarde gaue Joſeph a charge with them, and he ſerued them, and they continued a ſeaſon in warde.

(b) Joſephes maiſter belike after better aduiſement, was reconcyled to hym.

5 And they dreamed eyther of them in one nyght, both the butler and the baker of the kyng of Egypt, whiche were bounde in the pryſon houſe, eyther of them his dreame, and eche mans dreame of a ſundry interpretation.

6 When Joſeph came in vnto them in the mornyng, and (c) looked vpon them, behold, they were ſadde.

(c) Priſoners are not lighly to be looked vpon and conſidered.

7 And he aſked Pharaoes chiefe officers that were with hym in his maiſters warde, ſayeing, Wherefore looke ye ſo ſadly to day? B

8 They aunſweared hym, We haue dreamed a dreame, and haue no man to declare it.

And

(d) Aſtrologers and witches are condemned.

And Ioſeph ſayde vnto them, Doo not (d) interpretinges belong to God, telle me, I pray you:

9 And the chiefe butler tolde his dreame to Ioſeph, and ſaide vnto hym, In my dreame, me thought there ſtoode a vyne before me.

10 And in the vyne [were] three braunches, and it was as though it budded, and her bloſſomes ſhot foorth, and the cluſters thereof brought foorth rype grapes.

11 And I had Pharaoes cup in my hande, and tooke of the grapes and preſſed them in Pharaoes cup, and deliuered Pharaoes (e) cup into his hande.

12 And Ioſeph ſayde vnto hym, This is the interpretation of it. The three braunches (f) are three dayes.

13 For within three dayes ſhal Pharao ‖ lift (g) vp thyne head, and reſtore thee into thyne office agayne, and thou ſhalt deliuer Pharaoes cup into his hande after the olde maner when thou were his butler.

14 But (h) thynke on me when thou art in good caſe, and ſhewe mercie [I pray thee] vnto me, and make mention of me to Pharao, and bryng me out of this houſe:

(e) Somme thynke that the kyng proued this way what maner wyne ſhoulde be that yeere.
(f) That is, ſignifie: ſuche manner ſpeaches are often in Moſes in the next chapter, and otherwhere.
‖ Or, number.
(g) That is, take thee out of pryſon.
(h) It was not lawful, for his paynes to deſyre this kyndeneſſe agayne.

C 15 For I was priuily by ſtealth taken away out of the lande of the Hebrewes, & here alſo haue I donne nothyng at al wherefore they ſhoulde haue put me into this dungeon.

16 When the chiefe Baker ſawe that the interpretation was (i) good, he ſayd vnto Ioſeph, Me thought alſo in my dreame that I had three ‖ white wicker baſkettes on my head,

17 And in the vppermoſt baſket there was of al maner bake meates for Pharao, and the byrdes dyd eate them out of the baſket, that was vpon my head.

(i) They that imbrace Gods worde but for lucres ſake, are afterwarde heauy and ſad.
‖ Or, ful of holes.

D 18 And (k) Ioſeph aunſweared and ſaid, This is the interpretation thereof. The three baſkets, are three dayes: For within three dayes ſhal Pharao take thy head from thee, and ſhal hang thee on a tree, and the byrdes ſhal eate thy fleaſhe from of thee.

(k) Teachers muſt ſpeake as God hath reueled, both ſowre and ſweete thinges, and that boldly.

19 And it came to paſſe the thirde day, whiche was Pharaoes byrth day, that he made a feaſt vnto al his ſeruauntes: and he ‖ lyfted vp the head of the chiefe butler, and of the chiefe baker among his ſeruauntes:

‖ Or, recken.

20 And reſtored the chiefe butler vnto his butlerſhip agayne, whiche alſo reached the cup into Pharaoes hande.

21 But he hanged the chiefe baker, euen as Ioſeph (l) had interpreted vnto hym.

22 Neyther did the chiefe butler (m) remember Ioſeph, but (n) forgate hym.

(l) Thus Ioſeph was proued a true prophete of God, as it is. Hie.xxviii.
(m) Vnthankfulneſſe in a courtier.
(n) God woulde haue his deliuerie to be knowen to be his gyft.

The.xli.Chapter.

2 The dreame of Pharao of ſeuen kyne. 5 Another dreame of eares of corne. 9 The butler mentioneth Ioſeph before Pharao. 14 Ioſeph beeyng deliuered out of pryſon, declareth Pharao his dreames, foretellyng aboundaunce and famine. 39 Ioſeph is made gouernour ouer the victualles. 45 Ioſeph taketh a wyfe. 48 Ioſeph gathereth the grayne of the yeeres of plenteouſneſſe. 50 The ſonnes of Ioſeph. 51 Manaſſes. 52 Ephraim. 54 Famine through the whole worlde.

A 1 AND after (a) two yeeres Pharao dreamed, and beholde, he thought that he ſtoode by a ryuers ſyde.

(a) Ioſeph hoped wel to haue benne ſooner deliuered: but God wyl haue no tyme preſcribed.

2 And there came out of the ryuer ſeuen goodly kyne, and fat fleaſhed, and fedde in a medowe.

3 And ſeuen other kyne came vp after them out of the ryuer, euyl fauoured, and leane fleaſhed, and ſtoode by the other kyne vpon the brynke of the ryuer.

4 And the euyl fauoured and leane fleaſhed kyne dyd eate vp the ſeuen wel fauoured and fat kyne: and Pharao awoke.

5 And he ſleapt agayne, and (b) dreamed the ſeconde tyme: and behold, ſeuen eares of corne grewe vpon one ſtalke, ranke and goodly.

(b) Though the ſpiritual doctrine of lyfe, be the proper treaſure of the Churcche: yet ſomme teaching there is common to the vngodly.

6 And agayne, ſeuen thinne eares blaſted with the eaſt wynde ſprang vp after them.

B 7 And the ſeuen thinne eares deuoured the ſeuen ranke and ful eares. And Pharao awaked: and ſee, [it was] a dreame.

8 And when the mornyng came, his ſpirite was troubled, and he ſent and called for al the ſoothſayers of Egypt, and al the wyſe men thereof: and Pharao tolde them his dreame, but there was (c) none of them that coulde interprete it vnto Pharao.

(c) He was worthy to be ignoraunt, who knowing his dreame to be of God, ſought ſo vayne ſcholemaiſters.

9 Then ſpake the chiefe butler vnto Pharao, ſayeing, I doo remēber my faultes this day:

10 Pharao beeyng angry with his ſeruauntes, put in warde in the chiefe ſtewardes houſe both me, and the chiefe baker.

11 And we dreamed both of vs in one nyght, and eche mans dreame of a ſundry interpretation.

12 And there was with vs (d) a young man, an Hebrewe borne, ſeruaunt vnto the chiefe ſtewarde: to whom when we tolde them, he declared our dreames to vs, accordyng to eyther of our dreames.

(d) This had benne thanke worthy, yf it had not benne for feare another ſhoulde haue tolde it.

13 And as he declared them to vs, euen ſo it came to paſſe: For he reſtored me to myne office agayne, and hanged hym.

C 14 Pharao (e) ſent therfore, and called Ioſeph: and they brought him haſtily out of the dungeon. And he ſhaued him ſelfe, and chaunged his rayment, and came vnto Pharao.

15 And Pharao ſayde vnto Ioſeph, I haue dreamed a dreame, and no man can interprete it: and I haue hearde ſay of thee, that aſſoone as thou heareſt a dreame, thou canſt interprete it.

16 Ioſeph aunſweared Pharao, ſayeing, " Not I, (f) but GOD ſhal geue Pharao an aunſweare of peace.

17 And Pharao ſayde vnto Ioſeph, In my dreame me thought I ſtoode by a riuers ſide,

18 And there ' came out of the ryuer ſeuen fat fleaſhed and wel fauoured kyne, and fedde in a medowe.

19 And then ſeuen other kyne came out after them, poore, and very yl fauoured and leane fleaſhed, ſuche as I neuer ſawe in al the land of Egypt, they were ſo " yl fauoured.

D 20 And the ſeuen leane and yl fauoured kyne, dyd eate vp the firſt ſeuen fat kyne:

21 And when they had " eaten them vp, a man coulde not perceiue that they had eaten them, but they were ſtil yl fauoured as they were at the begynnyng: and I awoke.

22 And I ſawe agayne in my dreame, and beholde, ſeuen eares ſprang out of one ſtalke, ful and fayre.

23 And beholde, ſeuen eares agayne ' withered, thinne, and blaſted with the eaſt wynde, ſprang vp after them.

24 And the thinne eares deuoured the ſeuen good eares: and I haue tolde the ſoothſayers, but there was no man that coulde telle what it meaneth.

25 And Ioſeph aunſweared Pharao, [both] Pharaoes dreames are (g) one. God hath ſhewed Pharao, what (h) he is about to doo.

26 The ſeuen good kyne, are ſeuen yeeres, and the ſeuen good eares are ſeuen yeeres alſo: and it is but one dreame.

27 Lykewyſe the ſeuen thinne and euyl fauoured kyne that came vp after them, are ſeuen yeeres, and the ſeuen emptie and blaſted eares with the eaſt wynde, ſhalbe ſeuen yeeres of famine.

E 28 This worde whiche I haue ſayde vnto Pharao, is it that (i) God is about to doo, and ſheweth it vnto Pharao.

29 Behold there comme ſeuen yeeres of great plenteouſneſſe throughout al the lande of Egypt.

30 And agayne there ſhal aryſe after them ſeuen yeeres (k) of famine, & al the plenteouſnes ſhalbe forgotten in the lande of Egypt: and the famine ſhal conſume the lande.

31 Neyther ſhal the plenteouſneſſe be knowen in the lande, by reaſon of that famine that [ſhal cōme] after, for it ſhalbe exceedyng great.

32 And as concernyng that the dreame was doubled vnto Pharao the ſeconde tyme: behold, the thyng is certainly prepared of God, and God wyl (l) ſhortly bryng it to paſſe.

33 Nowe therefore (m) let Pharao prouide for a man of vnderſtandyng, and wyſedome, and ſet hym ouer the lande of Egypt.

34 And let Pharao doo this alſo, that he make " officers ouer the lande, and take vp the fyft part of the inheritaunce in the land of Egypt in the ſeuen plenteous yeeres.

35 And (n) let them geather al the foode of theſe good yeeres that comme: and lay vp corne vnder the hande of Pharao, & let them keepe foode in the cities.

36 And ſo ſhal that foode be for ſtoare in the lande agaynſt the ſeuen yeeres of famine, whiche ſhal comme in the lande of Egypt, that the land ſhal not periſh through famine.

37 And the ſayeing ſeemed good in the eyes of Pharao, & in the eyes of al his ſeruauntes.

38 Then ſayde Pharao vnto his ſeruauntes, May there be founde a man ſuche as this is, (o) in whom the ſpirite of God is?

39 And Pharao ſayde vnto Ioſeph, Foraſmuche as (p) God hath ſhewed thee al this, there is no man of vnderſtanding or of wiſedome lyke vnto thee.

40 Thou therefore ſhalt be ouer my houſe, and accordyng to thy word ſhal al my people be " ruled: only in the [kynges] ſeate wyl I be aboue thee.

41 And Pharao ſayde agayne vnto Ioſeph, Beholde, I haue ſet thee ouer al the lande of Egypt.

42 And Pharao tooke of his (q) ryng from his hande, and put it vpon Ioſephes hande: and arayed hym in cloth of raynes, and put a golden cheyne about his necke,

43 And ſet hym vpon the beſt " charet he had ſaue one: & they cryed before hym, ( ) Tender father, and made hym ruler ouer al the lande of Egypt.

44 And moreouer Pharao ſayde vnto Ioſeph, (ſ) I am Pharao, and without thee ſhal no man (t) lyft vp his hande or foote in al the lande of Egypt.

45 And Pharao called Ioſephes name " Zaphnath Paaneach, and he gaue hym to (u) wyfe Aſnath the daughter of

Potipherah

) whom en contemne proſperitie, m they are ad to heare aduerſitie.

" Or, without ne.

(f) He geueth l the glorie to God, yet denyeth not his miniſterie.

' Or, ſo leane.

" Comme into the inward partes of them.

' Or, ſmal.

(g) In ſignification and meanyng.

(h) God dooth not only foreſee thynges to comme, but alſo dooth rule the ſame: thus Ioſeph would begin to teache Pharao ſōme godlyneſſe.

(i) Leſt Pharao ſhoulde thynke any thyng of his idols: or that God is only a beholder of the worlde, and not a dooer.

(k) God is mercifull euer, euen in his puniſhmentes.

(l) We are very negligēt in gods iudgementes, yf we remember not that the tyme is at hande.

(m) Gods true prophetes telle remedies for the puniſhmentes that God wyl ſende.

" Viſitours, or ouerſeers.

(n) For in plentie, there is muche ſpoyle and waſte, & Gods bleſſynges are abuſed.

(o) Suche gyftes of God ought to be looked for in them that ſhoulde be placed in office.

(p) Though he ſpeake of God & prayſe his gyftes, yet he yeldeth not hym ſelfe to hym altogeather.

" Armed or fedde.

(q) In ſuche pompes, pride and vanitie muſt be auoyded. For the godly may vſe ſuche honour, though he gredily ſeeke not after them.

" The ſeconde.

(r) This word Abrech, ſemeth rather to be an Egyptian word then an Hebrue: it is as muche alſo as bowe the knee.

(ſ) As yf he ſayde, as true as I am king: or by my maieſtie.

(t) That is, doo no publique duetie.

" A man to whom ſecretes are reueiled.

(u) Beyng in a ſtraunge lande farre of, he coulde not haue a wyfe from his owne kinrede.

Potipherah “ prieſt of On. Then went Joſeph ouer the lande of Egypt.

“ Or, Prince.

46 (And he was (x) thirtie yeeres olde when he ſtoode before Pharao kyng of Egypt) And Joſeph departyng from the preſence of Pharao, (y) went throughout al the lande of Egypt.

(x) So God gaue hym ſpecial grace to beare.13. yeeres ſeruitude: and that he a young man ſhoulde rule without great enuie.

(y) He tooke great paynes in his office hym ſelfe, whē he myght haue donne it by others.

47 And in the ſeuen plenteous yeeres, the earth brought foorth great ſtore for to lay vp.

48 And he geathered vp al the foode of the ſeuen plenteous yeeres whiche were in the lande of Egypt, and layed vp the foode in the cities: the foode of the fieldes that grewe round about euery citie, layed he vp in the ſame.

49 And Joſeph (z) layde vp corne in ſtoare lyke vnto the ſande of the ſea, in multitude out of meaſure, vntyl he leaft numbryng: for it was without number.

(z) A ſinguler care of the cōmon wealth, and very brotherly diligence, appeareth in Joſeph.

50 And vnto Joſeph were borne two ſonnes before the yeeres of famine came: whiche (aa) Aſnath the daughter of Potipherah prieſt of On bare vnto hym.

(aa) She was not his olde maiſters daughter: as the wryting of the names in Hebrue alſo declareth.

51 And Joſeph called the name of the firſt ſonne, “ Manaſſe: for God [ſayde he] hath made me forgeat al my labour, and al my fathers houſholde.

“ That is forgeatfulneſſe.

52 The name of the ſeconde called he “ Ephraim, for (bb) God [ſayd he] hath cauſed me to be fruitful in the lande of my trouble.

“ That is, increaſynges.

(bb) This thankfulneſſe towardes god, he teſtifieth by his ſonnes names.

53 And when the ſeuen yeeres of plenteouſneſſe that was in the lande of Egypt, were ended,

54 Then came the ſeuen yeeres of dearth, accordyng as Joſeph had ſayde, and the dearth was in al landes: but in al the land of Egypt, was there yet foode.

55 And when the lande of Egypt alſo began to hunger, the people cryed to (cc) Pharao for bread. And Pharao ſayde vnto al the Egyptians, Goe vnto Joſeph: and what he ſayth to you, that doo.

(cc) The Prince ſhould be as a common nurſe of his people.

56 And the dearth was throughout al the lande: and Joſeph opened al the barnes wherin was corne, and ſolde vnto the Egyptians: for the famine waxed ſore in the lande of Egypt.

57 And al countreyes came into Egypt to Joſeph, for to bye [corne] becauſe that the famine was ſo ſore in al landes.

The.xlii.Chapter.

1 Jacob ſendeth his ſonnes into Egypt to bye foode. 7 Joſeph knewe his brethren. 9 They are tempted of hym. 17 They be thruſt into priſon. 21 The brethren of Joſeph doo ſubmit them ſelues, as knowledgyng their offences. 24 Joſeph weepeth, Simeon is committed to warde. 29 They returne to their father, to fetche Beniamin. 35 They fynde money in the mouth of their ſackes. 38 Jacob wyl not delyuer Beniamin.

A 1 AND Jacob ſeeyng that there was “ corne in Egypt, ſayde vnto his ſonnes, Why gape ye one vpon another?

“ Breakyng.

2 And he ſayd, Beholde, I haue hearde that there is corne in Egypt, geate you downe thyther, and bye vs corne from thence, that we may liue, and not dye.

3 So went Joſephes ten brethren downe to bye corne in Egypt.

4 But Beniamin Joſephes brother, woulde not Jacob ſende with his other brethren: for he ſayde, Leſt peraduenture deſtruction comme vpon hym.

5 And the ſonnes of Iſrael came to bye corne among other that came: for there was dearth in the lande of Chanaan,

6 And Joſeph was (a) gouernour in the land, and ſolde to al the people of the lande. And Joſephes brethren came and (b) bowed them ſelues with their faces downe to the ground before hym.

(a) Moſes ioyneth togeather Joſephes honour and his fidelitie in dooyng his duetie,

(b) Men not knowyng, fulfyl the propheſies of god. Gene.xxxvii.

7 When Joſeph ſawe his brethren, he knewe them, and made (c) hym ſelfe ſtraunge vnto them, and ſpake (d) roughly vnto them, ſaying, Whence comme ye? They aunſweared, Out of the lande of Chanaan to bye vittaile.

(c) This diſſimulation we muſt not take for an example

(d) Not of anger, nor of mynde to reuenge: but for their tryal and repentaunce.

8 And Joſeph knewe his brethren, but they knewe not hym.

9 And Joſeph remembred his dreames whiche he dreamed of them, and ſayde vnto them, Ye are (e) ſpyes, and to ſee “ where the land is weake, is your commyng.

(e) The Egyptians commonly called the Philiſtines theeues: for they liued muche by ſpoyle and warre.

“ The ſecretes of the lande.

10 And they ſaide vnto hym, Nay my Lord, but to bye vittaile thy ſeruaunts are comme.

11 We are al one mans ſonnes, and “ meane truely, and thy ſeruauntes are no ſpyes.

“ Are true.

12 And he ſayde vnto them agayne, Nay, but (f) euen to ſee where the lande is weake, is your commyng.

(f) Great menne thinke it ſufficient for them to affirme a thyng without addyng any reaſon.

13 And they ſayde, We thy ſeruauntes are twelue brethren, the ſonnes of one man in the land of Chanaan, and beholde, the youngeſt is this day with our father, and one, no man woteth where he is.

14 And Joſeph ſayd vnto them, (g) That is it that I ſpeake vnto you, when I ſayde, Ye are ſpyes.

(g) Becauſe of the abſence of two of the brethren, it was ſuſpicious.

15 Hereby ye ſhalbe proued: [by] the lyfe [h] of Pharao, ye ſhal not goe hence, except your youngeſt brother comme hither.

[h] It was hard in ſo corrupt a court and countrey, to be altogeather vndefiled

16 Sende out one of you, which may fet your brother, & ye ſhalbe kept in pryſon, that your wordes may be proued whether there be any trueth in you: or els [by] the [i] lyfe of Pharao, ye are but ſpyes.

[i] Cuſtome maketh ſmal faultes not to be thought vpon.

17 And he put them altogeather in warde three dayes.

18 And Ioſeph ſayde vnto them the thirde day: This doo and liue, [for] I [k] feare God.

[k] The feare of God, is the begynnyng of a faythful and ſincere dealing

19 If ye be true men, let one of your brethren be bonde in the houſe of your priſon: and goe ye, carrie corne to put away the famine from your houſholde.

20 But bring your youngeſt brother vnto me, and ſo ſhal your wordes be tried true, and ye ſhal not dye: and they dyd ſo.

D 21 And one ſayde to another: We haue veryly [l] ſinned againſt our brother, in that we ſawe the anguiſhe of his ſoule, when he beſought vs, and we woulde not heare him: and therfore is this [m] trouble comme vpon vs.

[l] Affliction brought them to the conſcience of their ſinne, donne 13. yeeres before.

[m] Sinne is the cauſe of affliction.

22 And Ruben aunſweared them, ſayeing, Sayde I not vnto you, that you ſhoulde not ſinne agaynſt the lad, & ye woulde not heare: and ſee, nowe his blood is required.

23 They were not aware that Ioſeph vnderſtoode them: for he ſpake vnto them by an interpreter.

24 And he turned from them and wept: and turned to them agayne, & communed with them, and toke out Simeon from amongeſt them, and [n] bounde him before their eyes.

[n] This was not of malice, but becauſe he woulde be ſurely certified of the ſtate of his fathers houſe, and of Beniamin.

25 And Ioſeph cōmaunded to fille their ſackes with corne, and to put euery mans money in his ſacke, and to geue them vittayle to ſpende by the way: and thus dyd he vnto them.

26 And they laded their aſſes with the corne, and departed thence.

27 And as one of them opened his ſacke for to geue his aſſe prouender in the [o] Inne, he eſpied his money, for it was in his ſackes mouth.

[o] The Hebrue woorde ſignifieth a place where one abydeth al nyght.

E 28 And he ſaide vnto his brethren, my money is reſtored me agayne, for loe, it is euen in my ſacke. And their hart " fayled them, and they were aſtonned, and ſaid one to another, Why hath [p] God dealt thus with vs?

" Went foorth.

[p] He that hath cōſcience of ſinne, ſeeth that affliction commeth from God.

29 And they came vnto Iacob their father, vnto the lande of Chanaan, and tolde him al that befell vnto them, ſayeing,

30 The man, euen the Lorde of the lande, ſpake roughly to vs, and tooke vs for ſpies of the countrey.

31 And [q] we ſaide vnto him, We meane truely, we neuer were ſpyes.

[q] They telle here, no more then they thought made for their owne honeſtie and fame.

32 We be twelue brethren, ſonnes of our father: one is away, & the youngeſt is this day with our father in the lande of Chanaan.

33 And the Lorde of the countrey ſaide againe vnto vs, Hereby ſhal I know, that ye meane truely: leaue one of your brethren here with me, and take [foode] to put away the famine from your houſholdes, and geate you away,

34 And bring your youngeſt brother vnto me, that I may knowe that you are no ſpies, but meane truely: ſo wyl I deliuer you your brother, and ye ſhal occupie in the lande.

F 35 And as they emptied their ſackes, beholde, euery mans bundel of money was in his ſacke: And when both they and their [r] father ſaw the bundels of money, thei were afraide.

[r] Ioſeph meant not to grieue his father: yet ſo wyſe mens deedes ende otherwyſe then they minded.

36 And Iacob their father ſayd vnto them, [ſ] Ye haue robbed me of my children, Ioſeph is away, and Simeon is away, and ye wyl take Beniamin away: al theſe thinges are agaynſt me.

[ſ] He was alſo tempted with the decay of Gods promiſe, whiche ſhoulde continue in his ſeede, that nowe dayly decayed.

37 Ruben ſayde vnto his father, [t] Slay my two ſonnes, if I bring him not to thee agayne: deliuer him to my hande, and I wil bring him to thee agayne.

[t] Not that he thought his father myght doo ſo lawfully: but that he would take away his fathers ſuſpition.

38 And he ſayde: My ſonne ſhal [v] not goe downe with you, for his brother is dead, and he is leaft alone: if deſtruction comme vpon him by the way, whiche ye goe, ye ſhal bring my gray head with ſorowe vnto the graue.

[v] Affection blyndeth him, that he yet ſeeth not what is beſt to be donne.

The.xliij.Chapter.

1 The brethren of Ioſeph are ſent backe with Beniamin, and gyftes. 6 The troubles of Iacob. 16 Ioſeph commaundeth a bancket to be made ready for his brethren in his houſe. 23 Simeon is brought out of priſon. 24 The feete of Ioſephs brethren be waſhed. 30 Ioſeph weepeth. 32 His brethren doo eate with him. It is vnlawful for the Egyptians to eate with the Hebrewes.

A 1 AND the dearth was great in the lande.

2 And it came to paſſe [a] when they had eaten vp the corne which they had brought out of the lande of Egypt, their father ſaid vnto thē, Goe againe [and] bie vs a litle foode.

[a] This was in the ende of the ſeconde yeere of dearth.

3 Iuda aunſweared him, and ſayd, The man dyd ſolemply proteſt vnto vs, ſayeing, Ye ſhal not ſee my face, except your brother be with you.

4 If thou wylt ſende our brother with vs, we wil goe downe, and bye thee foode.

5 But if thou wilt not ſende him, we wyl not goe downe: for the man ſayde vnto vs, (b) ye ſhal not ſee my face, except your brother be with you.

(b) Moſes leaueth out muche perticuler talke that Ioſeph had.

6 And Iſrael ſayde, Wherfore dealt ye ſo cruelly with (c) me, as to telle the man that ye had yet a brother?

(c) Meanyng though they hated their brother, yet they ſhoulde haue pitied hym.

“ Of vs.

B 7 They aunſweared, The man aſked vs ſtraitely of “ our [ſtate] and of our kinrede, ſaieing, Is your father yet aliue? haue ye [not another] brother? And we tolde him accordyng to the “ tenour of theſe wordes: Could we by any meane know, that he would ſay, Bring your brother downe with you?

“ Mouth.

8 Then ſayde Iuda vnto Iſrael his father, Sende the lad with me, that we may aryſe and goe, and that we may lyue, and not dye, yea both we and thou, and alſo our “ many.

“ Or, chyldren.

9 (d) I wylbe ſuretie for hym, of my handes ſhalt thou require him: if I bring him not to thee agayne, and ſet him before thine eyes, then let me beare the blame for euer.

(d) He would purge himſelfe & his brethren of the ſuſpition their father had of them: & dooth not warrant him ſelfe of the ſucceſſe.

10 Truely except we had made this taryeing, by this we had returned the ſeconde tyme.

11 And their father Iſrael ſayde vnto them, If it muſte needes be ſo, nowe then doo thus: Take of the “ beſt fruites of the lande in your veſſelles, & bring the man (c) a preſent, a curtſie of bawme, and a curtſie of hony, ſpices and myrre, nuttes and almondes.

“ Of the prayſe of the lande.

(c) This thing had proued wel with him before. Gen.xxxij.

12 And take double (f) money in your hande, and the money that was brought agayne in your ſackes, take it agayne with you, peraduenture it was ſomme ouerſight.

(f) wiſedome and equitie in Iacob.

13 Take alſo your brother with you, and ariſe and goe agayne vnto the man.

C 14 And (g) God almighty geue you mercie in the ſight of the man, that he may deliuer you your other brother, and [this] Beniamin: and thus I am as one that is quite robbed of his chyldren.

(g) Iacob dooth al thinges neceſſarie, yet reſteth vpon God only in a matter betwixt man and man.

15 Thus tooke they the preſent, and twyſe ſo much more money in their hand, with Beniamin, and roſe vp, & went downe to Egypt, and ſtoode before Ioſeph.

16 When Ioſeph ſaw Beniamin with them, he ſayde to the ruler of his houſe, Bryng theſe men home, and ſlay, and make ready, for theſe men ſhal “ dyne with me at noone.

“ Eate.

17 And the man dyd as Ioſeph bade, and brought them into Ioſephes houſe.

18 When the men were brought into Ioſephes houſe, (h) they were afrayde, and ſayde, Becauſe of the money that came in our ſackes mouthes at the firſt tyme, are we brought in, that he may “ ſeke occaſiō againſt vs, & violently lay handes vpon vs, to bryng vs in bondage, and our aſſes alſo.

(h) An euyl conſcience taketh al things ſuſpiciouſly.

“ Tumble or rolle him ſelfe vpon vs.

19 Therefore came they to the man that was the ruler ouer Ioſephes houſe, & communed with hym at the doore of his houſe,

20 And ſayde, Oh ſir, (i) we came downe hyther at the firſt tyme to bye foode.

(i) They woulde ſhewe them ſelues innocent before they be accuſed.

21 And as we came to an Inne, we opened our ſackes, and beholde, euery mans money was in the mouth of his ſacke, [euen] our money in ful weight, and we haue brought it agayne in our hande.

D 22 And other money haue we brought alſo in our handes to bye foode: but we can not telle who put our money in our ſackes.

23 And he ſayde, Peace be vnto you, feare not: your (k) God, and the God of your father, hath geuen you that treaſure in your ſackes: I had your money. And he brought Simeon out to them.

(k) Ioſeph inſtructed his owne familie in the knowledge of God: though he coulde not reforme the whole realme.

24 And the man leade them into Ioſephes houſe, and gaue them water to waſhe their feete, and gaue their aſſes prouender.

25 And they made ready their preſent againſt Ioſeph came at noone: for they hearde [ſay] that they ſhoulde eate bread there.

26 When Ioſeph came home, they brought the preſent into the houſe to hym, which was in their handes, and bowed them ſelues to the grounde before him.

27 And he aſked them of their “ welfare, and ſayde, Is your father, that olde man, whiche ye tolde me of, in good health? and is he yet aliue? E

“ Peace.

28 They aunſweared, Thy ſeruaunt our father is in good health, & is yet alyue. And they (l) bowing thē ſelues, made their obeyſaunce.

(l) Thus they fulfil Ioſephs dreame which they mockte before.

29 And he lifting vp his eyes, beheld his brother Beniamin his mothers ſonne, and ſaid, Is this your younger brother of whom ye ſpake vnto me? And he ſaide, God be (m) mercyful vnto thee my ſonne.

(m) He conſydering the troubles of his father, the ſorowes of his mother, and his owne ſeruitude, about the tyme of Beniamins birth, ſpake thus.

30 And Ioſeph made haſte (for his “ hart dyd melt vpon his brother) and ſought [where] to weepe, and entred into his chamber & wept there.

“ Bowels.

31 And he waſhed his face, and came out, and refrayned hym ſelfe, and ſayde, Set bread on the table.

32 And they prepared for hym by hym ſelfe, and for them by them ſelues, and for the Egyptians which dyd eate with him, by them ſelues, becauſe (n) the Egyptians may not eate bread with the Hebrewes: for that is an (o) abomination to the Egyptians.

(n) Superſtition, hath pride and outwarde cleanneſſe folowing her, with contempt of the trueth.

(o) The cauſe Moſes ſheweth in the xlvi. Chapter.

33 And they ſate before him the firſt borne, accordyng to his age, and the youngeſt accor-

ding to his youth: and “ the men(p) marueyled among them ſelues.

“Man to his felowe.
(p) The order of their ſitting cauſed them to maruayle.

34 And he ſent rewardes vnto them from before him ſelfe: but Beniamins part was fiue times ſo muche as any of theirs: and they dronke, and were made “ mery with him.

“Dronke.

The.xliiij.Chapter.

1 Ioſeph commaundeth his cuppe to be put in the ſacke of Beniamin. 4 The cuppe is attached in the ſacke of Beniamin. 13 Ioſeph accuſeth his brethren of theft. 18 The oration of Iudas vnto Ioſeph.

A 1 ANd he commaunded the ruler of his houſe, saieing, Fylle the mens ſackes with foode, as muche as they can carrie, and put euery mans monei in his ſackes mouth:

2 And put (a) my cup, my ſiluer cup, in the ſackes mouth of the youngeſt, and his corne money alſo. And he dyd according to the woorde that Ioſeph had ſayde.

(a) Simplicitie in dealyng is cõmaunded to euery man: there ſuche examples are not to be folowed, whiche were donne vpon ſomme ſingular motion of God.

3 And in the morning aſſoone as it was light, the men were let goe, they, and their aſſes.

4 And when they were out of the citie, & not yet farre away, Ioſeph ſaide vnto the ruler of his houſe, Up, and folowe after the men, and when thou doeſt ouertake them, thou ſhalt ſay vnto them, Wherefore haue ye rewarded euyl for good?

5 Is not that the cup in the which my Lorde drinketh? and " for the which he(b) conſulteth with the prophecieers? Ye haue euyl donne that ye haue donne.

" In the whiche he prophecieth.
(b) He went not to the cuniurers for any matter: but this is ſayde by diſſimulatiõ to increaſe the enuie.

6 And when he ouertooke them, he ſayde the ſame wordes vnto them.

B 7 And they aunſweared him, (c) Wherefore ſayeth my Lorde ſuche wordes? God forbid that thy ſeruauntes ſhoulde doo ſo.

(c) A good cõſcience maketh them bolde to excuſe them ſelues.

8 Beholde the money whiche we founde in our ſackes mouthes, we brought againe vnto thee, out of the lande of Chanaan: howe then ſhoulde we ſteale out of thy Lordes houſe eyther ſiluer or golde?

9 With whomſoeuer of thy ſeruauntes it be founde, (d) let him dye, and we alſo wil be my Lordes bondmen.

(d) Men ſhould be diſcrete & wyſe, in defendyng their innocencie.

10 And he ſaide, Nowe alſo let it be according vnto your wordes: he with whom it is founde, ſhalbe my ſeruaunt, and ye ſhalbe blameleſſe.

11 And at once euery man tooke downe his ſacke to the grounde, and euery man opened his ſacke.

12 And he(e) ſearched, and began at the eldeſt, and leaft at the youngeſt: and the cup was founde in Beniamins ſacke.

(e) This ſeruaunt was as cloſe a diſſembler as his maiſter.

13 Then they rent their clothes, and laded euery man his aſſe, and went agayne vnto the citie.

C 14 And Iuda and his brethren came to Ioſephes houſe (for he [was] yet there) and they felle before him on the grounde.

15 And Ioſeph ſayde vnto them, What deede is this, that ye haue donne? Wote ye not that ſuche a man as I, " doo conſult with(f) prophecieers?

" or, doo prophecie.
(f) Though he dyd not the thyng: he ſhoulde not haue nouriſhed the opinion that he ſo dyd.

16 Then ſayde Iuda, What ſhal we ſay vnto my Lorde? What ſhal we ſpeake? or howe ſhal we “ cleare our ſelues? (g) God hath found out the wickednes of thy ſeruauntes: beholde, we are my lordes ſeruauntes, both we, yea, & he alſo with whom the cup is founde.

“Iuſtifie.
(g) Men in trouble without any cauſe knowẽ, ought to thinke on the ſecrete iudgementes of God.

17 And he aunſweared, God forbid that I ſhoulde doo ſo: but the man, with whom the cup is founde, he ſhalbe my ſeruaunt, & geate ye hence vp in peace vnto your father.

18 Then Iuda went vnto him, & ſayd, (h) Oh my lorde, let thy ſeruaunt [I pray thee] ſpeake a worde in my Lordes eares, and be not inflamed with wrath agaynſt thy ſeruaunt: “ for (i) thou art euen as Pharao.

(h) Iuda knoweth the maner of men in auctoritie, to be loth to be ſpoken vnto familiarly.
“As thou, as Pharao.
(i) A wyſe and vehement oration.

19 My lorde aſked his ſeruauntes, ſayeing, Haue ye a father, or a brother?

20 And we aunſweared my lorde, We haue a father that is olde, and a young lad, which he begate in his age: and the brother of the ſayde lad is dead, and he is al that is leaft of his mother: and his father loueth him.

21 And thou ſaideſt vnto thy ſeruaunts, Bring him vnto me, that I may ſet my eyes vpon him. D

22 And we aunſweared my Lorde, that the lad coulde not goe from his father, for if he ſhoulde leaue his father, he were but dead.

23 Then ſaydeſt(k) thou vnto thy ſeruauntes, Except your youngeſt brother comme with you, looke that ye ſee my face no more.

(k) As if he had benne the cauſe that Beniamin came into Egypt: and therefore ſhoulde be mercyful.

24 And when we came vnto thy ſeruaunt our father, we ſhewed hym the wordes of my Lorde.

25 And our father ſayde vnto vs, Goe againe, and bye vs a litle foode.

26 And we aunſweared, We can not goe downe: neuertheleſſe, if our youngeſt brother be with vs, then wyl we goe downe, for we may not ſee the mans face, except our youngeſt brother be with vs.

27 And thy ſeruaunt our father ſayde vnto vs, Ye know that my wife bare me two ſonnes. E

28 And the one went from me, and I ſayde,

(l) Of a ſuretie he is torne in peeces, and I ſawe him not ſince.

29 And if ye take this alſo away from me, and deſtruction come vnto him, ye ſhal bring my gray head with ſorowe vnto the graue.

30 Now therefore when I comme to thy ſeruaunt my father, and the lad be not with vs (ſeing that his (m) lyfe "hangeth by the laddes lyfe,)

31 Then ſhal it comme to paſſe, that aſſoone as he ſeeth that the lad is not comme, he wyl dye: So ſhal we thy ſeruauntes bryng the gray head of thy ſeruaunt our father with ſorowe vnto the graue.

32 For I thy ſeruaunt became ſuretie for the lad before my father, and ſayde, If I bryng hym not vnto thee agayne, "I ſhal beare the blame vnto my father al my lyfe long.

33 Nowe therefore, I pray thee, let me thy ſeruaunt byde here for the lad, and be my lordes (n) bondman, and let the lad goe vp with his brethren.

34 For howe can I goe vp to my father, if the lad be not with me? Vnleſſe I woulde ſee (o) the wretchedneſſe that ſhal comme on my father.

The.xlv.Chapter.

1 Ioſeph yeldeth him ſelfe to be knowen of his brothers. 5 He comforted them. 8 Ioſeph by the wyl of God beyng ſent into Egypt, is made gouernour ouer Egypt, and ſendeth for his father. 15 He kiſſeth his brethren, weepyng. 16 Pharao commaundeth Iacob to be brought into Egypt. 21 Ioſeph geueth gyftes vnto his brethren. 24 He exhorteth them vnto loue. 26 It is tolde Iacob that his ſonne Ioſeph lyueth.

A 1 IOſeph could no longer refrayne before al them that ſtoode by hym, wherefore he cryed, (a) Cauſe euery man to auoyde. And there remayned no mã with him, while Ioſeph vttered hym ſelfe vnto his brethren.

2 And he (b) wept aloude, and the Egyptians, and the houſe of Pharao hearde.

3 And Ioſeph ſayde vnto his brethren, I am Ioſeph, dooth my father yet lyue? And his brethren (c) coulde not aunſweare hym, they were ſo abaſhed at his preſence.

4 And Ioſeph ſaid vnto his brethrẽ, Comme neare to me, I pray you. And thei came neare. And he ſayde, I am Ioſeph your brother, whom ye ſolde into Egypt.

5 Nowe therefore be not greeued herewith, neyther (d) let it ſeeme a cruel thyng in your eyes, that ye ſolde me hyther: for God dyd ſende me before you to preſerue lyfe.

6 For this is the ſeconde yeere of dearth in the lande, & fiue more are behynde, in the whiche there ſhall neyther be earing nor harueſt.

B 7 Wherefore God ſent me before you, to preſerue you a "poſteritie in the earth, and to ſaue your liues by a great deliueraunce.

8 So now, it was not ye, that ſent me hither, (e) but God whiche hath made me a father to Pharao, and lorde of al his houſe, and ruler throughout al the lande of Egypt.

9 Haſte you, and goe vp to my father, and telle hym, Thus ſayeth thy ſonne Ioſeph, God hath made me lorde of (f) al Egypt, comme downe therefore vnto me, tarie not.

10 And thou ſhalt dwelle in the lande of (g) Goſen "& be a neighbour vnto me, thou, and thy chyldren, and thy chyldrens chyldren, thy ſheepe, and thy beaſt, and all that thou haſt.

11 And there wyll I prouide thee ſuſtenaunce (for there remayne yet fiue yeeres of dearth) leſt thou and thy houſholde, and al that thou haſt comme (h) to pouertie.

12 And beholde your eyes doo ſee, and the eyes alſo of my brother Beniamin, that (i) myne owne mouth ſpeaketh vnto you.

13 Therefore telle my father of al my glorie in Egypt, and of al that you haue ſeene, and make haſte, and bring my father hither.

14 And he felle on his brother Beniamins necke, and wept: (k) and Beniamin wept on his necke. C

15 Moreouer he (l) kiſſed al his brethren, and wept vpon them: and after that, his brethren talked with hym.

16 And the fame [thereof] was hearde in Pharaos houſe, ſo that they ſayde, Ioſephes brethren are comme. And it pleaſed Pharao wel, and al his ſeruauntes.

17 And (m) Pharao ſpake vnto Ioſeph, Say vnto thy brethren, This doo ye, lade your beaſtes, and go [and] returne vnto the lande of Chanaan:

18 Take your father, and your houſholdes, and comme vnto me, and I wyl geue you the good of the lande of Egypt, and ye ſhal eate the fat of the lande.

19 And thou alſo ſhalt commaunde [them] Thus doo ye, take (n) charets with you out of the lande of Egypt for your children, and for your wiues, and bring your father, & comme.

20 Alſo "regarde not your ſtuffe, for the good of al the lande of Egypt is yours.

21 And the children of Iſrael did euen ſo: and D Ioſeph gaue them charettes, according to the

(l) Ioſeph might vnderſtande what lye they had made before of his ſellyng. So wickedneſſe wyl bewray it ſelfe.

(m) That is, whõ he loueth as his lyfe.

" Tied vnto.

" or, ſhall ſinne, or be gilty of ſinne.

(n) A token of godlineſſe, not to feare the blame of breakyng promiſe and fidelitie.

(o) Chyldren ſhoulde procure the long lyfe of their parentes.

(a) He would not haue the ſhame of their wickedneſſe ſpread abroad.

(b) This is not to be reprehended: for the godly haue not ſtony heartes.

(c) But a good cõſcience in al ſuddayne caſes, maketh men ſtout.

(d) He dooth not only forgeue their ſinne: but alſo couereth their ſhame.

" or, Remnaunt.

(e) Though God vſe the wicked, and turne their dooynges to his purpoſe: yet they are not excuſable for their miſcheuous intẽt.

(f) He dooth not bragge of his glorie, but would comfort his father by this worke of God.

(g) It was called afterwarde Thebaida.

" Goſſen.

(h) The godly may auoyde pouertie by honeſt meanes.

(i) He ſpake vnto them in the Hebrewe tounge.

(k) The loue of brethren.

(l) It was a token of ful reconciliation betwixt them.

(m) This was gods ſinguler worke, for the Egyptians coulde not abyde the Hebrewes.

(n) The kinges charettes ſerue the Churche of God.

" Let not your eyes ſpare your veſſelles.

the “commaundement of Pharao, and gaue them vittayle alſo to ſpende by the way.

“Mouth.

22 (o) And he gaue vnto eche of them chaunge of rayment: but vnto Beniamin he gaue three hundred peeces of ſiluer, & fiue chaunge of rayment.

(o) Theſe were manifeſt tokens of his good wyl: and argumentes to perſwade that their report & meſſage was true.

23 And vnto his father he ſent after the ſame manner, ten aſſes laden with good out of Egypt, and ten ſhe aſſes laden with corne, and bread, and meate for his father by the way.

24 So ſent he his brethren away, and they departed: and he ſayd vnto them, See that (p) ye falle to no ſtrife on the way.

(p) In common faultes when euery man woulde excuſe hym ſelfe, there ariſeth contentiō.

25 They departed therefore from Egypt, and came into the lande of Chanaan, vnto Jacob their father,

26 And tolde him, ſaieing, Joſeph is yet aliue, and is gouernour ouer al the lande of Egypt. And Jacobs hart “wauered, for he (q) beleued them not.

“Was looſed.

(q) The auctours of lyes, are ſcarce beleued when they telle trueth.

27 And they tolde hym al the wordes of Joſeph, whiche he had ſayde vnto them: And when he ſawe the charettes whiche Joſeph had ſent to carrie hym, the ſpirite of Jacob their father reuiued.

28 And Iſrael ſayde, [I haue] (r) yenough that Joſeph my ſonne is yet aliue: I wil goe, and ſee hym ere that I dye.

(r) His loue was not decayed by ſpace of tyme.

The.xlvj.Chapter.

1 The goyng of Jacob into Egypt. 3 God comforteth Jacob, and reneweth his promiſes. 7 The ſonnes of Jacob. 27 Seuentie perſons that entred into Egypt with Jacob. 29 Joſeph meetyng his father, kyſſeth him. 34 The Egyptians do deſpiſe al heardmen.

A 1 ISrael tooke his iourney with al that he had, and came to Beer-ſeba, and (a) offered offerynges vnto the God of his father Iſahac.

(a) In the beginning of his iorney he calleth vpō God: & proteſteth not to leaue this fayth, though he leaft his countrey.

2 And God ſpake vnto Iſrael in a viſion by nyght, ſayeing, Jacob, Jacob: And he aunſweared, Here am I.

3 And he ſayde, I am God, the God of thy father, (b) feare not to goe downe into Egypt: for I wyl there make of thee a great people.

(b) For the lande of Chanaan was as a pledge of Gods ſpirituall benediction: therefore he was loth to leaue it.

4 (c) I wyl goe downe with thee into Egypt: & I wyl ſurely make thee comme vp agayne, & Joſeph ſhal put his hande vpon thine eyes.

(c) God would not haue hym truſt to the prouiſion of Joſeph, or any other.

5 And Jacob roſe vp from Beer-ſeba: and the ſonnes of Iſrael carried Jacob their father, and their children, and their wiues, in the charets which Pharao had ſent to carrie him.

6 And they (d) tooke their cattel, & the goodes whiche they had gotten in the lande of Chanaan, and came into Egypt, both Jacob and al his ſeede with him,

(d) The godly forſake not their owne goodes raſhly, to lyue vpon other mens idlely.

B 7 His ſonnes, and his ſonnes ſonnes with hym, his daughters, and his ſonnes daughters, and al his ſeede brought he with him into Egypt.

☞ 8 These are the names of the chyldren of Iſrael whiche came into Egypt, [both] Jacob and his ſonnes, Ruben Jacobs firſt borne.

9 [The children of Ruben: Hanoch, & Phallu, Heſron, and Charmi.

10 The chyldren of Simeon: Jemuel, & Jamin, and (e) Ohad, & Jachin, and Sohar, and Saul the ſonne of a Canaanitiſhe woman.

(e) He is not named in the booke of Nu. and Chro. becauſe he dyed without iſſue. Num. vi. i. Chro. iiij.

11 The children of Leui: Gerſon, Cehath, and Merari.

12 The Chyldren of Juda: Er, and Onan, Selah, and Phares, and Zarah: *but Er and Onan died in the land of Chanaan. The children of Phares alſo were: “Heſron & Hamul.

Gen. 38.

“Cheſrons.

13 And the childrē of Iſachar: Thola, Puuah, and Job, and Simron.

C 14 The children Zabulon: Sered, and Elon, and Jahelel.

15 These be the chyldren of Lea, whiche ſhe bare vnto Jacob in Meſopotamia, with his daughter, Dina. Al the “ſoules of his ſonnes and daughters, [make] (f) thirtie and three.

“66, Perſons.

(f) Jacob muſt be counted as one of this number: for he was the beginning and head of ye reſt.

16 The chyldren of Gad: Siphion, & Haggi, Suni, and Eſbon, Eri, and Arodi, and Areli.

17 The chyldren of Aſer: (g) Jmnah, and (h) Jiſuah, and Jiſui, and Beriah, and Serah their ſiſter. And the children of Beriah: Heber, and Malchiel.

(g) Num. 26. He is named Aſni.

(h) He ſeemeth to haue leaſt no familie after hym. Num. xxvi.

18 These are the ſonnes of Zilpha, whom Laban gaue to Lea his daughter: and theſe ſhe bare vnto Jacob, [euen] ſixteene ſoules.

19 The chyldren of Rachel Jacobs (i) wyfe: Joſeph, and Beniamin.

(i) She is ſo ſpecially called becauſe he ſerued for her, & woulde haue maryed none other, but yt he was beguiled.

20 And vnto Joſeph in the lande of Egypt, were borne “Manaſſes, & Ephraim, whiche Aſenath the daughter of Potipera prieſt of On, bare vnto hym.

“Menaſſheth.

D 21 The chyldren of Beniamin: Bela, and Becher, and Aſbel, Gera, and Naaman, Ehi, and Ros, Muppim, and Huppim, and Arde.

22 These are the childrē of Rachel whiche ſhe bare vnto Jacob, fourteene ſoules altogether.

23 And the chyldren of Dan: Huſim.

24 The chyldren of Naphthali: Jahſeel, and Guni, Jeſer, and Sillem.

25 These are the ſonnes of Bilha, whiche Laban gaue vnto Rachel his daughter, and ſhe bare theſe vnto Jacob, altogeather ſeuē ſoules.

26 And ſo the ſoules that came with Jacob into Egypt, whiche came out of his loynes, beſides Jacobs ſonnes wiues, were altogeather

threeſcore and ſixe ſoules.

27 And the ſonnes of Ioſeph whiche were borne him in Egypt, were two ſoules: ſo that al the ſoules of the houſe of Iacob, whiche came into Egypt, [were] (k) threeſcore and ten.]

☞ (k) It was of Gods ſpecial grace, that in fewe yeeres ſo ſmal a number grewe to ſuche a multitude as came out of Egypt.

28 And he ſent Iuda before him vnto Ioſeph, " to direct his face vnto Goſen, & they came into the lande of Goſen.

" Or, To prepare for him in Goſen.

29 And Ioſeph made ready his charet, and went vp (l) to meete Iſrael his father vnto Goſen, and preſented him ſelfe vnto him, and he felle on his necke, and wept on his necke a good whyle.

(l) His dignitie letteth him not frō dooing his duetie to his father.

30 And Iſrael ſayde vnto Ioſeph, Nowe am I content to dye, inſomuche as I haue ſeene thy face, and becauſe thou art yet alyue.

31 And Ioſeph ſayde vnto his brethren, and vnto his fathers houſe, (m) I wyl goe vp, and ſhewe Pharao, and telle hym, My brethren, and my fathers houſe, whiche were in the lande of Chanaan, are comme vnto me.

(m) He wyl doo nothing as of priuate affection, though his auctoritie were great.

E

32 And they are ſhepheardes, for their trade hath benne to feede cattel: & thei haue brought their ſheepe and their cattel, and al that they haue.

33 And if that Pharao calle you, and aſke you, What your occupation is?

34 Ye ſhal aunſweare, (n) Thy ſeruauntes haue benne occupyed about cattel from our chyldhood vnto this tyme, we & our fathers: that ye may dwelle in the land of Goſen. For euery one that kepeth cattel, is an (o) abomination vnto the Egyptians.

(n) Ioſeph is not aſhamed of the baſeneſſe of his kinrede.

(o) This pride of the enimie, made for the better vnityng of the church, and other cōmodities.

The.xlvij.Chapter.

1 Ioſeph telleth vnto Pharao the commyng of his father, and bringeth in his brethren. 8 Iacob being brought in, is queſtioned with of Pharao. 11 The land of Goſen is geuen vnto Iacob. 13 Ioſeph geueth grayne for money, and cattel, and landes. 22 Lyuyng is geuen the prieſtes of the kyng. 23 Men for meate and drynke, geue them ſelues to be bondmen. 30 Iacob wyl be buryed with his fathers.

A 1 IOſeph came therfore and tolde Pharao, and ſayde, My father and my brethren, their ſheepe, and their cattel, & al that they haue are comme out of the land of Chanaan: and beholde, they are in the lande of " Goſen.

" Of the extreme partes.

2 And Ioſeph tooke of the companie of his brethren [euen] fiue men, and preſented them vnto Pharao.

3 And Pharao ſaid vnto his brethrē, (a) What is your occupation? And they aunſweared Pharao, Thy ſeruauntes are (b) kepers of cattel, both we, and alſo our fathers.

(a) A fitte queſtion for a magiſtrate to aſke.

(b) The godly are not aſhamed of the baſeneſſe of their occupation, ſo it be lawful.

4 They ſayd moreouer vnto Pharao, For to ſoiourne in the lande are we comme, for thy ſeruauntes haue no paſture for their cattel, ſo ſore is the famiſhment in the lande of Chanaan: Nowe therfore let thy ſeruauntes dwel in the lande of (c) Goſen.

(c) It was in the confines of the lande of Chanaan, and Arabia, and in the extreme partes of Egypt.

5 And Pharao ſayd vnto Ioſeph, Thy father and thy brethren are comme vnto thee.

6 The lande of Egypt is before thee: In the beſt place of the lande make both thy father and thy brethren dwelle, euen in the lande of Goſen let them dwelle. Moreouer, if thou know any man of actiuitie amongeſt them, make them rulers ouer my [cattel.]

B

7 And Ioſeph brought in Iacob his father, and ſet him before Pharao: and Iacob (d) bleſſed Pharao.

(d) That is, wiſheth hym health from God, with thankes for his benefites.

8 And Pharao ſayde vnto Iacob, How " olde art thou?

" The dayes of the yeeres of thy lyfe.

9 Iacob ſayde vnto Pharao, The dayes of my pilgrimage, are an hundred and thirtie yeeres: Fewe and euyl haue the dayes of my lyfe benne, and (e) haue not attained vnto the yeeres of the lyfe of my fathers, in the dayes of their pilgrimage.

(e) He dooth not complayne of his dayes: but prayſeth God for his goodneſſe towardes his fathers.

10 And Iacob bleſſed Pharao, and went out of his preſence.

11 And Ioſeph prepared dwellynges for his father, and his brethren, and gaue them poſſeſſions in the lande of Egypt, in the beſt of the lande, euen the lande of (f) Rameſes, as Pharao had commaunded.

(f) which was a citie of Goſen.

12 And Ioſeph made prouiſion for his father and his brethren, and al his fathers houſholde with bread: (g) euen to the mouthes of the young chyldren.

(g) That is, he prouided for them al, from the leaſt to the moſt.

13 There was no bread in al the lande, for the dearth was exceedyng ſore, ſo that the lande of (h) Egypt, and the lande of Chanaan were famiſhed by reaſon of the dearth.

(h) God prouideth for his, when moſt fruitful landes want.

C

14 And Ioſeph brought togeather al the money that was founde in the lande of Egypt, and of Chanaan, for the corne whiche they bought: and he layed vp (i) the money in Pharaoes houſe.

(i) The kinges money & treaſure is ſincerely handled.

15 When money failed in the lande of Egypt, and of Chanaan, al the Egyptians came vnto Ioſeph, and ſayde, Geue vs bread, wherefore ſuffreſt thou vs to dye before thee, when our money is ſpent?

16 Then ſayde Ioſeph, (k) Bryng your cattel:

(k) Ioſeph is not to be condempned of crueltie: for he was but another mans officer herein: & they had to paye.

and I wyll geue you for your cattel, yf money fayle.

17 And they brought their cattel vnto Ioſeph: and Ioſeph gaue them bread for horſes and ſheepe, and oxen, and aſſes, and fedde them with bread for al their cattell that yeere.

18 But when that yeere was ended, thei came vnto him the next yeere, and ſayde vnto him, We wyl not hide it from my lorde, how that our money is ſpent: my lorde alſo had our heardes of cattel, neyther is there ought leaſt in the ſight of my lorde, but euen our bodyes, and our landes.

19 Wherefore letteſt thou vs dye before thyne eyes, both vs and our lande? (k) Bye vs and our land for bread, and both we and our land wyl be bounde vnto Pharao: only geue vs ſeede, that we may lyue, and not dye, and that the lande goe not to waſte.

(k) God puniſhed the delicate pryde of this people, by this extreme hunger.

20 And ſo Ioſeph bought al the land of Egypt for Pharao: For the Egyptians ſolde euery man his poſſeſſions, becauſe the dearth was ſo ſore vpon them: and ſo the lande became Pharaoes.

D 21 And he cauſed the people (l) to moue from citie to citie, frõ one ſide of Egypt into the other.

22 Only the lande of the prieſtes bought he not: (m) for the prieſtes had a portion aſſigned them of Pharao, and dyd eate their portion which Pharao gaue them: wherefore they ſolde not their landes.

(l) This was a token that they had no proprietie more in the lande.

(m) The king for the ſinguler care of his religion, prouided publikely for his prieſtes.

23 Then Ioſeph ſayd vnto the folke, Behold, I haue bought you this day, and your lande for Pharao: Loe, here is ſeede for you, and ye ſhal ſowe the lande.

24 And of the increaſe you ſhal geue the (n) fifth part vnto Pharao, and foure partes ſhalbe your owne for ſeede of the fielde, and for you and them of your houſholdes, and for your chyldren to eate.

(n) Neyther dooth he oppreſſe tyrannically yͤ people: but dooth his good ſeruice to his prince.

25 And they aunſweared: Thou haſt ſaued our liues, let vs finde grace in the ſight of my lorde, and we wylbe Pharaoes ſeruauntes.

26 And Ioſeph made it a lawe ouer the lande of Egypt vnto this day, that Pharao ſhould haue the fifth part, (o) except the lande of the prieſtes only, which was not Pharaoes.

(o) The prieſtes priuilege in Egypt

27 And Iſrael dwelt in Egypt, euen in the countrey of Goſen, and they had their poſſeſſions therin, and grewe and multiplied exceedyngly.

28 Moreouer Iacob liued in the land of Egypt ſeuenteene yeeres, ſo that the whole age of Iacob, was an (p) hundred and fourtie and ſeuen yeeres. E

(p) Iacob lyued in the land of Chanaan. 77. yeeres, thẽ in Meſopotamia. 20. afterwarde in the lande of Chanaan. 33. and in Egypt. 17.

29 When the time drewe nie that Iſrael muſt dye, he ſent for his ſonne Ioſeph, and ſaide vnto hym, If I haue founde grace in thy ſight, oh put thy hande vnder my thygh, and deale mercyfully and truely with me, that (q) thou burie me not in Egypt.

(q) He would hereby ſurely confirme his poſteritie in the promiſe of God.

30 But I ſhal ſleepe with my fathers, & thou ſhalt carrie me out of Egypt, and burie me in their burial. And he aunſweared, I wyl doo as thou haſt ſayde.

31 And he ſayde, Sweare vnto me. And he ſware vnto hym. And (r) Iſrael “worſhipped towarde the beddes head.

(r) Thus he thanked God for Ioſephs conſent: and commended to God his poſteritie.

“ Bowed hym ſelfe.

The. xlviij. Chapter.

1 Ioſeph with his chyldren viſiteth his ſicke father. 5 Iacob adopteth Ephraim and Manaſſes vnto him. 8 Iacob bleſſeth Ioſephes chyldren. 21 Iacob foretelleth the deliueraunce of his chyldren.

*God had made his couenaunt with Iacob thus, that the ſucceſsion of grace ſhoulde comme to his poſteritie. This thing therfore he nowe goeth about.

1 AFter theſe deedes, one tolde Ioſeph, Behold, thy father is ſicke. And he tooke with him his two ſonnes, Manaſſes and Ephraim. A

2 Then this meſſage was declared vnto Iacob, Beholde, thy ſonne Ioſeph commeth vnto thee. And Iſrael tooke his ſtrength vnto him, and ſate vpon the bedde.

3 And (a) Iacob ſayde vnto Ioſeph, God almighty appeared vnto me at Luz in the land of Chanaan, & bleſſed me, and ſaide vnto me,

(a) He perſwaded Ioſeph to ioyne him ſelfe to the holy people, from yͤ whiche he had benne diuided, and from yͤ whiche his great glorie might alienate him. Gen. xxxv.

4 Beholde, I wyll make thee fruitefull, and cauſe thee to multiplie, and wil make a great number of people of thee, and wyl geue this lande vnto thy ſeede after thee vnto an euerlaſtyng poſſeſſion.

5 And nowe thy two ſonnes Manaſſes and Ephraim, which were borne vnto thee in the land of Egypt, before I came vnto thee into Egypt, are myne, euen as Ruben and Simeon are mine.

6 And the chyldren whiche thou haſt gotten after them, ſhalbe thyne owne, and (b) ſhalbe called after the names of their brethren in their inheritaunce.

(b) When the lande of Chanaan ſhalbe diuided, they ſhal haue no ſeueral inheritaunce, but ſhalbe vnder their brethrẽs names.

7 And when I came from Meſopotamia, (c) Rachel dyed vpon my hande in the lande of Chanaan, by the way, when there was but a fieldes breadth to comme vnto Ephratha: and I buryed her there in the way to Ephratha, the ſame is Beth-lehem. B

(c) If his mother leaſt her owne countrey: he alſo ought to obey Gods worde.

8 And Iſrael behelde Ioſephes ſonnes, and ſayde, What are theſe?

9 Ioſeph ſayde vnto his father, They are my ſonnes which god hath geuẽ me here. And he ſaid, Oh bring them to me, & let me bleſſe thẽ.

10 (And the eyes of Iſrael were dymme for age, ſo that he coulde not [wel] ſee) And he brought them to him, and he kiſſed them, and imbraced them.

11 And Iſrael ſayde vnto Ioſeph, I had not thought to haue ſeene thy face: and yet loe, (b) God hath ſhewed me alſo thy ſeede.

12 And Ioſeph tooke them away from his lappe, and he (c) bowed him ſelfe with his face towarde the earth.

(b) The godly in all thinges conſyder the goodneſſe of God, who geueth more thē is looked for.
(c) For the thinges that were nowe in dooyng, were of greater maieſtie, then his hygh dignitie.

13 Then tooke Ioſeph them both, Ephraim with his ryght hande towarde Iſraels left hande, and Manaſſes with his left hande toward Iſraels right hand, and brought them vnto hym.

C 14 And Iſrael ſtretched out his right hande, and layed it vpon Ephraims head, whiche was the younger: & his left hande vpon Manaſſes head, (f) guiding his hande wittingly, for Manaſſes was the firſt borne.

15 And he bleſſed Ioſeph, and ſayde, (g) God in whoſe ſyght my fathers Abraham, and Iſahac dyd walke, God whiche hath fedde me al my lyfe long vnto this day,

16 And (h) the angel whiche hath deliuered me from al euyl, bleſſe theſe laddes, and (i) let my name be named in them, and the name of my fathers Abraham, and Iſahac, and that they may “ growe into a multitude in the middes of the earth.

(f) The holy ghoſt directed al theſe dooynges.
(g) This bleſſing commeth from Gods mercy, and dependeth of the couenaunt made with the father.
(h) He meaneth Chriſte, as .i. Cor. x.
(i) That is, compted as one of my children vnder my name.
“ The worde ſignifieth to multiply as fiſhe.

17 When Ioſeph ſawe that his father layed his right hande vpon the head of Ephraim, it diſpleaſed him: and he lyft vp his fathers hande, to haue remoued it from Ephraims head vnto Manaſſes head.

18 And Ioſeph ſayde vnto his father, Not ſo my father, for this is the firſt borne: (k) put thy ryght hande vpon his head.

19 And his father woulde not, but ſayde, (l) I knowe it wel my ſonne, I knowe it wel: he ſhalbe alſo a people, and ſhalbe great: But his younger brother ſhalbe greater then he, and his ſeede ſhal be comme a great people.

(k) Yet Gods free giftes are not to be eſtemed by the order of nature.
(l) As Gods miniſter he pronounceth what God hath decreed.

20 And he bleſſed them that day, and ſaide, (m) In thee let Iſrael bleſſe and ſay, God make thee as Ephraim, and as Manaſſes. And he ſet Ephraim before Manaſſes.

21 And Iſrael ſayde vnto Ioſeph, Beholde I dye, and God ſhalbe with you, and bryng you agayne vnto the lande of your fathers.

22 Moreouer, I haue geuen vnto thee a “ portion of lande aboue thy brethren, whiche (n) I gate out of the hande of the Amorites in my ſworde, and in my bowe.

(m) Gods grace ſhoulde ſo appeare in theſe two, that the people ſhoulde take, thence a paterne of bleſſing their children.

D

“ A ſhulder.
(n) The lande about Sichē was his, for that his children did geate it vnder his name, whom God ſpared for his ſake. Iohn. iiij.

The. xlix. Chapter.

1 Iacob foretelleth what ſhal behap his ſonnes, 3 Ruben, 5 Simeon and Leui. 10 Chriſte to be borne of Iudas. 13 Zabulon. 14 Iſachar. 16 Dan. 18 Chriſte. 19 Gad. 21 Nephthali 22 Ioſeph. 27 Beniamin. 29 Iacob wylbe buryed with his fathers. 33 He dyeth.

A 1 AND Iacob called for his ſonnes, and ſayd, Comme togeather, that I may telle you, what ſhal comme on you in the laſt dayes.

2 Geather ye togeather, & heare ye ſonnes of Iacob, hearken vnto Iſrael your father.

3 Ruben my firſt borne, thou art my myght, & the beginning of my ſtrength, (a) the nobleneſſe of dignitie, and the nobleneſſe of power.

4 Vnſtable as water, thou ſhalt not be the (b) chiefeſt, becauſe thou wenſt vp to thy fathers bedde: for then defiledſt thou my couche “ with going vp.

5 Simeon and Leui brethren, are cruell inſtrumentes in their habitations.

6 (c) O my ſoule, comme not thou into their ſecretes, neyther into their congregations let myne honour be vnited: for in their wrath they ſlewe a man, and in their ſelfe wyl, they digged downe a wal.

B 7 Curſed be their wrath, for it was ſhameleſſe, & their fierceneſſe, for it was cruel: I wyl diuide them in Iacob, and ſcatter them in Iſrael.

(a) Sinne was the cauſe that Ruben loſte al this great dignitie.
(b) The birth right was geuē to Ioſeph, the prieſthood to Leui: and the kingdome of Iuda.
“ Or, Thy dignitie is gonne.
(c) Crueltie with falſhood, he condemned in them for their poſterities cauſe.

8 Iuda, thou art he, whom thy brethren ſhal prayſe: Thy hand ſhalbe in the necke of thine enimies, thy fathers chyldren ſhal ſtowpe before thee.

9 Iuda is a lions whelpe: from thy ſpoyle my ſonne thou art comme on hye. (d) He laied him downe, and couched hym ſelfe as a lion, and as a lioneſſe: who wyl ſtirre him vp?

10 The ſcepter ſhal not depart from Iuda, and a law geuer from betweene his feete, (e) vntil “ Silo comme: And vnto hym ſhal the geathering of the people be.

11 He ſhal bynde his foale (f) vnto the vine, and his aſſes colt vnto the braunche: He waſſhed his garment in wine, and his clothes in the blood of grapes.

12 His eyes [ſhalbe] redde with wine, and his teeth whyte with mylke.

(d) The kingdome of Iuda was diminiſhed at the departure of the ten tribes: yet none went about to ouerthrowe it, but he was puniſhed.
(e) Meſſias is here promiſed.
“ Shiloh.
(f) The fertilitie of the tribe of Iuda is ſignified by theſe ſpeaches.

13 Zabulon ſhal dwelle (g) beſide the hauen of the ſea, and nye the hauen of ſhippes, his border ſhalbe vnto “ Sidon.

14 Iſachar [is] (h) a “ ſtrong aſſe, couchyng hym downe betweene two burthens.

15 And ſawe that reſt was good, and the land that it was pleaſaunt: & bowed his ſhoulder to beare, and became a ſeruant vnto tribute.

(g) There were many commodious hauens about this tribe.
“ Tſidon.

C

“ Of great bones.
(h) His poſteritie was ſtrong, but idle, and ready to pay tribute, ſo they myght enioy their lande.

16 Dan ſhal iudge his people, and one of the tribes of Iſrael.

17 Dan ſhalbe (i) a ſerpent in the way, an adder in the path, bytyng the horſe heeles, and his ryder fel backwarde.

(i) The tribe of Dan ſhould overcomme his enemies, rather by craft then manhode.

18 I haue wayted (k) for thy ſaluation O Lorde.

(k) He ſeeing the great calamitie that ſhould fal vpon his poſteritie, reaſteth thus vpon gods promiſe.

19 Gad, an hoaſt of men ſhal ouercomme him: but he ſhal ouercomme [him] at the laſt.

20 Out of the fatte [lande] of Aſer ſhalbe his bread, & (l) he ſhal geue pleaſures for a king.

(l) There was ſo pleaſaunt fruite in this tribe, that kinges might be content therwith.

21 Nephthalim is a hinde ſent for a preſent, geuyng goodly wordes.

22 Joſeph is lyke a floriſhing bough, a bough floryſhyng by a wel ſide [whoſe] " ſmal boughes ran vpon the wal.

" Daughters.

23 The archers haue greeuouſly prouoked (m) him, and ſhot him through with dartes, they haue hated hym vnto his hynderaunce.

(m) The afflictions of Joſeph and his poſteritie ſhalbe ſore.

24 But his bowe abode faſt, and the armes of his handes were made ſtrong (n) by the handes of the myghty God of Jacob: Out of hym ſhall comme an heardman, a ſtone in Iſrael.

(n) The deliueraunce of Joſeph was by god, to the ende alſo that his people ſhoulde be fedde.

25 (o) From thy fathers God whiche hath helped thee, and from the almyghty whiche hath bleſſed thee with bleſſynges from heauen aboue, with bleſſynges of the deepe that lyeth vnder, & with bleſſynges of the breaſtes and of the wombe.

(o) That is, al theſe thynges comme.

26 The (p) bleſſynges of thy fathers ſhalbe ſtronger then the bleſſinges of my elders, vnto the vtmoſt of the hylles of the worlde, they ſhalbe on the head of Joſeph, and on the top of the head of hym that was ſeparate from his brethren.

(p) The tyme nowe was nigher when gods bleſſings ſhoulde take effect.

27 Beniamin (q) ſhall rauiſhe as a woolfe: In the mornyng he ſhal deuour the pray, and at night he ſhal diuide the ſpoyle.

(q) This tribe lyued muche on praye & ſpoile.

E

28 All theſe are the twelue tribes of Iſrael: and this theyr father ſpake vnto them, and bleſſed them, euery one of them [bleſſed] he with a ſeueral bleſſyng.

29 And he charged them, and ſaid vnto them, When I ſhalbe geathered vnto my people, (r) burie me with my fathers in the caue that is in the feelde of Ephron the Hethite,

(r) This was not for the holyneſſe of the place, but hereby to renewe the memorie of gods promiſe to his poſteritie.

30 In the caue that is in the feelde of Machpelah, whiche is before Mamre in the lande of Chanaan, whiche Abraham bought with the feelde of Ephron the Hethite for a poſſeſſion to burie in.

31 Where as were buryed *Abraham & Sara his wyfe, and where as were buryed Iſahac and (ſ) Rebecca his wyfe: and there I buried Lea.

Gen. xxiii

Gen. xxv.

(ſ) Moſes ſpeaketh nothyng of her death: neither of Leaes death.

32 The feelde and the caue that is therein was bought of the chyldren of Heth.

33 And when Jacob had made an end of commaunding al that he woulde vnto his ſonnes, he (t) plucked vp his feete vnto the bedde, and dyed; and was put vnto his people.

(t) That is, the fruite of a good conſcience, to dye peaceably and quietly.

The.l.Chapter.

1 Jacobs body is annoynted, 3 The waylyng of the Egyptians. 7 Joſeph buryeth his father in Chanaan, with a great retinue and mournyng. 10 Funeral rites are celebrate for Jacob. 15 The brethren of Joſeph doo pray for pardon. 18 Joſeph remitteth al iniuries vnto his brethren, and ſpeaketh gently vnto them. 20 Joſeph foreſpeaketh the deliueraunce of his brethren. 26 Joſeph dyeth.

A 1 AND Joſeph fel vpon his fathers face, and wepte (a) vpon hym, and kyſſed hym

(a) Naturall ſorowe yf it be in meaſure, is not to be reprehended.

2 And Joſeph commaunded his ſeruauntes the phiſitians (b) to imbawme his father. And the phiſitians imbawmed Iſrael.

(b) This was to the godly then an outwarde token of incorruption: but to the ignoraunt a vaine ceremonie.

3 And fourtie dayes were continued (for ſo long doth the imbawmyng laſt) and the Egyptians (c) mourned for hym three ſcore and ten dayes.

(c) This was a ceremonial mournyng.

4 And when the dayes of mournyng were ended, Joſeph ſpake vnto the houſe of Pharao, ſaying, If I haue founde fauour in your eyes, ſpeake, I pray you, in the eares of Pharao, ſaying,

5 My father made me ſweare, and ſayd, Loe I dye, burie me in the graue whiche I haue made me in the lande of Chanaan. Nowe therfore let me goe vp, I pray thee, and burie my father, and then wyl I comme agayne.

6 And Pharao ſayde, Goe vp, and burie thy father, (d) accordyng as he made thee ſweare.

(d) Among the vnbeleuers reuerence was had vnto an othe.

B

7 And Joſeph went vp to burie his father, and with hym went al the ſeruauntes of Pharao that were the elders of his houſe, and all the elders of the lande of Egypt.

8 And al the houſe of Joſeph & his brethren, and his fathers houſe: only theyr chyldren, and theyr ſheepe, and theyr cattell, leaft they behynde in the lande of Goſen.

9 And there went alſo with hym charettes and (e) horſemen: and it was an exceedyng great companie.

(e) Theſe went for their defence againſt theeues and others.

10 And they came to the corne floore of Atad, whiche is beyond Jordane, & there they made a great and exceedyng ſore lamentation: and he mourned for his father ſeuen dayes.

XUM

11 And when the inhabiters of the lande [euen] the Chanaanites, ſawe the mournyng in the corne floore of Atad, they ſayde, This is a great mourning vnto the Egyptians. Wherfore the name of the place is called, The mournyng of the Egyptians, and it is beyonde Iordane.

12 And his ſonnes dyd vnto hym accordyng as he had commaunded them.

13 For his ſonnes caryed hym into the lande of Chanaan, and buryed hym in the caue of the feelde of Machpelah, whiche feelde Abraham bought to be a place to burie in, of Ephron the Hethite before Mamre.

C 14 And Ioſeph returned into Egypt agayne, he and his brethren, & al that went vp with hym to burie his father, aſſoone as he had buried hym.

15 And when Ioſephes brethren ſawe that theyr father was dead, they ſayde, (f) Ioſeph may paraduenture hate vs, and rewarde vs agayne al the euil whiche we did vnto him.

(f) An euyl conſcience is a ſore torment to it ſelfe.

16 And they dyd ſende a meſſage vnto Ioſeph, ſayeing, Thy father did commaunde before he dyed, ſayeing,

17 This wyſe ſhal ye ſay vnto Ioſeph, Forgeue [I pray thee] the treſpaſſe of thy brethren, and theyr ſinne: for they rewarded thee euil. And nowe we pray thee, forgeue the treſpaſſe of the ſeruauntes (g) of the God of thy father. And Ioſeph wept when they ſpake vnto hym.

(g) The faultes of the faythful ought eaſilye to be remitted.

18 Alſo his brethren came vnto hym, and fell flat before his face, ſaying, Beholde, we be thy ſeruauntes.

19 To whom Ioſeph ſayde, Feare not, " am I God?

" Or, In the place of God.

20 Ye thought euyl agaynſt me: but (h) God turned it vnto good, to bryng to paſſe as it is this day, and to ſaue muche people alyue.

(h) That is, he woulde not turne that to theyr ſhame, whiche god had diſpoſed to theyr wealth.

D

21 Feare not therefore, (i) nowe I wil nouriſhe you and your children. And he comforted them, and ſpake " kindly vnto them.

(i) A ſure token of reconciliation is to ouercome euil with good.

" To their heartes.

22 Ioſeph dwelt in Egypt, he and his fathers houſe: and Ioſeph lyued (k) an hundred and ten yeeres.

(k) He was in office. 79. yeres: & liued after his father. 54. yeres to the great releefe of the churche.

23 And Ioſeph ſawe Ephraims chyldren, euen vnto the thirde generation: and vnto Machir the ſonne of Manaſſes, were chyldren " borne on Ioſephes knees.

" Or, brought vp, or nouriſhed.

24 And Ioſeph ſayde vnto his brethren, I (l) dye, and God wyll ſurely viſite you, and bryng you out of this lande, vnto the lande whiche he ſware vnto Abraham, Iſahac, and Iacob.

(l) The trueth of gods promiſe is immortal, which men muſt looke for paciently, and not preſcribe god a tyme.

25 And Ioſeph tooke an othe of the chyldren of Iſrael, ſayeing, GOD wyl not fayle but viſite you, and ye ſhal carrie my (m) bones hence.

(m) Ioſeph teſtifieth his fayth hereby, & confirmeth his poſteritie.

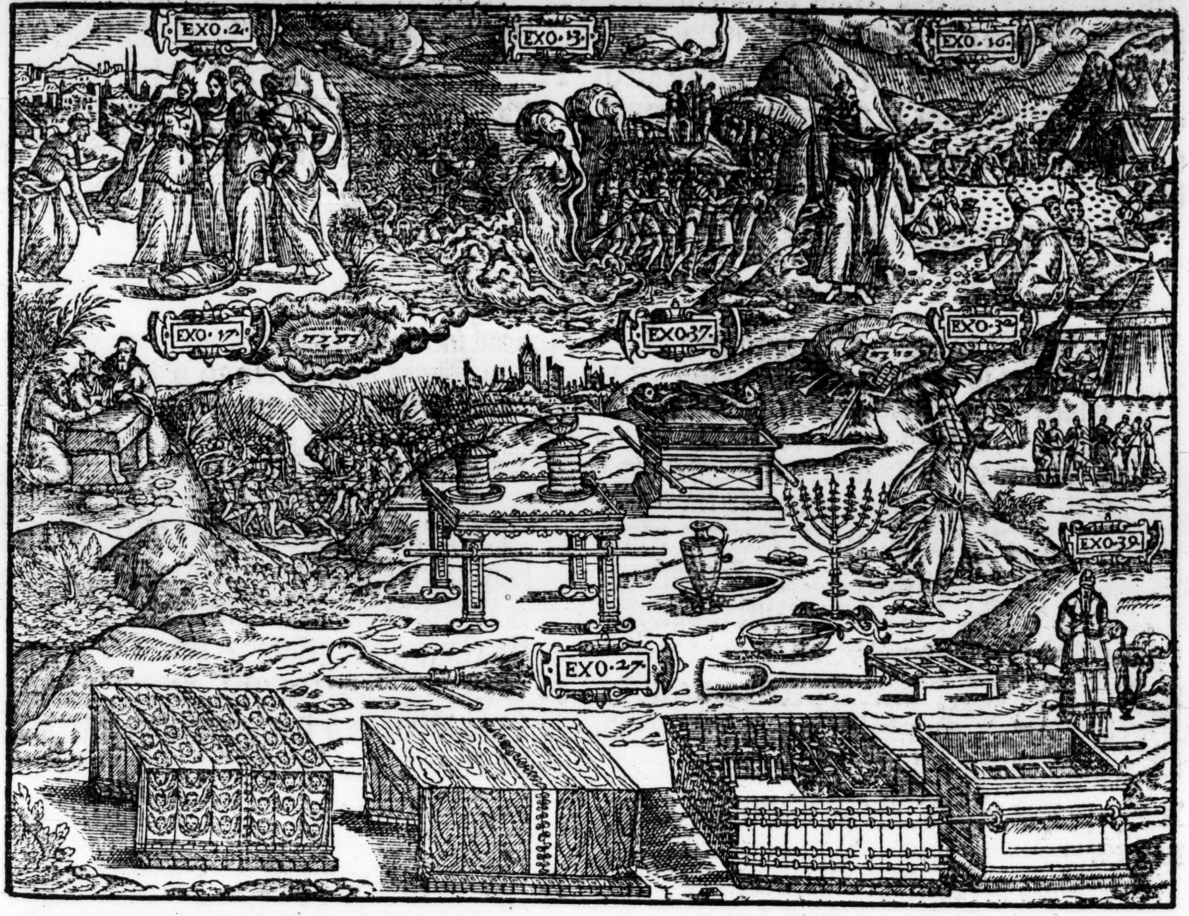
26 And ſo Ioſeph dyed when he was an hundred and ten yeres olde: And they imbawmed hym with ſpices, putting him in a cheſt in Egypt.

This booke is in Hebrue called ſpecially Schemoth, of the ſeconde worde of it, whiche is names: And in Greke Exodus, whiche betokeneth an iſſue, or goeyng out, becauſe it principally entreateth of the goeing out and ÿ deliueraunce of the children of Iſrael.

The ſeconde booke of Moſes, in Latin with a Greke worde called Exodus, and in Hebrewe *Velle ſchemoth*.

The firſt Chapter.

1 The ſonnes of Jacob gonne into Egypt. 8 The newe Pharao oppreſſeth the people of Iſrael. 15 The midwiues fearyng God, doo ſaue the male chyldren of the Hebrues. 20 God prouideth for the mydwyues whiche feare the Lorde.


EXO.2.
EXO.13.
EXO.16.
EXO.17.
EXO.37.
EXO.32
EXO.39.
EXO.27.

A 1 THeſe are the names of the children of Iſrael, which came into Egypt with Jacob: euery mã came with his houſholde:

2 Ruben, Simeon, Leui, & Juda:

3 Iſachar, Zabulon, and Beniamin,

4 Dan and Nephthali, Gad, and Aſer.

5 All the ſoules that came out of the line of Jacob, were ſeuentie:

6 But Joſeph was in Egypt already, and Joſeph dyed, and al his brethren, and al that generation.

B 7 And the chyldren of Iſrael were fruiteful, "encreaſed, multiplied, and (a) waxed exceedyng myghty, and the lande was fulle of them.

8 But there aroſe vp a newe kyng of Egypt, whiche (b) knewe not Joſeph:

9 And he ſayde vnto his folke, Beholde, the people of the chyldren of Iſrael are (c) greater, and mightier then we.

10 Comme on, let vs deale wittily with them, leſt they multiplie, and leſt it comme to paſſe, that yf there be any warre, they ioyne them ſelues vnto our enemies, and fight agaynſt vs, and ſo geate them vp out of the lande.

11 Therefore dyd they ſet taſke maiſters ouer them, to keepe them vnder with burthens: And they built vnto Pharao treaſure cities, Pithom, and Raamſes.

12 But the more they vexed them, the more they (d) multiplied, and grewe: so that they abhorred at the ſyght of the chyldren of Iſrael.

13 And the Egyptians helde the chyldren of Iſrael in bondage, without mercie.

14 And

" As fiſhe, or wormes.

(a) God maketh his ſeruaunts mighty, to beare the affliction that folowed.

(b) The Egyptians were vnthankful people.

(c) The wicked enuie the proſperitie of the godly.

(d) God wonderfully increaſeth his Churche in perſecutions.

C 14 And they made theyr lyues bytter vnto them in that cruel bondage, in claye & bricke, and al maner of worke in the feelde: for al theyr bondage wherein they ſerued them, was ful of tyrannie.

(e) Tyrauntes trie diuers wayes to oppreſſe the churche.

15 And the kyng of Egypt (e) ſpake vnto the mydwyues of the Hebrues women: (of whiche the one was named Siphrah, and the other Puah) and ſayde,

16 When ye doo the office of a mydwyfe to the women of the Hebrues, and ſee in the “byrth tyme that it is a boy, ye ſhal kille it: but if it be a daughter, it ſhal liue.

“ Seates.

17 Notwithſtandyng, the mydwyues feared God, (f) and dyd not as the kyng of Egypt commaunded them, but ſaued the men chyldren.

(f) It was better to obey god, then man.

18 And the kyng of Egypt called for the midwyues, and ſayde vnto them, Why haue ye dealt on this manner, and haue ſaued the men chyldren?

19 And the mydwyues aunſweared Pharao, that the Hebrues women are not as the women of Egypt: for they are more lyuely women, and are delyuered ere the mydwyues comme at them.

20 And (g) God dealt wel therefore with the mydwyues: and the people multiplied, and waxed very mighty.

(g) He rewarded theyr conſtancie, & not theyr lyeing.

21 And it came to paſſe, that becauſe the mydwyues feared God, (h) he made them houſes.

D

(h) God increaſeth theyr families and houſholdes.

22 And Pharao charged al his people, sayeing, All the men chyldren that are borne, caſt into the ryuer, and ſaue the mayde children alyue,

The.ii.Chapter.

God for his names ſake, wyl deliuer his churche from the affliction of tyrauntes.

2 Moſes is borne. 3 He is hydden in a baſket, and caſt into a place where ſedge groweth. 10 Moſes is adopted of the daughter of Pharao. 11 Moſes murthereth an Egyptian, which ſmote an Hebrue. 13 Betweene them that are at ſtryfe, he woulde ſet an attonement. 15 Moſes fleeth from Pharao. 16 He defendeth maydens from the iniurie of ſhepheardes. 21 He maryeth Sephora to wyfe. 23 The chyldren of Iſrael do crye vnto God in trouble, and he regardeth them.

A 1 AND there went a man out of the houſe of Leui, & tooke to wife a daughter af Leui.

2 And the wife conceiued, and bare a ſonne: and when (a) ſhe ſawe that it was a proper chylde, ſhe hyd hym three monethes.

(a) The fayth of Moſes parentes. Hebre.xi.

3 And when ſhe coulde no longer hyde hym, ſhe tooke a baſket [made] of bul ruſſhes, and dawbed it with ſlyme and pitche, and layde the chylde therein, and put it in the flagges, by the riuers brinke.

4 And his ſiſter ſtoode a farre of, to wite, what woulde comme of it.

5 And the daughter of Pharao came downe to waſhe her ſelfe in the ryuer, and her maydens walked along by the ryuers ſyde: And when ſhe ſaw the baſket among the flagges, ſhe ſent her mayde to fetche it.

6 And when ſhe had opened it, ſhe ſawe it was a chylde: and beholde, the babe wept. And (b) ſhe had compaſſion on it, and ſayde, It is one of the Hebrues chyldren.

(b) God ſaueth his, by the handes of theyr enimies

B 7 Then ſayde his ſiſter to Pharaoes daughter, Shal I goe, and calle to thee a nurſe of the Hebrues women, to nurſe thee the chylde?

8 Pharaoes daughter aunſweared her, Goe. And the maide ranne, and called the (c) childes mother.

(c) God reſtoreth to the faithful abundantly that whiche they loſe for his ſake.

9 To whom Pharaoes daughter ſaid, Take this chylde away, and nurſe it for me, and I wyl rewarde thee. And the woman tooke the chylde, and nurſed it vp.

10 And the chylde grewe, and ſhe brought it vnto Pharaoes daughter, and it was made her ſonne. And ſhe called the name of it “Moſes: becauſe [ſayd ſhe] I tooke hym out of the water.

“ Moſeh.

11 And in thoſe dayes, when Moſes was waxed great, (d) he went out vnto his brethren, and looked on theyr burdens, and ſpied an Egyptian ſmytyng an Hebrue, whiche was one of his brethren.

(d) The godly preferre the Churche of god, before the court of the wycked.

12 And he looked rounde about, and when he ſawe no man by, (e) he ſlewe the Egyptian, and hyd hym in the ſande.

(e) Suche heroical dedes of the godly men are not to be folowed

13 And when he was gonne out another day, beholde, two men of the Hebrues ſtroue togeather: And he ſayd vnto hym that dyd the wrong, Wherefore ſmyteſt thou thy felowe?

14 He aunſweared, (f) Who made thee a man of authoritie, and a iudge ouer vs? “intendeſt thou to kil me, as thou killedſt the Egyptian? And Moſes feared, and ſayd, Of a ſuretie this thyng is knowen.

C

(f) Unthankfulneſſe toward a godly magiſtrate,

“ Speakeſt.

15 And Pharao heard of it, (g) and went about to ſlay Moſes. And Moſes fleeyng from the face of Pharao, dwelt in the land of Madian: and he ſate downe by the welles ſyde.

(g) worldlye troubles folow often the godly, executyng theyr vocation.

16 The “prieſt of Madian had.vii.daughters, whiche came and drew [water] and filled the troughes

“ Prince or head.

troughes for to water theyr fathers ſheepe.

17 And the ſhepheardes came and droue them away: but Moſes ſtoode vp & helped them, and watered theyr ſheepe.

18 And when they came to Raguel theyr father, he ſayde, Howe came it to paſſe that ye are comme ſo ſoone to day?

19 And they aunſweared, A man of Egypt deliuered vs from the handes of the ſhepheardes, and ſo drewe vs water, and watered the ſheepe.

20 He ſayde vnto his daughters, And where is he? why haue ye ſo leaft the man? Calle hym, that he may eate bread.

D 21 And Moſes was content to dwelle with the man: and he gaue Moſes Sephora his daughter,

22 Whiche bare hym a ſonne, & he called his name Gerſhom: For he ſaid, (h) I haue beene a ſtraunger in a ſtraunge lande.

23 And in proceſſe of time the kyng of Egypt dyed, and the chyldren of Iſrael ſighed by the reaſon of (i) bondage, and cryed.

24 And theyr complaynt came vp vnto God from the bondage: and god heard their mone, and God remembred (k) his couenaunt with Abraham, Iſahac, and Iacob.

25 And GOD looked vppon the chyldren of Iſrael, and GOD had reſpecte vnto them.

(h) Thus he continued the remembraũce of the redemption promiſed.

(i) Theyr bondage waxyng ſorer, cõpelled them to ſeeke to god.

(k) Gods free promiſe was the cauſe, he hearde the Iſraelites.

The.iii.Chapter.

1 Moſes feedeth the ſheepe of his father in lawe. 2 God in the middeſt of a buſhe ſpeaketh to Moſes of deliueryng Iſrael. 5 The earth is holy. 12 God is with Moſes. 12 The name of God. 14 God teacheth Moſes, howe and in what ſort he woulde that he ſhoulde deliuer his people.

A 1 MOſes kept the ſheepe of Iethro his father in law, prieſt of Madian: and he droue the flocke to the backeſyde of the deſart, and came to the mountaine of God (a) ** Horeb.

2 And the angel of the Lorde appeared vnto hym in a flame of fyre out of the myddes of a buſhe: And he looked, and beholde (b) the buſhe burned with fyre, and the buſhe was not conſumed.

3 Therefore Moſes ſayde, I wyl goe nowe, and ſee this great ſyght, howe it commeth that the buſhe burneth not.

4 And when the Lorde ſawe, that he came for to ſee, god called vnto him out of the middes of the buſhe, and ſayde, Moſes, Moſes: And he aunſweared, Here am I.

5 (c) And he ſayd, Draw not nygh hyther, put thy ſhoes of thy feete, for the place whereon thou ſtandeſt, is holy grounde.

6 And he ſayde, I am the God of thy father, the God of Abraham, the God of Iſahac, and the God of Iacob. And Moſes hyd his face, for he was afraide to looke vpon God.

B 7 And the Lorde ſayde, I (d) haue ſurelye ſeene the trouble of my people whiche are in Egypt, and haue hearde theyr crye from the face of theyr taſkmaiſters: for I knowe their ſorowes,

8 And am comme downe (e) to deliuer them out of the hande of the Egyptians, and to bryng them out of that lande, vnto a good lande and a large, vnto a lande that floweth with mylke and hony, euen vnto the place of the Chanaanites, and Hethites, and Amorites, and Phereſites, and Heuites, and of the Iebuſites.

9 Nowe therefore beholde, the complaynt of the children of Iſrael is comme vnto me: and I haue alſo ſeene the oppreſſion wherewith the Egyptians oppreſſed them.

10 Comme thou therfore, and I wyl ſende thee vnto Pharao, that thou mayeſt bryng my people the chyldren of Iſrael out of Egypt.

11 And Moſes ſayde vnto God, (f) What am I to goe vnto Pharao, and to bryng the chyldren of Iſrael out of Egypt?

12 And he aunſweared, For I wyl be with thee: and this ſhalbe a token vnto thee, that I haue ſent thee, (g) After that thou haſt brought the people out of Egypt, ye ſhal ſerue God vpon this mountayne.

13 And Moſes ſayde vnto GOD, Beholde [when] I comme vnto the children of Iſrael, and ſhal ſay vnto them, The God of your fathers hath ſent me vnto you. And yf they ſay vnto me, What is his name? what aunſweare ſhall I geue them?

14 And God aunſweared Moſes, (h) I am that I am. And he ſayde, This ſhalt thou ſay vnto the children of Iſrael, (i) [He that is called] I am, hath ſent me vnto you. C

15 And God ſpake further vnto Moſes, Thus ſhalt thou ſay vnto the chyldren of Iſrael, (k) The Lorde God of your fathers, the God of Abraham, the God of Iſahac, and the God of Iacob hath ſent me vnto you: This is my name for euer, and this is my memorial into generation and generation.

16 Goe, and geather the elders of Iſrael togeather, and thou ſhalt ſay vnto them, The Lord God of your fathers, the God of Abraham,

(a) This hyl was called alſo Sinai, vpon another part of it.

** Chorebah.

(b) Though the Churche be greeuouſly afflicted, yet the preſence of god kepeth it from deſtruction.

(c) By this externall ceremonie, he was put in mynde humbly and reuerently to heare god.

(d) God ſeeth the afflictions of his churche whẽ by differryng puniſhement, he ſeemeth to neglect it.

(e) This certaine promiſſe of ſucceſſe, ſhoulde prouoke good magiſtrates to obeye gods callyng.

(f) This refuſal was of humilitie, and not of diſobedience.

(g) By a ſigne that ſhoulde cõme, Moſes is confirmed in his vocation, as were Dauid and Ioh. Baptiſt.

(h) This is read in the futuretence in Hebrue.

(i) Al thinges haue theyr beyng & power of god.

(k) God woulde haue thẽ reaſt vpon his free promiſſe, whiche they had almoſt forgotten.

ham, the God of Iſahac, and the God of Iacob appeared vnto me, and ſayde, In viſityng, haue I viſited you, and knowe that whiche is donne to you in Egypt.

17 And I haue ſayde, (l) I wyll bryng you out of the tribulation of Egypt, vnto the lande of the Chanaanites, and Hethites, and Amorites, and Phereſites, and Heuites, and Iebuſites, euen into a lande whiche floweth with milke and hony.

(l) The afflicted ought to hang vpon the prouidence of God.

18 And they ſhal heare thy voyce: Then both thou and the elders of Iſrael ſhal goe vnto the kyng of Egypt, and ſay vnto hym, The Lorde God of the Hebrues hath (m) met with vs, and now let vs goe [we beſeche thee] three dayes iourney into the wilderneſſe, & (n) make ſacrifice vnto the Lorde our God.

(m) For god otherwayes then they hoped, profeſſed himſelfe to be theyr deliuerer.
(n) This was trueth, though god declared not to the tyraunt farther of his counſell.

19 And I am ſure that the king of Egypt wil not let you goe, „ no not in a mighty hande.

„ Or, But by a ſtrong hande.

20 And I wyl ſtretche out my hande, & ſmite Egypt with all my wonders whiche I wil do in the middes therof, and after that he wil let you goe.

D

21 And (o) I wyl geate this people fauour in the ſyght of the Egyptians, ſo that, when ye goe, ye ſhall not goe emptie:

(o) God can turne ỹ hearts of the moſte cruel enemies.

22 But a wife ſhal borowe of her neighbour, and of her that ſoiourneth in her houſe, “ iewels of ſyluer, and iewels of golde, and rayment: and ye ſhal put them on your ſonnes and daughters, and ſhal (p) robbe the Egyptians.

“ Veſſelles.

(p) This was no ſinne in them whiche had a ſpeciall commaundement thereof by god, who hath the ordering of al mens goodes.

The.iiii.Chapter.

1 God geueth three ſignes vnto Moſes, wherewith he may teſtifie vnto Pharao, that he is ſent a deliuerer from God. 3 A rodde turned into a ſerpent, and the ſerpent into the rodde agayne. 6 The hande of Moſes leprous. 10 Moſes layeth for his excuſe ſlowneſſe of tongue. 14 God angred with Moſes geueth hym Aaron for an Oratour. 19 Moſes goeth forewarde into Egypt. 24 God wyl deſtroy Moſes. 25 Sephora circumciſeth her ſonne. 27 By the commaundement of God Aaron goeth agaynſt Moſes to meete him.

A

1 Moſes aunſweared, and ſayde, (a) See, they wyl not beleue me, nor hearken vnto my voyce: but wil ſay, The Lorde hath not appeared vnto thee.

(a) Though Moſes contemned not gods callyng, yet difficulties thereof, troubled him muche.

2 And the Lord ſayd vnto him, What is that [which is] in thine hande? He aunſweared, A „ rodde.

„ Or, ſheepeheardes ſtaffe.

3 And he ſayde, Caſt it on the grounde. And he caſt it on the grounde, (b) and it became a ſerpent: and Moſes fled from the ſight of it.

(b) Hereby he was aſſured, that he ſhould be fearful to others, though he were but contemptible in the worlde.

4 And the Lorde ſayde vnto Moſes, Put foorth thy hande, and take it by the tayle. And therefore he put foorth his hande, and caught it: and it became a rodde in his hande.

5 (c) By this thing ſhal they beleue, that the Lord God of their fathers, the God of Abraham, the God of Iſahac, and the God of Iacob hath appeared vnto thee.

(c) Autoritie geuen to Moſes to worke the like ſignes

6 And the Lorde ſayd furthermore vnto him, Thruſt thyne hande into thy boſome. And he thruſt his hande into his boſome: and when he tooke it out agayne, beholde his hande was leprous, euen as ſnowe.

B

7 And he ſayde, Put thyne hande into thy boſome agayne. And he put his hande into his boſome agayne: and he plucked it out of his boſome, and beholde, it (d) was turned agayne as his [other] fleaſhe.

(d) God ſheweth howe he wil reſtore Moſes and the people to theyr olde dignitie.

8 Therefore yf they wyl not beleue thee, neither heare the voyce of the firſt ſignes, yet wil they beleue for the voyce of the ſecond ſignes.

9 But if they wil not beleue theſe two ſignes, neyther hearken vnto thy voyce: thou ſhalt take of the water of the riuer, and poure it vpon the drye lande, and the water whiche thou takeſt out of the riuer ſhalbe [turned] (e) into blood vpon the drye lande.

(e) They might learne, that it was in gods hande to turne all the commodities of the Egyptians to theyr owne deſtruction.

10 Moſes ſayde vnto the Lord, Oh my Lord, I am neyther yeſterday, nor ere yeſterday a man (f) eloquent, neyther ſence thou haſt ſpoken vnto thy ſeruaunt: but I am ſlow mouthed, and ſlowe tongued.

(f) God choſeth inſtrumentes of his glory otherwyſe then man.

11 And the Lorde ſayde vnto him, Who hath made mans mouth? or who maketh the dumbe, or deafe, the ſeeyng, or the blynde? Haue not I that am the Lorde?

C

12 And nowe goe, and (g) I wyl be with thy mouth, and teache thee, what thou ſhalt ſay.

(g) God wyl graunt ſufficient meanes to them whiche he commaundeth.

13 He ſayde, Oh my Lord, ſende I pray thee, by the hande of him, whom thou wilt ſende.

14 And the Lorde was (h) angry with Moſes, and ſayde, Doo not I knowe Aaron thy brother the “ Leuite, that he can ſpeake? For loe, he commeth foorth to meete thee: and when he ſeeth thee, he wyl be glad in his heart.

(h) God would haue his voyce obeyed.
“ Of Leui.

15 Therfore thou ſhalt ſpeake vnto hym, and put theſe wordes in his mouth, and I wil be with thy mouth, and with his mouth: and wyl teache you, what you ought to doo.

16 And he ſhalbe thy ſpokeſman vnto the people, and he ſhalbe, [euen] he ſhalbe to thee in ſteede of „ a mouth, and (i) thou ſhalt be to hym,

„ Or, he ſhalbe the interpreter, and thou ſhalt be his guide.
(i) Two vertues in a gouernour, wyſdome and eloquence.

hym, in ſteede of God.

17 And thou ſhalt take this rodde in thy hand, wherewith thou ſhalt doo miracles.

18 Therefore Moſes went, and returned to Iethro his father in lawe agayne, and ſayde vnto hym, Let me go I pray thee, now, and turne agayne vnto my brethren, whiche are in Egypt, and ſee, whether they be yet alyue. And Iethro ſayde to Moſes, Go in peace.

19 And the Lorde ſaide vnto Moſes in Madian, Go and returne agayne into Egypt: for al the menne are dead, whiche went about to “ kille thee.

20 And Moſes tooke his wife, and his ſonnes, and put them on an aſſe, and went agayne to Egypt: And Moſes tooke the rodde of god in his hande. [k]

21 And the Lorde ſayde vnto Moſes, When thou art entred & comme into Egypt agayne, ſee that thou doo [l] all the wonders before Pharao, whiche I haue put in thyne hande: but I wil holde his heart, and he ſhall not let the people goe.

D 22 And thou ſhalt ſaye vnto Pharao, Thus ſayth the Lorde, Iſrael is my ſonne [euen] my firſt borne ſonne.

23 And I ſayde vnto thee, that thou let my ſonne goe, that he may ſerue me. And yf thou refuſe to let him goe: beholde, I doo ſlay thy ſonne [euen] thy firſt borne.

24 And it came to paſſe by the way in the inne, that the Lorde mette hym, and woulde haue [m] kylled hym.

25 And Sephora tooke a ſtone, and cut away the foreſkin of her ſonne, and caſt it at his feete, and ſayd, A blooddy huſbande art thou vnto me.

26 Then [n] he let hym goe, and ſhe ſayde, A blooddy huſbande, becauſe of her circumciſion.

27 Then ſayde the Lorde vnto Aaron, Goe meete Moſes in the wyldernesse. And he went, and mette hym in the mount of God, and kyſſed hym.

28 And [o] Moſes tolde Aaron al the wordes of the Lorde whiche had ſent him, and al the ſignes whiche he had charged hym withal. E

29 So went Moſes and Aaron, and geathered al the elders of the children of Iſrael.

30 And Aaron tolde al the wordes whiche the Lorde had ſpoken vnto Moſes: and dyd the miracles in the ſyght of the people.

31 And the people beleued. [p] And when they hearde, that the Lorde had viſited the children of Iſrael, and had looked vpon theyr tribulation, they bowed them ſelues, and worſhypped.

The.v.Chapter.

1 Moſes and Aaron goe vnto Pharao. 15 The gouernours ouer Iſrael crye out vnto Pharao. 20 Moſes and Aaron accuſed of the people. 22 Moſes complayneth to God.

A 1 Moſes and Aaron went in afterward and tolde Pharao, Thus ſayeth the Lorde God of Iſrael, Let my people goe, that they may “ holde a feaſte vnto me in the wilderneſſe.

2 And Pharao ſayde, [a] Who is the Lorde that I ſhoulde heare his voyce, and let Iſrael goe? I knowe not the Lorde, neither wyl I let Iſrael goe.

3 And they ſayde, The GOD of the Hebrewes is “ called ouer vs: let vs goe we pray thee three dayes iourney into the deſart, and make ſacrifice vnto the Lorde our God: [b] leſt he ſmyte vs with peſtilence, or with the ſworde.

4 Then ſayde the kyng of Egypt vnto them, Wherefore doo ye Moſes and Aaron let the people from theyr workes? geate you vnto your burthens.

5 And Pharao ſayde furthermore, Beholde, there is muche people nowe in the land, and you make them leaue theyr burthens.

6 And Pharao [c] commaunded the ſame day, the taſkmaiſters whiche were amongeſt the people and the officers, ſaying,

7 Ye ſhal geue the people no more ſtrawe to make bricke withal, as ye did in time paſſed: let them goe and geather them ſtrawe them ſelues. B

8 And the number of brycke whiche they were wont to make in tyme paſſed, lay vnto theyr charges alſo, and miniſhe nothyng thereof: for they be idle, and therefore crye, ſayeing, We wyl goe, and make ſacrifice vnto our God.

9 They muſt haue more worke laide vpon them, that they may labour therein, and not regarde [d] vayne wordes.

10 Then went the taſkmaiſters of the people, and the officers out, and told the people, ſayeing, Thus ſayth Pharao, I wyl geue you no more ſtrawe.

11 Goe your ſelues and geather you ſtrawe, where ye can fynde it: yet ſhall none of your labour be miniſhed.

12 And ſo were [e] the people ſcattered abroade throughout al the lande of Egypt, for to geather ſtubble in ſteede of ſtrawe.

13 And

“ Seeke thy
le.

) whiche he
rued, not to
le his ſhepe,
t to other
es now ap-
ynted by
od.

) Moſes
oulde not
ue ouer,
ough Pha-
o yeelded
t at the be-
nning.

[m] God can not beare to be depriued of his worſhippe for mans ſake: as Moſes did in not circumciſing his chylde.

[n] That is, the Lord that woulde haue kylled hym.

[o] God hereby commendeth the miniſterie of man.

[p] It was ſuche a beleefe as tribulation afterwarde conſumed away.

“ Worſhip God
lemnly.

) This ſu-
erſtitious ty-
aunt wyl not
e accompted
worſhippe
alſe gods.

“ Or, We wor-
ip the God of
e Hebrewes.

) He that
d let them
om the true
orſhippe of
d, ſhoulde
uche more
punished.

[d] The true worſhippe of god is called of the wicked, vanitie.

)The godly
ught not to
offended yf
flictions en-
eaſe, when
d beginneth
deliuer the.

[e] This intollerable labour was layde on the people, that they myght dryue away Moſes and Aaron.

13 And the taſke maiſters haſted them forwarde, ſayeing, Fulfyl your worke, your dayly taſkes in theyr due time, as yf you had ſtrawe.

C 14 And the officers of the children of Iſrael, whiche Pharaoes taſkemaiſters had ſet ouer them, were beaten. And they ſayde vnto them, wherefore haue ye not fulfylled your taſke in makyng of brycke both yeſterday and to day, as wel as in tymes paſt?

15 The officers alſo of the chyldren of Iſrael, came and (f) complayned vnto Pharao, ſayeing, wherefore dealeſt thou thus with thy ſeruauntes?

(f) In this tyraunt there is neither mercie or humanitie.

16 There is no ſtrawe geuen vnto thy ſeruauntes, and they ſay vnto vs, Make bricke: and thy ſeruauntes are beaten, " and there is wronge donne to thyne owne people.

" Or, they deale euil with thy people.

17 He ſayde, You are (g) idle, idle you are: and therefore you ſay, We wil goe, and make ſacrifice vnto the Lorde.

(g) Idleneſſe is layde to theyr charge, that are oppreſſed with labour.

18 Goe therfore nowe, and worke, and there ſhal no ſtrawe be geuen you, and yet ſhal ye deliuer the whole tale of brycke.

19 And the officers of the chyldren of Iſrael did ſee, that they were in worſe caſe after it was ſayd, Ye ſhal miniſhe nothyng of your brycke, of your dayly taſke in due tyme:

20 And they mette Moſes and Aaron, whiche ſtoode in theyr way, as they came out from Pharao.

D 21 And ſaide vnto them, (h) The Lorde looke vpon you and iudge you, whiche haue made the ſauour of vs " to be abhorred in the eyes of Pharao, and in the eyes of his ſeruauntes, and haue put a ſworde in theyr hande to ſlay vs.

(h) They in iudging gods grace by the preſent ſucceſſe, become vnthankful to men, and iniurious to God.

" to ſtinke.

22 (i) Moſes returned vnto the Lorde, and ſayde, Lorde, wherefore haſt thou ſo euil intreated this people? And wherfore haſt thou ſent me?

(i) Moſes imbecillitie appeareth in that he is weary of his vocation, and complayneth of Gods ſlowneſſe in delyuerying his people.

23 For ſince I came to Pharao to ſpeake in thy name, he hath fared foule with this folke, and yet thou haſt not deliuered thy people at all.

The.vi.Chapter.

1 God remembreth his promiſes. 5 God promiſeth deliueraunce, and the lande of Chanaan. 9 The peop[illegible] of Iſrael be not contented with the warninges of Moſes. 10 Moſes and Aaron are ſent to Pharao. 14 The diſcentes of Ruben. 16 The diſcent of Leui. 20 Amram the father of Moſes and Aaron. 23 Aaron the father of Nadab and Abiu. 25 Eleazar father of Phinees. 29 Moſes is commaunded to ſpeake to Pharao.

A 1 Then the Lorde ſayde vnto Moſes, Nowe (a) ſhalt thou ſee what I wil doo vnto Pharao: for in a myghty hande ſhal he let them goe, and in a mighty hande ſhal he dryue them out of his lande.

(a) Moſes haſte is gently blamed.

2 And God ſpake vnto Moſes, and ſaide vnto him, I am (b) Iehouah.

(b) By this name of his ſubſtaunce, god declareth, that he is the perfourmer of his promiſſe, and ſo wyl be.

3 I appeared vnto Abraham, Iſahac, and Iacob as an almyghty God: (c) but in my name Iehouah was I not knowen vnto them.

(c) The greater knowledge & lyght this people had: the more redily ſhoulde they haue obeyed.

4 Moreouer (d) I made a couenaunt with them, to geue them the lande of Chanaan, the lande of their pilgremage, wherein they were ſtraungers.

(d) As the couenant was of gods free grace: ſo alſo was this redemption.

5 And therefore I haue alſo hearde the groanyng of the chyldren of Iſrael, whom the Egyptians kepe in bondage, & haue remembred my couenaunt.

6 Wherefore ſay vnto the chyldren of Iſrael, I am Iehouah, I wyl bryng you out from the burthens of the Egyptians, and wyl ryd you out of theyr bondage, and wyl deliuer you in a ſtretched out arme, and in great iudgementes.

B 7 And I wyl take you (e) for my people, and wil be to you a GOD: And ye ſhal knowe that I am the Lord your God whiche bring you out from the burthens of the Egyptians.

(e) The ende of their deliueraunce was in the continuaunce of gods grace.

8 And I wyl bryng you into the lande concernyng the whiche I dyd lyft vp my hand to geue it vnto Abraham, Iſahac, and Iacob, and wyl geue it vnto you for a poſſeſſion: (f) [for] I am Iehouah.

(f) That they might knowe howe his power ouercummeth al lettes and ſtoppes.

9 And Moſes told the children of Iſrael euen ſo: but they (g) hearkened not vnto Moſes for anguiſhe of ſpirite, and for cruel bondage.

(g) It is daungerous in affliction, not to heare gods promiſſes.

10 And the Lord ſpake vnto Moſes, ſayeing,

11 Goe in, and ſpeake vnto Pharao king of Egypt, that he let the chyldren of Iſrael goe out of his lande.

12 And Moſes ſpake before the Lorde, ſayeing, Beholde, the chyldren of Iſrael hearken not vnto me: howe then ſhal Pharao heare me, whiche am of " vncircumcized lippes?

" Or, which haue an impediment in my ſpeache or am rude.

13 And (h) the Lord ſpake vnto Moſes & vnto Aaron, and gaue them charge concerning the chyldren of Iſrael & concernyng Pharao kyng of Egypt, that " they ſhould bryng the chyldren of Iſrael out of the lande of Egypt.

(h) It appeareth, that this redemption came altogether of gods mercie: ſeyng that Moſes was vnwylling, & the people careleſſe.

" Or, he ſhould let goe.

14 [These be the heades of theyr fathers houſes. (i) The chyldren of Ruben the firſt borne ☞

(i) Ruben & Simeon beyng elder then Leui, are rehearſed, that hereby he might ſpeake of Leui more commodiouſly.

ſonne of Iſrael, are theſe: Hanoch and Phallu, Heſron, and Charmi: theſe be the chyldren of Ruben.

15 The chyldren of Simeon: Iemuel, and Iamin, Ohad, and Iachin, Sohar, and Saul the ſonne of the Chanaanitiſhe woman: theſe are the kynredes of Simeon.

16 Theſe alſo are the names of the chyldren (k) of Leui, in their generations: Gerſon, and Cehath, and Merari: Leui liued an hundred thirtie and ſeuen yeeres.

17 The ſonnes of Gerſon: Libni, and Simi, by theyr kynredes.

18 The chyldren of Cehath: Amram, and Iſhar, and Hebron, and Uziel. And Cehath liued an hundred thirtie and three yeeres.

D 19 The chyldren of Merari: Mahli, and Muſi: theſe are the kynredes of Leui by theyr generations.

20 Amram tooke Iochebed (l) his fathers ſiſter to wyfe, and ſhe bare hym Aaron and Moſes: and Amram liued an hundred and thirtie and ſeuen yeeres.

21 And the chyldren of Iſhar: Corah, Nepheg, and Sichri.

22 The chyldren of Uziel: Miſael, Elzaphan, and Zithri.

23 And Aaron tooke (m) Eliſeba, daughter of Aminadab, and ſiſter of Nahaſon to wyfe, whiche bare hym Nadab, and Abihu, Eleazar, and Ithamar.

24 The chyldren of Corah: Aſſir, and Elcanah, and Abiaſaph: theſe are the kynredes of the Corahites.

25 Eleazar Aarons ſonne, tooke hym one of the daughters of Putiel to wyfe, whiche bare hym Phinees: and theſe are the principal fathers of the Leuites throughout theyr kynredes.

E 26 This is that Aaron, and that Moſes to whom (n) the Lorde ſayde, " Leade the chyldren of Iſrael out of the lande of Egypt, accordyng to theyr armies.

27 Theſe are that Moſes and Aaron, whiche ſpake to Pharao king of Egypt, that " they myght bryng the chyldren of Iſrael out of Egypt.]

☞ 28 And in the day when the Lorde ſpake vnto Moſes (o) in the lande of Egypt,

26 He ſpake vnto hym, ſayeing, I am the Lorde: ſpeake thou vnto Pharao the kyng of Egypt al that I ſay vnto thee.

30 And Moſes ſayde before the Lorde, Beholde, I am of vncircumcized lippes, and howe ſhal Pharao geue me audience?

(k) It was neceſſary to be knowen, that the miniſter of this redemption was of Abrahams ſtocke.

(l) Moſes glorieth not in his kynrede, who was borne of vnlawful maryage.

(m) Aarons wyfe was of the tribe of Iuda.

(n) It was gods ſinguler worke that they ſhoulde leade out ſuche great armies.

" Or, carye.

" Myght let goe.

(o) God not only in the deſert of Madian, but alſo in Egypt ſpake to Moſes.

The vij. Chapter.

1 Moſes with Aaron is ſent vnto Pharao. 3 God cauſeth ſignes, that he only may be knowen mighty. 10 The rodde of Moſes is turned into a ſerpent. 11 The enchaunters doo the ſame. 19 Water turned into blood. 22 The enchaunters doo the ſame.

A 1 AND the Lorde ſaide vnto Moſes, Beholde, I haue made thee Pharaoes (a) God: and Aaron thy brother ſhalbe thy prophete.

2 Thou ſhalt ſpeake al that I commaunde thee, and Aaron thy brother ſhal ſpeake vnto Pharao, that he ſende the chyldren of Iſrael out of his lande.

3 And (b) I wyl harden Pharaoes hart, and multiplie my myracles, and my woonders in the lande of Egypt.

4 But Pharao ſhal not hearken vnto you, that I may ſet my hande vpon Egypt, and bryng out myne armies, and my people the chyldren of Iſrael out of the lande of Egypt in great iudgementes.

5 And the Egyptians ſhal knowe that I am the Lorde, when I ſtretche foorth my hande vpon Egypt, and bryng out the chyldren of Iſrael from among them.

6 (c) Moſes and Aaron dyd as the Lord commaunded them, [euen] ſo dyd they.

7 Moſes was (d) fourescore yeere olde, and Aaron fourescore and three, when they ſpake vnto Pharao.

B 8 And the Lorde ſpake vnto Moſes and Aaron, ſayeing,

9 If Pharao ſpeake vnto you, ſayeing, Shewe a myracle for you: thou ſhalt ſay vnto Aaron, Take thy rodde, and caſt it before Pharao, that it may be a ſerpent.

10 Then went Moſes and Aaron in vnto Pharao, and dyd euen as the Lorde hadde commaunded: and Aaron caſt foorth his rodde before Pharao, and before his ſeruauntes, and it [turned] to a ſerpent.

11 Then Pharao called for the (e) wyſe menne, and enchaunters: and the ſame ſorcerers of Egypt dyd in lyke manner with theyr ſorcerie.

12 For they caſt downe euery man his rodde, and they [turned] to ſerpentes: but Aarons rodde dyd eate vp theyr roddes.

13 And he helde Pharaoes hart, that he hearkened not vnto them, euen as the Lord had ſayde.

14 The Lorde alſo ſayde vnto Moſes, Pharaoes hart is "hardened, he refuſeth to let the

(a) God communicateth his auctoritie and power with his miniſters.

(b) God was no cauſe of Pharaoes ſinne, though he executed this iuſt iudgement vpõ hym.

(c) True obedience to doo only that whiche God wylleth to be donne.

(d) The prayſe was Gods, who by fearefull olde men, wrought ſo meruelouſly

(e) The deuil to robbe God of his glorie, geueth his ſeruauntes goodly titles.

" Made heauy, or burdened.

people goe.

15 Geate thee vnto Pharao in the mornyng, loe, he wyl comme vnto the water, and thou ſhalt ſtand vpon the riuers brincke agaynſt he comme: and the rodde whiche was turned to a ſerpent, ſhalt thou take in thyne hande:

16 And thou ſhalt ſay vnto hym, The Lord God of the Hebrues hath ſent me vnto thee, ſayeing, Let my people goe, that they may ſerue me in the wylderneſſe: and beholde, hytherto thou wouldeſt not heare.

17 Thus ſayeth the Lorde, In this thou ſhalt knowe, that I am the Lorde: beholde, (f) with the rodde that is in my hand, I wyl ſmite the waters whiche are in the ryuers, and they ſhalbe turned to blood.

(f) The wicked that are not moued with gods threates, are inexcuſable.

18 And the fiſhe that is in the riuer, ſhal dye: and the ryuer ſhal " corrupt, and it ſhal greeue the Egyptians to drinke of the water of the riuer.

" Or, ſtincke.

D 19 And the Lorde ſpake vnto Moſes, Say vnto Aaron, Take thy rodde, and ſtretche out thyne hand (g) ouer the waters of Egypt, ouer theyr ſtreames, ouer their ryuers and pondes, and al pooles of water, whiche they haue, that they may be blood, and that there may be blood throughout al the lande of Egypt, both in [veſſels] of wood, and alſo of ſtone.

(g) The corruption of the moſt neceſſary meane of lyfe, ſhould haue taught them to obey God.

20 And Moſes and Aaron dyd euen as the Lorde commaunded: and he lyft vp the rodde, and ſmote the (h) waters, that were in the riuer, in the ſyght of Pharao, and in the ſyght of his ſeruauntes: and (i) al the water that was in the riuer, turned into blood.

(h) The waters wherein the Iſraelites chyldren were drowned, are nowe turned to the Egyptians ſorowe. The fyrſt plague.

(i) They ſhould haue knowen gods hande in that thing, wherein lay theyr wealth and ſafetie.

21 And the fiſhe that was in the riuer dyed: and the riuer corrupted, and the Egyptians coulde not drynke of the waters of the riuer, and there was blood throughout al the land of Egypt.

22 (k) And the enchaunters of Egypt dyd lykewyſe with theyr ſorceries, and he hardened Pharaoes hart: neyther dyd he hearken vnto them, as the Lorde had ſayde.

(k) The faithful ouercame this temptation through gods worde confirmed by a heauenly viſion.

23 And Pharao turned hym ſelfe, and went agayne into his houſe, and (l) ſet not his hart therevnto.

(l) Gods workes are not lyghtly to be conſydered.

24 And the Egyptians (m) dygged rounde about the riuer for water to drynke: for they coulde not drynke of the water of the riuer.

(m) Theſe circumſtances declare that this was no vaine illuſion.

25 And it continued ſeuen dayes after that the Lorde had ſmitten the riuer.

The viij. Chapter.

2 Frogges. 8 Pharao prayeth Moſes to pray for hym. 12 Moſes prayeth for Pharao. 15 Pharao is hardened. 16 Lyſe in man and beaſt. 20 Flyes, or al kynde of wylde, fierce, and noyſome beaſtes. 25 Pharao intreateth Moſes to pray for hym. 32 Pharao is hardened.

A 1 The Lord ſpake vnto Moſes, Goe vnto Pharao, & telle him, Thus ſayeth the Lorde, Let my people goe, that they may ſerue me.

2 And yf thou refuſe to let them goe, beholde, I wyl ſmite al thy borders (a) with frogges.

(a) An ignominious puniſhment vpon the contemners of God.

3 And the riuer ſhal ſcraule with frogges, whiche ſhal goe vp, and comme into thyne houſe, and into thy priuie chaumber where thou ſleapeſt, and vpon thy bedde, and into the houſe of thy ſeruauntes, and vpon thy people, and into thyne ouens, and vpon al thy vittayles in ſtore:

4 And (b) the frogs ſhal comme vp vpon thee, and on thy people, & vpon al thy ſeruauntes.

(b) God can arme his creatures at his wyl agaynſt the wicked.

5 And the Lord ſpake vnto Moſes, Say vnto Aaron, Stretche foorth thyne hande with thy rodde ouer the ſtreames, ouer the riuers, and ouer the pondes: and cauſe frogges to comme vpon the lande of Egypt.

The ſeconde plague.

6 And Aaron ſtretched his hand ouer the waters of Egypt, and the frogges came vp, and couered the lande of Egypt.

7 And (c) the ſorcerers dyd lykewyſe with their ſorcerie, and brought frogges vpon the lande of Egypt.

(c) Thus god wyl exerciſe his ſeruauntes with aduerſaries to theyr trial.

8 Then Pharao called for Moſes, & Aaron, and ſayd, Pray (d) ye vnto the Lorde, that he may take away the frogges frõ me, & from my people: and I wyl let the people goe, that they may make ſacrifice vnto the Lorde.

(d) Hypocrites feared with gods iudgement, pretende a certayne repentaunce.

9 And (e) Moſes ſayde vnto Pharao, Glorie herein becauſe of me, and [appoynt] when I ſhal pray for thee, and for thy ſeruauntes, and for thy people, to dryue away the frogges from thee and thy houſes: that they may remayne but in the riuer only.

(e) He is wylled to forſake his arrogancie, and to reioyce in the mercie of god, whiche he ſhould attaine by the prayer of gods ſeruauntes.

10 He ſaid, To morowe. (f) And he ſaid, Euen as thou haſt ſaid: that thou maiſt know, that there is none lyke vnto the Lorde our God.

(f) He meaneth not the differring of Moſes prayer: but to haue reſpite that nyght, for the peoples deliuerie.

11 And ſo the frogges ſhal depart from thee, & from thy houſes, from thy ſeruaũtes, & from thy people: & ſhal remayne in the riuer only.

12 Moſes and Aaron went out from Pharao, and Moſes (g) cryed vnto the Lorde, as touching the frogges, which he had brought agaynſt Pharao.

(g) The wicked are deliuered from temporal puniſhment, by the prayer of the faithful.

13 And the Lorde dyd accordyng to the ſaying of Moſes: and the frogges dyed out of the houſes, out of the courtes, and feeldes.

C 14 And they geathered them togeather vpon heapes, and the lande "had an euil ſmelle [through them.]

15 But when Pharao ſawe that he had reaſt geuen hym, he hardened his hart, and hearkened not vnto them, as the Lorde had ſaid.

16 And the Lorde ſayde vnto Moſes, Say vnto Aaron, Stretche out thy rodde, & ſmite the duſt of the lande, that it may be [turned] (h) to lyſe throughout al the lande of Egypt.

17 And they dyd ſo: for Aaron ſtretched out his hande with his rodde, and ſmote the duſt of the earth, whiche turned to lyſe in man and beaſt: ſo that al the duſt of the lande [turned] (i) to lyſe throughout al the lande of Egypt.

18 And the enchaunters "aſſayed lykewyſe with theyr enchauntmentes to bryng foorth lyſe: (k) but they coulde not: and the lyſe were both vpon men and beaſtes.

19 Then ſayde the enchaunters vnto Pharao, (l) This is the finger of God. And Pharaoes heart remayned obſtinate, and he hearkened not vnto them, euen as the Lorde had ſayde.

20 And the Lorde ſayde vnto Moſes, Ryſe vp early in the mornyng, and ſtande before Pharao, loe, he wyl comme foorth (m) vnto the water, and thou ſhalt ſay vnto hym, Thus ſayeth the Lorde, Let my people goe, that they may ſerue me.

D 21 Els yf thou wylt not let my people goe, beholde, I wyl ſende "al maner of flyes both vpon thee, and thy ſeruauntes, and thy people, and into thy houſes: and the houſes of the Egyptians ſhalbe ful of flyes, and the grounde whereon they are.

22 And the lande of Goſen where my people are, wyl I " cauſe to be wonderful in that day, (n) ſo that there ſhal no flyes be there: whereby thou ſhalt knowe, that I am the Lorde in the middeſt of the earth.

" Stanke.

(h) God moſt eaſily ouerthroweth the ſtrength of man.

The thirde plague.

(i) The ſmalleſt beaſtes haue ſtrength ynough to hurt, beyng armed by god.

" Wrought.

(k) Satans miniſters ſhalbe confounded, when god hath proued the fayth of his ſeruauntes.

(l) They would not ſeeme ouercomme of any man, therefore they confeſſe gods power agaynſt them ſelues.

(m) God would haue al this matter donne publiquely.

" Swarmes of flees.

" Or, ſeparate.

(n) Benefites and plagues are in gods only hande, wherein the falſe goddes can do nothing

23 And I wyl put a "diuiſion betweene my people and thyne: and euen to (o) morowe ſhal this miracle be donne.

24 And the Lorde dyd euen ſo, and (p) there came an intollerable ſwarme of flyes into the houſe of Pharao, and into his ſeruauntes houſes, and into al the lande of Egypt: and the lande was corrupt with theſe flyes.

25 And Pharao called for Moſes and Aaron, and ſayde, (q) Goe, and make ſacrifice vnto your God in this lande.

26 And Moſes aunſweared, It is not meete that we ſo doo: for we muſt offer vnto the Lorde our God, that [whiche is] (r) an abhomination vnto the Egyptians. Loe, yf we ſacrifice that whiche is an abomination vnto the Egyptians before theyr eyes, wyl they not ſtone vs?

27 We wyl goe three dayes iourney into the deſert, and ſacrifice vnto the Lorde our God, as he hath (ſ) commaunded vs.

28 And Pharao ſayde, I wyl let you goe, that ye may ſacrifice vnto the Lorde your God in the wyldernesse: but goe not farre away: (t) pray for me.

29 And Moſes ſayde, Beholde, I wyl goe out from thee, and pray vnto the Lorde, that the flyes may depart from Pharao, and from his ſeruauntes, and from his people, to morowe: but (u) let Pharao from henceforth deale deceitfully no more, that he wyl not let the people goe, to ſacrifice vnto the Lorde.

30 And Moſes went out from Pharao, and (v) prayed vnto the Lorde.

31 And the Lorde dyd accordyng to the ſaying of Moſes: and the flyes departed from Pharao, and from his ſeruauntes, and from his people: and there remayned not one.

32 And Pharao hardened his hart once more (x) at this tyme, and dyd not let the people goe.

" Redemption.

(o) God graunteth a tyme of repentaunce.

(p) This miracle was wrought without the meanes of the rodde.

The fourth plague.

(q) This compelled obedience, robbeth god of a great part of his honour, who ſhould not in one part of the Realme, but in the whole, haue benne truely worſhipped.

(r) The true worſhipping of god, ought not to be made a laughing ſtocke to the gentiles.

(ſ) Gods wil in his worſhipping is only to be folowed.

E

(t) The wicked in theyr neceſſitie pretende great religion.

(u) Moſes conſtantly rebuketh the kyng of his lyes.

(v) Moſes by gods ſpecial motion, promiſed the kynges the relaxation of his puniſhment.

(x) For al gods puniſhmentes, he yet remayned rebellious agaynſt god.

The ix. Chapter.

1 Death of cattel. 8 Boyles. 13 Hayle. 27 Pharao acknowledgeth his offenſe, and beſecheth Moſes to pray for hym. 33 When Moſes prayeth, the hayle ceaſeth.

A 1 THE Lord ſayd vnto Moſes, Goe in vnto Pharao, and thou ſhalt tel hym, Thus ſayeth the Lorde God of the Hebrues, Let my people goe, that they may ſerue me.

2 If thou refuſe to let them goe, and wylt holde them ſtil,

3 Beholde, the (a) hande of the Lorde is vpon thy flocke, whiche is in the feelde, [for] vpon horſes, vpon Aſſes, vpon Cammelles, vpon Oxen, and vpon ſheepe, there ſhalbe a mighty great morayne.

4 And the Lorde ſhal do wonderfully betweene the beaſtes of Iſrael, and the beaſtes of Egypt, ſo that there ſhal nothyng dye of al that perteyneth to the chyldren of Iſrael.

5 And the Lorde (b) appoynted a tyme, ſaying, To morowe the Lorde ſhal finiſhe this

(a) The morren of cattel, commeth of the iuſt iudgement of god, and not of other cauſes.

(b) He was obſtinate in his malice, that no tyme coulde be brought to repentaunce.

worde in the lande.

6 And the Lorde dyd that thyng on the morrowe, (c) and al the cattel of Egypt dyed: but of the cattel of the chyldren of Iſrael, dyed not one.

(c) This ſpeache ſignifieth a very great number or the moſt part.
The fifth plague.

7 And Pharao ſent, and beholde, there was not one of the cattel of the Iſraelites dead: And the hart of Pharao hardened, and he dyd not let the people goe.

B 8 And the Lorde ſayde vnto Moſes and Aaron, Take your handes ful of aſſhes out of the furnace, and Moſes ſhal ſprinckle it vp into the ayre in the ſyght of Pharao:

9 And it ſhalbe duſt in al the lande of Egypt, and ſhalbe ſwellyng ſoares with blaynes, both on man and beaſt throughout al the lande of Egypt.

10 And they tooke aſſhes out of the furnace, and ſtoode before Pharao: and Moſes (d) ſprinkled it vp into the ayre, and there were ſwelling ſoares with blaines, both in menne and in beaſtes:

(d) Seeyng Pharao amended not by monition, god graunting no time, executeth his iudgementes.
The ſixth plague.

11 And (e) the ſorcerers could not ſtande before Moſes becauſe of the blaynes: for there were botches vpon the enchaunters, and vpon al the Egyptians.

(e) Satans miniſters overcomme, yet ceaſſe not, til with ſhame they be driuen away.

12 And the Lorde hardened the hart of Pharao, and he hearkened not vnto them, as the Lorde had ſayde vnto Moſes.

13 And the Lorde ſayde vnto Moſes, Ryſe vp early in the mornyng, and ſtande before Pharao, and thou ſhalt telle hym, Thus ſayeth the Lorde God of the Hebrues, Let my people goe, that they may ſerue me:

C 14 Or els I wyl at this tyme ſende al my plagues vpon thyne hart, and vpon thy ſeruauntes, and on thy people, that thou mayſt knowe that there is none like to me in al the earth.

15 For nowe I wyl ſtretche out my hande, that I may ſmite thee, and thy people with peſtilence, and thou ſhalt periſhe from the earth.

16 And in very deede, (f) for this cauſe haue I “kept thee, for to ſhewe thee my power, and that my name may be declared throughout al the worlde.

(f) God wold haue hym knowe, that he coulde quickely haue deſtroied him, yet for other cauſes he reſerued hym.
“ Made thee ſtande.

17 Yet exalteſt thou thee ſelfe agaynſt my people, that thou wylt not let them goe:

18 Behold, to morowe this tyme I wyl ſend downe a (g) mighty great hayle, euen ſuche a one as was not in Egypt ſince the foundation thereof was layde, vnto this tyme.

(g) The circumſtaunces ſhewe, that this hayle was not natural.

D 19 Sende therefore nowe, and geather thy beaſtes, and al that thou haſt in the feelde: For vpon al the menne, and the beaſtes which are founde in the feelde, and not brought home, ſhal the hayle falle, and they ſhal dye.

20 And as many as (h) feared the word of the Lorde amongſt the ſeruauntes of Pharao, made their ſeruauntes, and their beaſtes flee into the houſes.

(h) This feare came not of true repentaunce and obedience to God.

21 But he that regarded not the worde of the Lorde, leaft his ſeruauntes, and his beaſtes in the feelde.

22 And the Lord ſayd vnto Moſes, Stretche foorth thyne hande vnto heauen, that there may be hayle in al the lande of Egypt, vpon man, and vpon beaſtes, and vpon al the hearbes of the feelde throughout the lande of Egypt.

23 And Moſes ſtretched foorth his rodde vnto heauen, and the Lorde (i) thundred, and hayled, and the fyre ranne a long vpon the grounde, and the Lorde hayled in the lande of Egypt.

The ſeuenth plague.
(i) Al elementes are ready to obey at gods commaundement.

24 So there was hayle, and fyre mingled with the hayle, ſo greeuous, and ſuche as there was none throughout al the lande of Egypt ſince people inhabited it.

25 And the hayle ſmote throughout al the land of Egypt al that was in the feelde, both man and beaſt: and the hayle ſmote al the hearbes of the feelde, and broke al the trees of the feelde.

E 26 Only in the lande of Goſen, where the chyldren of Iſrael were, was there no hayle.

27 And Pharao ſent, and called for Moſes and Aaron, and ſayde vnto them, I (k) haue nowe ſinned: the Lorde is ryghteous, and I and my people are vngodly.

(k) This confeſſion came not of fayth, but of the greatneſſe of gods plague: ſo it was hypocritical.

28 Pray ye vnto the Lorde, that theſe thundrynges of God, and hayle may be ſufficient, and I wyl let you goe, and ye ſhal tarrie no longer.

29 Moſes ſayde vnto hym, (l) Aſſoone as I am out of the citie, I wyl ſpreade abrode my handes vnto the Lord, and the thunder ſhal ceaſſe, neyther ſhal there be any more hayle: that thou mayeſt knowe, howe that the earth is the Lordes.

(l) He ſheweth the kyng, that through his incredulitie, he polluted the place, where he was.

30 But I knowe, that thou and thy ſeruauntes yet feare not the (m) face of the Lorde God.

(m) Moſes ſtoutly condemneth the king, and al his court of vngodlyneſſe.

31 And ſo the flaxe, and the barlye were ſmytten, for the barly was ſhot vp, and the flaxe was bolled:

F 32 But the wheate and the rie were not ſmitten, (n) for they were “late ſowen.

(n) Theſe ſeedes were not ſo forwarde in rypyng as the other.
“ Hydde.

33 And Moſes went out of the citie from Pharao, and ſpread abrode his handes vnto the Lorde: and the thunder, and hayle ceaſſed, neyther rayned it vpon the earth.

34 And when Pharao (o) ſawe, that the raine, and the hayle, and thunder were ceaſſed, he ſinned yet more, and hardened his heart, he and his ſeruauntes:

(o) when gods plagues ceaſſe, the wicked arme them ſelues agayne agaynſt god.

35 And the hart of Pharao was hardened, neyther woulde he let the chyldren of Iſrael goe, as the Lord had ſayde by the hande of Moſes.

The. x. Chapter.

1 God hardeneth Pharao. 4 Moſes threatneth Pharao to plague hym with locuſtes. 16 Pharao acknowledging his ſinne, requireth that prayer be made for hym. 19 Moſes prayeth for Pharao. 21 Darkneſſe ſo groſſe, that it myght be felt.

A 1 AND the Lorde ſayde vnto Moſes, Goe in vnto Pharao: for I haue hardened his hart, and the hart of his ſeruauntes, that I might ſhewe theſe my ſignes before hym,

2 And that thou telle in the audience of thy ſonne, and of thy ſonnes ſonne, what thinges I haue donne in Egypt, and the myracles whiche I haue donne amongſt them: that they may knowe, howe that I am the Lord.

3 And ſo Moſes and Aaron came vnto Pharao, and ſayde vnto hym, Thus ſayeth the Lorde God of the Hebrues, Howe long wilt thou refuſe to ſubmit thee ſelfe vnto me? Let my people goe, that they may ſerue me.

4 Or els yf thou refuſe to let my people goe, beholde, to morowe wyl I bryng greſhoppers into thy coaſtes,

5 And they ſhal couer the face of the earth, that it can not be ſeene: and they ſhal eate the reſidue, whiche remayneth vnto you, and is eſcaped from the hayle, and they ſhal eate euery greene tree, that beareth you fruite in the feelde.

6 And they ſhal fille thy houſes, and al thy ſeruauntes houſes, and the houſes of al the Egyptians, after ſuche a manner, as neyther thy fathers, nor thy fathers fathers haue ſeene ſince the tyme they were vpon the earth vnto this day. And he turned hym ſelfe about, and went out from Pharao.

B 7 And Pharaoes ſeruauntes ſaide vnto him, Howe long ſhal he be " hurtful vnto vs? Let the menne goe, that they may ſerue the Lord their God: knoweſt thou not yet, that Egypt is deſtroyed?

" A ſnare.

8 And Moſes and Aaron were brought agayne vnto Pharao, and he ſayd vnto them, (a) Goe and ſerue the Lorde your God: but who are they, that ſhal goe?

(a) Gods enimies whē they be brydled that they can not haue al their wyl, ſeeke yet ſomme bymeanes to ouerthrowe gods kyngdome.

9 And Moſes aunſweared, We wil goe with our young, and with our olde, yea, and with our ſonnes, and with our daughters, and with our ſheepe, and with our oxen we muſt goe: for we muſt holde a feaſt vnto the Lord.

10 And he ſayde vnto them, Let the Lorde be ſo with you, as I wyl let you goe, and your chyldren: take heede, for ye haue ſome miſcheefe in hande.

11 Nay not ſo, but goe they that are menne, and ſerue the Lorde: for that was your deſyre. (b) And they were thruſt out of Pharaoes preſence.

(b) Moſes is careful to haue gods commaundement in al poyntes duely obſerued, choſyng rather to be hated for gods ſake, then to conſent to a thing vnlawful.

12 And the Lord ſayd vnto Moſes, Stretche out thyne hande ouer the lande of Egypt for greſhoppers, that they may comme vpon the lande of Egypt, and eate al the hearbes of the lande, and al that the hayle leaft behynde.

13 And Moſes ſtretched foorth his rodde ouer the lande of Egypt, and the Lorde brought an (c) Eaſt winde vpon the lande al that day, and al that nyght: and in the mornyng the Eaſt winde brought the greſhoppers.

The eyghth plague.

(c) Hereby we learne, that diſtemperate and noyſome weather, is chiefly to be aſcribed to the iuſt iudgement of god, and not to any natural cauſe.

14 And the greſhoppers went vp ouer al the lande of Egypt, and remayned in al quarters of Egypt very greeuouſly: before them were there no ſuche greſhoppers, neyther after ſhalbe.

C 15 For they couered al the face of the earth, ſo that the lande was darke, and they dyd eate al the hearbes of the lande, and al the fruites of the trees, whatſoeuer the hayle had leaft: there was no greene thing leaft in the trees, and hearbes of the feelde, through al the land of Egypt.

16 Therefore Pharao called for Moſes and Aaron in haſte, and ſayde, I haue ſinned agaynſt the Lorde your GOD, and agaynſt you:

17 And nowe forgeue me my ſinne only this once, and pray vnto the Lorde your GOD, that he may take away from me this death only.

18 And [Moſes] went out from Pharao, and prayed vnto the Lorde.

19 And the Lorde turned a myghty ſtrong weaſt winde, and it tooke away the greſhoppers, and caſt them into the redde ſea: ſo that there was not one greſhopper in al the coaſtes of Egypt.

20 And the Lorde hardened Pharaoes hart, ſo that he woulde not let the chyldren of Iſrael goe.

21 And the Lord ſaide vnto Moſes, Stretche out thy hande vnto heauen, that there may be vpon the lande of Egypt darkneſſe whiche may be felt.

22 And Moſes ſtretched foorth his hand vnto heauen: and there was a " thicke darkneſſe vpon al the lande of Egypt three dayes long.

The nynth plague.
" Palpable darkneſſe.

23 No man ſawe another, neyther roſe vp from the place where he was by the ſpace of three dayes: But al the chyldren of Iſrael had lyght, where they dwelled.

24 And Pharao called for Moſes, and ſayde, Goe, and ſerue the Lord: only let your ſheepe and your oxen abyde, and let your chyldren goe with you.

25 (d) And Moſes ſayde, Thou muſt geue vs alſo offeringes, and burnt offeringes, for to make ſacrifice vnto the Lorde our God.

(d) Moſes wyl not yelde an ynche for any thing that Pharao coulde doo, in ſuche thinges as god commaunded,

26 Our cattel alſo ſhal goe with vs, and there ſhal not one hoofe be leaft behinde, for thereof muſt we take to ſerue the Lorde our GOD: neyther doo we knowe, with what we muſt make ſeruice vnto the Lord, vntyl we comme thyther.

27 But the Lorde hardened Pharaoes hart, and he woulde not let them goe.

28 (c) And Pharao ſayde vnto hym, Geate thee from me, and take heede vnto thee ſelfe, that thou ſee my face no more: for whenſoeuer thou cõmeſt in my ſyght, thou ſhalt dye.

29 And Moſes ſayde, Let it be as thou haſt ſayde, I wyl ſee thy face no more.

(c) The wicked, the nygher they be to theyr deſtruction, the more furious commonly they be. Therefore the godly in ſuche caſes ought to be of good hope.

The xi. Chapter.

1 The Lorde commaundeth the Hebrues to robbe the Egyptians. 4 The death of the fyrſt borne of al thinges.

A 1 AND the Lord ſayd vnto Moſes, Yet wyl I bryng one plague more vpon Pharao, and vpon Egypt, and after that, he wyl let you goe hence: When he ſhal let you goe quite, he ſhal vtterly dryue you hence.

2 (a) Speake thou therfore in the eares of the people, that euery man borowe of his neyghbour, and euery woman of her neyghbour, iewels of ſiluer, and iewels of golde.

(a) We muſt not take this for an example to ſpoyle our neyghbour, this was enioyned by ſpecial commiſſion for the due puniſhment of the Egyptians. Auguſt. 39.q.

3 And the Lorde ſhal geue the people fauour in the ſyght of the Egyptians: Moreouer, Moſes was a very great man in the land of Egypt in the ſyght of Pharaoes ſeruauntes, and in the ſyght of the people.

4 And Moſes ſayde, Thus ſayth the Lorde, At mydnyght wyl I goe out into the myddeſt of Egypt,

5 And al the fyrſt borne in al the lande of Egypt ſhal dye, euen from the fyrſt borne of Pharao, (b) that ſitteth on his ſeate, vnto the fyrſt borne of the mayde ſeruaunt, that is behynde the mylle, and al the fyrſt gendred of the cattel.

(b) That ſucceedeth after him in the imperialcrowne, as heyre apparaunt. For by ſitting, is meant, bearyng rule, or weldyng of any office, as 4.Reg.ii.

6 And there ſhalbe a great crye throughout al the lande of Egypt, ſuche as there was neuer none lyke, nor ſhalbe.

7 But amongſt the chyldren of Iſrael, ſhal not a dogge moue his tongue, from a man vnto a beaſt: that ye may knowe, how that the Lorde putteth a difference betweene the Egyptians and Iſrael. B

8 (c) And theſe thy ſeruauntes ſhal al comme downe vnto me, and fall before me, and ſay, Geate thee out, and all the people that are vnder thee, and then wyl I depart. And he went out from Pharao " with an angrye countenaunce.

(c) Tane deſcendent, a ſuddayne change of ſpeakyng to dyuers perſons: as pſalme.xv.a.

" Or, in a great anger.

9 And the Lorde ſayde vnto Moſes, Pharao ſhal not heare you, that my woonders may be multiplied in the lande of Egypt.

10 And Moſes and Aaron did al theſe woonders before Pharao: And the Lorde hardened Pharaoes hart, ſo that he would not let the chyldren of Iſrael goe out of his lande.

The xii. Chapter.

1 The charge and manner of eatyng of the Paſſouer. 26 A charge is geuen parentes, to teache their chyldren the myſterie of the Paſſouer. 29 The murder of the fyrſt borne of Egypt. 31 Pharao caſteth out the chyldren of Iſrael. 35 The Iewes doo robbe the Egyptians of golden and ſiluer veſſels. 37 The chyldren of Iſrael doo goe out. 40 They dwelt in Egypt foure hundred and thirtie yeeres. 43 The manner of celebrating the Paſſouer.

A 1 AND the Lord ſpake vnto Moſes and Aaron in the lande of Egypt, ſayeing,

2 This mooneth ſhalbe vnto you the begynning of moonethes, and the firſt mooneth of the yeere ſhal it be vnto you.

3 Speake ye vnto al the congregation of Iſrael, ſayeing, In the tenth day of this mooneth, let euery man take vnto him a (a) lambe according to the houſe of the fathers, a lambe

(a) God ordeyned this ſacrifice for a token and pledge of their deliueraunce.

throughout euery houſe.

4 If the houſholde be to litle for the lambe, let hym take his neyghbour, whiche is next vnto his houſe, accordyng to the number of the ſoules, euery one of you accordyng to his eatyng, ſhal make your compt for a lambe.

5 And let the lambe of yours be without blemiſhe, a male of a yeere olde [whiche] ye ſhal take out from among the ſheepe, and from among the goates.

6 And ye ſhal keepe him in vntil the fourteenth day of the ſame mooneth: and euery aſſemble of the congregation of Iſrael ſhal kylle hym about the " euen tide.

" Or, Twy lyght.

(b) The Churche is diſtinguiſhed from the ſynagogue of the vnfaythful, by the worde of god, and by the ſacramentes.

7 (b) And they ſhal take of the blood, and ſtryke it on the two [ſyde] poſtes, and on the vpper doore poſt, euen in the houſes, where they ſhal eate hym:

B

8 And they ſhal eate the fleaſhe the ſame nyght roſted with fire, and with vnleauened bread: and with ſowre hearbes they ſhal eate it.

9 See that ye eate not thereof rawe, nor ſodden with water, but roſted with fyre: the head, feete, and purtenaunce thereof.

10 And ye ſhal let nothyng of it remayne vnto the mornyng: That whiche remayneth of it vntyl the morowe, ſhal ye burne with fyre.

11 Of this manner ſhal ye eate it: with your loines gyrded, and your ſhooes on your feete, and your ſtaffe in your hande, (c) and ye ſhal eate it in haſte: for it is the Lordes paſſouer.

(c) This was the paſſeouer of the Iewes: but our paſcal lambe is Chriſte, as witneſſeth Paul. i. cor. v.

12 For I wyl paſſe through the lande of Egypt this ſame nyght, and wyl ſmyte al the fyrſt borne of Egypt, from man to beaſt, and vpon al the goddes of Egypt I wyl execute iudgement: I [am] the Lorde.

13 And the blood ſhalbe vnto you a token in the houſes, wherein you are: and when I ſee the blood, I wyl paſſe ouer you, and the plague ſhal not be vpon you to deſtroy you, when I ſmyte the lande of Egypt.

C 14 And this day ſhalbe vnto you a remembraunce: and you ſhal keepe it an holy feaſte vnto the Lorde throughout your generations, ye ſhal keepe it holy for an ordinaunce for (d) euer.

(d) Euer, is not taken for a tyme without ende, but for a long ſeaſon indefinite, as in Gen. 13. d.

15 Seuen dayes ſhal ye eate vnleauened bread, ſo that euen the fyrſt day ye put away leauen out of your houſe: For who ſo euer eateth leauened bread from the fyrſt day, vntyl the ſeuenth day, that ſoule ſhalbe rooted out of Iſrael.

16 The fyrſt day ſhalbe a holy conuocation, and the ſeuenth day ſhalbe an holy conuocation vnto you: there ſhalbe no manner of worke donne in them, ſaue about that only whiche euery man muſt eate, that only may ye doo.

17 And ye ſhal obſerue the feaſt of vnleauened bread: for this ſame day haue I brought your armies out of the lande of Egypt: therfore ye ſhal obſerue this day, and al your children after you, by an euerlaſtyng decree.

18 The firſt mooneth, and the fourteenth day of the mooneth, at euen tide ye ſhal eate vnleauened bread, vnto the twentie and one day of the ſame mooneth at euen agayne.

19 Seuen dayes ſhal there be no leauened bread founde in your houſes: and whoſoeuer eateth leauened bread, that ſoule ſhalbe rooted out from the congregation of Iſrael, whether he be ſtraunger, or borne in the land. D

20 (e) Ye ſhal eate nothyng leauened: but in al your habitations ſhal ye eate vnleauened bread.

(e) By leauen is meant corruption, either of lyfe or of doctrine, of al ſuche to be eſchewed, as be partakers of the dreadful myſteries, as Mat. xvi. i. Cor. 5. Ga. 5

21 Moſes called for the elders of Iſrael, and ſayde vnto them, Chuſe out, and take you to euery houſholde of you a lambe, and kylle the paſſouer.

22 And take a bunche of hyſope, and dippe it in the blood, that is in the baſon, and ſtryke the vpper poſt of the doore, and the two ſyde poſtes, with the blood, that is in the baſon: and none of you goe out at the doore of his houſe vntyl the mornyng.

23 For the Lord wyl paſſe ouer, to ſmyte the Egyptians: and when he ſeeth the blood vpon the vpper doore poſt, & the two ſide poſtes, he wyl paſſe ouer the doore, & wyl not ſuffer the deſtroyer to comme into your houſe to plague you.

24 Therefore ſhal ye obſerue this thing for an ordinaunce to thee, & thy ſonnes for euer.

25 And when ye be comme to the lande whiche the Lorde wil geue you, accordyng as he hath promiſed, ye ſhal keepe this ſeruice.

26 And when your chyldren aſke you, what manner of ſeruice is this ye doo?

27 Ye ſhal ſay, It is the ſacrifice of the Lordes paſſouer, whiche paſſed ouer the houſes of the children of Iſrael in Egypt, and he ſmote the Egyptians, and ſaued our houſes. And the people bowed them ſelues, and worſhipped.

28 And the chyldren of Iſrael went, and dyd as the Lorde had commaunded Moſes and Aaron, euen ſo dyd they.

29 And at mydnyght the Lord ſmote the fyrſt borne in the lande of Egypt, from the fyrſt borne of Pharao, that ſate on his ſeate, vntyl the fyrſt borne of the captiue, that was in priſon, and al the fyrſt gendred of cattel.

The tenth plague.

30 And Pharao roſe in the nyght, he and his ſeruauntes, and al the Egyptians, and there was a great crye in Egypt: for there was not a houſe, where there was not one dead.

E 31 And he called vnto Moſes and Aaron by nyght, ſayeing, Ryſe vp, and geate you out from amongſt my people, both you, and alſo the chyldren of Iſrael: and goe, and ſerue the Lorde, as ye haue ſayde.

32 And take your ſheepe, and your droaues with you, as ye haue ſayde: and depart, and bleſſe me.

33 And the Egyptians were fierce vpon the people, that they myght ſende them out of the lande in haſte: for they ſayde, We be al [but] dead men.

34 And the people tooke there dowgh before it was ſowred, whiche they had in ſtoare, beyng bounde in clothes vpon theyr ſhoulders.

35 And the chyldren of Iſrael dyd accordyng to the ſayeing of Moſes: and they borowed of the Egyptians iewels of ſiluer, and iewels of golde, and rayment.

36 And the Lorde gaue the people fauour in the ſight of the Egyptians, ſo that they graũted ſuche thinges as they required: And they robbed the Egyptians.

F 37 (f) And the chyldren of Iſrael tooke theyr iourney from Rameſes to Suchoth, ſixe hundred thouſande menne of foote, beſyde chyldren.

38 And a great multitude of ſundry other nations went alſo with them, and ſheepe and oxen, and exceedyng muche cattel.

39 And they baked vnleauened cakes of the dowgh which they brought out of Egypt, for it was not ſowred: For they were thruſt out of Egypt, and coulde not tarrie, neyther had they prepared for them ſelues any prouiſion of meate.

40 The dwellyng of the chyldren of Iſrael which they dwelled in Egypt, was foure hundred and thirtie yeeres.

41 And when the foure hundred and thirtie yeeres were expired, euen the ſelfe ſame day departed al the hoaſtes of the Lorde out of the lande of Egypt.

42 It is a night to be obſerued vnto the Lord, in the whiche he brought them out of the lande of Egypt: This is that nyght of the Lorde, whiche al the chyldren of Iſrael muſt keepe throughout their generations.

43 And the Lorde ſayde vnto Moſes and Aaron, This is the lawe of paſſouer: there ſhal no ſtraunger eate thereof.

44 But euery ſeruaunt, that is bought for money, after that thou haſt circumciſed him, ſhal eate thereof. G

45 A ſtraunger and an hyred ſeruaunt ſhal not eate thereof.

46 In one houſe ſhal it be eaten, thou ſhalt carrie none of the fleaſhe out of the houſe, neither ſhal ye breake a bone thereof.

47 Al the congregation of Iſrael ſhal obſerue it.

48 If a ſtraunger alſo dwelle among you, & wyl holde paſſeouer vnto the Lord, let him circumciſe al that be males, and then let him comme, and obſerue it, and he ſhalbe as one that is borne in the lande: for no vncircumciſed perſon ſhal eate thereof.

49 One manner of lawe ſhalbe vnto hym that is borne in the land, and vnto the ſtraũger that dwelleth among you.

50 And al the chyldren of Iſrael dyd as the Lorde commaunded Moſes and Aaron, euen ſo dyd they.

51 And the ſelfe ſame day, dyd the Lord bring the chyldren of Iſrael out of the lande of Egypt with theyr armies.

(f) If they grewe ſo amongſt theyr enemies, beyng ſo ſmal a number at theyr fyrſt comming to Egypt, let vs alſo be of good hope, that god wyl encreaſe his Churche now likewyſe, be it neuer ſo muche oppreſſed.

The xiii. Chapter.

1 The fyrſt borne thynges muſt be ſanctified vnto God. 3 The remembraunce of the deliueraunce muſt be celebrate. 8 Chyldren muſt be taught that they were deliuered from the tyrannie of Pharao. 12 Al fyrſt borne thinges be Gods. 14 Chyldren muſt be taught why thinges fyrſt borne be ſeparate vnto the vſe of God. 17 Why the Lorde dyd leade about the chyldren of Egypt by the deſert. 19 Moſes caryeth the bones of Ioſeph. 21 The piller of cloude, and of fyre.

A 1 AND the Lorde (a) ſpake vnto Moſes, ſayeing,

2 (b) Sanctifie vnto me al the fyrſt borne, whatſoeuer openeth the wombe among the chyldren of Iſrael, aſwel of man as of beaſt, for it is myne.

3 (c) And Moſes ſaide vnto the people, Ye ought to remember this day, in whiche ye came out of Egypt, out of the houſe of "bondage: for through a myghty hande the Lord brought you from thence: there ſhal no leauened bread be eaten.

4 This day came ye out, in the mooneth (d) Abib.

5 When the Lorde hath brought thee into the lande of the Chanaanites, Hethites, Amorites,

(a) A lawe for the offring of the fyrſt begotten vnto god, who wer deliuered not from death only, but from bondage alſo. Sanctifie. That is, offer. (b) We alſo muſt offer our fyrſt borne vnto God, that is, our firſt and principal care, muſt tende to gods honour & aduauncement of his kyngdome, ſeeyng our deliueraunce farre paſſeth that of the Iewes. (c) If ſo many ceremonies were ordayned for a memorie of theyr deliueraunce: God alſo requireth nothyng more at our handes, then to be myndful of his benefites.

" Seruauntes.

(d) This was about April, when corne beganne to rypen in that countrey.

Amorites, Heuites, and Iebuſites, whiche he ſware vnto thy fathers, that he woulde geue thee, a lande wherin mylke & hony floweth: thou ſhalt keepe this ſeruice in this ſame mooneth.

6 Seuen dayes thou ſhalt eate vnleauened bread, and in the ſeuenth day it is the feaſt of the Lorde.

B 7 Unleauened bread ſhalbe eaten ſeuen daies, and there ſhal no leauened bread be ſeene, nor yet eaten with thee in al thy quarters.

8 (e) And thou ſhalt ſhewe thy ſonne in that day, ſayeing, This is donne, becauſe of that whiche the Lorde dyd vnto me, when I came out of Egypt.

(e) God wylleth the cauſe of the ceremony to be vttered at the celebration therof.

9 (f) And it ſhalbe as a ſigne vnto thee vpon thyne hande, and as a remembraunce betweene thine eyes, that the Lordes law may be in thy mouth: for in a ſtrong hande the Lorde brought thee out of Egypt.

(f) Sacramentes make to this purpoſe: That Gods worde myght be the more deepely rooted in our hartes, ſo that thence myght flowe a ſincere confeſſion of the mouth.

10 Keepe therefore this ordinaunce in his ſeaſon from yeere to yeere.

11 And it wyl come to paſſe, that the Lorde ſhal bryng the lande of the Chanaanites, whiche he ſware vnto thee, and to thy fathers, and ſhal geue it thee.

12 And then thou ſhalt appoynt vnto the Lord al that openeth the matrice, and euery firſtlyng, that commeth of a beaſt, whiche thou haſt: yf it be a male, it ſhalbe the Lordes.

13 And euery firſtlyng of an Aſſe, thou ſhalt redeeme with a lambe: yf thou redeeme hym not, thou ſhalt breake hys necke: Al the firſt borne amongeſt thy chyldren alſo ſhalt thou bye out.

C 14 And when thy ſonne ſhal aſke thee in time to " comme, ſayeing, What is this? Thou ſhalt ſaye vnto hym, With a mighty hande the Lorde brought vs out of Egypt, out of the houſe of bondage.

" to morowe.

15 And when Pharao was very lothe to let vs goe, the Lorde ſlewe al the firſt borne in the lande of Egypt, aſwel the firſt borne of man, as the firſtlyng of beaſt: Therefore I ſacrifice vnto the Lorde al the males, that open the matrice: but al the firſt borne of my chyldren, I redeeme.

16 This ſhalbe as a token vpon thyne hand, and as a remembraunce betweene thyne eyes, that the Lorde brought vs out of Egypt through a myghty hande.

17 It came to paſſe, that when Pharao had let the people goe, God caryed them not through the way of the lande of the Philiſtines, whiche was the more nygh waye. D But God ſayde, Leſt peraduenture the people (g) repent, when they ſee warre, and ſo turne agayne to Egypt.

(g) Repent this worde declareth the great weakenes of the Iſraelites, for al the woonders that were wrought.

18 But God led the people about through the way of the wyldernesſe of the redde ſea, and the chyldren of Iſrael went vp " harneſſed out of the land of Egypt.

" By fyue in a rancke.

19 And Moſes tooke the bones of Ioſeph with him: for he made the children of Iſrael ſweare, ſayeing, God wyl ſurely viſite you, and ye ſhal take my bones away hence with you.

20 And they tooke their iourney from Sucoth, and abode in Etham, in the edge of the wyldernesſe.

21 And the Lorde went before them by day in a pyller of a cloude to leade them the way, & by nyght in a pyller of fire to geue thē light, that they myght goe both by day & nyght.

22 (h) The pyller of the cloude departed not by daye, nor the pyller of fire by nyght, out of the ſight of the people.

(h) God neuer fayleth his people, whō he aydeth beyonde the compaſſe of mans reaſon, euen in their moſt deſperate caſe.

The.xiiii.Chapter.

1 God commaundeth the Iſraelites, to pitche their pauilions in a daungerous place, that he may be the more glorified. 4 God hardeneth the hart of Pharao. 5 Pharao purſueth Iſrael. 10 The Iſraelites diſpayring of deliueraunce, doo grudge. 13 Moſes promiſeth them their ſafetie by god. 15 Moſes crying to god, is commaunded to diuide the ſea with his rodde. 19 The angel folowyng the tentes of Iſrael, they paſſe through the myddes of the ſea. 24 God drowneth Pharao with his armie. 31 The Iſraelites doo feare God, when they ſee the miracle.

A 1 AND the Lorde ſpake vnto Moſes, ſayeing,

2 Speake to the chyldren of Iſrael, that they turne and pitche their tentes before Pi-hahiroth betwene Migdol & the ſea, ouer agaynſt Baal-ſephon, and before that ſhal they pitche by the ſea.

3 For Pharao wyl ſay of the chyldren of Iſrael, They are tangled in the lande, the wyldernesſe hath ſhut them in.

4 And I wyl harden Pharaoes hart, that he ſhal folowe after you, and I wil geate me honour vpon Pharao, & vpon al his hoaſt: The Egyptians alſo ſhal knowe that I am the Lorde. And they dyd euen ſo.

5 And it was tolde the kyng of Egypt, that the people fledde. And the hart of Pharao and of hys ſeruauntes turned agaynſt the

people, and they ſaid, Why haue we donne this, that we haue let Iſrael goe out of our ſeruice?

6 And he made ready his charette, and tooke his people with hym.

7 And tooke ſixe hundred choſen charets, and al the charets of Egypt, and capitaines vpon euery one of them.

8 And the Lord hardened the hart of Pharao kyng of Egypt, and he folowed after the chyldren of Iſrael: but the children of Iſrael went out with an hye hande.

9 And the Egyptians folowed after them, & al the horſes and charets of Pharao, and his horſemen, and his hoaſt ouertoke them pytching of their tent by the ſea, beſide Pi-hahiroth before Baal-ſephon.

10 And when Pharao drewe nygh, the chyldren of Iſrael lift vp their eyes, and beholde, the Egyptians folowed after them, and they were ſore afrayde: and the chyldren of Iſrael cryed out vnto the Lorde.

11 But they ſayde vnto Moſes, [a] Becauſe there were no graues in Egypt, haſt thou therefore brought vs away for to dye in the wyldernesse? Wherefore haſt thou ſerued vs thus, for to carrie vs out of Egypt?

12 Dyd not we telle thee this in Egypt, ſayeing, Let vs be in reaſt, that we maye ſerue the Egyptians? For it had benne better for vs to haue ſerued the Egyptians, then for to dye in the wyldernesse.

13 [b] And Moſes ſayde vnto the people, Feare ye not, ſtande ſtyl, and beholde the ſaluation of the Lord, whiche he wyl ſhewe to you this day: For ye that haue ſeene the Egyptians this day, ſhal ſee them no more for euer.

14 [c] The Lorde ſhal fyght for you, and ye ſhal holde your peace.

15 And the Lorde ſayd vnto Moſes, Wherefore [d] cryeſt thou vnto me? ſpeake vnto the chyldren of Iſrael, that they goe forewarde.

16 But lyft thou vp thy rod, and ſtretche out thy hand ouer the ſea, and diuide it a ſunder, and let the children of Iſrael goe on drye grounde through the middes of the ſea.

17 And beholde I [euen] I wyl harden the hart of the Egyptians, and they ſhal folowe after them: and I wyl geate me honour vpon Pharao, and vpon al his hoaſt, and vpon his charets, and vpon his horſemen.

18 [e] And the Egyptians ſhal know, that I am the Lord, when I haue gotten me honour vpon Pharao, vpon his charets, and vpon his horſemen.

19 [f] And the angel of God whiche went before the hoaſt of Iſrael, remoued and went behynde them: and the pyller of the cloude went from before their face, and ſtoode behynde them,

20 And came betweene the tentes of the Egyptians, and the tentes of Iſrael, and it was a cloude and darkneſſe, and gaue lyght by nyght: and al the nyght long the one came not at the other.

21 And Moſes ſtretched out his hande ouer the ſea, and the Lorde cauſed the ſea to goe backe by a very ſtrong eaſt wynde al that nyght, and made the ſea drye [lande] and the waters were diuided. D

22 [g] And the children of Iſrael went into the mideſt of the ſea vpon the drye [grounde,] and the waters were a wall vnto them on the ryght hande, and on their left hande,

23 And the Egyptians folowed, and went in after them [h] to the mideſt of the ſea, euen al Pharaoes horſes, his charets, and his horſemen.

24 [i] And in the mornyng watche, the Lord loked vnto the hoaſt of the Egyptians out of the pyller of the fire, and of the cloude, and troubled the hoaſt of the Egyptians,

25 [k] And tooke of his charet wheeles, and caryed them away violently: So that the Egyptians ſayde, [l] Let vs flee from the face of Iſrael, for the Lord fygheth for them agaynſt the Egyptians.

26 And the Lord ſaid vnto Moſes, Stretche out thyne hand ouer the ſea, that the waters may comme agayne vpon the Egyptians, vpon their charets, & vpon their horſemen.

27 And Moſes ſtretched foorth his hande ouer the ſea, and it came agayne to his courſe early in the mornyng, and the Egyptians fled againſt it: and the Lord ouerthrewe the Egyptians in the middeſt of the ſea.

28 And the water returned, and couered the charets, and the horſemen, and al the hoaſt of Pharao that came into the ſea after them, ſo that there remayned not one of them.

29 But the children of Iſrael walked vpon drye [lande] through the middeſt of the ſea, and the waters were a wall vnto them on the ryght hande of them, and on the left.

30 Thus the Lorde deliuered Iſrael the ſelfe ſame day out of the hande of the Egyptians: and Iſrael ſawe the Egyptians dead vpon the ſea ſyde.

31 [m] And Iſrael ſawe that myghtye power whiche the Lorde ſhewed vpon the Egyptians: And the people feared the Lorde, and beleued the Lorde, and his ſeruaunt Moſes.

The

[a] See the inconſtancie and vnkynde dealyng of the people: They burden Moſes their guid, not conſydering the power of God, but the common courſe of thynges natural

[b] Moſes nothyng diſcouraged, goeth forewarde manfully in his callyng, a worthy paterne for the godly alwayes to beholde.

[c] When we be hardeſt beſtedde, our ſtrength ſhal ſtande in hope and quiet ſylence, God mightily fyghtyng for vs.

[d] This cry is to be vnderſtand, not of the ſound of his voyce, but of the earneſt affection of his heart.

[e] Gods dredful iudgement is executed agaynſt them that reſiſt his ryght hande.

[f] A notable example of Gods prouidence.

[g] Thus to the Iſraelites there ariſeth lyght in darkneſſe, and in the myddeſt of death, they fynde lyfe.

[h] See the vayne confidence of the vngodly, to their vtter vndooyng, preſumyng of their owne ſtrength

[i] This is the angel mentioned before, to wite, the ſonne of God, not otherwyſe to be called by the name Iehoua.

[k] Gods prouidence ſtretcheth to the leaſt thynges that be: ſo that Charret wheeles can not be out of the reache.

[l] Late repentaunce helpeth not the vngodly, whoſe hart is not chaunged. The laſt plague.

[m] The benefites that we receaue of God, and his iudgementes agaynſt the wycked, tend al to this purpoſe, that we ſhould ſtande in feare of hym, and be ſtrengthened in the fayth of his promiſes.

The.xv.Chapter.

1 Moſes and the Iſraelites doo geue thankes to God for their conqueſt. 26 God muſt be hearkened vnto. 26 Sicknes. God the healer. 27 They comme into Elim.

A 1 Then Moſes and the chyldren of Iſrael ſange this ſonge vnto the Lord, and ſayde (a) on this manner, I wyl ſing vnto the lord, for he hath triumphed glorioſly: the horſe and hym that rode vpon hym, hath he ouerthrowen in the ſea.

2 The Lorde is my ſtrength and prayſe, and he is becomme my ſaluation: he is my God, and I wyl glorifie hym, my fathers God: and I wyl exalt hym.

3 (b) The Lord is a man of warre, the Lord is his name.

4 Pharaoes charets, and his hoaſt hath he caſt into the ſea: his choſen captaynes alſo are drowned in the red ſea.

5 The deepe waters haue couered them: they ſunke to the bottome as a ſtone.

6 Thy ryght hande Lorde is becomme glorious in power, thy ryght hande Lorde hath al to daſhed the enimie.

7 And in thy great glorie thou haſt ouerthrowen them that roſe vp agaynſt thee: thou ſendeſt foorth thy wrath, whiche conſumed them euen as ſtubble.

B 8 Through the wynde of thy noſethrilles the water geathered togeather, the fluddes ſtood ſtyl as an heape, and the deepe water congeled togeather in the hart of the ſea.

9 (c) The enimie ſayd, I wyl folow [on them] I wyl ouertake [them] I wyl diuide the ſpoyle, & my luſt ſhalbe ſatiſfied vpon them: I wyl drawe my ſworde, myne hande ſhal deſtroy them.

10 Thou diddeſt blowe with thy wynde, the ſea couered them, they ſanke as leade in the mighty waters.

11 Who is lyke vnto thee, O Lord, amongeſt the Gods? Who is lyke thee, ſo glorious in holyneſſe, fearful in prayſes, ſhewyng woonders.

12 Thou ſtretchedſt out thy ryght hande, the earth ſwalowed them.

13 Thou in thy mercie haſt caried this people whiche thou haſt redeemed, & haſt brought them in thy ſtrength vnto thy holy habitation.

14 (d) The nations ſhal heare, and be afraide, ſorowe ſhal comme vpon Paleſtina.

15 Then the dukes of the Edomites ſhalbe amazed, and the myghtyeſt of the Moabites tremblyng ſhal comme vpon them, al the inhabiters of Chanaan ſhal waxe faint harted.

16 Feare and dread ſhal fal vpon them, in the greatneſſe of thyne arme they ſhalbe as ſtyl as a ſtone, tyl thy people paſſe through, O Lorde, tyl this people paſſe through, whiche thou haſt gotten.

17 Thou ſhalt bring them in, and plant them in the mountayne of thyne inheritaunce, the place Lorde whiche thou haſt made for to dwel in, the ſanctuary, O Lorde, whiche thy handes haue prepared.

18 (e) The Lorde ſhal raigne for euer and euer.

19 For Pharao on horſebacke went in with his charettes and horſemen into the ſea, and the Lord brought the waters of the ſea vpon them: But the children of Iſrael went on dry [land] in the middeſt of the ſea.

20 And Miriam a prophetiſſe, the ſyſter of Aaron, tooke a tymbrel in her hande, and al the women came out after her, with tymbrelles and daunces.

21 And Miriam ſang before them: Syng ye vnto the Lorde, for he hath triumphed glorioſly: the horſe and his ryder hath he ouerthrowen in the ſea.

22 And ſo Moſes brought Iſrael from the red ſea, and they went out into the wylderneſſe of Sur: and they went three dayes long in the wylderneſſe, and founde no waters.

23 And when they came to Marah, they could not drynke of the waters of Marah, for they were bytter, therefore the name of the place was called Marah.

24 (f) And the people murmured agaynſt Moſes, ſayeing, What ſhal we drynke?

25 And he cryed vnto the Lord, and the Lord ſhewed “hym a tree, (g) whiche when he had caſt into the waters, the waters were made ſweete: There he made them an ordinaunce and a lawe, and there (h) he proued hym,

26 And ſayde, If thou (i) wylt hearken vnto the voyce of the Lorde thy God, and wylt doo that whiche is ryght in his ſyght, and wilt geue eare vnto his commaundements, and keepe al his ordinaunces: then wyl I put none of theſe diſeaſes vpon thee, whiche I haue brought vpon the Egyptians: For I am the Lorde that healeth thee.

27 And the chyldren of Iſrael came to Elim, where were twelue welles of water, and threeſcore and ten palme trees: and they pitched their tentes there by the waters.

¶ The

(a) Moſes appoynteth this ſong to al the people, that they might be ſtirred vp one by an others example. For that ſticketh better in mynd that is ſong in the manner of a dittie, then that that is pronounced in proſe.

(b) whether we be deſtitute of worldly ayde, or els haue it at wyl: this muſt be alwayes our comfort, that God him ſelfe fyghteth for vs, our onely ſtay and defence: who eftſoones ſemeth to leaue vs to the cruel rage of our foes, that feared (as it were) with a bugge, we myght flee into his lappe. Chryſoſt.

(c) Under diuers formes of ſpeache the more liuely to ſet out Gods power, he declareth this miracle of the waters, that diuided by the blaſt of windes, made away open for the Iſraelites.

(d) He ſheweth howe this profe of Gods mighty power, not onely for the tyme preſent, but alſo hereafter ſhalbe of great efficacie and force, as Deut.ii.

(e) Leſt we ſhoulde at any tyme be diſcouraged, let vs ſtyl flee to theſe promiſes: & ſeeyng Satan our chiefe enimie is ouercome, let vs neyther feare hym, nor any of his garde any more.

(f) A ſuddaine chaunge of the vnconſtant & vnkynde people, neyther conſydering Moſes, by whoſe miniſterie, they had receiued ſuche benefites, nor remembryng the ſtraunge wonders that God hadde wrought for them already.

“taught.

(g) Herby we learne howe the prayer of fayth can preuayle: whereunto, by the example of Moſes, howſoeuer yͤ worlde murmureth at vs, and diſtruſteth gods goodnes, let vs flee.

(h) Gods temptation tendeth to this ende, that the ſecretes of mens hartes may be proued and reueiled to the worlde.

(i) The cauſe of al miſerie that we ſuffer, is in our ſelues: whom God neuer forſaketh, cleauing ſtedfaſtly vnto hym.

The.xvi.Chapter.

1 They comme into the deſart of Sin. 3 They murmure for foode. 8 He grudgeth agaynſt God, who grudgeth agaynſt his miniſters. 10 God ſpeaketh to Moſes in a cloude. 13 It rayneth quayles and Manna. 20 Manna beyng kept dooth ſtynke and rotte. 22 On the Sabboth it was not lawful ſo muche as to dreſſe meate. 25 In the Sabboth God rayneth not Manna. 28 God rebuketh the Iſraelites, becauſe they kept not the Sabboth. 32 Manna is reſerued for a teſtimonie vnto their ſucceſſours. 36 Gomor, Ephi.

A 1 AND they tooke their iourney from Elim: and al the congregation of the chyldren of Iſrael came to the wyldernesſe of Sin, whiche is betweene Elim & Sinai, the fyfteenth day of the ſeconde moneth after their departyng out of the lande of Egypt.

2 And the whole congregation of the children of Iſrael murmured agaynſt Moſes and Aaron in the wyldernesſe.

3 And the children of Iſrael ſayde vnto them, Woulde God we had dyed by the hande of the Lorde in the lande of Egypt, when we ſate by the fleaſhe pottes, and when we dyd eate bread our bellyes ful: for ye haue brought vs out into this wildernes, to kyl this whole multitude with hunger.

4 Then ſayde the Lorde vnto Moſes, Beholde, I (a) wyl rayne bread from heauen to you, and the people ſhal goe out and geather a certayne rate euery day, that I may proue them, whether they wyl walke in my lawe, or no.

5 (b) The ſixth day they ſhal prepare for them ſelues, that whiche they wyl bryng in, and let it be twyſe as muche as they geather in daily.

6 And Moſes and Aaron ſayde vnto the children of Iſrael, At euentide ye ſhal know that it is the Lord, whiche brought you out of the lande of Egypt.

B 7 And in the mornyng ye ſhal ſee the glorie of the Lorde, becauſe he hath hearde your grudgynges agaynſt the Lorde: And what are we, that ye haue murmured agaynſt vs?

8 And Moſes ſayd, At euentide ſhal the Lord geue you fleaſhe to eate, and in the mornyng bread yenough: for the Lorde hath hearde your murmurynges, whiche ye murmure agaynſt hym: for what are we? Your murmurynges are not agaynſt vs, but agaynſt the Lorde.

9 And Moſes ſpake vnto Aaron, Say vnto al the congregation of the chyldren of Iſrael, Comme foorth before the Lorde: for he hath hearde your grudgynges.

10 And as Aaron ſpake vnto the whole congregation of the chyldren of Iſrael, they looked toward the wyldernesſe, and beholde, the glorie of the Lorde appeared in the cloude.

11 And the Lord ſpake vnto Moſes, ſayeing,

12 I haue hearde the murmurynges of the chyldren of Iſrael: telle them therefore and ſay, At euentide ye ſhal eate fleaſhe, and in the mornyng ye ſhalbe fylled with bread, (c) and ye ſhal knowe that I am the Lorde your God.

13 And at euen the quayles came vp, and couered the tentes, and in the mornyng the dew lay rounde about them.

14 And when the dewe was gonne, behold, vpon the grounde in the wyldernesſe, there lay a ſmal round thyng, as ſmal as the hoare froſt, on the grounde.

15 And when the chyldren of Iſrael ſawe it, they ſayde euery one to his neyghbour, It is “Manna: for they wiſt not what it was. And Moſes ſayde vnto them, This is the bread, whiche the Lorde hath geuen you to eate.

16 This is the worde whiche the Lorde hath commaunded: (d) geather of it euery man for hym ſelfe for to eate, a gomer ful for euery man, according to the number of your ſoules, and take euery man for them, whiche are in his tentes.

17 And the chyldren of Iſrael did euen ſo, and geathered ſomme more, ſomme leſſe.

18 And when they dyd meate it with a gomer, vnto hym that geathered muche, remayned nothyng ouer, and vnto hym that had geathered litle, was there no lacke: euery man geathered ſufficient for his eating.

19 And Moſes ſayde vnto them, (e) See that no man let ought remayne to the mornyng.

20 Notwithſtanding, (f) they hearkened not to Moſes: but ſomme of them leaſt of it vntyl the mornyng, and it wared (g) ful of woormes, and corrupted: and Moſes was angry with them.

21 And they geathered euery mornyng, euery man as muche as ſuffiſed for his eatyng: and aſſoone as the heate of the ſunne came, it moulded awaie.

22 And the ſixth day they geathered twyſe as muche bread, two gomers for one man: and al the rulers of the congregation came and tolde Moſes.

23 And

(a) An example of Gods eſpecial prouidence towardes his people.

(b) we neede not to feare, leſt we ſhould either hunger or lacke, whileſt we feare God.

(c) God worketh al that he dooth for this ende, that the knowledge of hym may ſticke more deepely in our mynde.

“ Man, whiche ſignifieth gyfte.

(d) Hauyng receiued giftes at gods hand, we haue neede of lawes for the due vſe of the ſame, els ſhoulde we abuſe them to our deſtruction.

(e) This doctrine alſo perteineth to vs, who are bydden to aſke but our daily foode, and forbidden to be careful for to morowe.

(f) The faithles diſobedience of the people.

(g) So God puniſheth thē that greedily geather goods truſtyng rather to their owne riches, and diligence, then to his goodnes, and prouidence.

XUM

23 He ſayde vnto them, This is that whiche the Lorde hath ſayde, To morowe is the reaſt of the holy ſabboth vnto the Lorde, bake that whiche ye wyl bake to day, and ſeethe that ye wyl ſeethe, and that whiche remayneth, lay vp tyl the mornyng.

24 (h) And they layde it vp tyl the mornyng as Moſes bad: and it dyd not corrupt, neither bred there any woorme therin.

25 And Moſes ſayde, Eate that to day, for it is the ſabboth vnto the Lorde, to day ye ſhal not finde it in the fielde.

26 Sixe dayes ye ſhal geather it, and in the ſeuenth day, whiche is the ſabboth, in it there ſhalbe none.

27 (i) Notwithſtandyng, there went out ſomme of the people in the ſeuenth day for to geather, and they founde none.

28 And the Lorde ſayde vnto Moſes, Howe (k) long refuſe ye to keepe my commaundementes, and my lawes.

29 See, the Lorde hath geuen you a ſabboth: therfore he geueth you the ſixth day, bread for two dayes, abyde therefore euery man at home, and let no man goe out of his place the ſeuenth day.

30 And the people reſted the ſeuenth day.

31 And the houſe of Iſrael called the name thereof (l) Manna: and it was lyke Coriander ſeede, but yet white, and the taſt of it was lyke wafers made with hony.

32 And Moſes ſayde, This is that whiche the Lorde commaundeth, fille a gomer of it, whiche may be kept for your chyldren after you, that they may ſee the bread wherewith I haue fedde you in the wylderneſſe, when I brought you out of the lande of Egypt.

33 And Moſes ſpake vnto Aaron, Take a pot, and put a gomer ful of Manna therein, and lay it vp before the Lorde, to be kept for your chyldren after you.

34 As the Lorde commaunded Moſes, ſo Aaron layde it vp before the teſtimonie to be kept.

35 And the chyldren of Iſrael dyd eate Manna (m) fourtie yeeres, vntyl they came to a land inhabited, and ſo they dyd eate Manna, euen vntil they came vnto the borders of the lande of Chanaan.

36 A gomer is the tenth part of an epha.

(h) That good that is geathered acordyng to Goddes wyl, is kept ſafe for them that vſe it with a good conſcience: That is geathered otherwiſe, commeth to naught.

(i) vnlawful couetyng is fruſtrate.

(k) The obſtinate frowardnes of the people reprehended.

(l) Manna was a figure of Chriſte, the heauenly foode of our ſoules.

(m) So God, yf we folowe his callyng, not for a ſpace only, but al ye tyme of our pilgremage, miniſtreth thynges neceſſarie for the lyfe preſent, and to comme, vntil we come to our inheritaunce, that is to ſay, his kyngdome.

The.xvii.Chapter.

1 They comme vnto Raphidim. 2 They grudge for want of water. 4 Moſes prayeth to God. 6 Water is geuen out of the rocke. 7 To tempt God. 8 The Amelekites be ſlayne of the chyldren of Iſrael. 10 Ioſue. 14 God foretelleth the deſtruction of the Amelekites.

A 1 AND al the congregation of the chyldren of Iſrael went on their iourneyes from the wylderneſſe of Sin, after the commaundement of the Lord, & pitched in Raphidim, there was no water for the people to drynke.

2 (a) And the people dyd chyde with Moſes, and ſayde, Geue vs water to drynke. Moſes ſayde vnto them, Why chyde you with me? Wherefore doo you tempt the Lorde?

3 There the people thirſted for water, and the people murmured agaynſt Moſes, and ſayde, Wherefore haſt thou thus brought vs vp out of Egypt, to kyl me, and my children, and my cattel with thirſt?

4 And Moſes cryed vnto the Lord, ſayeing, What ſhal I doo vnto this people, they be almoſt ready to ſtone me?

5 And the Lorde ſayde vnto Moſes, Goe before the people, and take with thee of the elders of Iſrael, and thy rodde wherewith thou ſmoteſt the ryuer, take in thyne hande, and goe.

6 Beholde I ſtand before thee vpon the rocke that is in Horeb, and thou ſhalt ſmyte the rocke, and there ſhal comme water out thereof, that the people may drynke. And Moſes dyd euen ſo before the eyes of the elders of Iſrael.

7 And he called the name of the place (b) Maſſah, and Meribath, becauſe of the chydyng of the children of Iſrael, and becauſe they tempted the Lorde, ſaying, Is the Lorde amongſt vs, or not?

B

8 Then came Amelec, and fought with Iſrael in Raphidim.

9 And Moſes ſayde vnto " Ioſua, Chooſe vs out menne, and goe fight with Amelec, and to morowe I wyl ſtande on the toppe of the hyl, and the rodde of God ſhalbe in my hand.

10 Ioſua dyd as Moſes badde hym, and fought with Amelec: and Moſes and Aaron, and Hur went vp to the toppe of the hyl.

11 And it came to paſſe, that when Moſes helde vp his hande, (c) Iſrael had the better: and when he let his hande downe, Amelec had the better.

12 But Moſes handes were heauy, and therefore they tooke a ſtone, and put it vnder him,

and

(a) God is not fedde to: old benefites be not remembred: only they conſyder the man, whoſe auctoritie they cal into queſtion.

(b) To print this example in our hartes, Dauid mentioneth it. Pſal. 95. ſayeing, harden not your hartes. &c.

" Iehoſua.

(c) The feruent prayer of the godly, of howe great force it is, hereby it is wel knowen.

and he ſate downe thereon: and Aaron and Hur ſtayed vp his handes, the one on the one ſyde, and the other on the other ſyde: And his handes remayned ſteady, vntyl the goeyng downe of the ſunne.

13 And Ioſua diſcomfeited Amelec and his people with the edge of the ſworde.

14 And the Lorde ſayde vnto Moſes, Wryte (d) this for a remembraunce in a booke, and commit it into the eares of Ioſua, for I wyl vtterly put out the remembraunce of (e) Amelec from vnder heauen.

15 And Moſes made an aulter, and called the name of it: " The Lorde is he, that worketh miracles for me.

16 For he ſayde, The (f) hande is on the ſeate of God, the Lorde wyl haue warre with Amelec from generation to generation.

(d) This ſlaughter of the Amalekites was but the begynnyng of gods vengeaunce, as it appeareth. Deut.xxv.d. 1.Samuel.xv.

(e) An example to be remembred of al, that perſecute gods Churche.

" Iehouah Niſſi, that is, the Lord my banner.

(f) This Hebrue phraſe meaneth as muche, as if he ſhould ſay, god ſweareth by his throne.

The.xviii.Chapter.

1 Iethro commeth to ſee Moſes, and the wyfe and chyldren of Moſes. 8 Moſes declareth the delyueraunce of the chyldren of Iſrael to his father in lawe. 10 Iethro confeſſyng the God of Iſrael, offereth ſacrifice. 15 To ſeeke God. 16 Moſes appoynteth other iudges with hym, and what manner ones they be.

A 1 IEthro the prieſt of Madian, Moſes father in law, heard of al that God had donne for Moſes, & for Iſrael his people, and that the lord had brought Iſrael out of Egypt.

2 Therefore he tooke Sephora Moſes wife, after he had ſent her backe,

3 And her two ſonnes, of whiche the one was called Gerſhom: for he ſayde, I haue benne an aliaunt in a ſtraunge lande:

4 The name of the other was Eliezer: for the God of my father [ſayde he] was myne help, and deliuered me from the ſword of Pharao.

5 And Iethro Moſes father in lawe, came with his two ſonnes, and his wyfe, vnto Moſes into the wyldernesſe, where he abode by the mount of God.

6 And he ſayde vnto Moſes, I thy father in law Iethro am comme to thee, and thy wife alſo, and her two ſonnes with her.

B 7 And Moſes went out to meete his father in law, and dyd obeyſaunce, and kiſſed him: and eche aſked other of his " health, and they came into the tent.

" Peace

8 And Moſes tolde his father in lawe, al that the Lorde had donne vnto Pharao, and to the Egyptians for Iſraels ſake, and al the trauaile that had " comme vpon them by the way, and howe the Lorde delyuered them.

" Had founde them.

9 And Iethro reioyced ouer al the goodneſſe, whiche the Lorde had donne to Iſrael, and becauſe he had deliuered them out of the handes of the Egyptians.

10 And Iethro ſayde, Bleſſed be the Lorde whiche hath delyuered you out of the hande of the Egyptians, and out of the hande of Pharao, whiche hath alſo deliuered his people from the captiuitie of the Egyptians.

11 Nowe I knowe, that the Lorde is greater then al Gods: for in the thyng whereby they dealt cruelly with them, were they deſtroyed them ſelues.

12 And Iethro Moſes father in lawe, tooke burnt offerynges, and ſacrifices, to offer to God: And Aaron and al the elders of Iſrael came to eate bread with Moſes father in lawe, before God.

13 And on the morowe Moſes ſate to iudge the people: and the people ſtoode about Moſes from mornyng vnto euen.

14 And when Moſes father in lawe ſawe al that he dyd vnto the people, he ſayde, What is this, that thou dooeſt vnto the people? Why ſitteſt thou thy ſelfe alone, and al the people ſtande about thee from mornyng vnto euen. C

15 And Moſes ſayde vnto his father in lawe, Becauſe the people comme vnto me to ſeeke the counſel of God.

16 When they haue a matter, they comme vnto me, and I iudge betweene euery man and his neyghbour, and ſhewe them the ordinaunces of God, and his lawes.

17 And Moſes father in law ſayd vnto hym, It is not wel that thou dooeſt.

18 Thou both wearieſt thee ſelfe, and this people that is with thee: For this thyng is of more weight, then thou art able to perfourme thee ſelfe alone.

19 Heare therefore nowe my voyce, and I wil geue thee counſel, and God ſhalbe with thee: Be thou vnto the people to Godwarde, that thou mayeſt bryng the cauſes vnto God.

20 And thou ſhalt teache them ordinaunces and lawes, and ſhewe them the way wherein they muſt walke, and the worke that they muſt doo.

21 Moreouer, thou ſhalt ſeeke out among al the people, menne of actiuitie [and] ſuche as feare God, true menne, hating couetouſneſſe, D

and place [of theſe] ouer the [people] rulers of thouſandes, rulers of hundredes, rulers of fyfties, and rulers of tennes.

22 (a) And let them iudge the people at al ſeaſons: and euery great matter that commeth, let them bryng vnto thee, but let them iudge al ſmal cauſes them ſelues, and ſo ſhal it be eaſyer for thee ſelfe, and they ſhal beare a [burthen] with thee.

23 If thou ſhalt doo this thyng, and God charge thee withal, thou ſhalt be able to endure, and yet the people ſhal comme to their place in peace.

(a) Iethroes modeſtie of the godly is to be embraced. For true wiſedome teacheth vs, not to aſcribe to muche to our ſelues, but to ſubmit al our wiſdome, forecaſt and prouidence, vnto God.

24 (b) And ſo Moſes obeyed the voyce of his father in lawe, and dyd al that he had ſayde.

25 And Moſes choſe actiue menne out of al Iſrael, and made them as heades ouer the people, namely, rulers of thouſandes, rulers of hundredes, rulers of fifties, and rulers of tennes,

26 And they iudged the people at al ſeaſons: but brought the harde cauſes vnto Moſes, and iudged al ſmal matters them ſelues.

27 And Moſes let his father in lawe departe: and he went into his owne lande.

(b) Though Iethro were not to be compared, yet Moſes foloweth his counſel. So we alſo muſt folowe wholeſome inſtructions, whoſoeuer putteth them in our mynde.

The.xix.Chapter.

1 They comme to mount Sinai. 5 The people of Iſrael, the people of God. 6 A prieſtly kingdome, an holy nation. 7 Moſes declareth the woorde of God. 9 God woulde that credite ſhoulde be geuen to Moſes woordes. 10 The people is commaunded to be ſanctified. 12. He that toucheth the mountayne, is ſtoned. 14. The people is ſanctified. 16. God appeareth in thunder and lightning, to be feared of the people. 22 The prieſtes are ſanctified. 24 The people and prieſtes may not touche the hyll.

A 1 IN* the thirde moneth when the children of Iſrael were gonne oute of the lande of Egypt, (a) the ſame day came they into the wyldernesse of Sinai.

2 For they were departed from Raphidim, and were comme to the deſert of Sinai, and had pitched their tentes in the wyldernesſe, and there Iſrael camped before the mounte.

3 But Moſes went vp vnto God, and the Lorde called vnto hym out of the mountayne, ſayeing, Thus ſhalt thou (b) ſay vnto the houſe of Iacob, and tel the chyldren of Iſrael,

4 Ye haue (c) ſeene, what I did vnto the Egyptians, and tooke you vp vpon (d) Eagles wynges, and haue brought you vnto mee ſelfe.

5 Now therefore yf ye wyl heare my voyce in deede, and keepe my couenaunt, ye ſhal be [as] a deare " treaſure vnto me aboue al nations: (e) for al the earth is myne.

6 Ye ſhalbe vnto me alſo a (f) kingdome of prieſtes, and an holy people: And theſe are the wordes whiche thou ſhalt ſay vnto the children of Iſrael.

7 Moſes came and called for the Elders of the people, and layde before their faces al theſe woordes, which the Lord commaunded hym.

8 And the people aunſweared altogeather, and ſayde, (g) Al that the Lorde hath ſayde, we wyl doo. And Moſes brought the woordes of the people vnto the Lord.

9 And the Lorde ſayde vnto Moſes, Loe I comme vnto thee in a thicke cloude, (h) that the people maye heare me talkyng with thee, and beleue thee for euer. Moſes ſhewed the woordes of the people vnto the Lorde.

10 And the Lorde ſayde vnto Moſes, Goe vnto the people, and (i) ſanctifie them to day and to morowe, and let them (k) waſhe their clothes.

11 And be ready agaynſt the thirde day, for the thirde daye " the Lorde wyl comme downe in the ſight of al people vpon mount Sinai.

12 (l) And thou ſhalt ſet boundes vnto the people round about, & ſay, Take heede to your ſelues that ye goe not vp into the mount, or touche the border of it: whoſoeuer toucheth the mount, ſhal ſurely dye.

13 There ſhall not an hande touche it, els he ſhalbe ſtoned, or ſhot through: whether it be beaſt, or man, it ſhal not liue: when the " trumpet bloweth long, then may they comme vp into the mountayne.

14 And Moſes went downe from the mount vnto the people, and ſanctified them, and they waſhed their clothes.

15 And

*The manner and place of the lawe publiſhed is ſet foorth, that ſo great a benefite myght be receiued with due reuerence.

(a) That they departed out of Raphidim, whiche was a great way from Sinai.

(b) God woulde haue his benefites rehearſed, that the people myght therof be myndeful.

(c) Seeyng they haue ſene by experience the exceedyng loue that God beareth them, the more vnkynde they be, if they refuſe to obey his wyl.

" A deare and precious thyng, of al men greatly deſyred.

(d) The Eagle carieth her young ones vpon her wynges, fearing only mans violence, which rather then they ſhoulde take harme, ſhe woulde receiue the harm in her owne body. In ſtede therof ſerued the cloud that kept of the Egyptians force.

(g) A fayre promiſe, but not perfourmed in the end. Conſydering therefore our weakenes, let vs often calle to mynd what we promiſed God in our baptiſme, and be conſtant.

(h) For it ſtandeth vs muche vpon that Gods miniſters be of due credite & auctoritie, and to haue euidēt tokens of Gods preſence, leſt the worlde be deceiued.

(i) Being naturally vncleane: we muſt be firſt ſanctified, yer Gods worde can be rooted in vs.

(k) For an outward ſigne of the inward puretie required, as was the forbearing of their wyues.

" The Lorde wyl comme downe, for I wyl comme downe.

(l) Men muſt be no bolder in gods matters, then he geueth them leaue, nor farther curious, then he reuealeth in his worde.

" Or, Cornet.

(e) As who ſayth, for though al the earth be mine, yet ye in eſpecial man- er are mine. (f) No profane kingdome dependyng of outward ſway, but prieſtly and a ſacred kingdome. 1 Pet.2.b.9. It is applyed to vs, the true Iſraelites.

15 And he ſayde vnto the people, Be ready agaynſt the thirde day, and comme not at [your] wyues.

16 And the thirde day in the mornyng, there was [m] thunder and lightning and a thicke cloude vpon the mount, and the voice of the trumpet exceedyng loude, ſo that al the people that was in the hoaſt was afrayde.

[m] The lawe was geuen with terrour, that men ſeeyng Goddes glorie, myght ſubmit them ſelues.

17 And Moſes brought the people out of the tentes to meete with God, and they ſtoode at the neather part of the hil.

18 And mount Sinai was altogeather on a ſmoke, becauſe the Lorde deſcended downe vpon it in fyre, and the ſmoke thereof aſcended vp as the ſmoke of a furnace, and al the mount quaked exceedingly.

19 And when the voyce of the trumpet blewe long, and waxed louder and louder, Moſes ſpake, and God aunſweared hym by a voyce.

20 And the Lorde [n] came downe vpon mount Sinai, euen in the top of the hil: and when the Lord called Moſes vp into the top of the hil, Moſes went vp.

[n] God is ſayde to diſcende, becauſe he ſheweth him ſelfe to vs in more ample manner, and geueth manifeſt tokens of his preſence.

21 And the Lorde ſayde vnto Moſes, [o] Goe downe, charge the people, leſt they breake out from their boundes to ſee the Lord, and ſo [p] many of them periſhe.

22 And let the prieſtes alſo whiche comme to the Lord, ſanctifie them ſelues, leſt the Lord deſtroy them.

[o] Howe needful then be magiſtrates in a common weale to ſtay the wilfulneſſe of the people.

[p] God forbiddeth them for their owne commoditie, leſt his brightnes ſhoulde ouerwhelme them.

23 And Moſes ſaid vnto the Lorde, The people can not comme vp into the mount Sinai, for thou chargeſt vs, ſayeing, Set boundes about the hil, and ſanctifie it.

24 And the Lorde ſayde vnto him, Away, and geate thee downe, and thou ſhalt comme vp, thou and Aaron with thee: but let not the [q] prieſtes and the people preſume for to comme vp vnto the lord, leſt he deſtroy them.

[q] The prieſtes them ſelues muſt kepe thē within their boundes, who as they paſſe other in dignitie, ſo muſt they geue thē example of ſober lyfe.

25 And ſo Moſes went downe vnto the people, and tolde them.

The.xx.Chapter.

3 Let vs haue no ſtraunge Goddes. 7 An othe. 8 The ſabboth day. 12 Parentes. 13 The murder. 14 To be a whoremaiſter. 15 Theft. 16 Falſe witneſſe. 17 Conc upiſcence. 19 God appeared in lyghtnyng, that he might be feared. 23 Let there be made no Goddes of golde and ſiluer. 24 An aulter of earth.

A 1 AND God ſpake al theſe woordes, and ſayde,

2 [a] I am the Lorde thy GOD, whiche haue brought thee out of the lande of Egypt, out of the houſe of " bondage.

[a] The preface of the ten commaundementes, wherin is ſet out, fyrſt what god is, and howe great a God he is, and ſecondly his benefites to the Jewes.

The fyrſt table

" Seruauntes.

3 [b] Thou ſhalt haue none other Gods in my [c] ſyght.

[b] God therfore would be only called vpon, only honored and thanked for al thinges, & that our cōſciences ſhould be only quieted in him

[c] It is a great ſpurre to cōſider that God is ſtyl preſent, and ſeeth al that we doo.

4 Thou ſhalt make [d] thee no [e] grauen image, neyther any ſimilitude, that is in heauen aboue, eyther in the earth beneath, or in the waters vnder the earth.

[d] Or to thy ſelfe, that is, to thy vſe in Gods ſeruice.

[e] To repreſent God.

5 [f] Thou ſhalt not bowe downe to them, neyther ſerue them: For I the Lorde thy God, am a gelous God, [g] and viſite the ſinne of the fathers [h] vpon their chyldren, vnto the thirde & fourth generation of them that hate me:

6 And ſhewe mercie vnto [i] thouſandes in them that loue me, and keepe my commaundementes.

7 [k] Thou ſhalt not take the name of the lord thy God in vayne: for the Lorde wyl not holde him guiltleſſe that taketh his name in vayne.

8 Remember the Sabboth daye, that thou [l] ſanctifie it.

[l] The day is halowed whē they that comme togeather on the ſabboth, be holy them ſelues.

9 [m] Sixe dayes ſhalt thou labour, and do al that thou haſt to doo.

[m] Sixe dayes be free for vs to apply our buſynes, the ſeuenth is reſerued wholly for Gods ſeruice.

10 But the ſeuenth day is the ſabboth of the Lorde thy God: in it thou ſhalt doo no maner of woorke, thou and thy ſonne, and thy daughter, thy man ſeruaunt, and thy mayde ſeruaunt, thy cattel, and the ſtraunger, that is within thy gates.

11 [n] For in ſixe dayes the Lorde made heauen and earth, the ſea, and al that in them is, and reaſted the ſeuenth day: Wherefore the Lorde bleſſed the ſeuenth day, and halowed it.

[n] Gods owne example is layde before vs to folow.

The ſeconde table.

12 [o] Honour [p] thy father and thy mother: that thy dayes [q] may be long in the lande whiche the Lorde thy God geueth thee.

[o] By honour, is meant al duetie due, whiche we owe vnto thē.

[p] Under the name of parentes, al magiſtrates and ſuperiors be conteyned.

13 Thou ſhalt not [r] kyl.

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[f] That is, thou ſhalt make thee no grauen image, nor falle downe before it, nor worſhyp God vnder any ſuch fourme. [g] Leſt we ſhoulde thinke it a lyght fault, God greeuouſly threatneth the tranſgreſſers. [h] We be al ſinnefull by nature, and therefore the gyltleſſe chylde ſuffereth not for the gyltie father.

[i] Gods mercy is farre aboue his indignation. [k] Not only periurie, but raſh and light othes be condemned.

[q] The promiſe to Jacob is extended vnto al coaſtes, and therefore ordinarily this alſo parteyneth vnto vs, whiche are Iſrael in ſpirite, though by Gods ſecrete diſpoſition, ſometime it falleth out otherwiſe. [r] Here not only ſlaughter, but wrath and hatred is forbydden. Mat.5. 1.John.3. and there in the contrary, vertues be commaunded, as it is alſo in the commaundementes folowyng.

14 Thou ſhalt not (s) commit adulterie.

15 Thou ſhalt not (t) ſteale.

16 Thou ſhalt not (v) beare falſe witneſſe agaynſt thy neyghbour.

17 Thou ſhalt not (x) couet thy neyghbours houſe, neyther ſhalt thou couet thy neyghbours wyfe, nor his man ſeruaunt, nor his mayde, nor his oxe, nor his aſſe, nor whatſoeuer thy neyghbour hath.

18 And (y) al the people ſaw the (z) thunder and lightning, & the noyſe of the trumpet, and the mountayne ſmoking: And when the people ſawe it, they remoued, and ſtoode a farre of:

19 And ſaid vnto Moſes, (aa) Talke thou with vs, and we wyl heare: But let not God talke with vs, leſt we dye.

20 And Moſes ſayde vnto the people, Feare not, for God is comme to proue you, and that his feare may be before your eyes, that ye (bb) ſinne not.

(s) And herewith the outwarde acte, the inwarde affection, with al that proceedeth thereof is condemned.

(t) We muſt withdrawe both our handes, our eyes, & our myndes from another mans good. And here al auarice and vnlawful gaynes is diſproued.

(v) Herein cauilles, wrong accuſations, briefly, al falſe language to our neyghbours hinderaunce, is excluded.

(x) There be three degrees in treſpaſſing to be conſydered: the appetite or inclination to euil, the conſent, and the acte, or ful execution of the conſent. The two latter perteyne to the former preceptes. The firſt, that is, naughtie appetite, in this place is condemned. (y) God gaue his commaundementes in open ſight, that no offender myght be excuſed. (z) This terrour that affrayed the people: declareth the office of the lawe: whiche, our weakeneſſe conſydered, can doo nothing but touche vs with extreme horrour, and driue vs to ſeeke that in Chriſte, whiche we want in our ſelues. (aa) Herein therefore God beareth with our frayleneſſe, that ſeeyng we can not abyde to heare hym our ſelues, vſeth the miniſterie of man, for a meane to teſtifie vnto vs his wil. (bb) For nothyng ſo muche frayeth vs from ſinne, as a true and inwarde feelyng of Gods mercie.

21 And the people (cc) ſtoode a farre of: and Moſes went into the (dd) thicke cloude where God was.

22 And the Lorde ſayde vnto Moſes, Thus thou ſhalt ſay vnto the chyldren of Iſrael, Ye haue ſeene that (ee) I haue talked with you from out of heauen.

23 Ye ſhal not make therefore (ff) with me goddes of ſiluer, neyther ſhal ye make ye goddes of golde.

24 (gg) An aulter of earth thou ſhalt make vnto me, and thereon offer thy burnt offeringes, and thy peace offeryngs, thy ſheepe, & thyne oxen: In al places where I ſhal put the remembraunce of my name, thyther I wyl comme vnto thee, and bleſſe thee.

25 And if thou wylt make me an aulter of ſtone, ſee thou make it not of hewen ſtone: els if thou lift vp thy toole vpon it, thou haſt poluted it.

26 Neyther ſhalt thou goe vp by ſteppes vnto myne aulter, that thy (hh) " ſhame be not ſhewed thereon.

(cc) When we once throughly taſte what God is, we can moderate our ſelues of our owne accorde.

(dd) This thicke cloude declareth the incomprehenſible maieſtie, of god, whiche Moſes entering, ſaw God after a ſort, yet not in his bare eſſence.

(ee) This is ſayd, that they myght be attentiue to Gods worde, & not imagine of hym after any earthly manner as appeareth Deut. 4. and by that, that is inferred hereupon.

(ff) They that erecte images, ioyne other gods in felowſhyp with the almighty. For ẏ ſcripture after ẏ phraſe of the people, calleth images Gods.

(gg) whiles the Iſraelites were on their way, God woulde haue one aulter in one place, that myght quickly decay, or be deſtroyed, leſt many aulters might haue cauſed many religions, and beyng leaſt to other, it might haue brought ſuperſtition. (hh) With holineſſe and deuotion, the chiefeſt thing in Gods ſeruice, honeſtie and comlineſſe muſt be ioyned.

" or, filthineſſe.

The.xxi.Chapter.

2 Of byeing of bondmen. 7 A daughter ſolde for a bondwoman. 12 Manſlaughter. 15 A ſtriker of parentes. 16 Theft. 17 A ſlaunderer of his father. 18 Brawlers. 20 He that ſmyteth his bondman. 22 He that ſtriketh a woman with chylde. 24 The puniſhment of lyke for lyke. 26 He that pulleth out an eye, or ſtriketh out a tooth of bondmen. 28 A puſhing oxe. 33 He that diggeth a pitte whereinto an oxe falleth. 35 An oxe kylling another.

A 1 These (a) are the lawes whiche thou ſhalt ſet before them.

2 * If thou bye a ſeruaunt that is an Hebrue, ſyxe yeeres he ſhal ſerue, and in the ſeuenth, he ſhal goe out free [paying] nothyng.

3 If he came alone, he ſhal goe out alone: and if he came maried, his wife ſhal goe out with hym.

4 (b) And if his maiſter haue geuen hym a wyfe, and ſhe haue borne hym ſonnes or daughters: then the wyfe and her chyldren ſhalbe her maiſters, & he ſhal goe out alone.

5 And yf the ſeruaunt ſay: I loue my maiſter, my wyfe, and my children, I wil not goe out free:

6 (c) His maiſter ſhal bryng hym vnto the iudges, and ſet hym to the doore or the doorepoſt, and his maiſter ſhal bore his eare through with a nalle, and he ſhalbe his ſeruaunt (d) for euer.

(a) That is, the ſixth partition of this booke after the Hebrues, called the iudicial part, that is, orders taken for the diſſoluyng of controuerſies.

Deut.xv.

(b) Albeit god made this law for defenſe of libertie, yet ſo would he haue it kept, that the maiſter myght not be endammaged: for we muſte not doo good to one, with anothers harme.

(c) This myght be donne for two cauſes: firſt, leſt the maiſters ſhoulde reteyne their ſeruauntes at their owne pleaſure, and that al men might knowe that they continued bondemen of their owne accorde. Secondly that many takyng bondage in good part, might feare the lyke reproche, and the more ſet by their libertie.

7 And if a man ſelle his daughter to be a ſeruaunt, ſhe ſhal not goe out as the menne ſeruauntes doo.

8 If ſhe pleaſe not her maiſter, who hath [nowe] promiſed her mariage, then ſhal he let her redeeme her ſelfe: To ſelle her vnto a ſtraunge nation ſhal he haue no power, ſeeing (e) he deſpiſed her.

9 If he haue promiſed her vnto his ſonne to wyfe, he ſhal deale with her as menne doo with their daughters.

10 And if he take hym another wyfe: yet her foode, her rayment, and duetie of mariage ſhal he not miniſhe.

11 And if he doo not (f) theſe three thinges vnto her, then ſhal ſhe goe out free, and pay no money.

12 (g) He that ſmiteth a man, that he dye, ſhal be ſlayne for it.

13 If a man lay not in wayte, but God deliuer [hym] into his hande, then I wyl appoynt thee a * place whyther he ſhal flee.

14 If a man comme preſumptuouſly vpon

(d) The worde in Hebrue dooth not alwayes ſounde perpetuitie, ſometyme it is takē for a long continuaunce, for in this caſe they were neuer ſet free tyl the yeere of Iubilee, whiche was a tyme of generall pardon.

(e) He ſpeaketh of the lothſomeneſſe that folowed the ſatiſfieyng of his luſtes.

(f) That is, if he neyther marrie her to hym ſelfe, nor to his ſonne, nor let her redeeme her ſelf out of bōdage.

(g) Hauing ſpoken of bondage, he entreateth of murder & the penaltie thereof, and of certayne other treſpaſſes puniſhable by death.

*Sanctuarie appoynted for place of refuge.

his neyghbour to ſlay hym with guyle, thou ſhalt take him from mine aulter, that he dye.

" Dye the death.

15 He that ſmyteth his father, or his mother, let hym " be ſlayne for it.

16 He that ſtealeth a man, and ſelleth him, if it be proued vpon him, ſhalbe ſlayne for it.

17 And he that curſeth his father, or mother, ſhalbe put to death for it.

*Of harme donne by occaſion of braules.
" Or, his neighbour.

18 * If menne ſtriue togeather, and one ſmite " another with a ſtone, or with his fiſte, and he dye not, but lye in his bed:

19 And riſe againe, and walke without vpon his ſtaffe, then ſhal he that ſmote hym goe quite, ſaue only he ſhal beare his charges for looſyng his tyme, and ſhal pay for his healyng.

20 If a man ſmite his ſeruaunt, or his maide with a rod, and they dye vnder his hande, he ſhalbe greeuouſly puniſhed.

D 21 And if he continue a day or two, (h) it ſhal not be reuenged, for he is his money.

(h) In theſe ciuile lawes, we muſt not ſeeke for abſolute perfectiō, whiche God tempered accordyng to the rudeneſſe of yͤ people, amongeſt whome many thinges were to be winked at for the tyme.

22 If men ſtryue, and hurt a woman with chylde, ſo that her fruite depart from her, and yet no deſtruction folowe: then he ſhalbe ſore puniſhed, accordyng as the womans huſbād wyll lay to his charge, and he ſhal pay as the dayes menne wyl appoynt hym.

23 And if any deſtruction folowe, (i) then he ſhal geue lyfe for lyfe,

(i) The execution hereof perteyneth to magiſtrates: For priuate reuenge is forbydden. Mat. v.

24 Eye for eye, toothe for toothe, hande for hande, foote for foote,

25 Burning for burning, wound for wound, ſtrype for ſtrype.

26 (k) And if a man ſmyte his ſeruaunt or his mayde in the eye, that it periſhe, he ſhal let them goe free for the eyes ſake.

(k) They that can not rule ſeruauntes with moderatiō, as thought vnworthy of them, muſt let them goe free.

27 Alſo if he ſmite out his ſeruauntes, or his maydes toothe, he ſhall let them goe out free for the toothes ſake.

E 28 If an oxe " goare a man or a woman, that they dye, * then the oxe ſhalbe ſtoned, and his fleaſhe ſhal not be eaten: but the owner of the oxe ſhal goe out quite.

" Puſhe or ſmite with his horne.
Gen, ix,

29 If the oxe were woont to ſtrike with his horne in time paſt, and it haue benne told his maiſter, and he haue not kept hym, but that he hath killed a man or a woman: (l) then the oxe ſhalbe ſtoned, and his owner ſhal die alſo.

(l) So God would doo vs to vnderſtand, how heynous a matter it is for any man to annoy his image.

30 If there be ſet to hym a ſumme of money, then he ſhal geue for the redeemyng of his life whatſoeuer is layde vpon hym.

31 And whether he haue goared a ſonne or a daughter, accordyng to the ſame iudgement ſhal it be donne vnto hym.

32 But if it be a ſeruaunt or a mayde, that the oxe hath goared, then he ſhal geue vnto their maiſter thirtie ſickles, & the oxe ſhalbe ſtoned.

33 If a man open a welle, or digge a pitte, and couer it not, and an oxe or an aſſe falle therein:

34 The owner of the pitte ſhal make it good, and geue money vnto their maiſter, and the dead beaſt ſhal be his.

35 If one mans oxe hurt another, that he dye: F then they ſhal ſelle the lyue oxe, and diuide the money, and the dead oxe alſo they ſhal diuide.

36 Or if it be knowen, that the oxe hath vſed to puſhe in time paſte, & his maiſter hath not kept hym: he ſhal pay oxe for oxe, and the dead ſhalbe his owne.

The.xxii.Chapter.

1 The puniſhment of a theefe. 5 Damage donne. 7 The lawe of it that is left to be kept. 10 Howe it that is leaft with one, ought to be rendred. 14 That whiche is lent, or letten out to hyre. 16 A mayden defiled. 18 Witches. 19 Suche as haue to doo with beaſtes. 20 An idolater. 21 A ſtraunger. 23 A widowe and a pupille. 25 Money geuen to loane. 26 When pledges ought to be rendred. 28 Officers and princes. 30 Firſt fruites, firſtlinges. 31 Fleaſhe torne of beaſtes.

A 1 If (a) a man ſteale an oxe or a ſheepe, and kylle it, or ſelle it: he ſhal reſtore fiue oxen for an oxe, foure ſheepe for a ſheepe.

(a) Puniſhmēt ordeyned for theeues.

2 (b) If a theefe be found breakyng vp, & be ſmitten, that he dye: there ſhal no blood be ſhed for hym.

(b) A kinde of theeues farre worſe then the reſt, for they ioyne fraude with violence: wherefore ſlaughter oftentymes and muche inconuenience dooth enſue: therfore if they breake vp by nyght, it is lawful to kille them: but in yͤ day tyme it is otherwiſe

3 But if the ſunne be vp vpon him, then there ſhalbe blood ſhed for him, for he ſhould make reſtitution. If he haue not wherwith, he ſhalbe ſolde for his theaft.

4 If the theaft be founde in his hande, alyue, whether it be oxe, aſſe, or ſheepe, he ſhal reſtore double.

5 If a man doo hurt fielde or vineyarde, and put in his beaſt to feede in another mans fielde: of the beſt of his owne fielde, and of the beſt of his owne vineyarde, ſhal he make reſtitution.

6 (c) If fire breake out & catche in the thornes, and the ſtackes of corne, or the ſtanding corne, or fielde be conſumed therwith: he that kindled the fire, ſhal make reſtitution.

(c) Yf ought be loſt by fire negligently looked to, it muſt be made good.

B 7 * If a man deliuer his neighbour money or ſtuffe to keepe, & it be ſtolen out of his houſe: if the theefe be founde, let hym pay double:

*A lawe for thinges left in cuſtodie.

8 And if the theefe be not found, then the goodman of the houſe ſhalbe brought vnto the

Iudges, that it may be knowen, (d) whether he haue put his hande vnto his neyghbours good.

9 And in al manner of treſpaſſe, whether it be for oxe, aſſe, or ſheepe, rayment, or any manner of loſt thyng, whiche another chalengeth to be his: the cauſe of both parties ſhal come before the Iudges, and whom the Iudges cōdemne, let him pay double vnto his neighbour.

10 (e) If a man deliuer vnto his neyghbour to kepe, aſſe, oxe, ſheepe, or whatſoeuer beaſt it be, and it dye, or be hurt, or taken away by enemies, and no man ſee it:

11 Then ſhal an othe of the Lord be betweene them, that he hath not put his hande vnto his neyghbours good: and the owner of it ſhal take the othe, & the other ſhal not make it good.

12 And if it be (f) ſtolen from him, then he ſhal make reſtitutiō vnto the owner thereof. If it be torne in peeces, then let hym bryng recorde of the tearyng, and he ſhal not make it good.

13 And if a man borowe ought of his neyghbour, and it be hurt, or els dye, and the owner thereof (g) be not by: he ſhal ſurely make it good.

14 But if the owner thereof be by, he ſhal not make it good: if it be an hyred thing, it came for his hire.

15 If a man entiſe a mayde, that is not betrothed, and lye with her, (h) he ſhal endowe her, and take her to his wyfe.

16 (i) And if her father refuſe to geue her vnto hym, he ſhal pay money, accordyng to the dowrie of virgins.

17 Thou ſhalt not ſuffer a (k) witche to lyue.

18 Whoſoeuer lyeth with a beaſt, ſhal (l) be ſlayne for it.

19 He that (m) offereth vnto any goddes, ſaue vnto the Lorde only, ſhalbe kylled.

20 Uexe not a ſtraunger, neither oppreſſe him: for ye were ſtraungers in the lande of Egypt.

21 Ye ſhal trouble no widowe, nor fatherleſſe childe.

22 If ye ſhal euil entreate them, and they crye out vnto me, I wyl ſurely heare their crye.

23 And then wyl my wrath waxe hote, and I wyl kylle you with the ſworde, and your wyues ſhalbe widowes, and your chyldren fatherleſſe.

24 If thou lende money to any of my people, that is poore by thee, thou ſhalt not be as a tyraunt vnto him, *neither ſhalt thou lay vpon hym vſurie.

25 If thou take thy neyghbours (n) rayment to pledge, thou ſhalt deliuer it vnto hym by that the ſunne goe downe.

26 For that is his couering only, euen the rayment for his ſkynne, wherein he ſleapeth: and when he cryeth vnto me, I wyl heare hym, for I am mercyful.

27 Thou ſhalt not (o) rayle vpon the " goddes, neyther blaſpheme the ruler of the people.

28 (p) Thy fruites, whether they be drye, or moyſt, ſee thou kepe them not backe: thy firſt borne ſonne thou ſhalt geue me.

29 Lykewyſe alſo ſhalt thou doo with thyne oxen, and with thy ſheepe: ſeuen dayes it ſhalbe with the damme, and the eyghth day thou ſhalt geue it me.

30 Ye ſhalbe an holy people vnto me, (q) neyther ſhal ye eate any fleaſhe, that is torne of beaſtes in the fielde, but ſhal caſt it to a dogge.

(d) That is, whether he haue ſtolen it.

(e) Before he ſpake of thinges lyueleſſe kept in ones keping, now of thinges that beare lyfe.

(f) Becauſe of falſhod to pretende ſtealing, it woulde not ſerue in this caſe, & it was rather decreed touching lyuing thynges, then thinges lyueleſſe, for that the more part of their goodes ſtandyng in cattel, they were cōpelled oftentymes to commit them one to anothers keping.

(g) For yf the owner be preſent, he may loke to his owne good: but in his abſence, he truſteth to the borower, that many tymes doth abuſe hym.

(h) This was a ciuile ſatiſfaction for the ſafegarde of the maydens honeſtie, in reſpect wherof. Deut. 2. he can not leaue her for his lyfe tyme. But though for the hardneſſe of their hartes this puniſhment then ſuffised in ſo rude a ſtate: yet this neyther minisheth the fault, nor ẏ puniſhment therof before God.

(i) Hereby we ſee, what authoritie the parentes haue in the beſtowing of their daughter, whom it were no reaſon to take hym for their ſonne in lawe againſt their willes, that had wrought them ſo great a villanie.

(k) The worde in Hebrewe ſignifieth a witche, a ſorcerer, or an inchaunter, or any that by diueliſhe meanes hurteth eyther cattel, corne, or menne.

(l) And here alſo the worde ſignifieth not bare kyllyng: but curſing & damnyng, for the more deteſtation therof.

(m) For the ſacrifiſing to falſe gods, is the denyeng of one true God.

*Vſurie forbidden.

(n) Under the name of rayment, is conteyned any thing neceſſarie for the body, whiche he can not wel be without.

" Or, iudges.

(o) A priuate man may reprehende the magiſtrate, ſo it be done with modeſtie: but without rebukes, railing, and euyl ſpeakyng, both for auoydyng diſorder, and conſidering whoſe perſon he repreſenteth.

(p) By this ceremonie they were taught, that al thinges, the vſe wherof is prophane otherwyſe, ought to be halowed, and offred vnto God, as the geuer of al thinges that we haue. Now this ceremonie being taken away, yet this lawe muſt be kept of our partes, in offeryng & geuyng to Gods lyuely image, ẏ poore.

(q) By this lawe, whiche was ceremonial, and for a tyme, they were taught howe farre they ought to be from an heatheniſhe, and prophane conuerſation.

The.xxiii.Chapter.

1 A lye. 2 An vpright Iudge. 3. 6. A poore perſon. 7 An innocent. 8 Gyftes. 9 A pylgrime. 12 The Sabboth of the ſeuenth day. 15 The feaſt of the paſſeouer, in Marche. 16 The feaſt of the fiftieth day, of tabernacles, in September. 18 Blood. 19 Firſt fruites. 20 The Angel leadyng the people of Iſrael. 24 Straunge goddes not to be prayed vnto. 25 To ſerue God, bleſſing, infirmitie. 26 The baren. 29 Wherefore God dyd caſt out the Chanaanites by litle and litle.

A

1 THou ſhalt not (a) haue to doo with any falſe report, neyther ſhalt thou (b) put thine hande with the wicked, to be an vnryghteous witneſſe.

2 Thou ſhalt not folowe a multitude to do euyl, neyther ſhalt thou " ſpeake in a matter of iuſtice accordyng to the greater number, for to peruert iudgement.

3 Neyther ſhalt thou (c) eſteeme a poore man in his cauſe.

4 If thou meete thyne enimies (d) oxe or aſſe goeyng aſtray, thou ſhalt bring them to him agayne.

5 If thou ſee the aſſe of hym, that hateth thee, ſincke vnder his burthen, thou ſhalt not paſſe by, and let hym alone, but ſhalt helpe hym to lyft hym vp agayne.

6 Thou ſhalt not hynder the ryght of the

(a) For they ẏ gladly heare naughty tales wyll alſo as redy to ſpread them, wherof nether the one nor the other is godly.

(b) That is, thou ſhalt not conſpire with ẏ wicked, &c. or ſweare with them: for the Iewes take no oth, but they lay their hand vpon the booke of ẏ law

" Anſweare.

(c) Trueth of the matter, & not reſpect of any perſon, is to be eſteemed in iudgement.

(d) If ſo muche muſt be done for our enemies oxe, or aſſe, muche more we muſt doo for their owne perſons.

poore in his ſuite.

7 Keepe thee farre from a falſe matter, and the innocent and ryghteous ſee thou ſlay not: (e) for I wyl not iuſtifie the wicked.

8 (f) Thou ſhalt take no gyftes: for gyftes blinde the ſeeyng, and peruert the woordes of the ryghteous.

9 (g) Thou ſhalt not oppreſſe a ſtraunger: for ye know the (h) hart of a ſtraunger, ſeeyng ye were ſtraungers in the lande of (i) Egypt.

10 Sixe yeeres thou ſhalt ſowe thy lande, and geather in the fruites thereof.

11 And the ſeuenth yeere thou ſhalt let it (k) reaſt and lye ſtyl, that the poore of thy people may (l) eate: And what they leaue, the beaſtes of the fielde ſhal eate. In lyke manner thou ſhalt deale with thy vineyarde, and thyne oliue tree.

12 (m) Sixe dayes thou ſhalt doo thy woorke, and in the ſeuenth day thou ſhalt reaſt: that thyne oxe and thyne aſſe may reaſt, and the ſonne of thy mayde, and the ſtraunger may be refreaſhed.

13 (n) In al thinges that I haue ſaid vnto you, be circumſpect: (o) and make no rehearſal of the names of ſtraunge goddes, neyther let it be hearde out of thy mouth.

14 (p) Three feaſtes thou ſhalt holde vnto me in a yeere.

15 Thou ſhalt keepe (q) the feaſt of vnleauened bread: thou ſhalt eate vnleauened bread ſeuē dayes long, as I cōmaunded thee in the time appoynted of the mooneth (r) Abib: for in that mooneth ye came out of Egypt: (ſ) and ſee that no man appeare before me emptie.

16 And the feaſt of (t) harueſt, when thou reapeſt the firſt fruites of thy laboures, whiche thou haſt ſowen in the fielde: And the feaſt of (v) ingeatheryng, [whiche is] in the ende of the yeere, when thou haſt geathered in thy labours out of the fielde.

17 [Theſe] three times in the yeere, ſhal al thy menchildren appeare before the Lorde God.

18 Thou ſhalt not offer the blood of my ſacrifice (x) vpon leauened bread, neyther ſhal the fat of (y) my feaſt remaine vntil the morning.

10 The firſt of the firſt fruites of thy lande, thou ſhalt bryng into the houſe of the Lorde thy God: thou ſhalt not (3) ſeethe a kydde in his mothers milke.

D

20 Beholde I ſende an angel before thee, to keepe thee in the way, and to bryng thee into the place, whiche I haue prepared.

21 Beware of him, and heare his voyce, and reſiſt him not: for he wyl not ſpare your miſdeedes, and my name is in hym.

22 But yf thou ſhalt in deede hearken vnto his voyce, and doo al that I ſpeake, I wil be an enimie vnto thyne enimies, and an aduerſarie vnto thyne aduerſaries.

23 For myne angel ſhal goe before thee, and bring thee in vnto the (aa) Amorites, and Hethites, and Pherezites, and Chanaanites, Heuites, & Iebuſites: and I ſhal deſtroy them.

24 Thou ſhalt not bowe downe to their goddes, neither ſerue them, nor doo after the woorkes of them: but ouerthrowe them, and breake downe the images of them.

25 And ye ſhal ſerue the Lorde your God, and he ſhal bleſſe thy bread & thy water: and I wil take al ſickneſſes away from the middeſt of thee.

26 There ſhal no woman haue any vntimely birth, nor be vnfruiteful in thy lande: the number of thy dayes I (bb) wyl fulfylle.

27 I wyl ſende my feare before thee, and wil deſtroy al the people whyther thou ſhalt goe: and I wyl make al thyne enimies [turne] their backes vnto thee.

E

28 And I wyl ſende hornettes before thee, whiche ſhal dryue out the Heuites, the Chanaanites, and the Hethithes before thee.

29 Neuertheleſſe, I wyl not caſt them out before thee in one yeere, leſt the lande growe to a wylderneſſe, and the beaſtes of the fielde multiplie agaynſt thee.

30 By litle and litle I wyl driue them out before thee, vntyl thou be increaſed, and inherite the lande.

31 And I wyl make thy coaſtes from the red ſea, vnto the ſea of the Philiſtines, and from the (cc) deſert, vnto the riuer: For I wil deliuer the inhabitours of the lande into thine hand, and thou ſhalt dryue them out before thee.

32 Thou ſhalt make no couenaunt with thē, nor with their goddes.

33 Neither let them dwelle in thy lande, leſt they make thee ſinne agaynſt me: for if thou ſerue their goddes, it wyl ſurely be thy decay.

The

(e) Though ȳ wicked [illegible] preſſe [illegible] in this lyfe, & goe [illegible] men notwithſtandyng: yet before God it ſhal not be ſo, who wyl be reuenged of the wrong.

(f) Agaynſt bribes.

(g) Before he ſpake of ſtraungers generally: but here he toucheth the particuler caſe of iudgement, where, vnder pretence of ryght, God woulde not haue them oppreſſed.

(h) ye knowe what hartſores he abydeth.

(i) Therefore meaſure other men by your ſelues.

(k) For ȳ ſoile beyng fertile of it ſelf, brought foorth many things for the vſe of ȳ poore, without ſowyng.

(l) May be partakers thereof aſwel es thou, for the riche were not vtterly debarred, as appeareth. Leuit. xxv.

(m) This law beyng partly ceremonial, & partly politique, is here repeated not in vayne, as farre foorth as it toucheth policie: whiche tendeth to this ende, that neither ſeruaunt, nor cattel, ſhoulde be ouerweryed with labour.

(n) For we may not at our pleaſure doo one thing that god commaundeth, & leaue another thing vndonne.

(o) For that nothyng more dryueth vs frō God, or maketh vs forgeat his law, then reliques of ſuperſtitiō: therefore the Lord commaundeth al memorie of falſe goddes to be aboliſhed. (p) Solemne feaſtes ordayned for a memorial of Gods benefites. (q) Becauſe the paſſeouer was eaten but on one day, the vnleauened bread ſeuen daies togeather: this ſolemnitie tooke his name of that that longeſt continued. (r) That is, Marche. (ſ) For it was not yenough to teſtifie theyr thankfulneſſe in woordes: but for a fuller profeſſion, it behoued to adde a ſacrifice: the trueth of whiche figure, parteyneth alſo vnto vs: ſo that when we comme before God, we muſt offer vnto hym with a free heart our ſelues, and al that we haue. Leſt then we ſhoulde be emptie, let vs be honeſt, vpright, and chaſte. (t) Deut. xvi. It is alſo called the feaſt of weekes. (v) The feaſt of tabernacles Deut. xvi. (x) With an vncleane mynde infected with malice, as Paule expoundeth it. i. Cor. v. (y) Any oblation offered to me that is thy duetie to God, muſt not be differred.

(3) [illegible] fruites ought neyther to be offered, nor eaten, for it hath a ſpice of crueltie, and of an intemperate appetite.

(aa) Theſe be the names of the people, who inhabited the lande of promiſe.

(bb) I wyl prolong thy lyfe to my honour, and thy ſaluation.

(cc) From the deſert of Sur, vnto the riuer Euphrates.

The.xxiiii.Chapter.

1 Moſes is commaunded to goe vp vnto the mounte. 4 Moſes writeth the wordes of God into one volume, and readeth them vnto the people.

A 1 AND he ſaid vnto Moſes, Comme vp vnto the lord, thou and Aaron, Nadab and Abihu, and the threeſcore and ten elders of Iſrael, and ye ſhal worſhip a farre of.

2 And Moſes hym ſelfe alone ſhall goe vnto the Lorde: but they ſhal not comme nygh, neyther ſhal the people goe vp with hym.

3 And Moſes came and tolde the people al the woordes of the Lorde, & al the iudgementes: And al the people aunſweared with one voyce, and ſayde, Al the woordes whiche the Lorde hath ſayde, wyll we doo.

4 And Moſes wrote al the woordes of the Lorde, and roſe vp early, and ſet him an aulter vnder the hyl, and.xii.ſtones, accordyng to the.xii.tribes of Iſrael.

5 And ſent young menne of the chyldren of Iſrael, whiche brought burnt offeringes, and offered peace offerynges of oxen vnto the Lorde.

6 And Moſes tooke halfe of the (a) blood, and put it in baſins, and the other halfe he ſprinckled on the aulter.

(a) The reaſon of this ceremonie is declared in the ix. to the Hebrewes.

B 7 And he tooke the booke of the couenaunt, and read it in the audience of the people: And they ſayde, Al that the Lorde hath ſayde, wyl we doo, and be obedient.

8 And Moſes tooke the blood, and ſprinckled it on the people, and ſayd, Beholde, this is the blood of the couenaunt whiche the Lorde hath made with you vpon al theſe woordes.

9 Then went Moſes, and Aaron, Nadab, and Abihu, and the threeſcore and ten elders of Iſrael vp.

10 And they ſaw the God of Iſrael: and there was vnder his feete as it were a woorke of a Saphire ſtone, and as it were the heauen, when it is cleare.

11 And (b) he layde not his hande vpon the nobles of the children of Iſrael: and they ſaw God, and dyd eate and drinke.

(b) God neyther deſtroyed them, nor ſhewed him ſelfe terrible as to the people. Exo.x.

12 And the Lorde ſaide vnto Moſes, Comme vp to me into the hyl, and be there, and I wyl geue thee tables of ſtone, and a law and commaundementes, whiche I haue written, that thou mayeſt teache them.

13 And Moſes roſe vp, & his miniſter Joſuah: and Moſes went vp into the hyl of God,

C 14 And ſayde vnto the elders, Tarrie ye here vntyl we comme agayne vnto you: Behold, here is Aaron and Hur with you. " If any mā haue any matters to doo, let him comme to them.

" Hebr. who is a maiſter of wordes.

15 And Moſes went vp into the mount, and a cloude couered the hyl.

16 And the glorie of the Lorde abode vpon the mount Sinai, and the cloude couered it ſixe dayes: and the ſeuenth day he called vnto Moſes out of the middes of the cloude.

17 And the ſyght of the glorie of the Lorde, was like cōſumyng fire on the top of the hyl, in the eyes of the chyldren of Iſrael.

18 And Moſes went into the middes of the cloude, and gate him vp into the mountaine: and Moſes was in the mounte fourtie daies, and fourtie nyghtes.

The.xxv.Chapter.

1 God requireth voluntarie gyftes of the people for the makyng of the tabernacle. 10 The arke. 17 The mercies ſeate. 23 The table. 28 The holy veſſels. 31 The candleſticke.

☞ 1 AND the Lorde ſpake vnto Moſes, ſayeing,

A 2 Speake vnto the chyldren of Iſrael, that they bryng me (a) an offeryng: ye ſhal take it of euery man, that geueth it wyllingly with his hart.

(a) A gyft preſented before God by lifting it vp, to ſignifie the oblatiō of chriſte vpon the croſſe.

3 This is the offeryng whiche ye ſhal take of them, golde, and ſiluer, and braſſe,

4 And blewe ſilke, and purple, and ſcarlet, and whyte ſilke, and goates [here.]

5 And Rammes ſkinnes, that are redde, and the ſkinnes of Taxus, and Sittim wood.

6 Oyle for lyght, ſpices for annoyntyng oyle, and for ſweete ſence:

B 7 Onyx ſtones, and ſtones to be ſet in the Ephod, and in the breſt plate.

8 And let them make me a ſanctuarie, that I may dwelle amongſt them.

9 And according to al that I ſhewe thee, both after the faſhion of the tabernacle, and after the faſhion of the ornamentes thereof, euen ſo ſhal ye make it.

10 And they ſhal make an arke of Sittim wood, two cubites and a halfe long, a cubite and a halfe broade, and a cubite and a halfe high.

11 And thou ſhalt ouerlay it with pure golde, within and without ſhalt thou ouerlay it, and ſhalt make an hye vpon it a " crowne of golde rounde about.

" Or, border.

12 And thou ſhalt caſte foure ringes of golde for it, and put them in the foure corners therof: two rynges ſhalbe in the one corner, and two in the other.

13 And thou ſhalt make barres of Sittim wood, and couer them with golde,

C 14 And put the barres in the ringes along by the ſydes of the arke, that the arke may be borne with them.

15 And the barres ſhalbe in the rynges of the arke, and ſhal not be taken from it.

16 And thou ſhalt put in the arke, the (b) teſtimonie whiche I ſhall geue thee.

17 And thou ſhalt make a " mercie ſeate of pure golde: two cubites and a halfe long, and a cubite and a halfe broade.

18 And thou ſhalt make (c) two Cherubims of gold: euen " of a whole worke ſhalt thou make them, in the two endes of the mercie ſeate.

19 And the one Cherubim ſhalt thou make on the one ende, and the other on the other ende: euen of the ſame mercie ſeate ſhall ye make Cherubims in the two endes thereof.

20 And the Cherubims ſhal ſtretche forth their winges abroade ouer on high, couering the mercie ſeate with their winges, & their faces ſhal looke one to the other: euen to the mercie ſeatewarde ſhal the faces of the Cherubims be.

D 21 And thou ſhalt put the mercie ſeate aboue vpon the arke: and in the arke thou ſhalt put the " witneſſe, that I ſhal geue thee.

22 And from thence I wyl teſtifie vnto thee, and I wyl commune with thee from vpon the mercie ſeate, from betweene the two Cherubims, whiche are vpon the (d) arke of witneſſe, of al thinges whiche I wil geue thee in commaundement vnto the childrē of Iſrael.

23 Thou ſhalt alſo make a table of Sittim wood, of two cubites long, and one cubite broade, and a cubite and an halfe hygh.

24 And thou ſhalt couer it with pure golde, and make thereto a crowne of golde rounde about.

25 And make vnto that an hoope of foure fingers broade round about, and make a golden crowne alſo to the hoope rounde about.

26 And make for it foure ringes of golde, and put the ringes in the corners that are on the foure feete thereof.

27 Euen ouer agaynſt the hoope ſhal the ringes be, to put in barres to beare the table withal. E

28 And thou ſhalt make the barres of Sittim woode, and ouerlay them with gold, that the table may be borne with them.

29 And thou ſhalt make his diſhes, & ſpoones, couerynges, and bolles to powre out withal: euen of fine golde ſhalt thou make them.

30 And thou ſhalt ſet vpon the table ſhewe bread before me alway.

31 And thou ſhalt make a candleſticke of pure golde, euen of a whole worke ſhal the candelſticke be made, with his ſhaft, his braunches, his bolles, his knoppes, and his flowres proceedyng therout.

32 Sixe braunches alſo ſhal proceede out of the ſydes of it: three braunches of the candelſticke out of the one ſide, and three out of the other.

33 Three bolles lyke vnto almondes, with a knop and a flowre in one braunche: And three bolles like almondes in the other braunche, with a knop and a flowre, accordyng to the ſixe braunches that proceede out of the candelſticke.

34 And in the candelſticke it ſelfe [there ſhalbe] foure bolles lyke vnto almondes, with their knoppes and flowres.

35 And there ſhalbe a knop vnder two braunches of the ſame in three places, accordyng to the ſyxe braunches, that proceede out of the candelſticke. F

36 Their knoppes and their braunches ſhalbe of it: and it ſhalbe one whole worke, euen of pure golde.

37 And thou ſhalt make the ſeuen lampes of it, and the ſeuen lampes thereof ſhalt thou put on hye thereon, to geue lyght vnto the other ſyde that is ouer agaynſt it.

38 The ſnuffers and the veſſels of the ſnuffe, ſhalbe of pure golde.

39 Of a (e) talent of fine golde ſhal he make it, with all theſe veſſels.

40 Looke therfore that thou make them after the faſhion, that was ſhewed thee in the mount.

The.xxvi.Chapter.

1 The faſhion of the tabernacle. 31 The vayle. 32 The ſtandyng of the arke. 34 The ſtandyng of the ſeate of mercie. 35 The ſtanding of the table, and of the candelſticke. 36 The vaile, or the hangyng at the entraunce of the tabernacle.

A 1 Thou ſhalt make the tabernacle with tenne curtaynes of white twined ſilke, and blewe ſilke, and purple, and ſcarlet: and in them thou ſhalt make Cherubims of broadered worke.

2 The length of one curtayne [ſhalbe] eyght and twentie cubites, & the breadth of one curtayne,

(b) Teſtimonie he calleth here the two tables of ſtone, wherein were compriſed the ten commaundemēts, becauſe in them God witneſſed his wyl.

" Or, propiciatorie.

(c) The Cherubims were wynged images, and, as the Hebrewe interpretours doo hold, they had the ſhapes of boyes. But as Joſephus writeth, they were fleyng beaſtes, which had ſuche figure, as of no man hath benne ſeene.

" Or, beaten with hammer.

" Or, teſtimonie.

(d) In the.ix. chapter to the Hebr. it is called the arke of the teſtament

(e) The talent of the temple is valued of ſomme at.201 poundes: of others at.400. poundes.

XUM

tayne, foure cubites: and euery one of the curtaynes ſhal haue one meaſure.

3 Fiue curtaynes [ſhalbe] coupled togeather one to another, and [other] fiue curtaynes ſhalbe coupled one to another.

4 And thou ſhalt make loupes of blewe ſilke along by the edge of the one curtayne [which is] in the ſeluedge of the coupling curtayne: and lykewiſe ſhalt thou make in the edge of the vttermoſt curtayne, in the ſeconde coupling.

5 Fiftie loupes ſhalt thou make in the one curtayne, and fiftie loupes ſhalt thou make in the edge of the curtayne, that is to be coupled therewith on the other ſyde, that the loupes may take holde one of another.

6 And thou ſhalt make fiftie taches of golde, and couple the curtaynes together with the taches: and it ſhalbe one tabernacle.

B 7 And thou ſhalt make curtaynes of goates heere, to be a coueryng vpon the tabernacle, eleuen curtaynes ſhalt thou make.

8 The length of one curtayne [ſhalbe] thirtie cubites, and the breadth of one curtaine foure cubites: and the eleuen [ſhalbe] al of one meaſure.

9 And thou ſhalt couple fyue curtaynes by them ſelues, & ſixe curtaynes by them ſelues, and ſhalt double the ſixth curtaine in the forefront of the tabernacle.

10 And thou ſhalt make fiftie loupes in the edge of the vttermoſt curtaine on the one ſide, euen in the edge of the couplyng [curtayne] and fiftie loupes in the other curtayne of the ſeconde couplyng.

11 And thou ſhalt make fiftie taches of braſſe, and put them on the loupes, and couple the couering togeather, that it may be one.

12 And the remnaunt that reſteth in the curtaines of the couering, euen the halfe curtaine that reſteth, ſhalbe leaſt on the backe ſydes of the tabernacle.

13 That a cubite on the one ſyde, and a cubite on the other ſide, whiche may remayne in the length of the curtaynes of the coueryng, may remayne on eyther ſyde of the tabernacle, to couer it withal.

C 14 And vpon the tabernacle, thou ſhalt make a couering of Rammes ſkinnes died red, and yet a couering aboue al, of Taxus ſkinnes.

15 And thou ſhalt make boordes for the tabernacle of Sittim wood, to ſtande vpryght.

16 Ten cubites long ſhal euery boorde be, and a cubite and a halfe broade.

17 Two "tenons ſhal there be in one boorde, ſet in order, as ladder ſtaues one "from another: and thus ſhalt thou make for al the boordes of the tabernacle.

"Handes.

"Or, agaynſt.

18 And thou ſhalt make boordes for the tabernacle [euen] twentie boordes on the ſouth ſide, euen ful ſouth.

19 And thou ſhalt make fourtie ſockettes of ſiluer vnder the twentie boordes: two ſockettes vnder one boorde for his two tenons, and two ſockettes vnder another boorde for his two tenons.

20 In lyke manner, in the ſeconde ſyde of the tabernacle towarde the north, [there ſhalbe] twentie boordes.

D 21 And fourtie ſockettes of ſyluer: two ſockettes vnder one boorde, and two ſockettes vnder another boorde.

22 And in the weaſt ende of the tabernacle, thou ſhalt make ſixe boordes.

23 And two boordes ſhalt thou make in the corners of the tabernacle, in the meetyng togeather of the two ſydes:

24 And they ſhalbe coupled togeather beneathe, and lykewiſe ſhalbe coupled aboue to a rynge: & thus ſhal it be for the two boordes that are in the corners.

25 And they ſhalbe eyght boordes, hauyng ſockettes of ſyluer, euen ſixteene ſockettes: [that there may be] two ſockettes vnder one boorde, and two vnder another boorde.

26 And thou ſhalt make barres of Sittim wood, fiue for the boordes of the tabernacle in one ſyde,

E 27 And fiue barres for the boordes of the tabernacle on the other ſyde, and fiue barres for the boordes of the tabernacle in the weaſt ende.

28 And the middle barre ſhal goe alõg through the myddeſt of the boordes from the one ende to the other.

29 And thou ſhalt couer the boordes with golde, and make their ringes of golde, to put the barres through, and thou ſhalt couer the barres with golde alſo.

30 And thou ſhalt reare vp the tabernacle, accordyng to the faſſion therof, as it was ſhewed thee in the mount.

31 And thou ſhalt make a vayle of "blewe ſilke, of purple, ſkarlet, and whyte twyned ſilke: of bordered worke with Cherubims ſhal ye make it.

"Or, violet.

32 And hang it vpon foure pillers of Sittim wood couered with gold (whoſe head ſhalbe of golde) ſtandyng vpon foure ſockettes of ſiluer.

33 And thou ſhalt hang vp the vayle on the taches, that thou mayeſt bring in within the vayle the arke of witneſſe, and the vayle ſhal diuide vnto you the holy [place] from the

moſt holy [place.]

34 And thou ſhalt put thy mercie ſeate vpon the arke of witneſſe, in the holyeſt place.

35 And thou ſhalt put the table without the vayle, and the candelſticke ouer agaynſt the table on the ſouth ſyde of the tabernacle, and put the table on the north ſyde.

36 And thou ſhalt make an hangyng for the doore of the tabernacle of blewe ſilke, purple, ſcarlet, and whyte twyned ſilke, wrought with needle woorke.

37 And thou ſhalt make for the hangyng fiue pyllers of Sittim wood, and couer them with gold, and their knoppes ſhalbe of gold, and thou ſhalt caſt fiue ſockettes of braſſe for them.

The.xxvii.Chapter.

1 The fourme of the aulter of the burnt ſacrifice. 9 The faſhion of the entraunce of the tabernacle. 20 The oyle of the lampe.

☞ A 1 AND thou ſhalt make an aulter of Sittim wood, fyue cubites long, and fiue cubites broade, it ſhalbe foure ſquare, and three cubites hye.

2 And thou ſhalt make vnto it hornes in his foure corners: his hornes ſhalbe of (a) the ſame as it is of, and thou ſhalt couer it with braſſe.

(a) Of the ſame peece of wood, and not ioyned or glued vnto it.

3 And make his aſhpannes for his aſhes, his beeſomes, his baſons, his fleaſhhookes, his firepannes: ⁊ al the veſſels thereof thou ſhalt make of braſſe.

4 And thou ſhalt make vnto it a grediron alſo lyke a net of braſſe, and vpon that net, ſhalt thou make foure braſen rynges in the foure corners thereof.

5 And thou ſhalt put it vnder the compaſſe of the aulter beneath, that the net may be in the middeſt of the aulter.

6 And thou ſhalt make two barres for the aulter of Sittim wood, ⁊ couer them with braſſe,

B 7 And let them be put in the rynges along by the ſydes of the aulter, to beare it withal.

8 And make the aulter holowe with boordes: euen as it was ſhewed thee in the mount, ſo ſhalt thou make it.

9 And thou ſhalt make the court of the tabernacle on the ſouth ſyde, euen ful ſouth: the curtaynes for the courte ſhalbe of whyte twined ſilke, of an hundred cubites long for one ſyde.

10 And twentie pyllers thereof, with their twentie ſockettes of braſſe: but the knoppes of the pillers and their hoopes ſhalbe of ſiluer.

11 In lykewyſe on the north ſyde there ſhalbe curtaynes of an hundred cubites long, and twentie pillers, with their twentie ſockets of braſſe, and the knoppes and the houpes of ſiluer.

12 And the breadth of the courte, whiche is weſtwarde, ſhal haue curtaynes of fiftie cubites, and the pillers of them ſhalbe ten, and the ſockettes of them ten.

13 Fiftie cubites ſhalbe in the court eaſtward, euen full eaſte.

14 The curtaynes of one ſide ſhalbe of fifteene cubites, the pillers of them three, and the ſockets three. C

15 And lykewyſe on the other ſyde ſhalbe curtaynes of fifteene cubites, with their three pillers and three ſockettes.

16 And in the gate of the court ſhalbe a vayle of twentie cubites of blewe ſilke, purple, and ſcarlet, and whyte twyned ſilke, wrought with needle woorke, and foure pillers with their foure ſockettes.

17 Al the pillers rounde about the court ſhalbe houped with ſiluer, and their knops ſhalbe of ſiluer, and their ſockettes of braſſe.

18 The length of the court ſhalbe an hundred cubites, and the breadth fiftie “ on euery ſyde, and the heyghth of the curtaynes, ſhalbe fiue cubites of whyte twyned ſilke, and their ſocketes of braſſe.

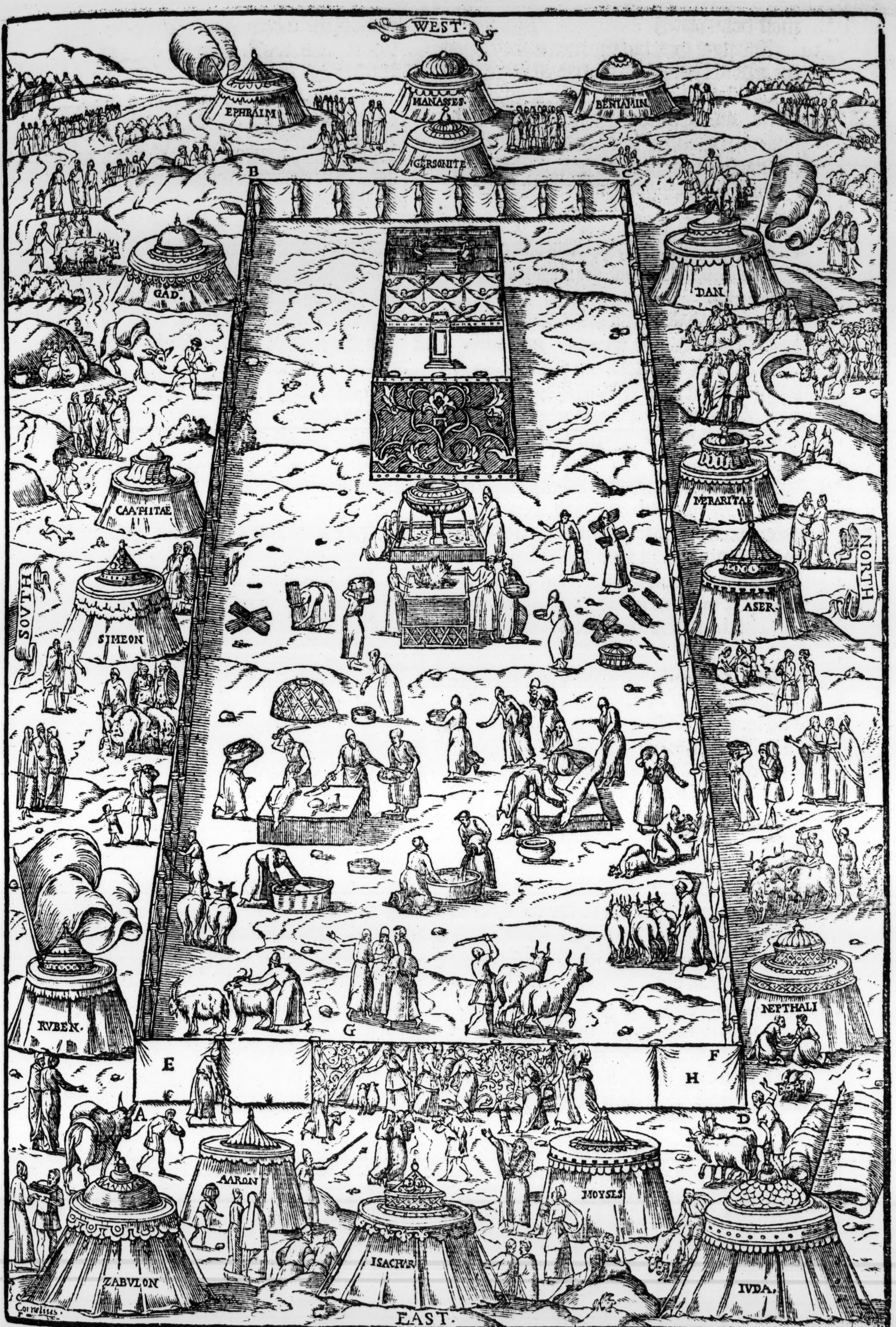
“ In fiftie.

19 Al the veſſels of the tabernacle in al manner of ſeruice, and the pinnes thereof, yea and al the pinnes alſo of the court, ſhalbe of braſſe.

20 And thou ſhalt commaunde the chyldren of Iſrael, that they geue thee pure oyle oliue beaten, for the light, that they may make the lampes to burne alwayes.

21 In the tabernacle (b) of the congregation without the vayle, whiche is before the witneſſe, ſhal Aaron and his ſonnes dreſſe the lampes both euenyng and mornyng before the Lorde: and it ſhalbe a ſtatute for euer vnto the generations of the chyldren of Iſrael.

(b) In the tabernacle of the congregatiõ, ſo called becauſe that Iſrael reſorted and was gathered togeather there at a certayne and an appoynted time: or becauſe that god reſorted thyther to ſpeake with Moſes and his ſucceſſours, as before in the .25. chap. c. And I wyl aſſemble with thee thyther, ⁊ ſpeake with thee: and Numb. 17. a. before the witneſſe, where I wil aſſemble you. Somme doo tranſlate, in the tabernacle of couenaunt: but the olde interpreter, in the tabernacle of witneſſe.


WEST
EPHRAIM
MANASSES
BENIAMIN
GERSONITE
B
C
GAD
DAN
CAATHITAE
MERARITAE
SOUTH
NORTH
SIMEON
ASER
RUBEN.
NEPTHALI
G
E
F
H
A
D
AARON
MOYSES
ZABULON
ISACHAR
IUDA.
Cornelius.
EAST.

AB. The length of the court, a hundred cubites on the ſouth ſide, in whiche there are .20 pillers of .5. cubites high, with theyr ſockets & heades, & curtaines of twined linnen.

CD. The like length on the north ſide.

BC. The weaſt ſyde .50. cubites long, in whiche there are .10. pillers of .5. cubites high, with theyr ſockettes and heades, and curtaynes of twined linnen.

AD. The eaſt ſide is alſo .50. cubites long.

E. The curtaines of twined linnen of .50. cubites long, and .3. pillers of .5. cubites high, with theyr heades and ſockettes.

F. Like curtaines on the ſide ouer agaynſt it.

G. Curtaynes of .20. cubites long, beyng at the entrie of the court, embrodered with .4. pillers.

H. The ſtakes or pinnes to whiche the cordes of the tentes are faſtened.

The.xxviii.Chapter.

i The deckyng of Aaron the prieſt. 6 The Ephod, or the ornament that ſhoulde be vpon the ſhoulders. 15 The Pectoral, or ſtomacher of iudgement.

A 1 AND take thou vnto thee Aaron thy brother, and his ſonnes with hym from among the children of Iſrael, that Aaron may miniſter vnto me in the prieſtes office, Nadab, and Abihu, Eleazar, and Ithamar, Aarons ſonnes.

2 And thou ſhalt make holye rayment for Aaron thy brother, glorious and beautifull.

3 And thou ſhalt ſpeake vnto all that are wyſe harted, whom I haue fylled with the ſpirite of wyſdome, that they make Aarons rayment to conſecrate hym, that he may miniſter vnto me in the prieſtes office.

4 Theſe are the garmentes whiche they ſhal make, a breſtlap, and an ephod, a tunicle, a brodered coate, a miter, and a girdle: theſe holye garmentes ſhall they make for Aaron thy brother, and his ſonnes, that they may mininiſter vnto me in the prieſtes office.

5 And let them take golde, blewe ſilke, purple, ſcarlet, and white twined ſilke.

6 They ſhal make the ephod of golde, blewe ſilke, purple, ſcarlet, and white twined ſilke, with brodered worke.

B 7 The two ſides ſhal comme togeather, and be cloſed vp in the two edges thereof.

8 And the girdle of the ephod ſhalbe of the ſame workmanſhip, and of the ſame ſtuffe, euen of golde, blewe ſilke, purple, ſcarlet, and white twined ſilke.

9 And thou ſhalt take two Onyx ſtones, and graue in them the names of the chyldren of Iſrael.

10 Sixe names of them in the one ſtone, and the other ſixe in the other ſtone, accordyng to theyr birth.

11 After the worke of a ſtone grauer, and of hym that graueth ſignettes ſhalt thou graue the two ſtones, with the names of the chyldren of Iſrael, and ſhalt make them to be ſet in ouches of golde.

12 And thou ſhalt put the two ſtones vpon the two ſhoulders of the ephod [that they may be] ſtones of remembraunce vnto the children of Iſrael: and Aaron ſhal beare theyr names before the Lorde vpon his two ſhoulders for a remembraunce.

13 And thou ſhalt make ouches of golde:

C 14 And two chaynes of fine gold of a certaine length, linke worke, and wreathed, and faſten the wreathed chaynes to the ouches.

15 And thou ſhalt make the breſtlap of iudgement with brodered worke: euen after the worke of the ephod thou ſhalt make it, [namely] of golde, blewe ſilke, purple, ſcarlet, and white twyned ſilke.

16 Foure ſquare it ſhalbe and double, an hand breadth long, and an hande breadth broade.

17 And thou ſhalt fille it with foure rowes of ſtones: in the firſt rowe ſhalbe a Sardius, a Topas, and a Smaragdus.

18 In the ſeconde rowe, a Rubi, a Saphir, and a Diamonde.

19 In the thirde, a Lyncurius, an Achat, and an Amethyſt.

20 In the fourth, a Turcas, an Onyx, and a Iaſpis: and they ſhalbe ſet in golde in theyr incloſers.

D 21 And the ſtones ſhalbe grauen as ſignettes be grauen, with the names of the chyldren of Iſrael, euen with twelue names, euery one with his name, accordyng to the twelue tribes.

22 And thou ſhalt make vpon the breſtlap two faſtenyng chaynes of pure golde, and wreathen worke.

23 And thou ſhalt make lykewyſe vpon the breſtlap, two rynges of golde, and put them on the edges of the breſtlap.

24 And put the two wreathen chaines of gold in the two rynges, whiche are in the edges of the breſtlap.

25 And the other two endes of the chaynes, thou ſhalt faſten in two cloſe ouches, and put them vpon the ſhoulders of the ephod on the foreſide of it.

26 And thou ſhalt yet make two rynges of gold, whiche thou ſhalt put in the two edges of the breſtlap [euen] in the borders thereof, towarde the inſide of the ephod ouer agaynſt it.

27 And yet two [other] rynges of golde thou ſhalt make, and put them on the two ſydes of the ephod beneath ouer agaynſt the breſtlap, where the ſides are ioyned togeather vpon the brodered girdle of the ephod.

E 28 And they ſhal bynde the breſtlap by his rynges, vnto the rynges of the ephod, with a laſe of blewe ſilke, that it may lye cloſe aboue the brodered gyrdle of the ephod, and that the breſtlap be not looſed from the ephod.

29 And Aaron ſhal beare the names of the chyldren of Iſrael in the breſtlap of iudgement vpon his heart, when he goeth into the

holy place for a remembraunce before the Lorde alway.

E 30 And thou ſhalt put in the breſtlap of iudgement (a) the ‖ Urim and the Thummim, and they ſhalbe [euen] vpon Aarons hart, when he goeth in before the Lorde: and Aaron ſhal beare the iudgement of the chyldren of Iſrael vpon his hart before the Lorde alway.

31 And thou ſhalt make the tunicle vnto the ephod, altogeather of blewe ſilke.

32 And there ſhalbe an hole for the head in the middeſt of it, hauyng a bonde of wouen worke round about the coller of it, as it were the coller of a partlet, that it rent not.

33 And beneath vpon the hemme, thou ſhalt make pomegranates of blewe ſilke, and of purple, and of ſcarlet, rounde about the hemme, and (b) belles of golde betweene them rounde about.

34 And let there be euer a golden belle and a pomegranate: a golden belle and a pomegranate rounde about vpon the hemme of the tunicle.

35 And Aaron ſhal haue it vpon hym when he miniſtreth, and the ſounde ſhalbe hearde when he goeth into the holy place before the Lorde, and when he commeth out: and he ſhal not (c) dye.

36 And thou ſhalt make a plate of pure golde, and graue thereon as ſignettes are grauen, The holyneſſe of the Lorde.

‖ Or, Aurim.

(a) Urim and Thummim ſignifie light & perfectnes, out of the whiche it pleaſed God to geue anſweares, oracles, & iudgement: but what they were, it dooth not wel appeare vnto eny wryter. They were placed in the prieſtes breſt, to admonyſhe hym that he ought to ſhine with doctrine, and to be perfect in conuerſation of lyfe.

(b) Theſe belles ſtyrred vp the peoples myndes to conſyder yͤ myſteries, & to withdrawe theyr myndes from cogitacion of al other thinges.

(c) As who ſhould ſay, he ſhould dye, yf he miniſtred not ſo apparelled as god hath here appoynted.

F 37 And put it on a blewe ſilke laſe, to be vpon the mytre, euen vpon the forefront of it.

38 And it ſhalbe vpon Aarons forehead, that Aaron may (d) beare the ſinne of the holy things, whiche the children of Iſrael halowe in al theyr holy gyftes: and it ſhalbe allwayes vpon his forehead, for the reconciling of them before the Lorde.

39 And thou ſhalt make a coate of white ſilke, embrodered with knottes, and thou ſhalt make a mitre of whyte ſilke, and a gyrdle of needle worke.

40 And thou ſhalt make for Aarons ſonnes alſo coates, and thou ſhalt make for them gyrdles, and bonettes ſhalt thou make for them, glorious and beautiful.

41 And thou ſhalt put them vpon Aaron thy brother, and on his ſonnes with hym, and ſhalt annoynt them (e) and fille theyr handes, and ſanctifie them, that they may miniſter vnto me in the prieſtes office.

42 And thou ſhalt make them linnen ſloppes to couer theyr priuities: from the loynes vnto the thighes they ſhal reache.

43 And they ſhalbe vpon Aaron and his ſonnes when they comme into the tabernacle of the congregation, or when they comme vnto the aulter to miniſter in holines: (f) that they beare no ſinne, and ſo dye. And it ſhalbe a lawe for euer vnto Aaron and his ſeede after hym.

(d) Al the ſinnes that might be committed in their offerynges, ſhalbe pardoned through yͤ cheefe prieſt whiche repreſented Ieſus Chriſt.

(e) That is, conſecrate thē. For the ceremonie of cnoſecratyng prieſtes, was to put part of the ſacrifices) into the handes of them that ſhoulde be made prieſtes for to ſacrifice and to offer

(f) Leſt yf they be otherwayes apparelled, they ſinne, & therefore be pouniſhed with death.

The.xxix.Chapter.

1 The manner to conſecrate prieſtes vnto God, and the rite to offer for them. 18 The continual dayly ſacrifice.

☞ A 1 This thing alſo ſhalt thou doo vnto them, when thou halowest them to be my prieſtes. Thou ſhalt take one young calfe, and two rammes that are without blemyſhe.

2 And vnleauened bread, and cakes vnleauened tempered with oyle, and wafers vnleauened, annoynted with oyle: of wheaten flowre ſhalt thou make them.

3 And thou ſhalt put them in a maunde, and bring them in the maunde with the calfe & the two rammes.

4 And bryng Aaron and his ſonnes vnto the doore of the tabernacle of the congregation, and waſhe them with water.

5 And take the garmentes, and put vpon Aaron the coate, the tunicle of the ephod, and the ephod it ſelfe, and the breſtlap, and gyrd them to hym with the brodered gyrdle whiche is in the ephod.

6 And put the mytre vpon his head: and put the holy crowne vpon the mytre.

B 7 Then ſhalt thou take the annointyng oile, and powre it vpon his head, and annoynt hym,

8 And bryng his ſonnes, and put coates vpon them:

9 And gyrde them with gyrdles, aſwel Aaron, as his ſonnes, and put the bonnettes on them, and the prieſtes office ſhalbe theirs for a perpetual lawe, and thou ſhalt fylle the handes of Aaron, and the handes of his ſonnes.

10 And thou ſhalt cauſe a calfe to be brought before the tabernacle of witneſſe: And Aaron and his ſonnes ſhal put theyr handes vpon the head of the calfe.

11 And thou ſhalt kylle hym before the Lorde, by the doore of the tabernacle of wytneſſe.

12 And take of the blood of the calfe, and put it vpon the hornes of the aulter with thy finger: and poure al [the reſt] of the blood beſide the bottome of the aulter.

13 And take all the fatte that couereth the inwardes, and the calle [that is] on the lyuer, and the two kidneyes, and the fat that is vpon them, and burne them vpon the aulter.

C 14 But the fleaſhe of the calfe, and his ſkyn, and his doung, ſhalt thou burne with fyre without the hoſt: it is a ſinne offeryng.

15 Thou ſhalt alſo take one Ramme, and Aaron and his ſonnes ſhal put their handes vpon the head of the Ramme.

16 And when thou haſt ſlayne the Ramme, thou ſhalt take his blood, and ſprinckle it rounde about vpon the aulter.

17 And cut the Ramme in peeces, and waſhe the inwardes of hym, and his legges, and put them vnto the peeces, and vnto his head.

18 And then burne the whole Ramme vpon the aulter:[for] it is a burnt offering vnto the Lorde for a ſweete ſauour, a ſacrifice made by fyre vnto the Lorde.

19 And take the other Ramme, and Aaron and his ſonnes ſhal put their handes vpon his head.

20 Then ſhalt thou kille him, and take of his blood, and put it vpon the tippe of the ryght eare of Aaron, and vpon the tippe of the right eare of his ſonnes, and vpon the thombe of theyr right handes, and vpon the great toe of theyr ryght foote, and ſprinckle the blood vpon the aulter rounde about.

21 And thou ſhalt take of the blood that is vpon the aulter, and of the annoyntyng oyle, and ſprinckle it vpon Aaron and his veſtimentes, and vpon his ſonnes, and vpon their garmentes with hym, and he ſhalbe halowed and his clothes, and his ſonnes and their clothes, with hym.

D 22 And thou ſhalt take the fat of the Ramme, and his rumpe, and the fat that couereth the inwardes, and the calle of the lyuer, and the two kidneyes, and the fat that is vpon them, and the ryght ſhoulder, for that Ramme is a (a) ful offeryng.

(a) It is the Ramme that was offered at the fyllyng of the hands, & conſecratiō of the high prieſt

23 And a ſymnel of bread, and a cake of oyled bread, and a wafer out of the baſket of vnleauened bread, that is before the Lorde.

24 And put al vpon the handes of Aaron, and on the handes of his ſonnes, and " waue them for a (b) waue offeryng before the Lorde.

" Or, moue.

(b) This ſort of offering after the prieſt had lyfted it vp, was moued into euery ſide of al coaſtes, to ſignifie that god was Lorde of al the earth. It was muche lyke to the manner of bleſſings vſed in papiſtes churches ouer the Chalice.

25 And agayne thou ſhalt take it from of their handes, and burne it vpon the aulter for a burnt offeryng, to be a ſauour of ſweeteneſſe before the Lord: for it is a ſacrifice by fyre vnto the Lorde.

26 And thou ſhalt take the breſt of the Ramme of Aarons conſecration, and waue it for a waue offeryng before the Lorde, and it ſhalbe thy part.

27 And thou ſhalt ſanctifie the breſt of the waue offeryng, and the ſhoulder of (c) the heaue offeryng, whiche is waued and heaued vp of the Ramme of the conſecration for Aaron and for his ſonnes.

(c) The heaue offeryng was lifted vpwarde & downwarde, but not ſidewarde.

28 And it ſhalbe Aarons and his ſonnes by a ſtatute for (d) euer from the chyldren of Iſrael, for it is an heaue offeryng: and it ſhalbe an heaue offeryng from the chyldren of Iſrael of the ſacrifice of theyr peace offerings, euen theyr heaue offering [ſhal it be] vnto the lord.

E

(d) Euer vntil Chriſtes commyng.

29 And the holy garmentes of Aaron ſhalbe his ſonnes after him, to be annoynted therin, and to " fille theyr handes therein.

" Or, conſecrate.

30 And that ſonne, that is prieſt in his ſteede after hym, ſhal put them on ſeuen dayes, when he commeth into the tabernacle of wytneſſe to miniſter in the holy place.

31 And thou ſhalt take the Ramme of the conſecration, and ſeethe his fleaſhe in the holy place.

32 And Aaron and his ſonnes ſhal eate the fleaſhe of the Ramme, and the bread that is in the baſket, euen by the doore of the tabernacle of wytneſſe.

33 And they ſhal eate them, becauſe the attonement was made therewith to fille theyr handes, and to conſecrate them: but a ſtraunger ſhal not eate thereof, becauſe they are holy.

34 And yf ought of the fleaſhe of the conſecration, or of the bread remayne vnto the mornyng, thou ſhalt burne it with fyre: and it ſhal not be eaten, becauſe it is holy.

35 Therefore ſhalt thou doo vnto Aaron and his ſonnes euen ſo, accordyng to al thynges whiche I haue commaunded thee: ſeuen dayes ſhalt thou fil theyr handes. F

36 And thou ſhalt offer euery day a calfe for a ſinne offeryng for to reconcile withal: and thou ſhalt clenſe the aulter when thou reconcileſt vpon it, and thou ſhalt annoynt it, to ſanctifie it.

37 Seuen dayes thou ſhalt reconcile vpon the aulter, and ſanctifie it, and it ſhalbe an aulter moſt holy: and whatſoeuer toucheth the aulter, ſhalbe holy.

38 This is that, whiche thou ſhalt " offer vpon the aulter, euen two lammes of one yeere olde, day by day continually:

" Or, preſent.

39 The one thou ſhalt offer in the mornyng, and the other at euen.

40 And with the one lamme, a tenth deale of flowre myngled with the fourth part of an (e) hyn of beaten oyle: and the fourth part of an

(e) A hin was a meaſure of liquide thinges conteyning, logins, & one login was ſo muche as would receiue ſixe egges.

an hin of wine for a drynke offeryng.

41 And the other lambe thou ſhalt offer at euen, and ſhalt do thereto accordyng to the meate offering and drinke offering in the morning, to be an odour of a ſweete ſauour, and a ſacrifice by fyre vnto the Lorde.

42 And let this be a continual burnt offeryng amongſt your chyldren after you, before the doore of the tabernacle of witneſſe before the Lorde, where I wil meete you, to ſpeake there vnto thee.

43 There I wil meete with the chyldren of Iſrael, and [the place] ſhalbe ſanctified in my glorie.

44 And I wyl ſanctifie the tabernacle of witneſſe, and the aulter: and I wyl ſanctifie alſo both Aaron and his ſonnes, to be my prieſtes.

45 And I wyl dwelle amongſt the chyldren of Iſrael, and wil be theyr God:

46 And they ſhal knowe, that I am the Lord their God, that brought them out of the land of Egypt, for to dwelle amongſt them [euen] I the Lorde theyr God.

The.xxx.Chapter.

1 The fourme of the aulter of incence. 6 The ſtandyng thereof. 12 The monye to the vſe of the tabernacle. 13 A ſicle. 18 The braſen lauer. 23 The makyng of holy oyle. 35 The makyng of incence.

☞ 1 A AND thou ſhalt make an aulter for ſweete incence: of Sittim wood ſhalt thou make it.

2 A cubite long, and a cubite broade, euen foure ſquare ſhal it be, and two cubites hygh, the hornes therof ſhal proceede out (a) of it.

3 And thou ſhalt ouerlay it with fine golde, both the " ruffe and the walles rounde about, and his hornes alſo: and ſhalt make vnto it a crowne of golde rounde about.

4 And two golden ringes ſhalt thou make to it on eyther ſyde euen vnder the crowne, that they may be as places for the barres to beare it withal.

5 And thou ſhalt make the barres of Sittim wood, and couer them with golde.

6 And thou ſhalt put it before the vayle that is by the arke of " teſtimonie before the mercie ſeate, that is vpon the teſtimonie, where I wyl meete with thee.

B 7 And Aaron ſhal burne theron ſweete incence euery morning, when he dreſſeth the lampes, euen then ſhal he burne it.

8 And likewiſe at euen, when he ſetteth vp the lampes, he ſhal burne incence, and this incencing ſhalbe perpetually before the Lord throughout your generations.

9 Ye ſhal offer no (b) ſtraunge incence theron, nor burnt ſacrifice, nor meate offeryng, neyther powre any drynke offeryng thereon.

10 And Aaron ſhal reconcile vpon the hornes of it once in a yeere, with the blood of the ſinne offering of reconciling, euen once in the yeere ſhal he reconcile vpon it through your generations: it is moſt holy vnto the Lorde.

11 And the Lorde ſpake vnto Moſes, ſayeing,

12 If thou take the ſumme of the chyldren of Iſrael (c) after their number, they ſhal geue euery man " a reconciling of his ſoule vnto the Lorde when thou numbreſt them, that there be no plague amongſt them, when thou numbreſt them.

13 And thus muche ſhal euery man geue, that goeth into the number: halfe a (d) ſicle after the ſicle of the ſanctuarie. A ſicle is twentie " halfepence: an halfe ſicle ſhalbe the heaue offering of the Lorde.

14 All that are numbred from twentie yeeres olde and aboue, ſhal geue an heaue offeryng vnto the Lorde.

15 The riche ſhal not paſſe, and the poore ſhal not goe vnder halfe a ſicle, but ye ſhal geue an heaue offeryng vnto the Lorde, that he may haue mercie on your ſoules.

16 And thou ſhalt take the reconciling mony of the chyldren of Iſrael, and ſhalt put it vnto the vſe of the tabernacle of the congregation, that it may be a memorial vnto the chyldren of Iſrael before the Lorde, that he may haue mercie vpon your ſoules.

17 And the Lorde ſpake vnto Moſes, ſayeing,

18 Thou ſhalt make a lauer of braſſe, and his foote alſo of braſſe, to waſhe withal, and ſhalt put it betweene the tabernacle of the congregation, and the aulter, and put water therein.

C

19 For Aaron and his ſonnes ſhal waſhe their handes, and theyr feete therein.

20 Euen when they goe into the tabernacle of the congregation, or when they goe in to the aulter to miniſter, and to burne the lordes offeryng, they ſhal waſhe them ſelues with water, leſt they dye.

21 Lykewyſe they ſhal waſhe theyr handes and theyr feete, leſt they dye: and it ſhalbe an ordinaunce vnto them for euer, both vnto

him

(a) Of the ſame wood, and of the ſame peece.

" Or, vpper part and ſydes.

" Or, wytneſſe

(b) After any other ſorte then is here preſcribed by gods worde.

(c) After they be comme to twentie yeeres of age: for vnder that age they were not to be numbred.

" Or, redemption. For by that oblation they redeemed theyr lyues, whom els God woulde kil, as he dyd in Dauids dayes. 2.Reg.24.

(d) For this worde ſicle, and talent, ſee Num. 3. verſe.47.

" Gerah.

hym and his ſeede, throughout theyr generations.

22 And the Lord ſpake vnto Moſes, ſayeing,

23 Take vnto thee principal ſpices, of the moſt pure Myrrhe, fiue hundred [d] ſicles, of ſweete Synamome halfe ſo muche, euen two hundred and fiftie ſicles, of ſweete Calamus, two hundred and fiftie ſicles.

24 Of Caſſia, fiue hundred ſicles, after the weight of the ſanctuarie, and of oyle Olyue, an Hin:

25 And thou ſhalt make of the oyle, an holy oyntment, euen an oyntment compounded after the craft of the apoticarie:

26 It ſhalbe the oyle of holy oyntment, and thou ſhalt annoynt the tabernacle of the congregation therewith, and the arke of the teſtimonie,

27 And the table, and al his apparel, and the candelſticke, and al his veſſels, and the aulter of incence,

28 And the aulter of burnt ſacrifice, with al his veſſels, and the lauer, and his foote.

E

29 And thou ſhalt ſanctifie them, that they may be moſt holy: Whatſoeuer toucheth them, ſhalbe ſanctified.

30 And thou ſhalt annoynt Aaron, and his ſonnes, and conſecrate them, that they may miniſter vnto me in the prieſtes office.

31 And thou ſhalt ſpeake vnto the chyldren of Iſrael, ſayeing, This ſhalbe an holy ointyng oyle vnto me, throughout your generations.

32 Upon mans fleaſhe ſhal it not be powred, neyther ſhal ye make any other after the makyng of it: for it is holy, and ſhalbe holy vnto you.

33 Whoſoeuer maketh lyke that, or whoſoeuer putteth any of it vpon a ſtraunger, ſhal periſhe from amongeſt his people.

34 And the Lorde ſayde vnto Moſes, Take vnto thee ſweete ſpices, Starte, Onycha, ſweete Galbanum: theſe ſpices with pure Frankincenſe, of eche a lyke weight.

35 And make of them ſweete ſmellyng incence, after the craft of the apoticarie, mingled togeather, pure and holy.

36 And beate it to powder, and put of it before [the arke] of the teſtimonie in the tabernacle of the congregation, where I wil meete with thee: it ſhalbe vnto you moſt holy.

37 And you ſhal not make to your ſelues after the makyng of that incence whiche thou ſhalt make, it ſhalbe vnto you holy for the Lorde.

38 Whoſoeuer ſhal make like vnto that to ſmelle thereto, ſhal periſhe from amongeſt his people.

The.xxxi.Chapter.

1 God geueth his ſpirite to Beſaleel and Doliab the workemen, to inuent al thinges whiche apparteyne to the trimme makyng of the tabernacle. 13 What ſigne the Sabboth is. 18 Tables of ſtone written with the finger of God.

A

1 AND the Lorde ſpake vnto Moſes, ſayeing,

2 Beholde, I haue called by name Beſaleel the ſonne of Uri, the ſonne of Hur, of the tribe of Iuda,

3 And I haue fylled him with the [a] ſpirite of God, in wyſdome and vnderſtandyng, in knowledge, and in al manner woorke,

4 To finde out wittie diuiſes, and to woorke in golde, ſiluer, and in braſſe,

5 And in the craft to ſet ſtones, and to carue in tymber, & to woorke in al manner woorkmanſhyp.

6 And beholde, I haue geuen hym to be his companion, Doliab the ſonne of Achiſemec, of the tribe of Dan: and in the hartes of al that are wyſe harted I haue put wyſdome, to make al that I haue commaunded thee:

7 The tabernacle of the congregation, the arke of the teſtimonie, and the mercie ſeate that is thereupon, and al the “ furniture of the tabernacle:

B

8 And the table and his furniture, and the pure candelſticke with al his furniture, and the aulter of incence,

9 And the aulter of burnt offeryng and al his furniture, and the lauer with his foote,

10 The veſtimentes to miniſter in, and the holy garmentes for Aaron the prieſt, and the garmentes of his ſonnes to miniſter in:

11 And the annoyntyng oyle, and ſweete incence for the ſanctuarie: accordyng to al that I haue commaunded thee, ſhal they doo.

12 And the Lorde ſpake vnto Moſes, sayeing,

13 Speake vnto the chyldren of Iſrael, and ſay, In any wyſe ſee that ye keepe [my] Sabbothes: for it is a ſigne betweene me and you in your generations, for to knowe, that I the Lorde am he, that dooth ſanctifie you.

14 Keepe my Sabboth therefore, for it is holy vnto you. He that defyleth it, ſhalbe put to death, for whoſoeuer woorketh therein, the ſame ſoule ſhalbe rooted out from amongſt his people.

C

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[d] Not in value of money: but in weight.

[a] By this he meane graces, that haue bin graffed by the ſpirite of God.

“ Or, Tole.

15 Sixe dayes ſhall men worke, and in the ſeuenth day is the Sabboth of the holy reſt of the lorde, Whoſoeuer dooth any worke in the Sabboth day, ſhal dye the death.

16 Wherefore let the chyldren of Iſrael keepe the Sabboth, that they obſerue the Sabboth throughout theyr generations: it is a perpetual couenaunt.

17 For it is a ſigne betweene me and the chyldren of Iſrael for euer: for in ſixe dayes the Lorde made heauen and earth, and in the ſeuenth day he reaſted, and (b) was refreaſhed.

18 And when the Lorde had made an ende of communyng with Moſes vpon the mount Sinai, he gaue hym two tables of witneſſe, euen tables of ſtone, written (c) with the fynger of God.

(b) As man refreaſheth him ſelfe after labour: euen ſo dooth the ſcripture ſpeake of god, that he ſhould doo.

(c) without al mans labour, or helpe.

The.xxxii.Chapter.

1 The Iſraelites doo pray vnto the golden calfe. 7 God warneth Moſes of the ſinne of the people. 9 The people of Iſrael of a ſtyffe necke. 11 Moſes intreateth God for Iſrael, putting hym in mynde of his promiſes. 15 Moſes deſcendeth from the hyl. The tables wrytten of God. 19 Moſes beyng angry breaketh the tables, and the calfe. 21 He chydeth his brother Aaron. 27 The idolaters be murdered of the Leuites at Moſes commaundement. 30 Moſes rebuketh the offence of the people. 31 He wyl be put out of the booke of lyfe, and haue the peoples offence pardoned. 33 They that be written in the boke of God.

A 1 AND when the people ſawe that (a) it was long ere Moſes came downe out of the mountayne, they geathered them ſelues togeather " vnto Aaron, and ſayd vnto him, Up, make vs goddes to goe before vs: for we wote not, what is becomme of this Moſes, the man that brought vs out of the lande of Egypt.

2 And Aaron ſayde vnto them, Plucke of the golden earinges whiche are in the eares of your wiues, of your ſonnes, & of your daughters, and bryng them vnto me.

3 And al the people plucked of the golden earynges whiche they had in theyr eares, and brought them vnto Aaron.

4 And he receiued them of theyr handes, and " faſhioned it with a grauer, and made of it a calfe of moulten metal: & they ſaide, Theſe be thy goddes, O Iſrael, whiche brought thee out of the lande of Egypt.

5 And when Aaron ſawe that, he made an aulter before it, and Aaron made proclamation, ſayeing, To morowe is the holy day of the Lorde.

6 And they roſe vp in the mornyng, and offered burnt offerynges, and brought peace offeringes alſo: and the people ſat them downe to eate and drynke, and roſe vp agayne to play.

B 7 And the Lord ſaid vnto Moſes, Goe, geate thee downe: thy people, whiche thou broughteſt out of the lande of Egypt, hath committed ſinne.

8 They are turned quickly out of the way, whiche I commaunded them: for they haue made them a calfe of moulten metal, and haue worſhypped it, and haue offered therevnto, ſayeing, Theſe be thy goddes, O Iſrael, whiche haue brought thee out of the lande of Egypt.

9 And the Lorde ſayde vnto Moſes, I haue ſeene this people: and beholde, it is a ſtyfnecked people.

10 And nowe ſuffer me, that my wrath may ware hote againſt them, and conſume them: and I wyl make of thee a myghtie people.

11 And Moſes beſought the Lorde his God, and ſayde, O Lorde, why dooth thy wrath ware hote agaynſt thy people, whiche thou haſt brought out of the lande of Egypt with great power, and with a myghtie hande:

12 Wherfore ſhould the Egyptians ſpeake, and ſay, For a myſcheefe dyd he bryng them out, euen for to ſlay them in the mountaines, and to conſume them from the face of the earth: Turne from thy fierce wrath, and repent of this euyl [diuiſe] agaynſt thy people.

13 Remember Abraham, Iſahac, and Iſrael thy ſeruauntes, to whom thou ſwareſt by thyne owne ſelfe, and ſaydeſt vnto them, I wil multiplie your ſeede as the ſtarres of heauen, and al this lande that I haue ſpoken of, wil I geue vnto your ſeede, and they ſhal inherite it for euer.

14 And the Lorde refrayned hym ſelfe from C the euyl whiche he ſayde he woulde do vnto his people.

15 And Moſes turned his backe, and went downe from the hyl, and the two tables of the teſtimonie were in his hande.

16 And the ſame tables were wrytten in both the leaues, [euen] on the one ſide, and on the other, were they wrytten: And theſe tables were the worke of God, and the wrytyng was the wrytyng of God, grauen in the tables.

(a) Hebr. He made a confuſion. For it is a confuſion vnto the people, when they be deſtitute of a gouernour.

" Or, agaynſt.

" Or, he caſt it nto a moulde.

17 And when [a] Ioſuah hearde the noyſe of the people as they ſhowted, he ſaid vnto Moſes, [There is] a noyſe of warre in the hoaſt.

(a) Ioſuah accompamed Moſes in the mount, although there were not lyke reuelation made to him, as to Moſes.

18 And he aunſweared, It is not the crie of them that haue the maiſterie, nor of them that haue the woorſe: [but] I doo heare the noyſe of them that ſing.

19 And aſſoone as he came nygh vnto the hoaſt, he ſawe the calfe, and the daunſyng: and Moſes wrath wared hote, and he caſte the tables out of his handes, and brake them beneath the hyl.

20 And he tooke the calfe, whiche they had made, and burned it in the fyre, and ſtampt it into powder, and threwe it in the water, and made the chyldren of Iſrael drynke of it.

D 21 And Moſes ſayde vnto Aaron, What dyd this people vnto thee, that thou haſt brought ſo great a ſinne vpon them?

22 And Aaron aunſweared, Let not the wrath of my Lorde ware fierce: thou knoweſt the people, that they are [euen] ſet on miſcheefe.

23 For they ſayde vnto me, Make vs gods to goe before vs, for we wote not what is becomme of Moſes, the man that brought vs out of the lande of Egypt.

24 And I ſayde vnto them, Let them that haue golde, plucke it of: And they brought it vnto me, and I dyd caſt it into the fyre, and thereof came out this calfe.

25 Moſes therefore ſawe, that the people were naked (and that Aaron had made them naked vnto theyr ſhame, amongeſt theyr enimies,)

26 And Moſes ſtoode in the gate of the hoaſt, and ſayde, Who ſo [parteyneth] to the Lorde, [let hym come] vnto me. And all the ſonnes of Leui geathered them ſelues togeather vnto hym.

27 And he ſayth vnto them, Thus ſayth the Lorde God of Iſrael: Put euery man his ſwoorde by his ſide, and goe in and out from gate to gate throughout the hoaſt, and ſlay euery man his brother, and euery man his companion, and euery man his neighbour.

28 And the children of Leui did as Moſes had ſayde: And there felle of the people the ſame day about three thouſande menne. E

29 And Moſes ſayde, " Fille your handes vnto the lord this day, euery man vpon his ſonne, and vpon his brother, that there may be geuen you a bleſſyng this day.

" Or, conſecrate.

30 And on the morowe Moſes ſayde vnto the people, Ye haue ſinned a great ſinne: And nowe I wyl goe vp vnto the Lorde, peraduenture I may purchaſe an attonement for your ſinne.

31 Moſes therfore went againe vnto the lord, and ſayde, [b] Oh, this people haue ſinned a great ſinne, and haue made them goddes of golde.

(b) Moſes proſtrate made his prayer, fourtie dayes and nightes. Deut.ix.

32 And nowe forgeue them theyr ſinne: or yf thou wylt not, wype me, I pray thee, out of thy [c] booke, whiche thou haſt wrytten.

(c) Out of the number of thē that be electe and predeſtinated to lyfe euerlaſtyng.

33 And the Lorde ſayde vnto Moſes, [d] I wil put hym out of my booke, that hath ſinned agaynſt me.

(d) I wil make it knowen, that he was neuer any of the electe.

34 And nowe goe thou, bryng the people vnto the place whiche I ſaide vnto thee, Beholde, mine angel ſhal goe before thee: Neuerthelater, in that day when I viſite, I wyl [e] viſite theyr ſinne vpon them.

(e) I wyl pounyſhe.

35 And the Lorde plagued [f] the people, becauſe they made the Calfe, whiche Aaron made.

(f) In makyng them to wander. 40. yeeres in the wylderneſſe, and neuer to enter the land of promiſſe.

The.xxxiii.Chapter.

1 God geueth the people an angel to guide them. 3 God refuſeth to goe vp with his people, 4 The people mourneth. 7 The tabernacle of the congregation, or of the couenaunt. 9 Moſes talketh with God familierly. 12 He requireth God to be with hym in leadyng the people, and the way to be ſhewed hym. To finde grace before God. 17 Moſes is mercifully hearde. 18 He deſireth to ſee the glorie of God. 22 He is bidden to ſtande in a rocke.

A 1 AND the Lorde ſayde vnto Moſes, Depart & goe vp hence, thou and the people, whiche thou haſt brought out of the lande of Egypt, vnto the lande whiche I ſware vnto Abraham, Iſahac, and Iacob, ſayeing, Unto thy ſeede wyl I geue it.

2 And I wil ſende an angel before thee, and I wil caſt out the Chanaanites, the Amorites, and the Hethites, the Pherezites, the Heuites, and the Iebuſites:

3 Unto a lande, that floweth with [a] mylke and hony. For I wyl not goe amongeſt you mee ſelfe: for ye are a ſtyfnecked people: leſt I conſume thee in the way.

(a) By milke, vnderſtand al neceſſarie thynges: by hony, al delicate, & pleaſaunt thynges.

4 And when the people hearde this heauie tidinges, they ſorowed: and no man dyd put on his beſt rayment.

5 And the Lorde ſpake vnto Moſes, Say vnto the chyldren of Iſrael, Ye are a ſtyfnecked people: I muſt comme once ſuddainly vpon you, and make an ende of you: therfore nowe put thy goodly rayment from thee, that I may wite what to doo vnto thee.

6 And the chyldren of Iſrael layde theyr goodly rayment from them, euen by the mount Horeb.

B 7 And Moſes tooke the tabernacle, and pitched it without the hoaſt, a farre of from the hoaſt, and called it the tabernacle of the congregation: And ſo it came to paſſe, that euery one, whiche woulde pray vnto the Lorde, went out vnto the tabernacle of the congregation, whiche was without the hoaſt.

8 And when Moſes went out vnto the tabernacle, al the people roſe vp, and ſtoode euery man at his tent doore, and looked after Moſes, vntyl he was gonne into the tabernacle.

9 And aſſoone as Moſes was entred into the tabernacle, the cloudy piller deſcended, and ſtoode at the doore of the tabernacle, and he talked with Moſes.

10 And al the people ſawe the cloudy piller ſtande at the tabernacle doore, and they roſe vp and worſhipped euery man in his tent doore.

11 And the Lorde ſpake vnto Moſes [b] face to face, as a man ſpeaketh vnto his freende. And he turned agayne into the hoaſt: but the young man Ioſuah, his ſeruaunt, the ſonne of Nun, departed not out of the tabernacle.

(b) Gentleſly, fauourably, and louingly, for no man can ſee god in this lyfe.

12 And Moſes ſaid vnto the Lord, See, thou ſayeſt vnto me, Leade this people foorth: and thou haſt not ſhewed me, whom thou wylt ſende with me. And thou haſt ſayde moreouer, I knowe thee by name, and thou haſt alſo founde grace in my ſyght.

13 Nowe therefore, yf I haue founde fauour in thy ſyght, then I pray thee ſhewe me thy [c] way, that I may knowe thee, and that I may finde grace in thy ſyght, and conſyder alſo, that this nation is thy people.

(c) The meanes whereby thou wylt keepe & ſaue thy people out of ſo many perils, ſeeyng thou wylt not goe with thē.

14 And he ſayde, My preſence ſhal goe with thee, and I wyl geue thee reaſt.

15 He ſayde vnto hym, If thy preſence goe not with me, carrie vs not hence.

C 16 For howe ſhal it be knowen here, that I and thy people haue founde fauour in thy ſyght, but in that thou goeſt with vs? If thou goe with vs, ſhal not I and thy people haue preeminence before al the people, that are vpon the face of the earth.

17 And the Lorde ſayde vnto Moſes, I wyl doo this alſo, that thou haſt ſayde: for thou haſt founde grace in my ſyght, and I know thee by name.

18 And he ſayde, I beſeeche thee, ſhew me thy glorie.

19 Who aunſweared, I wyl make al my [d] good goe before thee: and I wyl [e] calle in the name of Iehouah before thee: and wil ſhewe mercie, to whom I wyl ſhewe mercie: and wyl haue compaſſion, on whom I wyl haue compaſſion.

(d) Heart and affection to this my people.

(e) Paſſing by, I wyl ſounde with a loude voyce my name Iehouah, whom thou canſt not ſee.

20 And he ſayde furthermore, Thou mayeſt not ſee my face: for there ſhal no man ſee me, and lyue.

21 And the Lorde ſayde, Beholde, there is a place by me, and thou ſhalt ſtande vpon a rocke.

22 And whyle my glorie goeth foorth, I wyl put thee in a clift of the rocke, and wyl put my hande vpon thee, whyle I paſſe by.

23 And I wyl take away myne hande, and thou ſhalt ſee my backe partes: but my face ſhal not be ſeene.

The.xxxiiii.Chapter.

1 God byddeth Moſes to prepare newe tables. 6 The names of God. 8 Moſes entreateth God to goe with the people, commendyng Gods mercie. 11 God promiſeth the lande of Chanaan. 12 Companie keeping with the Gentiles, and idolatrie is forbidden. 17 Gods made of metal. 18 The ſolemnitie of ſweete bread. 19 Of the fyrſt borne. 21 The Sabboth. 22 The feaſt of Pentecoſte, and of tabernacles. 26 The fyrſt fruites. 28 The faſt of Moſes. The ten wordes. 29 The face of Moſes ſhined, as beſette withe beames. 33 A vayle ouer the face of Moſes.

A 1 AND the Lorde ſayde vnto Moſes, Hewe thee two tables of ſtone lyke vnto the fyrſt, and I wyl write vpon the ſame tables, the wordes, that were in the fyrſt tables whiche thou brakeſt.

2 And be ready in the mornyng, and comme vp early vnto the mount of Sinai, and thou ſhalt ‶ ſtande there for me in the toppe of the mount.

‶ Or, wayte.

3 There ſhal no man comme vp with thee: neyther let any man be ſeene throughout al the mount, nor let ſheepe, nor oxen feede before the hyl.

4 And Moſes hewed two tables of ſtone lyke vnto the fyrſt, and roſe vp early in the mornyng, and went vp vnto the mount Sinai, as the Lorde had commaunded hym, and tooke in his hande the two tables of ſtone.

5 And the Lorde deſcended in the cloude, and ſtoode with him there: and he [a] called vpon the

(a) God called in the name of Iehouah: and the wordes, that folowe, be gods wordes, and not Moſes.

the name of the Lorde.

6 And the Lorde paſſed by before hym, and cryed, Lorde, Lorde, God, ſtrong, merciful, and gratious, long ſuffering, and aboundaunt in goodneſſe and trueth,

B 7 And keeping mercie in ſtore for thouſands, forgeuing wickedneſſe, vngodlineſſe and ſinne, and not leauyng one innocent, viſiting the wickedneſſe of the fathers vpon the chyldren, and vpon the childrens chyldren, [euen] vnto the thirde and fourth generation.

8 And Moſes made haſte, and bowed hym ſelfe to the earth, and woorſhipped,

9 And ſayde, If I haue founde grace in thy ſyght, O Lorde, then let my Lorde, I pray thee, goe in the middeſt of vs, for it is a ſtiffe necked people: and thou ſhalt haue mercie vpon our wickedneſſe and our ſinne, and ſhalt take vs for thyne inheritaunce.

10 And he ſayde, Beholde, I make a couenaunt before al thy people, and I wyl doo marueyles, ſuche as haue not benne donne in al the worlde, neither in al nations: and al the people, amongeſt whiche thou art, ſhal ſee the woorke of the Lorde: for it is a terrible thyng, that I wyl doo with thee.

11 Keepe diligently thoſe thinges, that I commaunde thee this day: Beholde, I caſt out before thee, the Amorites, Chanaanites, Hethites, Pherezites, Heuites, and Jebuſites.

12 Take heede to thee ſelfe, leſt thou make any compact with the inhabitours of the land whyther thou goeſt: leſt they be cauſe " of ruine amongſt you:

" Or, offence.

C 13 But ouerthrowe their aulters, and breake theyr images, and cut downe their groaues.

14 Thou ſhalt woorſhip no ſtraunge God: for the Lorde is called (b) ielous, becauſe he is a ielous God.

(b) God is called ielous, because he wil not permit, that any other gods ſhalbe worſhipped with hym: but he alone wyl be loued, and worſhipped for God.

15 Leſt yf thou make any agreement with the inhabitours of the lande, and they goe a whooring after their goddes, and do ſacrifice vnto their goddes, they calle thee,] and thou eate of theyr ſacrifice:

16 And leſte thou take of theyr daughters vnto thy ſonnes, and theyr daughters goe a whooring after their goddes, and make thy ſonnes goe a whooring after theyr goddes alſo.

17 Thou ſhalt make thee no goddes of metal.

18 The feaſt of vnleauened bread ſhalt thou keepe: Seuen dayes thou ſhalt eate vnleauened bread, as I commaunded thee in the tyme of the mooneth Abib: for in the mooneth Abib thou cameſt out of Egypt.

19 Al that openeth the matrice, is myne, and al that breaketh the matrice amongeſt thy catel, if it be male, whether it be oxe or ſheepe.

D 20 But the fyrſtling of the aſſe thou ſhalt bye out with a lambe: and yf thou redeeme hym not, thou ſhalt breake his necke. Al the fyrſt borne of thy ſonnes thou ſhalt redeeme: and ſee that no man appeare before me emptie.

21 Sixe dayes thou ſhalt woorke, and in the ſeuenth day thou ſhalt reaſt, both from earyng and reapyng.

22 Thou ſhalt obſerue the feaſt of weekes, with thy fyrſt fruites of wheate harueſt: and the feaſt of ingeathering at the yeeres ende.

23 Thryſe in a yeere ſhal al your menne chyldren appeare before the Lord Jehouah, God of Iſrael.

24 For I wyl caſt out the nations before thee, and enlarge thy coaſtes: neyther ſhal any man deſyre thy lande, when thou ſhalt goe vp to appeare before the Lorde thy God thryſe in a yeere.

25 Thou ſhalt not offer the blood of my ſacrifice vpon leauen, neyther ſhal ought of the ſacrifice of the feaſt of paſſeouer be leaft vnto the mornyng.

26 The fyrſt rype fruites of thy lande, thou ſhalt bryng vnto the houſe of the Lorde thy God. Thou ſhalt not ſeethe a kyd in his mothers mylke.

27 And the Lorde ſayde vnto Moſes, Write theſe woordes: for after the tenour of theſe woordes, I haue made a couenaunt with thee, and with Iſrael.

28 And he was there with the Lorde fourtie dayes and fourtie nyghtes, and dyd neyther eate bread, nor drynke water: and he wrote vpon the tables the woordes of the couenaunt, [euen] ten " commaundementes.

" Or, woordes.

29 And when Moſes came downe from mount Sinai, the two tables of teſtimonie were in Moſes hand: when he came downe from the mount, Moſes wyſte not, that the ſkynne of his face ſhined, whyle he talked with (c) hym.

(c) That is with God. Or, whyle God talked with hym.

30 And Aaron, and al the chyldren of Iſrael looked vpon Moſes: and behold, the ſkinne of his face ſhined, and they were afrayde to comme nygh hym.

31 And when Moſes had called them, Aaron and al the cheefe of the congregation came vnto hym: and Moſes talked with them.

32 And afterwarde al the chyldren of Iſrael came nygh: and he commaunded them al, that the Lord had ſayde vnto him in mount Sinai.

3 And when Moſes had made an ende of communing with them, he put a (b) couering vpon his face.

(b) This couering ſignifieth the infirmitie of our nature, wherby when we heare or reade the lawe, we heare it not, nor vnderſtande it,

34 And againe when Moſes went in before the Lorde to ſpeake with hym, he tooke the coueryng of, vntil he came out: And he came out, and ſpake vnto the chyldren of Iſrael, that whiche he was commaunded.

35 And the chyldren of Iſrael ſawe the face of Moſes: that the ſkinne of Moſes face ſhined, and Moſes put the coueryng vpon his face agayne, vntil he went in, to commune with hym.

The xxxv. Chapter.

i The Sabboth is commaunded. 4 Firſt fruites are required, and gyftes. 21 The readineſſe of the people in offeryng. 30 Beſaleel and Doliab the artificers, are commended vnto the people by Moſes.

A 1 AND Moſes geathered al the congregation of the chyldren of Iſrael togeather, and ſayde vnto them, Theſe are the woordes, whiche the Lorde hath commaunded, that ye ſhoulde doo them.

2 Sixe dayes ye ſhal woorke: but the ſeuenth day ſhalbe vnto you the holy Sabboth of the Lordes reaſt: whoſoeuer dooth any woorke therein, ſhal dye.

3 Ye ſhal kindle (a) no fyre throughout your habitation vpon the Sabboth day.

(a) Therefore was he put to death that geathered ſtickes to make a fyre on that day.

4 And Moſes ſpake vnto al the congregation of the chyldren of Iſrael, ſayeing, This is the thyng, whiche the Lorde commaunded, ſayeing,

5 [Take from amongeſt you an heaue offering vnto the Lord: Whoſoeuer is of a wyllyng hart, let hym bryng that [heaue offering] to the Lorde, namely golde, ſiluer, and braſſe,

6 And blewe ſilke, purple, ſcarlet, white ſilke, goates heere,

B 7 And Rammes ſkinnes redde, and Taxus ſkinnes, with Sittim wood.

8 Oyle for lyght, and ſpices for annoyntyng oyle, and for the ſweete incenſe.

9 And Onyx ſtones, and ſtones to be ſet in the Ephod, and in the breſtlap.

10 And let al them, that are wyſe harted among you, comme and make al, that the Lorde hath commaunded.

11 The tabernacle, and the tent thereof, and his couering, and his ringes, his boordes, his barres, his pillers, and his ſockets:

12 The arke, and the ſtaues thereof, with the mercie ſeate, and the vaile that couereth it:

13 The table, and his barres, and al his veſſels, and the ſhew bread:

C 14 The candelſticke of lyght and his furniture, and his lampes with the oyle for the lyght:

15 The incenſe aulter, and his barres, the annoyntyng oyle, and the ſweete incenſe, and the hangyng of the doore at the entring in of the tabernacle.

16 The aulter of burnt ſacrifice, with his braſen grediron, his ſtaues, and al his veſſels, the lauer and his foote:

17 And the hanginges of the court, with his pillers, and their ſockettes, and the hangyng in the doore of the court,

18 The pinnes of the tabernacle, & the pinnes of the court with their cordes:

19 The (b) miniſtring garmentes to miniſter in the holy place, and the holy veſtimentes for Aaron the prieſt, and the veſtimentes of his ſonnes, that they may miniſter in the prieſtes office.

(b) Suche as apparteyne to the ſeruice of the tabernacle

D 20 And al the congregation of the chyldren of Iſrael departed from the preſence of Moſes:]

21 And euery one came, as many as theyr hartes encouraged them, & as many as theyr ſpirites made them wyllyng, and brought an heaue offering for the Lorde, to the makyng of the tabernacle of the congregation, and for al his vſes, and for the holy veſtimentes.

22 And they came both menne and women, euen as many as were wyllyng harted, and brought bracelettes, and earinges, ringes and chaynes, whiche iewels were al of gold: and al the menne brought a waue offeryng of golde vnto the Lorde.

23 And euery man, with whom was founde blewe ſilke, purple, ſcarlet, whyte ſilke, and goates heare, and redde ſkinnes of Rammes, and Taxus ſkinnes, brought them.

24 Al that did heaue vp an oblation of gold, and braſſe, brought an heaue offering vnto the Lorde: and al menne with whom was founde Sittim wood for any manner woorke of the miniſtration, brought it.

25 And al the women, that were wyſe harted, dyd ſpinne with theyr handes, and brought the ſpun woorke, both of blew ſilke, purple, ſcarlet, and whyte ſilke.

E 26 And al the women, that excelled in wyſedome of hart, ſpun goates heare.

27 And the lordes brought Onyx ſtones, and

ſtones to be ſet in the Ephod, and in the breſtlappe.

28 And ſpice, and oyle for lyght, and for the annoyntyng oyle, and for the ſweete incenſe.

29 And the chyldren of Iſrael brought a wyllyng offeryng vnto the Lorde, both menne and women, as many as had wyllyng hartes, to bryng for al manner woorkes, whiche the Lorde had commaunded to be made (c) by the handes of Moſes.

(c) Vſyng Moſes as a miniſter therof.

30 And Moſes ſayde vnto the chyldren of Iſrael, Beholde, the Lord hath called by name Beſaleel the ſonne of Uri, the ſonne of Hur, of the tribe of Iuda.

31 And hath filled hym with the ſpirite of God, in wyſdome, and vnderſtandyng, and in knowledge, and in al manner woorke,

32 To finde out curious woorkes, whiche are made in golde, ſiluer, and braſſe:

33 In the crafte of ſtones, to ſet them, and in caruyng of wood, to make any manner of ſubtile woorke.

34 And he hath put in his hart, that he may (d) teache, both he, and Doliab, the ſonne of Achiſamech, of the tribe of Dan.

(d) Not only to haue cunnyng, but to teache other, is the gyft of God.

35 Them hath he filled with wyſdome of hart, to woorke al manner of grauen, and brodered, and needle woorke, in blewe ſilke, and purple, in ſcarlet, and whyte ſilke, and in weauyng, and to doo al manner of woorke, and witty diuiſes.

The xxxvi. Chapter.

1 The makyng of the tabernacle. 3 The peoples ready wyl. 8 The makyng of the curtaynes. 19 Of the coueryng. 20 Of the tables. 31 Of the barres. 35 Of the vayle.

A 1 AND Beſaleel wrought, and Doliab, and al wyſe harted menne, to whom the Lorde gaue wyſedome, and vnderſtandyng, to knowe howe to woorke al manner of woorke for the ſeruice of the ſanctuarie, and al that the Lorde had commaunded.

2 And Moſes called Beſaleel, Doliab, and al the wyſe harted menne, & ſuche as the Lorde had geuen wyſedome vnto, and as many as theyr hartes encouraged to comme vnto that woorke, to woorke it.

3 And they receiued of Moſes al the heaue offeryng, whiche the chyldren of Iſrael hadde brought for the woorke of the ſeruice of the ſanctuarie, to make it withal: And beſyde that, they brought free offeringes vnto it euery day in the mornyng.

4 And al the wyſe menne that wrought al the holy woorke, came euery man from his woorke, whiche they made:

5 And they ſpake vnto Moſes, ſayeing, The people bryng to muche, and more then yenough for the ſeruice, and woorke, whiche the Lorde hath commaunded to be made:

6 And then Moſes gaue commaundement, and they cauſed it to be proclaimed throughout the hoaſt, ſayeing, See, that neither man, nor woman prepare any more woorke for the heaue offeryng of the ſanctuarie: and ſo the people were forbydden to bryng.

B 7 For the ſtuffe they had, was ſufficient for al the woorke to make it, and to muche too.

☞ 8 [All the wyſe harted menne therefore, and they, that wrought for the tabernacle, made ten curtaynes of whyte twyned ſilke, blewe ſilke, purple, and ſcarlet, with Cherubims of brodered woorke made they them.

9 The length of one curtayne was twentie and eight cubites, and the breadth foure: and the curtaynes were al of one ſiſe.

10 And he coupled fiue curtaynes by them ſelues, and other fiue by them ſelues.

11 And he made loupes of blewe ſilke along by the edge of one curtayne, euen in the ſeluedge of the couplyng curtayne: and lykewyſe he made on the ſyde of the couplyng curtayne on the other ſide.

12 Fiftie loupes made he in the one curtayne, and fiftie in the edge of the couplyng curtayne on the other ſide: and the loupes helde one curtayne to another.

13 And he made fiftie taches of gold, and coupled the curtaynes one to another with the taches: [and ſo] was it made one tabernacle. C

14 And he made eleuen curtaynes of goates heare, to be a tent ouer the tabernacle.

15 The length of one curtayne had thirtie cubites, and was foure cubites broade, and they al eleuen of one ſiſe.

16 And he coupled fiue curtaynes by them ſelues, and ſixe by them ſelues.

17 And he made fiftie loupes along by the border of the vttermoſt couplyng curtayne, and fiftie in the edge of the other couplyng curtayne.

18 And he made fiftie taches of braſſe, to couple the tent togeather, that it myght be one.

19 And he made a coueryng vpon the tent of Rammes ſkinnes redde, and yet another of Tarus ſkynnes aboue that.

20 And he made ſtandyng boordes for the tabernacle, of Sittim wood.

21 The length of a boorde, was ten cubites,

the breadth one cubite and a halfe

22 One boorde had two tenons, wherby they were ioyned one to another: and thus made he for al the boordes of the tabernacle.

23 And he made twentie boordes for the south ſide of the tabernacle.

24 And fourtie ſockettes of ſiluer vnder the twentie boordes: two ſockettes vnder one boorde for his two tenons, & two ſockettes vnder another boorde for his two tenons.

25 And for the other ſide of the tabernacle, whiche is towarde the north, he made twentie boordes,

26 And their fourtie ſockettes of ſiluer: two ſockettes vnder one boorde, & two ſockettes vnder the other boorde.

E 27 And towarde the [a] weaſt ende of the tabernacle, he made ſixe boordes.

[a] The ſea.

28 And two other boordes made he in the corners of the tabernacle, for eyther ſide.

29 And they were ioyned cloſe beneath and aboue with a ryng: and thus they dyd to both the corners.

30 And there were eyght boordes, and ſixteene ſockettes of ſiluer: vnder euery boorde two ſockettes.

31 And he made barres of Sittim wood: fiue for the boordes of the tabernacle in the one ſide,

32 And fiue for the boordes of the tabernacle in the other ſide, & fiue barres for the boordes of the tabernacle in the weaſt ende.

33 And he made the myddeſt barre to ſhut through the boordes, euen from the one ende to the other.

F 34 And ouerlayde the boordes with golde, and made rynges of gold to thruſt the barres through, and couered the barres with golde.

35 And he made a vayle of blewe ſilke, purple, ſcarlet, & whyte twined ſilke: euen with Cherubims made he it of brodered worke.

26 And he made thereunto foure pillers of Sittim wood, and ouerlayde them with golde: their knoppes were alſo of golde, and he caſt for them foure ſockettes of ſiluer.

27 And he made an hangyng for the tabernacle doore, of blewe ſilke, purple, ſcarlet, and whyte twined ſilke of needle worke,

38 And the fiue pillers of it, with theyr knops: and ouerlayde the knoppes of them, and the hoopes with golde: theyr fiue ſockettes alſo were of braſſe.

The. xxxvii. Chapter.

1 The makyng and framing of the arke of the teſtimonie. 6 Of the mercie ſeate. 10 Of the table. 17 Of the candelſticke. 25 Of the aulter of incenſe.

A 1 AND Beſaleel made the arke of Sittim woodde: two cubites and a halfe long, and a cubite and a halfe broade, and a cubite and a halfe hygh.

2 And ouerlayde it with fine golde within and without, and made a crowne of golde to it rounde about.

3 And caſt for it foure ringes of golde for the foure corners of it: two rynges for the one ſyde, and two for the other.

4 And made barres of Sittim wood, and couered them with golde.

5 And put the barres in the rynges, along by the ſyde of the arke, to beare the arke withal.

6 And he made the mercie ſeate of pure golde: two cubites and a halfe was the length therof, and one cubite and a halfe the breadth.

B 7 And he made two Cherubims of thicke golde, vpon the two endes of the mercie ſeat.

8 One Cherub on the one ende, and another Cherub on the other ende, euen of the mercie ſeate made he the (a) Cherubims, namely in the endes thereof.

(a) Some
thinke that
e Cheru-
ims and
ercie ſeate,
ere caſt
th togea-
er, and were
e al of one
ece.

9 And the Cherubims ſpread out theyr winges aboue on hygh, and couered the mercie ſeate therewith: And theyr faces were one to another, euen to the mercie ſeatewarde were the faces of the Cherubims.

10 And he made the table of Sittim wood: two cubites [was] the length thereof, and a cubite the breadth, and a cubite and a halfe the heyghth of it.

11 And he ouerlayde it with fine golde, and made thereunto a crowne of golde rounde about.

12 And made thereunto an hoope of an hande broade rounde about: and made vpon the hoope a crowne of golde rounde about.

13 And he caſt for it foure rynges of golde, and put the rynges in the foure corners, that were in the foure feete thereof.

14 Euen hard by the hoope were the rynges, into the whiche the barres were put, to beare the table withal.

15 And he made the barres of Sittim wood, and couered them with golde, to beare the table withal.

16 And made the veſſels for the table of pure golde, the diſhes, the [incenſe] cuppes, the coueringes, & the bolles to powre out withal.

17 And he made the candelſticke of pure gold, euen of a whole worke made he the candel-

ſticke, the ſtaffe, the braunches, the bolles, the knoppes, and the flowres were of one peece.

18 Sixe braunches proceeding out of the ſides thereof: three braunches of the candelſticke out of the one ſide thereof, and three braunches of the candelſticke out of the other ſyde thereof.

19 And in one braunche three bolles made lyke vnto almondes, with a knop, and a flowre: and in another braunche three bolles made lyke almondes, with a knop and a flowre: and ſo throughout the ſixe braunches that proceeded out of the candelſticke.

D 20 And vpon the candelſticke it ſelfe, were foure bolles after the faſhion of almondes, with knoppes and flowres.

21 Vnder euery two braunches a knoppe of the ſame, and a knop vnder two braunches of the ſame, and a knop vnder two braunches of the ſame, accordyng to the ſixe braunches that proceeded out of it.

22 And the knoppes, and the braunches proceeded out of it: and it was al one peece of pure thicke golde.

23 And he made his ſeuen lampes, with the ſnuffers, and veſſels for the ſnuffe, of pure golde.

24 Euen of a tallent of pure golde made he it, with al the veſſels thereof.

25 And he made the incence aulter of Sittim wood: the length of it was a cubite, and the breadth a cubite, for it was foure ſquare: and two cubites hygh, with hornes proceedyng out of it.

26 And he couered it with pure golde, both the toppe and the ſides thereof rounde about, and the hornes of it: and made vnto it a crowne of golde rounde about.

27 And he made two rynges of golde for it [euen] vnder the crowne thereof in the two corners of it, & in the two ſydes thereof, to put barres in, for to beare it withal. E

28 And he made the barres of Sittim wood, and ouerlayde them with golde.

29 And he made the holy annoyntyng oyle, and the ſweete pure incence, after the appotecaries craft.

The xxxviii. Chapter.

1 The framyng of the aulter of burnt ſacrifice. 8 Of the braſen lauer. 9 Of the entraunce. 24 The accompt and ſumme of the price offered of the people.

A 1 AND he made the burnt offering aulter of Sittim wood: fiue cubites was the length thereof, and fiue cubites the breadth, [euen] foure ſquare, and three cubites hygh.

2 And he made vnto it hornes in the foure corners of it, proceedyng out of it: and he ouerlayde it with braſſe.

3 And he made al the veſſels of the aulter, the aſhpannes, and " beſomes, & baſins, fleaſhehookes, and fyrepannes: al the veſſels thereof made he of braſſe.

" Or as ſomme reade forcipes, that is tonges.

4 And he made a braſen grediron of neetewoorke vnto the aulter, rounde about beneath, vnto the middeſt of the aulter.

5 And he caſt foure rynges of braſſe for the foure endes of the grediron, to put barres in.

6 And he made the barres of Sittim wood, and couered them with braſſe.

7 And put the barres into the rynges in the foure corners of the aulter, to beare it withal, and made the aulter holowe within the boordes.

B 8 And he made the lauer of braſſe, and the foote of it alſo of braſſe, of the glaſſes of the women aſſemblyng, whiche came togeather at the doore of the tabernacle of the congregation.

9 And he made the court on the ſouthſyde, ful ſouth: and the hangynges of the court were of whyte twined ſilke, hauing a hundred cubites.

10 Their pillers were twentie, and theyr braſen ſockettes twentie: but the knoppes of the pyllers, and their hoopes, were of ſiluer.

11 And on the northſyde the hanginges were an hundred cubites, their pillers were twentie, and theyr ſockettes of braſſe twentie: but the knoppes & the hoopes of the pillers were of ſiluer.

12 On the weaſt ſyde were hangynges of fiftie cubites, ten pillers, and their ten ſockettes: but the knoppes and the hoopes of the pillers were of ſiluer.

13 And towarde the eaſte ſyde, ful eaſte, were hangynges of fiftie cubites. C

14 The hanginges of the one ſide of the gate were fiftiene cubites long, with three pillers, and three ſockettes.

15 And of the other ſyde of the court gate, were hanginges alſo of fifteene cubites long, with three pillers, and three ſockettes.

16 All the hangynges of the court round about, were of white twyned ſylke:

17 But the ſockettes of the pillers were of braſſe, and the knoppes and the hoopes were of ſiluer, and the couering of the heades was of ſiluer: and al the pillers of the court were

hooped about with ſiluer.

18 And the hangyng of the gate of the courte, was needle woorke, of blewe ſilke, purple, ſcarlet, and white twined ſilke: twentie cubites long, and fiue in breadth, ouer agaynſt the hangynges of the court.

D 19 And their pillers were foure, and their foure ſockettes of braſſe, and the knoppes of ſiluer, and the heades ouerlayde with ſiluer, & hooped about with ſiluer.

20 And al the (a) pinnes of the tabernacle, and of the court round about, were of braſſe.

21 This is the (b) ſumme of yͤ tabernacle [euen] of the tabernacle of the congregation, as it was counted accordyng to the commaundement of Moſes, for the office of the Leuites, by the hande of Ithamar, ſonne to Aaron the prieſt.

(a) The curtaynes of the tabernacle were faſtened with theſe pinnes, to ſtay them, that they were not driuen with the winde hyther and thyther.

(b) The perticuler peeces by number deliuered to the Leuites.

22 And Beſaleel the ſonne of Uri, the ſonne of Hur, of the tribe of Iuda, made al that the Lorde commaunded Moſes:

23 And with hym was Aholiab, ſonne of Ahiſamach, of the tribe of Dan, a cunnyng workeman, an embroderer, and a woorker of needle woorke, in blewe ſilke, purple, ſcarlet, and white twyned ſilke.

24 Al the golde, that was occupied for al the woorke of the holy place, was the gold of the waue offeryng, twentie and nine talentes, and ſeuen hundred and thirtie ſicles, after the ſicle of the ſanctuarie.

25 And the ſumme of ſiluer of them that were numbred in the congregation, was an hundred talentes, and a thouſand, ſeuen hundred, and threeſcore and fiftiene ſicles, after the ſicle of the ſanctuarie.

26 For euery man an halfe weight, euen halfe a ſicle, after the ſicle of the ſanctuarie, for al them that went to be numbred, from twentie yeere olde and aboue, euen for ſixe hundred thouſande, and three thouſand, and fiue hundred and fiftie men.

27 And of the hundred talentes of ſiluer were E caſt the ſockettes of the ſanctuarie, & the ſockettes of the vaile: an hundred ſockettes of the hundred talentes, a talent to euery ſocket.

28 And of the thouſande, ſeuen hundred, ſeuentie, and fiue ſicles, he made knoppes to the pillers, and ouerlayde the heades, and hooped them.

29 And the braſſe of the waue offeryng was three ſcore and ten talentes, and two thouſande, and foure hundred ſicles.

30 And therewith he made the ſockettes to the doore of the tabernacle of the congregation, and the braſen aulter, and the braſen gredicron for it, with al the veſſels of the aulter,

31 And the ſockettes of the court round about, and the ſockettes for the court gate, and al the pinnes of the tabernacle, & al the pinnes of the court rounde about.

The xxxix. Chapter.

1 The deckyng of Aaron. 2 The Ephod, or coueryng of the ſhoulders. 8 The Pettorale, or furniture for the breaſt. 22 The coate. 30 The holy plate. 31 The people offereth to the Lorde al that he commaunded to be donne.

A 1 AND of the blewe ſilke, purple, and ſcarlet, they made veſtimentes of miniſtration, to doo ſeruice in the holy place: & made the holy garmentes for Aaron, as the Lord commaunded Moſes.

2 And he made the Ephod of golde, blewe ſilke, purple, ſcarlet, and whyte twyned ſilke.

3 And they dyd beate the golde into thinne plates, and cut it into wyers to woorke it in the blewe ſilke, purple, ſcarlet, and in the fine whyte with brodered woorke.

4 And they made two ſydes for it, to cloſe them vp by the two edges.

5 And the broderyng of the girdle, that was vpon it, was of the ſame ſtuffe, and after the ſame woorke, of golde, blewe ſilke, purple, ſcarlet, and twyned whyte ſilke, as the Lord commaunded Moſes.

6 And they wrought Onyx ſtones cloſed in ouches of gold, & graued as ſignettes are grauen, with the names of yͤ children of Iſrael.

7 And he put them on the ſhoulders of the Ephod, that they ſhould be ſtones for a remembrance of the chyldren of Iſrael, as the Lord commaunded Moſes. B

8 And he made yͤ breſtlap of brodered woorke lyke the woorke of the Ephod, euen of golde, blewe ſilke, purple, ſcarlet, and twined white ſilke.

9 It was foure ſquare: and they made the breſtlap double, an hande breadth long, and an hande breadth broade.

10 And they filled it with foure rowes of ſtones. The firſt rowe, a Sardius, a Topazius, and a Smaragdus.

11 The ſecond rowe, a Rubie, a Saphire, and a Diamonde.

12 In the thirde rowe, a Lyncurius, an Achates, and an Amethyſt.

13 In the fourth rowe, a Turcas, an Onyx, and a Iaſpis: and they were cloſed in ouches of golde in their incloſers.

14 And the twelue ſtones were grauen as ſig-

nettes, with the names of the chyldren of Iſrael, euery ſtone with his name, accordyng to the twelue tribes.

C 15 And they made vpon the breſtlap two faſtenyng chaynes of wrethen woorke, & pure golde.

16 And they made two ouches of golde, and two golde ringes: and put the two ringes in the two corners of the breſtlap.

17 And they put the two chaines of golde in the two ringes in the corners of the breſtlap.

18 And the two endes of the two chaynes they faſtened in the two ouches, and put them on the ſhoulders of the Ephod, vpon the forefront of it.

19 And they made two ringes of golde, and put them on the two corners of the breſtlap vpon the edge of it [whiche was] on the inſide by the Ephod.

D 20 And they made two golden ringes, and put them on the two ſides of the Ephod, beneath on the fore ſide of it, and ouer agaynſt his felowe, aboue vpon the brodering of the Ephod.

21 And they ſtrained the breſtlap by his ringes vnto the ringes of the Ephod with a laſe of blewe ſilke, that it myght be vpon the brodering of the Ephod, and that the breſtlap ſhoulde not be looſed from of the Ephod, as the Lorde commaunded Moſes.

22 And he made the tunicle vnto the Ephod of wouen woorke, altogeather of blew ſilke:

23 And there was an hole in the middeſt of the tunicle, as the coller of a partlet, with a bande rounde about the coller, that it ſhoulde not rent.

24 And in the tunicle they made hemmes with pomegranates of blewe ſilke, purple, ſcarlet, and whyte twyned ſilke.

25 And they made litle belles of pure golde, and put them amongſt the pomegranates rounde about vpon the edge of the tunicle.

26 A belle and a pomegranate, a belle, and a pomegranate rounde about the hemmes of the tunicle to miniſter in, as the Lorde commaunded Moſes.

E 27 And they made coates of fine whyte ſilke of wouen woorke, for Aaron and his ſonnes.

28 And a mitre of fine whyte ſilke, and goodly bonettes of fine whyte ſilke, and lynnen ſloppes of twyned whyte ſilke.

29 And a girdle of twined white ſilke, blewe, purple, and ſcarlet, euen of needle woorke, as the Lorde commaunded Moſes.

30 And they made the plate of the holy crowne of fine golde, and wrote vpon it with grauen woorke, as ſignettes are grauen, The holineſſe of the Lorde.

31 And tyed vnto it a laſe of blewe ſilke, to faſten it on hygh vpon the mitre, as the Lorde commaunded Moſes.

32 Thus was al the woorke of the tabernacle, [euen] of the tabernacle of the congregation finiſhed: and the children of Iſrael dyd accordyng to al, that the Lorde commaunded Moſes, euen ſo dyd they.

33 And they brought the tabernacle vnto Moſes, [euen] the tabernacle, and al the furniture thereof, the taches, the boordes, the barres, the pillers, and the ſockettes:

F 34 The coueryng of Rammes ſkinnes, redde, and the coueryng of Taxus ſkinnes, and the hangyng vayle,

35 The arke of the teſtimonie, and the barres thereof, and the mercie ſeate,

36 The table, and al the veſſels thereof, and the ſhewe bread,

37 The pure candelſticke with the lampes thereof, euen with the lampes to be prepared, & al the veſſels thereof, and the oyle for lyght,

38 The golden aulter, and the annoyntyng oyle, and the ſweete incenſe, and the hanging of the tabernacle doore,

39 And the braſen aulter with his grediron of braſſe, the barres, and al the veſſels, the lauer and his foote,

40 The curtaines of the court with the pillers, and ſockettes: the hanging of the court gate, and the pinnes, and cordes, & al the veſſelles of the ſeruice of the tabernacle, euen of the tabernacle of the congregation,

41 The miniſtring veſtimentes to ſerue in the holy place, and the holy veſtimentes for Aaron the prieſt, & his ſonnes raymentes to miniſter in, in the prieſtes office:

G 42 Accordyng to al, that the Lorde cõmaunded Moſes, euen ſo yͤ children of Iſrael made al the woorke.

43 And Moſes did looke vpon al the woorke: and beholde, they had donne it as the Lorde had commaunded, euen ſo had they donne it: and Moſes bleſſed them.

The.xl.Chapter.

2 The tabernacle is erected. 34 A cloude, the ſigne of the preſence of the Lord couereth the tabernacle.

A 1 AND the Lord ſpake vnto Moſes, ſayeing,

2 In the firſt day of the firſt (a) mooneth, ſhalt thou ſet vp the tabernacle, euen the tabernacle of the congregation.

3 And put therein the arke of the teſtimonie, and couer the arke with the vayle: and thou ſhalt bring in the table, and order it according to the appoyntment thereof:

4 And

(a) In the ſeconde yeere of their comming out of Egypt.

4 And thou ſhalt bryng in the candleſticke, and lyght his lampes,

5 And ſet the incenſe aulter of golde before the arke of the teſtimonie, and put the hangyng at the doore of the tabernacle.

6 And ſet the burnt offeryng aulter before the doore of the tabernacle [euen] of the tabernacle of the congregation.

B 7 And ſet the lauer betweene the tabernacle of the congregation and the aulter, and put water therein.

8 And make the court rounde about, ⁊ hang vp the hangyng at the court gate.

9 And thou ſhalt take the annoyntyng oyle, and annoynt the tabernacle, and al that is therein, and halowe it with al the veſſelles thereof: and it ſhalbe holy.

10 And thou ſhalt annoint the aulter of burnt offeryng and al his veſſels, and ſanctifie the aulter: and it ſhalbe an aulter moſt holy.

11 And thou ſhalt alſo annoynt the lauer, and his foote, and ſanctifie it.

12 And thou ſhalt bryng Aaron ⁊ his ſonnes vnto the doore of the tabernacle of the congregation, and waſhe them with water.

13 And thou ſhalt put vpon Aaron the holye veſtimentes, and annoint him, and ſanctifie hym, that he maye miniſter vnto me in the prieſtes office.

C 14 And thou ſhalt bryng his ſonnes, ⁊ clothe them with garmentes:

15 And annoynt them, as thou dyddeſt annoynt their father, that they maye miniſter vnto me in the prieſtes office: For their annoyntyng ſhalbe an euerlaſtyng prieſthood vnto them throughout al their generations.

16 And Moſes dyd accordyng to al that the Lorde commaunded hym, euen ſo dyd he.

17 Thus was the tabernacle reared vp the fyrſt day in the fyrſt mooneth, in the (b) ſecond yeere.

(b) Of the commyng of the chyldren of Iſrael out of Egypt.

18 And Moſes reared vp the tabernacle, and faſtened his ſockettes, and ſet vp the boordes therof, and put in the barres of it, and reared vp the pyllers:

19 And ſpread abrode the tent ouer the tabernacle, and put the coueryng of the tent on hygh aboue it, as the Lorde commaunded Moſes.

D 20 And he tooke the (c) teſtimonie, and put it in the arke, and ſet the barres to the arke, and put the mercie ſeate on hygh vpon the arke.]

(c) That is, the tables of the lawe.

☞ 21 And he brought the arke into the tabernacle, and hanged vp the vayle, and couered the arke of the teſtimonie, as the Lorde commaunded Moſes.

22 And he put the table in the tabernacle of the congregation in the north ſyde of the tabernacle, without the vayle,

23 And ſet the bread in order before the Lord, [euen] as the Lorde had commaunded Moſes.

24 And he put the candleſticke in the tabernacle of the congregation, ouer agaynſt the table towarde the ſouth ſyde of the tabernacle,

25 And ſet vp the lampes before the Lorde, as the Lorde commaunded Moſes.

26 And he put the golden aulter in the tabernacle of the congregation before the vayle,

27 And burnte ſweete incenſe thereon, as the Lorde commaunded Moſes. E

28 And he hanged vp the hangyng at yͤ doore of the tabernacle,

29 And ſet the burnt offeryng aulter by the entryng in of the tabernacle [that is] the tabernacle of the congregation, and offered burnt offerynges, and meate offerynges thereon, as the Lorde commaunded Moſes.

30 *And he ſet the lauer betweene the tabernacle of the congregation and the aulter, and powred water therein, to waſhe withal. Exo.30.c.

31 And Moſes, Aaron, and his ſonnes, waſhed their handes, and their feete thereat,

32 When they went into the tabernacle of the congregation, and when they went to the aulter, they waſhed them ſelues, as the Lord commaunded Moſes.

33 And he reared vp the courte rounde about the tabernacle, and the aulter, and ſet vp an hangyng at the courte gate: and ſo Moſes finiſhed the woorke.

34 *And the cloude couered the tabernacle of the congregation, and the glory of the Lorde fylled the tabernacle. Num.9.c.

35 And Moſes coulde not enter into the tabernacle of the congregation, becauſe the cloude abode thereon, and the glory of the Lorde filled the tabernacle.

36 And when the cloude was taken vp from of the tabernacle, the chyldren of Iſrael tooke their iourneyes throughout their armies:

37 And when the cloude was not taken vp, they iourneyed not tyl it was taken vp.

38 For the (d) cloude of the Lorde was vpon the tabernacle by day, and fyre by nyght, in the ſight of al the houſe of Iſrael throughout al their armies.

(d) Thus the preſence of God preſerued and guyded them both day and night, tyl they came to the lande of promiſe.

The ende of the ſeconde booke of Moſes, called in the Hebrue Velleſchemoth,
and in the Latine, Exodus.

The thirde booke of Moſes, called *in the Hebrue (a) Vaicrah, and in the Latine, Leuiticus.*

(a) This booke is ſo named, becauſe that in the ſame is chiefely intreated of the Leuitical ſacrifices, and other ceremonies of the lawe: vpon the whiche the Leuites were committed, & ordeyned by the Lorde.

The firſt Chapter.

2 The order of burnt offerynges. 10 Of Sheepe or Goates. 14 Of Byrdes.

NVME.13
NVME.15
NVM.21
NVME.21
NVME.22

A 1 AND the Lord (b) called vnto Moſes, & ſpake vnto hym out of the tabernacle of the congregation, ſayeing,

2 Speake vnto the chyldren of Iſrael, and thou ſhalt ſaye vnto them, If a (c) man of you, bryng a (d) ſacrifice vnto the Lorde, ye ſhal bring your ſacrifice from among theſe cattel, euen from among the beefes, and the (e) ſheepe.

3 If his ſacrifice be a burnt offering of beefes, let hym offer a male without blemiſhe, and bryng hym of his owne voluntary wyl, vnto the doore of the tabernacle of the congregation before the Lorde.

4 And he ſhal put his (f) hand vpon the head of the burnte ſacrifice, and it ſhalbe accepted for hym to be his attonement.

5 And he ſhal kylle the bullocke before the Lorde: And the prieſtes, Aarons ſonnes ſhal bryng the blood, and ſprynkle it round about vpon the aulter, that is by the doore of the tabernacle of the congregation.

6 And then ſhal he flaye the burnt offeryng, and hewe it in peeces.

B 7 And the ſonnes of Aaron the prieſt, ſhal put fire vpon the aulter, and put wood vpon the fyre.

8 And the prieſtes, Aarons ſonnes, ſhal lay the partes, euen the head, and the fatte, vpon the wood, that is on the fyre in the aulter.

9 But the inwardes, and the legges thereof, ſhal he (g) waſhe in water, and the prieſt ſhal burne al in the aulter, that they maye be a burnt ſacrifice, an offeryng made by fyre for a ſweete odour vnto the Lorde.

10 And if his ſacrifice be of flockes, namely of ſheepe or goates, let hym bring a male without blemiſhe for a burnt offeryng:

11 And let hym kyl it on the northſyde of the aulter before the Lorde: And the prieſtes, Aarons ſonnes, ſhal ſprynkle the blood round about vpon the aulter.

12 And he ſhal cut it into his peeces, euen with his head and his fatte: and the prieſt ſhal put them vpon the woode, that lyeth vpon the fyre in the aulter.

13 But

(b) Moſes dooth euidently declare, that theſe ſacrifices were inſtituted of God, & not of man.

(c) When any priuate man wyl offer for hym ſelfe a priuate ſacrifice.

(d) That the Leuitical ſacrifices were preachynges of the paſſion and death of Chriſt, and of his Goſpel, whiche ſhould afterwarde be publiſhed thorowe al the worlde. Men haue not dreamed it, but the holy ghoſte hath taught it, and hath confirmed it by many teſtimonies, aſwel of the olde teſtament, as of the newe, as Pſal.49. Eſai.41. John.1. 1.Pet.1. Heb.10.&c.

(e) The Hebrue worde ſignifieth ſheepe, or ſhee goates.

Exo.19 b.

(f) Declaring that he dyd it voluntarily, and al that he hath in his handes, he receiued of God.

(g) It was to ſignifie, that the ſacrifice ought to be pure & cleane.

13 But he ſhal waſhe the inwardes, and the legges with water, and the prieſt ſhal bryng altogeather, & burne it vpon the aulter for a burnt offeryng, an oblation made by fyre for a ſweete ſauour vnto the Lorde.

14 If the burnt offering for the ſacrifice of the Lorde be of fowles, he ſhal bryng his ſacrifice of turtle dooues, or of young pigeons.

15 And the prieſt ſhal bring it vnto the aulter, and (b) wryng the necke of it a ſunder, and burne it on the aulter: but the blood thereof ſhalbe wrong out vpon the ſyde of the aulter.

16 And he ſhal plucke away his croppe with his feathers, and caſt them beſyde the aulter on the eaſt part, in the place of aſſhes.

17 And he ſhal breake the wynges of it, but not plucke them a ſunder: And the prieſt ſhal burne it vpon the aulter, euen vpon the wood, that is vpon the fyre, that it may be a burnt offeryng, an oblation made by fyre for a ſweete ſauour vnto the Lorde.

The.ii.Chapter.

1 The order of meate offerynges. 4 Of bread baken. 21 There ſhalbe no leauen in any offeryng. 13 Al meate offerynges muſt be ſeaſoned with ſalt.

A 1 When any ſoule wyl offer a meate offeryng vnto the Lorde, his offeryng ſhalbe of fyne flowre: and he ſhal powre oyle vpon it, and put frankincenſe thereon:

2 And ſhal bryng it vnto Aarons ſonnes, the prieſtes: And he ſhal take thereout his handful of the flowre, and of the oyle, with al the frankincenſe, and the prieſt ſhal burne it for a memorial of hym vpon the aulter, to be an offeryng made by fyre, for a ſweete ſauour vnto the Lorde.

3 And the remnaunt of the meate offeryng, ſhalbe Aarons and his ſonnes, a thyng moſt (a) holy of the ſacrifices of the Lorde made by fyre.

4 If thou bryng alſo a meate offeryng, that is baken in the ouen, let it be an vnleauened cake of fyne flowre, myngled with oyle, or an vnleauened wafer annoynted with oyle.

5 If thy meate offeryng be baken in the fryeing panne, it ſhalbe of vnleauened flowre, myngeled with oyle.

6 And thou ſhalt part it in peeces, and powre oyle thereon, that it may be a meate offering.

B 7 And if thy meate offeryng be a thing broyled vpon the grediron, let it be of flowre mingeled with oyle.

8 And thou ſhalt bryng the meate offeryng, that is made of theſe thinges, vnto the Lord, and ſhalt delyuer it vnto the prieſt, that he may offer it vpon the aulter.

9 And the prieſt ſhal take from the meate offeryng a memorial thereof, and ſhal burne it vpon the aulter: that it may be a burnt offeryng for a ſweete ſauour vnto the Lorde.

10 And that whiche is leaſt of the meate offeryng, ſhalbe Aarons and his ſonnes: It is a thyng, moſt holy of the offerynges of the lord made by fyre.

11 Al the meate offerynges whiche ye ſhal bryng vnto the Lorde, ſhalbe made without leauen: For ye ſhal neyther burne leauen, nor (b) hony in any offeryng of the Lorde made by fyre.

12 In the oblation of the fyrſt fruites, ye ſhal offer them vnto the Lorde, but they ſhal not be burnt vpon the aulter for a ſweete ſauour.

13 *Al the meate offerynges alſo ſhalt thou ſeaſon with ſalt, neyther ſhalt thou ſuffer the ſalt of the couenaũt of thy God to be lacking from thy meate offeryng: but vpon al thyne offerynges thou ſhalt bryng (c) ſalt.

14 And if thou offer a meate offeryng of the fyrſt fruites vnto the Lorde, thou ſhalt offer for the meate offeryng of thy fyrſt fruites, eares of corne dryed by the fyre, [euen] beaten wheate of ful eares.

15 And thou ſhalt put oyle vpon it, & lay frankincenſe thereon: that it may be a meate offeryng.

16 And the prieſt ſhal burne part of the beaten corne, and part of that oyle with al the frankincenſe, for a remembraunce: And it ſhalbe a ſacrifice vnto the Lorde made by fyre.

The.iii.Chapter.

1 The order of peace offerynges. 6 Of ſheepe. 7 Of Lambes. 12 Of Goates.

A 1 AND if his ſacrifice be a peace offeryng, and he take it from among the droaues, whether it be a male, or a female, he ſhal bryng ſuche as is without blemiſhe, before the Lorde,

2 And put his hande vpon the head of his offeryng, and kylle it at the doore of the tabernacle of the congregation: And Aarons ſonnes, the prieſtes, ſhal ſprynckle the blood vpon the aulter rounde about.

3 And he ſhal offer ſomewhat of the peace

(b) The He- brue worde ...ifieth, to ...cut or ...ched with ...nayle of the ...nger.

(a) Becauſe it dooth remaine of that whiche was burnt in the honour of god, and therefore myght not be eaten, but of the holy, that is the prieſtes.

(b) That is, al manner of fruite, as ſweete as hony: as figges, dates, and ſuche lyke. Of theſe nothyng myght be burned, but kept onely to be offered before God.

Mat.5.b.
Mark.9.g.

(c) By this ceremonie is the nature of Chriſte ſet forth, whiche is fygured in al ſacrifices. For Chriſt is the true and heauenly ſalt, by whom al that beleue in him, be made ſauoury and pleaſaunt vnto God the father, ſo that they ſhal neuer ſo putrify, that they ſhal peryſhe.

offeryng, to be a ſacrifice made by fyre vnto the Lorde: euen the * fat that couereth the inwards, & al the fat that is vpon the inwards:

Exod.29.c

4 And the two kydneyes, and the fat, that is on them, and vpon the flankes, and the calle with the lyuer, ſhal he take away with the kydneyes.

5 And Aarons ſonnes ſhal burne them on the aulter, with the burnt ſacrifice, whiche is vpon the wood, that is on the fyre, to be a burnt ſacrifice made by fyre for a ſweete ſauour vnto the Lorde.

6 If he bring a peace offering vnto the Lord from of the flocke, let hym offer male, or female, but without blemiſhe.

B 7 [And] if he offer a lambe for his ſacrifice, he ſhal bryng it before the Lorde,

8 And put his hande vpon his offerynges head, and kylle it before the doore of the tabernacle of the congregation: & Aarons ſonnes ſhal ſprynkle the blood thereof rounde about the aulter,

9 And of the peace offeryng let hym bryng a ſacrifice made by fyre vnto the Lord, the fat thereof, and the rumpe altogeather, whiche they ſhal take of hard by the backe bone: and the fat that couereth the inwardes, and al the fat that is vpon the inwardes.

10 And the two kydneyes, and the fat, that is vpon them, and vpon the flankes, and the calle, that is vpon the lyuer, ſhal he take away with the kydneyes.

11 And the prieſt ſhal burne them vpon the aulter, to be the foode of a ſacrifice made by fyre vnto the Lorde.

12 If his offeryng be a goate, he ſhal bryng it before the Lorde,

13 And put his hand vpon the head of it, and kylle it before the tabernacle of the congregation, and the ſonnes of Aaron ſhal ſprinkle the blood thereof vpon the aulter round about:

14 And he ſhal bryng thereof his offeryng, euen a ſacrifice made by fyre vnto the Lorde, the fat that couereth the inwardes, and al the fat that is vpon the inwardes: C

15 And the two kydneyes, and the fat, that is vpon them, and vpon the flankes, and the calle vpon the lyuer ſhal he take away with the kydneyes.

16 And the prieſt ſhal burne them vpon the aulter, for the foode of the ſacrifice made by fyre, for a ſweete ſauour: Al the fat is the Lordes.

17 Let it be a perpetual ſtatute for your generations throughout your (a) dwellinges, that ye eate neyther fat nor *blood.

(a) That is, al your dwellyng places.

Gene.9.a.

The.iiii.Chapter,

1 The offeryng made for ſynnes donne of ignoraunce. 13 For the whole congregation.
22 For the ruler.

A 1 AND the Lord ſpake vnto Moſes, ſayeing,

2 Speake vnto the children of Iſrael, and ſay, If a ſoule ſhal ſinne through ignoraunce in any of the commaundements of the Lorde, whiche ought not to be donne, but ſhal doo contrary to any of them:

3 As if the prieſt that is annoynted doo ſinne, according to the (a) ſinne of the people, let him bryng for his ſynne whiche he hath ſynned, a young bullocke without blemiſhe, vnto the Lorde, for a ſynne offeryng.

(a) By conuerſation or doctrine to doo any thing, whereby the people ſinne, or els if the people ſinne through the prieſtes fault, their ſinne is required at his handes.

4 And he ſhal bryng the young bullocke vnto the doore of the tabernacle of the congregation before the Lorde, and ſhal put his hande vpon the young bullockes head, and kylle the young bullocke before the Lorde,

Leuit.9.c.

5 And the prieſt, that is annoynted, ſhal * take of the young bullockes blood, and bryng it into the tabernacle of the congregation.

6 And the prieſt ſhal dyppe his fynger in the blood, and ſprynkle thereof ſeuen tymes before the Lorde, euen before the vayle of the ſanctuary.

7 And the prieſt ſhal put ſomme of the blood before the Lorde, vpon the hornes of the aulter of ſweete incence, whiche is in the tabernacle of the congregation, and ſhal powre al the blood of the young bullocke vnto the bottome of the aulter of burnt offeryng, whiche is at the doore of the tabernacle of the congregation. B

8 And he ſhal take away al the fat of the bullocke for the ſynne offeryng, the fat that couereth the inwardes, and al the fat, that is about the inwardes,

9 And the two kydneyes, and the fat that is vpon them, and vpon the flankes, and the calle vpon the lyuer, ſhal he take away with the kydneyes,

10 As it was taken away in the bullocke of the peace offerynges: and let the prieſt burne them vpon the aulter of burnt offeryng.

Exo.29.c.

11 * But the ſkynne of the young bullocke, and al his fleaſhe, with his head, and his legges, with his inwardes, and his doung, [ſhal he beare out,]

12 And ſhal carrie the whole bullocke altogeather out of the hoaſt, vnto a cleane place, euen where the aſhes are powred out,

and ſhal burne hym there on wood in the fyre, euen by the place where the aſſhes are caſt out, ſhal he be burnt.

13 If the whole congregation of Iſrael ſynne through ignoraunce, and the thyng be hidde from the eyes of the multitude, and haue doone ſomwhat agaynſt any of the commaundementes of the Lorde, whiche ſhould not be donne, and haue offended,

14 When the ſynne whiche they haue ſynned is knowen, the congregation ſhal

C bryng a young bullocke for the ſynne, and bryng hym before the tabernacle of the congregation.

15 And the elders of the multitude ſhal put their handes vpon the head of the bullocke before the Lorde: And the bullocke ſhalbe ſlayne before the Lorde.

16 And the prieſt that is annointed, ſhal bring of the bullockes blood into the tabernacle of the congregation.

17 And the prieſt ſhal dyppe his fynger in the blood, and ſprinckle it ſeuen tymes before the Lorde, euen before the vayle.

18 And ſhal put of the blood vpon the hornes of the aulter, whiche is before the Lord in the tabernacle of the congregation, and ſhal powre al the blood vnto the bottome of the aulter of burnt offeryng, whiche is before the doore of the tabernacle of the congregation.

19 And he ſhal take his fat from hym, and burne it vpon the aulter,

D 20 And ſhal doo with this bullocke, as he did with the bullocke for ſynne, euen ſo ſhal he doo with this: And the prieſt ſhal make an attonement for them, and it ſhalbe forgeuen them.

21 And he ſhal bryng this bullocke without the hoaſt, and burne hym as he burned the fyrſt bullocke: For it is an oblation for the ſynne of the congregation.

22 When a Lorde ſynneth, and committeth through ignoraunce any of theſe thynges, whiche the Lorde his God hath forbydden to be donne in his commaundementes, and hath offended,

23 If his ſynne be (b) ſhewed vnto hym, whiche he hath donne, he ſhal bryng his offeryng, [euen] an hee goate without blemiſhe,

24 And ſhal lay his hande vpon the head of the hee goate, and kylle it in the place, where the burnt offeryng is vſed to be kylled before the Lorde: For it is a ſynne offeryng.

25 And let the prieſt take of the blood of the ſynne offeryng with his fynger, and put it vpon the hornes of the burnt offeryng aulter, and powre his blood vnto the bottome of the burnt offeryng aulter.

26 And burne al his fat vpon the aulter, as the fat of the peace offerynges: And the prieſt ſhal make an attonement for hym, as concernyng his ſynne, and it ſhalbe forgeuen hym.

27 If one of the common people of the lande ſynne through ignoraunce, and commit any of the thynges whiche the Lorde hath forbydden in his commaundementes to be donne, and ſo haue treſpaſſed: E

28 If his ſynne, whiche he hath ſynned, comme to his knowledge, he ſhal bryng for his offeryng a ſhee goate from among the flockes, without blemiſhe for his ſynne whiche he hath ſynned,

29 And ſhal laye his hande vpon the head of the ſynne offeryng, and ſlay the ſynne offeryng, in the place of burnt offerynges.

30 *And the prieſt ſhal take of the blood thereof with his fynger, & put it vpon the hornes of the burnt offeryng aulter, and powre al the blood vnto the bottome of the aulter, Leuit.3.d.

31 And ſhal take away al his fat, as the fat of the peace offeryng is taken away: And the prieſt ſhal burne it vpon the aulter, that it may be a ſweete ſauour vnto the Lorde, and the prieſt ſhal make an attonement for hym, and it ſhalbe forgeuen hym.

32 And yf he bryng a ſheepe for a ſynne offeryng, he ſhal bryng a female without blemiſhe,

33 And lay his hande vpon the head of the ſynne offeryng, and ſlea it for a ſynne offeryng in the place, where they kylle the burnt offeryng. F

34 And the prieſt ſhal take of the blood of the ſynne offeryng with his fynger, and put it vpon the hornes of the burnt offering aulter, and ſhal powre the blood thereof vnto the bottome of the aulter.

35 *And he ſhal take away al the fat thereof, as the fat of the ſheepe of the peace offeryng is wont to be taken awaye: And the prieſt ſhal burne it vpon the aulter, that it may be the Lordes burnt ſacrifice, and the prieſt ſhal make an attonement for his ſynne, that he hath committed, and it ſhalbe forgeuen him. Leuit.3.d.

¶ The

(b) Other by knowledgyng hym ſelfe to haue ſinned, and confeſſing his fault, or ſomme other hath reuealed it vnto hym.

The.v.Chapter.

1 Of othes. 2 The cleanſing of him that toucheth vncleane thynges. 6 The purgation of an othe. 15 And of ſynne donne by ignoraunce.

A

1 IF a ſoule ſynne, and heare the voyce of (a) ſwearyng, and be a witneſſe, whether he haue ſeene, or knowen of it, if he doo not vtter it, he ſhal beare his ſynne.

(a) This is diuerſly expoūded, becauſe yͤ Hebrue worde hath a double ſignification: this is yͤ ſenſe as ſomme thinke. If a Iudge doo miniſter an othe to any priuate man, to declare the trueth of any thyng that he hath ſeene, and dooth it not, he ſinneth: Or this, If any man ſee his neyghbour commit anye ſynne, whiche is by the lawe of God execrable, or deteſtable, & doo conceale, and not open it, as muche as in him dooth lye, he dooth ſinne: ſomme others take it thus. Al ſuche as dyd heare any man curſe, banne, & abuſe the name of god, and dooth not opē it vnto yͤ magiſtrate, dooth ſinne: the firſt ſenſe is beſt lyked.

2 Or if a ſoule touch any vncleane thing, whether it be the carion of an vncleane beaſt, or a carion of vncleane cattel, or a carion of vncleane creepyng thynges, and is not ware of it, beholde, he is vncleane, and hath offended.

3 Or if he touche any vncleanneſſe of man, whatſoeuer vncleanneſſe it be, that a man is wont to be defiled withal, and be not ware of it, and comme to the knowledge of it, he hath treſpaſſed.

4 Or if a ſoule ſweare, and pronounce with his lippes to doo euyl, or to doo good, whatſoeuer it be, that a man ſhal pronounce with an othe, and the thyng be hid from hym, and he commeth to the knowledge of it, & haue offended in one of theſe,

5 When he hath ſynned in one of theſe thinges, he ſhal confeſſe, that he hath ſynned in that thyng.

6 Therefore ſhal he bryng his treſpaſſe offeryng vnto the Lorde, for his ſynne, whiche he hath ſynned, a female from the flocke, a lambe, or a ſhee goate, for a ſynne offeryng: And the prieſte ſhal make an attonement for hym concernyng his ſynne.

B

Leuit.12.
Luke.2.

7 *And yf he be not able to bryng a ſheepe, he ſhal bring for his treſpaſſe, whiche he hath ſynned, two turtle dooues, or two young pigeons vnto the Lorde: one for a ſynne offeryng, and the other for a burnt offeryng.

8 And he ſhal bryng them vnto the prieſt, whiche ſhal offer the ſinne offering fyrſt, and wring the necke of it a ſunder, but not pluck it cleane of.

9 And he ſhal ſprynckle of the blood of the ſynne offeryng vpon the ſyde of the aulter, and the reſt of the blood ſhal he powre by the bottome of the aulter: for it is a ſynne offeryng.

10 And he ſhal offer the ſeconde for a burnt offeryng, as the manner is: and ſo ſhal the prieſt make an attonement for hym for the ſynne, whiche he hath ſynned, and it ſhalbe forgeuen hym.

11 And if he be not able to bryng two turtle dooues, or two young pigeons, then he that hath ſynned, ſhal bryng for his offeryng the tenth parte of an Epha of fyne floure, for a ſynne offering: but ſhal put none oyle therto, nor put anye frankencenſe thereon: for it is a ſinne offeryng.

12 Then ſhal he bryng it to the prieſt, and the prieſt ſhal take his handful of it for a remembraunce therof, and burne it vpon the aulter, to be a ſacrifice for the Lord made by fyre: for it is a ſynne offeryng.

13 And the prieſt ſhal make an attonement for hym, as touchyng his ſynne, that he hath ſynned in one of theſe, and it ſhalbe forgeuen hym: And the remnaunt ſhalbe the prieſtes, as a meate offeryng.

C

14 And the Lorde ſpake vnto Moſes, ſayeing,

15 If a ſoule treſpaſſe and ſynne thorowe ignoraunce in thynges, that are conſecrated vnto the Lorde, let hym bryng for his treſpaſſe vnto the Lord, a Ramme without blemiſhe out of the flockes, valued in money at two ſicles, after * the ſicle of the ſanctuarie, that it may be for a treſpaſſe offeryng.

Exod.30.

16 And he ſhal make amendes for the harme that he hath donne in the holy thyng, and let hym put the fyft parte more thereto, and geue it vnto the prieſt: And the prieſt ſhal make an attonement for hym, with the Ramme, that is for the treſpaſſe, and it ſhalbe forgeuen hym.

17 If a ſoule ſynne, and commit any of theſe thynges, whiche are forbydden to be donne by the commaundements of the lord, and (b) wyſt it not, and haue offended, and beare his ſynne:

(b) And dooth afterwarde knowledge hym ſelfe to haue offended, and thynketh hym ſelfe to be gyltie of that ſinne.

18 Then ſhal he bryng a Ramme without blemiſhe out of the flocke, that is eſteemed to be worth a treſpaſſe offeryng, vnto the prieſt: And the prieſt ſhal make an attonement for hym, concernyng his ignoraunce, wherin he erred, and was not ware, and it ſhalbe forgeuen hym.

19 This is a treſpaſſe offeryng, for the treſpaſſe committed agaynſt the Lorde.

¶ The

The.vi.Chapter.

6 The offeryng for ſynnes, whiche are donne wyllyngly. 9 The lawe of the burnt offerynges. 13 The fyre muſt abyde euermore vpon the aulter. 20 The offeryng of Aaron and his ſonnes.

A 1 AND the Lord ſpake vnto Moſes, ſayeing,

2 If a ſoule ſynne and treſpaſſe agaynſt the lord, and denie vnto his neighbour that whiche was taken hym to keepe, or that was put into his handes, or dooth violent robberie or wrong vnto his neyghbour,

3 Or if he haue founde that, whiche was loſt, & denye it, and ſweareth falſely vpon whatſoeuer thyng it be, that a man doothe, and ſynneth therein:

4 If he haue ſo ſinned, and treſpaſſed, he ſhal reſtore againe that he tooke violently away, or the wrong whiche he dyd, or that whiche was deliuered him to keepe, or the loſt thing whiche he founde:

5 And al that, about whiche he hath ſworne falſely, he ſhal reſtore it agayne in the whole B ſumme, and ſhal adde the fyfth parte more thereto, and geue it vnto hym to whom it apparteyneth, the ſame day that he offereth for his treſpaſſe.

6 And let hym bryng for his treſpaſſe vnto the Lorde, a Ramme without blemiſhe out of the flocke, that is eſteemed woorth a treſpaſſe offeryng, vnto the prieſt.

7 And the prieſt ſhal make an attonement for hym before the Lorde, and it ſhalbe forgeuen hym, whatſoeuer thyng it be, that he hath donne and treſpaſſed therein.

8 And the Lorde ſpake vnto Moſes, ſayeing,

9 Commaunde Aaron and his ſonnes, ſayeing, (This is the lawe of the burnt offering. *The burnt offeryng ſhalbe vpon the harth of the aulter al nyght, vnto the mornyng, and the fyre ſhalbe kyndeled on the aulter.)

Exo.29.g.

10 And the prieſt ſhal put on his *lynnen garment, and his lynnen breeches vpon his fleaſh, & take away the aſhes vpon the whiche the fire conſumed the burnt ſacrifice in the aulter, and he ſhal put them beſyde the aulter.

Exo.28.g.

11 And put of his rayment, and put on other, and carry the aſhes out without the hoaſt vnto a cleane place.

12 The fire vpon the aulter ſhal burne ſtyl, and neuer be put out: But the prieſt ſhal lay wood on it euery day in the mornyng, and put the burnt ſacrifice vpon it, and he ſhal burne thereon the fat of the peace offerynges.

13 (a)The fyre ſhal euer burne vpon the aulter, and neuer goe out.

(a) This fire prefigured Chriſte, for as fire dooth purifie, heate, and conſume: ſo Chriſte by his death and paſſion purifieth ſinners, and conſumeth al ſinnes, and by his holy ſpirite heateth and warmeth al the faythful.

14 *This is the lawe of the meate offeryng, whiche Aarons ſonnes ſhal bryng before the Lorde, euen before the aulter:

Num.15.a.
Leuit.2.a.

15 And one of them ſhal take his handeful of the floure of the meate offeryng, and of the oyle, and al the frankincenſe whiche is vpon the meate offeryng, and ſhal burne it vnto a remembraunce vpon the aulter for a ſweete ſauour, euen a memorial of it vnto the Lorde.

C

16 And of the reſt thereof, ſhal Aaron and his ſonnes eate: vnleauened ſhal it be eaten in the holy place, euen in the court of the tabernacle of the congregation they ſhal eate it.

17 It ſhal not be baken with leauen: I haue geuen it vnto them for their portion of my ſacrifices made by fyre: It is moſte holy, as is the ſynne offeryng, and the treſpaſſe offeryng.

18 Al the males among the children of Aaron ſhal eate of it: It ſhalbe a ſtatute for euer in your generations, concernyng the ſacrifice of the Lorde made by fyre: let euery one that toucheth it, be holy,

19 And the Lorde ſpake vnto Moſes, ſayeing,

20 This is the offeryng of Aaron, and of his ſonnes, whiche they ſhal offer vnto the Lord in the day when he is annoynted: The tenth parte of an Epha of floure for a meate offeryng perpetual, halfe of it in the mornyng, and halfe thereof at nyght.

21 In the fryeing panne it ſhalbe made with oyle, and when it is fryed, thou ſhalt bryng it in: and the baken peeces of the meate offerynges ſhalt thou offer for a ſweete ſauour, vnto the Lorde. D

22 And he of his ſonnes that is a prieſt, that is annoynted in his ſteede, ſhal offer it: It is the Lordes ordinaunce for euer, it ſhalbe burnt altogeather.

23 For euery meate offeryng, that is made for the prieſt, ſhalbe burnt altogeather, and ſhal not be eaten.

24 And the Lorde ſpake vnto Moſes, ſayeing,

25 Speake vnto Aaron and vnto his ſonnes, and ſaye, This is the lawe of the ſynne offeryng: In the place where the burnt offeryng is kylled, ſhal the ſinne offeryng be kylled before the Lorde, for it is moſt holy.

26 *The

Oſee.4.b. 26 *The prieſt that offereth it, ſhal eate it: In the holy place ſhal it be eaten, euen in the court of the tabernacle of the congregation.

27 Whatſoeuer ſhal touche the fleaſhe thereof, ſhalbe holy: and when there droppeth of the blood therof vpon any garment, thou ſhalt waſhe that whereon it droppeth, in the holy place.

Leui.15.d. 28 *But the earthen pot, that it is ſodden in, ſhalbe broken: And yf it be ſodden in a braſen pot, it ſhalbe ſcoured, and renſed in the water.

29 Al the males among the prieſtes ſhal eate thereof, for it is moſt holy.

30 And no ſinne offeryng, whoſe bloode is brought into the tabernacle of the congregation, to reconcile withal in the holy place, ſhalbe eaten: but ſhalbe burnt in the fire.

The.vij.Chapter.

1 Treſpaſſe offerynges. Sinne offerynges. 11 Peace offerynges.
23 The fat and the blood may not be eaten.

A 1 LIkewiſe this is the law (a) of the treſpaſſe offering: it is moſte holye.

(a) Becauſe it was altogeather burnt with fyre, or that the prieſtes only dyd eate it.

2 In the place, where they kylle the burnt offeryng, ſhal they kylle the treſpaſſe offeryng alſo, and the blood therof ſhalbe ſprinckled round about vpon the aulter.

3 Al the fat thereof ſhal he offer, the rumpe, and the fat, that couereth the inwardes,

4 And the two kydneyes, and the fat that is on them, and vpon the flankes, and the calle that is on the liuer, ſhalt thou take awaye with the kydneyes.

5 And the prieſt ſhal burne them vpon the aulter, to be a ſacrifice made by fire vnto the Lorde: for it is a treſpaſſe offeryng.

6 Al the males among the prieſtes ſhal eate thereof: it ſhalbe eaten in the holy place, for it is moſt holy. B

7 As the ſinne offering is, ſo is the treſpaſſe offering: one lawe ſerueth for both: that wherewith the prieſt ſhal make attonement, ſhalbe his.

8 And the prieſt that offereth any mans burnt offeryng, ſhal haue the ſkynne of the burnt offering, whiche he hath offered.

9 And al the meate offering, that is baken in the ouen, and that is dreſſed in the panne, and in the fryeing panne, ſhalbe the prieſtes, that offereth it.

10 And euery meate offering that is mingled with oyle, and that is drye, ſhal parteyne vnto al the ſonnes of Aaron, and one ſhal haue as muche as another.

11 This is the lawe of the peace offeryng, whiche he ſhal offer vnto the Lorde.

12 If he offer it to geue thankes, he ſhal bring vnto his (b) thanke offering vnleauened cakes mingled with oyle, and vnleauened wafers anoynted with oyle, and cakes mingled with oyle of fine floure, fryed.

(b) The Hebrue worde ſignifieth to prayſe, & geue thankes, this ſacrifice they vſed, when any mã knowledged him ſelf to be a ſinner, and confeſſed his ſinnes vnto the lorde, wyllyng to reconcile hym ſelfe vnto him.

13 He ſhal bryng his offering with cakes of vnleauened bread for his peace offeringes, to geue thankes:

14 And of al the ſacrifice he ſhal offer one for an heaue offering vnto the Lord, and it ſhal be the prieſtes, that ſprinckled the blood of the peace offeringes.

15 And the fleaſhe of his peace offeringes for thankes geuing, ſhalbe eaten the ſame day that it is offered: And let him leaue nothing of it vntil the morowe.

16 But if the offeryng of his ſacrifice be a vowe, or of his owne free wil, it ſhalbe eaten the ſame day, that he offereth his ſacrifice: and if ought remayne vntil the morowe, it may be eaten.

17 But as muche of the offered fleaſhe, as remayneth vnto the thirde daye, ſhalbe burnt with fire.

18 And if any of the fleaſhe of his peace offeringes be eaten in the thirde day, then ſhal he that offereth it, obteyne no fauour, neither ſhal it be reckened vnto him, but ſhalbe an abomination: therefore the ſoule that eateth of it, ſhal beare his ſinne.

19 And the fleaſh that toucheth any vncleane thing, ſhal not be eatẽ, but burnt with fire: & of this fleaſh al that be cleane, ſhal eat therof.

20 But if any ſoule eate of the fleaſhe of the peace offering, that parteyneth vnto the lord, hauing his vncleannes vpon him: the ſame ſoule ſhal be cut of from among his people.

21 Moreouer, the ſoule that dooth touche any vncleane thyng, that is of the vncleanneſſe of man, or of any vncleane beaſt, or any abomination, that is vncleane, and then eate of the fleaſhe of the peace offering, whiche parteyneth vnto the Lorde, that ſoule ſhalbe cut of from his people. D

22 And the Lord ſpake vnto Moſes, ſayeing,

23 Speake vnto the children of Iſrael, and ſay, ye ſhal eate no manner fat of beeues, of ſheepe, and of goates. Leuit.3.c.

24 Neuerthelater, the fat of the beaſt, that dyeth alone, and the fat of that whiche is torne with wylde beaſtes, ſhalbe occupied in any maner of vſe: but ye ſhal in no wiſe eate of it.

25 For whoſoeuer eateth the fat of the beaſt, of whiche menne vſe to bryng an offeryng made by fyre vnto the Lorde: that ſoule that eateth it, ſhalbe cut of from his people.

Gen.ix.a. Leui.17.c. and.xix.f. Deut.12.b i.Reg.14.e 26 Moreouer, ye* ſhal eate no manner of blood, whether it be of foule, or of beaſt, in any your dwellynges.

27 Whatſoeuer ſoule it be that eateth any manner of blood, the ſame ſoule ſhalbe cut of from his people.

E 28 And the Lorde talked with Moſes, ſayeing,

29 Speake vnto the chyldren of Iſrael, and ſay, He that bringeth his peace offeryng vnto the Lorde, let hym bryng his gyft vnto the Lorde of his peace offeryng:

30 Let his owne handes bring the offeringes of the Lorde made by fyre: euen the fat with the breaſt ſhal he bryng, that the breaſt may be waued for a waue offeryng before the Lorde.

31 And the prieſt ſhal burne the fat vpon the aulter, and the breaſt ſhalbe Aarons and his ſonnes.

32 And the ryght ſhoulder ſhal ye geue vnto the prieſt for an heaue offeryng, of your peace offerynges.

33 The ſame that offereth the blood of the peace offerynges, & the fat among the ſonnes of Aaron, ſhal haue the ryght ſhoulder for his part:

34 For the* waue breaſt, and the heaue ſhoulder, haue I taken of the chyldren of Iſrael, euen of their peace offerynges, and haue geuen them vnto Aaron the prieſt, and vnto his ſonnes, by a ſtatute for euer from among the chyldren of Iſrael. Num.18.e

35 This is the annoynting of Aaron, and the annoyntyng of his ſonnes, concernyng the ſacrifices of the Lorde made by fyre, in the day, when he offered them to be prieſtes vnto the Lorde. F

36 And theſe be the [portions] whiche the lord commaunded to be geuen them in the day of their annoyntyng from among the chyldren of Iſrael, by a ſtatute for euer in their generations.

37 This is the law of the burnt offering, and of the meate offeryng, and of the ſacrifice for ſynne and treſpaſſe, for conſecrations, and for the peace offeryng:

38 Whiche the Lorde commaunded Moſes in the mount Sinai, when he commaunded the chyldren of Iſrael to offer their ſacrifices vnto the Lorde, in the wylderneſſe of Sinai.

The.viii.Chapter.

6 The annoyntyng of Aaron and his ſonnes.

☞ A 1 AND the Lorde ſpake vnto Moſes, ſayeing,

Exod.28.a 2 Take* Aaron and his ſonnes with him, and the veſtures, and the annoyntyng oyle, and a bullocke for a ſinne offeryng, and two Rammes, and a baſket of vnleauened bread:

3 And geather thou al the congregation togeather vnto the doore of the tabernacle of the congregation.

4 And Moſes dyd as the Lorde commaunded hym: and the people were geathered togeather vnto the doore of the tabernacle of the congregation.

5 And Moſes ſayde vnto the congregation, This is the thyng whiche the Lorde commaunded to be donne.

6 And Moſes brought Aaron and his ſonnes, and waſhed them with water:

B 7 And put vpon hym the coate, and girded hym with a girdle, and put vpon hym the robe, and put the Ephod thereon, whiche he girded with the brodered garde, that was in the Ephod, & bounde it vnto him therewith.

8 And he put the breaſtplate theron, and put in the breaſtplate the Urim & the Thummim.

9 And he put the cap of eſtate vpon his head, and put vpon the cap, euen vpon the forefront, the golden plate, the holy crowne, as the Lorde commaunded Moſes.

10 *And Moſes tooke the annoyntyng oyle, and annoynted the tabernacle, and al that was therein, and ſanctified them: Exod.30.d

11 And ſprinckled thereof vpon the aulter ſeuen tymes, and annoynted the aulter and al the veſſelles thereof, the lauer and his foote, to ſanctifie them.

12 And he powred of the annoyntyng oyle vpon Aarons head, and annoynted hym, to ſanctifie hym.

13 And Moſes brought Aarons ſonnes, and put coates vpon them, & girded them with girdles, and put bonettes vpon their heades, as the Lorde commaunded Moſes.

14 *And he brought the Bullocke for the ſinne offeryng: and Aaron and his ſonnes put their handes vpon the head of the Bullocke for the ſinne offeryng. C Exod.19.a

15 And Moſes ſlewe him, and tooke the blood, whiche he put vpon the hornes of the aulter

rounde about with his finger, and purified the aulter, & powred the blood at the bottome of the aulter, and ſanctified it, to make reconciliation vpon it.

16 And he tooke al the fat, that was vpon the inwardes, and the calle of the liuer, and the two kydneyes, and their fat, and Moſes burned it vpon the aulter.

17 But the Bullocke, & his hyde, his fleaſhe, and his dounge, he burnt with fire without the hoaſt, as the Lord commaunded Moſes.

18 And he brought the Ramme for the burnt offeryng, and Aaron and his ſonnes put their handes vpon the head of the Ramme,

19 Whiche Moſes kylled, and ſprinckled the blood vpon the aulter rounde about.

20 And Moſes cut the Ramme into his peeces, and burnt the head, the peeces, and the fat:

D 21 And waſhed the inwardes, and the legges in water: and Moſes burnt the Ramme euery whit vpon the aulter: for it was a burnt ſacrifice for a ſweete ſauour, and an offeryng made by fire vnto the Lorde, as the Lorde commaunded Moſes.

Exod.29.f 22 *And he brought the other Ramme, namely the Ramme of conſecrations: and Aaron and his ſonnes put their handes vpon the head of the Ramme,

23 Whiche Moſes ſlewe, and tooke of the blood of it, and put it vpon the tip of Aarons ryght eare, and vpon the thumbe of his right hande, and vpon the great toe of his ryght foote.

24 And Moſes brought Aarons ſonnes, and put of the blood on the tippe of the ryght eare of them, and vpon the thumbes of their right handes, and vpon the great toes of their right feete: and Moſes ſprinckled the blood vpon the aulter rounde about.

Exod.29.d 25 *And he tooke the fat, and the rumpe, and al the fat, that was vpon the inwardes, and the calle of the liuer, and the two kydneyes with their fat, and the ryght ſhoulder.

26 And out of the baſket of vnleauened bread, that was before the Lorde, he tooke one vnleauened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the ryght ſhoulder:

27 And put altogeather vpon Aarons handes, and vpon his ſonnes handes, and waued it a waue offeryng before the Lorde.

28 And Moſes tooke them from of their handes, and burnt them vpon the aulter, for a burnt offeryng: These were conſecrations for a ſweete ſauour, and ſacrifice made by fire vnto the Lorde. E

29 *And Moſes tooke the breaſt, and waued it for a waue offeryng before the Lorde: for of the Ramme of conſecrations, it was Moſes part, as the Lorde commaunded Moſes. Exod.29.c

30 And Moſes tooke of the annoyntyng oyle, and of the blood whiche was vpon the aulter, and ſprinckled it vpon Aaron, and vpon his garmentes, and vpon his ſonnes, and on his ſonnes garmentes with him: and ſanctified Aaron and his veſtures, and his ſonnes, and his ſonnes veſtures with hym.

31 And Moſes ſayd vnto Aaron & his ſonnes, Boyle the fleaſhe at the doore of the tabernacle of the congregation, & there *eate it with the bread, that is in the baſket of conſecration, and as I commaunded, ſayeing, Aaron and his ſonnes ſhal eate it. Exod.29.f

32 And that, whiche remayneth of the fleaſh, and of the bread, ſhal ye burne with fire.

33 And ye ſhal not depart from the doore of the tabernacle of the cõgregation ſeuen daies, vntyl the dayes of your conſecrations be at an ende: for ſeuen dayes ſhal he fylle your hande.

34 As he dyd this day: euen ſo the Lorde hath commaunded to doo, to make an attonement for you.

35 Therefore ſhal ye abyde at the doore of the tabernacle of the congregation day & nyght, ſeuen dayes long, and kepe the watche of the Lorde, and ye ſhal not dye: for ſo I am commaunded.

36 And ſo Aaron & his ſonnes, dyd al thynges, whiche the Lorde commaunded by the hand of Moſes.

The.ix.Chapter.

8 The firſt offerynges of Aaron. 22 Aaron bleſſeth the people. 23 The glorie of the Lorde is ſhewed.

☞ A 1 AND in the eyghth day, Moſes called Aaron and his ſonnes, and the elders of Iſrael:

2 And he ſayde vnto Aaron, Take thee a young Calfe for a ſinne offeryng, and a Ramme for a burnt offeryng, both without blemiſhe, and bring them before the Lorde.

3 And vnto the chyldren of Iſrael thou ſhalt ſpeake, ſayeing, Take ye an hee Goate for a ſinne offeryng, and a Calfe, & a Lambe, both of a yeere olde, without blemiſhe, for a burnt

ſacrifice.

4 Alſo a Bullocke and a Ramme for peace offerynges, to offer before the Lorde, and a meate offeryng mingled with oyle: for to day the Lorde wyl appeare vnto you.

5 And they brought that, whiche Moſes commaunded, before the tabernacle of the congregation: and al the congregation came, and ſtoode before the Lorde.

6 And Moſes ſayd, This is the thing, whiche the Lorde commaunded, that ye ſhould doo, and the glorie of the Lorde ſhal appeare vnto you.

B

Heb,v.a. and.vii.d,

7 *And Moſes ſayde vnto Aaron, Goe vnto the aulter, and offer the ſacrifice for thy ſinne, and thy burnt offeryng, and make an attonement for thee and for the people: and thou ſhalt offer the offeryng of the people, and make an attonement for them, as the Lorde commaunded.

8 Aaron therefore went vnto the aulter, and ſlewe the Calfe of the ſinne offeryng, whiche was for him ſelfe.

9 And the ſonnes of Aaron brought the blood vnto hym, & he dypt his fynger in the blood, and put it vpon the hornes of the aulter, and powred the blood at the bottome of the aulter.

10 But the fat and the two kydneys, and the calle of the liuer of the ſinne offeryng he burnt vpon the aulter, as the Lorde commaunded Moſes.

11 The fleaſhe, and the hide he burnt with fire without the hoaſte.

Leuit,ii.a,

12 And he ſlewe the burnt offeryng, *and Aarons ſonnes brought vnto hym the blood, whiche he ſprinckled rounde about vpon the aulter.

13 And they brought the burnt offeryng vnto hym, with the peeces thereof, and the head: and he burnt [them] vpon the aulter.

C

14 And he dyd waſhe the inwardes, and the legges, and burnt them vpon the burnt offeryng in the aulter.

15 And then he brought the peoples offeryng, takyng the Goate, whiche was the ſinne offering for the people, and ſlewe it, and offered it for ſinne, as he dyd the firſt.

16 And brought the burnt offeryng, and offered it as the manner was.

Leui,iiii,a

17 *And he brought the meate offeryng and fylled his hand thereof, and burnt it vpon the aulter, beſyde the burnt ſacrifice of the mornyng.

18 He ſlewe alſo the Bullocke & the Ramme for the peace offeryng, whiche was for the people: and Aarons ſonnes brought vnto hym the blood, whiche he ſprinckled vpon the aulter rounde about:

19 And the fat of the Bullocke, and of the Ramme, the rumpe, and that couereth the inwardes, and the kydneyes, and the calle of the liuer.

D

20 And they put the fat vpon the breaſtes, and he burnt the fat vpon the aulter:

21 But the breaſtes & the ryght ſhoulder, Aaron waued for a waue offeryng before the Lorde, as the Lorde commaunded Moſes.

22 And Aaron lyfted vp his hande ouer the people, and bleſſed them, and came downe from offeryng of the ſinne offeryng, burnt offeryng, and peace offerynges.

23 And Moſes and Aaron went into the tabernacle of the congregation, and came out, and bleſſed the people: and the glorie of the Lorde appeared vnto al the people.

ii,par,vii,a 2,Mac,ii,b

24 *And there came a fire out from before the Lorde, and conſumed vpon the aulter the burnt offeryng and the fat: whiche, when al the people ſawe, they gaue thankes, and felle on their faces.

The.x.Chapter.

1 Nadab and Abihu are ſlayne. 6 Iſrael mourneth for them. 9 The prieſtes are forbydden wyne.

A

Leui.xvi,a Exod,30,b

1 AND *Nadab and Abihu, the ſonnes of Aaron, tooke eyther of them his cenſer, and put fire therein, and put incenſe thervpon, and offered (a) ſtraunge fire before the Lorde, whiche he commaunded them not.

2 And there went a fyre from the Lorde, and conſumed them, and they dyed before the Lorde.

3 Then Moſes ſayde vnto Aaron, This is it, that the Lorde ſpake, ſayeing, I wyl be (b) ſanctified in them, that comme nygh me, and before al the people I wylbe glorified. And Aaron helde his peace.

4 And Moſes called Miſael, and Elſaphan

(a) Sacrifices not appointed by the lawe, though interpriſed of a good zeale, intent, and affectiō, doo yet neuertheleſſe diſpleaſe God. Strãge fire, is called, eyther, becauſe in the burning of the incenſe, ŷ two ſonnes of Aaron tooke not of it, that continually was reſerued vpon the aulter of burnt offeryng, wherof Moſes ſpake before in the.6.Chapter, (for they were wont to take coles therhence, to burne fumes vpon the aulter of incenſe) or els becauſe they tooke vnlawful incenſe. The lawful is deſcribed in the.30.of Exod. But howe ſo euer it were, this thing is euident, that they made vnlawful ſacrifice, whiche was not commaunded by the lawe of God. Beware therefore of worſhippes framed after our owne opinion.

(b) I wylbe ſanctified, that is, I wyl appeare holy. Somme doo ſay, I wyl pouniſhe them that be nygh vnto me. A queſtion is, where God ſpake this, that Moſes allegeth? Somme of the Hebrues doo ſay, in the.19.of Exodus: And let the prieſtes alſo whiche comme vnto the Lorde, ſanctifie them ſelues, leaſt the Lorde deſtroy them. Somme others, when he ſayde to Moſes in the 29.of the ſame booke. And I wyl meete with the chyldren of Iſrael, and the place ſhalbe ſanctified in my glorie. Hereof they vnderſtande this place thus, as though God ſhould ſay: Neyther wyl I ſpare the prieſtes, whiche are nygheſt me, yf they ſtray and doo amiſſe, that is, I wyl pouniſhe them, I wyl pouniſhe others muche more. And thus by ſhewyng his myght and power, he wylbe feared, aduaunced, prayſed, and ſanctified, euen in them, whiche be nygheſt: For I vtterly wyl (ſayeth God) that prieſtes whiche doo the miniſterie of my ſacrifices, do it accordyng to my worde, and not after their owne humane reaſon.

the ſonnes of Oziel, the vncle of Aaron, and ſayde vnto them, Comme neare, carrie your brethren from before the ſanctuarie, out of the hoaſte.

5 And they went to them, and caryed them in their coates out of the hoaſt, as Moſes had ſayde.

6 And Moſes ſayde vnto Aaron, and vnto Eleazar, and Ithamar his ſonnes, (c) Uncouer not your heades, nor rent your clothes, leſt ye dye, and leſt wrath comme vpon al the people: But let your brethren, the whole houſe of Iſrael, bewayle the burnyng, which the Lorde hath kyndled.

(c) Here is the common vſe of lamentyng the dead amongeſt the Iſraelites ſet foorth, whiche Aaron & his ſonnes be forbidden, leſt it might appeare that they dyd grudge againſt Gods iudgement. Of this reade the .xxi. Chapter, the tenth verſe.

7 And goe not ye out from the doore of the tabernacle of the congregation, leſt ye dye: for the annoyntyng oyle of God is vpon you. And they dyd as Moſes ſayde.

B

8 And the Lorde ſpake vnto Aaron, ſayeing,

9 Thou ſhalt not drinke wine, nor ſtrong drinke, neyther thou, nor thy ſonnes, that are with thee, when ye goe into the tabernacle of the congregation, leſt ye dye: Let it be a lawe for euer throughout your generations.

10 And that ye may put difference betweene holy, and vnholy, betweene vncleane, and cleane:

11 And that ye may teache the chyldren of Iſrael al the ſtatutes, whiche the Lorde hath ſpoken vnto them by the handes of Moſes.

12 And Moſes ſayde vnto Aaron, and vnto Eleazar, and Ithamar his ſonnes, that were leaft: Take the meate offeryng, that remayneth of the ſacrifices of the Lorde made by fire, and eate it without leuen beſide the aulter: for it is moſt holy.

13 Ye ſhal eate it in the holy place, becauſe it is thy duetie, and thy ſonnes duetie, of the ſacrifices of the Lorde made by fire: for ſo I am commaunded.

14 And the waue breaſt, and heaue ſhoulder ſhal ye eate in a cleane place, thou, and thy ſonnes, & thy daughters with thee: For they be thy duetie, and thy ſonnes duetie, geuen out of the peace offerynges of the chyldren of Iſrael. C

15 The heaue ſhoulder, and the waue breaſt ſhal they bryng in with the ſacrifices made by fire, of the fat, to waue it for a waue offeryng before the Lorde: and it ſhalbe thine, and thy ſonnes with thee, by a lawe for euer, as the Lorde hath commaunded.

16 And Moſes ſought the goate, that was offred for ſinne, and ſee, it was burnt. And he was angry with Eleazar, and Ithamar the ſonnes of Aaron, whiche were leaft alyue, ſayeing,

17 Wherefore haue ye not eaten the ſinne offeryng in the holy place, ſeeyng it is moſt holy, and God hath geuen it you, to beare the ſinne of the congregation, to make agreement for them before the Lorde.

18 Beholde, the blood of it was not brought in within the holy place: Ye ſhoulde haue eaten it in the holy place, as I commaunded.

19 And Aaron ſayde vnto Moſes, Beholde, this day haue they offered their ſinne offeryng, and their burnt offeryng before the Lorde: (d) and ſuche thynges are comme vnto me, If I had eaten the ſinne offeryng to day, ſhoulde it haue ben accepted in the ſight of the Lorde?

(d) I haue not leafte this vndonne of any contempt or negligence, but both my chyldren be dead: and howe coulde I be mery in ſuche a woful and lamentable caſe of my chyldren.

20 And when Moſes hearde that, he was content.

The.xi.Chapter.

1 Of beaſtes, fiſhes, and byrdes: whiche be cleane, and whiche be vncleane.

☞ A

1 AND the Lorde ſpake vnto Moſes and Aaron, & ſayde vnto them,

2 Speake vnto the chyldren of Iſrael, & ſay, *Theſe are the beaſtes, whiche ye ſhal eate among al the beaſtes, that are on the earth.

Gen.vii.a.
Deut.14.a
Actes,x.c.

3 Whatſoeuer parteth the hoofe, and is clouen footed, & cheweth the cud among the beaſtes, that ſhal ye eate.

4 Neuertheleſſe, theſe ſhal ye not eate, of them that chewe the cud, & diuide the hoofe: [only] as is the Camel, whiche cheweth the cud, but diuideth not the hoofe: therfore is he vncleane vnto you.

5 Euen ſo the Connie, whiche cheweth the cud, but diuideth not the hoofe, is vncleane to you.

6 And the Hare though he chewe the cud, yet becauſe he diuideth not the hoofe, he is therefore vncleane to you.

7 And agayne the Swyne, though he diuide the hoofe, and is clouen footed, yet he cheweth not the cud: he is vncleane to you. B

8 Of their fleaſhe ſhal ye not eate, and their carkaſſes ſhal ye not touche: but let them be vncleane to you.

9 Theſe ſhal ye eate, of al that are in the waters: Whatſoeuer hath finnes and ſkales in the waters, ſeas, and riuers, that ſhal ye eate.

10 And al that haue not finnes, nor ſkales in the

XUM

the ſea and riuers, of al that moue, and lyue in the waters, let them be abomination vnto you.

11 They, I ſay, ſhalbe an abomination vnto you: ye ſhal not eate of their fleaſhe, but abhorre their carkaſſes.

12 Let al that haue no finnes nor ſkales in the waters, be abominable vnto you.

13 Theſe are they, whiche ye ſhal abhorre among the foules, and that ought not to be eaten, for they are an abomination: The Egle, the Goſſehauke, and the Oſpray,

C 14 The Vultur, and the Kyte after his kynde,

15 And al Rauens after their kinde,

16 The Eſtrich, the nyght Crowe, the Cuckowe, and the Hauke after his kynde,

17 The Falcon, the Cormorant, the great Owle,

18 The Backe, the Pellicane, the Pye,

19 The Storke, the Iay after his kynde, the Lapwyng, and the Swalowe.

20 Let al foules, that creepe, and goe vpon al foure, be an abomination vnto you.

21 Yet theſe may ye eate, of euery creepyng thyng that hath wynges, and goeth vpon foure [feete]: euen thoſe, that haue not bowynges aboue vpon their feete, to leape withal vpon the earth.

D 22 Euen theſe of them ye may eate: the Arbe after his kynde, the Selaam after his kynde, the Hargol after his kinde, and the Hagab after his kynde.

23 Al [other] foules, that creepe, and haue foure feete, ſhalbe abomination vnto you.

24 In ſuche ye be vncleane: and whoſoeuer toucheth the carkaſſe of thē, ſhalbe vncleane vntyll the euentyde.

25 And whoſoeuer beareth the carkaſſe of thē, ſhall waſhe his clothes, and be vncleane vntyl the euen.

26 And euery beaſt, that hath hoofe, and is not clouen footed, nor cheweth the cud, ſuche are vncleane vnto you: euery one that toucheth them ſhalbe vncleane.

27 And whatſoeuer goeth vpon his pawes, among al manner beaſtes, that goe on al foure [feete,] ſuche are vncleane vnto you: and who ſo dooth touche their carkaſſe, * ſhalbe vncleane vntyl the euentyde.

Leuit.v.c.

28 And he that beareth the carkaſſe of them, ſhal waſhe his clothes, and be vncleane vntyl the euen: for ſuche are vncleane vnto you.

E 29 And let theſe alſo be vncleane to you, among the thinges, that creepe vpō the earth: the Weaſel, and the Mouſe, and the Toade after their kinde:

30 The Hedgehogge, the Stellio, the Lacert, the Snayle, and the Molle.

31 Theſe are vncleane to you among al that creepe: whoſoeuer dooth touche them, when they be dead, ſhalbe vncleane vntyl the euentyde.

32 And whatſoeuer any of the dead carkaſſes of them dooth falle vpon, ſhalbe vncleane, whether it be veſſel of wood, or rayment, or ſkinne, or ſacke: or whatſoeuer veſſel it be, that any worke is wrought in, & it muſt be plunged in the water, and it ſhalbe vncleane vntyl the euen, and ſo ſhal it be cleanſed.

33 Al manner of earthen veſſel, wherinto any of them falleth, ſhalbe vncleane, with al that therein is, *and it ſhalbe broken.

Leuit.vi.d

34 Al manner meate alſo, that is vſed to be eaten, yf any ſuche water comme vpon it, ſhalbe vncleane: And al manner drinke, that is vſed to be drunke in al manner ſuche veſſels, ſhalbe vncleane.

35 And euery thyng, that their carkaſſe falleth vpon ſhalbe vncleane: whether it be ouen, or kettle, let it be broken: For they are vncleane, and ſhalbe vncleane vnto you.

F 36 Neuerthelater the fountaynes, and welles, and collection of waters, ſhalbe cleane ſtyl: but that whiche toucheth their carkaſſes, ſhalbe vncleane.

37 If the dead carkaſſe of any ſuche falle vpon any ſeede vſed to be ſowen, it ſhal yet be cleane ſtyl:

38 But yf any water be powred vpon the ſeede, and a dead carkaſſe falle thereon, it ſhalbe vncleane vnto you.

39 If any beaſt, of whiche ye may eate, dye, and any man touche the dead carkaſſe thereof, he ſhalbe vncleane vntyl the euentyde.

40 He that eateth of the dead carkaſſe of it, ſhal waſhe his clothes, and be vncleane vntyl the euen: And he alſo, that beareth the carkaſſe of it, ſhal waſhe his clothes, and be vncleane vntyl the euentyde.

G 41 Let euery creepyng thyng, that creepeth vpon the earth, be an abomination, and not be eaten.

42 Whatſoeuer goeth vpon the breaſt, and whatſoeuer goeth vpon foure, or that hath moe feete among al creepyng thynges, that creepe vpon the earth, of that ſee ye eate not, for they are abominable.

43 Ye ſhal not make your ſoules abominable with any thyng that creepeth, neyther make your ſelues vncleane with them, that ye ſhoulde be defyled thereby.

44 For I am the Lorde your God: Be ſanctified therfore, and ye ſhalbe holy: for I am

holy: and ye ſhal not defyle your ſoules with any manner of creepyng thyng, that creepeth vpon the earth:

D 45 For I am the Lorde, that brought you out of the lande of Egypt, to be your God: ye ſhalbe holy therefore, for I am holy.

Leuit.v.e. 46 This is the lawe of beaſtes and foules, and of euery lyuing creature, that moueth in the waters, and of euery creature, that creepeth vpon the earth,

47 That there may be a difference betweene the vncleane, and cleane, and betweene the beaſt, that may be eaten, and the beaſt, that ought not to be eaten.

The.xii.Chapter.

2 A lawe, howe women ſhoulde be purged after their delyueraunce.

1 A AND the Lorde ſpake vnto Moſes, ſayeing,

2 Speake vnto the chyldren of Iſrael, and ſay, If a woman haue conceaued ſeede, and borne a man childe, ſhe ſhalbe vncleane ſeuen dayes: euen accordyng to the dayes of the ſeparation of her infirmitie, ſhal ſhe be vncleane.

3 And in the eyghth day, the fleaſhe of the childes * foreſkinne ſhalbe cut away. Gen.17.b. Luk.ii.d.

4 And ſhe ſhal then continue in the blood of her purifieyng, three and thirtie dayes: She ſhal touche no halowed thyng, nor comme into the ſanctuarie, vntyl the tyme of her purifieyng be out.

5 If ſhe beare a mayde chylde, ſhe ſhalbe vncleane two weekes, accordyng as in her ſeparation: and ſhe ſhal continue in the blood of her purifieyng three ſcore and ſyxe dayes.

6 * And when the dayes of her purifieyng are out, whether it be for a ſonne, or for a daughter, ſhe ſhal bring a lambe of one yeere old for a burnt offeryng, and a young pigeon, or a turtle doue, for a ſinne offering, vnto the doore of the tabernacle of the congregation, vnto the prieſt: Luk.ii.d.

7 Whiche ſhal offer them before the Lorde, and make an attonement for her, and ſhe ſhalbe purged of the iſſue of her blood. * And this is the lawe for her, that hath borne a male, or female. B Leuit.v.b.

8 But if ſhe be not able to bring a lambe, ſhe ſhal bryng * two turtles, or two young pigeons, the one for the burnt offeryng, and the other for a ſinne offeryng: And the prieſt ſhal make an attonement for her, and ſhe ſhalbe cleane. Luk.ii.d.

The.xiii.Chapter.

1 The prieſtes muſt haue a conſyderation, and iudge, who are lepers.
47 Of the leperous garmentes.

1 A AND the Lorde ſpake vnto Moſes and Aaron ſayeing,

2 The man, that ſhal haue in the ſkynne of his fleaſhe, a ſwellyng, eyther a ſcabbe, or a glyſtryng white, and the plague of leproſie be in the ſkynne of his fleaſhe, he ſhalbe brought vnto Aaron the prieſt, or vnto one of his ſonnes the prieſtes.

3 And the prieſt ſhal looke on the ſoare in the ſkynne of his fleaſhe: and when the heare in the ſoare is turned to whyte, and the ſoare alſo ſeemeth to be lower, then the ſkynne of his fleaſhe, it is a plague of leproſie: and the prieſtes ſhal looke on hym, and iudge hym vncleane.

4 If there be a whyte plecke in the ſkynne of his fleaſh, and ſeeme not to be lower then the ſkynne, nor the heare thereof is turned vnto whyte, the prieſt ſhal ſhut vp [hym that hath] the plague, ſeuen dayes.

5 And the prieſt ſhal looke vpon hym againe the ſeuenth day: and yf the plague ſeeme to hym to abyde ſtyl, and the plague growe not in the ſkynne, the prieſt ſhal ſhut vp[him that hath]the plague, ſeuen dayes moe.

6 And the prieſt ſhal looke on him againe the ſeuenth day: Then yf the plague be darker, and not growen in the ſkynne, the prieſt ſhal iudge hym cleane, for it is but a ſcabbe: And he ſhal waſhe his clothes, and be cleane.

7 But if the ſcabbe growe in the ſkinne, after that he is ſeene of the prieſt, & iudged cleane, he ſhalbe ſeene of the prieſt agayne. B

8 If the prieſt ſee, that the ſcabbe be growen abroade in the ſkynne, the prieſt ſhal make hym vncleane:[for] it is a leproſie.

9 When the plague of the leproſie is in a man, he ſhalbe brought vnto the prieſt,

10 And the prieſt ſhal ſee hym: And yf the ſwellyng be whyte in the ſkynne, and haue made the heare whyte, and there be rawe fleaſhe in the ſwellyng,

11 It wylbe an olde leproſie in the ſkynne of his fleaſhe, and the prieſt ſhal make hym vncleane, and ſhal not ſhut him vp, ſeeyng he is

vncleane.

12 If a leproſie breake out abrode in the ſkinne, and couer al the ſkynne from his head to his foote, whereſoeuer the prieſt looketh,

13 Then the prieſt ſhal conſyder: and if the leproſie haue couered al his fleaſhe, he ſhal iudge the plague to be cleane, becauſe it is al turned into whiteneſſe, and he ſhalbe cleane.

C 14 But if there be rawe fleaſhe on him, when he is ſeene, he ſhalbe vncleane.

15 And the prieſt ſhal ſee the rawe fleaſhe, and declare hym to be vncleane: for the rawe fleaſhe is vncleane, ſeeyng it is a leproſie.

16 Or yf the rawe fleaſhe turne agayne, and chaunge vnto whyte, he ſhal comme to the prieſt:

17 And the prieſt ſhal ſee hym: and beholde, if the ſoare be chaunged vnto white, the prieſt ſhal iudge the plague cleane, and he ſhalbe cleane.

18 The fleaſhe alſo in the ſkinne wherof there is a byle, and is healed,

19 And in the place of the byle there appeareth a whyte riſing, or a ſhining white, & ſommewhat reddiſhe, it ſhal be ſeene of the prieſt.

20 And if, when the prieſt ſeeth it, it appeare lower then the ſkinne, and the heare therof be chaunged vnto whyte, the prieſt ſhal iudge hym vncleane: for it is a plague of leproſie, broken out of the byle.

D 21 But if the prieſt looke on it, and there be no whyte heares therein, and if it be not lower then the ſkinne, but be darker, the prieſt ſhal ſhut hym vp ſeuen dayes.

22 And if it ſpreade abroade in the ſkynne, the prieſt ſhal make him vncleane, ſeeyng it is a ſoare.

23 But if the ſpot ſtande ſtyl, and growe not, it is a ſcarre of a byle, and therefore the prieſt ſhal declare him to be cleane.

24 If there be any fleaſhe, in the ſkinne wherof there is a hote burnyng, and the quicke fleaſhe, that burneth, haue a whyte ſpot, ſommewhat reddiſhe or whyte,

25 The prieſt ſhal looke vpon it: and if the heare in that bryght ſpot be chaunged to white, and it appeare lower then the ſkynne, it is a leproſie broken out of the burning, and therefore the prieſt ſhal iudge hym vncleane, ſeeyng it is the plague of leproſie.

26 But if the prieſt looke on it, and there be no whyte heare in the bright ſpot, and the place be no lower, then the other ſkynne, but be darker, the prieſt ſhal ſhut hym vp ſeuen dayes.

27 And the prieſt ſhal looke on hym the ſeuenth day: and if it be growen abroade in the ſkynne, the prieſt ſhal iudge hym vncleane, ſeeyng it is the plague of leproſie.

28 And if the ſpot ſtande ſtyl in it, and growe not in the ſkynne, but be darke, it is a ryſyng of the burnyng, and the prieſt ſhal therefore declare hym cleane, ſeeyng it is a ſcarre of the burnyng.

E

29 If man or woman haue a ſoare vpon the head, or the bearde,

30 The prieſt ſhal ſee the ſoare: and if it appeare lower then the ſkinne, and there be in it a yelowe heare, and thynne, the prieſt ſhal iudge hym vncleane, ſeeyng that the ſame freatyng is a token of leproſie, vpon the head or bearde,

31 And if the prieſt looke on the ſoare of the freate, & it ſeemeth not lower, then the ſkinne, and that the heare is not blacke, the prieſt ſhal ſhut vp the freatyng ſoare ſeuen dayes.

32 And in the ſeuenth day the prieſt ſhal looke on the ſoare: and if the freate be not growen, and there be in it no yelowe heare, and the freate ſeeme not lower then the ſkinne,

33 He ſhalbe ſhauen, but the freate ſhal he not ſhaue: and the prieſt ſhal ſhut vp the freate ſeuen dayes moe.

34 And in the ſeuenth day the prieſt ſhal looke on the freate: and if the freate be not growen in the ſkynne nor ſeeme lower then the other ſkinne, the prieſt ſhal clenſe hym: and he ſhal waſhe his clothes, and be cleane.

35 But if the freate growe in the ſkynne after his cleanſing,

36 The prieſt ſhal looke on hym: and yf the freate be growen in the ſkynne, the prieſt ſhal not ſeeke for yelowe heare: for he is vncleane.

F 37 But if he ſee the freate ſtande ſtyl, and that there is blacke heare growen vp therein, the freate is healed, and he ſhalbe cleane, and the prieſt ſhal declare him to be cleane.

38 If there be many whyte ſpottes in the ſkynne of the fleaſhe of man or woman,

39 The prieſt ſhal looke vpon it: and yf the ſpottes in the ſkinne of their fleaſhe be ſomewhat darke and whyte withal, it is a frekel growyng in the ſkynne: therefore he is cleane.

40 And the man, whoſe heare is fallen of his head, is balde, yet cleane notwithſtandyng:

41 And he that hath his heare fallen of on the part of his head towarde his face, is forehead balde, yet cleane notwithſtandyng.

42 If there be in the balde head or balde forehead a whyte reddiſhe ſoare, there is leproſie ſprong vp in his balde head or balde forehead.

43 And the prieſt ſhal looke vpon hym: and yf the ryſyng of the ſoare be whyte reddyſhe in his balde head, or balde forehead, after the maner of leproſie, whiche is in the ſkinne of the fleaſhe,

G

44 Then he is a leprous man and vncleane: And the prieſt ſhal make hym vncleane, for the plague therof is in his head.

45 The leper, in whom the plague is, ſhal haue his clothes rent, and his head bare, and ſhal put a coueryng vpon his lippes, and ſhal crye, vncleane, vncleane.

Num.v.a.
4.Reg.15.a

46 And as long as the diſeaſe laſteth vpon hym, he ſhalbe defiled and vncleane: he ſhal dwelle alone, euen *without the campe ſhal his habitation be.

47 The garment alſo, that the plague of leproſie is in, whether it be a woollen garment, or a lynnen garment,

48 Whether it be in the warpe, or woofe, of lynnen, or of woollen, eyther in a ſkynne, or in any thyng made of ſkinne:

49 If the diſeaſe be lyght greene, or ſommewhat reddiſhe in the garnēt or ſkynne, whether it be in the warpe or woofe, or any thing, that is made of ſkynne, then it is a plague of leproſie, and ſhalbe ſhewed vnto the prieſt.

50 The prieſt therfore ſhal ſee the plague, and ſhut it vp ſeuen dayes.

51 And he ſhal looke on the plague the ſeuenth day: whiche, yf it be increaſed in the garment, whether it be in the warpe or woofe, or in a ſkynne, or in any thyng that is made of ſkinne, it is the leproſie of a freatyng ſoare: it is vncleane.

52 And he ſhal burne that garment, eyther warpe or woofe, whether it be woollen or lynnen, or any thing, that is made of ſkynne, wherein the plague is, for it is a freatyng leproſie: it ſhalbe burnt in the fire.

53 If the prieſt ſee, that the plague is not growen in the garment, either in the warpe or woofe, or in whatſoeuer thing of ſkinne it be,

54 The prieſt ſhal cōmaunde them to waſhe the thing, wherein the plague is, and he ſhal ſhut it vp ſeuen dayes moe.

55 And the prieſt ſhal looke on the plague agayne after that it is waſhed: and yf the plague haue not chaunged his colour, and be ſpreade no further abrode, it is vncleane, thou ſhalt burne it in the fire, for it is freat inward, whether it be balde behynde [in the head] or balde before.

56 And yf the prieſt ſee, that the plague is darker, after that it is waſhed, he ſhal cut it out of the garment, or out of the ſkynne, or out of the warpe, or out of the woofe.

57 And if it appeare ſtil in the garment, either in the warpe, or in the woofe, or in any thing made of ſkynne: it is a ſpreadyng plague: thou ſhalt burne that wherein the plague is, with fire.

58 Moreouer, the garment, eyther warpe or woofe, or whatſoeuer thyng of ſkynne it be, whiche thou haſt waſhed, yf the plague be departed therefrom, it ſhalbe waſhed once agayne, and then it ſhalbe cleane.

59 This is the lawe of the plague of leproſie in a garment, whether it be woollen or lynnen, eyther in the warpe, or in the woofe, or in any thyng of ſkinnes, to make it cleane, or vncleane.

The.xiiii.Chapter.

3 The cleanſyng of the leper, 34 and of the houſe, that he is in.

☞ A

1 AND the Lorde ſpake vnto Moſes, ſaieing,

Mat.viii.a
Mark.i.d.

2 *This is the lawe of the leper in the day of his cleanſyng: He ſhalbe brought vnto the prieſt:

3 And the prieſt ſhal goe out without the campe, and the prieſt ſhal looke vpon hym, and if the plague of leproſie be healed in the leper,

4 Then ſhal the prieſt commaunde him that is cleanſed, to take for hym, two lyue ſparrowes and cleane, and ceder wood, and a ſcarlet [lace] and hyſope.

5 And the prieſt ſhal commaunde, that one of the ſparrowes be kylled in an earthen veſſel, and vpon runnyng water.

6 And he ſhal take the lyuyng birde, with the ceder wood, the ſcarlet [lace] & the hyſope, and ſhal dippe them, and the lyuyng birde in the blood of the ſlayne birde, vpon the runnyng water:

B

7 And he ſhal ſprinckle vpon hym that muſt be cleanſed of his leproſie ſeuen tymes, and cleanſe hym, and ſhal let the liuyng birde goe free into the fielde.

8 And he that is cleanſed ſhal waſhe his clothes, & ſhaue of al his heare, and waſhe hymſelfe in water, that he may be cleane: And after that ſhal he comme into the hoaſt, and ſhal tarrie without his tent ſeuen dayes:

9 But in the ſeuenth day, he ſhal ſhaue of al his heare, [namely] his head, his bearde, and his browes, euen al his heare ſhalbe

ſhauen of: And he ſhal waſhe his clothes, and alſo waſhe his fleaſhe in water, and he ſhalbe cleane.

10 In the eyghth day he ſhal take two hee lambes without blemyſhe, and an ewe lambe of a yeere olde without blemiſhe, and three tenth deales of fine flowre, for a meate offeryng myngled with oyle, and a (a) logge of oyle,

11 And the prieſt, that maketh him cleane, ſhal bryng the man, that is to be made cleane, and thoſe thynges, before the Lorde at the doore of the tabernacle of the congregation.

(a) This meaſure in Hebrue called logge, is the quantitie of ſixe egges ful.

12 And the prieſt ſhal take one lambe, and offer hym for a treſpaſſe offeryng, and the logge of oyle, and waue them for a waue offeryng before the Lorde.

13 And he ſhal ſlay the lambe in the place, where the ſinne offeryng, and the burnt offeryng are ſlayne, euen in the holy place: for as the ſinne offeryng is the prieſtes, euen ſo is the treſpaſſe offeryng, ſeeyng it is moſte holy.

C 14 And the prieſt ſhal take of the blood of the treſpaſſe offeryng, and put it vpon the tip of the right eare of him, that is to be cleanſed, and vpon the thumbe of his ryght hande, and vpon the great toe of his ryght foote.

15 The prieſt ſhal take of the logge of oyle, and powre it into the palme of his leaft hande:

16 And he ſhal dippe his ryght fynger in the oyle, that is in his left hande, and ſprinckle of the oyle with his fynger, ſeuen tymes before the Lorde.

17 And of the reſt of the oile, that is in his hand, ſhal the prieſt put vpon the tippe of the right eare of hym that is for to be cleanſed: and vpon the thumbe of his ryght hande, and vpon the great toe of his ryght foote, euen vpon the blood of the treſpaſſe offeryng.

18 And the remnaunt of the oyle, that is in the prieſtes hande, he ſhal powre vpon the head of him, that is for to be cleanſed, and the prieſt ſhal make an attonement for him before the Lorde.

19 And the prieſt ſhal offer the ſinne offeryng, and make an attonement for hym that is to be cleanſed from his vncleanneſſe, and then ſhal he kille the burnt offeryng.

20 And the prieſt ſhal offer the burnt offering, and the meate offeryng vpon the aulter: and the prieſt ſhal make an attonement for hym, and he ſhalbe cleane.

Leuit. v. b

D 21 *If he be poore, and can not geate ſo muche, he ſhal take one lambe for a treſpaſſe offering, to waue it for his attonement, & a tenth deale of fine flowre myngled with oyle, for a meate offeryng, and a logge of oyle,

22 And two turtle doues, or two young pigeons, ſuche as he is able to geate: whereof the one ſhalbe for a ſinne offeryng, and the other for a burnt offeryng.

23 And he ſhal bryng them the eighth day for his cleanſyng, vnto the prieſt before the doore of the tabernacle of the congregation, before the Lorde.

24 And the prieſt ſhal take the lambe that is for the treſpaſſe offeryng, and the logge of oyle, and waue them for a waue offeryng before the Lorde.

25 And he ſhal kylle the lambe for the treſpaſſe offeryng, and the prieſt ſhal take of the blood of the treſpaſſe offeryng, and put it vpon the tippe of his ryght eare, that is to be cleanſed, and vpon the thumbe of his right hande, and vpon the great toe of his ryght foote.

26 And the prieſt ſhal powre of the oyle into the palme of his owne left hande:

27 And the prieſt ſhal with his ryght fynger, ſprinckle of the oyle, that is in his left hande, ſeuen tymes before the Lorde.

28 And the prieſt ſhal put of the oyle, that is in his hande, vpon the tippe of the ryght eare of hym that is to be cleanſed, and vpon the thumbe of his ryght hande, and vpon the great toe of his ryght foote, euen in the place, where the blood of the treſpaſſe offeryng was put. E

29 And the reſt of the oyle, that is in the prieſtes hand, he ſhal put vpon the head of hym, that is to be cleanſed, that he may make an attonement for hym before the Lorde.

30 And he ſhal offer one of the turtle doues, or of the yong pigeons: ſuche as he can geate.

31 Suche [I ſay] as he is able to geate: the one for a ſinne offeryng, and the other for a burnt offeryng, with the meate offeryng: And the prieſt ſhal make an attonement for him, that is to be cleanſed, before the Lorde.

32 This is the lawe of hym, in whom is the plague of leproſie, and whoſe hande is not able to geate that, whiche parteyneth to his cleanſyng.

33 And the Lorde ſpake vnto Moſes and Aaron, ſayeing,

34 When ye be comme vnto the lande of Chanaan, whiche I geue you in poſſeſſion, yf I put the plague of leproſie in a houſe of the lande of your poſſeſſion:

35 He that oweth the houſe ſhal comme and tel the prieſt, ſayeing, Me thynketh that there is as it were a plague in the houſe.

36 Then the prieſt ſhal commaunde them to emptie the houſe, before the prieſt goe into it to ſee the plague, that al that is in the houſe, be not made vncleane: and then muſt the prieſt go in, to ſee the houſe.

37 And he ſhal ſee the plague: and if the plague be in the walles of the houſe, and that there be hollow ſtrakes, greeniſhe or reddiſhe, whiche ſeeme to be lower then the wal it ſelfe:

38 Then the prieſt ſhal goe out of the houſe, to to the doore of the houſe, & ſhut vp the houſe ſeuen dayes.

39 And the prieſt ſhal comme agayne the ſeuenth day, and yf he ſee that the plague be encreaſed in the walles of the houſe,

F 40 Then the prieſt ſhal commaunde them to take away the ſtones in whiche the plague is, and let them caſt them into a fowle place without the citie.

41 And he ſhal commaunde the houſe to be ſcraped within rounde about, and powre out the duſt, that they ſcrape of, without the citie into a foule place.

42 And they ſhal take other ſtones, and put them in the place of thoſe ſtones, and other morter to plaſter the houſe withal.

43 And if the plague come againe, and breake out in the houſe after that he hath taken away the ſtones, and ſcraped the houſe, and after that he hath plaſtered the houſe,

44 Then the prieſt ſhal comme and ſee it: and yf that the plague hath growen further in the houſe, it is a freating leproſie in the houſe, it is therefore vncleane.

45 And he ſhal breake downe the houſe, and the ſtones of it, and the tymber thereof, and al the morter of the houſe: and he ſhal carrie them out of the citie into a fowle place.

46 Moreouer, he that goeth into the houſe al the whyle that it is ſhut vp, ſhalbe vncleane vntil the euentide.

47 He alſo that ſleapeth in the houſe, ſhal waſhe his clothes: he lykewyſe that eateth in the houſe ſhal waſhe his clothes.

48 And yf the prieſt comme and ſee, that the plague hath ſpread no further in the houſe, after that it is newe plaſtered: the prieſt ſhal iudge, that houſe cleane, becauſe the plague is healed. G

49 And let him take to cleanſe the houſe withal, two byrdes, Cedar wood, and a ſcarlet [laſe] and hyſope.

50 And he ſhal kille one of the birdes in an earthen veſſel, and vpon running water:

51 And take the Cedar wood, and the hyſope, and the ſcarlet [laſe] with the lyuyng birde, and dippe them in the blood of the ſlayne bird, and in the runnyng water, and ſprinckle the houſe ſeuen tymes.

52 And he ſhal cleanſe the houſe with the blood of the birde, and with the running water, with the liuyng birde, with the Cedar wood, and the hyſope, and the ſcarlet [laſe.]

53 But he ſhal let the lyuyng birde flee out of the towne into the broade feeldes, & ſo make an attonement for the houſe, and it ſhalbe cleane.

54 This is the lawe for al manner plague of leproſie, and freate.

55 And of the leproſie of garment and houſe,

56 For a ſwellyng, for a ſcabbe, and for a ſhynyng white,

57 To teache, when it muſt be made vncleane, and cleane: this is the lawe of leproſie.

The.xv.Chapter.

2.19. The manner of purgyng the vncleanneſſe both of men and women. 31 The chyldren of Iſrael muſt ſeparate them ſelues from vncleanneſſe.

☞ 1 A AND the Lorde ſpake vnto Moſes and Aaron, ſayeng,

2 Speake vnto the chyldren of Iſrael, and ſay vnto them, Whoſoeuer hath a running iſſue out of his fleaſhe, is vncleane by reaſon of that iſſue.

3 And this ſhalbe his vncleanneſſe in his iſſue: yf his fleaſhe runne, or yf his fleaſhe be ſtopped from his iſſue, then it is vncleanneſſe.

4 Euery bedde whereon he lyeth, that hath the iſſue, is vncleane: and euery thyng whereon he ſitteth, is vncleane.

5 Whoſoeuer toucheth his bedde, ſhal waſhe his clothes, and bathe him ſelfe in water, and be vncleane vntyl the euen.

6 And he that ſitteth on any thyng, whereon he ſate that hath the iſſue, ſhal waſhe his clothes, and bathe him ſelfe in water, and be vncleane vntyl the euen.

7 He that toucheth the fleaſhe of him, that hath the iſſue, ſhal waſhe his clothes, and bathe hym ſelfe in water, and be vncleane vntyl the euen. B

8 If he alſo, that hath the iſſue, ſpit vpon him that is cleane, he ſhal waſhe his clothes, and bathe hym ſelfe in water, and be vncleane vntyl the euen.

9 And what ſaddle ſoeuer he rydeth vpon

that hath the iſſue, ſhalbe vncleane.

10 And whoſoeuer toucheth any thyng that was vnder hym, ſhalbe vncleane vnto the euen: And he that beareth any ſuche thinges, ſhal waſhe his clothes, and bathe hym ſelfe in water, and be vncleane vntyl the euen.

11 And whomſoeuer he toucheth that hath the iſſue, and hath not waſhed his handes in water, ſhal waſhe his clothes, and bathe hym ſelfe in water, and be vncleane vntyl the euen.

Leuit,vi.d 12 * The veſſel of earth, that he toucheth whiche hath the iſſue, ſhalbe broken: And al veſſelles of wood ſhalbe renſed in water.

13 When he alſo, that hath any iſſue, is cleanſed of his iſſue, he ſhal number him ſeuen dayes for his cleanſyng, and waſhe his clothes, and bathe his fleaſhe in runnyng water, and ſo ſhal he be cleane.

C 14 And the eighth day he ſhal take to hym two turtle doues, or two young pigions, and comme before the Lorde, vnto the doore of the tabernacle of the congregation, and geue them vnto the prieſt.

15 And the prieſt ſhal offer them, the one for a ſinne offeryng, and the other for a burnt offeryng, and the prieſt ſhal make an attonement for hym before the Lord, as concerning his iſſue.

16 If any mans ſeede depart from hym in his ſleepe, he ſhal waſhe al his fleaſhe in water, and be vncleane vntyl the euen.

17 And euery garment, and euery ſkinne, wherein is ſuche ſeede of ſleepe, ſhalbe waſſhed with water, and be vncleane vntil the euen.

18 And if he that hath ſuche an iſſue of ſeede, doo lie with a woman, they ſhal both waſhe them ſelues with water, and be vncleane vntyl the euen.

19 Alſo yf a woman ſhal haue an iſſue, [and] her iſſue in her fleaſhe ſhalbe blood, ſhe ſhalbe put apart ſeuen dayes: Whoſoeuer toucheth her, ſhalbe vncleane vntyl the euen.

20 And al that ſhe lyeth vpon in the tyme of her ſeparation, ſhalbe vncleane: lyke as euery thyng alſo, that ſhe ſitteth vpon, is vncleane.

D 21 Whoſoeuer toucheth her bedde, ſhal waſhe his clothes, and bathe hym ſelfe with water, and be vncleane vntil the euen.

22 And whoſoeuer toucheth any thyng that ſhe ſate vpon, ſhal waſhe his clothes, and bathe hym ſelfe in water, and be vncleane vntyl the euen.

23 So that whether he touche her bedde, or any veſſel, whereon ſhe hath ſitten, he ſhalbe vncleane vntyl the euen.

24 * And yf a man lye with her, and her ſeparation comme vpon him, he ſhalbe vncleane ſeuen dayes: and al the bedde whereon he lyeth, ſhalbe vncleane. Leuit.18.c

25 Alſo if a woman haue an iſſue of her blood many dayes, out of the tyme of her ſeparation, or yf it runne beyonde her ſeparation, let al the dayes of the iſſue of her vncleanneſſe, be euen as the dayes of her ſeparation, [for] ſhe is vncleane.

26 Euery bedde whereon ſhe lyeth, as long as her iſſue laſteth, ſhalbe vnto her as the bedde of her ſeparation, and whatſoeuer ſhe ſitteth vpon, ſhalbe vncleane, as the vncleanneſſe of her ſeparation.

27 And whoſoeuer toucheth any of theſe, ſhalbe vncleane, and ſhal waſhe his clothes, and bathe hym ſelfe in water, and be vncleane vntyl the euen.

28 But yf ſhe be cleanſed of her iſſue, ſhe ſhal count her ſeuen dayes, and after that, ſhe ſhalbe cleane. E

29 And in the eighth day, ſhe ſhal take vnto her two turtle doues, or two young pigeons, and bryng them vnto the prieſt, before the doore of the tabernacle of the congregation.

30 And the prieſt ſhal offer the one for a ſinne offeryng, and the other for a burnt offeryng, and make an attonement for her before the Lord, as concernyng the iſſue of her vncleanneſſe.

31 Thus ſhal ye ſift the children of Iſrael from theyr vncleanneſſe, that they dye not in their vncleanneſſe: yf they defyle my tabernacle that is among them.

32 This is the lawe of hym that hath an iſſue, and of hym whoſe ſeede runneth from hym in his ſleepe, and is defyled therein:

33 Alſo for her, that for her ſeparation is put apart: and of whoſoeuer hath a runnyng iſſue, whether it be man or woman: and of hym, that lieth with her whiche is vncleane.

The.xvi.Chapter.

2 What Aaron muſt doo. 8 Of the ſcape goate. 14 The cleanſyng of the ſanctuarie. 17 Of the feaſt of the cleanſyng. 21 Aaron confeſſeth the ſinnes of the chyldren of Iſrael.

☞ A Lenit.x,a,

1 AND the Lord ſpake vnto Moſes * after the death of the two ſonnes of Aaron, when they offered before the Lorde and dyed.

2 And the Lord ſaid vnto Moſes, Speake vnto Aaron thy brother, that he comme not at al tymes into the holy place within the vayle, before the mercie ſeate, whiche is vpon the arke, that he dye not: For I wyl appeare in the * cloude vpon the mercie ſeate.

2.Reg.8.b

3 But with this thyng ſhal Aaron comme into the holy place: euen with a young bullocke for a ſinne offering, and with a ramme for a burnt offeryng.

4 He ſhal put the holy lynnen coate vpon him, and ſhal haue linnen breeches vpon his fleaſhe, and ſhalbe gyrded with a lynnen gyrdle, and with a linnen cappe ſhal he be attired. Theſe are holy garmentes: therefore ſhal he waſhe his fleaſhe in water, when he dooth put them on.

5 And he ſhal take of the congregation of the chyldren of Iſrael, two hee goates for a ſinne offeryng, and a ramme for a burnt offeryng.

6 And Aaron ſhal offer his bullocke for his ſinne offering, * and make an attonement for hym and for his houſe.

Heb,ix,b.

B

7 And he ſhal take the two hee goates, and preſent them before the Lorde at the doore of the tabernacle of the congregation.

8 And Aaron ſhal caſt lottes ouer the two goates: one lot ſhalbe for the Lorde, and the other for the ſcape goate,

9 And Aaron ſhal bring the goate, vpon whiche the Lordes lot felle, and offer hym for a ſinne offeryng.

10 But the goate on whiche the lot felle to be the ſcape goate, ſhalbe ſet alyue before the Lorde to reconcile with, and to let hym goe as a ſcape goate into the wylderneſſe.

11 And Aaron ſhal bryng the bullocke for his ſinne offeryng, and reconcile for him ſelfe and for his houſe, and ſhal kylle the bullocke for his ſinne offeryng.

12 And he ſhal take a cenſer ful of burnyng coales from of the aulter before the Lorde, and ſhal fille his hande ful of ſweete incenſe beaten ſmal, and bryng them within the vayle.

13 And put the incenſe vpon the fyre before the Lorde, that the cloude of the incenſe may couer the mercie ſeate, that is vpon the witneſſe, and he ſhal not dye.

C Heb,ix,b. and.x.a.

14 *And he ſhal take of the blood of the bullocke, and ſprinckle it with his fynger vpon the mercie ſeate eaſtwarde: and before the mercie ſeate ſhal he ſprinckle of the blood, with his fynger, ſeuen tymes.

15 Then ſhal he kil the goate that is the peoples ſinne offering, and bring his blood within the vayle, and doo with that blood, as he dyd with the blood of the bullocke, ſprynckelyng it vpon the mercie ſeate, and before the mercie ſeate.

16 And he ſhal reconcile the holy place from the vncleanneſſe of the children of Iſrael, and from theyr treſpaſſes in al theyr ſinnes: And ſo ſhal he doo for the tabernacle of the congregation that is ſet among them, euen among theyr vncleanneſſe.

Luk.i.a.

17 * And let there be no body in the tabernacle of the congregation, when he goeth in to make an attonement in the holy place, vntyl he comme out, and haue made an attonement for hym ſelfe, and for his houſholde, and for al the congregation of Iſrael.

18 And he ſhal goe out vnto the aulter, that is before the Lorde, and reconcile vpon it, and ſhal take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the aulter rounde about.

19 So ſhal he ſprinckle of the blood vpon it with his fynger ſeuen times, and cleanſe it, and halowe it from the vncleanneſſe of the chyldren of Iſrael.

20 And when he hath made an ende of reconciling the holy place, and the tabernacle of the congregation, and the aulter, he ſhal bryng the lyue goate.

D

21 And Aaron ſhal put both his handes vpon the head of the lyue goate, and confeſſe ouer hym al the miſdeedes of the chyldren of Iſrael, and al theyr treſpaſſes in al theyr ſinnes, puttyng them vpon the head of the goate, and ſende hym away by the hande of a conuenient man, into the wylderneſſe.

22 And the goate ſhal beare vpon hym al their miſdeedes, vnto the lande (a) of ſeparation, and he ſhal let the goate goe into the wylderneſſe.

23 After, Aaron ſhal comme into the tabernacle of the congregation, and put of the linnen

clothes,

(a) That is, a land where no man dwelleth.

clothes, whiche he put on, when he went in into the holy place, and leaue them there.

24 And let him waſhe his fleaſhe with water in the holy place, and put on his owne rayment, and then comme out, and offer his burnt offeryng, and the burnt offeryng of the people, and make an attonement for hym ſelfe, and for the people.

25 And the fat of the ſinne offeryng ſhal he burne vpon the aulter.

26 And he, that caryed foorth the goate for the ſcape goate, ſhal waſhe his clothes, and bathe his fleaſhe in water, and then comme into the hoaſt.

27 And the bullocke for the ſinne offeryng, and the goate for the ſinne offeryng, whoſe blood was brought in to cleanſe the holy place, ſhal one carrie out without the hoaſt to be burnt in the fyre, with their ſkinnes, theyr fleaſhe, and theyr doung.

C 28 And he that burneth them, ſhal waſhe his clothes, and bathe his fleaſhe in water, and then comme into the hoaſt.

29 And this ſhalbe an ordinaunce for euer vnto you: that in the tenth day of the ſeuenth mooneth, ye humble your ſoules, and doo no worke at al, whether it be one of your owne countrey, or a ſtraunger that ſoiourneth among you.

30 For that day ſhal the prieſt make an attonement for you, to cleanſe you, and that ye may be cleane from al your ſinnes before the lord.

31 Let it be a Sabboth of reaſt vnto you, and ye ſhal humble your ſoules by an ordinaunce for euer.

32 And the prieſt whom he ſhal annoint, and whom he ſhal conſecrate to miniſter in his fathers ſteede, ſhal make the attonement, and ſhal put on the linnen clothes, and holy veſtimentes,

33 And ſhal reconcile the holy ſanctuarie, and the tabernacle of the congregation, and ſhal cleanſe the aulter, and make an attonement, for the prieſtes, and for al the people of the congregation.

34 And this ſhalbe an *euerlaſting ordinaunce vnto you, to make an attonement for the chyldren of Iſrael, for al theyr ſinnes once a yeere. And he dyd as the Lorde commaunded Moſes,

Exo. 30. b.

The.xvii.Chapter.

4 Al ſacrifice muſt be brought to the doore of the tabernacle. 7 To deuyls may they not offer. 10 They may not eate blood.

☞ A 1 AND the Lord ſpake vnto Moſes, ſayeing,

2 Speake vnto Aaron, and vnto his ſonnes, and vnto al the chyldren of Iſrael, & ſay vnto them, This is the thing, whiche the Lorde hath charged, ſayeing,

3 What man ſo euer of the houſe of Iſrael kylleth an oxe, or lambe, or goate in the hoaſt, or that kylleth it out of the hoaſt,

4 And bryngeeh it not vnto the doore of the tabernacle of the congregation, to offer an offeryng vnto the Lorde before the dwelling place of the Lorde, (a) blood ſhalbe imputed vnto that man, he hath ſhed blood, and that man ſhalbe cut of from among his people.

5 Wherefore, when the chyldren of Iſrael bryng theyr offerynges, that they offer in the wylde feelde, they ſhal bryng them vnto the Lorde, euen vnto the doore of the tabernacle of the congregation by the prieſt, to offer them for peace offerynges vnto the Lorde.

6 And the prieſt ſhal ſprinckle the blood vpon the aulter of the Lorde, whiche is before the doore of the tabernacle of the congregation, and burne the fat for a ſweete ſauour vnto the Lorde.

B 7 And let them no more offer their offeringes vnto deuylles, after (b) whom they haue gonne a whooryng: This ſhalbe an ordinaunce for euer vnto them in theyr generations.

8 And thou ſhalt ſay vnto them, Whatſoeuer man it be of the houſe of Iſrael, or of the ſtraungers, whiche ſoiourne among you, that offereth a burnt offeryng, or ſacrifice,

9 And bryngeth it not vnto the (c) doore of the tabernacle of the congregation, to offer it vnto the Lorde, that man ſhalbe cut of from among his people.

10 And whatſoeuer man it be of the houſe of Iſrael, or of the ſtraungers that ſoiourne among you, that eateth any manner of blood, I wyl ſet my face agaynſt that ſoule, that eateth blood, and wyl cut hym of from among his people:

11 For the lyfe of the fleaſhe is in the blood, and I haue geuen it vnto you vpon the aulter, to make an attonement for your ſoules: for this blood ſhal make an attonement for the ſoule.

12 Therefore I ſaide vnto the chyldren of Iſrael, Let no ſoule of you eate blood, neyther let any ſtraunger, that ſoiourneth among you, eate blood.

13 And

(a) That man ſhalbe charged with as muche, as if he had kylled a man.

(b) Beyng geuen and ready to the worſhipping of them, and to commit idolatrie.

(c) That they might haue no occaſion to commit idolatrie, or to ſwarue from the lawe of God.

13 And whatſoeuer man it be of the chyldren of Iſrael, or of the ſtraungers, that ſoiourne among you, whiche hunteth and catcheth any beaſt or fowle, that may be eaten, let him powre out the blood therof, and couer it with duſt.

C 14 For the lyfe of the fleaſhe is the blood of it [ioyned] with his lyfe: therefore I ſayde vnto the children of Iſrael, * Ye ſhal eate the blood of no maner of fleaſhe, for the lyfe of al fleaſhe is the blood thereof: whoſoeuer eateth it, ſhalbe cut of.

Gen, ix, a.
Leu, iiii, d
&, xviii, d.

15 And euery ſoule, that eateth it, whiche dyed alone, or that whiche was torne with wylde beaſtes, whether it be one of your owne countrey, or a ſtraunger, he ſhal waſhe his clothes, and bathe hym ſelfe in water, and be vncleane vnto the euen: and then ſhal he be cleane.

16 If he waſhe them not, nor bathe his fleaſhe, he ſhal beare his ſinne.

The. xviii. Chapter.

3 The Iſraelites may not walke after the manner of the Egyptians, nor Chanaanites.
6 What degrees of kinrede may marrie togeather.

1 AND the Lord ſpake vnto Moſes, ſayeing,

2 Speake vnto the chyldren of Iſrael, and ſay vnto them, I am the Lorde your God.

3 After the dooynges of the lande of Egypt wherein ye dwelt, ſhal ye not doo: and after the dooynges of the lande of Chanaan, whither I wil bring you, ſhal ye not doo: neither walke in their ordinaunces.

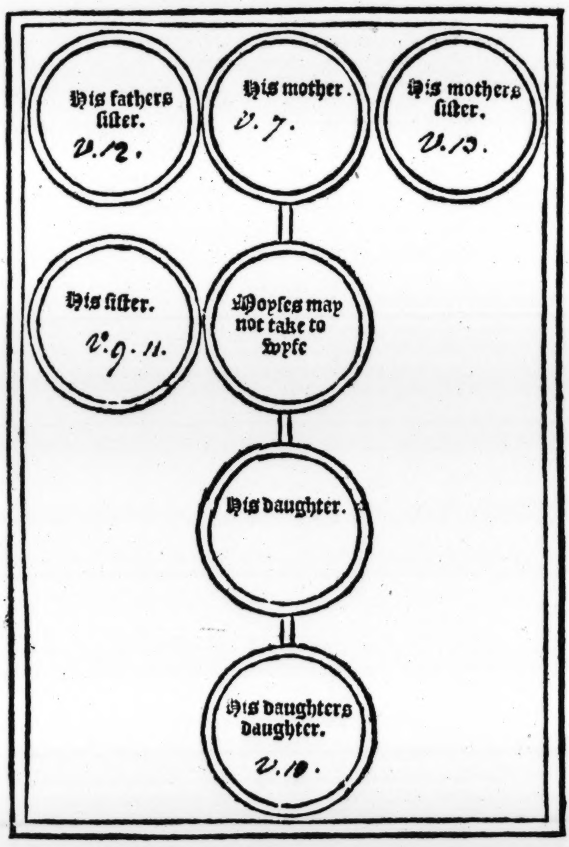
4 But doo after my iudgementes, and keepe myne ordinaunces, to walke therein: I am the Lorde your God.

5 Ye ſhal keepe therefore myne ordinaunces, and my iudgementes: * whiche if a man doo, he ſhal liue in them: I am the Lorde.

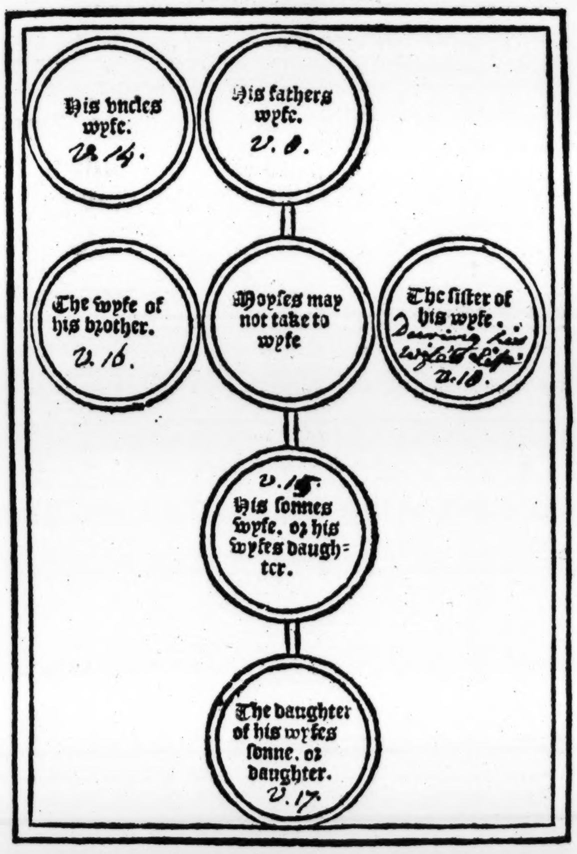
Rom. x, a.
Gala. iii. b
Eze, xx, b.

6 None ſhal approche to any kinrede of his fleaſhe, for to vncouer theyr nakedneſſe: I am the Lorde.

Degrees of kinrede, whiche let matrimonie, as it is ſet foorth in the xviii. of Leuiticus.


His fathers ſiſter. v. 12.
His mother. v. 7.
His mothers ſiſter. v. 13.
His ſiſter. v. 9. 11.
Moyſes may not take to wyfe
His daughter.
His daughters daughter. v. 10.

Degrees of affinitie or aliaunce, whiche let matrimonie, as it is ſet foorth in the, xviii. of Leuiticus.


His vncles wyfe. v. 14.
His fathers wyfe. v. 8.
The wyfe of his brother. v. 16.
Moyſes may not take to wyfe
The ſiſter of his wyfe. During his wife's life. v. 18.
v. 15. His ſonnes wyfe, or his wyfes daughter.
The daughter of his wyfes ſonne, or daughter. v. 17.

¶ Therefore as Moſes may not marrie with women, that are of his kinrede or aliaunce, accordyng to that, whiche is here aboue conteyned, likewiſe Marie, Moſes ſiſter, may not marrie with the men, whiche are of her kinred, and aliaunce. And it is to be noted, that beſides the perſons here ſpecified, are compriſed the aſcending & deſcendyng of the ſame degree, either of kinred, or of aliaunce.

Gen. xix. g
Eze, xxii. c

7 * The nakedneſſe of thy father, and the nakedneſſe of thy mother, ſhalt thou not vncouer, for ſhe is thy mother: therefore ſhalt thou not diſcouer her nakedneſſe.

B

8 The

Deu. 22. d. and. 27. c. 8 * The nakedneſſe of thy fathers wife ſhalt thou not diſcouer: for it is thy fathers nakedneſſe.

i. Cor. 5. a. 9 * Thou ſhalt not diſcouer the nakedneſſe of thy ſiſter, the daughter of thy father, or daughter of thy mother, whether ſhe be borne at (a) home, or without.

(a) That is, it is not lawful for any man to vncouer the nakedneſſe of his ſiſter, borne by one father and mother, nor his ſiſter the daughter of his father, nor his ſiſter, the daughter of his mother in matrimonie, or otherwyſe.

10 Thou ſhalt not vncouer the nakedneſſe of thy ſonnes daughter, or thy daughters daughter, for that is thyne owne nakedneſſe.

11 The nakedneſſe of thy fathers wyues daughter begottē of thy father, whiche is thy ſiſter: thou ſhalt not diſcouer her nakedneſſe.

12 * Thou ſhalt not vncouer the nakedneſſe of thy fathers ſiſter: for ſhe is thy fathers kinſwoman.

Leui. 20. c. 13 Thou ſhalt not diſcouer the nakedneſſe of thy mothers ſiſter: for ſhe is thy mothers kinſwoman.

C 14 Thou ſhalt not vncouer the nakedneſſe of thy fathers brother, that is, thou ſhalt not goe in vnto his wyfe, whiche is thyne aunt.

15 Thou ſhalt not diſcouer the nakedneſſe of thy daughter in lawe, for ſhe is thy ſonnes wyfe: therefore ſhalt thou not vncouer her nakedneſſe.

Leui. 20. c. Mat. 14. a. 16 * Thou ſhalt not vncouer the nakedneſſe of thy brothers wyfe, for that is thy brothers nakedneſſe.

17 Thou ſhalt not diſconer the nakedneſſe of the wife and her daughter, neither ſhalt thou take her ſonnes daughter, or her daughters daughter, to vncouer their nakedneſſe: For they are her kinſwomen, and it were wyckedneſſe.

Gen. 29. e. 18 * Thou ſhalt not take a wyfe and her ſiſter alſo, to vexe her, that thou wouldeſt vncouer her nakedneſſe, vpon her in her lyfe [tyme.]

Leui. 15. c. Eze. 22. c. 19 * Thou ſhalt not goe vnto a woman to vncouer her nakedneſſe, as long as ſhe is put apart for her vncleanneſſe.

20 * Moreouer, thou ſhalt not lye with thy neighbours wyfe, to defyle her with ſeede. Leui. 20. b. 2. Reg. 11. a.

21 Thou ſhalt not geue of thy (b) ſeede, to offer it vnto * Moloch, neyther ſhalt thou defyle the name of thy God: I am the Lorde. D

(b) Seede is here put for chyldren.

Leui. 20. b.

22 * Thou ſhalt not lye with mankynde, as with womankynde, for it is abomination. Rom. 1. d. Leui. 20. b.

23 Thou ſhalt lye with no manner of beaſt to defyle thee ſelfe therewith: neyther ſhal any woman ſtande before a beaſt to lye downe therto, for it is vnnatural confuſion. Deu. 27. c.

24 Ye ſhal not defile your ſelues in any of theſe thynges: for in al theſe the nations are defyled, whiche I caſt out before you.

25 Wherethrough the lande is defyled, and I wyl viſite the wyckedneſſe thereof vpon it: yea and the lande it ſelfe hath vomited out her inhabitauntes.

26 * Ye ſhal keepe therefore myne ordinaunces and my iudgementes, and commit none of theſe abominations, neyther any of your owne nation, nor any ſtraunger that ſoiourneth among you: Leui. 20. d.

27 (For al theſe abominations haue the menne of the lande donne, whiche were before you, and the lande is defyled.)

28 Shal not the lande ſpewe you out alſo, yf ye defyle it, as it ſpewed out the nations that were before you?

29 For whoſoeuer ſhal commit any of theſe abominations, the ſoules that commit the ſame, ſhalbe cutte of from among theyr people.

30 Therefore ſhal ye keepe mine ordinaunces, that ye commit not one of theſe abominable cuſtomes, whiche were committed before you: and that ye defyle not your ſelues therein: I am the Lorde your God.

The. xix. Chapter.

1 A repetition of lawes parteynyng to the ten commaundementes. 9 A conſyderation for the poore. 26 Witchecraft is forbidden.

☞ A 1 AND the Lorde ſpake vnto Moſes, ſayeing,

Leui. 11. g. 1. Pet. 1. c. 2 Speake vnto al the congregation of the chyldren of Iſrael, and ſay vnto them, * Ye ſhalbe holy, for I the Lord your God am holy.

3 Ye ſhal feare euery man his mother and his father: and kepe my Sabbathes: I am the Lorde your God.

4 Ye ſhal not looke vnto idolles, nor make you moulten goddes: I am the Lorde your God.

5 If ye offer a peace offeryng vnto the Lorde, ye ſhal offer it at your pleaſure.

6 It ſhalbe eaten the ſame day ye offer it, and on the morowe: And if ought remayne vntyl the thirde day, it ſhalbe burnt in the fyre. Leui. 7. d.

7 And yf it be eaten the thirde day, it is vncleane, and not accepted. B

8 Therefore he that eateth it, ſhal beare his ſinne, becauſe he hath defyled the halowed thyng of the Lorde, and that ſoule ſhalbe cut of from among his people.

9 When

Leui.23.b.
Deu. 24.d

9 * When ye reape the harueſt of your lande, thou ſhalt not thorowly reape the corners of the feelde, neither ſhalt thou geather the gleaninges of thy harueſt.

10 Thou ſhalt not diſhoneſt thy vineyarde, neyther geather in thorowly the grapes of thy vineyarde, but thou ſhalt leaue them for the poore and ſtraunger: I am the Lorde your God.

Ephe.4.c.
Zacha.8.c
Mat. v.f.
Exo.20.b.
Deut. v.a.

11 * Ye ſhal not ſteale, neither deale falſely, nor lye one to another.

12 * Ye ſhal not ſweare by my name falſely, neyther ſhalt thou defyle the name of thy God: I am the Lorde.

Deu. 27.b
Tob.4.c.

13 Thou ſhalt not doo thy neyghbour wrong: nor robbe hym, * neyther ſhal the workemans hyre abyde with thee vntyl the mornyng.

C

Deu.27.c.

14 Thou ſhalt not deſpiſe the deafe, * nor put a ſtumblyng blocke before the blynde, but ſhalt feare thy God: I am the Lorde.

Deut.1.c.
and.16.d.
Iacob.2.b

15 Ye ſhal doo no vnryghteouſneſſe in iudgement, * thou ſhalt not fauour the perſon poore, nor honour the perſon myghty, but in ryghteouſneſſe ſhalt thou iudge thy neighbour.

16 Thou ſhalt not goe vp and downe with tales among thy people, neyther ſhalt thou ſtande[a] agaynſt the blood of thy neighbour: I am the Lorde.

[a] That is, not to be occaſion of thy neighbours death.

i.Iohn.2.b
and.3.c.

17 * Thou ſhalt not hate thy brother in thine hart, but ſhalt in any wiſe * rebuke thy neighbour, and ſuffer not ſinne vpon hym.

Mat.18.b.
Eccl.19.b.
Mat.5.g.
Mat.22.
Mar.12.c.
Rom.13.d
Galat.5.c.
Iacob.2.b

18 * Thou ſhalt not auenge, nor wayte to doo diſpleaſure agaynſt the chyldren of thy people, but ſhalt loue thy neighbour euen as thy ſelfe: I am the Lorde.

19 Ye ſhal keepe mine ordinaunces. Thou ſhalt not let cattel gender with a contrary kinde: neyther ſhalt thou ſowe thy feelde with myngled ſeede, neyther ſhalt thou put on any mingled garment of linnen and wollen.

20 Whoſoeuer lyeth and medleth with a woman, that is a bondmayde betrothed to a huſbande, but not redeemed, nor freedome geuen her, ſhe ſhalbe ſcourged: [but] they ſhal not dye, becauſe ſhe was not free.

D

21 And he ſhal bring for his treſpaſſe vnto the Lorde, before the doore of the tabernacle of the congregation, a Ramme for a treſpaſſe offeryng.

22 And the prieſt ſhal make an attonement for hym with the Ramme, whiche is for the treſpaſſe before the lord concernyng his ſinne, whiche he hath donne: and the ſinne, whiche he hath donne, ſhalbe forgeuen hym.

23 When ye comme to the lande, and haue planted al manner of trees conuenient to be eaten of, ye ſhal counte the fruite thereof as vncircumcized, euen three yeere ſhal they be [b] vncircumcized vnto you, and ſhal not be eaten of.

[b] That is, vncleane for the ſpace of the firſt three yeeres.

24 But in the fourth yeere, al the fruite of them ſhalbe holy, and commendable to the Lorde.

25 In the fifth yeere ſhal ye eate of the fruite thereof, that it may yeelde vnto you the encreaſe thereof: I am the Lorde your God.

Leui.12.d.

26 * Ye ſhal not eate vpon blood, neither ſhal ye vſe witchecraft, nor obſerue tymes.

Leui.21.a.
Exe.44.c.

27 * Ye ſhal not rounde the corners of your heades, nor ſhalt thou marre the tuffes of thy bearde.

E

28 Ye ſhal not rent your fleaſhe for any ſoules ſake, nor print any markes vpon you: I am the Lorde.

29 Thou ſhalt not make thy daughter common, that thou wouldeſt cauſe her to be an whoore, leſt the lande alſo falle to whooredome, and becomme fulle of wickedneſſe.

30 Ye ſhal keepe my Sabbathes, and " feare my ſanctuarie: I am the Lorde.

" Or, reuerence.

1.Reg.28.a

31 Ye ſhal not regarde them that worke with ſpirites, * nor ſeeke after Soothſayers to be defyled by them: I am the Lorde your God.

Eccle.8.a.
1.Tim.5.a.

32 * Thou ſhalt ryſe vp before the hoare head, and reuerence the face of the olde man, and dreade thy God: I am the Lorde.

33 If a ſtraunger ſoiourne with thee in your lande, ye ſhal not vexe hym.

Exod.22.c

34 * But the ſtraunger, that dwelleth with you, ſhalbe as one of your owne nation, and thou ſhalt loue hym as thee ſelfe, for ye were ſtraungers in the lande of Egypt: I am the Lorde your God.

35 Ye ſhal doo no vnryghteouſneſſe in iudgement, in meatyarde, in weyght, or in meaſure.

36 True balaunces, true " weightes, a true Epha, and a true Hin ſhal ye haue: I am the Lorde your God, whiche brought you out of the lande of Egypt.

" Heb, ſtones of iuſtice becauſe they vſed ſtones for their weightes

37 Therefore ſhal ye obſerue al my ordinaunces, and al my iudgementes, and doo them: I am the Lorde.

The

The xx. Chapter.

2 They that geue of their chyldren to Moloch, ſhal dye therefore. 6 Agaynſt ſuche as ſeeke after Soothſayers. 19 Of inceſt.

A 1 And the Lord ſpake vnto Moſes, ſaying,

2 This ſhalt thou ſay to the chyldren of Iſrael, Whomſoeuer he be of the chyldren of Iſrael, or of the ſtraungers, that dwel in Iſrael, that geueth of his chyldren vnto *Moloch, let him be ſlayne: the people of the lande ſhal ouerwhelme hym with ſtones.

Leui.18.c.

3 And I wyl (a) ſet my face againſt that man, and wyl cut hym of from among his people, becauſe he hath geuen his children vnto Moloch, for to defile my ſanctuarie, and to pollute my holy name.

(a) That is, I wyl bende myne anger agaynſt that man.

4 And though that the people of the lande (b) hyde theyr eyes from the man, that geueth his chyldren vnto Moloch, and kylle hym not:

(b) That is, winketh and neglecteth to kylle hym.

5 Yet I wyl put my face agaynſt that man, and agaynſt his kynrede, and wyl cut hym of, and al that goe a whooryng after hym to commit whoordome with Moloch, from among theyr people.

6 If a ſoule turne hym ſelfe after ſuche, as worke with ſpirites, and after ſoothſayers, to goe a whooring after them, I wyl put my face agaynſt that ſoule, and wyl cut him of from among his people.

B 7 Sanctifie your ſelues therefore, *and be holy: for I am the Lord your God.

Leui.19.a.

8 Keepe ye myne ordinaunces, and doo them: I am the Lorde whiche ſanctifie you.

9 *Whoſoeuer he be that deſpiſeth his father, or his mother, let hym dye: for he hath diminiſhed the eſtimation of his father & mother: his blood be vpon hym.

Mat.xv.a. Pro.xx.c. Pro.xxi.b

10 *And the man that breaketh wedlocke with another mans wyfe, whiche breaketh wedlocke [I ſay] with his neyghbours wyfe, let both the adulterer, and the adultereſſe be ſlayne.

Deu.22.a. 2.Reg.11.a

11 And the man, that lyeth *with his fathers wyfe, and vncouereth his fathers nakednes, let them both die: their blood be vpon them.

Leui.18.a. Deut.17.a

12 *If a man lye with his daughter in lawe, let them dye both of them: they haue wrought abomination: theyr blood be vpon them.

Leui.18.c

13 *If a man alſo lye with mankynde, after the manner as with women kind, they haue both committed an abomination: let them dye: theyr blood be vpon them.

Leui.18.c. Rom.d.

14 And yf a man take a wyfe, and her mother alſo, it is wickedneſſe: They ſhal burne with fyre both hym and them, that there be no wickedneſſe among you.

C

15 And *yf a man lye with a beaſt, let hym dye: and ye ſhal ſlay the beaſt alſo.

Leui.18.c

16 If a woman goe vnto any beaſt, and lye downe thereto, thou ſhalt kylle the woman and the beaſt alſo: let them dye: their blood be vpon them.

17 If a man take his ſiſter, his fathers daughter, or his mothers daughter, and ſee her nakedneſſe, and ſhe his nakedneſſe, it is a wicked thyng, they ſhalbe cut of in the ſyght of theyr people: he hath vncouered his ſiſters nakedneſſe, he ſhal beare his ſinne.

18 *If a man lye with a woman hauing her natural diſeaſe, and vncouer her nakedneſſe, and open her fountayne, and ſhe alſo open the fountayne of her blood, they ſhal both be cut of from among their people.

Leui.18.e. Mat.14.a. Leui.18.b.

19 *Thou ſhalt not vncouer the nakedneſſe of thy mothers ſiſter, *nor of thy fathers ſiſter: for he that dooth ſo, hath vncouered his next kynne: they ſhal beare theyr miſdooing.

Leui.18.d.

20 If a man lye with his vncles wyfe, and vncouer his vncles nakedneſſe, they ſhal beare theyr ſinne, and ſhal dye chyldleſſe.

D 21 If a man take his brothers wyfe, it is an vncleane thyng: he hath vncouered his brothers nakedneſſe, they ſhalbe chyldleſſe.

22 *Ye ſhal keepe therefore al myne ordinaunces, and al my iudgementes, and doo them: that the lande, whyther I bryng you to dwelle therein, ſpewe you not out.

Leni.18.d.

23 Ye ſhal not walke in the manners of this nation, whiche I caſt out before you: For they committed al theſe thinges: *and therefore I abhorred them.

Deut.ix.a

24 But I haue ſayde vnto you, Ye ſhal enherite theyr lande, and I wyl geue it vnto you to poſſeſſe it, euen a lande that floweth with mylke and hony. I am the Lord your God, whiche haue ſeparated you from other nations.

25 And therefore ſhal ye put difference betweene cleane beaſtes, & vncleane: betweene vncleane foules and cleane: Ye ſhal not defyle your ſoules in beaſtes and foules, and in al manner creepyng thynges, that the grounde bryngeth foorth, whiche I haue ſeparated from you as vncleane.

Ii 26

26 Therefore ſhal ye be holy vnto me, for I the Lorde am holy, and haue ſeuered you from other nations, that ye ſhoulde be myne.

Deut.18.b
i.Re.28.a

27 * If there be a man or woman, that worketh with a ſpirite, or that is a ſoothſayer, let them dye: Menne ſhal ouerwhelme them with ſtones, theyr blood be vpon them.

The.xxi.Chapter.

A lawe for the prieſtes.

A 1 AND the Lorde ſayd vnto Moſes, Speake vnto the prieſtes the ſonnes of Aaron, & ſay vnto them, Let none be defiled by a corſe among his people:

2 But by his kynſman, that is nygh vnto hym, [that is] by his mother, and his father, by his ſonne, and his daughter, and his brother,

3 And by his ſiſter, a mayde, that is nygh (a) vnto hym, whom no man hath knowen: for her ſhal he be defiled.

(a) Both of one father and mother.

4 But he ſhal not be defiled vpon hym, that hath aucthoritie among his people, to pollute hym ſelfe.

Leui.19.f.

5 Let them not make * baldneſſe vpon theyr head, nor ſhaue of the lockes of theyr bearde, nor make any cuttynges in theyr fleaſhe.

6 They ſhalbe holy vnto theyr God, and not pollute the name of theyr God, for the ſacrifices of the Lorde made by fyre, [and] the bread of theyr God they doo offer: therefore they ſhal be holy.

1.Tim.ii.b

B 7 * Let them not take a wyfe, that is an whoore, or polluted, nor put from her huſbande: for ſuche a one is holy vnto his God.

8 Thou ſhalt ſanctifie hym therefore, for he offereth vp the bread of thy GOD: he ſhal therefore be holy vnto thee: for I the Lord, whiche ſanctifie you, am holy.

9 If a prieſtes daughter falle to play the whoore, ſhe polluteth her father, therefore muſt ſhe be burnt with fyre.

10 He that is the high prieſt among his brethren, vpon whoſe head the annoyntyng oyle was powred, and that conſecrated his hande to put on the veſtimentes, ſhal not vncouer his head, nor rent his clothes:

Luk.ix.g.

11 * Neither goe to any dead body, nor make hym ſelfe vncleane by his father or his mother.

12 Neither ſhal he goe out of the ſanctuarie, nor pollute the holy place of his God, for the crowne of the annoyntyng oyle of his God, is vpon hym: I am the Lorde.

Eze.14.f.

13 * He ſhal take a mayde vnto his wyfe.

C 14 But a wydowe, a deuorſed woman, or a polluted, or a harlot, theſe ſhal he not marrie: but ſhal take a mayde of his owne people to wyfe.

15 Neither ſhal he defile his ſeede among his people: for I am the Lorde, whiche ſanctifie hym.

16 And the Lorde ſpake vnto Moſes, ſayeing,

17 Speake vnto Aaron, and ſay, Whoſoeuer of thy ſeede in theyr generations hath any deformitie, let him not preſſe for to offer bread vnto his God:

2.Reg.v.b

18 * For whoſoeuer hath any blemiſhe, ſhal not comme neare: as yf he be blynd, or lame, or that hath a " bruſed noſe, or that hath any miſhapen member,

" Or, flat

19 Or is broken footed, or broken handed,

D 20 Or croke backt, or bleare eyed, or haue a webbe, or other blemiſhe in his eyes, or be ſkuruy, or ſcabbed, or hath his ſtones broken.

21 No man that hath a blemiſhe, and is of the ſeede of Aaron the prieſt, ſhal comme nigh to offer the ſacrifices of the Lord made by fyre: when he hath a deformitie, let him not preſſe to offer the bread of his God.

22 Let hym eate the bread of his God, euen of the moſt holy, and of the holy:

23 Only let hym not goe in vnto the vayle, nor comme nygh the aulter, becauſe he is deformed, that he pollute not my ſanctuarie: for I am the Lorde, that ſanctifie them.

24 And Moſes tolde it vnto Aaron, and to his ſonnes, and vnto al the chyldren of Iſrael.

The xxii.Chapter.

3 Who ought to abſtayne from eating the thinges, that were offered. 19 Howe, what, and when they ſhoulde be offered.

A 1 AND the Lord ſpake vnto Moſes, ſayeing,

2 Speake vnto Aaron, & his ſonnes, that they be ſeparated from the holy thinges of the chyldren of Iſrael, and that they pollute not my holy name in thoſe thynges, whiche they halowe vnto me: I am the Lorde.

3 Say vnto them, Whoſoeuer he be of al your ſeede among your generations after you, that goeth vnto the holy thynges, whiche the chyldren of Iſrael halowe vnto the

Lorde, hauing his vncleanneſſe vpon hym, that ſoule ſhalbe cut of from out of my ſight: I am the Lorde.

Leui,xv.a 4 * What man ſoeuer of the ſeede of Aaron is a leper, or hath a running iſſue, he ſhal not eate of the holy thynges, vntyl he be cleane: And who ſo toucheth any man, that is vncleane [by reaſon] of a dead body, or a man, whoſe ſeede runneth from hym in his ſleepe,

5 Or whoſoeuer toucheth any creeping thing, wherby he may be made vncleane, or a man, of whom he may take vncleanneſſe, whatſoeuer vncleanneſſe he haue,

6 The ſame ſoule that hath touched any ſuche, ſhalbe vncleane vntyl euen, and ſhal not eate of the holy thynges, vntyl he haue waſhed his fleaſhe with water.

B 7 And when the ſunne is downe, he ſhalbe cleane, and ſhal afterwarde eate of the holy thynges, foraſmuche as it is his foode.

Exo.xxii,c 8 * Of a beaſt that dyeth alone, or is rent with wylde beaſtes, whereby he may be defiled, he ſhal not eate: I am the Lorde.

9 Let them keepe therefore mine ordinaunce, leſt they for the ſame lade ſinne vpon them, and dye for it, yf they defyle it: I the Lorde ſanctifie them.

10 There ſhal no ſtraunger eate of the holy thyng, neyther a gheſt of the prieſtes, nor ſhal an hyred ſeruaunt eate of the holy thyng.

11 But yf the prieſt bye any ſoule with money, he ſhal eate of it, lyke as he that is borne in his houſe: they ſhal eate of his meate.

12 If the prieſtes daughter alſo be marryed vnto a ſtraunger, ſhe may not eate of the halowed heaue offeringes:

13 Notwithſtandyng, yf the prieſtes daughter be a wydowe, or diuorſed, and haue no chyld, but be returned vnto herfathers houſe agayne, ſhe ſhal eate of her fathers meate, aſwel as ſhe did it in her youth: But there ſhal no ſtraunger eate thereof.

C 14 If a man eate of the holy thyng vnwyttyngly, he ſhal put the fifth part thereunto, and geue it vnto the prieſte, with the halowed thyng.

15 And the prieſtes ſhal not defyle the holy thynges of the chyldren of Iſrael, whiche they offer vnto the Lorde:

16 To lade them ſelues with miſdooyng and treſpaſſe, whyle they eate theyr holy thynges: for I the Lorde doo halowe them.

17 And the Lorde ſpake vnto Moſes ſayeing,

18 Speake vnto Aaron and his ſonnes, and vnto al the chyldren of Iſrael, and ſay vnto them, Whatſoeuer he be of the houſe of Iſrael, or ſtraunger in Iſrael, that wyl offer his ſacrifice for al his vowes, and for al his freewyl offeringes, whiche they wyl offer vnto the Lorde for a burnt offeryng:

19 Ye ſhal offer at your pleaſure, a male without blemiſhe, of the beefes, of the ſheepe, or of the goates.

20 But whatſoeuer hath a blemiſhe, that ſhal ye not offer: for it ſhal not be acceptable for you. D

21 And whoſoeuer bryngeth a peace offering vnto the Lorde, to accompliſhe his vowe, or a freewyl offering in beefes or ſheepe, it ſhalbe perfite to be accepted: there ſhalbe alſo no blemiſhe therein.

22 Blynde, or broken, or lame, or hauyng a wen, or ſkuruie, or ſcabbed: ye ſhal not offer ſuche vnto the Lorde, nor put a burnt offeryng of any ſuche vpon the aulter vnto the Lorde.

23 A bullocke or a ſheepe, that hath any member ſuperfluous, or lackyng, mayeſt thou offer for a freewyl offering: but for a vowe it ſhal not be accepted.

24 Ye ſhal not offer vnto the Lorde that whiche is bruſed or cruſſhed, or broken, or cut away, neyther ſhal you make any offeryng thereof in your lande.

25 Nor of a ſtraungers hande ſhal ye offer the bread of your God of any ſuche, becauſe their corruption is in them, and they haue deformitie in them ſelues: and therefore ſhal they not be accepted for you.

26 And the Lorde ſpake vnto Moſes, ſayeing,

27 When a bullocke, or a ſheepe, or a goate is brought foorth, it ſhalbe ſeuen dayes vnder the damme: And from the eyghth day, and thencefoorth, it ſhalbe accepted for a burnt ſacrifice vnto the Lorde. E

28 And whether it be cowe, or ewe, ye ſhal not kylle it, and her young, both in one day.

29 When ye wyl offer a thanke offering vnto the Lorde, offer it wyllyngly:

30 And the ſame day it muſt be eaten vp, ſo that ye leaue none of it vntyl the morowe: I am the Lorde.

31 Therefore ſhal ye keepe my commaundementes, and doo them: I am the Lorde.

32 Neyther ſhal ye pollute my holy name, but I wyl be halowed among the chyldren of Iſrael: I am the Lorde whiche halowe you,

33 And that brought you out of the lande of Egypt, to be your God: I am the Lorde.

The xxiii. Chapter.

2 Of the holy dayes. 3 Of the Sabboth. 5 The Paſſouer. 6 The feaſt of vnleauened bread. 10 The feaſt of the fyrſt fruites. 16 Whitſuntide. 24 The feaſt of blowyng trumpettes. 34 The feaſt of tabernacles.

A 1 And the Lorde ſpake vnto Moſes, ſaying,

2 Speake vnto the chyldren of Iſrael, and ſay vnto them, The feaſtes of the Lord which ye ſhal calle holy conuocations, euen theſe are my feaſtes.

Exod.23.b 3 *Sixe dayes ye ſhal worke: but the ſeuenth day is the Sabboth of reaſt, an holy conuocation, ſo that ye doo no worke therin: it is the Sabboth of the Lorde in al your dwellynges.

4 Theſe are the feaſtes of the Lorde, euen holy conuocations, whiche ye ſhal proclayme in theyr ſeaſons.

5 In the fourtienth day of the fyrſt mooneth at euen, is the Lordes * Paſſouer.

Exo.xii.c. Nu.xviii c 6 And on the fiftienth day of the ſame mooneth, is the feaſt of vnleauened bread vnto the Lorde: ſeuen dayes ye muſt eate vnleauened bread.

Exo.xii.b 7 *In the fyrſt day ye ſhal haue an holy conuocation: ye ſhal doo no ſeruyle worke therein.

B 8 But ye ſhal offer ſacrifices made by fyre vnto the Lord throughout theſe ſeuen dates: and in the ſeuenth day is an holy conuocation: ye ſhal doo no ſeruile worke therein.

9 And the Lorde ſpake vnto Moſes, ſaying,

10 Speake vnto the chyldren of Iſrael, and ſay vnto them, * When ye be comme into the lande whiche I geue vnto you, & reape downe the harueſt thereof, ye ſhal bryng a ſheafe of the fyrſt fruites of your harueſt vnto the prieſt: Nu.xv.a.

11 Whiche ſhal waue the ſheafe before the Lorde to be accepted for you: and euen the morowe after the Sabboth, the prieſt ſhal waue it.

12 And ye ſhal offer that day, when ye waue the ſheafe, an hee lambe without blemiſhe of a yeere olde, for a burnt offeryng vnto the Lorde:

13 And the meate offeryng thereof, ſhalbe made of two tenth deales of fine floure myngled with oyle, to be a ſacrifice made by fyre vnto the Lorde for a ſweete ſauour: and the drynke offeryng thereof ſhalbe of wine, euen the fourth deale of an hin.

14 And ye ſhal eate neyther bread, nor parched corne, nor greene eares, vntyl the ſelfe ſame day that ye haue brought an offeryng vnto your God: Let this be a lawe for euer in your generations, and in al your dwellynges. C

15 And ye ſhal count vnto you from the morowe after the Sabboth, euen from the day, that ye brought the ſheafe of the waue offeryng, ſeuen Sabbothes they ſhalbe complet:

16 Euen vnto the morowe after the ſeuenth Sabboth ſhal ye number fiftie dayes, and ye ſhal bryng a newe meate offeryng vnto the Lorde.

17 And ye ſhal bring out of your habitations two waue loaues made of two tenth deales of fine floure, and that are made with leauen, for fyrſt fruites vnto the Lorde.

18 And ye ſhal bryng with the bread * ſeuen lambes without deformitie, of one yeere of age, and one young bullocke, & two rammes, whiche ſhal ſerue for a burnt offering vnto the Lorde, with theyr meate offeryngės, and theyr drinke offeringes, to be a ſacrifice made by fyre for a ſweete ſauour vnto the Lorde. Nu,28,d.

19 Then ye ſhal prepare an hee goate for a ſinne offeryng, and two lambes of one yeere olde for peace offeryngės.

20 And the prieſt ſhal waue them with the bread of the fyrſt fruites for a waue offeryng before the Lorde, and with the two lambes: they ſhalbe holy to the Lorde for the prieſtes. D

21 And ye ſhal proclayme the ſame day, that it may be an holy conuocation vnto you: ye ſhal doo no ſeruile worke therein, let it be a lawe for euer in al your dwellinges throughout your generations.

22 *And when ye reape downe the harueſt of your lande, thou ſhalt not make cleane ryddaunce of the corners of thy feelde, when thou reapeſt, neither ſhalt thou make any after geatheryng of thy harueſt, but ſhalt leaue them vnto the poore, and the ſtraunger: I am the Lorde your God. Leuit.19,b Deu,24,d,

23 And the Lorde ſpake vnto Moſes, ſaying,

24 Speake vnto the chyldren of Iſrael, and ſay, In the ſeuenth mooneth, in the fyrſt day of the mooneth ſhal ye haue Sabboth, *euen the remembraunce of blowyng of trumpets, an holy conuocation. Num,29.a

25 Ye ſhal doo no ſeruile worke therein, but

offer ſacrifice made by fyre vnto the Lorde.

26 And the Lorde ſpake vnto Moſes, ſayeing,

Leuit,15.f 27 The* tenth day of the ſelfe ſeuenth mooneth alſo is a day of reconcilyng, therfore ſhal it be an holy conuocation vnto you, & ye ſhal “humble your ſoules, & offer ſacrifice made by fyre vnto the Lorde.

“That is, you ſhal faſt.

E 28 Ye ſhal doo no woorke the ſame day, for it is a day of reconcilyng, to make an attonement for you before the Lorde your God.

29 For whatſoeuer ſoule it be, that humbleth not it ſelfe that day, it ſhalbe cut of from among his people.

30 And whatſoeuer ſoule doo any woorke that day, the ſame ſoule wyl I deſtroy from among his people.

31 Ye ſhal doo no manner woorke therefore: let it be a lawe for euer in your generations, and in al your dwellynges.

32 Let it be vnto you a Sabboth of reaſt, and ye ſhal humble your ſoules in the nienth day of the mooneth at euen: from euen to euen ſhal ye celebrate your Sabboth.

33 And the Lorde ſpake vnto Moſes, ſayeing,

34 Speake vnto the chyldren of Iſrael, and ſay, * The fiftienth day of the ſame ſeuenth mooneth, is the feaſt of tabernacles ſeuen dayes vnto the Lorde.

Num,29 b
2,Eſd,5,e.
2,Mac,1,c.

35 The fyrſt day is an holy conuocation: ye ſhal doo no ſeruyle woorke.

F 36 Seuen dayes ye ſhal offer ſacrifice made by fyre vnto the Lorde, and in the eyghth day ſhalbe an holy conuocation vnto you, and ye ſhal offer ſacrifices made by fyre vnto the Lorde: It is the ſolemne aſſemblie: and ye ſhal doo no ſeruyle woorke therein.

37 Theſe are the feaſtes of the Lorde, whiche ye ſhal calle holy conuocations, for to offer ſacrifice made by fyre vnto the Lorde, burnt offeryng, meate offeryng, ſacrifices, & drynke offerynges, euery thyng vpon his day:

38 Beſyde the Sabbothes of the Lorde, and beſyde your gyftes, beſyde al your vowes, and al your free offerynges whiche ye geue vnto the Lorde.

39 Moreouer, in the fiftienth day of the ſeuenth Mooneth, when ye haue geathered in the fruite of the lande, ye ſhal keepe holy day vnto the Lorde, ſeuen dayes: The fyrſt day ſhalbe a Sabboth, lykewyſe in the eyghth day ſhalbe a Sabboth.

40 And ye ſhal take you in the fyrſt day the fruites of goodly trees, braunches of palme trees, and the bowes of thicke trees, and wyllowes of the brooke, and ſhal reioyce before the Lorde your God, ſeuen dayes.

41 And ye ſhal keepe this feaſt vnto the Lord ſeuen dayes in the yeere: It ſhalbe a lawe for euer in your generations, that ye keepe it in the ſeuenth mooneth.

42 Ye ſhal dwelle in boothes ſeuen dayes: euen al that are Iſraelites borne, ſhal dwelle in boothes: G

43 That your chyldren after you may know, howe that I made the chyldren of Iſrael to dwelle in boothes, when I brought them out of the lande of Egypt: I am the Lorde your God.

44 And Moſes declared vnto the chyldren of Iſrael the feaſtes of the Lorde.

The xxiiii. Chapter.

1 The oyle for the lampes. 15 He that blaſphemeth muſt be ſtoned. 17 He that kylleth, ſhalbe kylled. &c.

A 1 AND the Lord ſpake vnto Moſes, ſayeing,

Exod.27.d 2 *Commaunde the chyldren of Iſrael, that they bryng vnto thee pure oyle Oliue beaten, for the lyght, to cauſe the lampes to burne continually.

3 Without the vayle of witneſſe in the tabernacle of the congregation, ſhal Aaron dreſſe them both euenyng and mornyng before the Lorde allwayes: Let it be a lawe for euer in your generations.

4 He ſhal dreſſe the lampes vpon the pure candelſticke before the Lorde perpetually.

5 And thou ſhalt take fine floure, and bake twelue cakes thereof, two tenth deales ſhalbe in one cake.

6 And thou ſhalt ſet them in two rowes, ſixe on a rowe, vpon the pure table before the Lorde.

7 And put pure frankincenſe vpon the rowes, that they may be bread of remembraunce, and an offering made by fyre vnto the Lord. B

8 Euery Sabboth he ſhal put them in rowes before the Lorde euermore, of the chyldren of Iſrael ſhal they be offered for an euerlaſtyng couenaunt.

9 And they ſhalbe Aarons, and his ſonnes, whiche ſhal eate them in the holy place: For they are moſt holy vnto him of the offeringes of the Lorde made by fyre, by a perpetual ſtatute.

10 And the ſonnes of an Iſraelitiſhe wyfe,

Whoſe father was an Egyptian, went out among the chyldren of Iſrael: And this ſonne of the Iſraelitiſhe wyfe, and a man of Iſrael ſtroaue togeather in the hoaſt.

11 And the Iſraelitiſhe womans ſonne (a) blaſphemed the name of the Lorde, and curſed, and they brought hym vnto Moſes: His mothers name was Selomith, whiche was the daughter of Dibri, of the tribe of Dan.

12 And they * put him in warde, that the minde of the Lord myght be ſhewed them.

13 And the Lorde ſpake vnto Moſes, ſayeing,

14 Bryng the curſed ſpeaker without the hoaſt, and let al, that hearde hym, put theyr handes vpon his head, and let al the multitude ſtone hym.

15 And thou ſhalt ſpeake vnto the chyldren of Iſrael, ſayeing, Whoſoeuer curſeth his God, ſhal beare his ſinne.

16 And who ſo blaſphemeth the name of the Lorde, let hym be ſlayne, and al the multitude ſhal ſtone hym to death: whether he be borne in the lande, or a ſtraunger, when he blaſphemeth the name of the Lorde, let hym be ſlayne.

17 And * who ſo kylleth any man, let hym dye the death. Exo.xxi.b

18 And who ſo kylleth a beaſt, let hym make hym good, beaſt for beaſt.

19 And yf a man cauſe a blemiſhe in his neyghbour: as he hath donne, ſo ſhal it be donne to hym.

20 Broke for broke, * eye for eye, and toothe for toothe: euen as he hath blemiſhed a man, ſo ſhal he be blemiſhed agayne. Mat.v.f. Exo.xxi.c

D 21 And who ſo kylleth a beaſt, let hym reſtore it: and who ſo kylleth a man, let hym dye.

22 Ye ſhal haue one manner of lawe, euen for the ſtraunger aſwel, as for one of your owne countrey: for I am the Lorde your God.

23 And Moſes tolde the chyldren of Iſrael, and they brought hym, that had curſed, out of the hoaſt, and ſtoned hym with ſtones: And the chyldren of Iſrael dyd as the Lorde commaunded Moſes.

(a) This place is diuerſly expounded: but of the moſt learned ſort thus, that is, that the ſonne of the Egyptian curſed the other, and wiſhed him an euyl endyng or ſomme calamitie, and that not ſimply, but by the name of God. He ſayde not onlye, I wiſhe thee an euyl: but added, and in open worde named the name of God, ſayeing, The Lorde geue thee a vengeaunce, or the Lord deſtroye thee euerlaſtingly. Thus to wiſh harme by the name of God, is to miſuſe & prophane the name of god, and is a blaſpheme againſt the fyrſt table and ſeconde commaundement.

The xxv. Chapter.

2 The Sabboth of the ſeuen yeeres, 8 and of the yeere of Iubilee, otherwyſe called the fiftieth yeere. 23 The ſale, and redeeming of landes, houſes, and perſons.

A 1 AND the Lorde ſpake vnto Moſes in mount Sinai, ſayeing,

2 Speake vnto the chyldren of Iſrael, & ſay vnto them, Whē ye be cōme into the land whiche I geue you, the lande ſhal reaſt and keepe Sabboth vnto the Lorde.

3 Sixe yeeres thou ſhalt ſowe thy feelde, and ſixe yeeres thou ſhalt cut thy vineyarde, and geather in the fruite thereof.

Deut.15.a. 4 But the ſeuenth * yeere ſhalbe a Sabboth of reaſt vnto the lande, the Lordes Sabboth it ſhalbe: thou ſhalt neither ſowe thy feelde, nor cut thy vineyarde.

5 That, whiche groweth of the owne accord of thy harueſt, thou ſhalt not reape, neyther geather the grapes, that thou haſt leafte behynde: for it is a yeere of reaſt vnto the land.

6 And the reaſt of the lande ſhalbe meate for you, euen for thee, for thy ſeruaunt, and for thy mayde, for thy hyred ſeruaunt, and for the ſtraunger that ſoiourneth with thee:

7 And for thy cattel, and for the beaſtes, that are in thy lande, ſhal al the encreaſe thereof be meate:

8 And thou ſhalt number ſeuen Sabbothes of yeeres vnto thee, euen ſeuen tymes ſeuen yeeres, and the ſpace of the ſeuen Sabbothes of yeeres wylbe vnto thee nine and fourtie yeeres.

9 And then thou ſhalt cauſe to blowe the trumpet of the Iubilee in the tenth day of the ſeuenth mooneth, euen in the day of attonement ſhal ye make the trumpe blowe thorowe out al your lande. B

10 And ye ſhal halowe that yeere, euen the fiftieth yeere, and proclaime libertie throughout al the lande, vnto al the inhabiters thereof: for it ſhalbe a Iubilee vnto you, and ye ſhal returne euery man vnto his poſſeſſion, and euery man vnto his kynred agayne.

11 A yeere of Iubilee ſhal that fiftieth yeere be vnto you: Ye ſhal not ſowe, neyther reape that whiche groweth of it ſelfe, nor geather the grapes that are leaft:

12 For that yeere of Iubilee ſhalbe holy vnto you: but ye ſhal eate of the encreaſe thereof out of the feelde.

13 In the yeere of this Iubilee ye ſhal returne euery man vnto his poſſeſſion agayne.

14 If thou ſelle ought vnto thy neyghbour, or bye ought of thy neyghbours hande, ye ſhal not oppreſſe one another.

15 But accordyng to the number of yeeres after the Iubilee yeere, thou ſhalt bye of thy neyghbour: and accordyng vnto the num

ber of yeeres of the fruites he ſhal ſelle vnto thee.

16 Accordyng vnto the multitude of yeeres he ſhal encreaſe the price thereof, and accordyng to the fewneſſe of yeeres, he ſhal miniſhe the price of it: for the [a] number of fruites dooth he ſelle vnto thee.

17 Oppreſſe not ye therefore euery man his neyghbour, but thou ſhalt feare thy GOD: For I am the Lorde your God.

18 Wherefore ye ſhal doo after myne ordinaunces, and keepe my lawes, & doo them, and ye ſhal dwelle in the lande in ſafetie.

D 19 And the lande ſhal geue her fruite, and ye ſhal eate your fylle, and dwelle therein in ſafetie.

20 And yf ye ſhal ſay, What ſhal we eate the ſeuenth yeere? for we ſhal not ſowe, nor geather in our increaſe:

21 I wyl ſende my bleſſing vpon you in the ſixth yeere, and it ſhal bryng foorth fruite for three yeeres.

22 And ye ſhal ſowe the eyghth yeere, and eate yet of olde fruite vntyl the nienth yeere: euen vntyl her fruites comme, ye ſhal eate of olde ſtoare.

23 The lande ſhal not be ſolde to [b] waſte: for the lande is myne, and ye be but ſtraungers, and ſoiourners with me.

24 In al the lande of your poſſeſſion, ye ſhal [c] graunt a redemption for the lande.

25 If thy brother be waxed poore, and haue ſolde away of his poſſeſſion, and yf any of his kynne comme to redeeme it, let hym bye out that whiche his brother ſolde.

26 And yf he haue no man to redeeme it, and his hande haue gotten, and found as muche, as may be ſufficient to bye it out agayne:

E 27 Then let hym count, howe long it hath benne ſolde, & deliuer the reſt vnto the man, to whom he ſolde it, that he may returne to his poſſeſſion agayne.

28 But yf his hande can not geate ſufficient to reſtoare to the other agayne, then that whiche is ſolde, ſhal remayne in the hand of hym, that hath bought it, vntyl the yeere of Iubilee: and in the Iubilee it ſhal comme out, and he ſhal returne vnto his poſſeſſion agayne.

29 And yf a man ſelle a dwellyng houſe in a walled citie, he may bye it out agayne within a whole yeere after it is ſolde: within a yeere may he redeeme it.

30 But yf he bye it not out agayne within the ſpace of a ful yeere, then the houſe, that is in the walled citie, ſhalbe ſtabliſhed, as tranſlated to hym, that bought it, and to his ſucceſſours after hym: and ſhal not goe out in the Iubilee.

31 But the houſes of vyllages, whiche haue no walles rounde about them, are counted as the fielde of the countrey: and therefore they may be bought out agayne, and ſhal goe out in the Iubilee.

32 Notwithſtandyng, the cities of the Leuites, and the houſes of the cities of theyr poſſeſſion, may the Leuites redeeme at al ſeaſons.

33 And yf a man purchaſe of the Leuites, the houſe, that was ſolde, and the citie of theyr poſſeſſion, ſhal goe out in the yeere of Iubilee: for the houſes of the cities of the Leuites, are theyr poſſeſſion among the chyldren of Iſrael.

34 But the feelde of the ſuburbes of theyr cities may not be ſolde: for it is theyr perpetual poſſeſſion. F

35 If thy brother be waxen poore, and fallen in decay with thee, thou ſhalt relieue hym as a ſtraunger, or ſoiourner, that he may lyue with thee.

36 * And thou ſhalt take none vſurie of hym, or vantage: but thou ſhalt feare thy God, that thy brother may lyue with thee.

Exo.22.d. Deut.23.d Ezec.22.c.

37 Thou ſhalt not geue hym thy money vpon vſurie, nor lende hym thy victuals for encreaſe.

38 I am the Lorde your GOD, whiche brought you out of the lande of Egypt, to geue you the lande of Chanaan, and to be your God.

39 * If thy brother that dwelleth by thee, be waxen poore, and be ſolde vnto thee, thou ſhalt not compel hym to ſerue, as a bond ſeruaunt:

Exod.21.a. Deut.15.c

40 But as an hyred ſeruaunt, & as a ſoiourner he ſhalbe with thee, and ſhal ſerue thee vnto the yeere of Iubilee. G

41 And then ſhal he departe from thee, both he & his chyldren with hym, and ſhal returne vnto his owne kynred agayne, and vnto the poſſeſſion of his fathers ſhal he returne.

42 For they are my ſeruauntes, whiche I brought out of the lande of Egypt, and ſhal not therefore be ſolde as bondmen.

43 Thou ſhalt not rule ouer him cruelly, but ſhalt feare thy God.

44 Thy bond ſeruaunt, and thy bond mayde whiche thou ſhalt haue, ſhalbe of the heathen, that are round about you: of them ſhal ye purchaſe ſeruauntes, and maydes.

45 Moreouer, of the chyldren of the ſtraungers, that are ſoiourners among you, of them ſhal ye bye, and of theyr families, that are

[a] Only he ſelleth vnto thee the profite whiche may ryſe of the grounde, al thoſe yeeres vntyl the yeere of Iubilee.

[b] That is, they may not be quite put from the poſſeſſour, but muſt be reſtored in the yeere of Iubilee.

[c] That the ſeller may redeeme it agayne.

with you, whiche they begate in your lande: theſe ſhalbe your poſſeſſion.

46 And ye ſhal take them as inheritaunce for your chyldren after you, to poſſeſſe them for an inheritaunce, they ſhalbe your bond men for euer: but ouer your brethren, the chyldren of Iſrael, ye ſhal not rule one ouer another cruelly.

47 If a ſoiourner, or ſtraunger ware riche by thee, and thy brother that dwelleth by hym ware poore, and ſelle hym ſelfe vnto the ſtraunger or ſoiourner by thee, or to the ſtocke of the ſtraungers kinne:

48 After that he is ſolde, he may be redeemed agayne: one of his brethren may redeeme hym:

49 Eyther his vncle, or his vncles ſonne may bye hym out: or any that is nygh of kynne vnto hym of his kynred, may redeeme hym: or yf his hande can geate ſo muche, he may be bought out.

50 And he ſhal recken with hym, that bought hym, from the yeere, that he was ſolde in, vnto the yeere of Iubilee: and the price of his being, ſhalbe accordyng vnto the number of yeeres, accordyng to the tyme of an hyred ſeruaunt ſhal he be with hym.

51 If there be yet many yeeres behynde, accordyng vnto them, let hym geue agayne for his deliueraunce, of the money, that he was bought for.

52 If there remayne but fewe yeeres vnto the yeere of Iubilee, let hym count with hym agayne: and according vnto his yeeres, let hym geue him agayne for his redemptiō.

53 And he ſhalbe with hym yeere by yeere as an hyred ſeruaunt: and the other ſhal not raigne cruelly ouer hym in thy ſyght.

54 If he be not redeemed thus, he ſhal goe out in the yeere of Iubilee, both he, and his chyldren with hym.

55 For vnto me the chyldren of Iſrael are ſeruauntes, they are my ſeruauntes whiche I brought out of the land of Egypt: I am the Lorde your God.

The.xxvi.Chapter.

3 They are bleſſed, that keepe thoſe thynges, that God byddeth. 14 A curſe to them that breake them.

A Deut,v,a. 1 Ye ſhal * make you no idols, nor grauen image, neyther reare you vp any piller, nor ye ſhal ſet vp any image of ſtone in your lande, to bowe downe vnto it: for I am the Lorde your God.

2 Ye ſhal keepe my Sabbothes, and reuerence my ſanctuarie: for I am the Lorde.

3 If ye walke in my ordinaunces, and keepe my commaundementes, and doo them:

4 I wyl ſende you raigne in due ſeaſon, and the land ſhal yeelde her increaſe, and the trees of the feelde ſhal geue their fruite:

5 And your threſſhyng ſhal reache vnto the vintage, and the vintage ſhal reache vnto ſowyng tyme: and ye ſhal eate your bread in plenteouſneſſe, and dwelle in your lande ſafely.

6 And I wyl ſende peace in the lande, and ye ſhal lye downe without any man to make you afrayde: And I wyl ridde euyl beaſtes out of the lande, and there ſhal no ſword goe throughout your lande.

B 7 And ye ſhal chaſe your enimies, and they ſhal falle before you vpon the ſworde.

Ioſue,23. 8 * And fiue of you ſhal chaſe an hundred, and an hundred of you, ſhal put ten thouſande to flyght: and your enimies ſhal falle before you vpon the ſworde.

9 For I wyl haue reſpect vnto you, and make you increaſe, and multiplie you, and ſet vp my couenaunt with you.

10 And ye ſhal eate olde ſtoare, and carrie out olde, becauſe of the newe.

11 * And I wyl make my dwellyng place among you, and my ſoule ſhal not lothe you. 2,Cor.6,a.

12 I wyl walke among you, and wylbe your God, and ye ſhalbe my people.

13 I am the Lord your GOD whiche brought you out of the lande of Egypt, that ye ſhoulde not be theyr bondmen, and I haue broken the chaynes of your yoke, and made you goe vpryght. C

14 * But yf ye wyl not hearken vnto me, nor wyl not doo after theſe commaundementes: Deut.28,b Mala,ii,a.

15 And yf ye ſhal deſpiſe myne ordinaunces, or yf your ſoule abhorre my lawes, ſo that ye wyl not doo al my commaundementes, but breake my couenaunt,

16 I alſo wyl doo this vnto you: For I wyl bryng vpon you fearefulneſſe, conſumption, and the burnyng ague, to conſume your eyes, and gender ſorowe of heart: And ye ſhal ſowe your ſeede in vayne, for your enimies ſhal eate it.

Pro.28.a.

17 And I wyl ſet my face agaynſt you, and ye ſhal falle before your enimies: they that hate you, ſhal raigne ouer you, & * ye ſhal flee, when no man foloweth you.

18 And if ye wyl not, yet for al this hearken vnto me, then wil I puniſh you ſeuen times more for your ſynnes:

19 And wyl breake the pride of your power, and I wyl make your heauen as iron, and your earth as braſſe.

D

20 And your labour ſhalbe ſpent in vayne: for your lande ſhal not geue her increaſe, nor the trees of the lande ſhal geue their fruites.

21 And if ye walke contrary vnto me, and wil not hearken vnto me, I wil bring ſeuen tymes more plagues vpon you, accordyng to your ſynnes.

22 I wyl alſo ſende in wylde beaſtes vpon you, whiche ſhal robbe you of your children, and deſtroy your cattel, and make you fewe in number, and cauſe your hygh wayes to be deſolate.

23 And if ye may not be refourmed by theſe thynges, but ſhal walke contrary vnto me:

24 Then wyl I alſo walke contrary vnto you, and wyl puniſhe you yet ſeuen tymes for your ſynnes.

25 And I wyl ſend a ſwoorde vpon you, that ſhal auenge my couenaunt: And when ye are geathered togeather within your cities, I wyl ſende the peſtilence among you, and ye ſhalbe delyuered into the hande of the enimie.

26 And when I haue broken the (a) ſtaffe of your bread, (b) tenne wiues ſhal bake your bread in one ouen, and they ſhal delyuer you your bread agayne by weight, ye ſhal eate, and not be ſatiſfied.

(a) He ſpeaketh thus, becauſe that man is ſuſteyned & ſtrengthened by the bread that he eateth, lyke as a perſon is ſuſteyned by the ſtaf that he leaneth vnto.

(b) The ſcarcitie ſhalbe ſo great, that one little ouen ſhal ſerue for tenne houſholdes.

27 And if ye wyl not yet for al this hearken vnto me, but walke agaynſt me:

28 I wyl walke contrary vnto you alſo in indignation, & wyl chaſtiſe you ſeuen tymes more for your ſynnes.

4.Re.9.g.

E

29 *And ye ſhal eate the fleaſhe of your ſonnes, and the fleaſhe of your daughters ſhal ye deuoure.

30 I wyl deſtroy your hygh places, and cut away your images, and caſt your carkaſſes vpon the bodyes of your idols, and my ſoule ſhal abhorre you.

31 And I wyl make your cities deſolate, and bring your ſanctuary vnto naught, and wyl not ſmelle the ſauour of your ſweete odours.

32 I wyl bryng the lande vnto a wyldernes, and your enimies whiche dwelle therin, ſhal woonder at it.

33 And I wyl ſtrowe you among the heathen, and wyl drawe out a ſwoord after you: and your lande ſhalbe waſte, and your cities deſolate.

34 Then ſhal the land enioy her Sabbothes, as long as it lyeth voyde, and ye ſhalbe in your enimies lande: euen then ſhal the lande reaſt, and enioy her Sabbothes.

35 As long as it lyeth voyde, it ſhal reaſt, becauſe it did not reaſt in your Sabbothes, when ye dwelt vpon it.

F

36 And vpon them that are leaſt aliue of you, I wyl ſende a fayntneſſe into their heartes in the landes of their enimies: and the ſounde of a ſhakyng leafe ſhal chaſe them, and they ſhal flee as fleeyng from a ſwoorde, they ſhal falle, no man folowyng vpon them.

37 They ſhal falle one vpon another, as it were before a ſwoorde, euen no man folowing vpon them, and ye ſhal haue no power to ſtande before your enimies.

38 And ye ſhal periſhe among the heathen, and the lande of your enimies ſhal eate you vp.

39 And they that are leaſt of you, ſhal pyne away in their vnryghteouſneſſe [euen] in your enimies landes, and in the miſdeedes of their fathers, ſhal they conſume with them.

40 And they ſhal confeſſe their miſdeedes, and the miſdeedes of their fathers, for their treſpaſſe, whiche they haue treſpaſſed againſt me, and for that alſo that they haue walked contrary vnto me.

41 Therefore I alſo wyl walke contrary vnto them, and wyl bryng them into the lande of their enimies: And then at the leaſt way their vncircumciſed heartes ſhalbe tamed, and they ſhal wyllingly accept their “ ſynne.

“ That is, the pounyſhment for their ſynne.

42 Then I wyl remember my couenaunt with Iacob, and my couenaunt with Iſahac, and my couenaunt with Abraham wyl I remember, and wyl thynke on the lande.

G

43 The lande alſo ſhalbe leaſt of them, and ſhal enioy her Sabbothes, whyle ſhe lyeth waſte without them: And they ſhal willingly accept their ſynne, becauſe they deſpiſed my lawes, and becauſe their ſoule abhorred my ordinaunces.

Deut.4.c.

44 And yet for al that, when they be in the land of their enimies, * I wyl not caſt them away, neyther wyl I abhorre them to deſtroy them vtterly, and to breake my couenaunt with them: for I am the Lorde their God.

45 I wyl

45 I wyl for their ſakes remember the couenaunt of olde, when I brought them out of the lande of Egypt in the ſyght of the heathen, that I myght be their God: I am the Lorde.

46 Theſe are the ordinaunces, and iudgementes, and lawes, whiche the Lorde made betweene hym and the chyldren of Iſrael in mount Sinai, by the hande of Moſes.

The.xxvii.Chapter.

1 Of diuers vowes, and of tithes. 28 A thyng ſeparate from the vſe of man, can not be ſolde, nor redeemed: but remayneth to the Lorde.

A 1 AND the Lord ſpake vnto Moſes, ſayeing,

2 Speake vnto the chyldren of Iſrael, & ſaye vnto them, If any man wil make a (a) ſinguler vowe of a perſon vnto the lorde, by thy eſtimation,

(a) As of his ſonne, or his daughter.

3 Then thy eſtimation ſhalbe [thus,] Of the male from twentie yeeres olde vnto ſixtie, ſhalbe by thy eſtimation fyftie * ſicles of ſyluer, after the ſicle of the ſanctuary:

Num.3.g.

4 And if it be a female, then thy valuation ſhalbe thirtie ſicles.

5 And from fyue yeeres to twentie, thy valuation ſhalbe of the male, twentie ſicles, and of the female, ten ſicles.

6 And from a mooneth vnto fyue yeeres, thy eſtimation ſhalbe of the male at fyue ſicles of ſiluer, and of the female, at three ſicles of ſyluer.

B 7 And from ſixtie yeeres olde and aboue, if he be a male, then thy price ſhalbe fifteene ſicles, and for the female, ten ſicles.

8 But if he be poorer, then thou haſt eſteemed hym, he ſhal preſent him ſelfe before the prieſt, and the prieſt ſhal value hym: accordyng as the hande of hym that vowed is able to geat, euen ſo ſhal the prieſt value him.

9 If it be a beaſt, of whiche menne bryng an offeryng vnto the Lorde, al that any man geueth of ſuche vnto the Lorde, ſhalbe holy.

10 He ſhal not alter it, nor chaunge it, a good for a badde, or a badde for a good: And if he chaunge beaſt for beaſt, then both the ſame beaſt, and it alſo, wherewith it was chaunged, ſhalbe holy.

11 If it be any manner of vncleane beaſt, of whiche menne doo not offer a ſacrifice vnto the Lorde, he ſhal ſet the beaſt before the prieſt:

12 And the prieſt ſhal value it, whether it be good or badde: and as the prieſt ſetteth it, ſo ſhal it be.

13 But if he wyl bye it agayne, he ſhal geue the fyfth part more aboue that it was ſet at.

C 14 If any man dedicate his houſe to be holy vnto the Lorde, the prieſt ſhal ſet it, whether it be good or badde: and as the prieſt hath ſet it, ſo ſhal it ſtande.

15 And when he that ſanctified it, wyl redeeme his houſe, let hym geue the fyfth part of the money, that it was iudged at, thereto, and it ſhalbe his.

16 If a man halowe a peece of his inherited lande vnto the Lorde, thou ſhalt value it accordyng to the ſeede thereof: An Homer of barly ſeede ſhalbe ſet at fyftie ſicles of ſyluer.

17 If he halowe his fielde immediatly from the yeere of Iubilee, it ſhalbe woorth accordyng as thou doeſt eſteeme it.

18 But if he halowe his fielde after the Iubilee, the prieſt ſhal recken vnto hym the money, accordyng to the number of the yeeres, that remayne, vnto the yeeres of Iubilee folowyng, and it ſhalbe abated by thy eſtimation.

19 If he, that conſecrated the fielde, wyl redeeme it agayne, let hym put the fyfth part of the price, that thou dydſt value it at, thereunto, and it ſhalbe his.

20 And if he wyl not redeeme the fielde, but wyl ſelle the fielde to another man: he [that vowed] may redeeme it no more. D

21 But when the fielde goeth out in the yeere of Iubilee, then it ſhalbe holy vnto the Lord, euen as a fielde ſeparate from common vſes, and it ſhalbe the prieſtes poſſeſſion.

22 If a man ſanctifie vnto the Lord a fielde, whiche he hath bought, and is not of the grounde of his inheritaunce:

23 The prieſt ſhal recken vnto hym, what it is woorth vntyl the yeere of Iubilee, and he ſhal geue the price, that it is ſet at the ſame day, as a thyng conſecrate vnto the Lorde.

24 And in the yeere of Iubilee, the fielde ſhal returne vnto hym, of whom it was bought, to hym, whoſe inheritaunce of lande it was.

25 And al thy valuation ſhalbe accordyng to the ſicle * of the ſanctuary: One ſicle conteyneth twentie Gerahs.

Exod.30.b

26 * But the fyrſt borne of the beaſtes, that is the Lordes fyrſt borne, may no man ſanctifie, whether it be oxe, or ſheepe, for it is the Lordes alreadie.

Deut.15.d

27 If it be an vncleane beaſt, he ſhal redeeme it, as thou ſhalt ſet it at, and geue the fyfth part more thereto: Or if it be not redeemed,

it ſhalbe ſolde accordyng to thy eſtimation.

28 Notwithſtandyng, nothing ſeparate from the common vſe, that a man dooth ſeparate vnto the Lorde of al that he hath, whether it be man or beaſt, or lande of his inheritaunce, may be ſolde nor redeemed: for euery thyng ſeparate from the common vſe, is moſt holy vnto the Lorde.

F 29 Nothyng ſeparate from the common vſe, whiche ſhalbe ſeparate from man, ſhalbe redeemed, but dye the death.

30 Euery tithe of the lande alſo, both of the ſeede of the land, and of the fruite of the trees, is the Lordes, & is ſanctified vnto the Lord.

31 And if a man wyl redeeme ought of his tithes, let hym adde the fyfth part thereto.

32 And euery tithe of oxe, and of ſheepe, & of euery beaſt that goeth vnder the [a] rodde, euen euery tenth ſhalbe holy vnto the Lorde.

33 He ſhal not looke if it be good or bad, nor chaunge it: els if he chaunge it, both it, and that it was chaungd withal, ſhalbe halowed, and may not be redeemed.

34 Theſe are the commaundements whiche the Lord commaunded by Moſes, vnto the chyldren of Iſrael in mount Sinai.

[a] That is, euery tenth as it ryſeth by tale, whether it be male or female, without acception, or reſpect.

The ende of the thirde booke of Moſes.

The fourth booke of Moſes, called *in the Hebrewe Vaiedabbar, and in the Latin Numeri.*

This fourth booke of Moſes, is called the booke of Numbers: becauſe in the beginnyng of it, Moſes and Aaron dyd number the chyldren of Iſrael, and that by their tribes.

The, i, Chapter.

1 Al that are apt for battayle, are numbred. 49 The tribe of Leui muſt miniſter in the tabernacle.

A 1 AND the Lorde ſpake vnto Moſes in the wylderneſſe of Sinai, in the tabernacle of the congregation, the fyrſt day of the ſecond mooneth in the ſeconde yeere after they were comme out of the land of Egypt, ſayeing,

2 * Take ye the ſumme of al the multitude of the chyldren of Iſrael, after their kinredes, and houſholdes of their fathers, with the number of their names, al that are males, head by head.

Exod,30,b Nu,26,a. 2.Re,24,a.

3 From twentie yeeres olde, and aboue, euen al that goe foorth to the warre in Iſrael: thou and Aaron ſhal number them throughout their armies.

4 And with you ſhalbe men of euery tribe, ſuche [as are] the heades of the houſes of their fathers.

5 And theſe are the names of the menne that ſhal ſtand with you: of [the tribe of] Ruben, Elizur, the ſonne of Zedeur.

6 Of Simeon, Selumiel, the ſonne of Suri Saddai.

B 7 Of Iuda, Naheſſon, the ſonne of Aminadab.

8 Of Iſachar, Nathanael, the ſonne of Zuar.

9 Of Zabulon, Eliab, the ſonne of Helon.

10 Among the chyldren of Ioſeph: of Ephraim, Eliſama, the ſonne of Ammihud: of Manaſſe, Gameliel, the ſonne of Pedazur.

11 Of Beniamin, Abidan, the ſonne of Gedeon.

12 Of Dan, Ahiezer, the ſonne of Ammi Saddai.

13 Of Aſer, Pagiel, the ſonne of Ocran.

14 Of Gad, Eliſah, the ſonne of Duel.

15 Of Nepthali, Ahira, the ſonne of Enan.

16 Theſe were of great fame in the congregation, princes of the tribes of their fathers, and heades ouer thouſandes in Iſrael.

17 And Moſes and Aaron tooke theſe menne whiche are expreſſed, by their names.

18 And they called al the congregation togeather, the fyrſte day of the ſeconde mooneth, and they were reckened throughout their kynredes, and houſes of their fathers, accordyng to the number of their names, from twentie yeeres olde and aboue, head by head.

19 As the Lorde commaunded Moſes, euen ſo he numbred them in the wylderneſſe of Sinai.

C 20 So were the chyldren of Ruben, Iſraels eldeſt ſonne, throughout their generations, and their kynredes, and houſes of their fathers, accordyng to the number of their names, head by head, al males from twentie yeeres old and aboue, as many as dyd goe foorth to the warre:

21 The number of them that were of the tribe of Ruben, was fourtie and ſyxe thouſande, and fyue hundred.

22 Of the chyldren of Simeon throughout their generations, and their kynredes, and houſes of their fathers, the ſumme of them in the number of names head by head, al the males from twentie yeeres and aboue, whoſoeuer myght goe foorth to the warre:

23 The ſumme of them that were of the tribe of Simeon, fyftie and nyne thouſande, and three hundred.

24 Of the chyldren of Gad throughout their generations, and their kynredes, and houſholdes of their fathers, the number of the names from twentie yeeres and aboue, al that went foorth to the warre:

25 The number of them, that were of the tribe of Gad, was fourtie and fiue thouſand, ſyxe hundred and fyftie.

26 Of the chyldren of Juda throughout their generations, and their kynredes, and houſes of their fathers, the number of names from twentie yeeres and aboue, al that were able to goe foorth to the warre:

E 27 The number of them, that were of the tribe of Juda, was threeſcore and fourteene thouſande, and ſyxe hundred.

28 Of the chyldren of Iſachar throughout their generations, and their kynredes, and houſes of their fathers, the number of names from twenty yeeres and aboue, whiche went al foorth to the warre:

29 The number of them, that were of the tribe of Iſachar, was fyftie and foure thouſande, and foure hundred.

30 Of the chyldren of Zabulon throughout their generations, and their kynredes, and houſes of their fathers, the number of names from twentie yeeres and aboue, al whiche were able to goe foorth in the hoaſt:

31 The number of them, that were of the tribe of Zabulon, was fyftie and ſeuen thouſande, and foure hundred.

32 Of the chyldren of Joſeph [namely] of the chyldren of Ephraim throughout their generations, and their kynredes and houſes of their fathers, the number of names from twentie yeeres and aboue, al that went out to the warre:

F 33 The number of them, that were of the tribe of Ephraim, was fourtie thouſand, and fyue hundred.

34 Of the chyldren of Manaſſe throughout their generations, and their kynredes, and houſes of their fathers, the number of names from twentie yeeres olde and aboue, al that went out to the warre:

35 The number of them that were of the tribe of Manaſſe, was thirtie and two thouſand, and two hundred.

36 Of the children of Beniamin throughout their generations, and their kynredes and houſes of their fathers, the number of names from twentie yeeres and aboue, al that went foorth to the warre:

37 The number of them that were of the tribe of Beniamin, was thirtie and fyue thouſande, and foure hundred.

38 Of the chyldren of Dan throughout their generations, and kynredes, and houſes of their fathers, the number of names from twentie yeeres olde and aboue, al that went foorth to the warre:

39 The number of them that were of the tribe of Dan, was threeſcore and two thouſande, and ſeuen hundred. G

40 Of the chyldren of Aſer throughout their generations, & their kynredes, and houſes of their fathers, the number of the names from twentie yeeres and aboue, al that went out to the warre:

41 The number of them that were of the tribe of Aſer, was fourtie and one thouſande, and fyue hundred.

42 Of the chyldren of Nepthali throughout their generations, and their kynredes, and houſes of their fathers, the number of names from twentie yeeres & aboue, al that myght goe foorth to the warre:

43 The number of them, that were of the tribe of Nepthali, was fyftie and three thouſande, and foure hundred.

44 Theſe are the ſummes, whiche Moſes and Aaron numbred, and the princes of Iſrael, thoſe twelue menne whiche were euery one for the houſe of their fathers.

45 So were al the numbers of the chyldren of Iſrael, throughout the houſes of their fathers, from twentie yeeres and aboue, al that went foorth to the warre in Iſrael.

46 Al they, I ſay, were in number *ſixe hundred thouſande, and three thouſand, fiue hundred and fyftie.

Exod.12.f.
Num.11.c.

47 But the Leuites after the tribes of their fathers, were not numbred among them.

48 For the Lord ſpake vnto Moſes, ſaying,

49 Only thou ſhalt not number the tribe of Leui, nor take the ſumme of them among the chyldren of Iſrael.

50 But thou ſhalt appoynt the Leuites ouer the tabernacle of wytneſſe, and ouer al the veſſels thereof, and ouer al thynges that are in it: Yea, they ſhal beare the tabernacle, and al the veſſels thereof, and they ſhal miniſter in it, and ſhal dwelle rounde about the tabernacle.

51 And when the tabernacle goeth foorth, the Leuites ſhal take it downe: and when the tabernacle is to be pitched, the Leuites ſhal ſet it vp: and if any ſtraunger comme nygh, he ſhal dye.

52 And the chyldren of Iſrael ſhal pitche their tentes, euery man in his owne campe, & euery man vnder his owne ſtanderde throughout their hoaſtes.

53 But the Leuites ſhal pitche rounde about the tabernacle of wytneſſe, that there be no wrath vpon the congregation of the chyldren of Iſrael: and the Leuites ſhal keepe the watche of the tabernacle of wytneſſe.

54 And the chyldren of Iſrael dyd accordyng to al that the Lorde commaunded Moſes, euen ſo dyd they.

The,ii,Chapter.

2 The order of the tentes. The heades of the kynredes of Iſrael.

A 1 AND the Lorde ſpake vnto Moſes, and Aaron, ſayeing,

2 Euery man of the chyldren of Iſrael ſhal pitche vnder his own ſtanderd, and vnder the enſigne of their fathers houſes: farre of about the tabernacle of the congregation, ſhal they pitche.

3 On the eaſt ſyde towarde the ryſing of the ſunne, ſhal they of the ſtanderd of the hoaſt of Iuda pitche, throughout their armies: And Nahesſon the ſonne of Aminadab, ſhalbe captayne of the ſonnes of Iuda.

4 And his hoaſt and the number of them, threeſcore and fourteene thouſande, and ſyxe hundred.

5 Next vnto hym ſhal they, that be of the tribe of Iſachar pitche: and Nathanael the ſonne of Zuar, ſhalbe captayne of the chyldren of Iſachar.

6 His hoaſt and the number thereof, fyftie and foure thouſande, and foure hundred.

B 7 And then the tribe of Zabulon: and Eliab the ſonne of Helon, ſhalbe captayne ouer the chyldren of Zabulon.

8 And his hoaſt and the number of them, fiftie and ſeuen thouſand, and foure hundred.

9 So that the whole number of the whole hoaſt of Iuda, are an hundred thouſande, fourescore and ſixe thouſande, and foure hundred, throughout their armies: and theſe ſhal fyrſt moue.

10 On the ſouthſyde ſhalbe the ſtanderd of the hoaſt of Ruben, accordyng to their armies: and the captayne ouer the ſonnes of Ruben, ſhalbe Elizur the ſonne of Sedeur.

11 And his hoaſt and the number of them, fourtie and ſixe thouſand, and fyue hundred.

12 And faſt by hym ſhal the tribe of Simeon pitche, and the captayne ouer the ſonnes of Simeon, ſhalbe Salumiel the ſonne of Zuri Saddai,

13 And his hoaſt and the number of them, fyftie and nyne thouſand, and three hundred.

C 14 And the tribe of Gad alſo, and the captaine ouer the ſonnes of Gad, ſhalbe Elizaph the ſonne of Duel.

15 And his hoaſt and the number of them, fourtie and fyue thouſande, ſixe hundred and fyftie.

16 Al that were numbred with the campe of Ruben, an hundred thouſande, fyftie and one thouſand, foure hundred and fyftie, throughout their armies: and they ſhal ſet foorth in the ſeconde place.

17 And the tabernacle of the congregation ſhal goe with the hoaſt of the Leuites, in the myddes of the campe: And as they lye in their tentes, euen ſo ſhal they proceede in the iourney, euery man in his degree, and vnder their owne ſtanderdes.

18 On the weaſt ſyde ſhalbe the ſtanderd of the campe of Ephraim, according to their armies, and the captayne ouer the ſonnes of Ephraim, ſhalbe Eliſama the ſōne of Amihud.

19 His hoaſt and the number of them, fourtie thouſande, and fyue hundred.

D 20 And faſt by him, ſhalbe the tribe of Manaſſe: and the captayne ouer the ſonnes of Manaſſe ſhalbe Gamaliel, the ſonne of Pedazur.

21 His hoaſt and the number of them, thirtie and two thouſande, and two hundred.

22 And the tribe of Beniamin alſo: and the captayne ouer the ſonnes of Beniamin, ſhalbe Abidan the ſonne of Gedeon.

23 His hoaſt and the number of them, thirtie and fyue thouſand, and foure hundred.

24 Al the number of the campe of Ephraim, were an hundred thouſande, eyght thouſande, and an hundred, throughout their armies: and they ſhal goe in the thirde place.

25 The ſtanderd of the hoaſt of Dan, ſhal keepe the North ſyde with their armies: and the captayne ouer the chyldren of Dan, ſhal be Ahiezer, the ſonne of Ammi Saddai.

26 His hoaſt, and the number of them, threeſcore and two thouſand, and ſeuen hundred.

27 And faſt by him ſhal the tribe of Aſer pitch: and the captaine ouer the ſonnes of Aſer, ſhalbe Pagiel the ſonne of Ocran.

28 His hoaſt and the number of them, fourtie and one thouſand, and fyue hundred.

29 And the tribe of Nepthali: and the captayne ouer the chyldren of Nepthali, ſhalbe Ahira the ſonne of Enan.

30 His hoaſt and the number of them, fyftie and three thouſande, and foure hundred.

31 Al they that were numbred with the hoaſt of Dan, were an hundred thouſande, fyftie and ſeuen thouſande, and ſyxe hundred: And they ſhal goe hyndemoſt with their ſtanderdes.

32 These are the ſummes of the chyldren of Iſrael throughout the houſes of their fathers, euen al the numbers, that pitched throughout their hoaſtes, ſyxe hundred thouſande, three thouſande, fyue hundred and fyftie.

33 But the Leuites were not numbred among the chyldren of Iſrael, as the Lorde commaunded Moſes.

34 And the chyldren of Iſrael dyd accordyng to al that the Lorde commaunded Moſes, ſo they pitched with their ſtanderdes, and ſo they iourneyed euery one throughout their kinredes, accordyng to the houſholdes of their fathers.

The xi. Chapter.

5 The Leuites goe not to battel.but miniſter in the ſanctuarie. 21 They pitche their tentes next to the habitation.

A 1 These alſo are the generations of Aaron and Moſes, in the day that the Lorde ſpake with Moſes in mount Sinai,

2 And theſe are the names of the ſonnes of Aaron: Nadab the eldeſt ſonne, and Abihu, Eleazar, and Ithamar.

Num.16.g 3 * Theſe are the names of the ſonnes of Aaron, whiche were * prieſtes annoynted, and Leuit.8.a. whoſe hande was conſecrated to miniſter.

4 And Nadab and Abihu dyed before the Lord, when they offered ſtraunge fyre before the Lorde in the wyldernesse of Sinai, and had no chyldren: And Eleazar and Ithamar miniſtred in the ſyght of Aaron their father.

5 And the Lorde ſpake vnto Moſes, sayeing,

6 Bryng the tribe of Leui, and ſet them before Aaron the prieſt, * that they may ſerue hym: Num.16.b and.18.a.

7 And take the charge with hym, euen the B charge of the whole congregation before the tabernacle of the congregation, to doo the ſeruice of the tabernacle.

8 They ſhal keepe al the inſtrumentes of the tabernacle of the congregation, and haue the charge of the chyldren of Iſrael, to doo the ſeruice of the tabernacle.

9 And thou ſhalt geue the Leuites vnto Aaron and to his ſonnes, for they are geuen and delyuered vnto hym of the chyldren of Iſrael.

10 And thou ſhalt appoynt Aaron and his ſonnes to wayte on their prieſtes office: and the ſtraunger that commeth nygh, ſhalbe ſlayne.

11 And the Lord ſpake vnto Moſes, ſayeing,

12 Beholde, I haue taken the Leuites from among the chyldren of Iſrael * for al the firſt Exod.13.a. Num.8.c. borne, that openeth the matrice among the chyldren of Iſrael, and the Leuites ſhalbe myne.

13 Becauſe al the fyrſt borne are mine: for the ſame day that I ſmote al the fyrſt borne in the lande of Egypt, I halowed vnto me al the fyrſt borne of Iſrael, both man and beaſt, and myne they ſhal be: I am the Lorde.

14 And the Lorde ſpake vnto Moſes, in the wyldernesse of Sinai, ſayeing,

15 Number the chyldren of Leui, after the houſes of their fathers in their kynredes: Al that are males from a moneth olde and aboue, ſhalt thou number. C

16 And Moſes numbred them, accordyng to the word of the Lord, as he was commaunded.

17 * And theſe were the chyldren of Leui in their names: Gerſon, and Caath, and Merari.

18 And theſe are the names of the chyldren of Gerſon in their kynredes: Libni, and Semei.

19 The ſonnes of Caath in their kynredes: Amram, Ieſaar, Hebron, and Oziel.

20 And the ſonnes of Merari in their kynredes: Maheli, and Muſi. Theſe are the kynredes of the Leuites, accordyng to the houſes of their fathers.

21 Of Gerſon came the kynred of the Libnites, and the kinred of the Semeites. Theſe are the kynredes of the Gerſonites,

22 And the ſumme of them after the number of al the males, from a moneth olde and aboue, was counted ſeuen thouſande, and fyue hundred.

23 And the kynredes of the Gerſonites ſhal

pitche behynde the tabernacle weaſtwarde.

24 The captayne and moſt auncient of the houſe of the Gerſonites, ſhalbe Eliaſaph, the ſonne of Lael.

25 And the charge of the chyldren of Gerſon in the tabernacle of the congregation, ſhalbe the tabernacle and the pauilion, the coueryng thereof, and the vele of the doore of the tabernacle of the congregation:

26 And the hangynges of the court, and the curtayne of the doore of the court, whiche is rounde about the tabernacle, and the aulter, and the cordes of it, for al the ſeruice thereof.

E

27 And of Caath came the kynrede of the Amramites, and the kynred of the Izecharites, the kynred of the Hebronites, and the kynred of the Ozielites: Theſe are the kynredes of the Caathites.

28 And the number of al the males from a mooneth olde and aboue, was eyght thouſande, and ſyxe hundred, hauing the charge of the ſanctuary.

29 And the kynred of the chyldren of Caath, ſhal pitche on the ſouth ſyde of the tabernacle.

30 The captayne, and moſt auncient of the houſe of the kynrede of the Caathites, ſhalbe Eliſaphan, the ſonne of Oziel.

31 And their charge ſhalbe the arke, the table, the candleſticke, and the aulters, and the veſſels of the ſanctuary, that they miniſter in, & the vele, and whatſoeuer belongeth to the miniſtration thereof.

32 And Eleazar the ſonne of Aaron the prieſt, ſhalbe captayne ouer al the captaynes of the Leuites, and haue the ouerſyght of them that wayte vpon the ſanctuary.

F

33 And of Merari came the kinred of the Mahelites, and the kynred of the Muſites: Theſe are the kynredes of Merari.

34 And the ſumme of them accordyng to the number of al the males, from a mooneth olde and aboue, was ſyxe thouſand, and two hundred.

35 The captayne, and the moſt auncient of their houſe, that were of the kynred of Merari, was Zuriel, the ſonne of Abihael: & theſe ſhal pitche on the north ſide of the tabernacle.

36 And vnder the cuſtodie and charge of the ſonnes of Merari, ſhalbe the boordes of the tabernacle, and the barres, pyllers, and ſockettes thereof, and al the veſſels thereof, and al that ſerueth thereto,

37 And the pyllers of the courte round about, with their ſockettes, their pinnes, and their cordes.

38 But on the forefront of the tabernacle towarde the eaſt, before the tabernacle of the congregation eaſtwarde, ſhal Moſes, and Aaron and his ſonnes pitche, and wayte to keepe the ſanctuary, and to keepe the children of Iſrael: And the ſtraunger that commeth nygh, ſhalbe ſlayne.

39 And the whole ſumme of the Leuites, whiche Moſes and Aaron numbred at the commaundement of the Lorde, throughout their kynredes, euen al the males from a mooneth olde and aboue, was * twentie and two thouſande.

Num.26.g

G

40 And the Lorde ſayde vnto Moſes, Number al the fyrſt borne that are males among the chyldren of Iſrael, from a mooneth olde and aboue, and take the number of their names.

41 And thou ſhalt appoynt the Leuites to me (for I am the Lord) for al the fyrſt borne of the chyldren of Iſrael, and the cattel of the Leuites for al the fyrſt gendered of the cattel of the chyldren of Iſrael.

42 And Moſes numbred, as the Lorde commaunded hym, al the fyrſt borne of the chyldren of Iſrael.

43 And al the fyrſt borne males, rehearſed by their names, from a mooneth old and aboue, accordyng to their number, were twenty and two thouſande, two hundred, and threeſcore and thirteene.

44 And the Lorde ſpake vnto Moſes, ſayeing,

45 Take the Leuites for al the fyrſt borne of the chyldren of Iſrael, and the cattel of the Leuites for their cattel, and the Leuites ſhalbe myne: I am the Lorde.

46 And for the redeemyng of the two hundred, and threeſcore and thirteene, whiche are moe then the Leuites, in the fyrſt borne of the chyldren of Iſrael,

H

47 (a) Take fyue ſicles of euery head, after the weyght of the ſanctuary, * The ſicle conteynyng twentie Gerahs,

Exod.30.b
Leui.27.d.
Ezec.45.d

48 And geue the money wherwith the odde number of them is redeemed, vnto Aaron and his ſonnes.

49 And Moſes tooke the redemption money of them that were redeemed, beeyng moe then the Leuites:

(a) Sicles were of two ſortes: the one common, the other belongyng to the ſanctuarie, and that of the ſanctuarie was double the weyght of the common. The common ſicle weighed two grotes, and the ſanctuarie ſicle foure. The ſcripture in this place, and in the thirtieth of Exodus, and Ezechiel fourtieth and fyue, ſayeth, that the ſanctuary ſicle dooth weigh twentie Gerahs, whiche the Grecians doo cal Obolus, and we in Engliſhe, an halfe pennie. When eyght grotes of our money was an ounce: and the Hebrewes doo thynke that Obolus dooth weigh the weight of ſixteene barly cornes.

50 Of the fyrſt borne of the chyldren of Iſrael tooke he this money: [euen] a thouſand three hundred and three ſcore and fyue ſicles, after the ſicle of the ſanctuary.

51 And Moſes gaue the money of them that were redeemed, vnto Aaron and his ſonnes, accordyng to the worde of the Lorde, euen as the Lorde commaunded Moſes.

The.iii.Chapter.

5. The offices of the Leuites.

A 1 AND the Lord ſpake vnto Moſes and Aaron, ſayeng,

2 Take the ſumme of the children of Caath from among the ſonnes of Leui, after their kynredes and houſes of their fathers:

3 From thirtie yeeres ⁊ aboue, vntyl fyftie, al that enter into the hoaſt for to doo the worke in the tabernacle of the congregation.

4 This ſhalbe the office of the chyldren of Caath, in the tabernacle of the congregation, [about] the moſt holy.

5 And when the hoaſt remoueth, Aaron and his ſonnes ſhal comme, and take downe the coueryng vele, and wrappe the arke of wytneſſe in it:

6 And ſhal put thereon a coueryng of Badgers ſkynnes, and ſhal ſpreade vpon it a cloth that is altogeather of blewe ſylke, and put in the barres thereof.

B 7 And vpon the ſhewe table, they ſhal ſpread abrode a cloth of blewe ſilke, and put thereon the diſhes, [incenſe] cuppes, and goblets, and pots to powre with: and there ſhalbe bread thereon continually.

8 And they ſhal ſpreade vpon them a coueryng of ſkarlet, and couer the ſame with a coueryng of Badgers ſkynnes, and put in the barres thereof.

9 And they ſhal take a cloth of blewe ſylke, and couer the candleſticke of lyght, with his lampes, ſnuffers, and cenſars, and al the oyle veſſels, whiche they occupie about it.

10 And they ſhal put both it, and al the veſſels thereof, within a coueryng of Badgers ſkynnes, and put it vpon a barre.

11 And vpon the golden aulter, they ſhal ſpreade a cloth of blewe ſylke, and couer it with a coueryng of Badgers ſkynnes, and put to the barres thereof.

12 And they ſhal take al the inſtrumentes, wherewith they miniſter in the ſanctuary, and put a cloth of blewe ſylke vpon them, and couer them with a couering of Badgers ſkynnes, and put them on a barre.

13 And they ſhal take away the aſſhes from the aulter, and ſpreade a purple cloth thereon.

C 14 And put vpon it, al the veſſels therof, that they miniſter withal, euen the cole pannes, the fleaſhe hookes, the fyre ſhouelles, the baſens, and the other veſſels of the aulter: and they ſhal ſpreade vpon it a coueryng of Badgers ſkynnes, and put to the barres of it.

15 And when Aaron and his ſonnes haue made an ende of coueryng the ſanctuary, and al the veſſels of the ſanctuary, agaynſt that the hoaſt remoue, then the ſonnes of Caath ſhal comme in for to beare: but they ſhal not touche any holy thyng, leſt they dye. And this is the charge of the ſonnes of Caath, in the tabernacle of the congregation.

16 And to the office of Eleazar the ſonne of Aaron the prieſt, parteyneth the oyle for the light, the ſweete incenſe, the daily meate offeryng, and the annoynting oyle, and the ouerſight of al the tabernacle, and of al that therein is, both in the ſanctuarie, and in al the veſſels thereof.

17 And the Lord ſpake vnto Moſes, and Aaron, ſayeing,

18 Ye ſhal not cut of the tribe of the kynred of the Caathites, from among the Leuites:

19 But thus doo vnto them, that they may liue ⁊ not dye: when they goe vnto the moſt holy thynges, let Aaron and his ſonnes goe in, and appoynt them euery one to his office, and to his charge.

20 But let them not goe in, to ſee when the holy thynges are folden vp, leſt they dye. D

21 And the Lorde ſpake vnto Moſes, ſayeing,

22 Take alſo the ſumme of the chyldren of Gerſon, throughout the houſes of their fathers, and throughout their kynredes.

23 From thirtie yeeres olde, and aboue, vntyl fyftie yeeres ſhalt thou number them, al that enter into the aſſemblie for to doo ſeruice in the tabernacle of the congregation.

24 And this is the ſeruice of the kinred of the Gerſonites, to ſerue, and to beare.

25 They ſhal beare the curtaynes of the tabernacle, and the tabernacle of the congregation, the coueryng thereof, and the coueryng of Badgers ſkinnes, that is on high vpon it, and the vele of the doore of the tabernacle of the congregation:

26 And the curtaynes of the courte, and the

vele that is in the entring in of the gate of the court, whiche is neare the tabernacle, and neare the aulter round about, with the cordes, and al the inſtruments that ſerue vnto them, and al that is made for them, and ſo ſhal they ſerue.

27 At the mouth of Aaron and his ſonnes, ſhal al the ſeruice of the chyldren of the Gerſonites be donne, in al their charges, and in al their ſeruice: and ye ſhal appoynt vnto them al their burdens to keepe.

E 28 And this is the ſeruice of the kynred of the chyldren of Gerſon in the tabernacle of the congregation, and their watche ſhalbe vnder the hande of Ithamar the ſonne of Aaron the prieſt.

29 And thou ſhalt number the ſonnes of Merari after their kinredes, and after the houſes of their fathers:

30 From thirtie yeeres olde and aboue, vnto fiftie yeeres ſhalt thou number them, euery one that entreth into the aſſemblie, to doo the ſeruice of the tabernacle of the congregation.

31 And this is their office and charge, accordyng to al their ſeruice in the tabernacle of the congregation: The borders of the tabernacle, with the barres, pyllers, and ſockettes therof.

32 And the pyllers that are rounde about the court, with their ſockets, pinnes, and cordes, and with al the inſtrumentes of it, for al their ſeruice: And by name ye ſhal recken the inſtrumentes of their office and charge.

33 This is the ſeruice of the kynredes of the ſonnes of Merari, accordyng to al their office in the tabernacle of the cōgregation, vnder yͤ hand of Ithamar the ſonne of Aarō the prieſt.

34 And Moſes, and Aaron, and the princes of the multitude, numbred the ſonnes of the Caathites, after their kynredes and houſes of their fathers,

F 35 From thirtie yeeres olde, and aboue, vnto fiftie yeeres, al that enter into the aſſemblie, to doo ſeruice in the tabernacle of the congregation.

36 And the numbers of them throughout their kinredes, were two thouſand, ſeuen hundred, and fiftie.

37 This is the number of the kynredes of Caath, [namely] al that might doo ſeruice in the tabernacle of the congregation, whiche Moſes and Aaron dyd number, accordyng to the commaundement of the Lorde, by the hande of Moſes.

38 Alſo the numbers of the ſonnes of Gerſon throughout their kynredes & houſes of their fathers:

39 From thirtie yeeres olde, and aboue, vnto fiftie yeres, al that enter into the aſſemblie for to doo ſeruice in the tabernacle of the congregation.

40 And the numbers of them throughout their kinredes, & houſes of their fathers, were two thouſande, ſixe hundred, and thirtie.

41 This is the number of the kinredes of the ſonnes of Gerſon, of al that dyd ſeruice in the tabernacle of the congregation, whiche Moſes and Aaron dyd number, accordyng to the commaundement of the Lorde.

G 42 And the numbers of the kinredes of the ſonnes of Merari throughout their kynredes and houſes of their fathers:

43 From thirtie yeeres olde, and vpwarde, vnto fiftie yeeres, al that enter into the aſſemblie, for the ſeruice of the tabernacle of the congregation.

44 And the numbers of them after their kinredes, were three thouſand, and two hundred.

45 Theſe be the ſummes of the kinredes of the ſonnes of Merari, whiche Moſes and Aaron numbred, accordyng to the woorde of the Lorde, by the handes of Moſes.

46 And ſo al the numbers of the Leuites, whiche Moſes, Aaron, and the Lordes of Iſrael numbred after their kinredes and houſeholdes of their fathers:

47 From thirtie yeeres olde and vpwarde, vnto fiftie yeeres, euery one that came to doo his duetie, office, ſeruice, and charge in the tabernacle of the congregatiō. So the numbers of them were ſeuen thouſande, fiue hundred, and foureſcore.

48 According to the woorde of the Lorde did [Aaron] number them by the hand of Moſes, euery one accordyng to their ſeruice & charge: Thus [were] they of that tribe numbred, as the Lorde commaunded Moſes.

The.v.Chapter.

7 The knowledgyng of ſinne. 8 The cleanſing of ſinne.
12 The lawe of gelouſie.

☞ A 1 AND the Lorde ſpake vnto Moſes, ſayeng,

2 Commaunde the chyldren of Iſrael, that they * put out of the hoaſt euery leper, & euery one, that hath an iſſue, and whoſoeuer is defiled by the dead:

Leui,13.g.

3 Both male and female ſhal ye put out, euen out of the hoaſt ſhal ye put them, that they defile not their (a) tentes, among whiche I

(a) There were three ſortes of tentes among the Hebrues. The tent of the Lord, that is, the tabernacle: the tent of yͤ Leuites: and the tent of Iſrael. The lepers were excluded from them al: the impure by an iſſue, from the two firſt: & the defiled by the dead, only from the tabernacle of the congregation.

dwelle.

4 And the chyldren of Iſrael dyd ſo, and put them out of the hoaſt: euen as the Lorde ſpake vnto Moſes, ſo dyd the chyldren of Iſrael.

5 And the Lorde ſpake vnto Moſes, ſayeing,

6 Speake vnto the chyldren of Iſrael, When a man or a woman ſhal commit any ſinne that menne commit, and treſpaſſe agaynſt the Lorde: When that perſon ſhal treſpaſſe,

B 7 Then they ſhal knowledge their ſinne whiche they haue donne, and let hym reſtore againe the hurt, that he hath donne, with his principal, and put the fifth part of it more thereto, and geue it vnto him, whom he hath treſpaſſed agaynſt.

8 But if the man haue no (b) kinſeman to reſtore the hurt vnto, let the treſpaſſe be made good vnto the Lorde, & it ſhalbe the prieſtes, beſide the Ramme of the attonemēt, wherby an attonement ſhalbe made for hym.

9 And euery heaue offeryng, that is made of the holy thynges of the chyldren of Iſrael, which they bryng vnto the prieſt, ſhalbe his.

10 And euery mans halowed thynges ſhalbe his: whatſoeuer any man geueth the prieſt, it ſhalbe his.

11 And the Lorde ſpake vnto Moſes, ſayeing,

12 Speake vnto the chyldren of Iſrael, and ſay vnto them, If any mans wyfe goe aſide, and treſpaſſe agaynſt hym,

13 So that another man lie with her fleaſhly, and it be hyd from the eyes of her huſbande, and be kept cloſe, that ſhe is defiled, and there be no witneſſe agaynſt her, neyther ſhe taken with the manner,

C 14 And the ſpirite of gelouſie comme vpon him, ſo that he is gelous ouer his wife, which is defiled: or if the ſprite of gelouſie comme vpon hym, ſo that he is gelous ouer his wife, whiche is yet vndefiled:

15 Then let the man bryng his wyfe vnto the prieſt, and bryng her offeryng with her, the tenth part of an (c) Epha of barly meale: but let hym put no oyle vpon it, nor put frankincence thereon, for it is an offeryng of gelouſie, an offeryng for a remembraunce, cauſing the ſinne to be thought vpon.

16 And the prieſt ſhal bring her, and ſet her before the Lorde.

17 And the prieſt ſhal take holy water in an earthen veſſel, and of the duſt, that is in the floore of the tabernacle, the prieſt ſhal take it, and put it into the water.

18 And let the prieſt ſet the woman before the Lorde, and vncouer the womans head, and put the offeryng of memorial in her handes, whiche is the gelouſie offeryng: and the prieſt ſhal haue bitter and curſed water in his hand.

19 And the prieſt ſhal charge her by an othe, & ſay vnto the woman, If no man haue laine with thee, and if thou haue not gonne aſyde to vncleanneſſe without thy huſbande, then haue thou no harme of theſe bitter and curſed waters.

20 But yf thou haue gonne aſyde from thine huſbande, and be defyled, and ſomme man hath laine with thee beſide thine huſbande:

21 (Then the prieſt ſhal charge the woman with an othe of curſyng, and the prieſt ſhal ſay vnto the woman) The Lorde make thee accurſed, and deteſtable for the othe among the people, when the Lorde dooth make thy thygh to rotte, and thy belly to ſwelle. D

22 Theſe curſed waters goe into the bowels of thee, that they may make thy belly ſwelle, and thy thygh to rotte. And let the woman ſay, Amen, amen.

23 And let the prieſt wryte theſe curſes in a booke, and he ſhal blot them out with the bitter waters:

24 And ſhal geue the woman thoſe bitter and curſed waters to drinke, that thoſe curſed and bitter waters may enter into her.

25 And then the prieſt ſhal take the gelouſie offeryng out of the womans hande, and waue it before the Lorde, and bryng it vnto the aulter.

26 And the prieſt ſhal take an handful of the offeryng for a memorial, and burne it vpon the aulter, and then make the woman drinke the waters:

27 And when he hath made the woman drynke the waters, if ſhe be defiled, and haue treſpaſſed agaynſt her huſbande, then ſhal the curſed and bitter waters goe into her, and her belly ſhal ſwelle, and her thygh ſhal rotte: and the woman ſhalbe a curſe among her people.

28 And if the woman be not defiled, but cleane, ſhe ſhal haue no harme, but ſhal conceiue and beare. E

29 This is the lawe of gelouſie, when a wife goeth aſyde from her huſbande, and is defiled:

30 Or when the ſprite of gelouſie commeth vpon a man, and he beyng gelous ouer his wyfe, dooth bryng her before the Lorde: And the prieſt ſhal doo to her accordyng vnto al this lawe,

31 And the man ſhalbe giltleſſe, and this woman ſhal beare her ſinne.

The

(b) That is, if he, to whom the treſpaſſe hath benne donne, be dead, and no kinſman remayneth, to whom it may be repayed, the ſayde forfayte. &c.

(c) Epha conteyneth three buſhels. The tenth deale of an Epha conteyneth only ſo muche as fourtie egge ſhelles can comprise. An Hin is a meaſure of things liquide, conteinyng as much as xii. logges: eche logge holdeth as muche as vi. eggſhels can hold. But Omer, or Gomer, whiche is alſo called Corus in Latine, conteyneth the meaſure of three Ephaes, that is as muche as a thouſand, two hundred, and fourescore and ten egge ſhelles can conteyne.

The.vj.Chapter.

2 The lawe of the conſecration of the Nazarites. 24 The bleſſing of the people.

A 1 AND the Lorde ſpake vnto Moſes, ſaying,

2 Speake vnto the chyldren of Iſrael, & ſay vnto them, When eyther man, or woman dooth ſeparate thẽ ſelues to vow a vowe of [a] a Nazarite, to ſeparate them ſelues vnto the Lorde:

3 He ſhal ſeparate hym ſelfe from * wine and ſtrong drinke, and ſhal drynke no vineger of wine or of ſtrong drynke, nor ſhal drinke whatſoeuer is preſſed out of grapes, and ſhal eate no freaſhe grapes, neyther yet dryed.

4 As long as his abſtinence endureth, ſhal he eate nothyng, that is made of the vine tree, or of the cornels, or of the huſke of the grape.

5 And as long as he voweth, & is ſeparated, there ſhal no raſure comme vpon his head, vntyl his dayes be out, in the whiche he ſeparateth him ſelfe vnto the Lorde, he ſhalbe holy, and ſhal let the lockes of his heare growe.

6 As long as he ſeparateth hym ſelfe vnto the Lorde, he ſhal comme at no dead body.

B 7 He ſhal not make him ſelfe vncleane at the death of his father, mother, brother, or ſiſter: becauſe that the conſecration of his God is vpon his head.

8 Al the dayes of his ſeparation he is holy vnto the Lorde.

9 And if any man dye ſuddaynly before him, ere he be ware, the head of his conſecration ſhalbe defiled: and he ſhal ſhaue his head the day of his cleanſing, euẽ the ſeuenth day ſhal he ſhaue it.

10 And the eyghth day, he ſhal bryng two turtles, or two young pigeons to the prieſt, before the doore of the tabernacle of the congregation.

11 And the prieſt ſhal offer the one for a ſinne offeryng, and the other for a burnt offeryng: and make an attonement for hym as concernyng that he ſinned by the dead, and ſhal halowe his head the ſame day.

12 And he ſhal conſecrate vnto the Lorde the tyme of his ſeparation, & ſhal bryng a lambe of a yeere olde for a treſpaſſe offeryng: but the dayes that were before are loſt, becauſe his conſecration was defiled.

13 This is the lawe of the Nazarite: When the tyme of his conſecration is out, he ſhalbe brought vnto the doore of the tabernacle of the congregation.

14 And he ſhal bryng his offeryng vnto the Lorde, an hee lambe of a yeere olde without blemiſhe for a burnt offering, and a ſhe lambe of a yeere olde without blemiſhe for a ſinne offering, and a ramme without blemiſh alſo for peace offerynges: C

15 And a baſket of vnleauened bread, euen cakes of fyne floure myngled with oyle, and wafers of vnleauened bread annointed with oyle, with their meate offeringes, and drinke offerynges.

16 And the prieſt ſhal bryng them before the Lorde, and offer his ſinne offeryng, and his burnt offeryng.

17 And ſhal prepare the ramme for a peace offeryng vnto the Lorde, with the baſket of vnleauened bread: and the prieſt ſhal make alſo his meate offeryng, and his drynke offeryng.

18 And the Nazarite ſhal ſhaue the head of his conſecration at the doore of the tabernacle of the congregation, and ſhal take the heare of the head of his conſecration, and put it in the fire, whiche is vnder the peace offeryng.

19 And the prieſt ſhal take the ſodden ſhoulder of the ramme, and one vnleauened cake out of the baſket, and one vnleauened wafer alſo, and put them vpon the handes of the Nazarite, after he hath ſhauen his conſecration.

20 And the prieſt ſhal waue them before the Lorde: And theſe holy thynges ſhalbe the prieſtes, with the waue breaſt, and the heaue ſhoulder: and then the Nazarite may drinke wyne.

21 This is the lawe of the Nazarite, whiche hath vowed his offeryng vnto the Lorde for his conſecration, beſydes thoſe thynges, that his hande can geate, accordyng to the vowe whiche he vowed, euen ſo he muſt doo after the lawe of his conſecration. D

22 And the Lorde ſpake vnto Moſes, ſaying,

23 Speake vnto Aaron and his ſonnes, ſaying, On this wyſe ye ſhal bleſſe the chyldren of Iſrael, and ſay vnto them,

24 The Lorde bleſſe thee, and keepe thee:

25 The Lorde make his face to ſhyne vpon thee, and be mercyful vnto thee:

26 The Lorde lift vp his countenaunce vpon thee, and geue thee peace.

27 And they ſhal put my name vpon the chyldren of Iſrael, and I wyl bleſſe them.

[a] The Lord hath leaft free this vowe to the diſcretion & wyl of perſons, without limiting any certayne tyme for the obſeruation of it. They who kept this vowe, were as the light of godlineſſe, and holyneſſe among other, and holden for the moſt excellent in honour and vertue: & thereof haue they taken the name of Nazarees. For the Hebrue woord Nazir, whereof the woord of Nazarees commeth, ſignifieth, ſeparate.

* Act,18.d.

The.vij.Chapter.

2 The offeryng of the lordes and heades of Iſrael. 89 God ſpeaketh from the mercie ſeate to Moſes.

☞ A Exod,xl,b 1 AND when * Moſes had ful ſet vp the tabernacle, and annoynted and ſanctified it, and al the inſtrumentes thereof, the aulter alſo & al the veſſels thereof: and had annoynted them, and ſanctified them,

2 Then the princes of Iſrael, heades ouer the houſes of their fathers (whiche were the lordes of the tribes, and ouer them that were numbred) offered,

3 And brought their ſacrifices before the lorde, ſixe couered charettes, and twelue oxen: one charet for two lordes, and for one an oxe, and they brought them before the tabernacle.

4 And the Lorde ſpake vnto Moſes, ſayeing,

5 Take it of them, that they may ſerue to doo the ſeruice of the tabernacle of the congregation, & thou ſhalt geue them vnto the Leuites, to euery man accordyng vnto his office.

6 And Moſes tooke the charets and the oxen, and gaue them vnto the Leuites.

B 7 Two charets, and foure oxen he gaue vnto the ſonnes of Gerſon, accordyng vnto their office.

8 And foure charettes and eight oxen he gaue vnto the ſonnes of Merari, accordyng vnto their offices, vnder the hande of Ithamar the ſonne of Aaron the prieſt.

Nu,iiii,b. 9 * But vnto the ſonnes of Caath he gaue none: becauſe the charge of the ſanctuarie belonged vnto them, whiche they dyd beare vpon ſhoulders.

10 And the princes offered for the dedicatyng of the aulter in the day, that it was annoynted, and brought their ſacrifices before the aulter.

11 And the Lorde ſayde vnto Moſes, The princes ſhal bryng their offeringes, euery day one prince, for the dedicatyng of the aulter.

12 And ſo on the firſt day, dyd Naheſſon the ſonne of Aminadab, of the tribe of Iuda, offer his ſacrifice.

13 And his offeryng was a ſiluer charger, of an hundred and thirtie ſicles, a ſiluer bolle of ſeuentie ſicles, after the weight of the ſanctuarie, and they were both ful of fine floure, mingled with oyle, for a meate offeryng:

C 14 An [incenſe] cup of ten ſicles of golde, ful of incenſe:

15 A young bullocke, a ramme, a lambe of a yeere olde, for a burnt offeryng:

16 An hee goate for a ſinne offeryng:

17 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, and fiue lambes of a yeere olde. This was the gyft of Naheſſon the ſonne of Aminadab.

18 The ſeconde day, Nathanael the ſonne of Zuar, captayne ouer Iſachar, dyd offer:

19 And he offered for his gyft, a ſiluer charger of an hundred and thirtie ſicles, a ſiluer bolle of ſeuentie ſicles, after the ſicle of the ſanctuarie, both ful of fine floure mingled with oyle, for a meate offeryng:

20 An [incenſe] cup of golde of ten ſicles, ful of incenſe:

21 One young bullocke, a ramme, a lambe of a yeere olde, for a burnt offeryng: D

22 And an hee goate for a ſinne offeryng:

23 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of one yeere olde. This was the offeryng of Nathanael the ſonne of Zuar.

24 The thirde day, Eliab the ſonne of Helon, captayne of the chyldren of Zabulon, dyd offer:

25 And his gyft was, a ſiluer charger of an hundred and thirtie ſicles, a ſiluer bolle of ſeuentie ſicles, after the ſicle of the ſanctuarie, & both were ful of fine floure myngled with oyle, for a meate offeryng:

26 A golden [incenſe] cup of ten ſicles, ful of incenſe:

27 A young bullocke, a ramme, a lambe of a yeere olde, for a burnt offeryng:

28 An hee goate for a ſinne offeryng: E

29 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of one yeere olde. This was the offeryng of Eliab the ſonne of Helon.

30 The fourth day, Elizur the ſonne of Sedeur, captayne of the chyldren of Ruben, dyd offer:

31 And his gyft was, a ſiluer charger of an hundred and thirtie ſicles, a ſiluer bolle of ſeuentie ſicles, after the ſicle of the ſanctuarie, and they were both ful of fine floure mingled with oyle, for a meate offeryng:

32 A golden [incenſe] cup of ten ſicles, ful of incenſe:

33 A young bullocke, a ramme, a lambe of a yeere olde, for a burnt offeryng:

34 An hee goate for a ſinne offeryng:

35 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, and fiue lambes of

one yeere olde. This was the offeryng of Elizur the ſonne of Sedeur.

36 The fifth day, Selumiel the ſonne of Zuri Saddai, captayne of the chyldren of Simeon offered:

37 His gyft was, a ſiluer charger of an hundred and thirtie ſicles, a ſiluer bolle of ſeuentie ſicles, after the ſicle of the ſanctuarie, and they were both ful of fyne floure myngled with oyle, for a meate offeryng:

38 A golden [incenſe] cup of ten ſicles, ful of incenſe:

39 A young bullocke, a ramme, a lambe of a yeere olde, for a burnt offeryng:

F 40 An hee goate for a ſinne offeryng:

41 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of a yeere olde. This was the offeryng of Selumiel the ſonne of Zuri Saddai.

42 The ſixth day, Eliaſaph the ſonne of Duel, captayne of the chyldren of Gad, offered:

43 His gyft was, a ſiluer charger of an hundred and thirtie ſicles, a ſiluer bolle of ſeuentie ſicles, after the ſicle of the ſanctuarie, both ful of fine floure mingled with oyle, for a meate offeryng:

44 A golden [incenſe] cup of ten ſicles, ful of incenſe:

45 A young bullocke, a ramme, a lambe of a yeere olde, for a burnt offeryng:

46 An hee goate for a ſinne offeryng:

47 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of one yeere old. This was the offering of Eliaſaph, the ſonne of Duel.

48 The ſeuenth day, Eliſama the ſonne of Amiud, captayne of the children of Ephraim, offered:

49 And his ſacrifice was, a ſiluer charger of an hundred and thirtie ſicles, a ſiluer bolle of ſeuentie ſicles, after the ſicle of the ſanctuarie, both ful of fine floure myngled with oyle, for a meate offeryng:

50 A golden [incenſe] cup of ten ſicles, ful of incenſe:

51 A young bullocke, a ramme, a lambe of a yeere olde, for a burnt offeryng:

52 An hee goate for a ſinne offeryng:

53 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of a yeere old. This was the offering of Eliſama, the ſonne of Amiud.

54 The eyghth day, offered Gamaliel the ſonne of Pedazur, the captaine of the children of Manaſſes:

55 And his offering was, a ſiluer charger of an hundred and thirtie ſicles, a ſiluer bolle of ſeuentie ſicles, after the ſicle of the ſanctuarie, both ful of fine floure myngled with oyle, for a meate offeryng:

56 A golden [incenſe] cup of ten ſicles, ful of incenſe:

57 A young bullocke, a ramme, a lambe of a yeere olde for a burnt offeryng:

58 An hee goate for a ſinne offeryng:

59 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of a yeere olde. This was the offeryng of Gamaliel the ſonne of Pedazur.

60 The nynth day, Abidan the ſonne of Gedeon, captayne of the chyldren of Beniamin, offered: G

61 And his gift was, a ſiluer charger of an hundred and thirtie ſicles, a ſiluer bolle of ſeuentie ſicles, after the ſicle of the ſanctuarie, both ful of fine floure mingled with oyle, for a meate offeryng:

62 A golden [incenſe] cup of ten ſicles, ful of incenſe:

63 A young bullocke, a ramme, a lambe of one yeere olde, for a burnt offeryng:

64 An hee goate for a ſinne offeryng:

65 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of one yeere olde. This was the offeryng of Abidan, the ſonne of Gedeon.

66 The tenth day, Ahiezer the ſonne of Ammi Saddai, captayne of the chyldren of Dan offered.

67 And his offeryng was, a ſiluer charger of an hundred and thirtie ſicles, a ſiluer bolle of ſeuentie ſicles, after the ſicle of the ſanctuarie, both ful of fine floure myngled with oyle, for a meate offeryng:

68 A golden [incenſe] cup of ten ſicles, ful of incenſe:

69 A young bullocke, a ramme, a lambe of a yeere olde, for a burnt offeryng:

70 An hee goate for a ſinne offeryng:

71 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of a yeere olde. This was the offeryng of Ahiezer, the ſonne of Ammi Saddai.

72 The eleuenth day, Pagiel the ſonne of Ocran, captayne of the chyldren of Aſer, offered:

73 And his offeryng was, a ſiluer charger of an hundred and thirtie ſicles, a ſiluer bolle of ſeuentie ſicles, after the ſicle of the ſanctuarie, both ful of fine floure mingled with oyle, for a meate offeryng:

74 A golden [incenſe] cup of ten ſicles, ful of incenſe:

75 A young bullocke, a ramme, a lambe of a yeere olde, for a burnt offeryng:

76 An hee goate for a ſinne offeryng:

77 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of one yeere olde. This was the offeryng of Pagiel, the ſonne of Ocran.

78 The twelfth day, Ahira the ſonne of Enan, captayne of the chyldren of Nephthali, offered:

79 And his offering was, a ſiluer charger of an hundred and thirtie ſicles, a ſiluer bolle of ſeuentie ſicles, after the ſicle of the ſanctuarie, both ful of fine floure mingled with oyle, for a meate offeryng:

80 A golden [incenſe] cup of ten ſicles, ful of incenſe:

81 A young bullocke, a ramme, a lambe of one yeere olde, for a burnt offeryng:

82 An hee goate for a ſinne offeryng:

83 And for a peace offeryng, two oxen, fiue rammes, fiue hee goates, fiue lambes of one yere olde. This was the offeryng of Ahira, the ſonne of Enan.

84 This was the dedication of the aulter in the day, when it was annoynted by the princes of Iſrael: twelue chargers of ſiluer, twelue ſiluer bolles, twelue [incenſe] cuppes of golde.

85 Euery charger conteining an hundred and thirtie ſicles of ſiluer, euery bolle ſeuentie: And al the ſiluer veſſels conteyned two thouſande and foure hundred ſicles, after the ſicle of the ſanctuarie.

86 And the golden [incenſe] cuppes were twelue, ful of incenſe, conteynyng ten ſicles a peece, after the ſicle of the ſanctuarie: ſo that al the golde of the [incenſe] cuppes was an hundred and twentie ſicles.

87 Al the bullockes for the burnt offeryng were twelue, the rammes twelue, the lambes of a yeere olde twelue, with their meate offerynges: aud the hee goates for ſinne offering, twelue.

88 And al the oxen for the peace offerynges were twentie and foure, the rammes ſixtie, the hee goates ſixtie, the lambes of a yeere old ſixtie. This was the dedication of the aulter, after that it was annoynted.

89 And when Moſes was gonne into the tabernacle of the congregation to ſpeake with hym, he hearde the voyce of one ſpeakyng vnto hym from of the mercie ſeate, that was vpon the arke of witneſſe, betweene the two Cherubims, and he talked with hym.

The .viij. Chapter.

2 The order of the lampes. 4 The fourme of the candleſticke. 6 The cleanſing and offeryng of the Leuites. 24 The age of the Leuites, when they be receiued into ſeruice, or dimiſſed.

A 1 AND the Lord ſpake vnto Moſes, ſaying,

2 Speake vnto Aaron, & ſay vnto him, * When thou ſetteſt vp the lampes, the ſeuen lampes ſhal geue lyght towarde the forefront of the candleſticke. Exo.25.d.

3 And Aaron did euen ſo, & lighted the lampes thereof towarde the forefront of the candleſticke, as the Lorde commaunded Moſes.

4 And this was the worke of the cādleſticke, euen of golde beaten out with the hammer, both the ſhaft and the flowres thereof were beaten out with the hammer: accordyng vnto the paterne whiche the Lorde had ſhewed Moſes, euen ſo he made the candleſticke.

5 And the Lorde ſpake vnto Moſes, ſayeing,

6 Take the Leuites from among the childrē of Iſrael, and cleanſe them.

B 7 And thus ſhalt thou doo vnto them, when thou cleanſeſt them: Sprinckle water of purifieyng vpon them, and let them ſhaue al their fleaſh, and let them waſhe their clothes, and ſo make them ſelues cleane.

8 Then let them take a young bullocke with his meate offering [euen] fine floure mingled with oyle, and another young bullocke ſhalt thou take for a ſinne offeryng.

9 And thou ſhalt bryng the Leuites before the tabernacle of the congregation, thou ſhalt geather the whole multitude of the chyldren of Iſrael togeather,

10 And bryng the Leuites before the Lorde, & the chyldren of Iſrael ſhal put their handes vpon the Leuites.

11 And Aaron ſhal waue the Leuites before the Lorde for a waue offeryng of the chyldren of Iſrael, that they may execute the miniſtration of the ſeruice of the Lorde.

12 And the Leuites ſhal put theyr handes vpon the heades of the bullockes: and thou ſhalt offer the one for a ſinne offeryng, and the other for a burnt offeryng vnto the Lorde, that thou mayeſt make an attonement for the Leuites:

13 And thou ſhalt ſet the Leuites before Aaron and his ſonnes, and waue them for a waue offeryng vnto the Lorde.

14 And thus thou ſhalt ſeparate the Leuites C

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from among the chyldren of Iſrael, and the Leuites ſhalbe myne.

15 After that, ſhal the Leuites goe in, to doo the ſeruice of the tabernacle of the congregation: And thou ſhalt cleanſe them, and waue them for a waue offeryug:

16 For they are geuen and deliuered vnto me from among the chyldren of Iſrael, for ſuche as open euery wombe, euen for the firſt borne of al the children of Iſrael haue I takē them vnto me.

Exod,13.a. Luke,ii.d. 17 * For al the firſt borne of the children of Iſrael are myne, both man & beaſt: ſince the day that I ſmote euery firſt borne in the lande of Egypt, I ſanctified them for my ſelfe.

18 And I haue taken the Leuites for al the firſt borne of the chyldren of Iſrael.

19 And haue geuen the Leuites, as a gyft to Aaron and his ſonnes from among the chyldren of Iſrael, to doo the ſeruice of the childrē of Iſrael in the tabernacle of the cōgregation, and to make an attonement for the chyldren of Iſrael: that there be no plague among the chyldren of Iſrael, if the chyldren of Iſrael comme nygh vnto the ſanctuarie.

20 And Moſes, and Aaron, and al the congregation of the chyldren of Iſrael, dyd with the Leuites, accordyng vnto al that the Lorde commaunded Moſes concernyng the Leuites: euen ſo dyd the chyldren of Iſrael vnto them.

21 And the Leuites were purified, and waſſhed their clothes: And Aaron waued them as a waue offeryng before the Lorde, & made an attonement for them, to cleanſe them. D

22 After that, went the Leuites in, to doo their ſeruice in the tabernacle of the congregation before Aaron, and his ſonnes: as the Lorde had commaunded Moſes, concernyng the Leuites, euen ſo they dyd vnto them.

23 And the Lorde ſpake vnto Moſes, ſayeing,

24 This is it, that belongeth vnto the Leuites: * From twentie and fiue yeeres olde, and vpwarde, they ſhal goe in to wayte vpon the ſeruice of the tabernacle of the congregation. Num,4.c

25 And from the age of fiftie yeeres, they ſhal ceaſſe waytyng vpon the ſeruice thereof, and ſhal ſerue no more:

26 But ſhal miniſter with their brethren in the tabernacle of the congregation, to keepe thynges committed to their charge: but ſhal doo no more ſeruice. Thus therefore ſhalt thou doo vnto the Leuites, touchyng their charge.

The.ix.Chapter.

2 The paſſeouer. 13 Pouniſhment for ſuche as keepe it not. 15 Of the cloude.

☞ A 1 AND the Lorde ſpake vnto Moſes in the wylderneſſe of Sinai, in the firſt moneth of the ſecond yere, after they * were comme out of the lande of Egypt, ſayeing,

Exo.xij.a. Leuit,23.a Num,28.c Deut,vi.a 2 Let the children of Iſrael celebrate the Paſſeouer at the tyme appoynted therevnto:

3 Euen the fourteenth day of this moneth at euen: ye ſhal keepe it in his ſeaſon accordyng to al the ceremonies of it, and accordyng to al the manners thereof, ſhal ye keepe it.

4 And Moſes ſpake vnto the chyldren of Iſrael, that they ſhould celebrate the Paſſeouer.

5 And they kept the Paſſeouer the fourteenth day of the firſt moneth at euen in the wylderneſſe of Sinai: accordyng to al that the Lorde commaunded Moſes, euen ſo did the children of Iſrael.

6 And certayne men were defiled by a dead man, that they myght not keepe the Paſſeouer the ſame day, & they came before Moſes and Aaron the ſame day.

B 7 And they ſayde vnto hym, We are defyled by a dead man: Wherfore are we kept backe, that we may not offer an offeryng vnto the Lorde in due ſeaſon, among the chyldren of Iſrael:

8 And Moſes ſayde vnto them, Stande ſtyl, and I wyl heare, what the Lorde wyl commaunde, concernyng you.

9 And the Lorde ſpake vnto Moſes, ſayeing,

10 Speake vnto the chyldren of Iſrael, and ſay, If any man be vncleane by the reaſon of a corſe, or be in a way farre diſtaūt from you, and from your generations, he ſhal keepe the Paſſeouer vnto the Lorde.

11 The fourteenth day of the ſeconde moneth at euen let them keepe it: and eate it with vnleauened bread, and ſowre herbes.

12 Let them leaue none of it vnto the mornyng, * nor breake any bone of it: But accordyng to al the ordinaunces of the Paſſeouer, let them keepe it. Exo,xij.g. Iohn,19.f.

13 But the man that is cleane, and is not in a iourney, and yet was negligent to keepe the Paſſeouer, the ſame ſoule ſhalbe cut of from his people, becauſe he brought not the offeryng of the Lorde in his due ſeaſon: that man ſhal beare his ſinne.

C 14 And yf a ſtraunger dwelle among you, and wyl keepe the Paſſeouer vnto the Lord: accordyng to the ordinance of the Paſſeouer and manner thereof, ſo ſhal he doo. Ye ſhal haue one lawe, both for the ſtraunger, and for hym, that was borne in the ſame lande.

15 And the ſame day, that the tabernacle was reared vp, a * cloude couered the tabernacle, [namely] the tabernacle of the teſtimonie: and at euen, there was vpon the tabernacle, as it were the appearaunce of fire, vntyl the mornyng.

Exod. xl.c
3.Reg.8.b

16. So it was allway: the cloude couered it by day, and the appearaunce of fire by nyght.

17 And when the cloude was taken vp from the tabernacle, then the chyldren of Iſrael iourneyed: and in the place, where the cloude abode, there the chyldrẽ of Iſrael pitched their tentes.

18 At the mouth of the Lorde the chyldren of Iſrael iourneyed, and at the mouth of the Lord they pitched: And as long, as the cloude abode vpon the tabernacle, they lay ſtyl:

19 And when the cloude taryed ſtyl vpon the tabernacle long tyme, the chyldren of Iſrael kept the watche of the Lorde, and iourneyed not.

20 And when the cloude abode a fewe dayes vpõ the tabernacle, they abode in their tentes, accordyng to the commaundement of the Lorde: and they iourneyed alſo at the commaundement of the Lorde.

21 And when the cloude abode vpon the tabernacle from euen vnto the mornyng, and was taken vp in the mornyng, then they iourneyed: whether it were by day, or by nyght, that the cloude was taken vp, they iourneyed. D

22 Or if the cloude taried two dayes, or a moneth, or a yeere vpon the tabernacle, and remayned theron, the chyldren of Iſrael remayned ſtil, and iourneyed not: And aſſoone as the cloude was taken vp, they iourneyed.

23 At the mouth of the Lorde they reaſted in the tentes, and at the commaundement of the Lorde they iourneyed, keepyng the watche of the Lorde, at the commaundement of the Lorde, by the hande of Moſes.

The.x.Chapter.

2 The trumpettes of ſiluer, and their vſe. 11 The Iſraelites depart from Sinai. 14 The captaynes of the hoaſt are numbred. 30 Obab refuſeth to goe with Moſes.

☞ 1 A AND the Lorde ſpake vnto Moſes, ſayeing,

2 Make thee two trumpets of ſiluer: of an whole peece ſhalt thou make thẽ, that thou maieſt vſe them to calle the congregation togeather, and when the campe ſhal iourney.

3 And when they ſhal blowe with them, al the multitude ſhal reſort to thee before the doore of the tabernacle of the congregation.

4 And if they blowe but one trumpet, then the princes, whiche are heades ouer the thouſandes of Iſrael, ſhal comme vnto thee.

5 But if ye blowe an alarme, the hoaſtes, that lye on the eaſt partes, ſhal goe forwarde.

6 And if ye blowe the alarme the ſecond time, the hoaſt that lyeth on the ſouth ſyde, ſhal take their iourney: for they ſhal blowe an alarme, when they take their iourneyes.

D 7 But when the congregation is to be geathered togeather, they ſhal blowe without an alarme.

8 And the prieſtes that are Aarons ſonnes, ſhal blowe with their trumpettes, and ye ſhal haue them as a lawe for euer in your generations.

9 And if ye goe to warre in your land againſt your enimies, that vexe you, ye ſhal blowe an alarme with the trumpettes, and ye ſhalbe remembred before the Lorde your God, to be ſaued from your enimies.

10 Alſo in the day of your gladneſſe, and in your feaſt daies, and in the beginning of your monethes, ye ſhal blowe the trumpettes ouer your burnt ſacrifices, and peace offerynges, that they may be a remembraunce for you before your God: I am the Lorde your God.

11 And it came to paſſe the twentieth day of the ſeconde moneth, in the ſeconde yeere, that the cloude was taken vp from of the tabernacle of the teſtimonie.

12 And the children of Iſrael tooke their iourney out of the deſert of Sinai, and the cloude reaſted in the wyldernesſe of Pharan.

13 And they firſt tooke their iourney at the mouth of the Lorde, by the hande of Moſes.

14 In the firſt place went the ſtanderde of the hoaſt of the chyldren of Iuda accordyng to their armies: whoſe captayne was Nahaſſon, the ſonne of Aminadab. C

15 And ouer the hoſt of the tribe of the chyldren of Iſachar, was Nathanael, the ſonne of Zuar.

16 And ouer the hoſt of the tribe of the children of Zabulon, was Eliab, the ſonne of Helon.

17 And the tabernacle was taken downe, and the ſonnes of Gerſon & Merari went foorth, bearyng the tabernacle.

18 And the hoſt of Ruben went foorth with theyr ſtanderde and armies, whoſe captayne was Elizur, the ſonne of Sedeur.

19 And ouer the hoſt of the tribe of the chyldren of Simeon, was Salamiel, the ſonne of Suri Saddai.

20 And ouer the hoſt of the tribe of the chyldren of Gad, was Eliaſaph, the ſonne of Duel.

D 21 The Caathites alſo went forewarde, and bare the ſanctuarie, and the other dyd ſet vp the tabernacle agaynſt they came.

22 And the ſtanderde of the hoſt of the chyldren of Ephraim, went foorth accordyng to theyr armies, whoſe captaine was Eliſama, the ſonne of Ammiud.

23 And ouer the hoſt of the tribe of the ſonnes of Manaſſe, was Gamaliel, the ſonne of Pedazur.

24 And ouer the hoſt of the tribe of the ſonnes of Beniamin, was Abidan, the ſonne of Gedeon.

25 And the ſtanderde of the hoſt of the chyldren of Dan came foorth (geatheryng al the hoſtes togeather) throughout theyr armies, whoſe captayne was Ahiezer, the ſonne of Ammi Saddai.

26 And ouer the hoſt of the tribe of the children of Aſer, was Pagiel, the ſonne of Ochran.

27 And ouer the hoſt of the tribe of the children of Nephthali, was Ahira, the ſonne of Enan.

28 These are the iourneyes of the chyldren of Iſrael throughout theyr armies, and thus the hoſtes remoued. F

29 And Moſes ſayde vnto Hobab the ſonne of Raguel the Madianite, whiche was Moſes father in law, We goe vnto the place, of whiche the Lorde ſayde, I wyl geue it you. Comme thou therefore with vs, and we wil doo thee good: for the Lorde hath promiſed good vnto Iſrael.

30 And he aunſweared hym, I wyl not goe, but wyl depart to myne owne lande, and to my kynred.

31 He ſayde, Oh nay, leaue vs not, for thou knoweſt our manſions in the wyldernesse, and thou mayeſt be to vs in ſteede of eyes.

32 And if thou goe with vs, looke, what goodneſſe the Lorde ſheweth vnto vs, the ſame wyl we ſhewe vnto thee.

33 And they departed from the mount of the Lorde three dayes iourney, and the arke of the couenaunt of the Lord went before them in the three dayes iourney, to ſearche out a reaſtyng place for them.

34 And the cloude of the Lorde was vpon them by day, when they went out of the campe.

35 And when the arke went foorth, Moſes ſayde, * Ryſe vp Lorde, and let thyne enmies be ſcattered, and let them, that hate thee, flee before thee. Pſal. 68. d.

36 And when the arke reaſted, he ſayde, Returne, O Lorde, vnto the many thouſandes of Iſrael.

The.xj.Chapter.

1 The people murmureth. 4 They deſyre fleaſhe. 6 They lothe Manna. 11 The waueryng fayth of Moſes. 16 The Lorde diuideth the burthen of Moſes to ſeuentie of the auncientes, and they propheſie. 31 It rayneth Quayles. 33 The fleaſhe raueners are pouniſhed.

A Exod. 16. a

1 AND when * the people dyd wyckedly, it was a diſpleaſure in the eares of the Lorde: And when the Lorde hearde it, his countenaunce was prouoked to wrath, and the fyre of the Lorde burnt among them, and conſumed them, that were the vttermoſt of the hoſt.

2 And the people cryed vnto Moſes: And when Moſes made interceſſion vnto the Lorde, the fyre quenched.

3 And he called the name of the place Taberah, becauſe the fyre of the Lorde burnt among them.

4 And a number of people, that was among them, felle a luſtyng, and turned them ſelues, and wept (euen as dyd alſo the chyldren of Iſrael) and ſayde, Who ſhal geue vs fleaſhe to eate?

5 We remember the fiſhe, whiche we did eate in Egypt for naught, and the Cucumbers, Melons, Leekes, Onions, and Garleeke.

6 But nowe our ſoule is dryed away: for we can ſee nothyng els, ſaue Manna.

B Exo. 16. g.

7 The Manna was as * Coriander ſeede, and to ſee to, lyke (a) Bedellion.

(a) Somme cal it a whi pretious ſtone, and ſomme a white pearle.

8 And the people went about, and geathered it, and grounde it in milles, or beate it in morters, and baked it in pannes, and made cakes of it: And the taſte of it, was lyke vnto the taſte of freaſhe oyle.

9 And when the dewe felle downe vpon the

hoſt in the nyght, the Manna fel vpon it.

10 And when Moſes hearde the people weepe throughout theyr houſholdes, euery man in the doore of his tent, the wrath of the Lorde was kindled exceedingly, and it greeued Moſes alſo.

11 And Moſes ſayde vnto the Lorde, Wherefore haſt thou dealt cruelly with thy ſeruaunt? And wherefore haue I not founde fauour in thy ſight, ſeeing that thou putteſt the weight of al this people vpon me?

12 Haue I conceiued al this people? Or haue I begotten them, that thou ſhouldeſt ſay vnto me, Carrie them in thy boſome, as a nurſe beareth a ſuckyng chylde, vnto the lande, whiche thou ſwareſt vnto theyr fathers?

13 Where ſhould I haue fleaſhe to geue vnto al this people whiche weepe before me, ſaying, Geue vs fleaſhe, that we may eate.

C 14 I am not hable to beare al this people alone, ſeeyng it is to heauy for me.

15 If thou deale thus with me, kyl me, I pray thee, if I haue found fauour in thy ſight, that I ſee not my wretchedneſſe.

Ezec. 8.d. 16 And the Lorde ſayde vnto Moſes, *Geather vnto me threeſcore and tenne menne of the elders of Iſrael, whiche thou knoweſt, that they are the elders of the people, and officers ouer them: and thou ſhalt bryng them vnto the tabernacle of the congregation, that they may ſtande there with thee:

17 And I wyl comme downe, and talke with thee there, and take of the ſpirite whiche is vpon thee, and put it vpon them, and they ſhal beare the burthen of the people with thee, leſt thou be conſtreyned to beare it alone.

Exod.16.c 18 And ſay thou vnto the *people, Be halowed agaynſt to morowe, and ye ſhal eate fleaſhe: for your whynyng is in the eares of the Lorde, ſeeyng ye ſayde, Who ſhal geue vs fleaſhe to eate? We were happy in Egypt: Therefore the Lorde wyl geue you fleaſhe, and ye ſhal eate.

19 Ye ſhal not eate one day nor two, nor fiue dayes, nor ten, nor twentie dayes:

20 But euen a moneth long, vntil it comme out at the noſtrels of you, and it ſhalbe lothſome vnto you, becauſe that ye haue caſt the Lord aſyde, whiche is among you, and haue wepte before hym, ſayeing, Why came we thus out of Egypt?

D Exod. 12.f 21 And Moſes ſayde, *Sixe hundred thouſande footemen are there of the people, among whiche I am: And thou haſt ſayde, I wyl geue them fleaſhe, that they may eate a moneth long.

22 Shal the ſheepe and the oxen be ſlayne for them, to finde them? or ſhal al the fiſhe of the ſea be geathered togeather for them, to ſuffiſe them?

23 And the Lorde ſayde vnto Moſes, Shal *the Lordes hande ware ſhort? Thou ſhalt ſee nowe, whether my woorde ſhal comme to paſſe vnto thee, or not. Eſai. l.a. and. lix.a.

24 And Moſes went out, and tolde the people the ſayeing of the Lorde: and geathered the threeſcore and tenne elders of the people, and ſet them rounde about the tabernacle.

25 And the Lorde came downe in a cloude, and ſpake vnto hym, and tooke of the ſpirite that was vpon hym, and gaue it vnto the threeſcore and ten elders: And when the ſpirite reaſted vpon them, they propheſied, and dyd not ceaſſe.

26 But there remayned two of the menne in the hoſt, the name of the one was Eldad, and the name of the other Medad: And the ſpirite reaſted vpon them, (and they were of them that were wrytten, and went not out vnto the tabernacle) and they propheſied in the hoſt.

27 And there ran a young man, and tolde Moſes, and ſayde, Eldad and Medad do propheſie in the hoſt.

28 And Ioſuah the ſonne of Nun the ſeruaunt of Moſes, one of his young men aunſweared, and ſayde, My lorde Moſes, *forbyd them. E Luk. ix.g.

29 And Moſes ſayde vnto hym, Enuieſt thou for my ſake? *Would God that al the Lordes people coulde propheſie, and that the Lorde woulde put his ſpirite vpon them. Ioel. 2.g. 1 Cor. 14.a

30 And Moſes gate hym into the hoſt, he and the elders of Iſrael.

31 And there went foorth a wynde from the Lorde, and *brought quayles from the ſea, and let them fal about the hoſt, euen a dayes iourney rounde about on euery ſyde of the hoſt, and [they dyd flee in the ayre] as it were two cubites hygh ouer the earth. Exo. 16.d.

32 And the people ſtoode vp al that day, and al that night, and al the next day, and they geathered quayles: And he that geathered litle, geathered ten homers fulle: And they ſpread them abroade for theyr vſe, rounde about the hoſt.

33 *And whyle the fleaſhe was yet betweene theyr teeth, and ere it was chewed vp, the wrath of the Lorde was kindled agaynſt the people, and the Lorde *ſmote the people with an exceedyng great plague. Pſal. 78.d. Pſal. 78.d.

34 And he called the name of the place, The graues of luſt: becauſe they buried the people

that luſted there.

Num.33.c 35 And the people tooke theyr * iourney from the graues of luſt vnto Hazeroth, and abode at Hazeroth.

The xii. Chapter.

1 Aaron and Miriam grudge agaynſt Moſes. 10 Miriam is ſtryken with leproſie, and healed at the prayer of Moſes.

A Deu.24.b 1 AND * Miriam and Aaron ſpake agaynſt Moſes, becauſe of the woman of Ethiopia, whiche he had taken: for he had taken to wyfe one of Ethiopia.

2 And they ſayde, Hath the Lorde in deede ſpoken only through Moſes? Hath he not ſpoken alſo by vs? And the Lorde hearde it.

Eccl.45.a. 3 (But Moſes was a very * meeke man aboue al the men of the earth.)

Exo.29.g. 4 And the Lorde ſpake at once vnto Moſes, vnto Aaron, and to Miriam, Comme out ye three vnto the tabernacle of the congregation. And they came out al three.

Pſal.99.b. Exo.29.g. 5 And the Lorde came downe in the * pyller of the cloude, and ſtoode in the doore of the tabernacle, and called Aaron and Miriam. And they went out both of them.

6 And he ſayde, Heare my woordes: If there be a prophete of the Lordes among you, I wyl be knowen of hym in a viſion, and wyl ſpeake vnto hym in a dreame.

B 7 My ſeruaunt Moſes is not ſo, whiche is faythful in al myne houſe.

Exo.33.b. 8 Unto hym wyl I ſpeake mouth to mouth in a viſion, not in darke ſpeaches and ſimilitudes of the Lorde ſhal he ſee: Wherfore then were ye not afrayde to ſpeake agaynſt my ſeruaunt Moſes?

9 And the Lorde was moued vnto wrath againſt them, and he went his way.

10 And the cloude departed from the tabernacle: and beholde Miriam was becomme leprous, as it were ſnowe: And Aaron looked vpon Miriam, and beholde, ſhe was leprous. 2.Par.26.d

11 And Aaron ſayde vnto Moſes, Alas my Lorde, I beſeeche thee, put not the ſinne vpon vs, whiche we haue fooliſhly committed, and ſinned.

12 Oh, let her not be as one dead, of whom the fleaſhe is halfe conſumed, when he commeth out of his mothers wombe.

13 And Moſes cryed vnto the Lorde, ſayeing, Heale her nowe, O God, I beſeeche thee.

C 14 And the Lorde ſayde vnto Moſes, If her father had (a) ſpit in her face, ſhoulde ſhe not be aſhamed ſeuen dayes? Let her be ſhut out of the hoſt ſeuen dayes, and after that, let her be receiued in agayne.

15 And Miriam was ſhut out of the hoſt ſeuen dayes: and the people remoued not, til ſhe was brought in agayne.

Num.23.d 16 * And afterwarde the people remoued from Hazeroth, and pytched in the wylderneſſe of Pharan.

(a) If her father vpon diſpleaſure ſhuld ſpitte in her face, ſhe may not preſume to comme into his preſence by the ſpace of ſeuen dayes: howe muche more ſhal ſhe not preſume to comme vnto me.

The.xiii. Chapter.

Certayne menne are ſent to ſearche the lande of Chanaan. 24 They bryng of the fruite of the lande. 31 Caleb comforteth the people agaynſt the diſcourygyng of the other ſpyes.

A 1 AND the Lord ſpake vnto Moſes, ſayeing,

2 Sende menne out to ſearche the lande of Chanaan, whiche I geue vnto the chyldren of Iſrael: of euery tribe of theyr fathers ſhal ye ſend a man, and let them al be ſuche as are rulers among them.

3 And Moſes at the commaundement of the Lorde, ſent foorth out of the wylderneſſe of Pharan, ſuche menne as were al heades of the chyldren of Iſrael.

☞ 4 [Theyr names are theſe. Of the tribe of Ruben, Sammua the ſonne of Zacur.

5 Of the tribe of Simeon, Saphat the ſonne of Hori.

6 Of the tribe of Iuda, Caleb the ſonne of Iephune.

B 7 Of the tribe of Iſachar, Igal the ſonne of Ioſeph.

8 Of the tribe of Ephraim, Oſea the ſonne of Nun.

9 Of the tribe of Beniamin, Palti the ſonne of Raphu.

10 Of the tribe of Zabulon, Gaddiel the ſonne of Sodi.

11 Of the tribe of Ioſeph, namely of the tribe of Manaſſe, Gaddi the ſonne of Suſi.

12 Of the tribe of Dan, Amiel the ſonne of Gemalli.

13 Of the tribe of Aſer, Sethur the ſonne of Michael.

C 14 Of the tribe of Nephthali, Nahadi the ſonne of Vaphſi.

15 Of the tribe of Gad, Guel the ſonne of Machi.]

16 Theſe are the names of the menne whiche Moſes ſent to ſpie out the lande: And Moſes called the name of Oſea the ſonne of Nun, Joſuah.

17 And Moſes ſent them foorth to ſpye out the lande of Chanaan, and ſayde vnto them, Geat you vp this way ſouthwarde, that ye may goe vp into the hygh countrey,

8 And ſee the lande, what manner thyng it is, and the people, that dwelleth therein, whether they be ſtrong, or weake, eyther fewe, or many:

19 And what the lande is, that they dwelle in, whether it be good, or bad, and what manner of cities they be, that they dwelle in, whether they dwelle in tentes, or walled townes:

20 And what manner of lande that is, whether it be fat, or leane, and whether there be trees therein, or not. Be of good courage, and bryng of the fruite of the lande: And it was about the tyme that grapes are firſt rype.

D 21 And ſo they went vp, and ſearched out the lande from the wyldernesse of Zin, vnto Rehob, as menne comme to Hemath.

22 And they aſcended vnto the ſouth, and came vnto Hebron, where Ahiman was, and Seſai, and Thalmai, the ſonnes of Anac. Hebron was built ſeuen yeeres before Zoan in Egypt.

23 And they came vnto the riuer of Eſcol, and cut downe there a braunch with one clouſter of grapes, and two menne bare it vpon a ſtaffe: and [they brought] alſo of the pomegranates, and of the figges.

24 And the place was called the riuer of Eſcol, becauſe of the clouſter of grapes, whiche the chyldren of Iſrael cut downe thence.

25 And they turned backe agayne from ſearchyng of the lande, after fourtie dayes.

26 And they went, and came to Moſes and Aaron, and vnto al the multitude of the chyldren of Iſrael in the wyldernesse of Pharan, to Cades, and brought them woord, and alſo vnto al the congregation, and ſhewed them the fruite of the lande.

27 And they tolde hym, and ſayde, We came vnto the lande whither thou ſenteſt vs, and ſurely it floweth with mylke and hony, and here is of the fruite of it.

28 Neuertheleſſe, the people be ſtrong, that dwelle in the lande, and the cities are walled, and exceedyng great: and moreouer we ſaw the chyldren of Anac there. E

29 The Amalechites dwel in the ſouth countrey: and the Hethites, and the Jebuſites, and the Amorites dwel in the mountaynes: and the Chanaanites dwel by the ſea, and by the coaſt of Jordane.

30 And Caleb ſtylled the people before Moſes, ſayeing, Let vs goe vp at once, and poſſeſſe it, for we be hable to ouercomme it.

31 But the menne that went vp with hym, ſayde, We be not hable to goe vp agaynſt the people, for they are ſtronger then we.

32 And they brought vp an euil report of the land, whiche they had ſearched, ſayeing vnto the chyldren of Iſrael, The lande, whiche we haue gonne through to ſearche it out, is a lande that eateth vp the inhabitours therof, and the people that we ſawe in it, are menne of a great ſtature.

33 And there we ſawe alſo giauntes, the chyldren of Anac [whiche comme] of the giauntes: And we ſeemed in our ſyght as it were graſhoppers, and ſo we dyd in theyr ſyght.

The.xiiii.Chapter.

2 The people murmure agaynſt God. 10 And woulde haue ſtoned Caleb and Joſuah.
37 The ſearchers of the lande dye. 45 Amalech kylleth the Iſraelites.

A 1 AND al the multitude of the people cryed out, and wepte throughout that nyght.

2 And al the children of Iſrael murmured agaynſt Moſes and Aaron, and the whole congregation ſayde vnto them, Woulde God that we had dyed in the lande of Egypt, or els that we had died in this wilderneſſe.

3 Wherefore hath the Lorde brought vs vnto this lande, to falle vpon the ſworde, and that our wyues, and our chyldren ſhoulde be a pray? Were it not better that we returne vnto Egypt agayne?

4 And they ſayde one to another, Let vs make a captaine, and returne vnto Egypt agayne.

5 Then Moſes and Aaron fel (a) on theyr faces before al the aſſemblie of the congregation of the chyldren of Iſrael.

(a) Lamenting the people and praying for them.

6 And Joſuah the ſonne of Nun, and Caleb the ſonne of Jephune [whiche were] of them that ſearched the lande, rent theyr clothes:

B 7 And ſpake vnto al the companie of the children of Iſrael, ſayeing, The land whiche we walked through to ſearche it, is a very good lande.

8 If the Lorde haue a loue to vs, he wyl bring vs into this lande, and geue it vs, whiche is ſuche a lande, as floweth with mylke and hony.

Deu. xx. a

(b) we ſhal eaſily ouercomme them.

9 But in any wyſe rebelle not ye agaynſt the Lorde, *neyther feare the people of the lande, for they are but (b) bread for vs: Their ſhield is departed from them, and the Lord is with vs, feare them not therefore.

10 But al the congregation bade ſtone them with ſtones: And the glorie of the Lorde appeared in the tabernacle of the congregation, before al the children of Iſrael.

11 And the Lorde ſayde vnto Moſes, Howe long dooth this people prouoke me, and how long wyl it be ere they beleue me, for al the ſignes which I haue ſhewed among them?

12 I wyl ſmyte them with the peſtilence, and deſtroy them, and wyl make of thee a greater nation, and mightier then they.

13 And Moſes ſayde vnto the Lorde, Then the Egyptians ſhal heare it, (for thou broughteſt this people in thy myght from among them.)

C 14 And it wyl be tolde to the inhabiters of this lande alſo: for they haue hearde lykewyſe, that thou Lorde art among this people, and that thou, Lord, art ſeene face to face, and that thy cloude ſtandeth ouer them, and that * thou goeſt before them by day tyme, in a pyller of a cloude, and in a pyller of fyre, by nyght.

Exod. 13. c.

15 If thou ſhalt kylle al this people, as they were but one man, then the nations, whiche haue hearde the fame of thee, wyl ſay,

16 Becauſe the Lorde is not hable to bring in this people into the lande, whiche he ſware vnto them, therefore he hath ſlayne them in the wylderneſſe.

17 And nowe I beſeeche thee, let the power of my Lorde be great, accordyng as thou haſt ſpoken, ſayeing,

18 It is long ere the Lorde be angry: he is of great mercie, and ſuffereth iniquitie, and ſinne, and leaueth no man innocent, and viſiteth the vnryghteouſneſſe of the fathers, vpon the chyldren, in the thirde and fourth generation.

19 Be merciful, I beſeeche thee, vnto the ſinne of this people, according vnto thy great mercie, as thou haſt forgeuen this people from Egypt, euen vntyl nowe.

20 And the Lorde ſayde, I haue forgeuen it, accordyng to thy requeſt.

21 But as truely as I liue, al the earth ſhalbe filled with the glorie of the Lorde. D

22 But al theſe menne whiche haue ſeene my glorie, and my miracles whiche I dyd in Egypt, and in the wylderneſſe, and haue tempted me nowe theſe ten tymes, and haue not hearkened vnto my voyce:

23 Shal not ſee the lande whiche I ſware vnto theyr fathers, neyther ſhal any of them that prouoked me ſee it.

24 But my ſeruaunt * Caleb, becauſe he had another manner of ſpirite, (and becauſe he hath folowed me vnto the vtmoſt) hym wyl I bryng into the lande whiche he hath walked in, and his ſeede ſhal inherite it.

Ioſue. 13. b

25 And alſo the Amalechites, & Chanaanites, remayne in the valley: To morowe turne you, and geat you into the wylderneſſe, euen by the way of the red ſea.

26 And the Lord ſpake vnto Moſes and Aaron, ſayeing,

27 Howe long dooth this euil multitude murmure agaynſt me? I haue hearde the murmurynges of the children of Iſrael, with the whiche they murmure agaynſt me.

28 Telle them therefore: As truely as I lyue, ſaith the Lorde, I wyl doo vnto you, euen as ye haue ſpoken in myne eares: E

29 Your carkaſſes ſhal falle in the wylderneſſe: And al you that were tolde throughout your numbers from twentie yeeres, and aboue, whiche haue murmured agaynſt me,

30 Shal not comme into the land, ouer whiche I lyfted vp my hande to make you dwel therein, ſaue Caleb the ſonne of Iephune, and Ioſuah the ſonne of Nun.

31 But your children, whiche ye ſayde, ſhould be a pray, them wyl I bryng in, and they ſhal knowe the lande, whiche ye haue refuſed.

32 And your carkaſſes ſhal falle in this wylderneſſe.

33 And your chyldren ſhal wander in the wylderneſſe fourtie yeeres, and ſuffer for your whooredome, vntyl your carkaſſes be waſted in the wylderneſſe.

34 After the number of the dayes, in whiche ye ſearched out the lande, euen fourtie dayes, * euery day for a yeere ſhal ye beare your vnrighteouſneſſe, euen fourtie yeeres, and ye ſhal knowe my breache of promiſe.

Ezec. 4. b.

35 I the Lorde haue ſayde, that I wyl do it vnto al this euil congregation, that are geathered togeather againſt me: For in this wyl-

derneſſe they ſhalbe conſumed, and there they ſhal dye.

36 And the menne whiche Moſes ſent to ſearche the lande, and whiche (when they came agayne) made al the people to mourne agaynſt him, and brought vp a ſlaunder vpon the lande:

37 Euen the ſame men that did bryng vp that ſlaunder vpon it, as though it had benne euil, dyed in a great * plague before the Lorde. i. Cor. x. d

38 But Joſuah the ſonne of Nun, and Caleb the ſonne of Jephune, whiche were of the menne that went to ſearche the lande, liued ſtylle.

39 And Moſes tolde theſe ſayeinges vnto al the children of Iſrael, and the people tooke great ſorowe.

40 And they roſe vp early in the mornyng, and gate them vp into the top of the mountayne, ſayeyng, * Lo, we be here, and wil goe vp vnto the place of whiche the Lorde ſayd, Deut. i. f.

(c) For we haue ſinned.

41 And Moſes ſaide, Wherefore tranſgreſſe ye thus the woorde of the Lorde? it wil not comme wel to paſſe.

(c) They confeſſe, they ſinned by rebellyng agaynſt god: but conſider not, they offend in goeyng vp without gods commaundement.

42 Goe not vp therefore, for the Lorde is not among you: that ye be not ſlayne before your enimies.

43 For the Amalechites, and the Chanaanites (d) are there before you, and ye wyl falle vpon the ſworde, becauſe are ye turned away from the Lorde, and the Lorde wil not be with you.

(d) Be ready to comme agaynſt you.

44 But they preſumed obſtinately to goe vp into the hyl toppe: Neuerthelater, the arke of the couenaunt of the Lorde, and Moſes, departed not out of the hoaſt.

45 Then the Amalechites, & the Chanaanites, whiche dwelt in that hyl, came downe, and ſmote them, and conſumed them euen vnto Horma.

The xv. Chapter.

2 The drinke offeringes of them, that enter into the lande. 30 The punishment of hym that ſinneth of arrogancie, or pryde. 32 Of hym that geathered ſtickes on the Sabboth day.

☞ 1 A AND the Lorde ſpake vnto Moſes, ſayeing,

2 Speake vnto the chyldren of Iſrael, and ſay vnto them, * When ye be comme into the lande of your habitations, whiche I geue vnto you: Leuit. 23. d

3 And wyl make an offeryng by fyre vnto the Lorde, namely a burnt offeryng, or a ſacrifice to fulfyl a vowe, or a free offeryng, or in your principal feaſtes, to make a ſweete ſauour vnto the Lorde, of the hearde, or of the flocke:

4 Then * let hym that offereth his offeryng vnto the Lorde, bryng alſo a meate offeryng of a tenth deale of flowre, myngled with the fourth part of an Hin of oyle. Leuit. 2. a. and, vi. b.

5 And the fourth part of an Hin of wine for a drynke offeryng ſhalt thou prepare with the burnt offeryng, or any other offeryng, for one lambe.

6 Or yf it be a ramme, thou ſhalt prepare for a meate offering, two tenth deales of flowre, mingled with the third part of an Hin of oile.

B 7 And for a drynke offeryng, thou ſhalt offer the thirde part of an Hin of wine, for a ſweete ſauour vnto the Lorde.

8 And when thou prepareſt a bullocke for a burnt offeryng, or for a ſacrifice to fulfyl a vowe, or peace offering vnto the Lorde:

9 Let hym bring with a bullocke, a meate offering of three tēth deales of flowre, mingled with halfe an Hin of oyle.

10 And thou ſhalt bryng for a drynke offering, euen halfe an Hin of wine, for an offeryng made by fyre of a ſweete ſauour vnto the Lorde.

11 After this manner ſhal it be donne for a bullocke, or for a ramme, or for a lambe, or a kyd,

12 Accordyng to the number, that ye ſhal prepare, ſo ſhal ye doo to euery one, accordyng to theyr number.

13 All that are borne of the countrey, ſhal doo theſe thynges after this manner, to offer an offeryng made by fyre of a ſweete ſauour vnto the Lorde.

14 And yf a ſtraunger ſoiourne with you, or whoſoeuer be among you in your generations, and wyl offer an offeryng made by fyre of a ſweete ſauour vnto the Lord: euen as ye doo, ſo he ſhal doo. C

15 One ordinaunce ſhalbe both for you of the congregation, and alſo for the ſtraunger that dwelleth [with you:] It ſhalbe an ordinaunce for euer in your generations: as ye are, ſo ſhal the ſtraunger be before the Lorde.

16 One lawe, and one manner ſhal ſerue, both for you, and for the ſtraunger that ſoiourneth with you.

17 And the Lorde ſpake vnto Moſes, ſayeing,

18 Speake vnto the children of Iſrael, and ſay vnto them, * When ye be comme into the lande, to the whiche I bryng you, Deut. 8. c.

19 Then, when ye wil eate of the bread of the lande, ye ſhal offer vp an heaue offering vnto the Lorde.

20 Ye ſhal offer vp a cake of the firſt of your dowe, for an heaue offeryng: * as ye doo the heaue offeryng of the barne, euen ſo ye ſhal heaue it.

Leuit,23.b

D 21 Of the firſt of your dowe ye ſhal geue vnto the Lorde an heaue offeryng in your generations.

22 And yf ye haue erred, and obſerue not al theſe commaundementes, whiche the Lord hath ſpoken vnto Moſes,

23 Euen al that the Lord hath commaunded you by the hande of Moſes, from the [firſt] day, that the Lorde commaunded Moſes, and hence forewarde among your generations.

24 If ought be committed ignorantly of the congregation, al the multitude ſhal offer a bullocke for a burnt offeryng, to be a ſweete ſauour vnto the Lorde, with the meate offeryng and drynke offeryng thereto, according to the manner, and an hee goate for a ſinne offeryng.

25 And the prieſt ſhal make an attonement for al the multitude of the chyldren of Iſrael, and it ſhalbe forgeuen them, for it is ignorance: And they ſhal bring their offeryng, a ſacrifice made by fyre vnto the Lorde, and theyr ſinne offering before the Lorde for their ignorance.

26 And it ſhalbe forgeuen vnto al the congregation of the children of Iſrael, and vnto the ſtraunger that dwelleth among you, ſeeyng al the people were in ignorance.

Leuit.4.f. 27 *If any one ſoule ſinne through ignorance, he ſhal bryng a ſhee goate of a yeere olde, for a ſinne offeryng.

E 28 And the prieſt ſhal make an attonement for the ſoule that ſinneth ignorantly, when he ſinneth by ignorance before the Lorde, to reconcile hym, and that it may be forgeuen hym.

29 And both thou, that art borne of the chyldren of Iſrael, and the ſtrainger that dwelleth among you, ſhal haue one lawe, who ſo dooth ſinne through ignorance.

30 But the ſoule, that dooth ought (a) preſumptuouſly, whether he be borne in the lande, or a ſtraunger, the ſame blaſphemeth the Lorde: and that ſoule ſhalbe cut of from among his people.

(a) The Hebrewe, by an hygh hande, that is, boldely, arrogantly, and contemptuouſly.

31 Becauſe he hath deſpiſed the woorde of the Lorde, and hath broken his commaundement, that ſoule therefore ſhalbe vtterly cut of, and (b) his ſinne ſhalbe vpon him.

(b) That is, he ſhal ſuffer for his iniquitie.

32 And whyle the chyldren of Iſrael were in the wildernеſſe, they founde a man that geathered ſtickes vpon the * Sabboth day.

Exod,21,c

33 And they, that found him geathering ſtickes, brought hym vnto Moſes, and Aaron, and vnto al the congregation.

34 *And they put him in warde, ſeeing it was not declared (c) what ſhould be donne to hym.

Leui.24.d

(c) Seeing it was not decreed, what death he ſhould dye.

35 And the Lorde ſayde vnto Moſes, Let the man dye, and let al the multitude ſtone him with ſtones without the hoſt.

36 And al the multitude brought hym without the hoſt, and ſtoned hym with ſtones, and he dyed, as the Lorde commaunded Moſes.

37 And the Lorde ſpake vnto Moſes, ſayeing,

38 Speake vnto the chyldren of Iſrael, and byd them that they make them fringes in the borders of theyr garmentes, throughout theyr generations, and put vpon the fringe of the borders, a ribande of blewe ſilke.

Deut.22.b

39 And the fringe ſhalbe vnto you to looke vpon, that ye may remember al the commaundementes of the Lorde, and doo them: and that ye ſeeke not after your owne hart, or your owne eyes, after the whiche ye vſe to goe a whooryng.

40 But ye ſhal remember rather, and doo al my commaundementes, and be holy vnto your God.

41 I am the Lord your God, whiche brought you out of the lande of Egypt, for to be your God: I am the Lorde your God.

The.xvi.Chapter.

The rebellion of Corah, Dathan, and Abiram. 31 They periſhe with theyr companie.

A 1 AND * Corah the ſonne of Iſaar, the ſonne of Caath, the ſonne of Leui, went aparte with Dathan and Abiram, the ſonnes of Eliab, and On, the ſonne of Peleth, the ſonne of Ruben:

Eccl,45.c.

2 And they roſe vp before Moſes, with certayne of the chyldren of Iſrael, two hundred and fiftie, whiche were captaines of the multitude, famous in the congregation, and men of renowne.

3 And they geathered them ſelues togeather

agaynſt Moſes and Aaron, and ſayde vnto them, Ye take muche vpon you, ſeeyng al the multitude are holy euery one of them, and the Lorde is among them: Why lyft you your ſelues vp aboue the congregation of the Lorde?

4 And when Moſes hearde it, he felle vpon his face,

5 And ſpake vnto Corah, ⁊ vnto al his companie, ſayeing, To morowe the Lorde wyl ſhewe, who are his, who(a) is holy, and who ought to approche nigh vnto hym: ⁊ whom he hath choſen, he wil cauſe to comme neare vnto hym.

(a) Who is the hygh prieſt, that he may cauſe hym to comme vnto hym.

6 This doo therefore: Take ye firepannes, both Corah and al his companie,

B 7 And put fire therein, and put incence in them before the Lorde to morowe: And the man, whom the Lorde dooth chooſe, the ſame ſhalbe holy: ye take muche vpon you, ye ſonnes of Leui.

Num.3.b. 8 And Moſes ſayde vnto Corah, *Heare I pray you, ye ſonnes of Leui,

9 Seemeth it but a ſmal thyng vnto you, that the God of Iſrael hath ſeparated you from the multitude of Iſrael, and brought you to hym ſelfe, to doo the ſeruice of the tabernacle of the Lord, and to ſtande before the multitude, and to miniſter vnto them?

10 He hath taken thee to hym, and al thy brethren the ſonnes of Leui with thee: and ſeeke ye the office of the prieſt alſo?

11 For whiche cauſe both thou and al thy companie are geathered togeather agaynſt the Lord: And what is Aaron, that ye murmure agaynſt hym?

12 And Moſes ſent, and called Dathan and Abiram the ſonnes of Eliab: whiche ſayde, We wyl not comme vp.

13 Is it a ſmal thing that thou haſt brought vs out of the lande that floweth with milke and honie, to kille vs in the wilderneſſe, except thou make thee ſelfe lorde and ruler ouer vs alſo?

C 14 Moreouer, thou haſt not brought vs into a lande that floweth with mylke and honie, neyther geuen vs inheritaunce of feeldes and vineyardes: wilt thou put out the eyes of theſe men? We wyl not comme vp.

15 And Moſes waxed very angry, and ſayde vnto the Lorde, Turne not thou vnto theyr offeryng: I haue not taken ſo muche as an aſſe from them, neyther haue I hurt any of them.

16 And Moſes ſayd vnto Corah, Be thou and al thy companie before the Lorde, both thou, they, and Aaron to morowe.

17 And take euery man his cenſer, and put incenſe in them, and bring ye before the Lord euery man his cenſer, euen two hundred and fiftie cenſers: thou alſo and Aaron, euery one his cenſer.

18 And they tooke euery man his cenſer, and put fyre in them, and layde incence thereon, and ſtoode in the doore of the tabernacle of the congregation with Moſes and Aaron.

19 And Corah geathered al the congregation agaynſt them, vnto the doore of the tabernacle of the congregation: And the glory of the Lord appeared vnto al the congregation.

20 And the Lorde ſpake vnto Moſes and Aaron, ſayeing,

21 Separate your ſelues from among this congregation, that I may conſume them at once. D

22 And they felle vpon theyr faces, and ſayde, *O God, the God of ſpirites of al fleaſhe, hath not one man ſinned? wilt thou be wroth with al the multitude? Num.17.a

23 And the Lorde ſpake vnto Moſes, ſayeing,

24 Speake vnto the congregation, and ſay, Geat you away from about the tabernacle of Corah, Dathan, and Abiram.

25 And Moſes roſe vp, and went vnto Dathan and Abiram: and the elders of Iſrael folowed hym.

26 And he ſpake vnto the congregation, ſayeing, Depart, I pray you, from the tentes of theſe wicked menne, and touche nothyng of theyrs, leſt ye periſhe in al theyr ſinnes.

27 And ſo they gate them from the tabernacle of Corah, Dathan, and Abiram, on euery ſide: and Dathan and Abiram came out, and ſtoode in the doore of theyr tentes, with theyr wyues, theyr ſonnes, and theyr lytle chyldren.

28 And Moſes ſayde, Hereby ye ſhal knowe, that the Lorde hath ſent me to doo al theſe workes, for I haue not done them of myne owne mynde. E

29 If theſe men dye the common death of al menne, or if they be viſited after the viſitation of al menne, then the lord hath not ſent me:

30 But yf the Lorde make a (b) newe thyng, and the earth open her mouth, and ſwallowe them vp with al that they haue, and they goe downe quicke into the pit: then ye ſhal vnderſtande that theſe men haue prouoked the Lorde.

(b) That is, if the Lord doo a thing not ſeene before.

31 And aſſoone as he had made an ende of ſpeaking al theſe woordes, *the ground cloue aſunder, that was vnder them:

Deut.xi.a
Num.26.b
Pſal.21.c.

32 And the earth opened her mouth, and ſwallowed them vp, and theyr houſes, and al the

menne that were with Corah, and al theyr goodes.

33 And they, and al that they had, went downe alyue vnto the pit, and the earth cloſed vpon them: and they periſhed from among the congregation.

34 And al Iſrael, that were about them, fled at the crye of them: And they ſayde, Leſt the earth ſwalowe vs vp alſo.

35 And there came out a fyre from the Lord, and conſumed the two hundred and fiftie menne that offered incenſe.

36 And the Lorde ſpake vnto Moſes, ſayeing,

37 Speake vnto Eleazar the ſonne of Aaron the prieſt, that he take vp the cenſers out of the burnyng, and ſcatter the fyre here & there, for they are halowed,

38 The cenſers of theſe ſinners (b) agaynſt theyr owne ſoules: let them make of them broade plates for a couerying of the aulter: For they offered them before the Lorde, and therefore they are halowed, and they ſhalbe a ſigne vnto the chyldren of Iſrael.

(b) That haue deſtroyed them ſelues by their owne ſinnes, beyng the cauſers of theyr owne deathes.

39 And Eleazar the prieſt tooke the braſen cenſers, whiche they that were burnt had offered, and made broade plates for a (c) couerying of the aulter,

(c) To be a remembraunce vnto the chyldren of Iſrael, of gods mighty hande agaynſt rebellion.

40 To be a remembraunce vnto the chyldren of Iſrael, that no ſtraunger whiche is not of the ſeede of Aaron, comme neare to offer incenſe before the Lorde, that he be not lyke vnto Corah, and his companie, as the Lorde ſayde to hym by the hande of Moſes.

G 41 But on the morowe, al the multitude of the chyldren of Iſrael murmured agaynſt Moſes and Aaron, ſayeing, ye haue kylled the people of the Lorde.

42 And when the multitude was geathered agaynſt Moſes and Aaron, they looked towarde the tabernacle of the congregation: And beholde, the cloude couered it, and the glorie of the Lorde appeared.

43 And Moſes and Aaron came before the tabernacle of the congregation.

44 And the Lorde ſpake vnto Moſes, ſayeing,

45 Geat you from among this congregation, that I may conſume them quickly. And they felle vpon their faces.

46 And Moſes ſayde vnto Aaron, Take a cenſer, and put fyre therein out of the aulter, and powre on incenſe, and goe quickly vnto the congregation, and make an attonement for them: For there is wrath gone out from the Lorde, and there is a plague begonne.

47 And Aaron tooke as Moſes commaunded hym, and ranne into the middes of the congregation: and beholde, the plague was begonne among the people, and he put on incenſe, and made an attonement for the people.

48 And when he ſtoode betweene the dead and them, that were alyue, the plague was ſtayed.

49 They that dyed in the plague, were fourteene thouſande, and ſeuen hundred, beſyde them that dyed about the conſpiracie of Corah.

50 And Aaron went agayne vnto Moſes before the doore of the tabernacle of the congregation, and the plague was ſtayed.

The xvii. Chapter.

9 Aarons rodde buddeth, and beareth bloſſoms, whereby his prieſthood is confirmed.

A 1 And the Lorde ſpake vnto Moſes, ſayeing,

2 Speake vnto the chyldren of Iſrael, and take of euery one of them a rodde, after the houſes of theyr fathers, of al theyr princes, accordyng to the familie of theyr fathers, euen twelue roddes: and write euery mans name vpon his rodde.

3 And write Aarons name vpon the rodde of Leui: for euery rodde ſhalbe for the head of the houſe of theyr fathers.

4 And put them in the tabernacle of the congregation, before [the arke] of the teſtimonie, where I wyl declare my ſelfe vnto you.

5 And the mans rodde, whom I choſe, ſhal bloſſome: And I wyl make ceaſſe from me the grudgynges of the chyldren of Iſrael, whereby they grudge agaynſt you.

6 And Moſes ſpake vnto the chyldren of Iſrael: and al the princes gaue hym a rodde, one rodde for euery prince, accordyng to their fathers houſes, euen twelue roddes: and the rodde of Aaron was among theyr roddes.

7 And Moſes put the roddes before the Lord in the tabernacle of witneſſe. B

8 And on the morowe, Moſes went into the tabernacle of witneſſe: and beholde, * the rodde of Aaron for the houſe of Leui was budded, and brought foorth buddes, bare bloſſomes, and rype almondes.

Heb.ix.a.

9 And Moſes brought out al the roddes from before the Lorde, vnto al the chyldren of Iſrael: and they looked vpon them, and tooke euery man his rodde.

10 And the Lorde ſayde vnto Moſes, Bryng Aarons rodde agayne before the witneſſe, to

be kept for a token to the rebellious children, and that theyr murmuring may ceaſſe from me, and that they dye not.

11 And Moſes dyd as the Lorde commaunded hym, euen ſo dyd he.

12 And the chyldren of Iſrael ſpake vnto Moſes, ſayeing, Beholde, we are waſted away, and periſhed, we al comme to nought.

13 Whoſoeuer commeth nygh, or approcheth to the tabernacle of the Lord, ſhal dye: Shal we vtterly conſume away, and dye?

The xviii. Chapter.

1 The office of the Leuites. 8 The tithes and fyrſt fruites muſt be geuen them.
20 Aarons heritage.

A 1 AND the Lord ſayd vnto Aaron, Thou and thy ſonnes, and thy fathers houſe with thee, ſhal beare the iniquitie of the ſanctuarie: And thou and thy ſonnes with thee, ſhal beare the iniquitie of your prieſtes office.

Num.4.b 2 * And thy brethren of the tribe of Leui, and of thy fathers houſholde thou ſhalt bryng with thee, that they may be ioyned vnto thee, and miniſter vnto thee: but thou and thy ſonnes with thee [ſhal miniſter] before the tabernacle of witneſſe.

3 They ſhal keepe thy charge, euen the charge of al the tabernacle: only let them not comme nygh the veſſelles of the ſanctuarie, and the aulter, that they and ye alſo dye not.

4 And they ſhalbe ioyned with thee, & keepe the charge of the tabernacle of the congregation for al the ſeruice of the tabernacle: and let no ſtraunger comme nygh vnto you.

5 Therefore ſhal ye keepe the charge of the ſanctuarie, and the charge of the aulter, that there falle no more wrath vpon the chyldren of Iſrael:

6 Beholde, I haue taken your brethren the Leuites from among the chyldren of Iſrael, whiche, as a gyft of yours, are geuen vnto the Lorde, to doo the ſeruice of the tabernacle of the congregation.

B 7 Therefore ſhalt thou and thy ſonnes with thee, keepe your prieſtes office for al thinges that parteyne vnto the aulter, and within the vele: And ye ſhal ſerue: for I haue geuen your prieſtes office vnto you as a gyft: and therefore the ſtraunger that commeth nygh, muſt be ſlayne.

8 And the Lorde ſpake vnto Aaron, Behold, I haue geuē thee the keeping of mine heaue offerynges, of al the halowed thinges of the chyldren of Iſrael [euen] vnto thee I haue geuen them for the annoyntyng, and to thy ſonnes for an ordinaunce for euer.

9 This ſhalbe thyne of the moſt holy thinges [reſerued] from the fyre [of the aulter.] Al theyr ſacrifices for al theyr meate offerynges, ſinne offerynges, or treſpaſſe offerynges, whiche they bryng vnto me, that ſhalbe moſt holy vnto thee, and to thy ſonnes.

10 In the moſt holy place ſhalt thou eate it, and al that are males ſhal eate of it, let it be holy vnto thee.

11 And this alſo is thyne: * the heaue offeringes of theyr gyftes, throughout al the waue offerynges of the chyldren of Iſrael: I haue geuen them vnto thee, and thy ſonnes, and thy daughters with thee, to be a duetie for euer: and al that are cleane in thy houſe, ſhal eate of it. Leui.6.d.

12 Al the (a) fat of the oyle, and al the fat of the wine, and of the wheate, whiche they ſhal offer vnto the Lord for fyrſt fruites, the ſame haue I geuen vnto thee.

(a) That is, the cheefeſt, and the beſt.

13 And whatſoeuer is fyrſt rype in theyr land, whiche they bryng vnto the Lorde, ſhalbe thyne, and al that are cleane in thyne houſe, ſhal eate of it. C

14 Al thynges ſeparate from the common vſe in Iſrael, ſhalbe thyne.

15 Al that breaketh the matrice in al fleaſhe, that menne bryng vnto the Lorde, whether it be of menne or beaſtes, ſhalbe thyne: Neuerthelater, the fyrſt borne of man ſhalt thou redeeme, & the fyrſt borne of vncleane beaſtes ſhalt thou redeeme.

16 Thoſe that are to be redeemed, ſhalt thou redeeme from the age of a mooneth, accordyng to thyne eſtimation, for the money of fiue ſicles, after the ſicle of the ſanctuarie, whiche is twentie Gerahs.

17 But the fyrſt borne of a cowe, ſheepe, and goate, ſhalt thou not redeeme, for they are holy: therefore thou ſhalt ſprinckle theyr blood vpon the aulter, and ſhalt burne theyr fat, as a ſacrifice made by fyre, for a ſweete ſauour vnto the Lorde. Leui.7.d.

18 And the fleaſhe of them is thyne, * as the waue breaſt, and the ryght ſhoulder: theſe are thyne.

19 Al the heaue offerynges of holy thynges, whiche the chyldren of Iſrael offer vnto the Lorde, haue I geuen thee, and thy ſonnes, and thy daughters with thee, to be a duetie

for

XUM

for euer: let it be a(b) ſalted couenaunt for euer before the Lorde, both vnto thee, and to thy ſeede with thee.

Deut.18.a.
Eccle.43.g.

20 And the Lord ſpake vnto Aaron, *Thou ſhalt haue no inheritaunce in theyr lande, neyther ſhalt thou haue any part among them: I am thy part, and thy inheritaunce among the chyldren of Iſrael.

D 21 Beholde, I haue geuen the children of Leui al the tenth in Iſrael to inherite, for the ſeruice, whiche they ſerue in the tabernacle of the congregation.

22 Neyther muſt the chyldren of Iſrael henceforth comme nigh the tabernacle of the congregation, leſt they beare ſinne, and dye.

23 But the Leuites ſhal doo the ſeruice in the tabernacle of the congregation, and beare theyr ſinne: It ſhalbe a lawe for euer in your generations, that among the chyldren of Iſrael they poſſeſſe no inheritaunce.

24 But the tithes of the chyldren of Iſrael, whiche they pay as an heaue offeryng vnto the Lorde, I haue geuen the Leuites to inherite: and therefore I haue ſayde vnto them, Among the children of Iſrael ye ſhal poſſeſſe no inheritaunce.

25 And the Lorde ſpake vnto Moſes, ſayeing,

26 Speake vnto the Leuites, and ſay vnto them, When ye take of the chyldren of Iſrael the tithes, whiche I haue geuen you of them for your inheritaunce, ye ſhal take an heaue offeryng of the ſame for the Lorde, euen the tenth part of that tithe.

E 27 And this your heaue offeryng ſhalbe reckened vnto you, euen as though it were of the corne of the barne, or as the fulneſſe of the wineppreſſe.

28 Of this manner ye ſhal therefore offer an heaue offeryng vnto the Lorde, of al your tithes whiche ye receiue of the chyldren of Iſrael, and ye ſhal geue thereof the Lordes heaue offeryng to Aaron the prieſt.

29 Of al your giftes ye ſhal offer al the Lordes heaue offeryng, euen al the fat of the ſame, [to wite] the holy thinges thereof.

30 Therfore thou ſhalt ſay vnto them, When ye haue taken away the fat of it from it, it ſhalbe counted vnto the Leuites, as yf it were the increaſe of the corne floore, or the increaſe of the wineppreſſe.

31 And ye ſhal eate it in al places, both ye and your houſholdes: for it is your rewarde for your ſeruice in the tabernacle of the congregation.

32 And ye ſhal beare no ſinne by the reaſon of it, when ye haue offered from it the fat of it: neyther ſhal ye pollute the holy thynges of the chyldren of Iſrael, leſt ye dye.

The, xix, Chapter.

2 Of the redde Cowe. 14 The lawe of hym, that dyeth in a tent, 16 and of hym alſo, that toucheth any vncleane thyng.

A 1 AND the Lord ſpake vnto Moſes ⁊ Aaron, ſayeing,

2 This is the ordinaunce of the lawe whiche the Lorde hath commaunded, ſayeing, Speake vnto the chyldren of Iſrael, that they bring thee a redde Cowe without ſpot, and wherein is no blemiſhe, and vpon whiche neuer came yoke.

Hebr.13.e.

3 And ye ſhal geue her vnto Eleazar the prieſt, that he may bryng * her without the hoaſt, and cauſe her to be ſlayne before his face:

4 And let Eleazar the prieſt take of her blood with his finger, and ſprinckle it directly before the tabernacle of the congregation ſeuen tymes.

Leuit.4.c.

5 And cauſe the Cowe to be burnt in his ſight, with * her ſkynne, fleaſhe, and blood: and the doung of her ſhal he burne alſo.

6 And let the prieſt take Cedar wood, and hyſope, and ſcarlet [laſe] ⁊ caſt it in the middes of the burnyng of the Cowe.

7 Then let the prieſt waſhe his clothes, and he ſhal bathe his fleaſhe in water, and then comme into the hoſt, and the prieſt ſhalbe vncleane vntyl the euen.

B 8 And he that burneth her, ſhal waſhe his clothes in water, and bathe his fleaſhe in water, and be vncleane vntyl the euen.

9 And a man that is cleane, ſhal geather vp the aſſhes of the Cowe, and lay them without the hoſt in a cleane place, and it ſhalbe kept for the multitude of the chyldren of Iſrael * for a water of ſeparation: It is a ſinne offeryng.

Num.3.b.

10 Therefore he that geathereth the aſſhes of the Cowe, ſhal waſhe his clothes, ⁊ remayne vncleane vntyl the euen: And it ſhalbe vnto the chyldren of Iſrael, and vnto the ſtraunger that dwelleth among them, a ſtatute for euer.

Num.21.c
Eccl.24.d
Agge.2.c.

11 * He that toucheth the dead body of any man, ſhalbe vncleane ſeuen dayes.

12 And he ſhal purifie hymſelfe with this water the thyrde day, and the ſeuenth day he ſhalbe cleane: But yf he purifie not him ſelfe

(b) That is, ſure, ſtable, and incorruptible.

the thyrde day, then the ſeuenth day he ſhal not be cleane.

13 Whoſoeuer toucheth the dead corſe of any man, that is dead, and purgeth not him ſelfe, defileth the tabernacle of the Lorde, and that ſoule ſhalbe cut of from Iſrael, becauſe the water of ſeparation was not ſprinckled vpon hym: he ſhalbe therefore vncleane, his vncleanneſſe is yet vpon hym.

C 14 This is the lawe of a man that dyeth in a tent: All that comme into the tent, and al that is in the tent, ſhalbe vncleane ſeuen dayes.

15 And al the veſſels that be open, whiche haue no couering bounde vpon them, ſhalbe vncleane.

16 And whoſoeuer toucheth one that is ſlaine with a ſworde in the feeldes, or a dead perſon, or a bone of a dead man, or a graue, ſhalbe vncleane ſeuen dayes.

17 Therfore, for an vncleane perſon they ſhal take of the burnt aſſhes of the ſinne offeryng, and runnyng water ſhalbe put thereto in a veſſel.

Pſal.li.b. 18 And let a cleane perſon * take hyſope, and dippe it in the water, and ſprinckle it vpon the tent, and vpon al the veſſels, and on the perſons that were therein, and vpon hym that touched a bone, or a ſlayne perſon, or a dead body, or a graue.

19 And the cleane perſon ſhal ſprinckle vpon the vncleane the thirde day, and the ſeuenth day: And the ſeuenth day he ſhal purifie hym ſelfe, and waſhe his clothes, and bathe hym ſelfe in water, and ſhalbe cleane at euen.

D 20 But the man, that is vncleane, and purifieth not hym ſelfe, the ſame ſoule ſhalbe cut of from among the congregation: becauſe he hath defiled the ſanctuarie of the Lorde, and the water of ſeparation hath not benne ſprinckled vpon hym, therefore ſhal he remayne vncleane.

21 And it ſhalbe a perpetual lawe vnto them, that he that ſprinckleth the water of ſeparation, ſhal waſhe his clothes: and he that toucheth the water of ſeparation, ſhalbe vncleane vntyl the euen.

22 And whatſoeuer the vncleane perſon toucheth, ſhalbe vncleane: And the ſoule that toucheth [the thing that was touched of the vncleane perſon] ſhalbe vncleane vntyl the euen.

The.xx.Chapter.

1 Mirian dyeth. 2 The people murmure. 8 They haue water euen out of the rocke. 12 Moſes and Aaron ſhal not goe into the lande of promiſe. 14 Edom denyeth the Iſraelites paſſage through his Realme. 25 The death of Aaron, in whoſe rowme Eleazar ſucceedeth.

A 1 AND the chyldren of Iſrael came with the whole multitude into the deſert * of Zin, in the fyrſt mooneth, & the people abode at Cades: And there dyed Miriam, and was buried there. Num.33.d

2 But there was no water for the multitude: and they geathered them ſelues togeather agaynſt Moſes and Aaron.

3 And the people chod with Moſes, & ſpake, ſayeing, Woulde GOD that we had periſhed, when our brethren dyed before the Lorde.

4 Why haue ye brought the congregation of the Lorde into this wyldernesse, that both we, and our cattel ſhoulde dye in it?

Exo.17.a. 5 * Wherfore haue ye made vs to comme vp out of Egypt, to bryng vs into this euyl place, which is no place of ſeede, nor of figges, nor of vines, nor of pomgranates: neyther is there any water to drynke?

6 And Moſes and Aaron went from the preſence of the congregation, vnto the doore of the tabernacle of the congregation, and felle vpon theyr faces, and the glorie of the Lorde appeared vnto them.

7 And the Lorde ſpake vnto Moſes, sayeing, B

8 Take the rodde, and geather thou and thy brother Aaron, the congregation togeather, and ſpeake vnto the rocke before theyr eyes, and it ſhal geue foorth his water: And thou ſhalt bryng them water out of the rocke, to geue the companie drynke, and their beaſtes alſo.

9 * And Moſes tooke the rodde from before the Lorde, as he commaunded hym. Exo.17.c.

10 And Moſes and Aaron geathered the congregation togeather before the rocke, and [Moſes] ſayde vnto them, Heare ye rebelles: muſt we fetche you water out of this rocke?

11 And Moſes lyft vp his hande, and with his * rodde he ſmote the rocke two tymes, and the water came out aboundauntly, and the multitude dranke, and theyr beaſtes alſo. Pſal.78.b.

12 And the Lorde ſpake vnto Moſes and Aaron, Becauſe ye beleued me not, to ſanctifie me in the eyes of the chyldren of Iſrael, therfore ye ſhal not bryng this congregation into the lande, whiche I haue geuen them.

C 13 This is the water of ſtrife, becauſe the chyldren of Iſrael ſtroue with the Lorde, and he was ſanctified in them.

Iud,xi,c. 14 And Moſes* ſent meſſengers from Cades vnto the kyng of Edom: thus ſayth thy brother Iſrael, Thou knoweſt al the trauaile that we haue had.

15 Our fathers went downe into Egypt, and we haue dwelt in Egypt a long tyme: and the Egyptians vexed vs, and our fathers.

16 And when we cryed vnto the Lorde, he hearde our voyce, and ſent an angel, & hath fet vs vp out of Egypt: And beholde, we are in Cades, euen in the vttermoſt citie of thy border.

17 Let vs paſſe I pray thee through thy countrey: but * we wyl not goe through the feeldes, or vineyardes, nor we wyl drynke of the water of the fountaynes: we wyl goe by the kynges hygh way, and neither turne vnto the ryght hande, nor to the leaſt, vntyl we be paſt thy borders. Num,21.c.

18 And Edom aunſweared him, Thou ſhalt not goe by me, leſt I comme out agaynſt thee with the ſworde.

D 19 The chyldren of Iſrael ſayde vnto hym, We wyl goe by the beaten way: and yf I & my cattel drynke of thy water, I wyl pay for it: I wyl but only (without any harme) goe through on my feete.

20 He aunſweared, Thou ſhalt not goe thorowe. And Edom came out agaynſt hym with muche people, and with a myghty power.

21 And thus Edom denyed to geue Iſrael paſſage through his countrey: wherefore Iſrael turned away from hym.

22 And the chyldren of Iſrael departed from Cades, and came vnto mount Hor, with al the congregation.

23 And the Lorde ſpake vnto Moſes and Aaron in mount Hor, harde by the coaſt of the lande of Edom, ſayeing,

24 Aaron ſhalbe geathered vnto his people: for he ſhal not comme into the land which I haue geuen vnto the chyldren of Iſrael, becauſe ye diſobeyed my mouth at the water of ſtryfe.

25 Take Aaron and Eleazar his ſonne, and bryng them vp into mount Hor.

26 And cauſe Aaron to put of his garmentes, and put them vpon Eleazar his ſonne: and Aaron ſhalbe geathered vnto his people, and ſhal dye there.

27 And Moſes dyd as the Lorde commaunded: and they went vp into mount Hor, in the ſyght of al the multitude. D

28 And Moſes tooke of Aarons clothes, and put them vpon Eleazar his ſonne, * and Aaron died there in the toppe of the mount: And Moſes and Eleazar came downe out of the mount. Deut,x,b.

29 When al the multitude ſawe that Aaron was dead, they mourned for Aaron thyrtie dayes, al the houſholde of Iſrael.

The xxi. Chapter.

1 Iſrael vanquiſcheth kyng Arad. 6 The firy ſerpentes ſtyng them. 24 The kynges, Sehon and Og, are ouercomme in battayle.

A 1 AND when kyng * Arad the Chanaanite, whiche dwelt towarde the ſouth, hearde telle that Iſrael came by ye way, that the ſpyes hadde found out, he fought agaynſt Iſrael, and tooke ſomme of them priſoners. Nu.33.d.

2 And Iſrael vowed a vowe vnto the Lord, and ſayde, If thou wylt deliuer this people into my hande, I wyl vtterly deſtroy theyr cities.

3 And the Lorde hearde the voyce of Iſrael, and deliuered them the Chanaanites: And they deſtroyed them and theyr cities, and called the name of the place,* Horma. Iud,i,d.

Deut,11,a. 4 * And they departed from mount Hor, by the way of the redde ſea, to compaſſe the land of Edom: and the ſoule of the people was ſore greeued, becauſe of the way.

5 And the people ſpake agaynſt GOD, and agaynſt Moſes: * wherfore haue ye brought vs out of Egypt, for to dye in the wildernes: for here is neyther bread nor water, and our ſoule lotheth this lyght bread. Num,xi,a

6 * Wherefore the Lorde ſent firy ſerpentes among the people, whiche ſtong them: and muche people of Iſrael dyed. 1.Cor,x,a. Sapi,xvi,a

7 Therefore the people came to Moſes, and ſayde, We haue ſinned, for we haue ſpoken agaynſt the Lorde, and agaynſt thee: * make interceſſion to the Lorde, that he take away the ſerpentes from vs. And Moſes made interceſſion for the people: B Exo,8,b. 3.Reg.13.b Actes.8.d.

8 And the Lorde ſayde vnto Moſes, Make thee a firy ſerpent, and ſet it vp vpon a pole:

that as many as are bitten, may looke vpon it, and lyue.

Iohn.iii.b 4.Re.18.a. 9 * And Moſes made a ſerpent of braſſe, and ſet it vpon a pole: and when the ſerpent had bitten any man, he behelde the ſerpent of braſſe, and lyued.

Num.33.c 10 * And the children of Iſrael departed thence, and pitched in Oboth.

11 And they departed from Oboth, and pitched at the heapes of Abarim, euen in the wyldernesſe, whiche is before Moab, on the eaſt ſyde.

12 And they remoued thence, and pitched vpon the riuer of Zared.

13 And they departed thence, and pitched on the other ſyde of Arnon, whiche is in the wyldernesſe, and commeth out of the coaſtes of the Amorites: for Arnon is the border of Moab, betweene Moab and the Amorites.

C 14 Wherefore, it ſhalbe ſpoken in the booke of the warres of the Lorde, what thyng he dyd in the redde ſea, and in the riuers of Arnon,

15 And at the ſtreame of the riuers, that goeth downe to the dwellyng of Ar, and lyeth vpon the border of Moab.

16 From thence [they returned] vnto Beer: The ſame is the wel, wherof the Lord ſpake vnto Moſes, Geather the people togeather, and I wyl geue them water.

17 Then Iſrael ſang this ſong, Spring vp wel: ſyng ye vnto it:

18 The princes digged this wel, the captaines of the people digged it with the lawe geuer, and with theyr ſtaues. And from the wyldernesſe they went to Mathana:

19 And from Mathana to Nahaliel, & from Nahaliel to Bamoth,

20 And from Bamoth of the valley that is in the feelde of Moab, vnto the toppe of the hyl, that looketh towarde Ieſimon.

D 21 And Iſrael ſent meſſengers vnto Sehon kyng of the Amorites, ſayeing,

Nu.20.c. Deut.ii.c. 22 * Let me paſſe through thy lande, we wyl not turne into the feeldes or vineyardes, neyther drynke of the waters of the wel: but we wyl goe along by the kynges hygh way, vntyl we be paſt thy countrey.

Deu.29.b. 23 * But Sehon woulde geue Iſrael no licence to paſſe through his countrey: but geathered al his people togeather, and went out agaynſt Iſrael into the wyldernesſe: And he came to Iaza, and fought agaynſt Iſrael.

24 * And Iſrael ſmote him in the edge of the ſword, and conquered his lande from Arnon vnto Iabok, vnto the chyldren of Ammon: For the border of the chyldren of Ammon was * ſtrong. Deut.i.a. Ioſue.4.a. Deut.2.d.

25 And Iſrael tooke al theſe cities, and dwelt in al the cities of the Amorites in Heſbon, and in al the townes that belong thereto.

26 For Heſbon was the citie of Sehon the kyng of the Amorites, whiche fought before againſt the king of the Moabites, and tooke al his lande out of his hande, euen vnto Arnon.

27 Wherefore they that ſpeake in prouerbes, ſay, Comme to Heſbon, and let the citie of Sehon be buylt, and repayred.

28 For there is a fyre gonne out of Heſbon, and a flame from the citie of Sehon, and hath conſumed Ar in Moab, and the lordes of Bamoth in Arnon. E

29 Wo to thee Moab: O ye people of Chamos, ye are vndonne: he hath ſuffered his ſonnes to be purſued, and his daughters to be in captiuitie vnto Sehon the kyng of the Amorites.

30 Theyr empire is loſt from Heſbon vnto Dibon, and we are made a wyldernesſe euen vnto Nopha, whiche reacheth vnto Medaba.

31 And thus Iſrael dwelt in the lande of the Amorites.

32 And Moſes ſent to ſearche out Iaezer, and they tooke the townes belongyng thereto, and rooted out the Amorites, that were therin.

33 * And they turned, and went vp towarde Baſan: And Og the kyng of Baſan came out agaynſt them, he and al his people to fyght at Edrai. Deut.3.a. and.29.b.

34 And the Lorde ſayde vnto Moſes, Feare hym not: for I haue deliuered hym into thy hande, and al his people, and his lande: and thou ſhalt doo to hym, as thou dyddeſt vnto Sehon the kyng of the Amorites, whiche dwelt at Heſbon. F

35 They ſmote hym therefore, and his ſonnes, and al his people, vntyl there was nothyng leaft hym: and they conquered his lande.

The xxij. Chapter.

1 Kyng Balac ſendeth for Balaam, whoſe name in the Hebrues is written Bileam.
12 God forbiddeth Balaam to curſe the Iſraelites. 21 The angel ſtandeth in his way.
28 Balaams Aſſe ſpeaketh.

A 1 AND the children of Iſrael departed, and pitched in yͤ feeldes of Moab, on the other ſide of Iordane from Iericho.

Iosue.24.b

2 And * Balac the ſonne of Ziphor, ſawe al that Iſrael had donne to the Amorites.

3 And the Moabites were ſore afrayde of the people, becauſe they were many, and they were ſtroken with feare of the chyldren of Iſrael.

4 And Moab ſaide vnto the elders of Madian, Nowe ſhal this companie " lycke vp al that are rounde about vs, as an Oxe licketh vp the graſſe of the feelde. And Balac the ſonne of Ziphor, was kyng of the Moabites at that tyme.

" Hebre. with lickyng to eſcape away.

Deut.23. 2.Pet.2.c.

5 He ſent meſſengers therefore vnto * Balaam the ſonne of Beor, to Pethor, whiche is by the riuer of the lande of the chyldren of his folke, to calle hym, ſayeing, Beholde, there is a people comme out of Egypt, & beholde they couer the face of the earth, and dwelle (a) ouer agaynſt me.

(a) Not farre from me, euen harde by me.

6 Comme nowe therefore, I pray thee, and curſe me this people: for they are to mighty for me, ſo peraduenture I myght be able to ſmite them, & to driue them out of the lande: For I wote, that he, whom thou bleſſeſt, is bleſſed: and he, whom thou curſeſt, is curſed.

B 7 And the elders of Moab, and the elders of Madian departed, hauyng the [rewarde] of the ſoothſayeing in theyr hande: And they came vnto Balaam, & tolde hym the wordes of Balac.

8 He aunſweared them, Tarrie here this nyght, and I wyl bryng you worde, euen as the Lord ſhal ſay vnto me. And the lordes of Moab abode with Balaam.

9 And God came vnto Balaam, and ſayde, What menne are theſe with thee?

10 And Balaam ſayde vnto God, Balac the ſonne of Ziphor, kyng of Moab, hath ſent vnto me [ſayeing,]

11 Beholde, there is a people comme out of Egypt, and couereth the face of the earth: Comme nowe therefore, and curſe them for my ſake: yf ſo peraduenture I may be able to ouercomme them in battayle, and to driue them out.

12 And God ſayde vnto Balaam, Goe not thou with them, neyther curſe the people: for they are bleſſed.

13 And Balaam roſe vp in the mornyng, and ſayde vnto the lordes of Balac, Geat you vnto your lande: for the Lorde wyl not ſuffer me to goe with you. C

14 And the lordes of Moab roſe vp, and went vnto Balac, and ſayde, Balaam would not comme with vs.

15 And Balac ſent agayne a greater companie of lordes, and more honorable then they,

16 Whiche came to Balaam, and tolde him, Thus ſayth Balac the ſonne of Ziphor, Oh let nothyng let thee, but comme vnto me:

17 For I wil greatly promote thee vnto great honour, and wyl doo whatſoeuer thou ſayeſt vnto me: comme, I pray thee, curſe this people for my ſake.

18 And Balaam aunſweared, and ſaide vnto the ſeruauntes of Balac, If Balac woulde geue me his houſe ful of ſiluer and golde, I can not goe beyonde the worde of the Lord my God, to doo leſſe, or more:

Num.23.e

19 Nowe therefore I pray thee, tarrie ye here this nyght, that I may wite what the Lorde wyl ſay vnto me more. D

20 And God came vnto Balaam by nyght, and ſayde vnto hym, If the menne comme to calle thee, ryſe vp, and goe with them: but looke, what I ſay vnto thee, that ſhalt thou doo.

21 And Balaam roſe vp early, and ſadled his Aſſe, and went with the lordes of Moab.

22 And the wrath of God was kyndled, becauſe he went: And the angel of the Lorde ſtoode in the way to be agaynſt hym, as he rode vpon his Aſſe, and his two ſeruauntes were with hym.

(b) He went more to hurt and damage the chyldren of Iſrael, and for his hyer, & lucre ſake, then for any affection he had to obey God, as after 32 verſe.

23 And when the Aſſe ſawe the angel of the Lorde ſtande in the way, and hauyng his ſworde drawen in his hande, the Aſſe turned aſide out of the way, and went out into the feelde: And Balaam ſmote the Aſſe, to turne her into the way.

24 But the angel of the Lorde ſtoode in a path betweene the vineyardes, & there was a wal on the one ſide, & another on the other.

25 And when the Aſſe ſawe the angel of the Lorde, ſhe thruſt her ſelfe vnto the wal, and cruſht Balaams foote agaynſt the wal: and he ſmote her agayne.

26 And the angel of the Lorde went further,

and ſtoode in a narowe place, where was no way to turne, eyther to the ryght hand, or to the leaſt.

27 And when the Aſſe ſawe the angel of the Lorde, ſhe fel downe vnder Balaam: and Balaam was wroth, and ſmote the Aſſe with a ſtaffe.

E 28 And the Lorde opened the mouth of the Aſſe, and ſhe ſaid vnto Balaam, What haue I donne vnto thee, that thou haſt ſmitten me nowe three times?

29 And Balaam ſayd vnto the Aſſe, Becauſe thou haſt mocked me: I woulde alſo there were a ſworde in myne hande, for euen now woulde I kylle thee.

30 And the Aſſe ſayde vnto Balaam, Am not I thyne Aſſe, whiche thou haſt rydden vpon ſince the fyrſt tyme vnto this day? Was I euer wont to doo ſo vnto thee? He ſaid, Nay.

31 And the Lorde opened the eyes of Balaam, and he ſawe the angel of the Lorde ſtandyng in the way, hauyng his ſworde drawen in his hande: He bowed hym ſelfe therefore, and fel flat on his face.

32 And the angel of the Lord ſayd vnto him, Wherefore haſt thou ſmitten thyne Aſſe theſe three times? Beholde, I came out to withſtande thee, becauſe [thyne hart] hath declined out of the way before me.

33 And the Aſſe ſawe me, and turned from me nowe three tymes: or els yf ſhe had not turned fro me, I had ſurely ſlayne thee, and ſaued her aliue.

34 Balaam ſaid vnto the angel of the Lord, I haue ſinned: for I wiſt not, that thou ſtoodeſt in the way agaynſt me: Nowe therfore yf it diſpleaſe thee, I wyl turne home againe. F

35 The angel of the Lorde ſayde vnto Balaam, Goe with the menne: but what I ſay vnto thee, that ſhalt thou ſpeake. And ſo Balaam went with the lordes of Balac.

36 And when Balac hearde that Balaam was comme, he went out to meete hym, vnto a citie of Moab, whiche is in the border of Arnon, euen in the vtmoſt coaſt.

37 And Balac ſayde vnto Balaam, Dyd I not ſende for thee to calle thee? And wherefore cameſt thou not vnto me? Am I not able in deede to promote thee vnto honour?

38 And Balaam made anſweare vnto Balac, Loe, I am comme vnto thee, and can I nowe ſay any thyng at al? The worde that God* putteth in my mouth, that ſhal I ſpeake. Num.23,c

39 And Balaam went with Balac, and they came vnto a citie of ſtreates.

40 And Balac offered oxen and ſheepe, and ſent [thereof] to Balaam, and to the lordes that were with hym.

41 And on the morowe Balac tooke Balaam, and brought hym vp into the hygh places of Baal, that thence he myght ſee the vtmoſt part of the people.

The xxiij. Chapter.

1 Balaam cauſeth Balac to builde aulters. 9 Balaam bleſſeth the people.

A 1 AND Balaam ſayde vnto Balac, Buylde me here ſeuen aulters, and prepare me here ſeuen oxen, and ſeuen rammes.

2 And Balac dyd as Balaam ſayde: And Balac and Balaam offered on euery aulter an oxe, and a ramme.

3 And Balaam ſayde vnto Balac, Stande by thy ſacrifice, and I wyl goe, yf happily the Lorde wyl meete me: and whatſoeuer he ſheweth me, I wyl tel thee. And he went vp hyer:

4 But God met Balaam, and [Balaam] ſaid vnto hym, I haue prepared ſeuen aulters, and haue offered vpon euery aulter, an oxe, and a ramme.

5 And the Lorde put a ſayeing in Balaams mouth, and ſayde, Goe agayne to Balac, & ſay on this wyſe.

6 And when he went agayne vnto hym, loe, he ſtoode by his burnt ſacrifice, he and al the lordes of Moab.

7 And he tooke vp his parable, and ſayde, *Balac the kyng of Moab hath brought me from Meſopotamia, out of the mountaines of the eaſt, [ſayeing,] Comme, curſe Iacob for my ſake, comme and defie Iſrael. B Nu.22,a.

8 Howe ſhal I curſe hym, whom God hath not curſed? or howe ſhal I defie him, whom God hath not defied?

9 For from the toppe of the rockes I ſee him, and from the hilles I beholde hym: loe, the people ſhal dwelle by them ſelues, and ſhal not be reckened among the nations.

10 Who can telle the (a) duſt of Iacob, and the number of the fourth part of Iſrael? I pray God that my ſoule may dye the death of the righteous, & that my laſt end may be like his.

11 And Balac ſayde vnto Balaam, What haſt thou donne vnto me? I tooke thee to curſe myne enimies, and beholde thou haſt bleſſed them altogeather.

(a) That is, the multitude of the chyldre of Iſrael.

12 He aunſweared and ſayde, Muſt I not take heede to ſpeake that, whiche the Lorde hath put in my mouth?

13 And Balac ſayde vnto hym, Comme, I pray thee, with me vnto another place, whence thou mayſt ſee them, and thou ſhalt ſee but the vtmoſt part of them, and ſhalt not ſee them al: curſe them out of that place for my ſake.

C 14 And he brought hym into a fielde, where menne might ſee farre of, euen to the toppe of an hyl, and buylt ſeuen aulters, and offred an oxe and a ramme, on euery aulter.

15 And he ſayde vnto Balac, Stande here by thy burnt ſacrifice, whyle I meete [the Lord] yonder.

Num.22.g 16 And the Lorde met Balaam, and * put a woorde in his mouth, and ſayde, Goe agayne vnto Balac, and ſay thus.

17 And when he came to hym, beholde he ſtoode by his burnt ſacrifice, and the lordes of Moab with hym. And Balac ſayde vnto hym, What hath the Lorde ſayde?

18 And he tooke vp his parable, and anſweared, Ryſe vp Balac, and heare, and hearken vnto me thou ſonne of Ziphor.

1,Cor.1.b. and,10,c. 19 * God is not a man, that he ſhoulde lye, neyther the ſonne of a man, that he ſhould repent: ſhould he ſay, and not doo? or ſhould he ſpeake, and not make it good?

20 Behold, I haue taken vpon me to bleſſe: for he hath bleſſed, and it is not in my power to alter it.

21 He behelde no vanitie in Jacob, nor ſawe transgreſſion in Iſrael: The Lorde his God is with hym, and the ioyful ſhout of a kyng is among them. D

22 God brought them out of Egypt, they haue ſtrength as an Unicorne.

23 For there is no ſorcerie in Jacob, nor ſoothſayeing in Iſrael, (b) accordyng to this tyme it ſhalbe ſayde of Jacob, and Iſrael, What hath God wrought? Nu.24.b.

24 Beholde, the people ſhal ryſe vp as a Lion, and heaue vp him ſelfe as a young Lion: He ſhal not lye downe (c) vntyl he eate of the pray, and drynke the blood of them that are ſlayne.

(b) As it is ſpoken at this time what wonderous workes the Lorde hath done for Iſrael, ſo ſhal it be in tyme to come.

(c) Untill he hath taken the ſpoyle from his enemies, and ouercome them.

25 And Balac ſayde vnto Balaam, neyther curſe them, nor bleſſe them at al.

26 But Balaam anſweared, and ſayde vnto Balac, Tolde not I thee, ſayeing, Al that the Lorde ſpeaketh, that I muſt doo.

27 And Balac ſaid vnto Balaam, Comme, I pray thee, and I wyl bryng thee yet vnto another place, if at al it wyl pleaſe God, that thou mayeſt thence curſe them for my ſake.

28 And Balac brought Balaam vnto the toppe of Peor, that looketh toward Jeſimon.

29 And Balaam ſayde vnto Balac, Make me here ſeuen aulters, and prepare me here ſeuen oxen, and ſeuen rammes.

30 And Balac did as Balaam had ſayd, and offered an oxe and a ramme, on euery aulter.

The,xxiiii,Chapter.

5 Balaam propheſieth of the kyngdome of Iſrael, and of the commyng of Chriſte. 17 Balac is angry with Balaam. 20 The deſtruction of the Amelekites, and of the Kenites.

A 1 AND when Balaam ſaw, that it pleaſed the Lorde, that he ſhoulde bleſſe Iſrael, he went not, as he did twiſe before, to meete a ſoothſayeing: but ſet his face towarde the wyldernesſe.

2 And Balaam lifted vp his eyes, and looked vpon Iſrael, as he lay accordyng to his tribes, & the ſpirite of God came vpon hym. Nu.24.d.

3 And he tooke vp his parable, and ſayde, Balaam the ſonne of Beor hath ſayde, and the man whoſe (a) eyes are open hath ſayde,

(a) He meaneth not the corporall eye, but the eye of the mynde.

4 He hath ſaid, whiche heareth the woordes of God, and ſeeth the viſions of the almyghty, and falleth downe with open eyes.

5 Howe goodly are thy tentes, O Jacob, and thyne habitations, O Iſrael.

6 Euen as the valleys are they layde abrode, and as gardens by the ryuers ſyde, as the tentes, whiche the Lord hath pitched, and as cypres trees beſyde the waters. B

7 The water droppeth out of his bucket, and (b) his ſeede ſhalbe in many waters, * and his kyng ſhalbe hygher then (c) Agag, and his kyngdome ſhalbe exalted.

(b) They ſhal be very fruitfull, as trees and gardens that be watered.

(c) Al the Romane Emperours tooke their names of Ceaſar, as the moſt noble Emperour, ſo the kinges of the Amalakites toke their names of Agag, as the moſte valiaunt and renowmed prince.

8 * God brought hym out of Egypt, his ſtrength is as the Unicorne: he ſhal eate the nations his enimies, and gnawe their bones, and perſe them through with his arrowes.

9 He couched hym ſelfe, and lay downe as a Lion, and as an elder Lion: Who ſhal ſtirre hym vp? Bleſſed is he that bleſſeth thee, and curſed is he that curſeth thee. Gen.49.b

10 And Balac was wroth with Balaam, and (d) ſmote his handes togeather, and Balac ſayde vnto Balaam, I ſent for thee to curſe myne enimies, and beholde thou haſt bleſſed them theſe three tymes.

(d) A token of anger.

11 Therfore now geate thee quickly vnto thy place: I thought, that I woulde promote thee vnto honour: but lo, the Lord hath kept

thee backe from woorſhip.

12 Balaam aunſweared vnto Balac, Told I not thy meſſengers, whiche thou ſenteſt vnto me, ſayeing,

Nu.22.d.

13 *If Balac woulde geue me his houſe ful of ſyluer and golde, I can not paſſe the woord of the Lorde, to doo eyther good or badde, of myne owne mynde: But what the Lorde ſayth, that wyl I ſpeake.

C 14 And nowe behold, I goe vnto my people: Comme therefore, and I wyl aduertiſe thee, what this people ſhal doo to thy folke in the latter dayes.

15 And he tooke vp his parable and ſayde, Balaam the ſonne of Beor hath ſayde, The man whoſe eye is open, hath ſayde,

16 He hath ſayde that heareth the woordes of God, and hath the knowledge of the moſt high, & beholdeth the viſion of the almighty, and that falleth, and his eyes are opened.

(e) Here he doth propheſie of Chriſte.

Math.2.c.
2.Reg.8.a

17 I ſhal (e) ſee him, but not now: I ſhal behold hym, but not nygh: *There ſhal comme a ſtarre of Iacob, and ryſe a ſcepter of Iſrael, and ſhal *ſmyte the coaſtes of Moab, and vndermyne al the chyldren of Seth.

2.Re.15.d.

18 *And Edom ſhalbe poſſeſſed, and Seir ſhal fal to the poſſeſſion of their enimies, and Iſrael ſhal doo manfully.

19 Out of Iacob ſhal comme he, that ſhal haue dominion, & ſhal deſtroy the remnaunt of the citie.

D
Exo.17.d.
i.Reg.15.a

20 And when he looked on Ameleck, he tooke vp his parable, and ſayd, Ameleck is the firſt of the nations: *but his latter ende ſhal periſhe vtterly.

21 And he looked on the Kenites, and tooke vp his parable & ſayde, Strong is thy dwellyng place, & thou putteſt thy neſt in a rocke.

22 Neuertheles, the Kenite ſhalbe rooted out, vntyl Aſſur take thee priſoner.

23 And he tooke vp his parable, and ſayde, Alas, who ſhal lyue, when God dooth this?

24 The ſhippes alſo ſhal comme out of the coaſt of Chittim, and ſubdue Aſſur, & ſubdue Eber, and he hym ſelfe ſhal periſh at the laſt.

25 And Balaam roſe vp, and went and returned to his place: and Balac alſo went his way.

The,xxv.Chapter.

1 The people committeth fornication with the daughters of Moab. 8 Phinehes kylleth Zamri and Cozbi. 17 God commaundeth to kylle the Madianites.

A 1 AND Iſrael abode in Sittim, and the people began to commit whoredome with the daughter of Moab.

Exo.23.c.

2 Whiche called the people vnto the ſacrifice of their goddes: *And the people dyd eate, and bowed downe to their goddes,

3 And Iſrael coupeled hym ſelfe vnto Baal (a) Peor, and the indignation of the Lorde was kyndeled agaynſt Iſrael.

(a) A fylthye Idol of the Madianites: The Hebrew worde Paar, doth ſignifie to open and vncouer: And Baal is a cōmon name vnto euery idol.
(b) Openly

4 And the Lorde ſayde vnto Moſes, Take al the heades of the people, and hang them vp before the Lorde, agaynſt the (b) ſunne, that the wrath of the Lordes countenance may be turned away from Iſrael.

(c) Such as be vnder his charge.
i.Mac.2.c.

5 And Moſes ſayde vnto the Iudges of Iſrael, *Euery (c) one ſlay his menne, that were ioyned vnto Baal Peor.

6 And beholde, one of the chyldren of Iſrael, came and brought vnto his brethren a Madianitiſhe woman, euen in the ſyght of Moſes, and in the ſight of al the multitude of the chyldren of Iſrael, that wept before the doore of the tabernacle of the congregation.

B 7 And when Phinehes the ſonne of Eleazar, the ſonne of Aaron the prieſt, ſawe it, he roſe vp out of the myddes of the companie, and tooke a iauelin in his hande,

8 And went after the man of Iſrael into the tent, and thruſt them through, both the man of Iſrael, and alſo the woman, euen thorowe the belly of her: And the plague ceaſſed from the chyldren of Iſrael.

i.Cor.x.a

9 *And there dyed in the plague twentie and foure thouſande.

10 And the Lorde ſpake vnto Moſes, ſayeing,

Eccle.45.f
i.Mac.2.f.

11 *Phinehes the ſonne of Eleazar the ſonne of Aaron the prieſt, hath turned myne anger away from the chyldren of Iſrael, whyle he was zelous for my ſake among them, that I had not conſumed the chyldren of Iſrael in my ielouſie.

Mala.2.a.

12 Wherefore ſay, Beholde, *I geue vnto hym my couenant of peace.

13 And he ſhal haue it, and his ſeede after him, euen the couenant of the prieſtes office for euer, becauſe he was zelous for his Gods ſake, and made an attonement for the chyldren of Iſrael.

C 14 The name of the Iſraelite thus kylled, whiche was ſlayne with the Madianitiſhe woman, was Zamri, the ſonne of Zalu, a lorde of an houſe, and kynred of Simeon.

15 And the name of the Madianitiſhe woman, that was ſlaine, was Cozbi, the daughter of Zur, a head ouer the people of his fathers houſe in Madian.

16 And the Lord ſpake vnto Moſes, ſayeing,

Num.31.a. 17 * Vexe the Madianites, and ſmyte them:

18 For they trouble you with their wyles, whiche haue beguyled you by deceyte in the cauſe of Peor, and in the cauſe of their ſyſter Cozbi, the daughter of a lorde of the Madianites, which was ſlayne in the day of the plague, for Peors ſake.

The.xxvj.Chapter.

2 The chyldren of Iſrael are numbred.

A 1 AND after yͤ plague, the Lord ſpake vnto Moſes, and vnto Eleazar the ſonne of Aaron the prieſte, ſayeing,

Num.1.a. 2 * Take the number of al the multitude of the chyldren of Iſrael, frõ twenty yeeres old and aboue, throughout their fathers houſes, al that are able to goe to warre in Iſrael.

3 And Moſes and Eleazar the prieſt, ſpake vnto them in the fieldes of Moab by Iordane [ouer agaynſt] Iericho, ſayeing,

4 [Ye ſhal number the people] From twentie yeeres and aboue, as the Lord commaunded Moſes, and the children of Iſrael, when they were comme out of Egypt.

Gne.46.b 1.Par.5.a. 5 * Ruben the eldeſt ſonne of Iſrael. The children of Ruben: Hanoch, of whom commeth the kynrede of the Hanochites: and Pallu, of whom commeth the kynrede of the Palluites.

6 Of Heſron, commeth the kynrede of the Heſronites: of Charmi, commeth the kynred of the Charmites.

B 7 These are the kynredes of the Rubenites, and they were in number fourtie and three thouſande, ſeuen hundred and thirtie.

8 And the ſonnes of Pallu, Eliab.

9 And the ſonnes of Eliab: Nemuel, Dathan, and Abiram. This is that Dathan and Abiram, whiche were famous in the congregation, and ſtroue * agaynſt Moſes and Aaron in the companie of Corah, when they ſtroue agaynſt the Lorde. Num.16.a

Num.16.c 10 * And the earth opened her mouth, and ſwallowed them vp: Corah alſo was in the death of that multitude, what tyme the fyre conſumed two hundred and fyftie menne: and they became a ſigne.

11 Notwithſtandyng, the chyldren of Corah dyed not.

12 And the chyldren of Simeon after their kynreds, were Nemuel, of whom commeth the kynrede of the Nemuelites: Iamin, of whom commeth the kynrede of the Iaminites: Iachin, of whom commeth the kinred of the Iachinites.

13 Of Zareh, commeth the kynrede of the Zarehites: and of Saul, commeth the kynred of the Saulites.

14 These are the kynredes of Simeon, euen twentie and two thouſande, and two hundred. C

15 The chyldren of Gad after their kynredes, were Zephon, of whom commeth the kynrede of the Zephonites: Haggi, of whom commeth the kinred of the Haggites: Suni, of whom cõmeth the kinred of the Sunites.

16 Of Ozni, commeth the kynrede of the Oznites: and of Eri, commeth the kynrede of the Erites.

17 Of Arod, commeth the kynred of the Arodites: Of Ariel, commeth the kynrede of the Arielites.

18 These are the kynredes of the chyldren of Gad, accordyng to their numbers, fourtie thouſande, and fyue hundred.

19 The chyldren of Iuda, Er, and Onan, * & Er and Onan dyed in the land of Chanaan. Gene.38.a

20 But the chyldren of Iuda after their kynredes, were Sela, of whom commeth the kynred of the Selanites: Phares, of whom cõmeth the kinred of the Pharezites: Zareh, of whom commeth the kynred of the Zarehites. D

21 And the chyldren of Phares, were Heſron, of whom commeth the kynred of the Heſronites: Hamul, of whom commeth the kynred of the Hamulites.

22 These are the kinredes of Iuda after their numbers, threeſcore and ſyxteene thouſande, and fyue hundred.

23 The chyldren of Iſachar after their kynredes, were Thola, of whom commeth the kynred of the Tholaites: Phuua, of whom commeth the kynred of the Phuuaites.

24 Of Iaſub, commeth the kynrede of the Iaſubites: Of Simron, commeth the kynred of the Simronites.

25 These are the kynredes of Iſachar after their numbers, threeſcore & foure thouſande, and three hundred.

26 The chyldren of Zabulon after their kinredes, were Sered, of whom commeth the kynrede of the Seredites: Elon, of whom cõmeth the kynred of the Elonites: Iahelel,

of whom commeth the kynred of the Jahelelites.

E 27 Theſe are the kynredes of the Zabulonites after their numbers, threeſcore thouſande, and fyue hundred.

28 The chyldren of Joſeph throughout their kynredes, were Manaſſe and Ephraim.

Ioſu.17.a

29 The chyldren of Manaſſe, Machir, of whom commeth the kynred of the Machirites: And Machir begate Gilead, and of Gilead commeth the kynred of the Giliadites.

30 And theſe are the chyldren of Gilead, Hiezer, of whom commeth the kynrede of the Hiezerites: Helech, of whom commeth the kynred of the Helechites.

31 And Aſriel, of whom commeth the kynred of the Aſrielites: And Sechem, of whom commeth the kyred of the Sechemites.

32 Semida, of whom commeth the kynred of the Semidites: and Hepher, of whom commeth the kynred of the Hepherites.

Ioſu.17.a

33 And * Zalphaad the ſonne of Hepher, F had no ſõnes, but daughters: And the names of the daughters of Zalphaad, were Mahela, Noa, Hagla, Milcha, and Thirza.

34 Theſe are the kynredes of Manaſſe, and the number of them fifty and two thouſand, and ſeuen hundred.

35 Theſe are the chyldren of Ephraim after their kynredes: Suthelah, of whom commeth the kynred of the Suthelahites: Becher, of whom commeth the kynred of the Becherites: Thahen, of whom commeth the kynred of the Thahenites.

36 And theſe are the chyldren of Suthelah: Eran, of whom commeth the kynred of the Eranites.

37 Theſe are the kynredes of the children of Ephraim after their numbers, thirtie and two thouſande, and fyue hundred. And theſe are the chyldren of Joſeph after their kynredes.

38 Theſe are the chyldren of Beniamin after their kynredes: Bela, of whom commeth the kynred of the Belaites: Aſbel, of whom commeth the kynrede of the Aſbelites: Ahiram, of whom commeth the kynrede of the Ahiramites:

G 39 Supham, of whom commeth the kynred of the Suphamites: Hupham, of whom commeth the kynred of the Huphamites.

40 And the chyldren of Bela, were Ard, and Naaman, from whence commeth the kinred of the Ardites, and of Naaman the kinred of the Naamites.

41 Theſe are the children of Beniamin, after their kinereds, and after their numbers fourtie and fyue thouſande, and ſyxe hundred.

42 Theſe are the chyldren of Dan after their kynredes: Suham, of whom commeth the kynred of the Suhamites. Theſe are the houſholdes of Dan after their kynredes:

43 All the kynredes of the Suhamites, were after their numbers threeſcore & foure thouſande, and foure hundred.

44 The children of Aſer after their kinredes, were Jemna, of whom commeth the kynred of the Jemnites: Jeſui, of whom commeth the kynrede of the Jeſuites: Bria, of whom commeth the kynred of the Brites.

45 The chyldren of Bria, were Heber, of whom commeth the kinred of the Heberites: Malchiel, of whom came the kynrede of the Malchielites.

46 And the daughter of Aſer, was called Sarah.

47 Theſe are the kinredes of Aſer after their numbers, fyftie and three thouſande, & foure hundred.

48 The children of Nepthali after their kinredes, were Jaheziel, of whom came the kinrede of the Jahezielites, Guni, of whom came the kynred of the Gunites.

49 Jezer, of whom came the kynred of the Jezerites: Sellem, of whom came the kynred of the Sellemites.

50 Theſe are the kynredes of Nepthali accordyng to their houſholdes, whoſe number is fourtie and fyue thouſande, & foure hundred.

51 Theſe are the numbers of the chyldren of Iſrael, ſyxe hundred thouſande, & a thouſand, ſeuen hundred and thirtie.

52 And the Lorde ſpake vnto Moſes, ſayeing,

53 Unto theſe the land ſhalbe diuided to inherite, according to the number of names.

Num.13.g
Ioſu.11.d.

54 To many thou ſhalt geue the more inheritance, and to fewe the leſſe: to euery [tribe] ſhal the inheritance be geuen, accordyng to the number thereof.

55 Notwithſtandyng, the lande ſhalbe diuided by lot, & accordyng to the names of the tribes of their fathers, they ſhal inherite.

56 Accordyng to the lot ſhal the poſſeſſion therof be diuided betweene many, and fewe.

57 Theſe are the numbers of the Leuites after their kynredes: Gerſon, of whom came the kynred of the Gerſonites: Caath, of whõ came the kynred of the Caathites: Merari, of whom came the kynred of the Merarites.

58 Theſe are the kynredes of the Leuites, the kynred of the Libnites, the kynred of the Hebronites, the kynrede of the Mahelites, the kynrede of the Muſites, the kynrede of the

Corathites, and Caath begate Amram.

Exod.6.d. 59 And Amrams wyfe was called * Jochebed, a daughter of Leui, whiche was borne vnto Leui in Egypt: And ſhe bare vnto Amram, Aaron, Moſes, and Miriam, their ſyſter.

60 And vnto Aaron were borne, Nadab, and Abihu, Eleazar, and Ithamar.

Num.3.a. 61 * And Nadab and Abihu dyed, when they offered ſtraunge fyre before the Lorde.

Num.3.f. 62 And after their numbers, they were * twentie and three thouſand, al males from a mooneth olde and aboue: For they were not numbred among the chyldren of Iſrael, becauſe there was no inheritance geuen thẽ among the chyldren of Iſrael.

63 Theſe are the numbers, when Moſes and Eleazar the prieſt, numbred the chyldren of Iſrael in the playne of Moab, faſt by Jordane [ouer agaynſt] Jericho.

64 And among theſe, there was not a man of them, whom Moſes and Aaron numbred, when they tolde the chyldren of Iſrael in the wyldernеſſe of Sinai.

65 For the Lorde ſayde of them, They ſhal dye in the wyldernеſſe. And there was not leaſt a man of them, ſaue Caleb the ſonne of Jephune, and Joſuah the ſonne of Nun.

The. xxvii. Chapter.

1 The lawe of the heritage of the daughters of Zalphaad. 12 The lande of promiſſe is ſhewed vnto Moſes. 18 In whoſe ſteede is appoynted Joſuah.

A 1 Then came ỹ daughters of * Zalphaad the ſonne of Hepher, the ſonne of Gilead, the ſonne of Machir, the ſonne of Manaſſe, of the kynred of Manaſſe the ſõne of Joſeph: whoſe names were Maala, Noha, Hagla, Melcha, and Thirza,

Nu.26.d. and.36.a Ioſu.16.a.

2 And ſtoode before Moſes and Eleazar the prieſt, and before the lordes, and al the multitude by the doore of the tabernacle of the congregation, ſayeing,

3 Our father dyed in the wyldernеſſe, and * was not in the companie of them, that geathered them ſelues togeather agaynſt the Lorde in the congregation of Corah: but (a) dyed in his owne ſynne, and had no ſonnes.

4 Wherefore then is the name of our father taken away from among his kynrede, becauſe he hath no ſonne? Geue vnto vs therefore a poſſeſſion, among the (b) brethren of our father.

5 And Moſes brought their (c) cauſe before the Lorde.

6 And the Lorde ſpake vnto Moſes, ſayeing,

7 The daughters of Zalphaad ſpeake right: thou ſhalt geue them a poſſeſſion to inherite among their fathers brethren, & ſhalt turne the inheritance of their father, vnto them.

8 And thou ſhalt ſpeake vnto the chyldren of Iſrael, ſayeing, If a man dye, and haue no ſonne, ye ſhal turne his inheritance vnto his daughter.

9 If he haue no daughter, ye ſhal geue his inheritance, vnto his brethren.

10 If he haue alſo no brethren, ye ſhal geue his inheritance, vnto his fathers brethren.

11 And if his father haue no brethren, ye ſhal geue his inheritance vnto hym, that is next to hym of his kynred, and he ſhal poſſeſſe it: And this ſhalbe vnto the chyldren of Iſrael a lawe of iudgement, as the Lord hath commaunded Moſes.

12 And the Lord ſayde vnto Moſes, * Geat thee vp into this mount Abarim, and beholde the land whiche I haue geuen vnto the chyldren of Iſrael:

Deu.iii.d. and.34.a.

13 And when thou “ haſt ſeene it, thou ſhalt be (d) geathered vnto thy people alſo, as Aaron thy brother was geathered.

14 For ye were diſobedient vnto my mouth in the deſert of Zin, in the ſtryfe of the congregation, neyther dyd ye ſanctifie me in the (e) waters, before their eyes: That is, the water of ſtryfe in Cades, in the wyldernеſſe of Zin.

15 And the Lorde ſpake vnto Moſes, ſayeing,

16 Let the Lorde God of the ſpirites of al fleaſhe, ſet a man ouer the congregation,

17 Whiche may goe (f) out & in before them, and leade them out and in, that the congregation of the Lorde be not as ſheepe whiche haue not a ſheepehearde.

18 And the Lorde ſayde vnto Moſes, Take thee Joſuah, the ſonne of Nun, a man in whom is the ſpirite, and put thyne handes vpon hym,

19 And ſet hym before Eleazar the prieſt, and before al the congregation: and geue hym a charge in their ſyght.

20 And put of thy (g) prayſe vpon hym, that al the companie of the chyldren of Iſrael may be obedient.

21 And he ſhal ſtand before Eleazar the prieſt, whiche ſhal aſke counſel for hym after the (h) iudgement of Urim, before the Lorde:

And

(a) As al menne dye, for ỹ they are ſinners: ſomme reade, dyed for his ſinne, and expounde it thus: not for any particuler ſinne, that he had donne, but for that general ſinne, that the people of the Jewes had committed, in murmuryng agaynſt Moſes: for whiche they entred not into the lande of promiſſe.

(b) Brethren are here taken for kinſmen.

(c) That is, their matter to be iudged, to knowe what he ſhoulde determine, as he did al weyghty matters.

“ Hebr. And thou ſhalt ſee it.

(d) Thou ſhalt dye, as other haue before thee.

(e) You dyd not exalt and magnifie my power and omnipotencie before the chyldrẽ of Iſrael, when they deſired water.

(f) To rule and gouerne them, to leade them foorth to battayle, and to bryng them backe.

(g) Of thy auctoritie, or thy dignitie, that the people may haue him in the greater reuerence, and yeelde them ſelues more to his obedience.

(h) That is, of the prieſtes owne iudgement, to whõ God reueled his wil. Some vnderſtand by Urim, certaintie, and illumination.

And accordyng vnto his woorde ſhal they goe [f] out and in, both he and al the chyldren of Iſrael with hym, and al the congregation.

22 And Moſes dyd as the Lorde commaunded hym: and he tooke Ioſuah, and ſet hym before Eleazar the prieſt, and before al the congregation:

23 * And put his handes vpon him, and gaue hym a charge, as the Lorde commaunded through the hande of Moſes.

The.xxviii.Chapter.

1 What muſt be offered on euery feaſt day.

A 1 AND the Lord ſpake vnto Moſes, ſayeing,

2 Commaunde the chyldren of Iſrael, and ſaye vnto them, My offeryng and my bread for my ſacrifices, whiche are made by fyre for a ſweete ſauour, ſhal ye obſerue to offer vnto me in their due ſeaſon.

3 And thou ſhalt ſaye vnto them, * This is the offering made by fyre, which ye ſhal offer vnto the Lorde: two [a] lambes of a yeere old without ſpot, day by day, for a continual burnt offeryng.

4 One lambe ſhalt thou prepare in the mornyng, and the other at euen.

5 * And thereto the tenth part of an Epha of floure, for a meate offeryng, myngeled with the fourth part of an Hin of beaten oyle.

6 It is a dayly burnt offeryng, ſuche as was ordeyned in the mount Sinai for a ſweete ſauour, a ſacrifice made by fyre vnto the lord.

7 And let the drynke offering of the ſame be the fourth parte of an Hin for one lambe, and in the holy place ſhalt thou commaunde the wyne to be powred vnto the Lorde:

8 And the other lambe thou ſhalt offer at euen, after the manner of the meate offeryng, and the drynke offeryng of the mornyng, a ſacrifice made by fyre, ſhalt thou offer for a ſweete ſauour vnto the Lorde.

9 And on the Sabboth day, two lambes of a yeere olde without ſpot, & two tenth deales of floure for a meate offering mingeled with oyle, and the drynke offeryng thereto.

10 This is the burnt offeryng of euery Sabboth, beſyde the dayly burnt offering, and the drynke offeryng.

11 And in the beginning of your moonethes, ye ſhal offer a burnt offeryng vnto the Lord: two young bullockes and a ramme, and ſeuen lambes of a yeere olde without ſpot,

12 And three tenth deales of floure for a meate offering mingled with oyle for one bullocke, and two tenth deales of floure for a meate offeryng myngeled with oyle for one ramme,

13 And a tenth deale of floure myngeled with oyle for a meate offeryng vnto one lambe, for a burnt offeryng of a ſweete ſauour, and a ſacrifce made by fyre vnto the Lorde.

14 And their drynke offerynges ſhalbe halfe an Hin of wyne vnto one bullocke, and the thirde parte of an Hin of wyne vnto a ramme, and the fourth parte of an Hin vnto a lambe: This is the burnt offeryng of euery mooneth, throughout the moonethes of the yeere: C

15 And one hee goate for a ſinne offeryng vnto the Lord ſhalbe offered, beſydes the dayly burnt offeryng, and the drynke offeryng.

16 * And the fourteenth day of the fyrſt mooneth, is the Paſſeouer of the Lorde. Exo.xii.c. Leui.23.a. Deu.xvi.a

17 And in the fifteenth day of the ſame mooneth is the feaſt: ſeuen dayes long ſhal vnleauened bread be eaten.

18 In the * fyrſt day ſhalbe an holy conuocation, ye ſhal doo no manner of ſeruile woorke therein. Leui.23.b.

19 But ye ſhal offer a ſacrifice made by fyre for a burnt offeryng vnto the Lord, two young bullockes, one ramme, and ſeuen lambes of a yeere olde, let them be without ſpot.

20 And let their meate offeryng be of floure myngeled with oyle: three tenth deales alſo ſhal ye offer for a bullocke, and two tenth deales for a ramme.

21 One tenth deale ſhalt thou offer for euery lambe of the ſeuen lambes, D

22 And an hee goate for a ſynne offeryng, to make attonement for you.

23 Ye ſhal offer theſe beſyde the burnt offeryng in the mornyng, whiche is a continual burnt ſacrifice.

24 After this manner ye ſhal offer throughout the ſeuen dayes, the fleaſhe of the ſacrifice made by fyre, for a ſweete ſauour vnto the Lorde: And it ſhalbe donne beſyde the dayly burnt offeryng, and the drynke offeryng.

25 And in the ſeuenth day ye ſhal haue an holy conuocation, [wherein] ye ſhal do no ſeruile woorke.

26 Alſo in the day of your fyrſt fruites, when ye bryng a newe meate offeryng vnto the Lorde, accordyng to your [b] weekes, ye ſhal haue an holy conuocation, and ye ſhal doo no ſeruile woorke in it.

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[f] By goeyng out and commyng in, is meant, in enterpriſing of thinges, and ceaſſing from enterpriſes.

[a] The Iewes doo ſay, that by the beaſt that is ſacrificed, the ſynner is vnderſtood. For when the beaſt is ledde to be killed, the treſpaſſer ought (ſaye they) to thynke as though he for his offence were lead vnto the ſame, and thus to confeſſe: O Lorde I am gilty of death: I haue deſerued to be ſtoned for this treſpaſſe, and not this beaſt: or to be ſtrangled for this tranſgreſſion, or to burnt for this crime. But theſe ſacrifices doo by ſhadow ſignifie Chriſte the true lambe of God, who woulde afterwarde cleanſe our ſinnes, and pay the price for them. Howe greeuous therefore ſhoulde we acknowledge & confeſſe our ſinnes to be, for the whiche no beaſt, but the innocent ſonne of God hath dyed: For the father ſparyng vs, hath yeelded his ſonne vnto death.

[b] Accompting ſeuen weekes betwene Eaſter and whitiontide, as Leuit.13.

27 But offer a burnt offeryng for a ſweete ſauour vnto the lorde, two young bullockes, a ramme, and ſeuen lambes of a yeere olde,

28 With their meate offerynges of floure myngeled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto a lambe, thorowout the ſeuen lambes,

30 And an hee goate to make an attonement for you.

31 This ye ſhal doo, beſydes the continual burnt offeryng, and his meate offeryng, (and they ſhalbe vnto you without ſpot) with their drynke offerynges.

The.xxix.Chapter.

1 What muſt be offered the eyght fyrſt dayes of the ſeuenth mooneth.

A

(a) Conteynyng part of September and part of October.

Leuit.23.d

1 AND in the fyrſt day of the (a) ſeuenth mooneth, ye ſhal haue an holy conuocation, * ye ſhal doo then no ſeruile worke: For it is a day of blowyng the trumpettes vnto you.

2 And ye ſhal offer a burnt offeryng, for a ſweete ſauour vnto the Lorde, one young bullocke, one ramme, and ſeuen lambes of a yeere olde without blemiſhe:

(b) Of the meaſure Epha.

3 And their meate offeryng ſhalbe made of floure myngeled with oyle, three (b) tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, throughout the ſeuen lambes:

5 And an hee goate for a ſynne offeryng, to make an attonement for you:

(c) Offered in the newe moone, or begynnyng of euery moneth.

6 Beſyde the burnt offeryng of the (c) mooneth, and the meate offeryng, and beſyde the dayly burnt offering, and the meate offering, and the drynke offerynges of the ſame, whiche muſt be donne accordyng vnto the maner of them, for a ſauour of ſweetneſſe: it is a ſacrifice made by fyre vnto the Lorde.

Leuit.23.f.

(d) Namely the feaſt of reconciliation.

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7 * And ye ſhal haue the tenth day of that mooneth, an holy (d) conuocation, and ye ſhal humble your ſoules, and ſhal doo no maner worke therein.

8 But ye ſhal offer a burnt offeryng vnto the Lorde, for a ſweete ſauour, one young bullocke, a ramme, and ſeuen lambes of a yeere olde, whiche ſhalbe vnto you without blemiſhe.

9 Their meate offering ſhalbe of floure myngled with oyle, three tenth deales to a bullocke, and two tenth deales to a ramme:

10 And a tenth deale vnto euery lambe, throughout the ſeuen lambes:

11 And an hee goate for a ſynne offeryng, beſyde the ſynne offeryng of attonement, and dayly burnt offeryng, and the meate and drynke offerynges that belong to the ſame.

12 And in the fyfteenth day of the ſeuenth mooneth, ye ſhal haue an holy conuocation, & doo then no ſeruile worke, and ye ſhal kepe a feaſt vnto the Lord ſeuen dayes long.

13 And ye ſhal offer a burnt offeryng for a ſacrifice made by fyre for a ſweete ſauour vnto the Lorde, thyrteene young bullockes, two rammes, and fourteene lambes of a yeere olde, whiche ſhalbe without blemiſhe.

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14 And their meate offeryng ſhalbe of floure myngeled with oyle, three tenth deales vnto euery one of the thirteene bullockes, two tenth deales to eyther of the two rammes,

15 And one tenth deale vnto eche of the fourteene lambes:

16 And one hee goate for a ſynne offeryng, beſyde the dayly burnt offeryng, with the meate and drynke offeryng.

(e) Of the feaſt of tabernacles.

17 And the (e) ſecond day ye ſhal offer twelue young bullockes, two rammes, fourteene yeerelyng lambes without ſpot.

18 And let their meate offerynges and drinke offerynges, vnto the bullockes, rammes, and lambes, be accordyng to the number of them, and after the maner:

19 And an hee goate for a ſynne offeryng, beſyde the dayly burnt offeryng, and his meate and drynke offeryng.

20 And the thirde day ye ſhal offer aleuen bullockes, two rammes, and fourteene yeerelyng lambes without ſpot:

21 And let their meate and drynke offerynges vnto the bullockes, rammes, and lambes, be after the number of them, and accordyng to the maner:

22 And there ſhalbe offered an hee goate for a ſynne offeryng, beſyde the dayly burnt offeryng, and the meate and drynke offeryng.

23 In the fourth day ye ſhal offer tenne bullockes, two rammes, and fourteene yeereling lambes without blemiſhe.

24 Let their meate and drynke offerynges vnto the bullockes, rammes, and lambes, be accordyng to the number of them, and after the maner:

25 And an hee goate for a ſynne offeryng, beſyde the dayly burnt offeryng, and the meate and drynke offeryng.

26 In the fyfth day ye ſhal offer nyne bullockes, two rammes, and fourteene lambes

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of one yeeres olde without ſpot:

27 And let their meate and drinke offeringes vnto the bullockes, rammes, and lambes, be accordyng to the number of them, and after the maner:

28 And an hee goate for a ſynne offeryng, beſyde the daily burnt offeryng, and the meate and drynke offeryng.

29 And in the ſyxth day, ye ſhal offer eyght bullockes, two rammes, and fourteene yeerelyng lambes without ſpot.

30 And let their meate and drynke offeringes vnto the bullockes, rammes, and lambes, be accordyng to the number of them, after the maner:

31 And an hee goate for a ſynne offeryng, beſyde the daily burnt offeryng, and his meate and drynke offeryng.

32 In the ſeuenth day, ye ſhal offer ſeuen bullockes, two rammes, and fourteene lambes, that are yeerelynges, without blemiſhe.

33 And let their meate and drynke offeringes vnto the bullockes, rammes, and lambes, be accordyng to their number, and after the maner:

34 And an hee goate for a ſynne offeryng, beſyde the dayly burnt offeryng, and the meate and drynke offeryng.

35 In the eyghth day, ye ſhal haue a ſolempne aſſemblie, and ye ſhal doo no ſeruile worke therein:

36 But ye ſhal offer a burnt offeryng, a ſacrifice made by fyre, for a ſweete ſauour vnto the Lorde, one bullocke, one ramme, and ſeuen yeerelyng lambes without ſpot.

37 Let their meate and drynke offerynges vnto the bullocke, ramme, and lambes, be accordyng to the number, and accordyng to the maner:

38 And an hee goate for a ſynne offeryng, beſyde the daily burnt offeryng, and the meate and drynke offeryng.

39 Theſe thynges ye ſhal doo vnto the Lorde in your feaſtes, beſyde (f) your vowes, and free wyl offerynges, your burnt offerynges, meate offerynges, drynke offerynges, and peace offerynges.

40 And Moſes tolde the chyldren of Iſrael, al that the Lorde commaunded hym.

The .xxx. Chapter.

2 Of vowes, when they ſhalbe kept, and when not.

A 1 AND Moſes ſpake vnto the heades of the tribes, concernyng the chyldren of Iſrael, ſayeing, This is the thyng, whiche the Lorde hath commaunded.

Deut.23.d 2 *If a man vowe a vowe vnto the Lorde, or ſweare an othe to bynde his ſoule, he ſhal not goe backe with his worde, but ſhal fulfyl al that is proceeded out of his mouth.

3 If a woman alſo vowe a vowe vnto the Lorde, and bynde her ſelfe, beyng in her fathers houſe in the tyme of her youth:

4 And her father heare her vowe and bond, whiche ſhe hath made vpon her ſoule, and hold his peace thereto, then al her vowes and bondes whiche ſhe hath made vpon her ſoule, ſhal ſtande in effect.

5 But if her father diſallowe her the ſame day, that he heareth al her vowes & bondes, whiche ſhe hath made vpon her ſoule, they ſhal not be of value, and the Lorde ſhal forgeue her, becauſe her father (a) diſallowed her.

6 If ſhe had an huſbande, when ſhe vowed or pronounced ought out of her lippes, wherwith ſhe bounde her ſoule, B

7 And her huſbande hearde it, and helde his peace thereat, the ſame day he hearde it: then her vowes ſhal ſtand, and her bondes, wherwith ſhe bound her ſoule, ſhal ſtand in effect.

8 And if her huſbande diſallowe her the ſame day, that he hearde it, then he ſhal make her vowe, whiche ſhe hath vpon her, and the openyng of her lippes, wherewith ſhe bound her ſoule, of none effect, and the Lord ſhal forgeue her.

9 But euery vowe of a wydowe, and of her, that is diuorſed, that they haue bounde their ſoule withal, ſhal ſtande in effect with them.

10 If ſhe vowed in her (b) huſbandes houſe, or bounde her ſoule with an othe,

11 And her huſbande hearde it, and helde his peace, concernyng her, and diſallowed her not, then al her vowes ſhal ſtande, and euery bonde, wherewith ſhe bounde her ſoule, ſhal ſtande.

12 But if her huſbande diſannulled them the ſame day, that he hearde them, then nothyng that proceedeth out of her lippes in vowes and bondes, wherewith ſhe bound her ſoule, ſhal ſtande in effect: for her huſbande hath diſannulled them, and the Lorde ſhal forgeue her.

13 Al vowes and othes, that bynde to (c) humble the ſoule, may her huſband ſtabliſhe, or breake.

C 14 But if her huſbande holde his peace from one

(f) Your voluntarie ſacrifices.

(a) Agreed not to her vowe.

(b) Her huſband lyuyng, or before ſhe be diuorſed.

(c) Through mortification, by abſtinence, or bodily exerciſe.

(d) one day to another, then he ſtabliſheth al her vowes and bondes, whiche ſhe had vpon her: he confirmeth them, becauſe he helde his peace, concernyng her the ſame day, that he hearde them.

15 But (e) if he breake them, after that he hath hearde them, he ſhal beare her ſinne him ſelfe.

16 Theſe are the ordinances, whiche the Lord commaunded Moſes, betweene a man and his wyfe, and betweene the father and his daughter, beeyng yet a damſel in her fathers houſe.

(d) Not diſannullyng her vowe the ſame day that he heareth it.

(e) Any day after the firſt day, that he hearde them.

The.xxxi.Chapter.

8 The Madianites are ſlayne, and their cities burnt, Balaam is ſlayne. 27 The pray is equally diuided. 49 A preſent geuen of Iſrael.

A 1 AND the Lorde ſpake vnto Moſes, ſayeing,

Num,25.d 2 *Auenge the children of Iſrael of the Madianites, and afterwarde ſhalt thou be geathered vnto thy people.

3 And Moſes ſpake vnto the folke, ſayeing, Harneſſe ſomme of you vnto warre, and let them goe vpon the Madianites, and auenge the Lorde of the Madianites.

4 Of euery tribe a thouſande, throughout al the tribes of Iſrael, ſhal ye ſende to the warre.

5 And there were deliuered out of the thouſandes of Iſrael, twelue thouſande, prepared vnto warre, of euery tribe a thouſande.

6 And Moſes ſent them to the warre, euen a thouſande of euery tribe, and with them Phinees the ſonne of Eleazar the prieſt to the warre, and the holy veſſels, & the *trumpettes to blowe, were in his hande. Num,x,a.

B 7 And they warred againſt the Madianites, as the Lorde commaunded Moſes, and ſlue al the males.

8 And they ſlue the kinges of Madian amõg other, that were ſlayne: Namely, Eui, and Rekem, Zur, and Hur, & Reba: fiue kynges of Madian, with (a) Balaam the ſonne of Beor, whom they ſlue with the ſworde.

9 And the chyldren of Iſrael tooke al the women of Madian priſoners, and their children, and ſpoiled al their cattel, and al their flockes, and al their goodes.

10 And they burnt al their cities wherein they dwelt, and al their goodly dwellynges with fire:

11 And they tooke al the ſpoyle, and al the bootie, both of menne and beaſtes.

12 And they brought the captiues, and that whiche they had taken, and the ſpoyle, vnto Moſes and Eleazar the prieſt, and vnto the companie of the children of Iſrael, euen vnto the hoſtes, that were in the fieldes of Moab by Iordane, ouer agaynſt Iericho:

13 And Moſes and Eleazar the prieſt, and al the lordes of the cõgregation, went out of the hoſt to meete them.

(a) Becauſe that falſe prophete gaue counſel howe to cauſe the Iſraelites to offende God.

14 And Moſes was angry with the officers of the hoſt, with the captaynes ouer thouſandes, & ouer hundredes, whiche came from the warre, and battayle. C

15 And Moſes ſayde vnto them, Haue ye ſaued al the (b) women alyue?

16 Behold, theſe cauſed the children of Iſrael, through the counſel of Balaam, to commit treſpaſſe againſt the Lorde in the buſineſſe of (c) Peor, and there folowed a plague among the congregation of the Lorde.

17 Nowe therefore, * ſlay al the menne chyldren, & kyl the women, that haue layne with men fleaſhly. Iudi,xxi,b

18 But al the women children, that haue not layne with men fleaſhly, keepe aliue for your ſelues.

19 And ye ſhal remaine without the hoſt ſeuen dayes, al that haue kylled any perſon, *and al that haue touched any dead body, and purifie both your ſelues and your priſoners the third day, and the ſeuenth. Num,19,b

20 And purifie al your raymentes, and that is made of ſkinnes, and al worke of goates heare, and al thinges made of wood.

21 And Eleazar the prieſt ſaid vnto the menne of warre, whiche went to the battayle, This is the ordinance of the law, whiche the Lord commaunded Moſes: D

22 As for golde, ſiluer, braſſe, and iron, tinne, and lead,

23 And al that may abide the fire, ye ſhal make it goe through the fire, and it ſhalbe cleane: Neuertheleſſe, it ſhalbe purified with water of ſeparation: And al that ſuffereth not the fire, ye ſhal make goe through the water:

24 And waſhe your clothes the ſeuenth day, and ye ſhalbe cleane, and afterwarde comme into the hoſt.

25 And the Lorde ſpake vnto Moſes, ſaieing,

26 Take the ſumme of the pray, that was taken, both of the perſons, and of the cattel, thou and Eleazar the prieſt, and the chiefe fathers of the congregation:

27 And diuide the pray into two partes, betweene them, that tooke the warre vpon thẽ, & went out to battayle, & al the congregation.

(b) As who woulde ſay, ye ſhoulde haue leaft none alyue.

(c) In honoring that idol.

28 And take a tribute vnto the Lorde of the menne of warre, whiche wẽt out to battaile: one ſoule of fiue hundred, both of the perſons, and of the beefes, and of the aſſes, and of the ſheepe.

29 And ye ſhal take it of their halfe, and geue it vnto Eleazar the prieſt, as an heaue offering of the Lorde.

30 And of the halfe of the chyldren of Iſrael, thou ſhalt take one portion of fiftie, of the perſons, and of the beefes, and of the aſſes, and of the ſheepe, and of al manner of beaſtes, & geue them vnto the Leuites, whiche wayte vpon the charge of the tabernacle of the Lorde.

31 And Moſes and Eleazar the prieſt, dyd as the Lorde commaunded Moſes.

32 And the bootie, & the reſt of the pray whiche the menne of warre had caught, was ſixe hundred thouſand, and threeſcore and fifteene thouſande ſheepe,

33 And threeſcore and twelue thouſande of beefes,

34 And threeſcore and one thouſande aſſes,

35 And thirtie and two thouſande perſons in al, of women that had layne by no man.

36 And the halfe, which was the part of them, that went out to warre, was in number three hundred thouſande, and ſeuen and thirtie thouſande, and fiue hundred ſheepe.

37 And the (f) Lordes part of the ſheepe, was ſixe hundred and threeſcore and fifteene.

(f) This is, that portion whiche the ſouldiers gaue to God.

E

38 And the beefes were thirtie and ſixe thouſande, of whiche the Lordes part was threeſcore and twelue.

39 And the aſſes were thirtie thouſande, and fiue hundred, of which the Lordes part was threeſcore and one.

40 And the (g) perſons were ſixteene thouſand, of whiche the Lordes part was thirtie and two perſons.

(g) The virgines.

41 And Moſes gaue the tribute, whiche was the Lordes heaue offeryng, vnto Eleazar the prieſt, as the Lorde commaunded Moſes:

42 And the other (h) halfe of the chyldren of Iſrael, whiche Moſes diuided frõ the menne of warre,

(h) Of that part of the ſpoyle, whiche was allotted to thoſe that had not ben at warre.

43 [That is to wite] the halfe that parteyned vnto the congregation, was three hundred thouſande, and thirtie and ſeuen thouſande, and fiue hundred ſheepe:

44 And thirtie and ſixe thouſande beefes:

45 And thirtie thouſand aſſes, and fiue hundred:

46 And ſixteene thouſande perſons.

F

47 And Moſes tooke of the halfe, that parteyned vnto the (i) chyldren of Iſrael, one portion of fiftie, both of the perſons, and of the cattel, & gaue them vnto the Leuites, whiche wayted vpon the charge of the tabernacle of the Lorde, as the Lorde commaunded Moſes.

(i) Thoſe that were no ſouldiers.

48 And the officers of thouſandes of the hoſt, the captaynes ouer the thouſandes, and the captaynes ouer the hundredes came foorth,

49 And ſayde vnto Moſes, Thy ſeruauntes haue taken yͤ ſumme of the menne of warre, whiche are vnder our auctoritie, and there lacketh not one man of vs:

50 We haue therefore brought a preſent vnto the Lorde, what euery man found, of iewels of gold, bracelets, chaines, ringes, eare ringes, and ſpangles, to make an attonement for our ſoules before the Lorde.

51 And Moſes and Eleazar the prieſt, tooke the golde of them, al the wrought iewels.

G

52 And al the golde of the heaue offering, that they heaued vp to the Lorde, of the captaines ouer thouſandes, & hundredes, was ſixteene thouſande, ſeuen hundred and fiftie ſicles.

53 (For the menne of warre had ſpoyled, euery man (k) for hym ſelfe.)

(k) Keping no part to their captaynes.

54 And Moſes and Eleazar the prieſt, tooke the golde of yͤ captaynes ouer the thouſandes, and hundredes, and brought it into the tabernacle of the congregation, for a (l) memorial of the chyldren of Iſrael before the Lorde.

(l) That God might haue them in remembraunce.

The.xxxii.Chapter.

2 To Ruben and Gad, and to halfe the tribe of Manaſſes, is promiſed the poſſeſſion beyonde Iordane eaſtwarde. 7 The Rubenites, and the Gaddites be rebuked of Moſes. 16 Their promiſſes vnto Moſes.

A 1 THE chyldren (a) of Ruben and the chyldren of Gad had an exceedyng great multitude of cattel: And when they ſawe the lande of Iazer, and the lande of Gilead, that it was an apt place for cattel,

(a) Ruben was the ſonne of Lea Iacobs wyfe, & Gad was ſonne to Zilpha her handmayde.

2 The chyldren of Ruben, and the chyldren of Gad, came and ſpake vnto Moſes and Eleazar the prieſt, and vnto the lordes of the congregation, ſayeing,

3 The land of Ataroth, and Dibon, Iazer and Nenrah, Heſbon, and Elealeh, Sabam, and Nebo, and Beon:

4 Whiche countrey the Lorde ſmote before the congregation of Iſrael, is a land meete for cattel, and we thy ſeruantes haue cattel.

5 Wherefore, ſayde they, If we haue founde grace in thy ſight, let this lande be geuen vnto thy ſeruantes to poſſeſſe, and bryng vs not ouer Iordane.

6 And Moſes ſayde vnto the children of Gad & Ruben, Shal your brethren goe to warre, and ſhal ye ſit here?

B 7 Wherfore diſcourage ye the hart of the chyldren of Iſrael, that they ſhoulde not goe ouer into the lande, whiche the Lorde hath geuen them?

Num.13,b 8 *Thus did your fathers, when I ſent them from Cades Bernea to ſee the lande.

9 For when they went vp euen vnto the riuer of Eſchol, and ſaw the land, they diſcouraged the hart of the chyldren of Iſrael, that they ſhoulde not goe into the lande, whiche the Lorde hath geuen them.

10 And the Lordes wrath was kyndled the ſame tyme, and he ſware, ſayeing,

11 None of yͤ menne that came out of Egypt, from twentie yeeres olde and aboue, ſhal ſee the lande, whiche I ſware vnto Abraham, Iſaac, & Iacob, becauſe they haue not wholy folowed me:

12 Saue Caleb the ſonne of Iephune the Keneſite, and Ioſuah the ſonne of Nun: for they haue conſtantly folowed the Lorde.

13 And the Lorde was very angry with Iſrael, and made them wander in the wylderneſſe fourtie yeeres, vntyl al the generation, that had donne euyl in the ſight of the Lorde, were conſumed.

C 14 And behold, ye are riſen vp in your fathers ſteede, as an increaſe of ſinful menne, to augment the fierce wrath of the Lorde towarde Iſrael:

15 For if ye turne away from after hym, he wyl yet agayne leaue the people in the wylderneſſe, (b) and ye ſhal deſtroy al this folke.

(b) ye ſhalbe the cauſe, that they ſhal periſhe.

16 And they went neare hym, and ſayde, We wyl buylde ſheepe foldes here for our ſheepe, and for our cattel, and [walled] cities for our chyldren:

17 But we our ſelues wyl goe ready armed before the chyldren of Iſrael, vntyl we haue brought them vnto (c) their place: And our chyldren ſhal dwelle in the fenſed cities, becauſe of the inhabiters of the lande.

(c) Into the lande of promiſſe.

18 We wil not returne vnto our houſes, vntil the chyldren of Iſrael haue inherited, euery man his inheritance:

19 Neyther wyl we inherite with them on yonder ſide Iordane forewarde, becauſe our inheritance is fallē to vs on this ſide Iordane, eaſtwarde.

20 And Moſes ſayde vnto them, If ye wyl doo this thing, and goe harneſſed (d) before the Lorde to warre,

(d) Before the arke.

D 21 And wil goe al of you in harneſſe ouer Iordane before the Lorde, vntyl he haue caſt out his (e) enimies from his ſight,

(e) The inheritance of Chanaan.

22 And vntyl the lande be ſubdued before the Lorde: then ye ſhal returne, and be without ſinne (f) before the Lorde, and before Iſrael, and this lande ſhalbe your poſſeſſion before the Lorde.

(f) God wyl geue you the lande, that ye deſire.

23 But if ye wyl not doo ſo, Beholde, ye haue ſinned againſt the Lorde: and be ſure (g) your ſinne wyl finde you out.

(g) You ſhal not goe vnpuniſhed for your ſinne.

24 Nowe therefore, builde cities for your chyldren, and foldes for your ſheepe, and doo that ye haue ſpoken.

25 The chyldren of Gad, and the chyldren of Ruben ſpake vnto Moſes, ſayeing, Thy ſeruauntes wil doo as my Lorde cōmaundeth.

26 Our chyldren, our wyues, our ſheepe, and our cattel, ſhal remayne here in the cities of Gilead:

27 But thy ſeruauntes wyl goe al harneſſed for the warre, and vnto battayle before the Lorde, as my Lorde ſayth.

E 28 And for their ſakes, Moſes commaunded Eleazar the prieſt, and Ioſuah the ſonne of Nun, and the chiefe fathers of the tribes of the chyldren of Iſrael,

29 And Moſes ſayde vnto them, If the chyldren of Gad, and the chyldren of Ruben wyl goe with you ouer Iordane, al armed, to fight before the Lorde, then when the lande is ſubdued before you, ye ſhal geue them the lande of Gilead to poſſeſſe:

30 But (h) if they wyl not goe ouer with you in harneſſe, they ſhal haue their poſſeſſions among you, in the lande of Chanaan.

(h) Ouer Iordane.

31 And the chyldren of Gad, and the chyldren of Ruben, anſweared, ſaieing, As (i) the Lord hath ſayd vnto thy ſeruantes, ſo wyl we doo:

(i) That, whiche is ſpoken by Gods meſſenger, is ſayd to be ſpoken by God.

32 We wil goe harneſſed before the Lorde into the lande of Chanaan, that the poſſeſſion of our inheritance may be geuen vs on this ſide Iordane.

33 And Moſes gaue vnto the children of Gad, and to the chyldren of Ruben, and vnto halfe the tribe of Manaſſe the ſonne of Ioſeph, the kyngdome of Sehon kyng of the (k) Amorites, and the kingdome of Og kyng of Baſan, the lande with the cities thereof, in the coaſtes & cities of the countrey rounde about.

(k) Thoſe Amorites that dwelt on this ſide of Iordane. Somme of them dwelt by Iordane, of whom mention is made Ioſue.x.

34 And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atoth, Sophan, Iaaſer, and Iogbea,

F 36 Bethnimra, and Betharan, fenſed cities: and they builded foldes for the ſheepe.

37 And the chyldren of Ruben buylt Heſbon, Eleale, Kiriathaim,

38 Nebo, Baalmeon, & turned their names, and Sibama alſo: & gaue other names vnto the cities, whiche they buylded.

39 And the chyldren of Machir, the ſonne of Manaſſe went to Gilead, and tooke it, and put out the Amorites, that dwelt therein.

40 And Moſes gaue Gilead vnto Machir, the ſonne of Manaſſe, and he dwelt therein.

Deut.iii.b

41 And *Iair the ſonne of Manaſſe went, and tooke the ſmalle townes thereof, and called them (l) Hauoth Iair.

(l) That is to ſay, the villages of Iair.

42 And Nobah went and tooke Kenath, and the townes belonging thereto, and called it Nobah, after his owne name.

The.xxxiij.Chapter.

1 The iourneis of Iſrael are numbred. 52 They are commaunded to kylle the Chanaanites.

A

1 These are the iourneys of ye children of Iſrael, which went out of the lande of Egypt with their armies, vnder the (a) hande of Moſes and Aaron.

(a) The guydyng and conducting.

2 And Moſes wrote their goeyng out by their iourneys, accordyng to the cōmaundement of the Lorde: euen theſe are the iourneys of their goeyng out.

3 They departed frō (b) Rameſes the fifteenth day of the (c) firſt moneth, on the morowe after the Paſſeouer: and the chyldren of Iſrael went out (d) with an hygh hande in the ſight of the Egyptians.

(b) A citie in the lande of Goſen.

(c) Whiche the Iewes calle Niſan, which cōteyneth part of Marche, & part of Aprile.

(d) With great power, & rather diuine, then humaine.

(e) Theyr idols, or their chiefe rulers.

4 (For the Egyptians buryed al their firſt borne whiche the Lorde had ſmitten among them, and vpon (e) their goddes alſo the Lord dyd execution.)

5 And the chyldren of Iſrael remoued from Rameſes, and pitched in Sucoth.

Exo.xiij.d

6 And they departed from *Sucoth, and pitched their tentes in Etham, whiche is in the edge of the wylderneſſe.

B

Exod.14.a

7 And they remoued from Etham, and turned agayne vnto *Pihairoth, whiche is before Baal Zephon: and they pitched before Migdol.

Exod.14.a

8 And they departed from Pihairoth: and *went through the middes of the ſea into the wylderneſſe, and went three dayes iourney in the wylderneſſe of Etham, and pitched in Marah.

Exod.16.a

9 And they remoued from Marah, and came vnto *Elim, where were twelue fountaynes of water, and threeſcore and ten Palme trees, and they pitched there.

10 And they remoued from Elim, and camped faſt by the red ſea.

Exod.16.a

11 And they remoued from the red ſea, and camped in the *wylderneſſe of Zin.

12 And they tooke their iourney out of the wylderneſſe of Zin, and ſet vp their tentes in Daphka.

13 And they departed from Daphka, and lay in Alus.

C

Exod.17.a

14 And they remoued from Alus, and lay at *Raphidim, where was no water for the people to drynke.

Exod.19.a

15 And they departed from Raphidim, and pitched in the *wylderneſſe of Sinai.

Num.xi.g

16 And they remoued from the deſert of Sinai, and pitched at the *graues of luſt.

Num.xi.g

17 And they departed from the ſepulchres of luſt, and lay at *Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithma.

19 And they departed from Rithma, and pitched at Rimon Pharez.

20 And they departed from Rimon Pharez, and pitched in Libna.

D

21 And they remoued from Libna, & pitched at Riſſa.

22 And they iourneyed from Riſſa, & pitched in Kehelatha.

23 And they went from Kehelatha, and pitched in mount Sepher.

24 And they remoued from mount Sepher, and lay in Harada.

25 And they remoued from Harada, and pitched in Makeloth.

26 And they remoued from Makeloth, and lay at Thahath.

27 And they departed from Thahath, and pitched at Tharath.

28 And they remoued from Tharath, and pitched in Mithca.

29 And they went from Mithca, and pitched in Haſmona.

E

30 And they departed from Haſmona, and lay at Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene Iaakan.

32 And they remoued from Bene Iaakan, and lay at Horgadgad.

33 And they went from Horgadgad, and pitched in Iethebatha.

34 And they remoued from Iethebatha, and lay at Abrona.

35 And the departed from Abrona, and lay at

Ezeon gaber.

36 And they remoued from Ezeon gaber, and pitched in the * Wyldernesſe of Sin, whiche is Cades. Num.20.a

37 And they remoued from Cades, and pitched in mount Hor, whiche is in the edge of the lande of Edom.

38 *And Aaron the prieſt went vp into mount Hor at the commaundement of the Lorde, and dyed there, euen in the fourteenth yeere after the chyldren of Iſrael were comme out of the lande of Egypt, and in the firſt day of the fifth moneth. Num.20.d Deut.32.g

39 And Aaron was an hundred and twentie and three yeeres olde when he died in mount Hor.

40 And king Erad the Chanaanite (whiche dwelt in the ſouth in the lande of Chanaan) hearde of the commyng of the children of Iſrael:

41 And they departed *from mount Hor, and pitched in Zalmona. Num.21.b

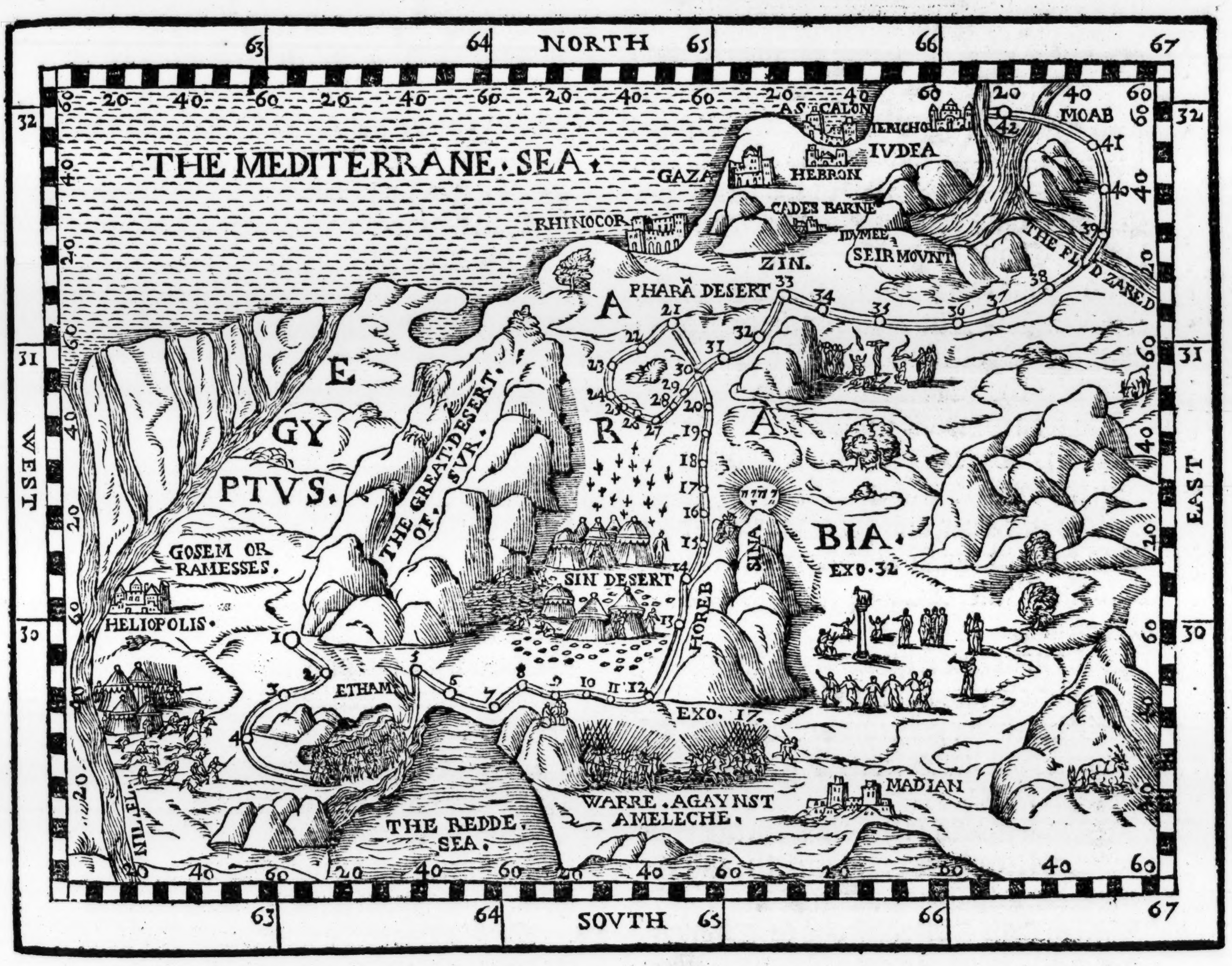
42 And they departed from Zalmona, and pitched in Phunon.

43 And they departed from Phunon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Iim abarim, in the border of Moab. Num.21.c

45 And they departed from Iim abarim, and pitched in Dibon Gad.

46 And they remoued from Dibon Gad, and lay in Almon Diblathaim.


NORTH
SOVTH
WEST
EAST
63
64
65
66
67
32
31
30
THE MEDITERRANE SEA
ASCALON
IERICHO
IVDEA
MOAB
GAZA
HEBRON
RHINOCOR
CADES BARNE
IDVMEA
SEIR MOVNT
ZIN
THE FLVD ZARED
PHARA DESERT
A R A BIA
E GY PTVS
THE GREAT DESERT OF SVR
GOSEM OR RAMESSES
HELIOPOLIS
ETHAM
SIN DESERT
HOREB
SINA
EXO.32
EXO.17
WARRE AGAYNST AMELECHE
MADIAN
THE REDDE SEA
NILVS

¶ This Charte ſheweth the way, that the people of Iſrael paſſed, the ſpace of fourtie yeeres, from Egypt (through the deſertes of Arabia) tyl they entred into the lande of Chanaan, as is mentioned in the bookes of Exodus, Numeri, and Deuteronomium: It conteyneth alſo the fourtie and two iourneyes or ſtations, named in this thirtieth and thirde chapter of Numeri, with the obſeruations of the degrees, aſwel of the longitude, as of the latitude of the places of the ſayde iourneyes, and alſo the order of the numbers of them.

47 And they remoued from Almon Diblathaim, and pitched in the mountaynes of Abarim before Nabo.

48 And they departed from the mountaynes of Abarim, ⁊ pitched in the fieldes of Moab, faſt by Iordane [ouer agaynſt] Iericho.

49 And they pitched by Iordane, from Beth Ieſimoth, * vnto the playne of Sittim in the fieldes of Moab. Num.25.a

50 And the Lorde ſpake vnto Moſes in the fielde of Moab by Iordane [ouer againſt] Iericho, ſayeing,

Deut.vij.a.

51 Speake vnto the chyldren of Iſrael, and ſay vnto them, *When ye are comme ouer Iordane [to enter] into the land of Chanaan,

52 Ye ſhal dryue out al the inhabiters of the land before you, and deſtroy al their pictures, & breake a ſunder al their images of mettal, and plucke downe al their hygh places.

53 And poſſeſſe the lande, and dwelle therein: for I haue geuen you the lande to enioy it.

Num.26.f.

54 And ye ſhal diuide the inheritance of the land by lot among your kynredes, *and geue to the moe, the more inheritance, and to the fewer, the leſſe inheritance: And your inheritance ſhalbe in the tribes of your fathers, euery mans inheritance in the place, where his lot falleth.

Iudi.i.c.

55 *But if ye wil not driue out the inhabiters of the land before you, then they, whom ye let remaine of them, ſhalbe prickes in your eyes, and dartes in your ſides, and ſhal vexe you in the lande, wherein ye dwelle.

56 Moreouer, it wyl comme to paſſe, that I ſhal doo vnto you, as I thought to doo vnto them.

The.xxxiiij.Chapter.

1 The coaſtes and borders of the lande of promiſſe. 17 Certayne menne are aſſigned to diuide the lande.

A

1 AND the Lorde ſpake vnto Moſes, ſayeing,

2 Commaunde the chyldren of Iſrael, and ſay vnto them, When ye comme into the land of Chanaan, (a) this is the lande that ſhal falle vnto your inheritance, [euen] the lande of Chanaan with her coaſtes.

(a) That is to ſay, this is the deſcription of the lande of Chanaan, whiche ye ſhal inherite.

Ioſu.xv.a.

3 And *your ſouth quarter ſhalbe from the wyldernesse of Zin, along by the coaſt of Edom, ſo that your ſouth quarter reache vpon the ſyde of the (b) ſalt ſea eaſtwarde.

(b) Otherwiſe, the dead ſea.

4 And fet a compaſſe from the ſouth vp to Acrabim, and Recahe to Zinna: And goe out from the ſouth to Cades Barnea, & goe out alſo to Hazar Adar, and goe along to Azmon.

5 And fet a compaſſe agayne from Azmon, vnto the (c) riuer of Egypt, and ſhal goe out at the ſea.

(c) By which riuer ſomme thinke Nilus to be meant: ſomme others Rhinocorura called medetaraneum.

6 And let your weaſt quarter be the great ſea, let the ſame ſea be your weaſt coaſt.

B

7 And this ſhalbe your north quarter: ye ſhal compaſſe your border from the great ſea, vnto (d) mount Hor.

(d) Hor, a litle hyl, but not that, whereon Aaron dyed.

8 And from mount Hor, ye ſhal deſcribe your border, tyl it comme vnto Hemath, and the ende of the coaſt ſhalbe at Zedada.

9 And the coaſt ſhal reache out to Ziphron, & goe out at Hazar Enan: This ſhalbe your north quarter.

10 And ye ſhal deſcribe your eaſt quarter from Hazar Enan, to Sepham.

11 And the coaſt ſhal goe downe frō Sepham to Ribla on the eaſt ſide of Ain: And the ſame border ſhal deſcende and goe out at the ſide of (e) the ſea of Cenereth eaſtwarde.

(e) Whiche is in the Goſpel called the lake of Genezareth.

12 And then goe downe along by Iordane, & leaue at yͤ ſalt ſea: And this ſhalbe your lande, with the coaſtes thereof rounde about.

13 And Moſes commaunded the chyldren of Iſrael, ſayeing, This is the lande whiche ye ſhal inherite by lot, and whiche the Lorde cōmaunded to geue vnto nine tribes & an halfe.

C

Num.32.f.

14 *For the tribe of the chyldren of Ruben, accordyng to the houſholdes of their fathers, & the tribe of the chyldren of Gad, accordyng to their fathers houſholdes, and halfe the tribe of Manaſſe, haue receiued their inheritance.

15 Two tribes & an halfe haue receiued their inheritance on the other ſide of Iordane, ouer agaynſt Iericho eaſtwarde.

16 And the Lorde ſpake vnto Moſes, ſaieing,

17 These are the names of the menne whiche ſhal diuide the lande vnto you: Eleazar the prieſt, and Ioſuah the ſonne of *Nun.

Deut.iij.d

Ioſu.14.a.

18 And ye ſhal take alſo a (f) Lorde of euery tribe, when ye diuide the lande.

(f) One of the chiefe men of euery tribe.

19 The names of the menne are theſe: Of the tribe of Iuda, Caleb the ſonne of Iephune.

20 Of the tribe of the chyldren of Simeon, Semuel the ſonne of Amiud.

D

21 Of the tribe of Beniamin, Elidad the ſonne of Ciſlon.

22 Of the tribe of the chyldren of Dan, the lorde Bucki, the ſonne of Iogli.

23 From among the chyldren of Ioſeph, for the tribe of the children of Manaſſe, the lorde Haniel, the ſonne of Ephod.

24 Of the tribe of the chyldren of Ephraim, the lorde Camuel, the ſonne of Siphtan.

25 Of the tribe of the ſonnes of Zabulon, the lorde Eliſaphan, the ſonne of Pharnach.

26 Of the tribe of the chyldren of Iſachar, the lorde Palthiel, the ſonne of Azan.

27 Of the tribe of the ſonnes of Aſer, the lorde Ahihud, the ſonne of Salomi.

28 Of tribe of the chyldren of Nephthali, the lorde Pedael, the ſonne of Ammihud.

29 These are they, whom the Lorde commaunded to diuide the inheritance vnto the chyldren of Iſrael in the lande of Chanaan.

The

The.xxxv.Chapter.

2 Unto the Leuites are geuen cities and ſuburbes. 11 The cities of refuge. 16 The lawe of manquellyng. 30 For one mans witneſſe ſhal no man be condempned.

A 1 AND the Lorde ſpake vnto Moſes in the fieldes of Moab by Jordane ouer agaynſt Jericho, ſayeing,

2 Commaunde the chyldren of Iſrael, that they geue vnto the Leuites of the[a] inheritance of their poſſeſſion, * cities to dwelle in: And ye ſhal geue alſo vnto the cities of the Leuites, ſuburbes harde by their cities rounde about them.

[a] For that ỹ Leuites had no heritage in the lande of Chanaan.

Ioſu.xxi.a

3 The cities ſhal they haue to dwelle in, and the ſuburbes for their cattel, and for their poſſeſſion, and al manner of beaſtes of theirs.

4 And the ſuburbes of the cities, whiche ye ſhal geue vnto the Leuites, ſhal reache from the wal of the citie outwarde, a thouſand cubites rounde about.

5 And ye ſhal meaſure without the citie of the Eaſt ſide, two thouſande cubites: and of the South ſide, two thouſande cubites: and of the Weſt ſide, two thouſande cubites: and of the North ſide, two thouſande cubites alſo, and the citie ſhalbe in the middes: & theſe ſhalbe the ſuburbes of their cities.

6 And from among the cities, whiche ye ſhal geue vnto the Leuites, * there ſhal be ſixe cities for refuge, whiche ye ſhal appoint [to that intent] that he, whiche kylleth, may flee thyther: And to them ye ſhal adde fourtie & two cities moe.

Ioſu.xx.a.

B 7 So that al the cities, whiche ye ſhal geue the Leuites, may be fourtie and eyght: them [ſhal ye geue] with their ſuburbes.

8 And theſe cities, whiche ye ſhal geue, ſhalbe out of the poſſeſſion of the chyldren of Iſrael. They that haue many, ſhal geue many: but of them, that haue fewe, ye ſhal take fewe. Euery one ſhal geue of his cities vnto the Leuites, according to the inheritance, whiche he inheriteth.

9 And the Lorde ſpake vnto Moſes, ſayeing,

10 Speake vnto the children of Iſrael, and ſay vnto them, * When ye be comme ouer Jordane into the lande of Chanaan:

Deut.19.a
Ioſu.xx.a.

11 Ye ſhal appoynt you cities, to be cities of refuge for you: that he, whiche ſleaeth a perſon vnwares, may flee thyther.

12 And theſe cities ſhalbe vnto you a refuge from the[b] auenger of blood: that he, whiche kylleth, dye not, vntyl he ſtande before the[c] congregation in iudgement.

[b] The next of kinne to the partie ſlayne, whiche ought to folowe the ſuite.

[c] The Hebrues vnderſtande by the congregation, ỹ Senatours and chiefe Judges in the citie.

13 And of theſe cities, whiche ye ſhal geue, ſixe cities ſhal ye haue for refuge.

14 Ye ſhal geue three[d] on this ſide Jordane, and three in the lande of Chanaan, whiche ſhalbe cities of refuge.

C

[d] In the poſſeſſion of ỹ Rubenites, Gadites, and the halfe tribe of Manaſſes.

15 And theſe ſixe cities ſhalbe a refuge, both for the chyldren of Iſrael, and for the ſtraunger, and for hym that dwelleth among you: that al they, whiche kylle any perſone vnwares, may flee thyther.

16 * And if any man ſmyte another with an inſtrument of iron, that he dye, then is he a murtherer: and the murtherer ſhal dye for it.

Exod.21.d

17 If he ſmite him with throwing a[e] ſtone, that a man may dye with, and if he dye, he that ſmote hym is a murtherer: let the ſame murtherer be ſlayne therefore.

[e] So daungerous, that a man may dye thereof.

18 Or if he ſmyte hym with a handweapon of wood, that a man may die with, then if he dye, he is a murtherer: let the ſame murtherer be ſlayne therefore.

19 [f] The reuenger of blood him ſelfe ſhal ſlay the murtherer: when he meeteth him, he ſhal ſlay hym.

[f] He that is next to his kin to hym that is murthered.

20 But if he thruſt him of hate, or hurle at him by layeing of wayte, that he dye,

21 Or ſmyte hym with his hande of enmitie, that he dye, he that ſmote hym ſhal dye the death, for he is a murtherer: the reuenger of the blood ſhal ſlay the murtherer, when he meeteth hym.

D

22 But if he puſshed hym vnaduiſedly, and not of hate, or caſt vpon him any thyng, and not in layeing of wayte,

23 Or any manner of ſtone that a man may dye with, and ſawe him not, and he cauſed it to falle vpon hym, and he dye, and was not his enimie, neyther ſought hym any harme:

24 Then the congregation ſhal iudge betweene the ſlayer, and the reuenger of blood, accordyng to theſe lawes.

25 And the congregatiõ ſhal deliuer the ſlayer out of the hande of the reuenger of blood, and the congregation ſhal reſtore hym to the citie of his refuge, whyther he was fledde: and he ſhal abyde there vnto the death of[g] the high prieſt, whiche was annoynted with the holy oyle.

[g] This was a figure of Chriſte, by whoſe death our ſinnes are pardoned.

26 But if the ſlayer comme without the borders of his citie of refuge, whyther he was fled:

27 And the reuenger of blood finde him without the borders of the citie of his refuge, and the reuenger of blood kille the ſlayer, he ſhalbe gyltleſſe:

28 Becauſe he ſhoulde haue bydden in the

E

towne of his refuge vntyl the death of the hygh prieſt: and after the death of the hygh prieſt, the ſlayer ſhould returne vnto the land of his poſſeſſion.

29 So theſe thinges ſhalbe[h] a law of iudgement vnto you, throughout your generations, in al your dwellynges.

(h) That is, to iudge wylful or caſuall murtherers.

30 Whoſo killeth any perſone, the [Iudge] ſhal put ye murtherer to death thorowe witneſſes: but one witneſſe ſhal not teſtifie agaynſt any perſone, to cauſe hym to dye.

31 Moreouer ye ſhal take no recompenſe for the lyfe of the murtherer, whiche is worthy to dye: but he ſhalbe put to death.

32 And ye ſhal take no recompenſe for hym that is fledde to the citie of his refuge, that he ſhoulde comme agayne, & dwelle in the land, before the death of the hygh prieſt.

33 So ye ſhal not pollute the lande whiche ye ſhal dwelle in, for blood defileth the land: and the land can not be cleanſed of the blood that is ſhead therein, but by the blood of hym, that ſhead blood.

34 Defile not therefore the lande, whiche ye ſhal inhabite, for I am in the middes thereof: [euen] I the Lorde dwelle among the chyldren of Iſrael.

The. xxxvi. Chapter.

1 An order for the mariage of the daughters of Zelaphead. 7 The inheritance coulde not be geuen from one tribe to another.

1 A AND the chiefe fathers of the families of the children of Gilead, the ſonne of Machir, the ſonne of Manaſſe, of the kynred of the ſonnes of Ioſeph, came foorth & ſpake before Moſes, and before the princes the chiefe fathers of the chyldren of Iſrael,

2 And ſaide, The Lorde commaunded[a] my Lorde to geue the lande to inherite by lot to the chyldren of Iſrael: and my Lorde was commaunded by the Lorde, to geue the inheritance of Zelaphead our brother, vnto his daughters.

(a) He meaneth Moſes.

3 If they be maryed to any of the ſonnes of[b] the other tribes of the chyldren of Iſrael, then ſhal their inheritance be taken from the inheritance of our fathers, and ſhalbe put to the inheritance of the tribe whiche they are receaued into, and ſo ſhal it be taken from the lot of our inheritance.

(b) To any of another tribe then of Manaſſes.

4 And when the Iubilee of the chyldren of Iſrael commeth, then ſhal their inheritance be put vnto the inheritance of the tribe wherinto they are receaued, and ſo ſhal their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moſes commaunded the chyldren of Iſrael, accordyng to the worde of the Lorde, ſayeing, The tribe of the ſonnes of Ioſeph haue[c] ſayde wel.

(c) For ye tribe could not haue continued, if their inheritance had ben taken from them.

6 This therfore dooth the Lord commaunde the daughters of Zelaphead, ſayeing, Let them be wyues, to whom they them ſelues thinke beſt: only to the familie of the tribe of their father ſhal they marrie.

7 B So ſhal not the inheritance of the chyldren of Iſrael remoue from tribe to tribe: for euery one of the chyldren of Iſrael ſhal ioyne hym ſelfe to the inheritance of the tribe of his fathers.

8 And euery daughter that poſſeſſeth any inheritance[d] in any tribe of the chyldren of Iſrael, ſhalbe wyfe vnto one of the kynred of the tribe of her father, that the chyldren of Iſrael may enioy euery man the inheritance of his father.

(d) Whiche ſhalbe when there is no male chylde to inherite.

9 Neyther ought the inheritance to goe from one tribe to another: but euery one of ye tribes of the chyldren of Iſrael, ſhalbe ioyned to his owne inheritance.

10 And as the Lorde commaunded Moſes, euen ſo dyd the daughters of Zelaphead:

11 For Mahela, Thirza, Hagla, Milcha, and Noa the daughters of Zelaphead, were maryed vnto their fathers brothers ſonnes.

12 They were wiues vnto the families of the ſonnes of Manaſſe, the ſonne of Ioſeph, and ſo their inheritance remayned in the tribe of the kynred of their father.

13 These are the[e] commaundementes and lawes, whiche the Lorde commaunded by the hande of Moſes vnto the chyldren of Iſrael, in the fieldes of Moab, by Iordane [towarde] Iericho.

(e) That is, concerning the ceremonial & iudicial lawes.

¶ The ende of the fourth booke of Moſes.

The fifth booke of Moſes, called in *the Hebrew, Elle haddebarim, and in the Greke,* Deuteronomium.

The.i.Chapter.

1 A breefe rehearſal of thinges donne before, from Horeb vnto Cades Barnea. 32 Moſes reproueth the people for theyr incredulitie. 44 The Iſraelites are ouercomme by the Amorites, becauſe they fought agaynſt the commaundement of the Lorde.

A 1 These be the wordes, which Moſes ſpake vnto al Iſrael on (a) the other ſide of Iordane in the wylderneſſe, in the playne ouer agaynſt the red ſea, betweene Pharan & Thophel, Laban, Hazeroth, and Diſahab.

(a) In the countrey of Moab: and this wylderneſſe was betwene the plaine of Moab & the ſea.

2 There are eleuen dayes iourney from (b) Horeb, by the way of mount Seir, vnto Cades Barnea.

(b) Moſes repeteth agayne the lawe whiche was geuē fourtie yeeres before, ſo that the youth of his people, were either vnborne, or to young to iudge: for whiche ſecond repetitiō, this booke is called in greke Deuteronomium. that is, the ſeconde lawe.

3 And it came to paſſe in the firſt day of the eleuenth moneth, in the fourtie yeere, that Moſes ſpake vnto the chyldren of Iſrael, accordyng vnto al that the Lorde had geuen hym in commaundement vnto them:

4 After he had ſlayne Sehon the kyng of the Amorites, whiche dwelt in Heſbon, and Og king of Baſan, whiche dwelt at Aſtaroth in Edrai,

5 On the other ſyde of Iordane in the land of Moab, began Moſes to declare this lawe, ſayeing,

6 The Lorde our GOD ſpake vnto vs in (c) Horeb, ſayeing, Ye haue dwelt long yenough in this mount.

(c) In the ſecond yeere, & ſeconde moneth.

B 7 Turne you, and take your iourney, and goe to the mount of the Amorites, and vnto al the places nygh thereunto, both vnto the playne, and hilles, and dales, to the ſouth, to the ſeas ſyde, to the lande of Chanaan, and vnto Libanon, euen vnto the great riuer, the riuer Euphrates.

8 Beholde, I haue ſet the lande before you: Goe in, and poſſeſſe the lande whiche the lord ſware vnto your fathers, Abraham, Iſahac, and Iacob, to geue vnto them, and to theyr ſeede after them.

Gen. 15.d. and, 17.b.

9 And (d) I ſpake vnto you in the ſame tyme, ſayeing, I am not hable to beare you my ſelfe alone.

(d) By the counſel of Iethro my father in lawe.

10 For the Lorde your God hath multiplied you: ſo that you be this day as the ſtarres of heauen in number.

11 (The Lorde God of your fathers make you a thouſande tymes ſo many moe as ye are, and bleſſe you, as he hath promiſed you.)

12 Howe can * I my ſelfe alone, (e) beare your cumbraunce, your charge, and your ſtryfe, that is among you?

Exo. 18.c.

(e) Meaning that Moſes had an harde gouernance among them.

13 Bryng you menne of wiſdome, and of vnderſtandyng, and expert, accordyng to your tribes, & I wil make them rulers ouer you.

C 14 And ye aunſweared me, and ſayde, That which thou haſt ſpoken, is good for vs to do.

15 And ſo out of your tribes (f) I tooke the cheefe menne of wyſdome, and that were expert, and made them rulers ouer you, captaynes ouer thouſandes, and captaynes ouer hundredes, captaynes ouer fiftie, & captaines ouer ten, and officers among your tribes.

(f) To ſignifie, that expert and knowen men in godlyneſſe, ought to be taken to gouerne.

16 And I charged your iudges that ſame time, ſayeing, Heare the cauſe of your brethren, and * iudge ryghteouſly betweene euery man and his brother, and the ſtraunger, that is with hym.

Ioſu. 7.d.

17 Ye ſhal haue no reſpect of any perſone in iudgement, but you ſhal heare the ſmal aſwel as the great: You ſhal not feare the face of any man: for the iudgement (g) is Gods. And the cauſe that is to harde for you, referre it vnto me, and I wyl heare it.

Leut. 19.c. Prou. 24.e

(g) And man is but gods miniſter.

18 And I commaunded you the ſame ſeaſon, al the thinges, whiche ye ſhoulde doo.

19 And when we departed from Horeb, we went through al that great and terrible wylderneſſe, as ye haue ſeene by the way of the mountayne of the Amorites, as the Lorde our God commaunded vs: and we came to Cades Barnea.

20 And (h) I ſayd vnto you, Ye are comme vnto the mountayne of the Amorites, whiche the Lorde our God dooth geue vnto vs.

(h) So that it is to be imputed to them ſelues, that they enioyed not the inheritance.

D 21 Beholde, the Lorde thy God hath ſet the lande before thee: goe vp, and poſſeſſe it, as the Lorde God of thy fathers hath ſayde vnto thee: feare not, neyther be diſcouraged.

Deut. 20.a

22 And ye came vnto me euery one, and ſaid, * We wil ſend menne before vs, to ſearche vs out of the lande, and to bryng vs woorde agayne, what way we muſt goe vp by, and vnto what cities we ſhal comme.

Num. 14.a

23 And the ſayeing pleaſed me wel: and I tooke twelue menne of you, of euery tribe one,

24 Whiche departed, and went vp into that mountayne, and came vnto the (m) valley Eſchol, and ſearched it out.

(m) Otherwiſe, vnto the valley of grapes.

25 And tooke of the lande in theyr handes, and brought it vnto vs, and brought vs woorde agayne, and (n) ſayde, It is a good lande, whiche the Lorde our God dooth geue vs.

(n) To wite, Caleb, and Ioſuah.

26 Notwithſtandyng, ye woulde not goe vp, but were diſobedient vnto the woorde of the Lorde your God,

27 And murmured in your tentes, and ſayd, Becauſe the Lord (o) hateth vs, therfore hath he brought vs out of the lande of Egypt, to deliuer vs into the hande of the Amorites, and to deſtroy vs.

(o) This ſheweth the ingratitude of the Iewes, whiche turned ſuche bountie, to ſounde to them, as his hatred.

Nu.13.d.

28 Whither ſhal we goe vp? Our brethren haue diſcouraged our hart, ſayeing, * The people is greater and taller then we, the cities are great, and walled euen vp to heauen, and moreouer we haue ſeene the ſonnes of the (p) Anakims there.

(p) That is, the race of the giantes, as in Num.13.23.

29 Then I ſayde vnto you, Dreade not, nor be ye afrayde of them.

30 The (q) Lorde your God whiche goeth before you, he ſhal fyght for you, accordyng to al that he did vnto you in Egypt before your eyes:

(q) He ſheweth that the true boldnes, & that whiche god approueth, is, to renounce our own ſtrength, and to repoſe our ſelues wholy on him, walking conſtantly in the vocation, to whiche he hath called vs

31 And in the wyldernesse, where thou haſt ſeene, how that the Lord thy God bare thee, euen as a man dooth beare his ſonne, in al the way whiche ye haue gonne by, vntyl ye came vnto this place:

32 And yet in this thing ye did not beleue the Lorde your God.

33 He went in the way before you, to ſearche you out a place to pitche your tentes in, * in fyre by nyght, that ye might ſee what way to goe, and in a cloude by day.

Exo,13.d.

34 And the Lorde hearde the voyce of your woordes, & was wroth, and ſware, ſayeing,

35 * There ſhal not one of theſe menne, and of this frowarde generation, ſee that good lande, whiche I ſware to geue vnto your fathers: E

Nu.14.d. and,26.g.

36 Saue Caleb the ſonne of Iephune: he ſhal ſee it, * and to him wil I geue the lande, that he hath troden vpon, and to his chyldren, becauſe he hath folowed the Lorde.

Ioſu,14.c.

37 * Alſo the Lorde was angry with me for your ſakes, ſayeing, Thou alſo ſhalt not goe in thyther.

Num.20.c and,37.c.

38 But Ioſuah the ſonne of Nun, whiche (r) ſtandeth before thee, he ſhal goe in thyther. Encourage hym therefore: For he ſhal cauſe Iſrael to inherite the lande.

(r) Miniſtreth vnto thee.

39 Moreouer, (s) your chyldren, whiche ye ſayd ſhould be a pray, and your ſonnes, whiche in that day had no knowledge betweene good and euyl, they ſhal goe in thyther, and vnto them wil I geue it, and they ſhal enioy it.

(s) whiche were vnder xx. yeeres olde.

40 But as for you, turne your face, and take your iourney into the wyldernesse, euen by the way of the read ſea.

41 Then ye aunſweared, and ſayde vnto me, * We haue ſinned agaynſt the Lorde: (t) we wyl goe vp and fyght, accordyng to al that the Lorde our God commaunded vs. And when ye had girte on euery man his weapons of warre, ye were ready to goe vp into the hyl.

Num,14.g

(t) This dooth declare, what is the nature of man, which wil doo that, whiche god forbiddeth, & wil not doo that, whiche god commaundeth.

42 And the Lorde ſayde vnte me, Say vnto them, Goe not vp, neither fyght: for (v) I am not amōg you: leſt ye fal before your enimies.

(v) He ſheweth that our ſtrength ſtandeth in gods aſſiſtance.

43 And I tolde you theſe thynges, and you woulde not heare, but diſobeyed the woorde of the Lorde, and went preſumptuouſly vp into the hyl.

44 And the Amorites, whiche dwelt in that mountayne came out agaynſt you, and chaſed you, as bees vſe to doo, and deſtroyed you in Seir, euen vnto Horma.

45 And ye came agayne, and wept before the Lorde: but the Lorde (x) woulde not heare your voyce, nor hearken vnto you.

(x) The cauſe was, for that they lamented not their ſinne, but the loſſe of theyr brethren, and ſo were hypocrites in theyr lamenting.

46 And ſo ye abode in Cades a long ſeaſon, accordyng vnto the tyme, that ye remayned [before.]

The.ij.Chapter.

The rehearſal of al that was donne from the time they departed from Cades Barnea, vnto the battayle agaynſt the kynges, Sehon, and Og.

A 1 THen we (a) turned our face, and tooke our iourney into the (b) wyldernesse, euen by the way of the red ſea, as the Lorde ſpake vnto me: And we compaſſed (c) mount Seir a long tyme.

(a) They ſhewed their obedience after gods chaſtiſyng.

(b) The deſart of Zin.

(c) This mountayne apperteyneth to ye Idumeans, whiche came of Eſau.

2 And the Lorde ſpake vnto me, ſayeing,

3 Ye haue compaſſed this mountayne long yenough: turne you northwarde.

4 And warne thou the people, ſayeing, Ye ſhal goe through the (d) coaſt of your brethren, the chyldren of Eſau, whiche dwelt in Seir, and they ſhalbe afrayde of you.

(d) At theyr returne thyther, for before they were repelled by the Idumeans. Nu.20.21.

5 Take ye good heede vnto your ſelues therfore: Ye ſhal not prouoke them, for I wyl not geue you of theyr lande, no not ſo muche

as

Gen. 23. b.

as a foote breadth, * becauſe I haue geuen mount Seir vnto Eſau to poſſeſſe.

6 Ye ſhal bye meate of them for money, to eate, and ye ſhal procure water of them for money, to drinke.

B 7 For the Lorde thy God hath bleſſed thee in al the woorkes of thy hande, and (e) knoweth thy walkyng through this great wylderneſſe this fourtie yeeres, and the Lorde thy God hath benne with thee, ſo that thou haſt lacked nothyng.

(e) Knowyng is here taken for fauouring, as in many other places of ſcripture.

8 And when we were departed from our brethren the chyldren of Eſau, whiche dwelt in Seir, through the way of the wylderneſſe from Elath, and from Ezion Gaber, we turned and went by the way of the wylderneſſe of Moab.

9 And the Lorde ſaide vnto me, *Thou ſhalt not fyght agaynſt the Moabites, neyther prouoke them to battayle: for I wil not geue thee of theyr lande to poſſeſſe, becauſe I haue geuen Ar vnto the chyldren of Loth to poſſeſſe.

10 The (f) Enims dwelt therin in times paſt, a people great, many, and tal, as the (g) Anakims,

(f) Giantes, the woord ſignifieth terrible menne. (g) Giantes whiche came of one Anak. Num. 13. 23.

11 Whiche alſo were taken for giantes, as the Anakims, whom the Moabites cal Emims.

12 The Horims alſo dwelt in Seir before tyme, whom the chyldren of Eſau chaſed out, and deſtroyed them before them, & dwelt in theyr ſteede, as Iſrael dyd vnto the lande of his poſſeſſion, whiche the Lorde gaue them.

13 Nowe ryſe vp [ſayde I] and geat you ouer the riuer Zared: and we went ouer the riuer Zared.

C 14 The ſpace in whiche we came from Cades Barnea, vntil we were comme ouer the riuer Zared, was thirtie & eight yeeres, vntyl al the generation of the menne of warre were waſted out from among the hoaſt, as the Lorde ſware vnto them.

15 * For in deede the hande of the Lorde was agaynſt them, to deſtroy them from among the (h) hoſt, tyl they were conſumed.

(h) That were of the age of xx. yeeres and vpwarde.

19 And ſo it came to paſſe, that al the menne of warre were conſumed and dead from among the people.

17 And the Lorde ſpake vnto me, ſayeing,

18 Thou ſhalt goe thorowe Ar, the coaſt of Moab, this day:

19 And when thou commeſt nygh vnto the children of Ammon, thou ſhalt not lay ſiege vnto them, nor moue warre agaynſt them: For I wil not geue thee of the lande of the children of Ammon any poſſeſſion, but I haue geuen it vnto the children of Loth to poſſeſſe.

20 That alſo it, was taken for a lande of giauntes, and giauntes dwelt therein in olde tyme, whom the Ammonites cal (i) Zamzummims,

(i) Called Zamzūmims, that is to ſay, wicked and abominable. But they couered theyr wickedneſſe with a godly name, callyng them ſelues Rephaims, that is, Phiſitions or preſeruers, to cure and reforme vices.

21 A people that was great, many, and tal, as the Anakims: But the Lord deſtroyed them before them, and they ſucceeded them in their inheritance, and dwelt in theyr ſteede:

22 As he dyd for the children of *Eſau, whiche dwel in Seir, for whom he deſtroyed the Horims before them, and they poſſeſſed them, and dwelt in theyr ſteede vnto this day.

Gen. 36. b.

23 And the Auims, whiche dwelt in Hazarim, euen vnto Azza, the (k) Caphthorims, whiche came out of Capthor, deſtroyed them, and dwelt in theyr ſteede.

(k) These are men of Cappadocia, as ſomme men ſay, Ioſeph ſayth, that this people is vnknowen.

24 Ryſe ye vp therefore, and take your iourney ouer the ryuer Arnon: Beholde, * I haue geuen into thy hande Sehon the Amorite, king of Heſbon and his lande: begin to poſſeſſe it, and prouoke him to battayle.

Num. 21. f.

25 This day wyl I beginne to ſende the feare and dread of thee vpon al nations that are vnder al the heauen, ſo that they, whiche heare ſpeake of thee, ſhal tremble and quake before thee.

26 And ſo I ſent meſſengers out of the wilderneſſe of Kedemoth, vnto Sehon king of Heſbon, with woordes of peace, ſayeing,

27 * Let me paſſe through thy lande: I wyl goe along by the hygh way: I wyl neyther turne vnto the right hande, nor vnto the left.

Num. 21. e. Deut. 20. e.

28 Thou ſhalt ſelle me meate for money, for to eate, & geue me water for money, for to drink: Only I wyl goe through on my feete,

29 As the (l) chyldren of Eſau, whiche dwel in Seir, and the Moabites whiche dwel in Ar, dyd vnto me, vntyl I be comme ouer Iordane, into the lande, whiche the Lord our God geueth vs.

(l) Becauſe Sehon coulde be moued neither with examples, nor with requeſtes, his deſtruction was moſt iuſt.

30 But Sehon the king of Heſbon would not let vs paſſe by him: for the Lorde thy GOD hardened his ſpirite, and made his hart obſtinate, becauſe he woulde delyuer him into thy hande, as it is comme to paſſe this day.

31 And the Lorde ſayde vnto me, Beholde, I haue begonne to geue Sehon and his lande before thee: beginne to poſſeſſe and inherite his lande.

32 *Then both Sehon and al his people came out agaynſt vs to fyght at Iaza.

Num. 21. e. Deu. 20. e.

33 And the Lorde ſet hym before vs, and we ſmote hym, and his ſonnes, and al his people.

34 And we tooke al his cities the ſame ſeaſon, and ſlue the menne, women, & chyldren

of al the cities, and let nothing remayne,

E 35 Saue the cattell only we caught vnto our ſelues, and the ſpoyle of the cities whiche we tooke.

36 From Aroer, whiche is by the brinke of the riuer of Arnon, and from the citie that is in the riuer, vnto Gilead, there was not one citie to ſtrong for vs: The Lorde our God deliuered al(n) vnto vs.

(n) Into our hande.

37 Only vnto the lande of the chyldren of Ammon thou cameſt not, nor vnto euery place of the (o) riuer Jabock, nor vnto the cities in the mountaynes, nor vnto whatſoeuer the Lorde our God forbad vs.

(o) Or foorde.

The.iii.Chapter.

The rehearſal of thinges, that chaunced from the victorie of the two kynges, Sehon, and Og, vnto the inſtitution of Joſuah in Moſes ſteede.

A 1 Then we turned, and went vp the way to Baſan: *And Og the kyng of Baſan came out agaynſt vs, he and al his people, to fyght at Edrai.

Num.21.g Deut.29.b

2 And the Lorde ſaide vnto me, Feare hym not: for I wyl deliuer hym, and al his people, and his lande, into thy hande, and thou ſhalt do vnto hym, as thou dyddeſt vnto Sehon king of the Amorites, whiche dwelt at Heſbon.

3 And ſo the Lorde our God delyuered into our handes, Og alſo the kyng of Baſan, and al his folke: And we ſmote him vntil none was leaſt hym alyue.

4 And we tooke al his cities the ſame ſeaſon, neither was there a citie which we tooke not from them, euen threeſcore cities throughout the region of Argob, of the kyngdome of Og in Baſan.

5 Al theſe cities alſo were made ſtrong with hygh walles, gates, and barres, beſyde vnwalled townes a great many,

6 And we vtterly deſtroyed them, as we dyd vnto Sehon kyng of Heſbon, and bringyng to nought al the cities, with menne, women, and (a) chyldren:

(a) As god commaunded them.

B 7 But al the cattel, and the ſpoile of the cities, we tooke for our ſelues.

8 And thus we tooke the ſame ſeaſon out of the hande of two kynges of the Amorites, the lande that was on the other ſyde of Jordane, from the ryuer of Arnon, vnto mount Hermon:

9 (Whiche Hermon the Sidons cal Sirion, and the Amorites cal it Senir.)

10 Al the cities, that lay in the playne, and al Gilead, and al Baſan vnto Selcha & Edrai, cities of the kyngdome of Og in Baſan:

11 For only Og kyng of Baſan, remayned of the remnant of the giauntes, whoſe bed was a bed of (b) iron: And is it not yet at Rabbath among the chyldren of Ammon? Nine cubites dooth the length thereof contayne, and foure cubites the breadth of it, after the cubite of a (c) man.

(b) The greater this giant was, the more was gods goodnes and power to be magnified for the conqueſt.
(c) Of the cōmon ſtature.

12 And ſo we conquered this lande the ſame tyme, from Aroer, whiche is by the riuer of Arnon, vnto halfe mount Gilead, *and the cities therof gaue I vnto the Rubenites, and Gadites.

Num.32.f. Deu.29.b Ioſu.12.b.

13 And the reaſt of Gilead, & al Baſan of the kyngdome of Og, gaue I vnto the halfe tribe of Manaſſe: euen al the region of Argob, with al Baſan, whiche is called the lande of giauntes.

14 Jair the ſonne of Manaſſe, tooke al the countrey of Argob, vnto the coſtes of Geſſuri & Maachati, and called them after his owne name, Baſan Hauoth Jair, (d) vnto this day. C

(d) Tyl the time when this ſtorie was written.

15 And I gaue Gilead vnto Machir.

16 And vnto the Rubenites & Gadites I gaue Gilead, vnto the riuer of Arnon, halfe the valley, & beyonde, euen vnto the riuer (e) Jabock, whiche is the border of the chyldren of Ammon:

(e) whiche deuideth the Ammonites from the Amorites.

17 The (f) playne alſo, and Jordane, and the coaſt therof, from (g) Cenereth, euen vnto the ſea, whiche is in the playne, euen the ſalt ſea vnder the ſprynges of the hyl, eaſtwarde.

(f) The deſart
(g) Called alſo Gennezareth: of the ſea of Galilee, or Tiberias.

18 *And I commaunded you the ſame tyme, ſayeing, The Lorde your God hath geuen you this lande to enioy it: ye ſhal goe harneſſed before your brethren the chyldren of Iſrael, al that are meete for the warre.

Num.32.d

19 Your wyues only, your children, and your cattel (for I knowe, that ye haue muche cattel) ſhal abyde in your cities whiche I haue geuen you,

20 Untyl the Lorde haue geuen reaſt vnto your brethren, as wel as vnto you, and vntil they alſo poſſeſſe the lande whiche the Lord your god hath geuen them beyond Jordane: and then ſhal ye returne agayne, euery man vnto his poſſeſſion, whiche I haue geuen you.

21 *And I commaunded Joſuah hym ſelfe the ſame tyme, ſayeing, Thyne eyes haue ſeene al that the Lord your God hath donne vnto theſe two kynges: euen ſo ſhal he doo vnto al kingdomes whither thou goeſt.

D Nu.27.d.

22 Ye ſhal not feare them: for the Lorde your God ſhal fyght for you.

23 And I beſought the Lorde the ſame time, ſayeing,

24 O Lorde God, thou haſt begonne to ſhew thy ſeruaunt thy greatneſſe, and thy myghty hande: for where is there a God in heauen or in earth, that can doo after thy woorkes, and lyke to thy power?

25 I pray thee let me goe ouer, and ſee the good lande, that is beyonde Iordane, that goodly (h) mountayne, and Libanon.

(h) Of Moriah, or Sion, where the temple was builded.

26 But the Lorde was angry with me for your ſakes, and woulde not heare me. And the Lord ſayd vnto me, Be content: ſpeake no more vnto me of this matter.

27 *Geat thee vp into the top of the hyl, and lyft vp thyne eyes weaſtwarde, northward, ſouthwarde, and eaſtwarde, and beholde it with thyne eyes: for thou ſhalt not goe ouer this Iordane.

Num.27.c

27 But charge Ioſuah, and encourage hym, and bolden him: *For he ſhal goe before this people, and he ſhal diuide vnto them the land whiche thou ſhalt ſee.

Nu.34.d.

29 And ſo we abode in the valley ouer againſt the houſe of Peor.

The.iiij.Chapter.

1 An exhortation to obſerue the lawe, without addyng or diminiſhyng. 6 Therein ſtandeth our wyſdome. 9 We muſt teach it to our chyldren. 15 No image ought to be made to woorſhyp. 26 Threatnynges agaynſt them that forſake the lawe of God. 37 God choſe the ſeede, becauſe he loued theyr fathers. 43 The three cities of refuge.

A 1 NOwe therefore hearken, O Iſrael, vnto the ordinances and lawes which I teache you, for to (a) doo them, that ſo ye may lyue, and goe in, and poſſeſſe the lande, whiche the lord God of your fathers geueth you.

(a) He ſheweth that this doctrine ſtandeth in practiſe, and not in bare knowledge.

2 (b) Ye ſhal put nothyng vnto the woorde, whiche I commaunde you, neither ſhal you take ought from it, that ye may keepe the commaundementes of the Lorde your God, whiche I commaunde you.

(b) God wyl be ſerued according to his woorde.

3 (c) Your eyes haue ſeene what the Lord did agaynſt Baal Peor: for al the menne that folowed (d) Baal Peor, the Lorde thy God hath deſtroyed from among you.

(c) He warneth them by gods plagues, ſhewed on other idolaters.
(d) The god of the Moabites & Ammonites. This woorde Baal, dooth ſignifie maiſter, or patrone

4 But ye, that cleaue vnto the Lorde your God, are alyue euery one of you this day.

5 Beholde I haue taught you ordinances and lawes, ſuche as the Lord my God commaunded me, that ye ſhoulde doo euen ſo in the lande, whyther ye goe to poſſeſſe it.

6 Keepe them therfore, and doo them, for that is (e) your wyſdome, and vnderſtandyng in the ſyght of the people, that they may heare al theſe ordinances, and ſay, Surely it is a wyſe and vnderſtandyng people: it is a great nation.

(e) He ſheweth the true meane to great wiſdome, whiche the vertue menne naturally doo moſt deſyre.

B 7 For what other nation is ſo great, that goddes comme ſo nygh vnto it, as the Lord our God, is nygh (f) vnto vs in al thynges, as oft as we calle vnto him?

(f) Succouryng vs, & delyuering vs from al trouble.

8 Yea, and what nation is ſo great, that hath ordinances, and lawes ſo ryghteous, as al this lawe whiche I ſet before you this day?

9 Take heede to thy ſelfe therefore, and keepe thy ſoule diligently, that thou forgeat not the thynges, whiche thyne eyes haue ſeene, and that they depart not out of thy hart al the dayes of thy life: but *teache them thy ſonnes, and thy ſonnes ſonnes.

Deut.vi.d

10 Specially the day that thou ſtoodeſt before the Lorde thy GOD in Horeb, when the Lorde ſayde vnto me, Geather me the people togeather, and I wyl make them heare my woordes, that they may learne to feare me, al the dayes, that they ſhal lyue vpon the earth, *and that they may teache theyr chyldren.

Ephe.xi.a

11 Ye came *and ſtoode alſo vnder the mountayne, and the mountayne (g) burnt with fyre, euen vnto the middes of heauen, and there was darkeneſſe, cloudes, and myſt.

Exo.19.c.

(g) The geuing of yͤ lawe in dreadful manner declareth, that god was authour of it, and that no fleaſhe coulde beare the rigour thereof.

12 And the Lorde ſpake vnto you out of the middes of the fyre, and ye hearde the voyce of the woordes: *but ſawe no ſimilitude, but hearde a voyce only.

Exo.20.a.
1.Ioh.4.b.

13 And he declared vnto you his couenaunt, whiche he commaunded you to doo [euen] ten commaundementes, whiche he wrote vpon two tables of ſtone.

C 14 And the Lorde commaunded me the ſame ſeaſon, that I ſhoulde teache you ordinances and lawes, whiche ye ought to doo in the lande, whyther ye goe to poſſeſſe it.

15 Take therfore good heede vnto your ſelues, as parteynyng vnto your ſoules, (h) (for ye ſawe no manner of image in the day that the Lorde ſpake vnto you in Horeb, out of the middes of the fyre.)

(h) Meaning, that plagues hang ouer thē, that woulde make any image to repreſent god by

16 Leſt ye marre your ſelues, and make you a grauen image, and the picture of any manner of figure, whether it be the lykeneſſe of man, or woman:

17 The lykeneſſe of any manner of beaſt, that is on the earth: or the lykeneſſe of any manner feathered foule, that fleeth in the ayre.

18 Or the lykeneſſe of any manner woorme, that creepeth on the earth: or the lykeneſſe of any manner fiſhe, that is in the waters beneath the earth:

Deut.7.a. Sapi.14.a. Iob.21.c.

19 * Yea, and leſt thou lift vp thyne eyes vnto heauen, and when thou ſeeſt the ſunne, the moone, and the ſtarres, with al the hoſt of heauen, thou ſhouldeſt be driuen to worſhyp them, and ſerue them, and ſhouldeſt worſhip and ſerue the thynges, whiche the Lord thy * God hath made to ſerue al nations vnder the whole heauen.

Gen.i.b.

20 But the Lorde hath taken you, & brought you out of the (i) iron furnace, euen out of Egypt, to be vnto hym a people, and inheritance, as ye be this day.

(i) Moſte harde & cruel bondage.

D 21 Furthermore, the Lorde was angry with me for your woordes, & ſware, that I ſhould not goe ouer Jordane, and that I ſhould not goe in vnto that good lande, whiche the Lorde thy God geueth thee for thyne inheritance.

22 But I muſt dye in this lande, and ſhal not goe ouer Jordane: But ye ſhal goe ouer, and poſſeſſe that good lande.

23 Take heede vnto your ſelues, that ye forgeat not the appoyntment of the Lorde your God, whiche he made with you, and that ye make you no grauen (k) image or lykeneſſe, that the Lorde thy GOD hath forbydden thee.

24 For the Lorde thy God is a (l) conſuming fyre, and a (m) ielous God.

(k) To repreſent god, or to worſhyp it, this ſo often forbidding of images declareth, how deteſtable idolatrie is in gods ſight: & alſo, that god dyd foreſee, that the people ſhoulde yeelde them ſelues to ſuche wickednesſe.

(l) To them that comme not to hym in reuerence and feare, but contrariwiſe reſiſt hym.

(m) So that he wyl not ſuffer his honour to be geuen to any other.

25 When thou ſhalt begeat chyldren, and thy chyldren begeat chyldren, and ſhalt haue remayned long in the lande, yf ye doo wickedly, and make any manner of grauen image, and woorke euyl in the ſight of the Lord thy God, to prouoke hym to anger:

26 I cal heauen and earth to recorde agaynſt you this day, that ye ſhal ſhortly periſhe from of the lande whereunto you goe ouer Jordane, to poſſeſſe it: Ye ſhal not prolong your dayes therin, but ſhal vtterly be deſtroyed:

27 And the Lorde ſhal ſcatter you among the people, and ye ſhalbe leaſt fewe in number among the nations, whither the Lorde ſhal bryng you.

E 28 And there ye ſhal ſerue goddes, whiche are the woorke of mans hande, wood, and ſtone, whiche neither ſee, nor heare, nor eate, nor ſmelle.

Deu.30.a.

29 * If from thence thou ſhalt ſeeke the Lorde thy God, thou ſhalt finde hym, yf thou ſeeke hym with al thy hart, and with al thy ſoule.

30 When thou art in tribulation, and when al theſe thynges, that be here ſpoken of, are comme vpon thee, euen in the latter dayes, if thou turne to the Lorde thy God, and ſhalt be obedient vnto his voyce:

31 (For the Lord thy God is a merciful God) he wyl not forſake thee, nor deſtroy thee, * nor forgeat the appointment of thy fathers, whiche he (n) ſware vnto them.

Leu. 26.g.

(n) God confirmeth his promiſes by an othe, to the ende we may be the more certified of the hope of our ſaluation.

32 For aſke of the dayes that are paſt, whiche were before, and ſince the day, that god created man vpon the earth, and [aſke] from the one ſide of heauen vnto the other, if euer there came to paſſe ſuche a great thing, or whether any ſuche lyke thyng hath benne hearde as this.

33 Dyd euer any people heare the voyce of god ſpeakyng out of the middes of a fyre, as thou haſt hearde, and yet liued?

34 Or, hath God aſſayed to goe and take him a people from among nations, by temptations, by ſignes, by wonders, by warre, by a myghty hande, by a * ſtretched out arme, and by great ſyghtes, accordyng vnto al that the Lorde your God dyd vnto you in Egypt before your eyes?

Pſal.136.b.

F 35 Unto thee it was ſhewed, that thou mighteſt knowe that the Lorde is God, and that there is none other but he.

36 * Out of heauen he made thee heare his voyce, that he might inſtruct thee: and vpon earth he ſhewed thee his great fyre, and thou heardeſt his woorde out of the middes of the fyre.

Exo.19.c.

37 And becauſe he (o) loued thy fathers, he choſe theyr ſeede after them, and brought thee out in his ſyght with his myghty power out of * Egypt,

(o) Of his meere mercie, not of theyr merites.

Exo.13.c.

38 To thruſt out nations greater and myghtier then thou art, before thee, and to bring thee in, and to geue thee theyr lande to inheritance, as it is comme to paſſe this day.

39 Underſtande therfore this day, and conſyder it in thyne hart, that the Lord is God in heauen aboue, and vpon the earth beneath: neyther is there any other.

40 Thou ſhalt keepe therfore his ordinances, and his commaundementes whiche I commaunde thee this day, that it may goe wel with thee, and with thy chyldren after thee, and (p) that thou mayeſt prolong thy dayes vpon the earth, whiche the Lorde thy God geueth thee for euer.

(p) God promiſeth reward to men, not for that they deſerue it, but to make them chearful in wel dooyng, & to ſhewe, that they ſhal not ſerue hym in vayne.

41 Then Moſes ſeuered three cities on the other ſyde of Jordane towarde the ſonne ryſyng:

42 That he ſhoulde flee thyther, whiche had killed his neighbour vnwares, & had not hated him in time paſt: and therefore ſhoulde he flee,

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flee vnto one of the ſame cities, and liue:

43 Namely Bezer in the wyldernesse, euen in the plaine countrey of the tribe of Ruben, and Ramoth in Gilead, of the tribe of Gad, and Golan in Baſan, of the tribe of Manaſſe.

44 And ſo this is the lawe, whiche Moſes ſet before the chyldren of Iſrael:

45 These are the (q) witneſſes, ſtatutes, and ordinances, whiche Moſes tolde the children of Iſrael after they came out of Egypt,

(q) The articles of the couenant that god made with them.

46 On the other ſide of Iordane, in the valley ouer against the houſe of Peor, in the lande of Sehon kyng of the Amorites, whiche dwelt at Heſbon, whom Moſes and the chyldren of Iſrael * ſmote, after they were comme out of Egypt,

Num. 19. f

47 And poſſeſſed his lande, and the lande of Og king of Baſan, two kinges of the Amorites, whiche were on the other ſide of Iordane towarde the ſunne ryſyng,

48 From Aroer, whiche is by the banke of the riuer Arnon, vnto mount Sion, whiche is Hermon,

49 And al the playne on the other ſide of Iordane eaſtwarde, euen vnto the (r) ſea, whiche is in the plaine vnder the ſpringes of the hil.

(r) Namely the ſalt ſea, or dead ſea.

The. v. Chapter.

5 Moſes is the meane betweene God and the people. 6 The lawe is repeated. 23 The people are afrayde at Gods voyce. 29 The Lorde wiſheth that the people woulde feare hym. 32 They muſt decline neyther to the ryght hande, nor to the lefte.

A 1 AND Moſes called al Iſrael, and ſaide vnto them, Heare O Iſrael the ordinances ⁊ lawes, whiche I ſpeake in your eares this day, that ye may learne them, and (a) fulfyl them in deede.

(a) Gods doctrine cōſiſteth in practiſe, ⁊ not in ſpeculation.

2 The Lorde our GOD made a couenaunt with vs in Horeb.

3 The lord (b) made not this couenaunt with our fathers, but with vs: euen with vs, whiche are al here alyue this day.

(b) with ſuche ſtraunge woonders.

4 The Lorde talked with you (c) face to face in the mount, out of the middes of the fyre:

(c) So clearely, that you coulde not doubt, but that it was he.

5 And I ſtoode betweene the Lorde and you the ſame tyme, and ſhewed you the woorde of the Lord: For ye were afrayde at the ſight of the fyre, and went not vp into the mount: and he ſayde,

6 (d) I am the Lord thy God, whiche brought thee out of the land of Egypt, from the houſe of bondage.

(d) Conferre this chapter with the. xx. of Exodus.

B 7 Thou ſhalt haue none other goddes in my preſence.

8 Thou ſhalt (e) make thee no grauen image, or any lykeneſſe of that, whiche is in heauen aboue, and that is in earth beneath, and that is in the waters beneath the earth.

(e) Namely to worſhip it, or to repreſent me by it.

9 Thou ſhalt neyther bowe thy ſelfe vnto them, nor ſerue them: for I the Lorde thy God, am a ielouſe God, viſityng the wickedneſſe of the fathers vpon the chyldren, euen vnto the thirde ⁊ fourth generation, among them that hate me:

10 And ſhew mercie vpon thouſandes, among them that loue me, and keepe my commaundementes.

Exo. 19. c.

11 * Thou ſhalt not take the name of the lord thy God in vaine: for the Lord wil not holde him giltleſſe, that taketh his name in vayne.

12 Keepe the Sabboth day, that thou ſanctifie it, as the Lorde thy God hath commaunded thee.

13 * Sixe dayes thou ſhalt labour, and doo al that thou haſt to doo.

Leu. 23. a.

C 14 But the * ſeuenth day is the Sabboth of the Lorde thy God: thou ſhalt not doo any worke therin, neither thou, nor thy ſonne, nor thy daughter, nor thy man ſeruaunt, nor thy mayde, nor thyne oxe, nor thyne aſſe, nor any of thy cattel, nor the ſtraunger that is within thy gates: that thy man ſeruaunt, and thy mayde, may reaſt as wel as thou.

Exo. 13. b.

15 Remember, that thou were a ſeruaunt in the lande of Egypt, and howe that the Lord thy God brought thee out thence, through * a myghty hande and a ſtretched out arme: For whiche cauſe the Lorde thy God commaunded thee to keepe the Sabboth day.

Pſal. 136. b

16 * Honour thy (f) father and thy mother, as the Lorde thy God hath commaunded thee: that thy dayes may be prolonged, and that it may goe wel with thee in the lande, whiche the Lorde thy God geueth thee.

Exo. 20. b.

(f) By this name father, he comprehendeth alſo al thoſe, that are in degree of ſuperioritie: as princes, magiſtrates, maiſters and maiſtreſſes.

17 Thou (g) ſhalt not ſlay.

(g) He forbiddeth not only the outwarde act, but alſo al rancour ⁊ outrage agaynſt our neighbour.

18 Thou ſhalt not commit adulterie.

19 Thou ſhalt not ſteale.

20 Thou ſhalt not beare falſe witnes againſt thy neyghbour.

21 * Thou ſhalt not luſt after thy neighbours wyfe, thou ſhalt not couete thy neyghbours houſe, his feelde, his ſeruaunt, his mayde, his oxe, his aſſe, or ought that thy neyghbour hath.

Rom. 7. b.

22 These woordes the Lorde ſpake vnto al your multitude in the mount, out of the middes of the fyre, of the cloude, and of the darkeneſſe,

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neſſe, with a great voyce, and [h] added nothyng: and wrote them in two tables of ſtone, and deliuered them vnto me.

(h) That we ſhoulde doo the lyke.

23 And it came to paſſe, that when ye hearde the voyce out of the middes of the darkeneſſe (for the mountayne dyd burne with fyre) then ye came vnto me, with the captaynes of your tribes, and your elders,

24 And ye ſayde, Beholde, the Lord our God hath ſhewed vs his glory, and his greatneſſe, and * we haue hearde his voyce out of the middes of the fyre: we haue ſeene this day, that GOD dooth talke with man, and yet he liueth.

Exo. 19. d.

25 Nowe therefore why ſhoulde we dye? that this great fyre ſhoulde conſume vs: If we heare the voyce of the Lorde our God any more, we ſhal dye:

26 For what [i] fleaſhe hath there benne, that euer hearde the voyce of the liuyng God ſpeakyng out of the middes of the fyre (as we haue donne) and yet liued?

(i) The ſcripture dooth often vſe this woord (fleaſh) to ſhewe that man is a brittle and frayle thyng.

27 Goe thou, and heare al that the Lorde our God ſayth, and tel thou vnto vs al that the Lorde our God ſaith vnto thee, * and we wil heare it, and doo it.

Exo. 19. a.

E 28 And the Lorde hearde the voyce of your woordes, when ye ſpake vnto me, and the Lorde ſaide vnto me, I haue heard the voice of the woordes of this people, whiche they haue ſpoken vnto thee: they haue wel ſayde, al that they haue ſpoken.

29 * Oh that there were ſuche an hart in them, that they woulde feare me, and kepe al my commaundementes alway, that it might goe wel with them, and with theyr children for euer?

Ier. 24. b.

30 Goe, and ſay vnto them, Get you into your tentes agayne:

31 But ſtande thou here by me, and I wyl telle thee al the commaundementes, ordinances, & lawes, whiche thou ſhalt teache them, that they may doo them in the lande, whiche I geue them to poſſeſſe.

32 Take heede therefore, that ye doo in deede as the Lorde your God hath commaunded you, and [k] turne not aſide, either to the right hande, or to the left:

(k) ye ſhal neyther put any thyng to my woorde, nor take therfro.

33 But walke in al the wayes, whiche the Lorde your God hath commaunded you, that ye may lyue, and that it may goe wel with you, & that ye may prolong your dayes in the lande, whiche ye ſhal poſſeſſe.

The. vi. Chapter.

1 An exhortation to feare God, and keepe his commaundementes. 5 Whiche is to loue hym with al thyne hart. 7 The ſame muſt be taught to the poſteritie. 16 Not to tempt God. 25 Righteouſneſſe is conteyned in the lawe.

A 1 Theſe are the commaundementes, and ordinances, and lawes, whiche the Lorde your GOD commaunded me to teache you, that ye myght doo them in the lande, whither ye goe to poſſeſſe it:

Deu, x, c.

2 Namely, that thou myghteſt * feare the Lorde thy God, and keepe al his ordinances, and his commaundementes whiche I commaunde thee, thou and thy ſonne, and thy ſonnes ſonne, al the dayes of thy lyfe: that thy dayes may be prolonged.

3 Heare therefore, O Iſrael, and take heede, that thou doo it, that it may goe wel with thee, and that ye may encreaſe mightily, euen as the Lord God of thy fathers hath promiſed thee, a lande that [a] floweth with mylke and honie.

(a) whiche hath great ſtoare of al things perteyning to mans life.

4 Heare, O Iſrael: the Lorde our God is Lorde only.

Mar, xii, c.

5 And * thou ſhalt loue the Lorde thy God with al thine hart, and with al thy ſoule, and with al thy myght.

6 * And theſe woordes whiche I commaund thee this day, ſhalbe in thyne hart:

Deut, xi, d

B 7 And thou ſhalt ſhewe them vnto thy chyldren, and ſhalt talke of them, when thou art at home in thyne houſe, and as thou walkeſt by the way, and when thou lieſt downe, and when thou ryſeſt vp.

8 And thou ſhalt binde them for a ſigne vpon thyne hande, and they ſhalbe as frontlettes betweene thine eyes,

9 And thou ſhalt write them vpon the [b] poſtes of thy houſe, and vpon thy gates.

(b) By theſe kyndes of ſpeache, he meaneth nothyng but continual meditation of the lawe.

10 And when the lord thy God hath brought thee into the lande whiche he ſware vnto thy fathers, Abraham, Iſahac, and Iacob, and ſhal geue to thee great and goodly cities, whiche thou buildedſt not,

11 Houſes ful of al manner of goodes, whiche thou filledſt not, and welles dygged, whiche thou dyggedſt not, vineyardes, and Oliue trees, whiche thou plantedſt not: and when thou haſt eaten, and art ful,

12 Then beware, leſt thou forget the Lorde, whiche brought thee out of the lande of Egypt, from the houſe of bondage.

13 Thou

Deut,x,d. 13 * Thou ſhalt feare the Lorde thy GOD, and ſerue hym, and ſhalt (c) ſweare by his name.

(c) By laweful ſwearing that the Lord is our God.

C 14 See that ye walke not after ſtraunge goddes, the goddes of the nations, which are about you:

15 (For the Lord thy God is a ielous GOD among you) leſt the countenaunce of the Lorde thy God be moued to wrath agaynſt thee, and deſtroy thee from the face of the earth.

Mat.iiii,b. 16 * Ye ſhal not tempt the Lorde your God, as ye dyd in the place of temptation.

17 But you ſhal diligently keepe the commaundementes of the Lorde your God, and his teſtimonies, and his ordinances, whiche he hath commaunded thee:

18 And thou ſhalt doo that, whiche is ryght and good in the (d) ſight of the Lorde: that thou mayſt proſper, and that thou mayſt goe in, and poſſeſſe that good lande, whiche the Lorde ſware vnto thy fathers,

(d) Here God wylleth vs to ſerue hym accordyng to his worde, not accordyng to our owne inuentions.

19 To caſt out al thyne enimies before thee, as the Lorde hath ſayde.

20 And (e) when thy ſonne aſketh thee in tyme to comme, ſayeing, What meane theſe teſtimonies, ordinances, and lawes, whiche the Lord our God hath commaunded you:

(e) We muſt not only ſerue God our ſelues duryng our lyfe, but alſo endeuour that our chyldren may doo the ſame after vs.

21 Then thou ſhalt ſay vnto thy ſonne, We were Pharaos bondmen in Egypt, and the Lorde brought vs out of Egypt with a mighty hande:

22 And the Lorde ſhewed ſignes and wonders, great, and euil vpon Egypt, vpon Pharao, and vpon al his houſholde, before our eyes: D

23 And brought vs out from thence, to bryng vs in, and to geue vs the lande whiche he ſware vnto our fathers.

24 And he hath commaunded vs to doo al theſe ordinances, and to feare the Lorde our God for our wealth, al the dayes of our lyfe, as it is comme to paſſe this day.

25 Moreouer, this ſhalbe our (f) ryghteouſneſſe before the Lorde our God, yf we take heede, & keepe al theſe commaundementes, as he hath commaunded vs.

(f) No man can perfitely fulfil the law: therefore we muſt haue recourſe to Chriſte by fayth, in whō we are reputed for iuſt.

The.vii.Chapter.

1 The Iſraelites may make no couenaunt with the Gentiles. 5 They muſt deſtroy theyr idols. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoyde al occaſion of idolatrie.

A 1 When the Lorde thy God ſhal bryng thee into the lande, whyther thou goeſt to poſſeſſe it, and hath caſt out many nations before thee: Namely the Hethites, the Gergeſites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Iebuſites, ſeuen nations, greater, and mightier then thou:

Exo,xiii.c 2 * And when the Lorde thy God hath ſet them before thee, thou ſhalt ſmite them, and vtterly deſtroy them, and make no couenant with them, nor haue compaſſion on them.

3 Thou ſhalt make no mariages with them: neyther geue thy daughter vnto his ſonne, nor take his daughter vnto thy ſonne.

4 For they wyl deceiue thy ſonne, that he ſhoulde not folowe me, and they ſhal ſerue ſtraunge goddes: and then wyl the wrath of the Lord ware hot agaynſt thee, and deſtroy thee ſodainly.

5 But thus ye ſhal deale with them: (a) Ye ſhal ouerthrowe their aulters, and breake downe their pillers, and cutte downe theyr groues, and burne their grauen images with fyre.

(a) God wold haue his ſeruice pure, without al ſuperſtition.

Deu.xiii.a 6 * For thou art an holy people vnto the Lord thy God: * the Lorde thy God hath choſen thee, to be a ſpecial people vnto hym ſelfe, aboue al nations, that are vpon the earth.

Exo.xix.a.

7 The Lorde dyd not ſet his loue vpon you, nor choſe you becauſe ye were moe in number, then any people (for ye were the feweſt of al people.) B

8 But becauſe the Lorde loued you, and becauſe he woulde keepe the * othe, whiche he had ſworne vnto your fathers, therefore hath the Lorde brought you out through a mighty hande, and deliuered you out of the houſe of bondage, euen from the hande of Pharao kyng of Egypt.

Gen.22.e.

9 Underſtande therefore, that the Lorde thy God is God, and that a true God, * whiche keepeth appoyntment & mercie vnto them, that loue hym and keepe his commaundementes, euen throughout a thouſande generations:

Exo.xx.a.

10 And rewardeth them that hate hym to theyr (b) face, ſo that he bryngeth them to nought, and dooth not deferre the tyme, but rewardeth hym, that hateth hym before his face.

(b) Manifeſtly, or in this lyfe.

11 Keepe thou therefore the commaundementes, and ordinances, and lawes, whiche I commaunde thee this day, that thou doo them.

12 If ye hearken vnto theſe lawes, and ob-

ſerue and doo them: the Lorde thy (c) God alſo ſhal keepe vnto thee the appoyntment, and the mercie, whiche he ſware vnto thy fathers.

(c) This couenaunt is grounded vpõ his free grace: therefore in recompenſyng their obedience, he hath reſpect to his mercie, and not to theyr merites.

13 He wyl loue thee, and bleſſe thee, and multiplie thee: he wyl alſo bleſſe the fruite of thy wombe, and the fruite of thy land, thy corne, thy wine, and thyne oyle, and the increaſe of thy kinne, and the flockes of thy ſheepe, in the lande whiche he ſware vnto thy fathers to geue thee.

C 14 Thou ſhalt be bleſſed aboue al nations: there ſhalbe neyther man nor woman vnfruiteful among you: nor any of your cattel ſhalbe barren.

Exo,23.d.

15 Moreouer, the Lord wyl* take away from thee al manner infirmities, & wyl put none of the euil diſeaſes * of Egypt (whiche thou knoweſt) vpon thee: but wyl ſend them vpon al them, that hate thee.

Exo,ix,a,

16 Thou ſhalt conſume al the nations whiche the Lorde thy God ſhal deliuer thee: thyne eye ſhal haue no pitie vpon them, nor ſhalt thou ſuffer their goddes, for that ſhalbe thy decay.

17 If thou ſay in thyne hart, Theſe nations are moe then I, howe can I caſt them out?

Deut,20.a
Ioſue.8,a.

18 * Thou ſhalt not feare them: but remember, what the Lord thy God dyd vnto Pharao, and vnto al Egypt.

19 The great temptations, whiche thyne eyes ſawe, and the ſignes and wonders, and the myghty hande, and ſtretched out arme, whereby the Lorde thy God brought thee out: euen ſo ſhal the Lorde thy God doo vnto al nations of whom thou art afrayde.

D

Exo,23,d.
Ioſue,24.c

20 * Moreouer, the Lorde thy God wyl ſend (d) hornettes among them, vntyl they that are leaſt, and hide them ſelues from thee, be deſtroyed.

(d) There is not ſo ſmal a creature, whiche I wyl not arme to fight on thy ſide agaynſt them.

21 Thou ſhalt not feare them: for the Lorde thy God is among you, a myghty God, and a terrible.

Fxo,23,d,

22 For the Lorde thy God wyl put out theſe nations before thee by a litle and a litle: * thou mayeſt not conſume them at once, leſt the (e) beaſtes of the feelde increaſe vpon thee.

(e) So that it is your commoditie, that God accompliſheth not his promiſſe ſo ſoone as ye would wiſhe.

23 But the Lorde thy God ſhal geue them ouer before thee, and ſhal deſtroy them with a mighty deſtruction, vntyl he haue brought them to nought.

Ioſue.x,

24 * And he ſhal deliuer theyr kinges into thyne hande, and thou ſhalt deſtroy theyr name from vnder heauen: There ſhal no man be able to ſtande before thee, vntyl thou haue deſtroyed them.

Ioſue.7.a.
2,Mac,12.f

25 The grauen images of theyr goddes ſhalt thou burne with fyre: and * couet not the gold and ſiluer that is on them, nor take it vnto thee, leſt thou be (f) ſnared therein: for it is an abomination before the Lorde thy God.

(f) And be intiſed to idolatrie,

26 Bryng not therefore abomination into thyne houſe, leſt thou be a curſed thyng, as it is: but vtterly defie it, and abhorre it: for it is a curſed thing.

The.viij.Chapter.

2 God humbleth the Iſraelites, to trye, what they haue in theyr hart. 5 God chaſtiſeth them as his chyldren. 14 The hart ought not to be proude for Gods benefites. 19 The forgeatfulneſſe of Gods benefites causeth deſtruction.

A 1 AL the cõmaundementes, whiche I commaunde thee this day, ſhal ye keepe for (a) to doo them, that ye may liue, and multiplie, and goe in, and poſſeſſe the land, whiche the Lord ſware vnto your fathers.

(a) Shewing that it is not yenough to heare the worde, except we expreſſe it by example of lyfe.

2 And thou ſhalt remember al the way whiche the Lorde thy God lead thee theſe fourtie yeeres in the wyldernesſe, for to humble thee, and to (b) proue thee, and to knowe, what was in thyne hart, whether thou wouldeſt keepe his commaundementes, or no.

(b) whiche is declared in affliction, eyther by patience, or by grudgyng agaynſt Gods viſitation.

Exo,16,d.
Num,xi,b

3 * He humbled thee, and ſuffered thee to hunger, and fedde thee with Manna, whiche neyther thou, nor thy fathers knewe of, to make thee knowe, that a * man dooth not lyue by bread only: but by euery [worde] that proceedeth out of the mouth of the Lorde, dooth a man lyue.

Mat,iiii,a.

Deut,29,a

4 * Thy raiment wared not olde vpon thee, neyther dyd thy foote (c) ſwel theſe fourtie yeeres.

(c) As they that goe bare footed.

5 This alſo ſhalt thou conſyder in thyne hart: that as a man chaſtiſeth his ſonne, euen ſo the Lorde thy God chaſteneth thee.

6 Therefore ſhalt thou keepe the commaundementes of the Lorde thy God, that thou walke in his wayes, and feare hym.

B 7 For the Lorde thy God bryngeth thee into a good lande, a lande, in the whiche are riuers of water, and fountaynes, and deepes that ſpring out of valleys, and hylles:

8 A land, wherein is wheate and barlie, vineyardes, figtrees, and pomegranates: a lande, wherein is oyle oliue, and honie:

9 A land, wherein thou ſhalt eate bread without ſcarceneſſe: neither ſhalt thou lacke any thing: a lande, the (d) ſtones whereof are iron, and

(d) whiche hath mines of metal.

and out of the hilles wherof thou ſhalt digge braſſe.

10 When thou haſt eaten (e) therefore ⁊ filled thee ſelfe, thou ſhalt bleſſe the Lord thy God for the good land whiche he hath geuen thee.

11 Beware that thou forget not the Lord thy God, that thou wouldeſt not keepe his commaundementes, his lawes, and his ordinances, whiche I commaunde thee this day:

12 * Yea, and when thou haſt eaten and filled thee ſelfe, and haſt buylt goodly houſes, and dwelt therein:

13 And when thy beaſtes and thy ſheepe are waxen many, and thy ſiluer and golde is multiplied, and al that thou haſt is increaſed:

14 Then beware leſt thyne (f) hart ryſe, and thou forgeat the Lorde thy GOD, whiche brought thee out of the lande of Egypt, and from the houſe of bondage:

15 And whiche was thy guyde in the great and terrible wyldernesſe [wherein were] firy ſerpentes, and ſcorpions, and drouth without any water: But he brought out water for thee, euen out of the rocke of flint.

(e) Thou ſhalt not forgeat to be thankful to God in proſperitie.

Num.15.c
i.Cor.x.a.

C

(f) Becauſe proſperitie maketh mẽne proude, and to forgeat God.

16 He fed thee in the wyldernesſe with Manna, whiche thy fathers knewe not, euen for to humble thee, and to proue thee, and that he myght ſo doo thee good at thy latter ende,

17 Leſt thou ſhouldeſt ſay in thyne hart, * My power, (g) and the myght of myne owne hande hath prepared me this abundance:

18 But remember the Lorde thy God: for it is he, whiche geueth thee power to geat (h) ſubſtance, for to make good the promiſſe, whiche he ſware vnto thy fathers, as appeareth this day.

19 And yf thou forgeat the Lord thy GOD, and walke after ſtraunge* goddes, and ſerue them, and woorſhip them: I teſtifie (i) vnto you this day, that ye ſhal ſurely periſhe.

20 As the nations, whiche the Lord deſtroyed before your face, euen ſo ye ſhal periſhe, becauſe ye woulde not be obedient vnto the voyce of the Lorde your God.

i.Reg.2.b.

(g) Vnder this woorde power, he comprehendeth wiſedom, dexteritie, diligence, and al other meanes by whiche menne myght geat goodes.

(h) If al earthly goods comme only from god, muche more heauenly.

Deut.4.d

(i) Denounce or proteſt.

The ix. Chapter.

4 God dooth them good, not for theyr owne ryghteouſneſſe, but for his owne ſake.
7 Moſes putteth them in remembrance of their ſinnes. 17 The two tables are broken. 26 Moſes prayeth for the people.

A 1 Heare O Iſrael, thou paſſeſt ouer Iordane (a) this day, to goe in and poſſeſſe nations greater ⁊ myghtier then thee ſelfe, cities great and walled vp to heauen:

2 A people great and talle, euen the chyldren of the Anakims, whiche thou knoweſt of, and of whom thou haſt heard ſay, Who wil ſtande before the chyldren of Anac?

3 Vnderſtand therfore this day, that the Lord thy God is euen he, whiche goeth ouer before thee, as a conſuming (b) fyre, he ſhal deſtroy them, and he ſhal bryng them downe before thy face: So thou ſhalt caſte them out, and bryng them to nought quickly, as the Lorde hath ſayde vnto thee.

4 (c) Speake not thou in thyne hart, after that the Lorde thy God hath caſt them out before thee, ſayeing, For my ryghteouſneſſe the Lorde hath brought me in, to poſſeſſe this lande: but for the wickedneſſe of theſe nations the Lorde hath caſt them out before thee.

5 It is not for thy righteouſneſſe ſake, or for thy ryght hart, that thou goeſt to poſſeſſe theyr lande: * But for the wickedneſſe of theſe nations, the Lorde thy GOD dooth caſt them out before thee, euen to perfourme yͤ woorde, whiche the Lorde thy God ſware vnto thy fathers, Abraham, Iſahac, and Iacob.

(a) That is, ere it be long.

Num.13.c.

(b) To conſume your enimies, as fire conſumeth wood.

(c) If we deſerue not worldly thynges, muche leſſe deſerue we ſpiritual thynges.

Leui.20.d

6 Vnderſtande therefore, that it is not for thy ryghteouſneſſe ſake, that the Lorde thy God dooth geue thee this good lande to poſſeſſe it, ſeeyng thou art a (d) ſtifnecked people.

7 Remember (e) and forgeat not, howe thou prouokedſt the Lorde thy God in the wyldernesſe: ſince the day that thou dyddeſt depart out of the lande of Egypt, vntil ye came vnto this place, ye haue rebelled agaynſt the Lorde.

8 Alſo in Horeb " ye prouoked the Lorde to anger, ſo that the Lorde was wroth with you, euen to haue deſtroyed you.

9 When I was gonne vp into the mount, to receiue the tables of ſtone, the tables of the couenaunt, whiche the Lorde made with you, and I abode in the mount fourtie daies and fourtie nyghtes, when I neyther dyd eate bread nor drynke water.

10 And the Lorde deliuered me two tables of ſtone, written with the (f) finger of God, and in them were conteyned al the woordes, whiche the Lord ſayd vnto you in the mou̅t out of the middes of fyre, in the day, when ye came togeather.

11 And when the fourtie dayes, and fourtie nyghtes were ended, the Lorde gaue me the two tables of ſtone, the tables of yͤ couenant.

12 And the Lorde ſayde vnto me, * Aryſe, and geat thee downe quickly from hence, for thy

(d) As an vntractable oxe, that refuſeth the yoke.

(e) This he ſayth, for that it is moſt neceſſarie to haue menne brought to the acknowledgyng of theyr ſinnes.

" Or, Sinai.

Exo.17.b. and.32.c.

(f) After a diuine manner, and not be the diuiſe of man.

Fxo.32.b.

(g) Mens doynges are corrupt when they depart from theyr obedience to God.

people, whiche thou haſt brought out of Egypt, haue (g) ſoare offended: They are turned at once out of the way, whiche I commaunded them, & haue made them a moulten image.

C 13 Furthermore, the Lorde ſpake vnto me, ſayeing, I haue ſeene this people, and behold, it is a ſtifnecked people.

(h) Meaning, that godly mens prayers doo ſtay gods vengeance.

14 (h) Let me alone, that I may deſtroy them, and put out the name of them from vnder heauen: and I wyl make of thee a mighty nation, and greater then they be.

15 And I turned me, and came downe from the hyl, euen from the hyl that burnt with fyre, & the two tables of the couenant were in my handes.

16 And I looked, and beholde, ye had ſinned againſt the Lorde your God, and had made you a moulten calfe, and had turned at once out of the way, whiche the Lorde had commaunded you.

Exo.32.d.

(i) Moſes did this of a godly zeale, and not of any humaine paſſion.

17 * And I tooke the two tables, and threwe them out of my two handes, and brake (i) them before your eyes.

Exo.24.d. and.34.d.

18 * And I felle downe flat before the Lorde, euen as at the fyrſt tyme: and fourtie dayes, and fourtie nyghtes I did neither eate bread, nor drynke water, becauſe of al your ſinnes, whiche ye ſinned, in dooyng wickedly in the ſyght of the Lorde, in that ye prouoked him vnto wrath.

D 19 (For I was afrayd, that for the wrath and fierceneſſe, wherewith the Lorde was moued agaynſt you, he woulde haue deſtroyed you) But the Lorde hearde me at that time alſo.

(k) This ſheshed howe daungerous a thyng it is, for rulers to ſuffer wickedneſſe to be committed.

20 The Lorde was very angry with Aaron alſo, euen to haue (k) deſtroyed him: & I made interceſſion for Aaron alſo the ſame tyme.

21 And I tooke your ſinne, the calfe whiche ye had made, & burnt hym with fyre, & ſtamped him, and grounde hym very ſmal, euen to duſt: and I threwe the duſt thereof into the brooke, that deſcended out of the (l) mount.

(l) Horeb, or Sinai.

Num.11.a.

22 Alſo at the burnyng place, at the place of tempting, and * at the ſepulchres of luſt, ye prouoked the Lorde to anger.

Actes.7.f.

23 Likewyſe when the Lorde ſent you from Cades Barnea, ſayeing, Goe vp and poſſeſſe the lande, whiche I haue geuen you: * you rebelled agaynſt the worde of the Lord your God, and neyther beleued hym, nor hearkened vnto his voyce.

24 You haue benne rebellious vnto the Lord ſince the day, that I knewe you.

(m) Declaring hereby, that God wyl haue vs to continue in prayer.

25 And I felle downe flat before the (m) Lord fourtie dayes and fourtie nyghtes, as I felle downe before: for the Lorde ſayde he would deſtroy you.

Exod.34.a

26 I made interceſſion therefore vnto the Lorde, and ſayd, * O Lord God, deſtroy not thy people, and thyne inheritance, whiche thou haſt deliuered through thy great goodneſſe, and whiche thou haſt brought out of Egypt through a myghty hande.

(n) That is, thy promiſſe made to them.

27 (n) Remember thy ſeruantes, Abraham, Iſahac, and Iacob, and looke not vnto the ſtubberneſſe of this people, nor to theyr wickedneſſe and ſinne:

28 Leſt the lande, whence thou broughteſt them, ſay, The Lorde is not able to bryng them into the lande, whiche he promiſed them, and becauſe he hated them, therefore hath he caryed them out, to ſlay them in the wyldederneſſe.

29 Behold, they are thy people, and thyne inheritance, which thou broughteſt out in thy myghty power, & in thy ſtretched out, arme.

The x. Chapter.

5 The ſeconde tables put in the arke. 8 The tribe of Leui is dedicate to the ſeruice of the tabernacle. 12 What the Lorde requireth of his people. 16 The circumciſion of the hart. 17 God regardeth not the perſon. 21 The Lorde is the prayſe of Iſrael.

Exo.34.a.

A 1 IN the ſame ſeaſon the Lorde ſayde vnto me, Hewe thee two tables of ſtone lyke vnto the fyrſt, and comme vp vnto me into the mount, & make thee an arke of wood.

2 And I wyl wryte in the tables the woordes, that were in the fyrſt tables, whiche thou brakeſt, and thou ſhalt put them in the arke.

(a) Whiche is a very excellent kynde of Ceder not ſubiect to putrefaction.

Exo.34.d.

3 And I made an arke of (a) Sittim wood, and hewed two tables of ſtone * lyke vnto the fyrſt, and went vp into the mountayne, hauyng the two tables in myne hande.

Exo.34.c.

4 And he wrote in the tables * accordyng to the firſt wryting, the ten commaundements, whiche the Lorde ſpake vnto you in the mount out of the myddes of the fyre, in the day, when (b) you were geathered togeather: and the Lorde gaue them vnto me.

(b) When you came togeather to receiue the lawe at the mount Sinai.

Deut.33.f.

5 And I departed, and came downe from the hyl, and * put the tables in the arke, whiche I had made, and there they be, as the Lorde commaunded me.

Num.33.d

(c) Fourtie yeeres after they departed out of Egypt.

6 * And the chyldren of Iſrael tooke theyr iourney from Beroth of the chyldren of Iakan, to Moſera, where (c) Aaron dyed, and was buried, and Eleazar his ſonne became prieſt in his ſteede.

7 From thence they departed vnto Gudgodah: and from Gudgodah to Jethebath, a lande whiche hath riuers of waters.

Num.3.4. and.18.

B

8 *The ſame ſeaſon the Lorde ſeparated the tribe of Leui, to beare the arke of the couenaunt of the Lorde, and to ſtande before the Lorde, and to miniſter vnto hym, & to bleſſe (d) in his name, vnto this day.

(d) To declare his benefites vnto the people.

Deut.18.a

9 *Wherefore the Leuites haue no part, nor inheritance with their brethren: but the Lord (e) is their inheritance, as the Lorde thy God hath promiſed them.

(e) So God turned the curſe of Jacob.Ge.49.b into bleſſing.

Deut.ix.d

10 *And I taryed in the mount, euen as at the fyrſt time, fourtie dayes and fourtie nightes: and the Lorde hearde me at that tyme alſo, and the Lorde woulde not deſtroy thee.

11 And the Lorde ſayde vnto me, Aryſe, and goe foorth in the iourneys before the people, that they may goe in, and poſſeſſe the lande, whiche I ſware vnto their fathers to geue vnto them.

Deut.vi.a

12 And nowe Iſrael, what dooth the Lorde thy God require of thee,* but to feare the lord thy God, and to walke in al his wayes, to *loue hym, and to ſerue the Lorde thy God with al thyne hart, and with al thy ſoule:

Deut.vi.b
Mat.22.d.
Ioſue.22.d

13 Namely, that thou keepe the commaundementes of the Lorde, and his ordinances, whiche I commaunde thee this day for thy wealth.

C

14 Beholde, heauen, and the heauen of heauens, is the Lordes thy Goddes, & the earth, with al that therein is.

15 Notwithſtandyng, the Lorde had a delite in thy fathers to loue them, and choſe theyr ſeede after them, euen you aboue al nations, as thou ſeeſt this day.

16 (f) Circumciſe therefore the foreſkinne of your hart, and be no more ſtifnecked.

(f) That is, let al our euyl affections be cut of: he ſheweth in theſe woordes the end of circumciſion.

17 For the Lord your God, is God of goddes, and Lorde of Lordes, a great God, a myghty, and a terrible, *which regardeth no mans perſon, nor taketh rewarde.

Gala.2.d.
Rom.2.d.
Actes.x.e
Coloſ.3.b
Ephe.6.b.
i.Pet.i.c.

18 He dooth ryght vnto the fatherleſſe, and wydowe, and loueth the ſtraunger, to geue hym foode and rayment.

Exo.22.c.

19 *Loue ye therefore the ſtraunger alſo: for ye were ſtraungers your ſelues in the lande of Egypt.

Deu.vi.c.
Mat.iiii.d
Luk.iiii.b

20 *Thou ſhalt feare the Lorde thy GOD, and hym only ſhalt thou ſerue: to hym ſhalt thou cleaue, and ſweare by his name.

21 He is thy prayſe, and thy God, that hath donne for thee theſe great & terrible thynges, whiche thyne eyes haue ſeene.

Gen.46.e

22 Thy fathers went downe into Egypt* with threeſcore and ten perſons: and nowe the Lord thy God hath made thee, and multipled thee, as the (g) ſtarres of heauen.

(g) He alludeth to the promiſe made to Abraham.

The.xj.Chapter.

1 An exhortation to loue God, and to keepe his lawes. 10 The prayſes of Chanaan.
18 To haue in minde continually the woorde of God. 19 To teache it vnto the chyldren. 26 Bleſſing and curſyng.

A

1 THerfore thou ſhalt (a) loue the Lorde thy God, and keepe his obſeruances, his ordinances, his lawes, & his commaundements alway.

(a) Loue is the firſt point of the true keping of the lawe.

2 Knowe you this day, (for I ſpeake not to your chyldren whiche haue neither knowen, nor ſeene) the chaſtiſement of the Lorde your God, his greatneſſe, his myghty hande, and his ſtretched out arme,

3 His miracles, and his actes, whiche he dyd in the middes of Egypt, euen vnto Pharao the kyng of Egypt, and vnto al his lande:

Exod.14.f.

4 And what he dyd vnto the hoſt of Egypt, vnto theyr horſes and charettes:* howe he brought the water of the redde ſea vpon them, as they purſued you behynd: and how the Lord hath brought them to nought vnto this day:

(b) As who ſhoulde ſay, ye whiche haue ſeene with your eyes the thinges that god hath donne.

5 And (b) what he dyd vnto you in the wyldernеſſe, vntyl ye came vnto this place.

Nu.xvi.c.

6 And what he dyd vnto *Dathan and Abiram the ſonnes of Eliab, the ſonne of Ruben: howe the earth opened her mouth, and ſwalowed them, with theyr houſholdes and theyr tentes, and al their ſubſtance, that was in theyr poſſeſſion, in the middes of Iſrael.

B

7 Doubtleſſe, your eyes haue ſeene al the great actes of the Lorde, whiche he wrought.

8 Therefore ſhal ye keepe al the commaundementes, whiche I commaunde thee this day, that ye may (c) be ſtrong, and goe in, and poſſeſſe the lande, whyther ye goe to poſſeſſe it:

(c) As wel in ſhewyng you fauour, as in executyng his iuſt iudgemẽt agaynſt you for your ſinnes.

9 And that ye may prolong your dayes in the lande whiche the Lorde ſware vnto your fathers, to geue vnto them, and to their ſeede, a lande that floweth with milke and honie.

Deu.8.d.

10 *For the lande whyther thou goeſt to poſſeſſe it, is not as the lande of Egypt, that ye came out of, where thou ſowedſt thy ſeede, and (d) wateredſt it with thy feete, as a gardine of herbes.

(d) God promiſeth rewarde to them that keepe his lawe, not that they deſerue any, but to encourage them.

11 But the lande whyther ye goe ouer to poſ-

XUM

ſeſſe it, is a lande that hath hylles and valleyes, and drynketh water of the rayne of heauen.

12 This lande dooth the Lorde thy God care for, and the eyes of the Lorde thy God are alwayes vpon it, from the beginnyng of the yeere,(e) vnto the ende of the yeere.

(e) As by making gutters and pipes to conueigh water out of Nilus: for they were woont to haue no raine in Egypt.

13 If you ſhal hearken therefore vnto my commaundementes, whiche I commaund you this day, that ye loue the Lord your god, and ſerue hym with al your hart, and with al your ſoule:

C

14 I alſo wyl geue rayne vnto your land in due ſeaſon, the (f) fyrſt rayne and the later, that thou mayeſt geather in thy corne, thy wine, and thyne oyle.

(f) In the ſeede tyme.

15 And I wyl ſende graſſe in thy feeldes for thy cattel, that thou mayſt eate, & fil thy ſelfe.

16 But beware, that your (g) hart deceiue you not, and ye turne aſyde, and ſerue ſtraunge goddes, and woorſhip them:

(g) By fallyng to blynde deuotion, proceedyng of your owne inuentions.

17 Leſt then the Lorde beyng wroth agaynſt you, * ſhutte vp the heauen, that there be no raine, and that your land yeelde not her fruit, and leſt ye periſhe quickly from of the good lande, whiche the Lorde geueth you.

Deu.28.c.
3.Reg.17.a
and.28.a.
Amos.4.b

18 Therefore ſhal ye put vp theſe my woordes in * your hart, and in your ſoule, & bynde them for a ſigne vpon your hande, that they may be as a frontlet betweene your eyes.

Deu.vi.b.
Pro.iii.a.

19 And ye ſhal * teache them your chyldren, that they may talke of them, when thou ſitteſt in thyne houſe, and when thou walkeſt by the way, when thou lyeſt downe, and when thou ryſeſt vp.

Deut.vi.b
Pro.iii.a.

D

20 Yea, and thou ſhalt write them vpon the doore poſtes of thyne houſe, and vpon thy gates:

21 That your dayes may be multiplied, and the dayes of your chyldren, in the lande whiche the Lorde ſware vnto your fathers to geue them, as long as the dayes of heauen laſt vpon the earth.

22 For yf ye keepe al theſe commaundements, whiche I commaunde you, ſo that ye doo them: namely, that ye loue the Lorde your God, and walke in al his wayes, and cleaue vnto hym:

23 Then wyl the Lorde caſt out al theſe nations before you, and ye ſhalbe the heyres of great nations, and of them that are myghtier then your ſelues.

24 Al (h) the places whereon the ſoles of your feete ſhal treade, ſhalbe yours: euen from the wyldernеſſe, and from Libanon, and from the riuer Euphrates, euen vnto the vttermoſt ſea ſhal (i) your coaſt be.

Iosue.i.a.

(h) This was fulfilled in Dauid and Salomons raigne.

25 There ſhal no man be able to ſtand before you: for the Lorde your God ſhal caſt the feare & dreade of you vpon al the lande, that ye ſhal treade vpon, as he hath ſayde vnto you.

(i) He deſcribeth the largeneſſe of theyr kingdome, when it floriſhed moſt.

26 * Beholde, I ſet before you this day, a bleſſing and a curſe:

Deut.30.c

27 * A bleſſyng, yf ye obey the commaundementes of the Lorde your God, whiche I commaunde you this day:

Deut.28.a

28 And a curſe, yf ye wyl not obey the commaundementes of the Lorde your God, but turne out of the way, whiche I commaunde you this day, to goe after ſtraunge goddes, whiche ye haue (k) not knowen.

(k) The very certaintie of dooing wel, is to folowe the woord of god, and not the inuention of man.

29 When the Lorde thy God therefore hath brought thee into the lande, whyther thou goeſt to poſſeſſe it, thou ſhalt put the bleſſing vpon mount Garizim, and the curſe vpon mount Ebal.

30 Are not theſe mountaynes on the other ſide Iordane, on that part of the way, where the ſunne goeth downe, in the lande of the Chanaanites, whiche dwelle in the playne ouer agaynſt Gilgal beſide the groue of Moreh?

31 For ye ſhal paſſe ouer Iordayne, to goe in and poſſeſſe the lande, whiche the Lord your God geueth you, and ye ſhal poſſeſſe it, and dwel therein.

32 Take heede therefore, that ye doo al the commaundementes and lawes, whiche I ſet before you this day.

The.xij.Chapter.

1 To deſtroy the idolatrous places. 5. 8. To ſerue God where he commaundeth, and as he commaundeth, and not as men fantaſie. 19 The Leuites muſt be nouriſhed. 31 Idolaters burnt their chyldren to their goddes. 32 To adde nothyng to Gods woorde.

A 1 Theſe are the ordinances and lawes, which ye ſhal obſerue and doo in the land, whiche (a) the Lord God of thy fathers geueth thee to poſſeſſe it, as long as ye liue vpon the earth.

(a) we are warned hereby, to ſeeke the true god only, and none other.

2 * Ye ſhal deſtroy al places, wherein the nations, whiche ye ſhal poſſeſſe, ſerued their goddes, vpon hygh mountaynes, on hylles, and vnder euery greene tree.

Deu.vii.a

3 You ſhal ouerthrowe theyr aulters, and breake theyr pillers, and burne their (b) groues with fyre, and you ſhal hewe downe the grauen images of the gods, that they haue,

(b) when they made ſacrifice to theyr falſe goddes.

and bryng the names of them to nought out of that place.

4 Ye ſhal (c) not doo ſo vnto the Lorde your God:

(c) God is to be ſerued in trueth, and not in ſuperſtition.

5 But ye ſhal ſeeke the place, which the Lord your God ſhal chooſe out of al your tribes, to put his name there, and there to dwelle, and *thyther thou ſhalt comme:

Exo.14.b. and,xvi.b.

6 And thyther ye ſhal bryng your burnt ſacrifices, your offerynges, your tithes, and heaue offerynges of your hande, your vowes, your freewel offerynges, & the fyrſt borne of your kyne, and of your ſheepe.

7 And there ye ſhal eate (d) before the Lorde your GOD, and ye ſhal reioyce in al that ye put your hande vnto, both ye & your houſeholdes, wherein the Lorde thy GOD hath bleſſed thee.

(d) In the place where the arke is.

B 8 Ye ſhal not doo after al (e) the thynges that we doo here this day, euery man what ſeemeth hym good in his owne eyes.

(e) He meaneth not, that they now ſerued god after their owne inuentions, but that neuertheleſſe they ſhoulde ſerue hym yet more purely in the lande of Chanaan.

9 For ye are not yet comme to reaſt, and to the inheritance, whiche the Lord your God geueth you.

10 But when ye goe ouer Jordane, and dwel in the lande, whiche the Lorde your God hath geuen you to inherite, and when he hath geuen you reaſt from al your enimies rounde about, and ſhal dwelle in ſafetie:

11 Then vnto the place, whiche the Lorde your god hath choſen, to put his name there, ye ſhal bryng al that I commaunde you: namely, your burnt ſacrifices, your offerynges, your tithes, the heaue offeryng of your hande, and al your ſpecial vowes, whiche ye vowe vnto the Lorde.

12 And ye ſhal reioyce before the Lorde your God, you and your ſonnes, and your daughters, your ſeruauntes, and your maydens, and the Leuite, that is within your gates, *foraſmuche as he hath no part nor inheritance with you.

Deut.x.b. and.xviii a

C 13 Take heede, that thou offer not thy burnt offerynges in euery place, that thou ſeeſt:

14 But in the place, whiche the Lorde ſhal (f) chooſe in one of thy tribes, there thou ſhalt offer thy burnt offerynges, and there thou ſhalt doo al that I commaunde thee.

(f) This was not accompliſhed, tyl the temple was buylt in mount Sion.

15 Notwithſtandyng, thou mayeſt kille and eate fleaſhe in al thy cities, whatſoeuer thy ſoule luſteth after, (g) accordyng to the bleſſyng of the Lorde thy God, whiche he hath geuen thee: both the vncleane & the cleane may eate thereof, euen of the Roe bucke, and of the Hart.

(g) Accordyng to the habilitie that he hath geuen thee.

16 Only ye ſhal not (h) eate the blood, but powre it vpon the earth, as water.

(h) This prohibition was made, that menne might learne to abhorre crueltie.

17 Thou mayeſt not eate within thy gates the tithe of thy corne, of thy wine, and of thy oyle, and the firſt borne of thy kine, and of thy ſheepe: neyther any of thy vowes, whiche thou voweſt, nor thy freewyl offerynges, or heaue offeryng of thyne hande:

18 But thou muſt eate them before the Lord thy God, in the place, whiche the Lorde thy God hath choſen, thou and thy ſonne, and thy daughter, thy ſeruaunt, and thy mayde, and the Leuite that is within thy gates: and thou ſhalt reioyce before the Lorde thy God, in al that thou putteſt thy hande vnto.

19 *Beware that thou forſake not the Leuite, as long as thou liueſt vpon the earth.

Eccle.7.a.

D

20 If when the Lorde thy God ſhal enlarge thy border as he hath promiſed thee, thou ſay, I wyl eate fleaſhe (becauſe thy ſoule longeth to eate fleaſhe) thou mayeſt eate fleaſhe, whatſoeuer thy ſoule luſteth.

21 If the place, whiche the Lorde thy God hath choſen to put his name there, be to farre from thee, then thou ſhalt kille of thy oxen, and of thy ſheepe, whiche the Lorde hath geuen thee, as I haue commaunded thee, and thou ſhalt eate in thyne owne citie, whatſoeuer thy ſoule luſteth.

22 *And as the Rowe bucke, and the Hart is eaten, euen ſo thou ſhalt eate them: both the cleane, and the vncleane ſhal eate of them.

Deu.xv.d

23 But be ſtrong, that thou eate not the (i) blood: for the blood is the life, and thou mayeſt not eate the lyfe with the fleaſhe.

(i) Thus he ſayeth, for that their lyfe conſiſteth in their blood.

24 Thou ſhalt not eate it, but powre it vpon the earth, as water.

25 Thou ſhalt not eate it, that it may goe wel with thee, and with thy chyldren after thee: but thou ſhalt doo that, which is right in the ſyght of the Lorde.

26 But thy holy (k) thinges which thou haſt, and thy vowes, thou ſhalt take, and comme vnto the place which the Lord hath choſen.

(k) Thinges conſecrated to God, or that are appoynted for ſacrifice.

27 And thou ſhalt offer thy burnt offeringes, both fleaſhe and blood vpon the aulter of the Lorde thy God: and the blood of thyne offerynges ſhalbe powred out vpon the aulter of the Lorde thy God, and thou ſhalt eate the fleaſhe.

E

28 Take heede, and heare al theſe wordes, whiche I commaunde thee, that it may goe wel with thee, and with thy chyldren after thee for euer, yf thou doo that, which is good and ryght in the ſight of the Lorde thy God.

29 When the Lorde thy God ſhal deſtroy the nations before thee, whyther thou goeſt to poſſeſſe them, and thou ſucceedeſt in theyr inheritance, aud dwelleſt in theyr lande:

(l) By falling into their idolatrie and ſuperſtition.

30 Beware that thou be not taken in (l) a ſnare, after them, after that they be deſtroyed before thee, & that thou aſke not after their goddes, ſayeing, Howe doo theſe nations ſerue theyr goddes? I wyl doo ſo lykewyſe.

Deut.18.e

31 * Nay, thou ſhalt not doo ſo vnto the Lord thy God: for al abominations, and that, whiche the Lorde hateth, the ſame haue they donne vnto theyr goddes.

32 For they haue (m) burned both their ſonnes and theyr daughters with fyre before theyr goddes. Therfore whatſoeuer I commaund you, take heede ye doo it: & * put thou nought thereto, nor take ought therefrom.

(m) This declareth the extreme horrour of idolatrie, by whiche the paynims committed moſt vnnatural villanie.

Ioſue.i.d, Deut.4.a, Ioſue.23.b Pro.30.a.

The.xiij.Chapter.

5 The inticers to idolatrie muſt be ſlayne, ſeeme they neuer ſo holy, 6 ſo neare of kinred or frendſhip, 12 or great in multitude or power.

A

(a) That is, yf there be founde one amongſt you that pretendeth to be one of the number of the faithful.

1 If there ariſe among (a) you a prophete, or a dreamer of dreames, and geue thee a ſigne, or a woonder,

2 And that ſigne or woonder, whiche he hath ſayde, comme to paſſe, & then ſay, Let vs (b) goe after ſtraunge goddes (whiche thou haſt not knowen) and let vs ſerue them:

(b) He declareth who be the falſe prophetes: euen thoſe that woulde turne vs from God.

Deu.viii.a

3 Hearken not thou vnto the wordes of that prophete or dreamer of dreames: for the Lord thy God proueth you, to knowe, whether (c) ye loue the Lorde your God with al your hart, and with al your ſoule.

(c) The cauſe why men are ſo eaſily deceiued, is, that they haue not the lawe of God in them.

4 Ye ſhal walke after the Lorde your God, & feare hym, keepe his commaundementes, and hearken vnto his voyce: you ſhal ſerue hym, and cleaue vnto hym.

5 And that prophete, or dreamer of dreames ſhal dye ((d) becauſe he hath ſpoken to turne you away from the Lord your God, whiche brought you out of the lande of Egypt, and deliuered you out of the houſe of bondage, to thruſt thee out of the way, whiche the Lord thy god commaunded thee to walke in) and therefore thou ſhalt put the euil away from thee.

(d) After that he hath benne conuicted by witneſſe, and hath had ſentence of death pronounced on hym by the Iudge.

6 If (e) thy brother, the ſonne of thy mother, or thyne owne ſonne, or thy daughter, or the wyfe that lyeth in thy boſome, or thy freende, whiche is as thyne owne ſoule vnto thee, entice thee ſecretly, ſayeing, Let vs goe and ſerue ſtraunge goddes (whiche thou haſt not knowen, nor yet thy fathers:)

(e) Gods glorie muſt be preferred before natural affection.

B

7 And they be any of the goddes of the people, whiche are rounde about you: whether they be nygh vnto thee, or farre of from thee, from the one end of the earth vnto the other:

8 Thou ſhalt not conſent vnto him, nor hearken vnto hym: thyne eye ſhal not pitie him, neyther ſhalt thou haue compaſſion on hym, nor keepe him ſecrete:

Deut.17.b

9 * But cauſe hym to be ſlayne: (f) Thyne hande ſhalbe firſt vpon hym to kylle hym, and then the handes of al the people.

(f) Thou ſhalt caſt the firſt ſtone at hym.

10 And thou ſhalt ſtone him with ſtones that he die: becauſe he hath gonne about to thruſt thee away from the Lorde thy God, whiche brought thee out of the lande of Egypt, and from the houſe of bondage.

11 And al Iſrael ſhal heare and feare, and ſhal doo no more any ſuch wickedneſſe, as this is among you.

12 If thou ſhalt heare ſay in one of thy cities, whiche the Lorde thy God hath geuen thee to dwelle in,

13 That certaine menne beyng the chyldren of Belial, are gonne out from among you, and haue moued the inhabiters of their citie, ſayeing, Let vs goe & ſerue ſtraunge goddes, whiche ye haue not knowen:

C

14 Then thou muſt ſeeke, and make ſearche, and enquire diligently: And beholde, yf it be true, and the thing of a ſuretie, that ſuche abomination is wrought among you:

15 Then thou ſhalt ſmite the dwellers of that citie with the edge of the ſworde, and deſtroy it vtterly, and al that is therein, and euen the very cattel therof, with the edge of the ſword:

16 And geather al the ſpoyle of it into the middes of the ſtreate thereof, and burne with fyre both the citie and al the ſpoyle therof euery whyt for (g) the Lorde thy God: and it ſhalbe an heape for euer, and ſhal not be built agayne.

(g) In the honour of god, ſhewyng, that god is honoured, in deſtroying them, that robbe hym of his honour.

17 And (h) there ſhal cleaue nought of the damned thyng in thyne hande, that the Lorde may turne from the fierceneſſe of his wrath, and ſhewe thee mercie, and haue compaſſion on thee, and multiplie thee, as he hath ſworne vnto thy fathers.

(h) Thou ſhalt ſaue no part of that ſpoyle.

Exo.19.a.

18 * Therefore ſhalt thou hearken vnto the voyce of the Lorde thy God, to keepe al his commaundementes, whiche I commaund thee this day, that thou doo that, whiche is ryght in the eyes of the Lorde thy God.

¶ The

The,xiiii.Chapter.

1 The manners of the Gentiles in markyng them ſelues for the dead, may not be folowed.
4 What meates are cleane to be eaten, and what not. 29 The tythes for the Leuites, ſtraunger, fatherleſſe, and widdowe.

A 1 Ye are the children of the Lord your God: * Ye ſhal not cut your ſelues, nor make you any baldneſſe betweene your (a) eyes for the dead man.

Leuit.x.b.

(a) As the heathen dyd in mournyng for the dead.

2 * For thou art an holy people vnto the Lorde thy God, and the Lorde hath choſen thee to be a ſeueral people vnto hym ſelfe, aboue al the nations that are vpon the earth.

Deut.6.a.

3 Thou ſhalt * eate no manner of abomination.

Leuit.11.a

4 (b) Theſe are the beaſtes which ye ſhal eate of, Oxen, Sheepe, and Goates:

(b) Hereby was figured to the Iewes a ſpiritual pureneſſe.

5 Roe, Bucke, and Bugle, wylde Goate, Unicorne, wylde Oxen, and Camoiſe.

6 And al beaſtes that cleaue the hoofe, and cleaue the clift into two clawes, and chewe the cud, them ye ſhal eate.

B 7 Neuertheleſſe, theſe ye ſhal not eate: of them that chewe the cud, and of them that diuide and cleaue the hoofe only, the Camel, the Hare, and the Conie: for they chewe the cud, but diuide not the hoofe, therfore they are vncleane vnto you.

8 And alſo the Swine, though he diuide the hoofe, yet he cheweth not the cud, therfore is he vncleane vnto you, ye ſhal not eate of the fleaſhe of ſuche, nor touche the dead carkaſſe of them.

9 * Theſe ye ſhal eate, of al that are in the waters: All that haue finnes, and ſcales ſhal ye eate:

Leuit.11.b

10 And whatſoeuer hath not finnes & ſcales, of that ye may not eate, but it is vncleane vnto you.

11 Of al cleane byrdes ye ſhal eate.

12 But theſe are they, of whiche ye ſhal not eate, the Eagle, the Goſſehauke, and the Oſpray.

13 The Glede, the kyte, and the Uulture after their kynde.

C 14 And al kynde of Rauens.

15 The Eſtritche, the Nightcrowe, the Cockcow, and the Sparowhauke after their kind.

16 The litle Owle, the great Owle, and the Redſhanke.

17 The Pelicane, the Swanne, and the Cormorant.

18 The Storke, the Heron in his kynde, the Lapwing, the Backe.

19 And let euery creeping thing, that fleeth, be vncleane vnto you, and not be eaten of.

D 20 But of al cleane foules ye may eate.

21 Ye ſhal eate of nothyng, that dyeth alone: But thou ſhalt geue it vnto the ſtraunger, that is in thy citie, that he eate it, or thou mayeſt ſelle it vnto a ſtraunger: For thou art an holy people vnto the Lorde thy God. Thou ſhalt not (c) ſeethe a kyd in his mothers mylke.

(c) This figureth the forbiddyng of thynges tendyng to crueltie.

Ezo.23.c. and,34.d.

22 Thou ſhalt tythe al the increaſe of thy ſeede, that the fielde bryngeth foorth yeere by yeere.

23 And thou ſhalt eate before the Lorde thy God, in the place * whiche he hath choſen, and where he hath put his name, the tythe of thy corne, and of thy wyne, and of thyne oyle, and the fyrſt borne of thy kyne, and of thy ſheepe: that thou mayeſt learne to feare the Lorde thy God allwayes.

Deut.12.d.

24 * If the way be to long for thee, ſo that thou be not hable to carrie it, and if the place be farre from thee, whiche the Lord thy God hath choſen to ſet his name there, & the Lord thy God hath bleſſed thee:

Deut,12,a

25 Then ſhalt thou make it in money, and take the (d) money in thine hand, and goe vnto the place whiche the Lorde thy God ſhal chooſe.

(d) Or binde vp.

26 And thou ſhalt beſtowe that money for whatſoeuer thy ſoule luſteth after, for Oxen, and Sheepe, wine, and ſtrong drinke, and for whatſoeuer thy ſoule deſyreth: and thou ſhalt eate there before the Lorde thy God, and be merry, both thou and thy houſeholde.

27 And the Leuite, that is within thy gates, ſhalt thou not forſake, for he hath neyther part, nor inheritance with thee.

Deut.x.b.

E 28 * At the ende of three yeeres thou ſhalt bryng foorth al the tythes of thyne encreaſe the ſame yeere, and lay it vp within thyne owne gates.

Deut.26.c

29 And the Leuite, whiche hath no part nor inheritance with thee, ſhal comme, (e) and the ſtraunger, the fatherleſſe, & the widdowe, which are within thy gates, ſhal eate and be fylled, that the Lorde thy God may bleſſe thee in al the workes of thine hande, which thou dooeſt.

(e) He ſheweth the true vſe, whereto tithes ſhould be employed.

The.xv.Chapter.

1 The yeere of releaſyng of debtes. 5 God bleſſeth them, that keepe his commaundementes. 7 To helpe the poore. 12 The freedome of ſeruauntes. 19 The fyrſt borne of the cattel muſt be offered vnto the Lorde.

A 1 AT the terme of ſeuē yeeres, thou ſhalt make a freedome.

Leuit.25.d

2 *And this is the manner of the freedome: Who ſo euer (a) lendeth ought with his hand vnto his neygbour, may not aſke agayne (that whiche he hath lent) of his neighbour, or of his brother, becauſe it is called the lordes free yeere.

(a) This is ſpoken in fauour of thoſe detters that were poore, or not able to pay

3 Yet of a ſtraunger thou mayeſt cal it home agayne: *but he that is thy brother, hym ſhal thyne hande remit.

Eccle.4.a.

4 Neuertheleſſe, there (b) ſhalbe no begger among you: for the Lord ſhal bleſſe thee in the lande, which the Lorde thy God geueth thee for an inheritance:

(b) So that if the detter be riche, he may be forced to pay his debt, this ordinance not withſtandyng.

5 So that thou hearken vnto the voyce of the Lorde thy God, to obſerue, and doo al theſe commaundementes, whiche I commaunde thee this day:

6 For the Lorde thy God hath bleſſed thee, as he hath promiſed thee: * and thou ſhalt lende vnto many nations, but thou thee ſelfe ſhalt not borow: And thou ſhalt raigne ouer many nations, and they ſhal not raigne ouer thee.

Deu.28.b.

7 If one of *thy brethren among you be poore within any of thy gates in thy lande, whiche the Lorde thy God geueth thee, thou ſhalt not harden thyne hart, nor ſhut thyne hande from thy poore brother:

Iohn.3.c.
B

8 But thou ſhalt open thine hand vnto him, and lende hym ſufficient for his neede which he hath.

9 Beware that there be not a wicked thought in thyne hart, that thou wouldeſt ſay, the ſeuenth yeere, The yeere of freedome is at hande: and therefore it greeueth thee to looke on thy poore brother, and geueſt hym nought, and he then crye vnto the Lorde agaynſt thee, and it be ſinne vnto thee:

10 Thou ſhalt geue hym, and let it not greeue thyne hart to geue vnto hym: Becauſe that for this thyng the Lorde thy God ſhal bleſſe thee in al thy woorkes, and in al that thou putteſt thyne hande to doo.

11 *The land ſhal neuer be without (c) poore, and therefore I commaunde thee, ſayeing, Thou ſhalt open thyne hande vnto thy brother, that is needy, and poore in thy lande.

Mat.25.a.
(c) For a trial of your charitie.

12 *If thy brother an Hebrue ſelle hym ſelfe to thee, or an Hebrue woman, and ſerue thee ſyxe yeeres, in the ſeuenth yeere thou ſhalt let hym goe free from thee.

Leuit.26.f

13 And when thou ſendeſt hym out free from thee, thou ſhalt not let him goe away empty:

14 But (d) ſhalt geue hym of thy ſheepe, of thy corne, and of thy wyne, and geue hym of that wherewith the Lorde thy God hath bleſſed thee.

(e) To acknowledge Gods benefites receaued by his labour.
C

15 And remember that thou were a ſeruaunt in the land of Egypt: and the Lord thy God deliuered thee thence: and therefore I commaunde thee this thyng to day.

16 And if he ſay vnto thee, *I wyl not goe away from thee, becauſe he loueth thee and thyne houſe, and is wel at eaſe with thee:

Exod.21.a.

17 Then ſhalt thou take an alle, and nayle his eare to the doore therewith, and let hym be thy ſeruaunt for euer: And vnto thy mayd ſeruaunt thou ſhalt doo lykewyſe.

18 And let it not greeue thyne eye, when thou letteſt hym goe out free from thee, for he hath benne woorth a double hyred ſeruaunt to thee in his ſeruice ſyxe yeeres: And the Lorde thy God ſhal bleſſe thee in al that thou dooeſt.

19 *All the fyrſt males that comme of thy cattel, and of thy ſheepe, thou ſhalt halowe vnto the Lorde thy God: Thou ſhalt doo no woorke with the fyrſt borne bullocke, nor ſheare the fyrſt gendred of thy ſheepe.

Leuit.27.d

20 Thou ſhalt eate it before the Lorde thy God yeere by yeere, in the place, whiche the Lorde ſhal chooſe, both thou & thy houſhold.

D

21 If there be any blemiſhe therein, as if it be lame, or blinde, or haue any other euyl fauouredneſſe, thou ſhalt not offer it vnto the Lord thy God:

22 But ſhalt eate it within thyne owne gates, the vncleane and cleane perſon ſhal eate it alyke, as the Roe and the Hart.

23 Only eate not the blood therof, but powre it vpon the grounde, as water.

¶ The

The.xvi.Chapter.

1 Of Eaſter. 10 Whytſonnetide, 13 And the feaſt of tabernacles. 18 What officers ought to be ordeyned. 21 Idolatrie forbydden.

A

(a) That is, the moneth of newe fruites, whiche was partly in March, and partly in Aprille.

1 OBſerue (a) the moneth of newe corne, that thou mayſt offer the Paſſeouer vnto the Lorde thy god: For in the moneth, whē corne begynneth to rype, the Lorde thy God brought thee out of Egypt by nyght.

2 Thou ſhalt therefore offer the Paſſeouer vnto the Lord thy God (of ſheepe and oxen) in the place whiche the Lorde ſhal chooſe to put his name there.

(b) Whiche declareth the troubles, that they were in, beyng vnder Pharao.

3 Thou ſhalt eate no leauened bread with it: but ſeuen dayes ſhalt thou eate vnleauened bread therewith, euen the (b) bread of tribulation (for thou cameſt out of the lande of Egypt in haſte) that thou mayeſt remember the day, when thou cameſt out of the lande of Egypt, al the dayes of thy lyfe.

☞ 4 [And there ſhalbe no leauened bread ſeene in al thy coaſtes ſeuen dayes long, neyther ſhal there remayne any thyng of the fleaſhe, whiche thou offereſt the fyrſt day at euen vntyl the mornyng.

5 Thou mayeſt not offer the Paſſeouer within any of thy gates, whiche the Lorde thy God geueth thee:

6 But in the place whiche the Lord thy God ſhal chooſe to ſet his name in, there thou ſhalt offer the Paſſeouer at euen, about the goeyng downe of the ſunne, euen in the ſeaſon that thou cameſt out of Egypt.

B 7 And thou ſhalt roaſte it, and eate it in the place, whiche the Lorde thy God hath choſen, and thou ſhalt returne on the morowe, and goe vnto thy tentes.

8 Sixe dayes thou ſhalt eate ſweete bread, & the ſeuenth day ſhalbe a ſolemne aſſemblie before the Lorde thy God: thou ſhalt doo no worke therein.

(c) Numbring from the next day after eatyng the Paſſeouer.

9 Seuen weekes ſhalt thou (c) number vnto thee, & beginne to number the ſeuen weekes, when thou beginneſt to put the ſicle to the corne.

Actes.2.a.

10 *And keepe the feaſte of weekes vnto the Lorde thy God, with a free wyl offeryng of thyne hande, whiche thou ſhalt geue vnto the Lorde thy God, accordyng as the Lorde thy God hath bleſſed thee.

11 And thou ſhalt reioyce before the Lord thy God, thou, and thy ſonne, thy daughter, thy ſeruaunt, and thy mayde, and the Leuite, that is within thy gates, and the ſtraunger, and the fatherleſſe, and the widdow that are among you, in the place which the Lord thy God hath choſen, to put his name there.

12 And remember that thou were a ſeruaunt in Egypt: and thou ſhalt obſerue, and doo theſe ordinances.

(d) Whiche is kept in the.xv. day of the ſeuenth moneth.

13 Thou ſhalt alſo obſerue the (d) feaſt of tabernacles, ſeuen dayes after that thou haſt geathered in thy corne, and thy wyne.

C

14 And thou ſhalt reioyce in thy feaſt, thou, and thy ſonne, thy daughter, thy ſeruaunt, and thy maide, the Leuite, the ſtraunger, and the fatherleſſe, and the widdowe, that are within thy gates.

1.Reg.8.g.

15 *Seuen dayes ſhalt thou keepe a ſolemne feaſt vnto the Lorde thy God, in the place, whiche the Lorde ſhal chooſe: for the Lorde thy God ſhal bleſſe thee in al thy fruites, and in al the workes of thyne handes, therefore ſhalt thou be glad.

Exo.23.c.

(e) whitſontyde.
(f) without ſomme offeryng.
(g) He meaneth before the arke.
(h) According to his power.

16 *Three times in the yeere ſhal al thy males appeare before the lorde thy God, in the place whiche he ſhal chooſe: in the (e) feaſt of vnleauened bread, in the feaſt of weekes, and in the feaſt of tabernacles: And they ſhal not appeare before the (f) Lorde, (g) emptie.

17 Euery man ſhal geue (h) accordyng to the gyfte of his hande, and accordyng to the bleſſyng of the Lorde thy God, whiche he hath geuen thee.] ☜

18 Iudges and officers ſhalt thou make thee in al thy cities, whiche the Lorde thy God geueth thee throughout thy tribes, & they ſhal iudge the people with iuſt iudgement.

Exo.23.a.

Eccle.20.d

19 *Wreaſt not thou the lawe, nor knowe any perſone, neyther take any rewarde: *For gyftes doo blynde the eyes of the wyſe, and peruert the wordes of the ryghteous.

20 That, whiche is iuſt and ryght ſhalt thou folowe, that thou mayeſt lyue, and enioy the lande, whiche the Lorde thy God geueth thee.

(i) Accordyng to the manner of the Panims, whiche planted trees about their aulters, to ſhadowe them, whereby the place ſeemed to them to haue the more maieſtie.

21 (i) Thou ſhalt plant no groue of any trees neare vnto the aulter of the Lorde thy God, whiche thou ſhalt make thee.

22 Thou ſhalt ſet thee vp no piller, whiche the Lorde thy God hateth.

The

The.xvi.Chapter.

2 The puniſhment of the idolater. 9 Harde controuerſies are brought to the prieſt and the iudge. 12 The contemner muſt dye. 15 The election of the kyng. 16 17 What thinges he ought to auoyde. 18 And what he ought to imbrace.

A

1 Thou ſhalt offer vnto the lorde thy God no oxe nor ſheepe,* (a) wherein is a blemiſhe, or anye euyl fauouredneſſe: for that is an abomination vnto the Lorde thy God.

Leui.22.c.
(a) God muſte be ſerued with the perfiteſt, & pureſt things.

2 If there be founde among you within anye of thy gates, whiche the Lorde thy God geueth thee, man or (b) woman that hath wrought wickeneſſe in the ſight of the Lord thy God, in tranſgreſſyng his couenaunt:

(b) The fraltie of thoffender, ſhall not excuſe the offenſe.

3 And hath gonne & ſerued ſtraunge goddes, and woorſhypped them, * as the ſunne or moone: or any of the hoſt of heauen, (c) which I haue not commaunded:

Deut.4.c.
(c) God refuſeth all ſuche ſeruice as he hath not commaunded.

4 And it is tolde thee, and thou haſt heard of it, then ſhalt thou enquire diligently: and if it be true, and the thyng of a ſuretie, that ſuche abomination is wrought in Iſrael:

5 Then ſhalt thou bring foorth that man or that woman (whiche haue committed that wicked thyng) vnto the gates, and ſhalt ſtone them with ſtones tyl they dye.

6 At the mouth of two or three witneſſes, ſhal he that is woorthy of death dye: and at the mouth of one witneſſe, let no man dye.

Nu.35.d.

7 The (d) handes of the witneſſes ſhalbe firſt vpon hym, to kylle hym, and afterwarde the handes (e) of al the people: and thou ſhalt put the wycked away from thee.

(d) To ſhewe that their witnes was true.
(e) To declare that al muſt be of one accorde to punyſhe idolaters.

B

8 If there ryſe a matter to harde for thee in iudgement betweene (f) blood and blood, betweene plea and plea, betweene plague and plague, and the matters comme to ſtryfe within thy gates: then ſhalt thou aryſe, and geat thee vp vnto the place, which the Lord thy God hath choſen,

(f) Cryme and cryme.

9 And comme vnto the prieſtes the Leuites, and vnto (g) the iudge that ſhalbe in thoſe dayes, and aſke: and they ſhal ſhew thee the ſentence of iudgement.

(g) who ſhal pronounce ſentence accordyng as the prieſt ſhal inſtruct hym agreable to Gods wordes.

10 And thou muſt doo accordyng to that whiche they of that place (whiche the Lorde hath choſen) ſhewe thee, and thou ſhalt obſerue to doo accordyng to al that they enfourme thee:

11 According to the ſentence of the law which they tel thee, (h) ſhalt thou doo: and bow not from that, whiche they ſhewe thee, neyther to the ryght hande, nor to the leaft.

(h) That the controuerſie may be the ſooner ended.

12 And that man, that wyl doo preſumptuouſly, and wil not (i) hearken vnto the prieſt (that ſtandeth there before the lorde thy God to miniſter) or vnto the iudge: that man ſhal dye, and thou ſhalt put away euyl from Iſrael.

(i) As long as he is the true miniſter of God and pronounceth agreably to his worde.

13 And al the people ſhal heare, and feare, and ſhal doo no more preſumptuouſly.

C

14 When thou art comme vnto the lande, whiche the Lorde thy God geueth thee, and enioyeſt it, and dwelleſt therein, then if thou ſhalt ſay, * I wyl ſet a kyng ouer me, lyke as al the nations that are about me:

1.Reg.8.a.

15 Then thou ſhal make him king ouer thee, whom the Lord thy God ſhal chooſe: Euen one from among thy brethren ſhalt thou make kyng ouer thee, and thou mayeſt not ſet a ſtraunger ouer thee, whiche is not of thy brethren.

16 * But he ſhal not multiplie horſes to him ſelf, nor bring the people againe to (k) Egypt, to increaſe the number of horſes: foraſmuche as the Lorde hath ſayde vnto you, Ye ſhal henceforth goe no more agayne that way.

3.Reg.4.d.
(k) To reuenge ſuche wrong as the Egyptians had done vnto them.

17 Alſo he ought not to multiplie wyues to hym ſelfe, leſt his hart (l) turne away, neyther ſhal he geather hym ſyluer and golde to muche.

(l) From the lawes of god.

18 And when he is ſet vpon the ſeate of his kyngdome, he ſhal write hym out a copie of this (m) lawe, in a booke before the (n) prieſtes the Leuites:

(m) That is Deuteronomium.
(n) According to the copie whiche the prieſtes do vſe.

19 And it ſhalbe with hym, and he ought to reade therein * al the dayes of his lyfe, that he may learne to feare the Lorde his God, and to kepe al the woordes of this lawe, and theſe ordinances for to doo them:

Ioſ.1.b.

D

20 And that his hart aryſe not aboue his brethren, and that he turne not from the commaundement to the ryght hande, or to the leaft: but that he may prolong his dayes in his kyngdome, he, and his chyldren in the myddes of Iſrael.

The

The.xviii.Chapter.

3 The portion of the Leuites. 6 Of the Leuite commyng from another place. 9 To auoyde the abomination of the Gentiles. 15 God wil not leaue them without a true prophet. 20 The falſe prophet ſhalbe ſlayne. 22 Howe he may be knowen.

A 1 The prieſtes of yͤ Leuites, and al the tribe of Leui, * muſt haue no part nor (a) inheritance with Iſrael: but ſhal eate the fiery offeringes of the Lorde, and his inheritance.

Nu.xviii.c

(a) The tithes

2 Therefore ſhal they haue no inheritance among their brethren: but the Lorde is their inheritance, as he hath ſayde vnto them.

3 And the prieſtes duetie of the people, and of them that offer, whether it be oxe or ſheepe, they muſt geue vnto the prieſt (b) the ſhoulder, and the two cheekes, and the mawe.

(b) The right ſhoulder.

4 The firſt fruites alſo of thy corne, wyne, & oyle, and the fyrſt of the fleece of thy ſheepe, ſhalt thou geue hym.

Nu.iii.b. 5 * For the Lorde thy God hath choſen hym out of al thy tribes, to ſtande and to miniſter in the name of the Lorde, he and his ſonnes for euer.

6 If a Leuite comme out of any of thy cities of al Iſrael, where he is a ſoiourner, & comme (c) with al the luſt of his hart vnto the place whiche the Lorde hath choſen:

(c) To ſerue God with a good wyl.

B 7 He ſhal miniſter in the name of the Lorde his God, as his other brethren the Leuites doo, whiche remayne there before the Lorde.

8 And they ſhal haue like portions to eate, beſyde (d) that which commeth of the ſale of his patrimonie.

(d) Beſydes that whiche they haue of their fathers goodes, they ſhal liue of the offerynges & firſt fruites as the other Leuites doo.

9 When thou art comme into the land which the Lorde thy God geueth thee, thou ſhalt not learne to doo after the abominations of thoſe nations.

10 Let there not be founde among you any one that maketh his ſonne, or his daughter to (e) goe through the fire, or that vſeth witchcraft, or a regarder of times, or that regardeth the fleeyng of fowles,

(e) whiche thought the goyng betwene two fyers to be a purifying.

11 Or a ſorcerer, or a charmer, or that counſelleth with ſpirites, or a ſoothſayer, or that aſketh counſayle of the dead.

12 For al that doo ſuche thynges, are abomination vnto the Lorde: and becauſe of theſe abominations, the Lord thy God dooth caſt them out before thee.

13 Thou ſhalt be (f) perfite therefore in the ſyght of the Lorde thy God.

(f) Thou ſhalt ſerue god truely and ſincerely.

14 For theſe nations whiche thou ſhalt poſſeſſe, harken vnto regarders of tymes, & vnto ſorcerers: but the Lord thy God hath not ſuffered thee ſo to doo.

15 The Lorde thy God wyl * ſtirre vp vnto thee a prophete among you, euen of thy brethren lyke vnto me, * vnto hym ye ſhal hearken,

Acts,iii.d.

Mat.xvii b

16 Accordyng to al that thou deſiredſt of the Lorde thy God in Horeb in the day of the aſſemblie, when thou ſaydeſt, * Let me heare the voyce of my Lorde God no more, nor ſee this great fyre any more, that I dye not.

Exo,xx,a,

17 And the Lorde ſayd vnto me, They haue wel ſpoken.

18 I wyl rayſe them vp a prophete from among their brethren lyke vnto thee, and wil put my woordes in his mouth, and he ſhal ſpeake vnto them al that I ſhal commaund hym.

19 And whoſoeuer wyl not hearken vnto my woordes which he ſhal ſpeake in my name, (g) I wyl require it of hym.

(g) I wil puniſhe hym for it.

20 But the prophete whiche ſhal preſume to ſpeake a woorde in my name, which I haue not commaunded hym to ſpeake, or that ſpeaketh in the name of ſtraunge goddes, the ſame prophete ſhal dye.

21 And if thou ſay in thyne hart, Howe ſhal we knowe the woorde whiche the Lorde hath not ſpoken:

22 Euen when a prophete ſpeaketh in the name of the Lorde, if the thyng (h) folow not, nor comme to paſſe: that is the thyng, which the Lorde hath not ſpoken, but the prophete hath ſpoken it preſumptuouſly: Thou ſhalt not therefore be afrayde of hym.

(h) This is one ſure token of a falſe prophete: of an other, mention is made before Chapter.13.

The.xix.Chapter.

2 The fraunchized townes. 14 Not to remoue thy neyghbours bondes.
16 The pouniſhment of him, that beareth falſe witneſſe.

A 1 When the Lorde thy God * hath rooted out the nations, whoſe land the lorde thy God geueth thee, and thou ſucceedeſt in their inheritance, and dwelleſt in their cities, and in their houſes:

Deu,xii,d

2 Thou ſhalt (a) ſeparate three cities for thee in the myddes of the lande, whiche the Lord thy God geueth thee to poſſeſſe it:

(a) Appoynt three cities of refuge.

3 Thou ſhalt (b) prepare the way, and diuide the coaſtes of thy lande, whiche the Lorde thy God geueth thee to inherite, into

(b) Make it hable to be trauayled, without any let.

three partes, that * whoſoeuer (c) committeth murther, may flee thyther.

Exo.21.a.

(c) That killeth one by chaunce, and not of ſet purpoſe.

4 For this cauſe muſt the ſlayer flee thyther, that he may lyue: Whoſo kylleth his neyghbour ignorantly, and hated hym not in time paſſed:

5 And when a man goeth vnto the wood with his neyghbour to hewe wood, and as his hande fetcheth a ſtroke with the axe to cut downe the tree, the head ſlippeth from the helue, and ſmyteth his neighbour that he dyeth, the ſame ſhal flee vnto one of the ſame cities, and liue:

6 Leſt the auenger of the blood folowe after the ſlayer whyle his hart is hot, and ouertake hym becauſe the way is long, and ſlay hym, and yet there is no cauſe (d) woorthy of death in hym, in as muche as he hated hym not in tyme paſſed.

(d) Or, can not be iudged to death.

B 7 Wherefore, I commaunde thee ſayeing, Thou ſhalt appoynt out three cities, for thee.

8 And if the Lorde thy God (e) enlarge thy coaſtes (as he hath ſworne vnto thy fathers) and geue thee al the lande whiche he ſaide he woulde geue vnto thy fathers:

(e) when thou goeſt ouer Iordane.

9 Thou ſhalt keepe al theſe commaundementes to doo them, whiche I commaunde thee this day, that thou loue the Lorde thy God, and walke in his wayes euer: and adde three cities moe for thee beſyde theſe three,

10 That innocent blood be not ſhead in thy lande, whiche the Lord thy God geueth thee to inherite, and (f) ſo blood comme vpon thee.

(f) That the death of the partie ſlayne, be not layd to thy charge.

11 But if any man hate his neygbour, and lay wayte for hym, and ryſe agaynſt hym, and ſmyte hym that he dye, and then flee vnto any of theſe cities:

12 The (g) elders of his citie ſhal ſende, and fetche hym thence, and delyuer hym into the handes of the auenger of blood, that he may dye.

(g) The officers or magiſtrates.

13 (h) Thyne eye ſhal not ſpare hym, but thou ſhalt (i) put away [the cry of] innocent blood from Iſrael, that it may goe wel with thee.

(h) Wylfull murder can not be pardoned without Gods hygh diſpleaſure.

(i) Reuenge the innocent blood.

C

14 Thou ſhalt not remoue thy neyghbours (k) marke, whiche they of olde tyme haue ſet in thyne inheritance, that thou ſhalt inherite in the land, which the Lord thy God geueth thee, to enioy it.

(k) Meere-ſtone, or lande-bounde: The very Panims did iudge this to be a great offenſe.

Nu.35.d.

Dent.17.a

15 * One wytneſſe ſhal not ryſe agaynſt a man for any māner treſpaſſe, or for any manner ſynne, or for any manner fault that he offendeth in: * but at the mouth of two witneſſes, or of three wytneſſes, ſhal the matter be ſtabliſhed.

Suſa.i.g.

16 * If a falſe witneſſe riſe vp againſt a man, to accuſe hym of treſpaſſe:

17 Then both the menne whiche ſtriue together, ſhal ſtande (l) before the Lord, before the prieſtes and the iudges whiche ſhalbe in thoſe dayes:

(l) God is preſent, where his true miniſters are.

18 And the iudges ſhal make diligent inquiſition: and if the witneſſe be founde falſe, and that he hath geuen falſe witneſſe againſt his brother:

19 Then ſhal ye doo vnto hym, as he had thought to doo vnto his brother: and thou ſhalt put euil away from the middes of thee.

20 And other ſhal heare, and feare, and ſhal henceforth commit no more any ſuche wickedneſſe among you.

21 And thyne eye ſhal haue no compaſſion but * lyfe for lyfe, eye for eye, toothe for tooth, hande for hande, foote for foote.

Exo.21.c.

The.xx.Chapter.

3 The exhortatiou of the prieſt, when the Iſraelites goe to battayle. 5 The exhortation of the office ſhewyng who ſhoulde goe to battayle. 10 Peace muſt firſt be proclaymed. 19 The trees that beare fruite muſt not be deſtroyed.

A

(a) Hauyng a good cauſe ſo to do.

Deut.i.d.

When thou (a) goeſt out to batayle agaynſt thyne enimies, and ſeeſt horſes, & charettes, and people, moe then thou, be not * afrayd of them: for the Lord thy God is with thee, whiche brought thee out of the lande of Egypt.

2 And when ye are comme nygh vnto batayle, the prieſt ſhal comme foorth to ſpeake vnto the people,

Nu.xiiii.b

3 And ſhal ſay vnto them, Heare O Iſrael, you are comme this day vnto batayle agaynſt your enimies: let * not your hartes faynt, neyther feare, nor be amazed of them, nor dreade them.

4 For the Lord (b) your God goeth with you to fight for you againſt your enimies, and to ſaue you.

(b) Gods grace and power is euer redy to helpe you.

5 And let the officers ſpeake vnto the people, ſayeing, If any man haue built a new houſe, and (c) haue not dedicate it: let hym goe and returne to his houſe, leſt he dye in the batayle, and another man dedicate it.

(c) when any toke poſſeſſion of an houſe, he rendred thankes to God for that benefite.

6 And if any man haue planted a vineyard, and haue not made it common: let hym goe, & returne againe vnto his houſe, leſt he dye in the batayle, and another man make it common.

7 * And if any mā be betrouthed vnto a wife,

and haue not taken her: let hym goe and returne agayne vnto his houſe, leſt he dye in the batayle, and another man take her.

8 And let the officers ſpeake further vnto the people, and ſay, * If any man feare, and be faynt harted, let hym goe and returne vnto his houſe, leſt he make his brothers hart faynt as wel as his.

Iudi.vii.a.

9 And when the officers haue made an ende of ſpeakyng vnto the people, they ſhal make captaines of the armie to gouerne the people.

10 When thou commeſt nygh vnto a citie to fyght agaynſt it, * offer them peace.

Deut.ii.c.

11 And if they (b) anſweare thee agayne peaceably, and open vnto thee, then let al the people that is founde therin, be (c) tributaries vnto thee, and ſerue thee.

(b) If it alowe thy offer of peace.

(c) To ſhewe that the beginners of trouble, are alwaies puniſhable.

12 And if they wyl make no peace with thee, but make warre agaynſt thee, thou ſhalt beſiege it.

13 And when the Lorde thy God hath deliuered it into thyne handes, thou ſhalt ſmyte al the males thereof with the edge of the ſwoorde:

¶ 14 But the women, and the chyldren, * and the cattel, and al that is in the citie, and al the ſpoyle thereof, ſhalt thou take vnto thee ſelfe, and eate the ſpoyle of thyne enimies, whiche the Lorde thy God hath geuen thee.

Ioſu.viii.a

15 Thus ſhalt thou doo vnto al the cities whiche are a great way of from thee, whiche are not of the cities of (f) theſe nations.

(f) Of the Chanaanites, &c.

16 But of the cities of theſe nations, whiche the Lorde thy God ſhal geue thee to inherit, thou ſhalt ſaue aliue nothing that breatheth:

17 * But ſhalt deſtroy them without redemption, namely the Hethites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Iebuſites, as the Lord thy God hath commaunded thee:

Deut.7.a.

18 That they teache you not to doo after al their abominations, which they haue donne vnto their goddes, and ſo ye ſhoulde ſynne agaynſt the Lorde your God.

19 When thou haſt beſieged a citie long tyme, and made warre agaynſt it to take it, deſtroy not the trees thereof, that thou wouldeſt thruſt an axe vnto them: but eate of them, and cut them not downe, to further thee in thy ſiege: for the tree of the fielde (g) is mans lyfe.

20 Only thoſe trees, whiche thou knoweſt to be (h) vnfruitful, thoſe ſhalt thou deſtroy & cut downe, and make bulwoorkes agaynſt the citie, that maketh warre with thee, vntil thou ſubdue it.

(g) Beareth fruite good for the ſuſtenaunce of mā. For he ſpeaketh here of fruitful trees. Some reade this ſentence thus: For man ſhalbe in ſteade of the tree of the fielde, to come out in the ſiege againſt thee.

(h) Whiche beare no fruite for man to eate.

The.xxi.Chapter.

2 Inquiſition for murther. 11 Of the woman taken in warre. 15 The birthright can not be chaunged for affection. 18 The diſobedient chylde. 23 The body may not hang al nyght.

A 1 If one be founde ſlayne in the lande, whiche the Lorde thy God geueth thee to poſſeſſe it, and lyeth in the fielde, and it is not knowen who hath ſlayne hym:

2 Then thyne elders, and thy iudges ſhal comme foorth, and meaſure vnto the cities, that are rounde about hym that is ſlayne:

3 And let the elders of that citie, whiche is next vnto the ſlayne man, take out of the droue, an heyffer, that hath not benne put to labour, nor hath drawen in the yoke:

4 And let the elders of that citie, bryng the heyffer vnto a (a) hard & rough valley, which is neyther eared nor ſowen, and ſtryke of the heyfers necke there in the valley:

(a) That the ſlayng of the beaſt in a ſolitarie place, myght ſtryke into their myndes an horrour of the fact or offence.

5 And the prieſtes, the ſonnes of Leui (whom the Lorde thy God hath choſen to miniſter, and to (b) bleſſe in the name of the Lorde) comme foorth: and by their woorde ſhal al ſtryfe, and plague be tryed.

(b) To make publique prayer.

6 And al the elders of the citie, that comme foorth to the ſlayne man, ſhal waſhe their handes ouer the heyffer, that is beheaded in the valley,

7 And ſhal anſweare, and ſay, Our handes haue not ſhead this blood, neyther haue our eyes ſeene it.

B

8 Be mercyful, (c) Lorde, vnto thy people Iſrael, which thou haſt deliuered, and lay no innocent blood vnto thy people of Iſraels charge. And the blood ſhalbe forgeuen them.

(c) This prayer the prieſtes vttered in the hearyng of the people.

9 And ſo ſhalt thou put (d) innocent blood from thee, when thou ſhalt haue donne that, whiche is ryght in the ſyght of the Lorde.

(d) The vengeaunce due for the murther.

10 When thou goeſt to warre agaynſt thyne (e) enimies, and the Lorde thy God hath deliuered them into thyne handes, and thou haſt taken them captiue,

(e) Not thoſe of the lande of Chanaan, but others.

11 And ſeeſt among the captiues a beautiful woman, and haſt a deſire vnto her, that thou wouldeſt haue her to thy wyfe:

12 Thou ſhalt bryng her home to thine houſe, and ſhe ſhal (f) ſhaue her head, and ſhal pare her nayles,

13 And put her raiment, that ſhe was taken in, from her, and let her remayne in thine houſe, and (g) beweepe her father & her mother a moneth long: & after that ſhalt thou goe in vnto her, & marrie (h) her, & ſhe ſhalbe thy wife.

(f) This declareth that ſhe ſhoulde be altered from her olde conuerſation, before ſhe were made a member of Gods people.

(g) As vtterly forſakyng her countrey and kynrede.

(h) This libertie was graunted for ſuch as were takē in warre, otherwyſe the Iſraelites myght not marry out of their owne nation.

14 And if thou haue no fauour vnto her, then let her goe whyther ſhe luſteth, and ſelle her not for money, nor make • marchaundize of her: becauſe thou haſt (h) humbled her.

• Or vſe her as thy ſeruant
(h) Uſed her as thy wyfe.

15 If a man haue two wyues, one beloued, and another hated, and they haue borne him chyldren, both the loued, and alſo the hated: If the fyrſt borne be the ſonne of the hated,

16 Then when the tyme commeth, that he dealeth his goodes among his chyldren, he maye not make the ſonne of the beloued firſt borne, • before the ſonne of the hated, whiche is in deede the fyrſt borne:

• Or, as long as the ſonne of the hated dooth liue.

17 But he ſhal knowe the ſonne of the hated for the fyrſt borne, and geue him (i) double portion of al that he hath: for he is (k) the firſt of his ſtrength, and to hym belongeth the right of the fyrſt borne.

(i) His part ſhalbe as great as two of the others
(k) That is, he was begotten in the flowre of his fathers age.

Exod.21.b

18 * If a man haue a ſonne that is ſtubberne and diſobedient, that he wyl not hearken vnto the voyce of his father, and voyce of his mother, and they haue chaſtened hym, and he woulde not hearken vnto them:

19 Then ſhal his father and his mother take hym, and bryng hym out vnto the elders of that citie, and vnto the (l) gate of that ſame place,

(l) The place of iuſtice.

D

20 And ſay vnto the elders of the citie, This our ſonne is ſtubberne, and diſobedient, and wil not hearken vnto our voyce: he is a rioter, and a drunkarde.

21 And (m) al the menne of that citie ſhal ſtone hym with ſtones vnto death: And thou ſhalt put euyl away from thee, and al Iſrael ſhal heare, and feare.

(m) This declareth the greatnes of the offence: For blaſphemers, and idolaters were put to no other death then this.

22 If a man haue cõmitted a treſpaſſe worthy of death, and is put to death for it, and thou hang hym (n) on a tree,

(n) A gibbet or gallowes.

23 His body ſhal not remayne al nyght vpon the tree, but thou ſhalt burie hym the ſame day, for the curſe of God is on hym, that is hanged: Defile not thou thy lande, whiche the Lorde thy God geueth thee to inherite.

The.xxij.Chapter.

1 He commaundeth vs to haue care of our neyghbours goodes. 5 The woman may not weare mans apparel, nor the man womans apparel. 6 Of the damme and her young byrdes. 8 Why they ſhould haue battlementes. 9 Not to myxe diuers kindes togeather. 13 Of the wyfe not beeyng founde a virgin. 22 The puniſhment of adulterie.

A

1 Thou ſhalt not ſee thy brothers oxe or ſhepe go aſtray, & (a) withdrawe thee ſelfe from thẽ: but ſhalt bryng them againe vnto thy brother.

(a) That is, not to be wyllyng to help in tyme of neede.

2 And if thy brother be not (b) nygh vnto thee, or if thou knowe him not, then bring it vnto thyne houſe, & it ſhal remayne with thee, vntyl thy brother aſke for them, and then delyuer hym them agayne.

(b) Charitie muſt be ſhewed to thy brother aſwel farre abſent, as preſent.

3 In lyke manner ſhalt thou doo with his aſſe, and ſo ſhalt thou doo with his raiment: & with al loſt thynges of thy brother, whiche he hath loſt, and thou haſt founde, ſhalt thou doo lykewyſe, and thou mayeſt not hide it from them.

Exod,23.a.

4 * Thou ſhalt not ſee thy brothers aſſe or oxe falle downe by the way, and withdrawe thee ſelfe from them: but ſhalt helpe hym to heaue them vp agayne.

5 The woman ſhal not (c) weare that which parteineth vnto the man, neither ſhal a man put on womans rayment: For al that doo ſo, are abomination vnto the Lord thy God.

(c) This ſheweth that order in to be kept in natural comelineſſe for diſtinction of perſons.

6 If thou chaunce vpon a byrdes neſt by the way, in whatſoeuer tree it be, or on the grounde, whether they be young, or egges, & the damme ſytting vpon the young, or on the egges: thou (d) ſhalt not take the dãme with the young:

(d) If crueltie may not be ſhewed to little byrdes, muche leſſe to man, whom God created lyke vnto him ſelfe.

7 But ſhalt in any wyſe let the damme goe, and take the young to thee, that thou mayeſt proſper, and prolong thy dayes.

C

8 When thou buyldeſt a newe houſe, thou ſhalt make a battlement on the roofe, that thou heape not blood vpon thyne houſe, if any man falle from thence.

Leui,19,d

9 * Thou ſhalt not ſowe thy vineyard with (e) diuers ſeedes: leſt the fruite of the ſeede, which thou haſt ſowen, and the fruite of thy vineyarde be defiled.

(e) Meanyng by this lawe, that thei ſhuld ſtande to one trueth in ſingleneſſe of hart.

10 Thou ſhalt not plow with an oxe and an (f) aſſe togeather.

(f) For that matche is not alyke in ſtrength, declaring that curteſie, humanitie, and charitie, ſhoulde be in man, not to ouermatche his neighbour

11 Thou ſhalt not weare a garment made of wool (g) and lynnen togeather.

(g) To ſhew, that playne dealyng ought to be vſed in al thynges.

12 Thou ſhalt not make thee gardes vpon the foure quarters of thy veſture, wherwith thou finereſt thee ſelfe.

13 If a man take a wyfe, and when he hath layne with her, hate her,

14 And lay ſhameful things vnto her charge, and bryng vp an euyl name vpon her, and ſay, I tooke this wyfe, and when I came to her, I founde her not a mayde:

15 Then ſhal the father of the damſel and the mother bryng foorth the tokens of the damſels virginitie vnto the elders of the citie in

the gate.

16 And the damſels father ſhal ſay vnto the elders, I gaue my daughter vnto this man to wyfe, and he hateth her,

17 And lo, he layeth ſhameful thynges vnto her charge, ſayeing, I founde not thy daughter a mayde: & yet theſe are the tokens of my daughters virginitie. And they ſhal ſpreade the veſture before the elders of the citie.

18 And the elders of that citie ſhal take that man, and chaſtiſe hym,

19 And ammerce hym in an hundred ſicles of ſiluer, and geue them vnto the (h) father of the damſel, because he hath brought vp an euyl name vpon a mayde of Iſrael: And ſhe ſhalbe his wyfe, and he may not put her away al his dayes.

(h) The father receiueth the recõpenſe, becauſe the ſhame of the fact ſhoulde haue lyghted vpon hym.

20 But yf the thyng be of a ſuretie, that the damſel be not founde a virgin:

D 21 They ſhal bring the damſel to the doore of her fathers houſe, and the menne of that citie ſhal ſtone her with ſtones to death, becauſe ſhe hath wrought folie in Iſrael, to play the whoore in her fathers houſe: And ſo thou ſhalt put euyl from among you.

Leui,xx,b 22 *If a man be founde lyeing with a woman, that hath a wedded huſband, they ſhal both dye, both the man that laye with the wyfe, and alſo the wife: and ſo thou ſhalt put away euyl from Iſrael.

23 If a mayde be betrouthed vnto an huſband, and then a man finde her in the towne, and lye with her:

24 Ye ſhal bryng them both out vnto the gates of the ſame citie, & ſhal ſtone them with ſtones to death: The damſel, becauſe ſhe cried not beyng in the citie: And the man, becauſe he hath (i) humbled his neighbours wife: and thou ſhalt put away euyl from thee.

(i) Defyled.

25 But if a man finde a betrouthed damſel in the fielde, and force her, and lye with her: then the man, that lay with her, ſhal dye alone.

26 But vnto the damſel thou ſhalt doo no harme, becauſe there is in the damſel no cauſe (k) of death: For as whẽ a man ryſeth againſt his neyghbour, and ſlayeth hym, euen (l) ſo is this matter.

(k) No ſinne worthy of death.
(l) The maide is no more worthy of blame, then he that is aſſaulted and murdred by an other, is guilty of ye murder.

27 For he founde her in the fieldes: and the betrouthed damſel cryed, and there was no man to ſuccour her.

Exod. 22.c 28 *If a man finde a mayde, that is not betrouthed, and take her, and lye with her, and they be founde,

29 Then the man that lay with her, ſhal geue vnto the damſels father fiftie ſicles of ſiluer, & ſhe ſhal be his wyfe, becauſe he hath humbled her: and he may not put her away al his dayes.

Leuit.18.a 30 *No man ſhal take his fathers wyfe, nor vnheale his fathers couering.

The.xxiij.Chapter.

1 What menne might not be admitted to office. 9 What they ought to auoyde, when they goe to warre. 15 Of the fugitiue ſeruaunt. 17 To flee al kynde of whooredome. 19 Of vſurie. 21 Of vowes. 24 Of the neyghbours vine and corne.

A 1 NOne* that is hurt by burſtyng, or hath his priuy mẽbers cut of, ſhal comme into the congregation (a) of the Lorde.

Leuit. 21,c
Eſai,lvi,2.

(a) He ſhal neither marrie nor beare office.

2 And a baſtarde (b) ſhal not comme into the congregation of the Lorde: no not in the tenth generation ſhal he not enter into the congregation of the Lorde.

(b) The chyld borne in adulterie, or of a common harlot. This was to moue them to chaſte lyfe, leſt their licẽciouſneſſe myght be hurtful to their poſteritie.

2.Eſd,14.a 3 *The Ammonites and the Moabites ſhal not comme into the congregation of the lord, no not in the tenth generation, nor they ſhal neuer comme into the congregation of the Lorde:

4 Becauſe they met you not with (c) bread and water in the way, when ye came out of Egypt, and becauſe they hyred agaynſt thee *Balaam the ſonne of Beor of Pethor of Meſopotamia, to curſe thee.

(c) Denyed you victuals.

Num,22,b

5 Neuertheleſſe, the Lorde thy God woulde not hearken vnto Balaam: but the Lorde thy God turned the curſe to a bleſſyng vnto thee, becauſe the Lorde thy God loued thee.

6 Thou ſhalt not ſeeke their peace, (d) nor wealth al thy dayes, for euer.

(d) Succour them or doo thẽ any good.

B 7 *Thou ſhalt not abhorre an (e) Edomite, for he is thy brother: neyther ſhalt thou abhorre an Egyptian, becauſe thou were a ſtraunger in his lande.

Gen,25.c.
(e) The Edomites, or the Idumeans, were they yt came of Eſau.

8 The chyldren, that are begotten of them, ſhal comme into the (f) congregation of the Lorde, in the thirde generation.

(f) In takyng the ſigne of circumciſion, & renouncyng ſuperſtition, and idolatrie.

9 When thou goeſt out with the hoſt againſt thine enimies, keepe thee frõ al wickedneſſe.

10 If there be among you any man, that is vncleane, by the reaſon of vncleanneſſe, that chaunceth hym by nyght, let hym goe out of the hoſt, & not comme in againe into the hoſt.

11 But at euentide let hym waſhe hym ſelfe with water: and then, when the ſunne is downe, let him comme into the hoſt agayne.

12 Thou ſhalt haue a place alſo without the hoſt, whyther thou ſhalt reſort to.

13 And thou ſhalt haue a paddle ſtaffe vpon thy weapon: and when thou wylt eaſe thee

ſelfe, digge therewith, and turne & couer that, whiche is departed from thee.

C 14 For the Lorde thy God walketh in the middes of thyne hoſt, to ryd thee, and to ſet (g) thyne enimies before thee: Therefore ſhal the place of thyne hoſt be pure: that he ſee no vncleane thyng in thee, and ſo turne hym ſelfe from thee.

(g) To geue thee victorie agaynſt thyne enimies.

15 Thou ſhalt not deliuer vnto the maiſter, (h) the ſeruaunt, whiche is eſcaped from his maiſter vnto thee.

(h) He ſpeaketh this of the Panims, whiche beyng cruelly vſed of their maiſters, fled to the Iewes, and were turned to the true religion.

16 He ſhal dwelle with thee [euen] among you, in what place he hym ſelfe lyketh beſt, in one of thy cities, where it is good for him, and thou ſhalt not vexe him.

17 There ſhalbe no whoore of the daughters of Iſrael, nor whoore keeper of the ſonnes of Iſrael.

18 Thou ſhalt neyther bryng the hyre of a (i) whoore, nor yͤ price of a dogge into the houſe of the lord thy God, in any manner of vowe: for euen both of them are abomination vnto the Lorde thy God.

(i) God wyl not be ſerued with thynges vylely gotten.

Exod.22.d
Leuit.25.f.

19 *Thou ſhalt not hurt thy brother by vſurie of money, nor by vſurie of corne, nor by vſurie of any thyng, that he may be hurt withal.

20 Unto (k) a ſtaunger thou mayeſt lend vpō vſurie, but not vnto thy brother: that the lord thy God may bleſſe thee in al that thou ſetteſt thyne hande vnto in the lande, whither thou goeſt to poſſeſſe it.

(k) Becauſe they were an harde harted people, therefore was this libertie geuen thē for a tyme.

D 21 When thou haſt (l) vowed a vowe vnto the Lorde thy God, thou ſhalt not ſlacke to pay it: For the Lorde thy God wyl ſurely require it of thee, and it ſhalbe ſinne in thee.

(l) We vowe vnto the lord, when we vow agreably to his worde.

22 If thou ſhalt leaue vowyng, it ſhalbe no ſinne in thee.

23 But that, whiche is once gonne out of thy lippes, thou muſt (m) keepe and doo, accordyng as thou haſt vowed vnto the Lord thy God of a freewyl, and as thou haſt ſpoken with thy mouth.

(m) If the vow haue autoritie of gods worde.

24 When thou cōmeſt into thy neyghbours vineyarde, thou mayeſt eate grapes thy belly ful at thyne owne pleaſure: but thou ſhalt put none in thy veſſel.

25 Euen ſo, when thou commeſt into thy neighbours corne, * thou mayeſt plucke the eares with thyne hande: but thou ſhalt not moue a ſicle vnto thy neighbours corne.

Mat,xij,a,

The.xxiiij.Chapter.

1 Diuorſement is permitted. 5 He that is newly married, is exempted from warre. 6 Of the pledge. 14 Wages muſt not be retayned. 16 The good muſt not be pouniſhed for the bad. 17 The care of the ſtraunger, fatherleſſe, and wydowe.

A 1 When a man hath taken a wyfe and maryed her, yf ſhe fynde no fauour in his eyes, becauſe he hath ſpied ſomme vncleannes in her: (a) then let him write her a byl of diuorſement, & put it in her hande, and ſende her out of his houſe:

(a) This was ſuffered, only for preuenting a further miſcheefe. Mat.x.b.

2 And when ſhe is departed out of his houſe, let her goe, and be another mans wyfe.

3 And if the ſeconde huſbande hate her, let him write her alſo a letter of diuorſement, and put it in her hande, and ſende her out of his houſe: Or if the ſeconde man dye, whiche tooke her to wyfe,

4 Her firſt man, whiche ſent her away, may not take her agayne to be his wyfe, after that ſhe is defyled: For that is abomination in the ſight of the Lorde, and (b) thou ſhalt not cauſe the land to ſinne, whiche the Lorde thy God ſhal geue thee to inherite.

(b) Thou ſhalt not defyle the lande by thy ſinne.

Deut.25.b

Exod.22.d

5 * When a man taketh a newe wyfe, he ſhal not goe to warfare, neyther ſhalbe charged with any buſineſſe: but ſhalbe free at home one yeere, and reioyce with his wyfe, whiche he hath taken.

(c Under theſe he comprehendeth al inſtrumentes and tooles, with the whiche a man geatteth his lyuing.

6 * No man ſhal take the (c) neather or the vpper mylſtone to pledge: for then he ſhal hurt a mans lyfe.

B
Exod.21.b

7 * If any man be found ſtealyng any of his brethren the chyldren of Iſrael, and abuſeth hym, or ſelleth hym: the theefe ſhal dye, and thou ſhalt put euyl away from the myddeſt of thee.

8 Take heede to thee ſelfe as concernyng the plague of leproſie, that thou obſerue diligētly, & ye ſhal doo accordyng to al that the prieſtes the Leuites ſhal teache you: euen as I commaunde them, ſo ye ſhal obſerue to doo.

Num.12.a

9 Remember, what the Lorde thy God dyd vnto * Miriam by the way, after that ye were comme out of Egypt.

10 When thou dooſt lende thy brother any thyng, thou (d) ſhalt not goe into his houſe to fetche a pledge from thence:

(d) As though thou wouldeſt chooſe thy pledge: but ſhalt be contented with that, whiche he can conueniently ſpare.

11 But ſhalt ſtande without, & the man that borowed it of thee, ſhal bryng the pledge out of the doores vnto thee.

12 Furthermore, if it be a poore body, thou ſhalt not ſleepe with his pledge:

13 But ſhalt deliuer hym the pledge agayne, when the ſunne goeth downe, that he may ſleepe in his owne rayment, & bleſſe thee: And it ſhalbe (e) righteouſneſſe vnto thee before the

(e) Though thy debtour ſhoulde be vnkynde, yet god wyl recompenſe thee.

Lorde thy Lorde.

C

(f) Thou ſhalt not withholde his wages from hym.

14 Thou ſhalt not oppreſſe an hyred (f) ſeruaunt, that is needy and poore, whether he be of thy brethren, or of the ſtraungers, that are in thy lande within thy gates:

Leuit.19.c

15 *But ſhalt geue him his hire the ſame day, and let not the ſunne goe downe thereon: for he is needy, and therewith ſuſteyneth his life: leſt he crye agaynſt thee vnto the Lorde, and it be ſinne vnto thee.

Jerem.31.c 4.Re.14.b Ezec.18.e.

16 *The fathers ſhal not be put to death for the chyldren, nor the chyldren for the fathers: but euery man ſhalbe put to death for his owne ſinne.

17 Thou ſhalt not peruert the ryght of the ſtraunger, (g) nor of the fatherleſſe, nor take a widowes rayment to pledge:

(g) God moſt careth for theſe people, for that they were leaſt regarded.

18 But remember that thou were a ſeruaunt in Egypt, and howe the Lorde thy God deliuered thee thence: And therfore I commaund thee to doo this thyng.

Leui.19.b

19 * When thou cutteſt downe thyne harueſt in thy fielde, and haſt forgotten a ſheafe in the fielde, thou ſhalt not goe agayne to fet it: But it ſhalbe for the ſtraunger, the fatherleſſe, and the wydowe: that the Lorde thy God may bleſſe thee in al the woorkes of thyne hande.

20 When thou beateſt downe thine oliue tree, " thou ſhalt not ſearche the boughes agayne, to geather vp that thou leafteſt behynde thee: but it ſhalbe for the ſtraunger, the fatherleſſe, and the wydowe.

" or, geathereſt thyne oliues;

D

21 When thou geathereſt the grapes of " thy vyneyarde, thou ſhalt not geather the grapes cleane after thee: but leaue them for the ſtraunger, the fatherleſſe, and the wydowe.

" or, grapes of the wyne.

22 And remember, that thou alſo were a ſeruaunt in the lande of Egypt: and therefore I commaunde thee to doo this thyng.

The.xxv.Chapter.

3 The beatyng of the offenders. 5 To rayſe vp ſeede to the kinſeman. 11 In what caſe a womans hande muſt be cut of. 13 Of iuſt weightes and meaſures. 19 To deſtroy the Amalekites.

A

1 If there be ſtrife betweene menne, they ſhal comme vnto the lawe, and let the Judges geue ſentence betweene them: and iuſtifie (a) the righteous, and condemne the vngodly.

(a) Shal haue ryght donne him, in geuing ſentence on his ſyde.

2 And if any man be vngodly, and woorthy of ſtrypes, then let the Judge cauſe him to lye downe, ⁊ to be beaten (b) before his face, according to his treſpaſſe, vnto a certaine number.

(b) If the greatneſſe of the offenſe deſerue not death.

2.Cor.11.e

3 Fourtie ſtripes he ſhal geue hym, and not paſſe: leſt if he ſhoulde exceede, and beate hym aboue that with many ſtripes, thy brother ſhould appeare deſpiſed and vyle before thine eyes.

i.Cor.ix.a

4 *Thou ſhalt not mooſel the oxe, that treadeth out the corne.

i.Tim.v.c. Mar.xij.b. Ruth.4.b.

5 *If brethren dwelle togeather, and one of them dye, and haue no chylde, the wyfe of the dead ſhal not marrie without vnto a ſtraunger: but his " kinſman ſhal goe in vnto her, and take her to wyfe, and occupie the rowme of his kinſman.

" or, brother, The Hebrue woorde here ſignifieth not a natural brother, but any ſuche kinſman, with whom they might marrie by their lawe.

6 And the eldeſt ſonne, whiche ſhe beareth, ſhal ſuccede in yͤ name of his brother, whiche is dead, that his name be not put out of Iſrael.

B

7 And if the man wyl not take his kinſwoman, then let her goe vp to the gate vnto the elders, ⁊ ſay, My kinſman refuſeth to ſtirre (c) vp vnto his brother a name in Iſrael: neyther wyl he marrie me.

(c) This lawe was made to thintent inheritance ſhould not paſſe from one tribe to another.

8 Then the elders of his citie ſhal calle hym, and commune with hym: and if he ſtande and ſay, I wyl not take her:

9 Then ſhal his kinſwoman comme vnto hym in the preſence of the elders, and looſe his ſhoo of his foote, and ſpit in his face, and anſweare, and ſay, So ſhal it be donne vnto that man, that dooth not (b) buylde vp his brothers houſe.

(b) That wyl not begeat a childe to beare his kinſmans name.

10 And his name ſhalbe called in Iſrael, the vnſhod houſe.

11 If, (e) when menne ſtryue togeather, one with another, yͤ wyfe of the one drawe neare for to ryd her huſbande out of the handes of hym that ſmyteth hym, and put foorth her hande, and take hym by the ſecretes:

(e) This ordinance declareth, that vnſhamefaſtnes in a woman is horrible, and therfore woorthy of ſharpe puniſhment.

12 Thou ſhalt cut of her hande, and let not thyne eye pitie her.

Leuit.19.g Mich.vi.c

13 Thou ſhalt not haue in thy bagge * two manner of weightes, a great, and a ſmal:

C

14 Neyther ſhalt thou haue in thyne houſe diuers meaſures, a great, and a ſmal.

15 But thou ſhalt haue a right ⁊ iuſt weight, and a perfite and a iuſt meaſure ſhalt thou haue: that thy dayes may be lengthned in the land, whiche the Lorde thy God geueth thee.

16 For al that doo ſuche thinges, and al that doo vnryght, are abomination vnto the lorde thy God.

17 Remember, what Amalech dyd vnto thee by the way, when ye were comme out of Egypt.

18 Howe he met thee by the way, and ſmote

XUM

the hindmoſt of you, al that were feeble, and came behynde, when thou were faynted and weary: and he feared not God.

19 Therefore, when the Lorde thy GOD hath geuen thee reaſt from al thyne enimies rounde about, in the land, whiche the Lorde thy God geueth thee to inherite and poſſeſſe: ſee that thou put out the (h) remembraunce of Amalech from vnder heauen: and forgeat it not.

(h) That is, vtterly deſtroy ẏ Amalekites: which kyng Saule did partly perfourme, about 450. yeeres after.

The.xxvi.Chapter.

3 The offeryng of the firſt fruites. 5 What they muſt proteſt, when they offer them. 12 The tithe of the thirde yeere. 13 Their proteſtation in offeryng it. 19 To what honour God preferreth them, whiche acknowledge hym to be their Lorde.

A 1 When thou art come into yͤ land, whiche the Lorde thy God geueth thee to inherite, & haſt enioyed it, & dwelleſt therin:

Exod.13.d and 34.c. Prou.iij.b

2 *Take of the firſt of al the fruite of the earth, and bryng it out of the lande, that the Lorde thy God geueth thee, and put it in a baſket, and goe vnto the place, whiche the Lorde thy God ſhal chooſe (a) to ſet his name in it.

(a) To be called vpon and worſhipped.

3 And thou ſhalt comme vnto the prieſt, that ſhalbe in thoſe dayes, and ſay vnto hym: I knowledge this day vnto the lorde thy God, that I am comme vnto the countrey, which the Lorde ſware vnto our fathers for to geue vs.

4 And the prieſt ſhal take the baſket out of thyne hande, and ſet it downe before the aulter of the Lorde thy God.

5 And thou ſhalt anſweare and ſay before the Lord thy God: The Syrians went (b) about to deſtroy my father, *and he went downe into Egypt, and ſo ſoiourned there with a fewe folke, and grewe there vnto a nation great, myghty, and ful of people.

(b) Meanyng Iacob, who was ſeruant in Syria to Laban for.xx. yeeres ſpace.

Gen.46.a.

Exod.i.b.

6 *And the Egyptians vexed vs, and troubled vs, and loaded vs with moſt cruel bondage.

B 7 *And when we cryed vnto the Lorde God of our fathers, the Lorde hearde our voyce, and looked on our aduerſitie, labour, and oppreſſion.

Exod.iij.b

Exod.14.c

8 And the Lorde *brought vs out of Egypt, in a mighty hande, and a ſtretched out arme, and in great terribleneſſe, and ſignes, and woonders.

9 And he hath brought vs into this place, and hath geuen vs this lande that floweth with milke and hony.

10 And (c) nowe lo, I haue brought the firſt fruites of the lande, whiche thou, O Lorde, haſt geuen me: And thou ſhalt ſet it before the Lorde thy God,

(c) To acknowledge gods benefite in geuyng thē the lande of Chanaan.

11 And reioyce in al the good thynges, whiche the Lorde thy God hath geuē vnto thee, and vnto thyne honſe, thou, and the Leuite, and the ſtraunger that is among you.

12 When thou haſt made an ende of tithyng al the tithes of thyne encreaſe the thirde yeere, which is the yeere of tithyng: thou ſhalt geue it vnto the Leuite, the ſtraunger, the fatherleſſe, & the wydowe, that they may eate within thy gates, and fille them ſelues:

13 And (d) thou ſhalt ſay before the Lorde thy God, I haue brought the halowed thynges out of thine houſe, and haue geuen them vnto the Leuite, the ſtraunger, the fatherleſſe, & the widowe, accordyng to al thy commaundementes, whiche thou haſt commaunded me: I haue not trāſgreſſed thy commaundementes, not forgotten them.

(d) Thou ſhalt proteſt with a pure cōſcience, hauing regard to God more then to menne

C 14 I haue not eaten thereof in my (e) mournyng, nor ſuffred ought to periſhe thorowe vncleanneſſe, nor geuen ought thereof for the dead: but haue hearkened vnto the voyce of the Lorde my God, and haue donne *after al that thou haſt commaunded me.

(e) Though I ſtoode in neede ſo to doo

Exod.19.a

15 *Looke downe therfore from thy holy habitation, euen from heauen, & bleſſe thy people Iſrael, and the lande whiche thou haſt geuen vs, as thou ſwareſt vnto our fathers [a lande] that floweth with mylke and hony.

Baruc.ij.c

16 This day the Lorde thy God hath commaunded thee to doo theſe ordinaunces and lawes: keepe thou them, & doo them, (f) with al thyne hart, and al thy ſoule.

(f) With a pure cōſcience, voyde of hypocriſie.

17 Thou haſt ſet (g) vp the Lorde this day to be thy God, and to walke in his wayes, & to keepe his ordinance, his commaundements, and his lawes, & to hearken vnto his voyce.

(g) Thou haſt proteſted to take the lorde to thy God, refuſing al falſe goddes.

Exod.19.a

18 *And the Lord hath ſet thee vp this day, to be a ſeueral (h) people vnto hym, as he hath promiſed thee, and that thou keepe his commaundementes:

(h) Peculiar or choſen.

19 And to make thee hygh aboue al nations, whiche he hath made, in prayſe, in name, and honour, * and that thou mayeſt be an holy people vnto the Lorde thy God, as he hath ſayde.

Ierem.13.b Deut.vij.a

The.xxvij.Chapter.

a They are commaunded to write the lawe vpon ſtone for a remembraunce. 5 Alſo to buylde an aulter. 12 The bleſſinges are geuen on mount Garizim. 13 The curſinges are geuen on mount Ebal.

A

(a) In gods name.

1 AND Moſes with the elders of Iſrael (a) cõmaunded the people, ſayeing, Keepe al the commaundementes whiche I commaunde you this day.

Ioſu.iiij.a

2 *And in that day, when you ſhal paſſe ouer Iordane vnto the lande, whiche the Lorde thy God geueth thee, thou ſhalt ſet thee vp great ſtones, & plaſter them with plaſter:

3 And write vpon them al the wordes of this lawe, when thou art comme ouer, becauſe thou art comme into the lande, whiche the Lorde thy God geueth thee, a lande that floweth with milke and hony, as the Lorde God of thy fathers hath promiſed thee.

(b) God wylled his lawe to be grauen in ſtone at the entrie of the lande of promiſſe, that al men might ſee it, and vnderſtand, that the ſame lande was conſecrate to hym.

4 Therefore, when ye be comme ouer Iordane, ye ſhal ſet vp theſe (b) ſtones, whiche I commaunded you this day in mount Ebal, and thou ſhalt plaſter them with plaſter.

Ioſu.viij.f. Exo.xx.d.

5 *And there ſhalt thou buyld vnto the Lord thy God * an aulter of ſtones, and lyft vp no iron vpon them.

6 Thou ſhalt make the aulter of the Lorde thy God of whole ſtones, and offer burnt offerynges thereon vnto the Lorde thy God.

B

(c) Thou ſhalt geue God thankes, for bryngyng thee into the lande of promiſſe.

7 And thou ſhalt offer peace offerynges, and ſhalt eate there, and reioyce (c) before the Lord thy God.

8 And thou ſhalt write vpon the ſtones al the wordes of this lawe, playnely, and wel.

9 And Moſes and the prieſtes the Leuites ſpake vnto al Iſrael, ſayeing, Take heede, & heare, O Iſrael, this day thou art becomme the people of the Lorde thy God.

10 Thou ſhalt hearken therefore vnto the voyce of the Lorde thy GOD, and doo his commaundementes, & his ordinances, which I commaunde thee this day.

11 And Moſes charged the people the ſame day, ſayeing,

Deut.xi.d

12 Theſe ſhal ſtande vpon * mount Garizim to (d) bleſſe the people, when ye are comme ouer Iordane, Simeon, Leui, Iuda, Iſachar, Ioſeph, and Beniamin.

(d) Theſe bleſſinges ſerued to ſhewe ꝧ they ought to ſerue God wyllyngly.

(e) Declaring, that thei ſhuld haue cauſe to feare God for his vẽgeance, if they woulde not obey hym for his loue.

13 And theſe ſhal ſtande vpon mount Ebal (e) to curſe, Ruben, Gad, Aſer, Zabulon, Dan, Nephthali.

14 And the Leuites ſhal anſweare, & ſay vnto al the menne of Iſrael with a loude voyce:

C

Exo.xx.a.

15 * Curſed be the man, that maketh any carued or molten image, an abomination vnto the Lorde, the worke of the handes of the craftesman, and putteth it in a ſecrete place: and al the people ſhal anſweare and ſaye, Amen.

Exo.xxi.b

16 *Curſed be he, that curſeth his father and his mother: and al the people ſhal ſay, Amen.

Deut.19.d

17 *Curſed be he, that remoueth his neyghbours marke: & al the people ſhal ſay, Amen.

Leuit.19.c

18 *Curſed be he, that maketh the blynde to goe out of his way: and al the people ſhal ſay, Amen.

Deut.24.c

(f) Under theſe he conteyneth al thoſe that are ſubiect to iniurie and violence.

19 * Curſed be he, that hindreth the right of the ſtraunger, (f) fatherleſſe, and widowe: and al the people ſhal ſay, Amen.

Leuit.18.a

20 *Curſed be he, that lyeth with his fathers wyfe, and vnhealeth his fathers coueryng: and al the people ſhal ſay, Amen.

D

Leuit.18.c

21 *Curſed be he, that lyeth with any maner of beaſt: and al the people ſhal ſay, Amen.

Leuit.18.b

22 *Curſed be he, that lyeth with his ſiſter, the daughter of his father, or the daughter of his mother: and al the people ſhal ſay, Amen.

Leuit.18.b

23 *Curſed be he, that lyeth with his mother in lawe: and al the people ſhal ſay, Amen.

Exo.xxi.b

(g) This declareth, that although an offenſe be vnknowen to man, yet God wil reuenge it.

24 *Curſed be he, that ſmiteth his neighbour (g) ſecretly: and al the people ſhal ſay, Amen.

Ezec.22.c.

25 *Curſed be he, that taketh a rewarde to ſlay the ſoule of the innocent blood: and al the people ſhal ſay, Amen.

Gala.iij.b.

26 *Curſed be he, that continueth not in al the wordes of this lawe to doo them: and al the people ſhal ſay Amen.

The.xxviii.Chapter.

1 The promiſſes to them, that obey the commaundementes. 15 The threatnynges to the contrarie.

A

Leui.26.a.

1 IF *thou ſhalt hearken diligently vnto the voice of the Lorde thy God, & obſerue and doo al his commaundementes, whiche I commaunde thee this day: the Lord wyl ſet thee on hygh aboue al the nations of the earth.

Deut.xi.d

2 *And al theſe bleſſinges ſhal come on thee, and ouertake thee, if thou ſhalt hearken vnto the voyce of the Lorde thy God.

3 Bleſſed ſhalt thou be in the citie, and bleſſed in the fielde.

4 Bleſſed ſhalbe the fruite of thy body, and

the fruite of thy grounde, and the fruite of thy cattel, the increaſe of thy kine, and the flockes of thy ſheepe.

(a) That is, they ſhalbe filled with the plentifulneſſe of thy fruites.

5 Bleſſed ſhalbe thy baſket, (a) and thy ſtoare.

(b) Al that thou dooſt ſhal proue wel.

6 Bleſſed ſhalt thou be, when thou goeſt out, and bleſſed when thou (b) commeſt in.

Deut.xx.a

7 *The Lorde ſhal geue ouer thine enimies, that ryſe agaynſt thee, that they may falle before thy face: They ſhal comme out agaynſt thee one way, and flee before thee ſeuen wayes.

B

8 The Lorde ſhal commaunde the bleſſyng vpon thee in thy ſtoarehouſes, and in al that thou ſetteſt thyne hande vnto, and wyl bleſſe thee in the lande, whiche the Lorde thy God geueth thee.

9 The Lorde ſhal make thee an holy people vnto hym ſelfe, as he hath ſworne vnto thee: if thou ſhalt keepe the commaundementes of the Lorde thy GOD, and walke in his wayes.

(c) For he wyl declare that he is thy God, & that thou art his choſen people.

10 And al the nations of the earth ſhal ſee, that the name of the (c) Lorde is called vpon ouer thee, and they ſhalbe afrayde of thee.

11 And the Lorde ſhal make thee plenteous in goodes, in the fruite of thy body, in the fruite of thy cattel, and in the fruite of thy grounde in the lande, whiche the Lorde ſware vnto thy fathers, to geue thee.

(d) For nothyng vpon earth can proſper, vnleſſe God by his heauenly bleſſing encreaſe it, & conſerue it.

Deut.xi.b
Deut.xv.a

12 The Lorde ſhal open vnto thee his good treaſure, (d) euen the heauen * to geue rayne vnto thy lande in due ſeaſon, and to bleſſe al the labours of thy hande: * And thou ſhalt lend vnto many natiõs, but ſhalt not borowe thee ſelfe.

13 And the Lorde ſhal make thee the chiefeſt, and not the loweſt: and thou ſhalt be aboue only, and not beneath: if that thou hearken vnto the commaundementes of the Lorde thy God, which I commaund thee this day, to keepe and to doo them:

Deut.4.a. and.xvij.b

14 And ſee that thou * bowe not aſide from any of theſe wordes, whiche I commaunde thee this day, eyther to the ryght hande, or to the left, that thou wouldeſt goe after ſtrange goddes to ſerue them.

Leui.26.b

Baruc.i.c.
Dan.ix.c.

15 * But if thou wylt not hearken vnto the voyce of the Lorde thy God, to keepe, and to doo al his commaundementes and his ordinances, whiche I commaund thee this day, * al theſe curſes ſhal comme vpon thee, and ouertake thee.

C

16 Curſed ſhalt thou be in the citie, and curſed in the fielde.

17 Curſed ſhalbe thy baſket and thy ſtoare.

18 Curſed ſhalbe the fruite of thy body, and the fruite of thy lande, and the increaſe of thy kine, and the flockes of thy ſheepe.

19 Curſed ſhalt thou be, when thou goeſt in, and curſed when thou goeſt out.

20 The Lord ſhal ſend vpon thee curſing, deſtruction, and rebuke, in al that thou ſetteſt thyne hande to, and that thou dooſt, vntyl he deſtroy thee, and bryng thee to nought quickly, becauſe of the wickedneſſe of thyne inuentions, and becauſe thou haſt forſaken me.

21 The Lorde ſhal make the peſtilence cleaue vnto thee, vntyl he haue conſumed thee from of the lande, whyther thou goeſt to enioy it.

Leui.26.b

22 * The Lorde ſhal ſmyte thee with ſwellyng, with feuers, with heate, with burning, and with the ſworde, with blaſtyng, and mildedewe: and they ſhal folowe thee vntyl thou periſhe.

Leuit.26.c
Deut.xi.b

(e) Meanyng, the heauens ſhalbe ſo hardened, that it ſhal geue no moyſture.

23 *And the heauen that is ouer thy head ſhalbe (e) braſſe, and the earth that is vnder thee, ſhalbe iron.

24 The Lorde ſhal turne the rayne of the lande vnto powder and duſt, euen from heauen ſhal they comme downe vpon thee, vntyl thou be brought to nought.

D

25 And the Lord ſhal cauſe thee to falle before thyne enimies: thou ſhalt comme out one way agaynſt them, and flee ſeuen wayes before them, and ſhalbe ſcattered among al the kingdomes of the earth.

26 And thy carkeſſe ſhalbe meate vnto al manner of foules of the ayre, and vnto the beaſtes of the earth, and no man ſhal fray them away.

Exod.ix.b

27 *The Lord wil ſmite thee with the botche of Egypt, and the emarhodes, ſcabbe, & itche, that thou mayeſt not be healed thereof.

28 And the Lorde ſhal ſmyte thee with madneſſe, and blyndneſſe, and daſing of hart.

(f) Thou ſhalt not be hable to vnderſtande thinges, that be playne, for want of diſcretion.

29 Thou ſhalt grope at noone dayes, as the (f) blynde gropeth in darkneſſe, and ſhalt not proſper in thy wayes: Thou ſhalt be oppreſſed with wrong, and be polled euermore, and no man ſhal ſuccour thee.

2.Reg.12.c
Deut.25.b

30 *Thou ſhalt be betrouthed vnto a wyfe, and another man ſhal lye with her: *Thou ſhalt buylde an houſe, and not dwelle therein: thou ſhalt alſo plant a vineyarde, and ſhalt not geather the grapes.

31 Thyne oxe ſhalbe ſlayne before thyne eyes, and thou ſhalt not eate thereof: Thyne aſſe ſhalbe violently taken away, euen before thy face, and ſhal not be reſtoared to thee agayne: Thy ſheepe ſhalbe geuẽ vnto thyne enimies, and no man ſhal reſcue them.

32 Thy ſonnes and thy daughters ſhal be geuen vnto another nation, and thine eyes ſhal

ſee

(g) wiſhyng that they may comme from their bondage.

ſee it, and (g) daſe vpon them al the day long: and there ſhalbe no myght in thyne hande.

33 The fruite of thy lande, and al thy labours, ſhal a nation, whiche thou knoweſt not, eate vp: & thou ſhalt continually ſuffer violence, and be oppreſſed alway:

E

34 So that thou ſhalt be cleane beſyde thee ſelfe, for the ſight of thyne eyes whiche thou ſhalt ſee.

35 The Lord ſhal ſmite thee in the knees and legges with a miſcheuous botche that can not be healed, euen from the ſols of thy foote, vnto the top of thy head.

(h) Gods wrath hath benne ſo: as for example, Manaſſes, Joachim, and Zedechias.

36 The (h) Lorde ſhal bryng thee & thy king, whiche thou ſhalt ſet ouer thee, vnto a natiõ, whiche neyther thou, nor thy fathers haue knowẽ, that there thou maieſt ſerue ſtraunge goddes, euen wood and ſtone.

37 And thou ſhalt be woondred at, ſpoken of, and ieſted at among al nations, whyther the Lorde ſhal carrie thee.

38 Thou ſhalt carrie muche ſeede out into the fielde, and ſhalt geather but litle in: for the graſhoppers ſhal deſtroy it.

39 Thou ſhalt plant a vineyarde and dreſſe it, but ſhalt neyther drynke of the wyne, neither geather the grapes: for the woormes ſhal eate it.

40 Thou ſhalt haue oliue trees throughout al thy coaſtes, but ſhalt not annoint thee ſelfe with the oyle, for thyne oliues ſhal " falle downe.

" or, be ſhaken before they be rype.

41 Thou ſhalt begeat ſonnes and daughters, but ſhalt not haue them: for they ſhalbe carryed away captiue.

(i) Under this one ſort, he comprehendeth al kinde of vermine, whiche are woont to conſume ẏ fruites of the earth.

42 Al the trees and fruite of thy lande ſhal (i) woormes conſume.

43 The ſtraunger that is among you, ſhal clyme aboue thee vp on high: and thou ſhalt comme downe beneath alowe.

44 He ſhal lend thee, and thou ſhalt not lend hym: he ſhalbe the head, and thou ſhalt be the tayle.

45 Moreouer, al theſe curſes ſhal come vpon thee, and ſhal folowe thee, and ouertake thee, til thou be deſtroyed: becauſe thou harkenedſt not vnto the voyce of the Lorde thy God to keepe his commaundementes, and his ordinances, whiche he commaunded thee.

(k) Thou ſhalt be pouniſhed after ſuche a ſort, that thou ſhalt be conſtrayned to confeſſe, that Gods hande is vpon thee.

46 And they ſhalbe vpon thee (k) for ſignes and woonders, and vpon thy ſeede for euer.

47 Becauſe thou ſeruedſt not the Lorde thy God with ioyfulneſſe, and with a good hart, whẽ thou haddeſt abundaunce of al thinges.

48 Therefore ſhalt thou ſerue thyne enimie, whiche the Lorde ſhal ſende vpon thee, in hunger, and thirſt, in nakedneſſe, and in neede of al thinges: and he ſhal put a (l) yoke of iron vpon thy necke, vntyl he haue brought thee to nought.

(l) Shal handle thee maruelyouſly rigorouſly, and cruelly.

49 And the Lorde ſhal bryng a nation vpon thee from a farre, and from the ende of the worlde, as ſwyft as an Eagle fleeth, a nation whoſe tongue thou ſhalt not vnderſtande:

F

50 A nation of a ſhameleſſe and cruel countenance, whiche ſhal not regarde the perſone of the olde, nor haue compaſſion on the young:

51 The ſame ſhal eate the fruite of thy cattel, and the fruite of thy lande, vntyl he haue deſtroyed thee: and ſhal leaue thee neither corne, nor wyne, nor oyle, nor the encreaſe of thy kyne, nor the flockes of thy ſheepe, vntyl he haue brought thee to nought:

52 And he ſhal keepe thee in, in al the cities, vntyl he haue caſt downe thy hygh walles and ſtrong holdes, wherein thou truſtedſt, throughout al the lande: And he ſhal beſiege thee in al thy cities throughout al the lande, whiche the Lorde thy God hath geuen thee.

4.Reg.6.f.

(m) This came to paſſe in Samaria, in the dayes of Eliſeus the prophete. iiij. Reg. vi. and in Hieruſalem, when it was beſieged by the Emperour Titus, fourtie & two yeeres after Chriſte.

53 * And thou ſhalt eate the fruite of thyne owne body, the fleaſhe (m) of thy ſonnes, and of thy daughters, whiche the Lorde thy God hath geuen thee, in that ſtraytneſſe and ſiege, wherewith thyne enimie ſhal incloſe thee.

55 So that it ſhal greeue the man (that is tender, and exceedyng delicate among you) to looke on his brother, and vpon his wife, that lyeth in his boſome, and on the remnaunt of his chyldren, whiche he hath yet leaft,

55 For feare of geuyng vnto any of them of the fleaſhe of his children, whom he ſhal eate: becauſe he hath nothyng leaft hym in that ſtraitneſſe and ſiege, wherwith thyne enimie ſhal beſiege thee in al thy cities.

56 Yea, and the woman that is ſo tender and delicate, that ſhe dareth not aduenture to ſet the ſole of her foote vpon the grounde, for ſoftneſſe and tenderneſſe, ſhalbe greeued to looke on her huſbande, that lyeth in her boſome, and on her ſonne, and on her daughter,

(n) She ſhalbe ſo vexed with hunger, that ſhe ſhal thynke it long ere her chylde be borne, that ſhe might eate it.

57 And on her (n) afterbirth, that is comme out from betweene her feete, & her chyldren, whiche ſhe ſhal beare: For when al thynges lacke, ſhe ſhal eate them ſecretly, duryng the ſiege and ſtraytneſſe, wherewith thyne enimies ſhal beſiege thee in thy cities.

Exo.xv.d.

58 * If thou wylt not keepe and doo al the woordes of this law, that are written in this booke, and feare this glorious and fearefull name, The Lorde thy God:

(o) Somme reade, the lord wyl ſeparate thy plagues: meaning, from other plagues: ſo that they ſhalbe more greeuous and more notable.

59 (o) The Lorde wyl ſende vnto thee and thy ſeede great plagues, & of long cõtinuance, euyl ſickneſſes, and of long durance:

60 Moreouer, he wyl bryng vpon thee al the diſeaſes of Egypt, & thoſe whiche thou were afrayde of, ſhal cleaue vnto thee.

G 61 And al manner ſickneſſes, and al manner plagues, whiche are not written in the booke of this lawe, wyl the Lorde bring vpon thee, vntyl he bryng thee to nought.

62 And ye ſhalbe leaſt fewe in number, where before ye were as the (p) ſtarres of heauen in multitude: becauſe thou wouldeſt not hearken vnto the voyce of the Lorde thy God.

(p) He alludeth to the promiſſe made to Abraham, Gen.xv.

Ierem,31.c

63 *And it ſhal comme to paſſe, that as the Lord reioyced ouer you, to doo you good, and to multiplie you: euen ſo he wyl reioyce ouer you, to deſtroy you, & to bring you to nought, and ye ſhalbe waſted from of the lande, whither thou goeſt to enioy it.

64 And the Lorde ſhal ſcatter thee among al nations, from the one ende of the world vnto the other: and there thou ſhalt ſerue ſtraunge goddes, whiche neyther thou nor thy fathers haue knowen, euen wood and ſtone.

65 And among theſe nations thou ſhalt finde no eaſe, neyther ſhal the (q) ſole of thy foote haue reaſt: But the Lord ſhal geue thee there an vnquiet hart, and daſing eyes, and ſorowe of mynde.

(q) Thou ſhalt be a vagabonde

66 And thy life ſhal hang in doubt before thee, and thou ſhalt feare both day and nyght, and ſhalt haue no ne aſſurance of thee lyfe.

67 In the mornyng thou ſhalt ſay, Woulde God it were nyght: And at nyght thou ſhalt ſay, Woulde God it were mornyng, for feare of thyne hart, whiche thou ſhalt feare, and for the ſight of thyne eyes, whiche thou ſhalt ſee.

68 And the Lorde ſhal bring thee into Egypt agayne with (r) ſhippes by the way, whiche I ſayde to thee, thou ſhalt ſee it no more agayne: And there ye ſhalbe ſolde vnto your enimies for bondmen, and bondwomen, and no man ſhal by you.

(r) Becauſe they were vnthankeful to God for his miraculous deliuering of them by the partyng aſunder of the red ſea.

The.xxix.Chapter.

2 The people are exhorted to obſerue the commaundementes. 10 The whole people from the hygheſt to the loweſt are comprehended vnder Gods couenant. 19 The pouniſhment of hym that flattereth hym ſelfe in his wickedneſſe. 24 The cauſe of Gods wrath againſt his people.

A 1 These are the wordes of the ″ couenaunt whiche the Lord cōmaunded Moſes to make with the chyldren of Iſrael in the land of Moab, beſide ẏ appointmēt which he made with them in ″ Horeb.

″ Articles.

Exod, 19.a

″ Or, mount Sinai, where the lawe was firſt geuen, fourtie yeres before the making of this couenant.

2 And Moſes called al Iſrael, and ſayde vnto them, Ye haue ſeene al that the Lorde did before your eyes in the lande of Egypt, vnto Pharao and vnto al his ſeruauntes, and vnto al his lande,

3 The great ″ temptations whiche thyne eyes haue ſeene, thoſe great miracles & wonders:

″ Or, proofes.

4 And yet (a) the Lorde hath not geuen you an hart to perceaue, and eyes to ſee, and eares to heare, vnto this day.

(a) This declareth that man can not perceaue the thinges pertaynyng to God, without the helpe of ẏ grace of God.

5 And I haue led you fourtie yeeres in the wylderneſſe: and your clothes are not wared olde vpon you, and thy ſhoo is not wared old vpon thy foote.

6 Ye haue eaten no (b) bread, nor drunke wine or ſtrong drinke: that ye myght know how that I am the Lorde your God.

(b) Made by man: but Manna, the foode of angels, whiche ſerued them for bread and al other ſuſtenance.

Num.21.f.

7 *And ye came vnto this place, and Sehon the king of Heſbon, and Og the king of Baſan came out agaynſt vs vnto battayle, and we ſmote them,

8 And tooke their lande, and gaue it for an inheritance vnto the Rubenites, and Gadites, and to the halfe tribe of Manaſſe. B

9 Keepe therefore the wordes of this couenant, & doo them, that ye may (c) vnderſtande al that ye ought to doo.

(c) Somme reade, that ye may be wyſe.

10 Ye ſtande this day euery one of you before the (d) Lorde your God: your captaynes, your tribes, your elders, your officers, & al the men of Iſrael:

(d) Who ſearcheth your hartes, and therefore ye may not diſſemble with hym.

Ioſu,ix.d.

11 Your chyldren alſo, your wyues, and the ſtraunger that is in thyne hoſt, from the (e) hewer of thy wood, vnto the drawer of thy water:

(e) Not only the cheefe, but alſo ẏ meaneſt

12 That thou ſhouldeſt goe into the (f) couenant of the Lord thy God, and into his othe whiche the Lorde thy GOD maketh with thee this day:

(f) He alludeth to an ancient ceremonie, by whiche they that made a couenant, diuided a beaſt into two parites, & paſſing betweene the ſame, ſayde: ſo be he diuided that breaketh this couenant.

13 For to make thee a people vnto hym ſelfe, and that he may be vnto thee a GOD, as he hath ſayde vnto thee, & as he hath ſworne vnto thy fathers, Abraham, Iſahac, and Iacob.

14 I make not this bonde and this othe with you only: C

15 But both with hym that ſtandeth here

with vs this day before the Lorde our God, and alſo with hym that is (g) not here with vs this day.

(g) Meanyng thẽ, that were yet vnborne.

16 For ye knowe, howe we haue dwelt in the lande of Egypt, and howe we came through the myddes of the nations, whiche ye paſſed by:

17 And ye haue ſeene theyr abominations, and theyr idols, wood and ſtone, ſyluer and golde, whiche were among them.

18 Leſt there be among you man or woman, kinrede or tribe, whoſe hart turneth away this day from the Lorde our God, to goe and ſerue the goddes of theſe nations: and leſt there be among you ſomme (h) roote, that beareth gal and woormewood.

(h) That is, ſinne: the roote whereof muſt ſpeedily be cut vp, leſt afterward the bitter fruits therof doo choke yͤ ſoule.

19 So that when he heareth the woordes of this othe, he ‖ bleſſe hym ſelfe in his hart, ſayeing, (i) I ſhal haue peace, I wyl walke in the meanyng of myne owne hart: to put the drunken (k) to the thirſty.

‖ Or, Flatter.

(i) No harme ſhal comme to me.

(k) For as the thyrſty man deſireth nothyng but drinke: ſo he that hath diſordered luſtes, can not be ſatiſfied in them

20 And ſo the Lorde wyl not conſent to be merciful vnto hym, but then the wrath of the Lord, & his gelouſie, ſhal ſmoke agaynſt that man: and al the curſes that are written in this booke, ſhal lyght vpon hym, and the Lorde ſhal doo out his name from vnder heauen.

D 21 And the Lorde ſhal ſeparate him vnto euil, out of al the tribes of Iſrael, accordyng vnto al the curſes of the couenant, that are written in the booke of this lawe.

22 So that the generation to comme of your chyldren, that ſhal ryſe vp after you, and the ſtraunger, that ſhal comme from a farre land, ſhal ſay, when they ſee the plagues of that lande, and the diſeaſes, wherewith the Lorde hath ſmitten it:

23 Howe al the lande is burnt vp with brimſtone and ſalt, and that it is neyther ſowen, nor beareth, nor any graſſe groweth therein, lyke as in the place of the ouerthrowyng of *Sodome, Gomor, Adama, and Zeboim, whiche the Lorde ouerthrewe in his wrath and anger.

Gen. 19. c.

24 Euen then ſhal al nations ſay, * wherefore hath the Lord donne on this faſhion vnto this lande? O howe fierce is this great wrath?

Iere. 22. b.

25 And menne ſhal ſay, Becauſe they haue forſaken the couenaunt of the Lorde GOD of theyr fathers, whiche he made with them, when he brought them out of the lande of Egypt.

26 For they went and ſerued ſtraunge goddes, and woorſhipped them, goddes whiche they knewe not, and ‖ whiche had geuen them nothyng.

‖ Or, Whiche had not geuen them a lande to poſſeſſe.

27 And the wrath of the Lorde waxed hote agaynſt this lande, to bryng vpon it al the curſes, that are written in this booke.

E 28 And the Lorde caſt them out of their lande in anger, and wrath, and great indignation, and caſt them into a ſtraunge lande, as this day beareth witneſſe.

29 The (l) ſecretes of the Lorde our GOD are opened vnto vs, and to our chyldren for euer, that we may doo al the woordes of this lawe.

(l) He condemneth the curious ſearchers of thinges reſerued to gods ſecrete knowledge, neglecting the thinges reueled by god, as his lawe.

The. xxx. Chapter.

1 Mercie ſhewed when they repent. 6 The Lorde dooth circumciſe the hart. 11 Al excuſe of ignorance is taken away. 19 Lyfe and death is ſet before them. 20 The Lorde is theyr lyfe whiche obey hym.

A 1 When al theſe woordes are comme vpon thee, the bleſſyng and the curſe, whiche I haue ſet before thee, thou ſhalt (a) turne vnto thyne hart, among al the nations, whyther the Lorde thy God hath dryuen thee,

(a) By bringing to minde both his fauour and his diſpleaſure.

2 And comme agayne vnto the Lorde thy God, and hearken vnto his voyce in al theſe thynges that I commaunde thee this day, thou, and thy chyldren, with al thyne hart, and al thy ſoule:

3 And the Lorde thy God (b) wyl turne thy captiuitie, and haue compaſſion vpon thee, and wyl turne and fetche thee agayne from al the nations among whiche the Lord thy God had ſcattered thee.

(b) That is, wyl change his purpoſe, wyl reconcile hym ſelfe to thee.

4 Though thou were caſt vnto the extreme partes of heauen: euen from thence wyl the Lord thy God geather thee, and from thence wyl he fetche thee:

5 And the Lorde thy God wyl bryng thee into the lande, whiche thy fathers poſſeſſed, and thou ſhalt enioy it: And he wyl ſhewe thee kyndneſſe, and multiplie thee aboue thy fathers.

6 And the Lorde thy God wyl (c) circumciſe thyne hart, and the hart of thy ſeede, that thou mayeſt loue the Lorde thy God, with al thine hart, and al thy ſoule, that thou mayeſt lyue.

(c) Wyl cut away thy vngodly luſtes & affections.

B 7 And the Lorde thy God wyl put al theſe curſes vpon thine enimies, and on them that hate thee, and that perſecute thee.

8 But thou ſhalt turne, and hearken vnto the voyce of the Lorde, and doo al his commaundementes, whiche I commaund thee this day:

9 (And the Lorde thy God wyl make thee plenteous in al the woorkes of thyne hande, in the fruite of thy body, and in the fruite of thy cattel, and in the fruite of thy lande, for thy wealth: * For the Lord wil turne againe and (d) reioyce ouer thee to doo thee good, as he reioyced ouer thy fathers.

Iere. 32.f

(d) Not that god is ſubiect to affections: but hereby is ſet foorth his fauour toward repentant ſinners.

10 If thou hearken only vnto the voyce of the Lorde thy GOD, to keepe his commaundementes and his ordinances, whiche are written in the booke of this law, and if thou turne vnto the Lorde thy God with al thyne hart and al thy ſoule.)

11 * For the commaundement, whiche I commaunde thee this day, is (e) not hidden from thee, neyther farre of.

Rom 10.b

(e) Somme reade, not ſeparate from thee. He meaneth, that the lawe is ſo playne, that none can pleade ignorance.

12 It is not in heauen, that thou needeſt to ſay, Who ſhal goe vp for vs to heauen, and bryng it vnto vs, that we may heare it, and doo it?

13 Neyther is it beyonde (f) the ſea, that thou ſhouldeſt ſay, Who ſhal goe ouer the ſea for vs, and bryng it vnto vs, that we may heare it, and doo it?

(f) By heauen and ſea, he meaneth places very farre of.

C 14 But the woorde is very nygh vnto thee, euen in thy mouth, and in thyne hart, that thou doo it.

15 * Beholde I haue ſet before thee this day, (g) lyfe and good, death and euil:

Deut. 11.d.

(g) He ſheweth that obedience to gods woorde bryngeth lyfe, and diſobedience bryngeth death

16 For where as I commaunde thee this day, to loue the Lorde thy God, to walke in his wayes, and to keepe his commaundements, his ordinances, and his lawes, [if thou ſo doo] thou ſhalt lyue and multiplie, and the Lorde thy God ſhal bleſſe thee in the land, whither thou goeſt to poſſeſſe it.

17 But yf thyne hart turne away, ſo that thou wylt not heare, but ſhalt goe aſtray, & woorſhyp ſtraunge goddes, and ſerue them:

18 I pronounce vnto you alſo this day, that ye ſhal ſurely periſhe, and that ye ſhal not prolong your dayes vpon the lande, whither thou paſſeſt ouer Iordane, to goe and poſſeſſe it.

19 * I cal heauen and earth to recorde this day agaynſt you, that I haue ſet before you, lyfe and death, bleſſing and curſyng: Therefore (h) chooſe lyfe, that both thou and thy ſeede may lyue:

Deut. 4.d.

(h) That is to ſay, ſhewe thy loue and obedience to god: whiche is not perfourmed by our owne ſtrength, but by gods grace woorkyng in his elect.

20 That thou mayeſt loue the Lord thy God, and be obedient to his voice, and cleaue vnto hym: For he is thy lyfe, and the length of thy dayes, that thou mayeſt dwelle vpon the (i) earth, whiche the Lorde ſware vnto thy fathers, Abraham, Iſahac, and Iacob, to geue them.

(i) whereby is not only meant the land of Chanaan; but alſo the heauenly inheritance, whereof the other was a figure.

The.xxxi.Chapter.

2.7 Moſes preparyng hym ſelfe to dye, appoynteth Ioſuah to rule the people. 9 He geueth the lawe to the Leuites, that they ſhoulde reade it to the people. 19 God geueth them a ſong as a witneſſe betweene hym and them. 23 God confirmeth Ioſuah. 29 Moſes ſheweth them, that they wyl rebelle after his death.

A 1 AND Moſes went and ſpake theſe woordes vnto al Iſrael,

2 And ſayde vnto them, I am an hundred and twentie yeeres olde this day, and can no more (a) goe out and in: Alſo the Lorde hath ſayde vnto me, Thou (b) ſhalt not goe ouer this Iordane.

(a) Can no lenger perfourme the charge committed vnto me.

(b) That is, into the lande of Chanaan: for Iordane in the coaſt of Moab, is the bounde of the lande of Chanaan.

3 The Lorde thy GOD wyl goe ouer before thee, and he wyl deſtroy theſe nations before thee, and thou ſhalt poſſeſſe them: And Ioſuah ſhal goe before thee, as the Lorde hath ſayde.

4 And the Lorde ſhal doo vnto them, as he dyd to * Sehon and Og kynges of the Amorites, and vnto the lande of them, whom he deſtroyed.

Nu. 20.c.

5 And the Lorde ſhal geue them ouer (c) before your face, that ye may doo vnto them accordyng vnto al the commaundementes, whiche I haue commaunded you.

(c) Into your power.

6 Plucke vp your heartes therefore, and be ſtrong, dreade not, nor be afrayde of them: for the Lorde thy God hym ſelfe dooth goe with thee: he ſhal not fayle thee, nor forſake thee.

B 7 And Moſes called vnto Ioſuah, and ſayd vnto him in the ſight of al Iſrael, * Be ſtrong and of good courage, for thou muſt goe with this people vnto the lande whiche the Lorde hath ſworne vnto their fathers to geue them: and thou ſhalt geue it them to inherite.

Ioſu. 1.b. 3. Reg. 2.a.

8 And the Lorde dooth goe before thee: he ſhalbe with thee, he ſhal not fayle thee, neyther forſake thee: feare not therefore, nor be diſcomfited.

9 And (d) Moſes wrote this lawe, and deliuered it vnto the prieſtes the ſonnes of Leui,

Whiche

(d) Before Moſes tyme the doctrine whiche conteined ÿ manner of ſeruyng god, was not put in wrytyng, but only delyuered by woorde of mouth, by the fathers to the chyldren, from one generation to another.

whiche bare the arke of the teſtament of the Lorde, and vnto al the elders of Iſrael.

10 And Moſes commaunded them, ſayeing, Euery (e) ſeuenth yeere, in the ſolemnitie of the free yeere, euen in the feaſt of tabernacles,

11 When al Iſrael is comme to appeare before the Lorde thy God in the place whiche he hath choſen: thou ſhalt reade this lawe before al Iſrael, that they may heare it.

(e) Notwithſtandyng this ſolemne lecture of the lawe at the ende of euery ſeuen yeeres, they had in ye meane tyme ordinarie exerciſes in the ſame.

12 Geather the people togeather, menne, women, and chyldren, and the ſtraunger that is within thy gates, that they may heare, and learne, and feare the Lorde your GOD, and keepe and obſerue al the woordes of this lawe,

13 And that theyr chyldren, whiche knowe (f) nothyng, may heare, and learne to feare the Lorde your God, as long as ye lyue in the lande, whyther ye goe ouer Iordane to poſſeſſe it.

(f) whiche were vnborne at the geuyng of the lawe.

C 14 And the Lorde ſayde vnto Moſes, Beholde, thy dayes are comme that thou muſt dye: Calle Ioſuah therefore, and ſtande ye in the tabernacle of the congregation, that I may geue hym a charge: And Moſes and Ioſuah went and ſtoode in the tabernacle of the congregation.

15 And the Lorde appeared in the tabernacle, euen in the piller of the cloude: and the * piller of the cloude ſtoode ouer the doore of the tabernacle.

Exo.33.d.

16 And the Lorde ſayde vnto Moſes, Beholde, thou ſhalt ſleepe with thy fathers: and this people wyl ryſe vp, & goe (g) a whooring after ſtraunge goddes of the lande, whyther they goe, and wyl forſake me, and breake the appointment, whiche I haue made with them.

(g) Forſaking god, to whom they had plight theyr trouth, as to theyr ſpouſe.

17 And then my wrath wil ware hote againſt them in that day, and I wyl forſake them, and wyl (h) hyde my face from them, and they ſhalbe conſumed, and muche aduerſitie and tribulation ſhal comme vpon them: ſo that then they wyl ſay, Are not theſe troubles comme vpon me, becauſe GOD is not with me?

(h) I wyl turne my face from them: as it is ſayd, that god ſheweth vs his countenance, when he dooth fauour vs.

18 And I alſo wyl ſurely hyde away my face in that day, for al the euils ſake whiche they ſhal haue wrought, in that they are turned vnto ſtraunge goddes.

19 Nowe therefore, wryte ye this ſong for you, and teache it the chyldren of Iſrael, and put it in theyr mouthes, that this ſong may be my witneſſe agaynſt the chyldren of Iſrael.

20 For I wyl bryng them into the land, whiche I ſware vnto theyr fathers, that floweth with mylke and hony: and they ſhal eate, and fyl them ſelues, and ware fat, and turne vnto ſtraunge goddes, and ſerue them, and blaſpheme me, and breake my couenaunt.

21 And when muche miſcheefe and tribulation is comme vpon them, this ſong ſhal (i) anſweare them as a witneſſe: For it ſhal not be forgotten out of the mouthes of theyr ſeede: for I knowe theyr imagination, whiche they goe about euen nowe, before I haue brought them into the lande whiche I ſware.

D

(i) Shal teſtifie to the, that are thus plagued for departyng from me.

22 Moſes therefore wrote this ſong the ſame day, and taught it the chyldren of Iſrael.

23 And he gaue Ioſuah the ſonne of Nun a charge, and ſayde, * Be bolde and ſtrong, for thou ſhalt bryng the chyldren of Iſrael into the lande, whiche I ſware vnto them: and I wyl be with thee.

Ioſu.1.a.
3.Reg.2.b

24 And when Moſes had made an ende of writing the woordes of this law in a booke, vntyl he had finiſhed them,

25 Moſes commaunded the Leuites, whiche bare the arke of the couenant of the lord, ſayeing,

26 Take ye the booke of this lawe, * and put it in the (k) ſyde of the arke of the couenaunt of the Lorde your God, that it may be there for a (l) witneſſe agaynſt thee.

Deut.x.a.

(k) To declare the maieſtie of the doctrine conteyned therin, as proceeding from God.

(l) Of thy lacke of fayth, when thou ſhalt fal to idolatrie.

27 For I knowe thy rebellion * and thy ſtiffe necke: whyle I am yet alyue with you this day, ye haue benne diſobedient vnto the lord: and howe muche more after my death?

4.Re.17.e

28 Geather vnto me al the elders of your tribes, and your officers, that I may ſpeake theſe woordes in theyr eares, and cal heauen and earth to recorde agaynſt them.

29 For I am ſure, that after my death, ye wyl vtterly be corrupt, and turne from the way, whiche I haue commaunded you: and tribulation wil comme vpon you in the latter dayes, becauſe ye ſhal haue wrought wyckedneſſe in the ſyght of the Lord, to prouoke hym through (m) the woorkes of your handes.

(m) By worſhipping images, whiche your handes haue made.

30 And Moſes ſpake in the eares of al the congregation of Iſrael the woordes of this ſong, vntyl he had ended them.

The.xxxii.Chapter.

7 The ſong of Moſes concernyng Gods benefites towarde the people. 15 And theyr ingratitude towarde hym. 20 God menaceth them, 21 And ſpeaketh of the vocation of the Gentiles. 46 Moſes commaundeth to teache the lawe to the chyldren. 48 God forewarneth Moſes of his death.

A

1 Heare ye, O ye [a] heauens, and I ſhal ſpeake: and let the earth heare the words of my mouth.

(a) As witneſſes of the vnthankfulneſſe of this moſt incenſible people.

2 My doctrine ſhal drop as dooth the rayne: and my ſpeache ſhal flowe as dooth the dewe, as the ſhowre vpon the herbes, & as the droppes vpon the [b] graſſe.

(b) Not vpon the ſtones, but vpon ẏ graſſe, that is, tractable and obedient people.

3 For I wil publiſhe the name of the Lorde: Aſcribe ye honour vnto our God.

4 Perfite is the worke of the moſt myghty “ God: for al his wayes are iudgement: He is a GOD of trueth, without wickedneſſe, ryghteous, and iuſt is he.

“ Hebrewe. rocke. This declareth Gods ſtrength and ſtedfaſtneſſe in his promiſſes.

5 Frowardly haue [c] they donne againſt him by theyr [d] vices, not beyng his owne chyldren, but a wicked and froward generation.

(c) The Iſraelites.

(d) Somme reade, ſpottes: meaning therby fylthie affections, whiche made them to turne a way from God.

6 Doo ye ſo rewarde the Lorde, O thou fooliſhe nation and vnwiſe? * Is not he thy father that hath bought thee? * Hath he not made thee, and ordeyned thee?

Malac.i.b
Gen.i.d.

B

7 Remember the dayes of the worlde, that is paſt: conſyder the yeeres of ſo many generations: * Aſke thy father, and he wyl ſhewe thee, thy elders, and they wil tel thee.

Iob.8.b.

8 When the hygheſt diuided to the nations theyr inheritance, and when he ſeparated the ſonnes of Adam, he put the borders of the nations accordyng to the number of the children of Iſrael:

9 For the Lords part is his people, and Iacob is the portion of his inheritance.

10 He founde hym in a deſart lande, in a voide grounde, and in a roaryng wylderneſſe: He lead hym about, he gaue hym vnderſtandyng, and kept hym as the apple of his eye.

11 As an Egle, that ſtirreth vp her neſt, and flittereth ouer her young, and ſpreadeth her wynges, taketh them, and beareth them on her wynges:

12 The Lorde alone was his guide, and there was no ſtraunge god with hym.

13 He caryed hym vp to the hygh places of the earth, that he myght eate the encreaſe of the feeldes: * And he fedde hym with honie out of the rocke, and with oyle out of the moſte harde ſtone:

Pſal.81.c.

C

14 With butter of kine, & milke of the ſheepe, with fat of the lambes, and fat of rammes, and hee goates, with the fat of the moſt plenteous wheate, and that thou mighteſt drinke the moſt pure blood of the grape.

15 But he that ſhoulde haue benne vpryght, when he waxed fat, ſpurned with his heele: Thou art wel fed, thou art growen thicke, thou art euen laden with fatneſſe: And he forſooke God his maker, and regarded not the God of his ſaluation.

16 They prouoked him to anger with ſtraunge goddes, euen with abominations prouoked they hym.

17 * They offered vnto diuels, and not to god: euen to goddes whom they knewe not, to newe goddes that came newely vp, whom theyr fathers feared not.

Pſal.cvi.f.

18 Of GOD that begate thee, thou art vnmindful, and haſt forgotten God that made thee.

19 The Lorde therefore ſawe it, and was angry: becauſe of the prouokyng of his ſonnes [e] and his daughters.

(e) He calleth them gods children, not to honour thẽ, but to ſhewe them from what ſtate they are fallen

20 And he ſayde, I wyl hyde my face from them, and wyl ſee, what theyr ende ſhalbe: For they are a very frowarde generation, chyldren in whom is no fayth.

D

21 They haue angred me with that, whiche is no god, and prouoked me with their vanities: * And I alſo wil prouoke them with thoſe, whiche are no people, I wyl anger them with a fooliſhe nation.

Rom.x.d.

22 * For fyre is kindled in my wrath, and burneth vnto the bottome of hel, and hath conſumed the earth with her encreaſe, and ſet a fyre the bottomes of the mountaynes.

Iere.xx.c.

23 I wyl heape miſcheefes vpon them, and wyl deſtroy them with myne arrowes.

24 They ſhalbe burnt with hunger, and conſumed with heate, and with bitter deſtruction: * I wyl alſo ſende the teeth of beaſtes vpon them, with the furiouſneſſe of ſerpentes in the duſt.

Iere.v.b.
Ioel.i.b.

25 Withoutfoorth ſhal the ſworde robbe them of theyr children, and within in the chamber, feare: both young men and young women, and the ſucklynges, with the menne of gray heades.

26 I haue ſayde, I wyl ſcatter them abroade, and make the remembrance of them to ceaſſe from among menne.

27 Were it not, that I feared the wrath of the enimie, leſt theyr aduerſaries ſhoulde

vtterly

(f) Reioycing to ſee ẏ godly afflicted, and attributyng that to them ſelues, whiche is wrought by gods hande.

(f) vtterly withdrawe them ſelues, and leſt they ſhould ſay, Our high hande hath donne al this, and not the Lorde.

28 For it is a nation voyde of counſel: neither is there any vnderſtanding in them.

E

29 O that they were wyſe and vnderſtoode this, that they woulde conſyder their latter ende.

30 Howe ſhoulde one chaſe a thouſande, and two put ten thouſande to flyght, except theyr maker had ſolde them, and except the Lorde had ſhut them vp?

i. Reg. v. b

31 For theyr god is not as our God: * our enimies alſo them ſelues are iudges.

32 For theyr vine is of the vineyarde of Sodome, and of the feeldes of Gomorra: theyr grapes are grapes of gal, and theyr cluſters be bitter.

33 Theyr vine is the poyſon of dragons, and the cruel gal of aſpes.

(g) As yf he ſayde, Thinke not that I forgeat mens ſinnes: but reſerue them to the tyme of pouniſhment.

34 Is not (g) this layde in ſtoare with me, and ſealed vp among my treaſures?

Rom. 12. d

25 * Vengeance is myne, and I wil rewarde, theyr feete ſhal ſlyde in due tyme: For the day of theyr deſtruction is at hande, and the thinges that ſhal commne vpon them, make haſte.

F

2. Mac. 7. a

(h) Gouerne them.

36 * For the Lord (h) ſhal iudge his people, and haue compaſſion on his ſeruantes, when he ſeeth, that theyr power is gonne, and that they be in a manner ſhut vp, or brought to nought, and forſaken.

Iere. 2. d.

37 And he ſhal ſay, * Where are their goddes, theyr god in whom they truſted?

38 The fat of whoſe ſacrifices they dyd eate, and dranke the wine of theyr drynke offerynges: let them ryſe vp, and helpe you, and be your protection.

Deut. 4. f.

1. Reg. 2. e.

Iob. 15. b.

39 See nowe, howe that I, * I am God, and there is none but I: * I kyl, and wyl make alyue: I wounde, and wyl heale, *neyther is there any that can deliuer out of my hande.

40 For I wyl lyft vp my hande to heauen, and wyl ſay, I lyue euer.

41 If I whet the edge of my ſworde, & myne hande take holde to doo iuſtice, I wil recompence vengeance on myne enimies, and wyl rewarde them that hate me.

42 I wyl make myne arrowes drunke with blood, and my ſworde ſhal deuour fleaſhe, and that for the blood of the ſlayne, and for theyr captiuitie, ſince the beginnyng of the wrath of the enimie.

(i) That is, acknowledge gods goodneſſe towardes them.

43 (i) Prayſe ye heathen his people, for he wyl auenge the blood of his ſeruantes, and wyl auenge hym of his aduerſaries, and wyl be merciful vnto his lande, and to his people.

G

44 And Moſes came, & ſpake al the woordes of this ſong in the eares of the people, he and Joſuah the ſonne of Nun.

45 And Moſes ſpake al theſe woordes vnto the ende to al the people of Iſrael,

Deut. 6. b.

46 And ſayde vnto them, * Set your hartes vnto al the woordes, whiche I teſtifie vnto you this day, and ye ſhal commaunde them vnto your chyldren, that they may obſerue, and doo al the woordes of this lawe.

47 And let it not be a vaine woord vnto you: for in it is your lyfe, and through this woord ye ſhal prolong your dayes in the lande, whither ye goe ouer Jordane to poſſeſſe it.

48 And the Lord ſpake vnto Moſes the ſame day, ſayeing,

49 Geat thee vp into this mountayne Abarim, vnto mount Nebo, whiche is in the land of Moab, ouer agaynſt Jericho, and beholde the lande of Chanaan, whiche I geue vnto the chyldren of Iſrael to poſſeſſe:

Nu. 20. d.

50 And dye in the mount whiche thou goeſt vnto, and thou ſhalt be geathered vnto thy people, *as Aaron thy brother dyed in mount Hor, and was geathered vnto his people:

Nu. 20. a.

51 Becauſe ye treſpaſſed agaynſt me among the chyldren of Iſrael at the waters of ſtryfe at Cades in the wyldерneſſe of Zin: for ye ſanctified me not among the chyldren of Iſrael.

52 Thou ſhalt therefore ſee the lande before thee, and ſhalt not goe thither vnto the land, whiche I geue the chyldren of Iſrael.

The. xxxiii. Chapter.

1 Moſes before his death bleſſeth al the tribes of Iſrael. 26 There is no God lyke to the God of Iſrael. 29 Nor any people lyke vnto this.

(a) Whiche is a foreſhewing of ẏ mercies, that god woulde afterwarde ſhewe to the Iſraelites.

(b) The inſtrument of ẏ holy ghoſt.

(c) Here Moſes bringeth the people in mynde of the glorious reuealyng of the lawe.

1 This is the (a) bleſſing wherwith Moſes (b) the man of GOD bleſſed the chyldren of Iſrael before his death, and ſayde,

2 (c) The Lorde came from Sinai, and roſe vp from Seir vnto them, and appeared from mount Pharan, and he came with ten thouſande of ſaintes, and in his right hand a law of fyre for them.

(b) The chyldren of Iſrael

3 And he loued the people, al (b) his ſaintes alſo are in thy handes: They were ſmitten to goe after thy feete, and to receaue of thy woordes.

(c) To continue amongeſt vs from age to age.

4 Moſes gaue vs a lawe for (c) an inheritance

taunce of the congregation of Iacob:

5 And he was in Iſrael kyng, when the heades of the people, and the tribes of Iſrael were geathered togeather.

6 Let Ruben lyue, and not dye, and be fewe in number.

B 7 This ſame alſo happen to Iuda: And he ſayde, Heare Lorde the voyce of Iuda, and bring hym vnto his people: his handes ſhalbe good yenough for hym, yf thou helpe him agaynſt his enimies.

8 And vnto Leui he ſayde, (f) Thummim & Urim ſhalbe with thee, and with euery one that is godly in thee: Thou dyddeſt proue hym alſo in the temptation, & ſtriuedſt with hym at the waters of ſtrife.

9 He that hath ſayd (g) vnto his father and to his mother (I haue not ſeene hym) and he that knewe not his brethren, nor knewe his owne chyldren, thoſe are they that haue obſerued thy worde, and ſhal keepe thy couenaunt.

(f) By theſe wordes he meaneth the prieſthood. Thummim ſignifieth perfection & holyneſſe, Urim light & knowledge. Reade, Exod. xxviii. d

(g) That more eſteemed the ſeruing of god, then the loue of his parentes.

10 They ſhal teache Iacob thy iudgementes, and Iſrael thy lawe: They ſhal put incenſe before thy noſe, and the burnt ſacrifice vpon thyne aulter.

11 Bleſſe, Lorde, his ° firſt fruites, and accept the worke of his handes: ſmyte the loynes of them that ryſe agaynſt hym, and of them, that hate hym, that they ryſe not agayne.

° Or, ſubſtance

12 And of Beniamin he ſayde, The beloued of the Lorde ſhal dwel in ſafetie vpon hym, and the Lord ſhal couer him al the day long, and he ſhal dwel betweene his ſhoulders.

13 And of Ioſeph he ſayde, Bleſſed of the Lorde is his lande for the ° fruites of heauen, through the dewe and ſprynges that lye beneath,

° Or, ſweeteneſſe of heauen: meaning the ſweete dewes and rayne, that comme from heauen. Looke Geneſis. 49.

14 And for the ſweete fruites of the increaſe of the ſunne, and rype fruites of the moone:

C 15 For the firſt fruites of the principal mountaynes, and for the fruites that the hylles bryng foorth for euer:

16 And for the fruites of the earth, and fulneſſe thereof: and for the good wyl of (h) him, that dwelt in the buſhe, ſhal the bleſſing comme vpon the head of Ioſeph, and vpon the toppe of the head of hym, that was ſeparated from among his brethren.

(h) God that appeared to Moſes in a buſhe.

17 His firſt borne ore hath beautie, and his hornes are as the hornes of an Unicorne, and with them he ſhal trouble the nations togeather, euen vnto the endes of the worlde: Theſe are alſo ten thouſandes of Ephraim, and the thouſandes of Manaſſes.

18 And vnto Zabulon he ſayd, Reioyce Zabulon in thy goeyng out, and thou Iſachar in thy tentes.

19 They ſhal calle the people vnto the hyl, and there they ſhal offer offerynges of ryghteouſneſſe: For they ſhal ſucke of the abundance of the ſea, and of treaſure hyd in the ſande.

20 And vnto Gad he ſayde, Bleſſed be he that inlarged Gad: he dwelleth as (i) a Lion, that catcheth for a pray the arme with the head.

(i) Meaning that this tribe ſhoulde be victorious.

D 21 He looked to hym ſelfe at the beginnyng, becauſe there was a portion of the (k) lawegeuer hid, and he came with the heades of the people, and executed the ryghteouſneſſe of the Lorde, and his iudgementes with Iſrael.

(k) That is, whiche god the lawegeuer had reſerued fro the Gadites.

22 And vnto Dan he ſayde, Dan (l) is a Lions whelpe, he ſhal leape from Baſan.

(l) That is, ſhalbe ſtrong yenough to defende hym ſelfe.

23 And vnto Nephthali he ſayde, O Nephthali, ſatiſfied with Gods fauour, and fulle with the bleſſing of the Lorde, poſſeſſe thou the weaſt and the ſouth.

24 And to Aſer he ſayde, Aſer ſhalbe bleſſed with chyldren, he ſhalbe acceptable vnto his brethren, and ſhal dippe his foote in oyle.

25 Thy ſhoes ſhalbe iron and braſſe, and thy ſtrength ſhal continue as long as thou liueſt.

26 There is none lyke vnto the God of Iſrael, whiche though he ſyt vpon the heauen [as vpon an horſe] yet is he thine helper, whoſe glorie is in the celeſtial places.

27 The eternal God is thy refuge, and vnder the armes of the euerlaſtyng God ſhalt thou lyue: He ſhal caſt out the enimie before thee, and ſay, Deſtroy them.

28 Iſrael then ſhal dwel in ſafetie, and alone, and the fountayne of Iacob ſhalbe vpon a land of corne and wine, and his heauens ſhal droppe the dewe. E

29 Happy art thou, O Iſrael: Who is like vnto thee, O people, that art ſaued in the Lorde, whiche is the ſhielde of thy helpe, and ſword of thy glorie: Thine enimies haue loſt their ſtrength to thee warde, and thou ſhalt treade vpon their hygh places.

The.xxxiiij.Chapter.

1 Moſes ſeeth al the lande of Chanaan, 5 he dyeth. 8 Iſrael weepeth. 9 Joſuah ſucceedeth in Moſes roome. 10 The prayſe of Moſes.

A

Nu,xvi,c.

(a) Whiche was a part of the mount Abarim.

(b) Somme reade, the top of Phaſga, betweene whiche the hyl and Jericho, the fludde of Jordane dooth runne.

1 AND * Moſes went from the playne of Moab, vp into mount [(a)] Nebo, and vnto the top of the [(b)] hyl that is ouer agaynſt Jericho: and the lord ſhewed hym al the lande of Gilead, euen vnto Dan:

2 And al Nephthali, and the lande of Ephraim, and Manaſſe, and al the lande of Juda, euen vnto the vtmoſt [(c)] ſea:

(c) The ſea mediterraneum, whiche lyeth weaſtwarde from Jurie.

3 And the ſouth, and the playne of the valley of Jericho, the citie of palme trees [euen] vnto Zoar.

Gen,xi.b.

4 And the Lorde ſayde vnto hym, * This is the lande, whiche I ſware vnto Abraham, Iſahac, and Jacob, ſayeing, I wyl geue it vnto thy ſeede: I haue cauſed thee alſo to ſee it with thine eyes, * but thou ſhalt not goe ouer thyther.

Deut,4,c.

5 So Moſes the ſeruaunt of the Lorde dyed there in the lande of Moab, accordyng to the woorde of the Lorde.

(b) Gods angel.

6 And he [(b)] buryed hym in a valley, in the lande of Moab, ouer agaynſt the houſe of Peor: but [(e)] no man knoweth of his ſepulchre vnto this day.

(e) Leſt the Iſraelites ſhoulde take occaſion of idolatrie thereby.

B

7 Moſes was an hundred & twentie yeeres olde, when he dyed: his eye was not dimme, nor his natural force abated.

8 And the chyldren of Iſrael * wept for Moſes in the playne of Moab thirtie dayes: And the dayes of weepyng and mournyng for Moſes were ended.

Nu, 20,d,

9 And Joſuah the ſonne of Nun was ful of the ſpirite of wyſedome, * for Moſes had put his handes vpon hym: And the chyldren of Iſrael were obedient vnto hym, and dyd as the Lorde commaunded Moſes.

Num,27,e

10 And there aroſe not a prophete ſince in Iſrael, lyke vnto Moſes, whom the Lorde knewe face [(f)] to face,

(f) To whom god ſpake moſt playnely & familierly.

11 According vnto al the miracles and woonders, whiche the Lord ſent hym to doo in the lande of Egypt before Pharao and al his ſeruauntes, and before al [(g)] his lande,

(g) Al the inhabitantes of his lande.

12 And accordyng to al that myghty [(h)] hande, and al the great feare whiche Moſes ſhewed in the ſyght of al Iſrael.

(h) Great power.

VV. E.

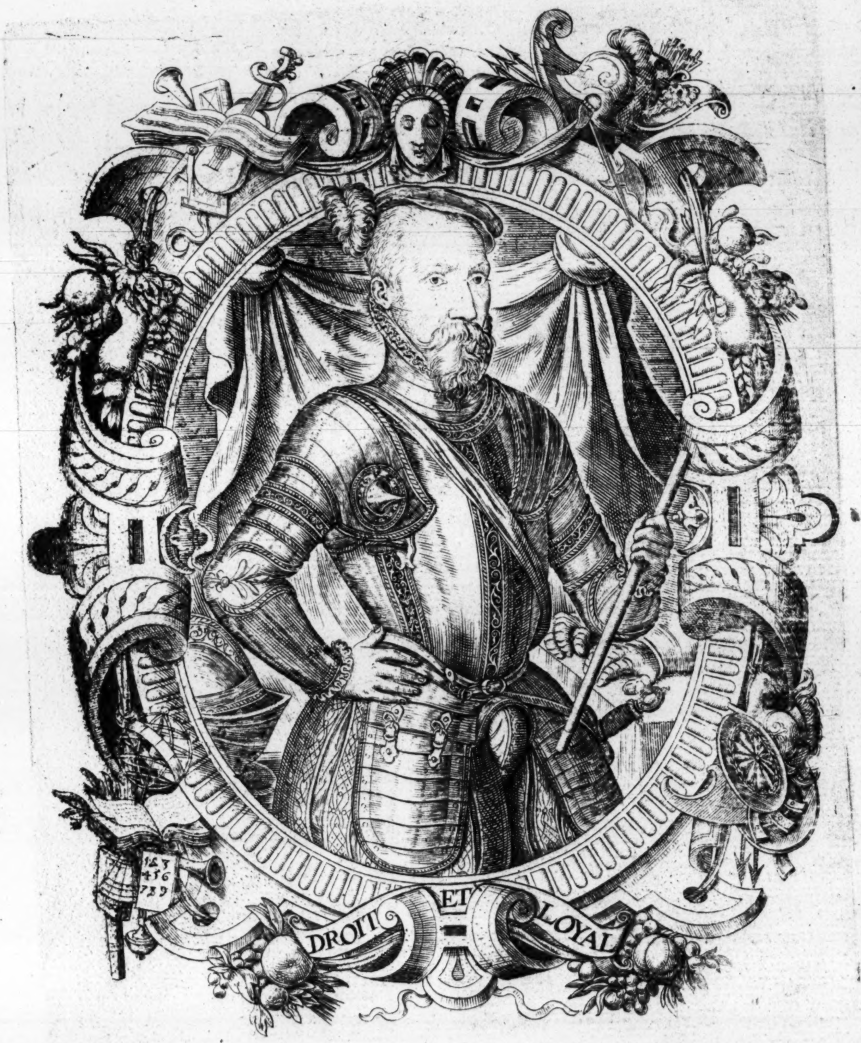
William Alley
Bishop of Exeter.

The ende of the fifth booke of Moſes,

called in the Hebrew, Elle haddebarim, and in the Greke,
Deuteronomium.

The ſeconde part of the Bible, conteining theſe bookes.

The booke of Ioſuah.
The booke of the Iudges.
The booke of Ruth.
The firſt booke of Samuel.
The ſeconde booke of Samuel.
The thirde booke of the kinges.
The fourth booke of the kinges.
The firſt booke of the Chronicles.
The ſeconde booke of the Chronicles.
The firſt booke of Eſdras.
The ſeconde booke of Eſdras.
The booke of Heſter.
The booke of Iob.

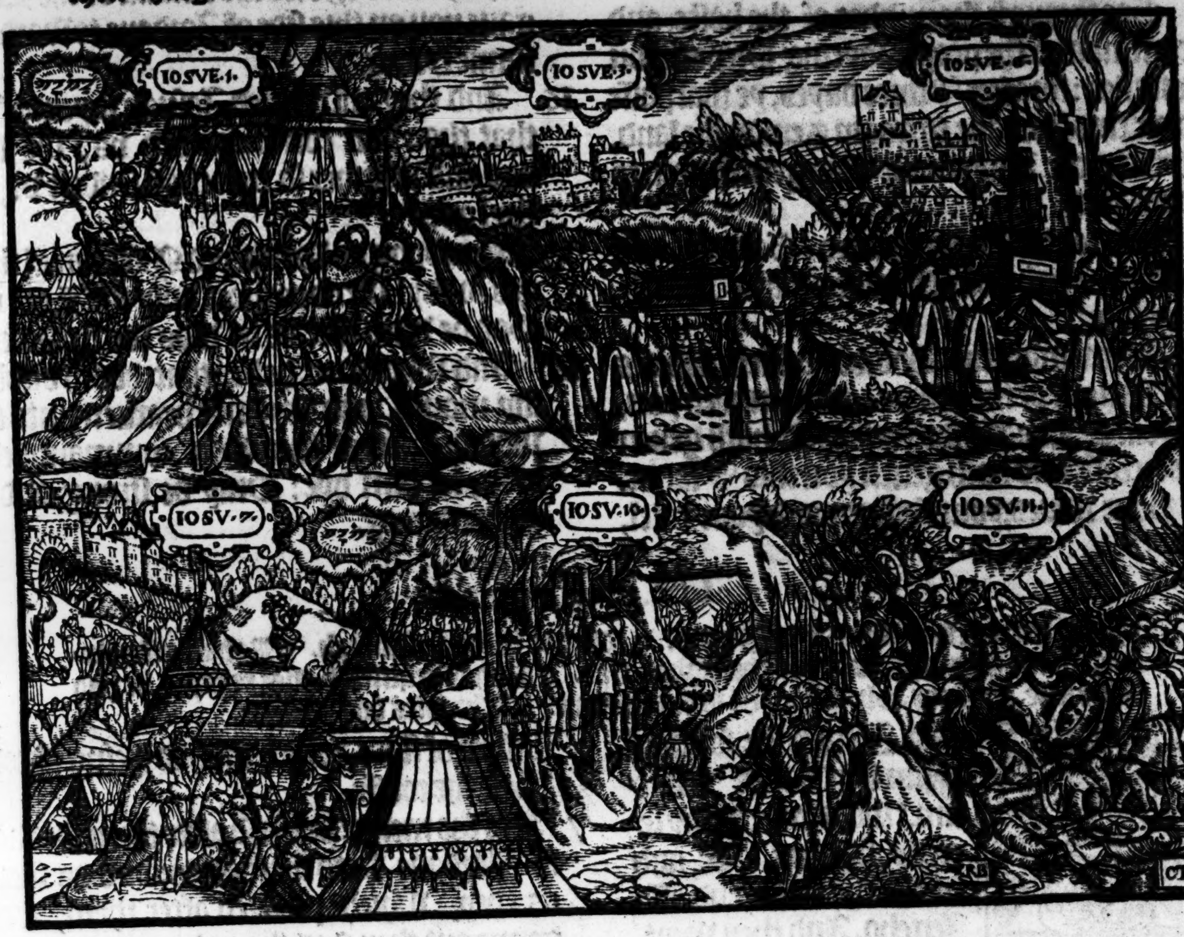


XUM

The booke of Ioſuah, whom the *Hebrues calle Iehoſua.*

The firſt Chapter.

2 The Lorde incourageth Ioſuah to inuade the lande of promiſſe. 5 The Lorde promiſeth to aſſiſt Ioſuah, yf he obey his worde. 11 Ioſuah commaundeth the people to prepare them ſelues to paſſe ouer Iordane, 12 and exhorteth the Rubenites to execute their charge.


IOSVE.1.
IOSVE.3.
IOSVE.6.
IOSV.7.
IOSV.10.
IOSV.11.
RB
CT

1 After yͤ (a) death of Moſes yͤ ſeruant of the Lord, it came to paſſe alſo, that yͤ lord ſpake vnto Ioſuah the ſonne of Nun, Moſes (b) miniſter, ſayeing,

2 Moſes my ſeruant is dead: Now therefore aryſe, goe ouer this Iordane, thou and al this people, vnto the lande whiche I (c) geue to them, the children of Iſrael.

3 * Al the places, that the ſoles of your feete ſhal treade vpon, haue I geuen you, as I ſayde vnto Moſes.

(a) The beginning of this booke dependeth on the laſt chapter of Deuteronomium, whiche was written by Ioſuah, as a preparation to his hiſtorie.

(b) Education with Moſes, by Gods prouidence, was a meane, to make Ioſuah meete for this high calling. Bleſſed are they, that haue their education with good menne.

(c) God only diſpoſeth kyngdomes, and geueth them to whom he wyl.

Deut.11.c

4 From the (d) wylderneſſe, and this Libanon, vnto the great riuer Euphrates, al the lande of the (e) Hethites, euen vnto the (f) great ſea towarde the going downe of the ſunne, ſhalbe your coaſte.

5 There ſhal not a man be hable to withſtand thee, al the dayes of thy lyfe: For as I was with Moſes, ſo wyl I be with thee, * and wyl not fayle thee, nor forſake thee,

6 * Be ſtrong therefore and bolde: for vnto this people, ſhalt thou diuide the lande for inheritance, whiche I ſware vnto their fathers to geue them.

7 Only be thou ſtrong, and of a ſtoute courage, that thou mayſt obſerue and doo accordyng to al the lawe, whiche Moſes my ſeruant commaunded thee: * Turne not from the ſame, neither to the ryght hande, nor to the leafte, that thou mayeſt doo wyſely in al, that thou takeſt in hande.

8 * Let not the booke of this lawe depart out of thy mouth, but occupie thy (g) minde therin

(d) Of Zin called Cadeſh and Paran. Or, Berath

(e) Meaning, the whole lande of Chanaan.

(f) Called Mediterraneum, whiche in reſpect of the other ſeas of the lande of Chanaan, is called great.

Ioſu.3.b.

Heb.4.b.

Deut.31.f.

Deut.5.g.

Deut.17.d

(g) To gouerne wel, requireth continual ſtudie of gods lawe.

in day and nyght, that thou mayeſt obſerue & doo, accordyng to al that is written therein: For then ſhalt thou make thy way [h] proſperous, and then thou ſhalt doo wyſely.

(h) Studye and obſerue gods lawe, and be ſure of proſperous ſucceſſe in al thy dooinges.

9 Haue not I commaunded thee, that thou ſhouldeſt be ſtrong and hardy, and not feare, nor be faint harted: For I the Lord thy God am with thee, whyther ſo euer thou goeſt.

10 Then Iosuah commaunded the officers of the people, ſayeing,

11 Goe through the middes of the hoſte, and commaund the people, ſayeing, Prepare you vitailes: for after [i] three dayes, ye ſhal paſſe ouer this Iordane, to goe in & enioy the land, whiche the Lorde your God geueth you, to poſſeſſe it.

(i) Meaning, from the day, that this was proclaymed.

12 And vnto the Rubenites, Gadites, and halfe the tribe of Manaſſes ſpake Iosuah, ſayeing,

Nu.32.d.

13 *Remember the woorde, whiche Moſes the ſeruant of the Lorde commaunded you, ſayeing, The Lorde your God hath geuen you reaſt, and hath geuen you this [k] lande.

(k) Meaning the lande of Sihon the kyng of the Amorites, and Og kyng of Baſhan.

14 Your wiues, your children, and your catel, ſhal remaine in the lande, whiche Moſes gaue you on [l] this ſide of Iordane: but ye ſhal goe before your brethren armed, al that be menne of warre, and helpe them:

(l) In reſpect of the lande of the Amorites.

15 Until the Lorde haue geuen your brethren reaſt, as he hath you, and vntil they alſo haue obteyned the lande, whiche the Lorde your God geueth them: And then ſhal ye returne vnto the land of your poſſeſſion, and enioy it: which lande Moſes the ſeruant of the Lord, gaue you on this ſide of Iordane toward the ſunne ryſing.

16 And they anſweared Iosuah, ſayeing, *Al that thou haſt commaunded vs, we wyl doo, and whither ſo euer thou ſendeſt vs, we wyl goe.

Iere.42.a.

17 Accordyng as we obeyed Moſes in al thinges, ſo wyl we obey thee: only the Lord thy God be with thee, as he was with Moſes.

18 And whoſoeuer he be, that dooth diſobey thy mouth, and wyl not hearken vnto thy woordes, in al that thou commaundedſt hym, let him dye: Only be ſtrong, and of good courage.

The.ii.Chapter.

1 Iosuah ſendeth out ſpies into Iericho. 4 They be hidden of Rahab. 9 Rahab acknowledgeth the God of Iſrael to be the higheſt God. 11 Rahab requireth, that regarde be had of her ſelfe, and hers, when Iericho is ouercomme. 21 The ſpies doo returne.

A

1 AND Iosuah the ſonne of Nun ſent out of [a] Sittim, two menne to ſpy ſecretly, ſayeing, Goe, and viewe the lande, and alſo Iericho. And they went, and *came into an " harlottes houſe, named Rahab, & lodged there.

(a) whiche place was in the plaine of Moab neere vnto Iordane

Ebre.xi.f.
Iames.2.d
" Or, tauerners houſe, or hoſteſſe.

2 And it was tolde the king of Iericho, ſayeing, Beholde, there came menne in hyther to night, of the chyldren of Iſrael, to ſpie out the countrey.

3 And the kyng of Iericho ſent vnto Rahab, ſayeing, [b] Bryng foorth the menne that are comme to thee, and whiche are entred into thyne houſe: for they be comme to ſearche out al the lande.

(b) Though the wicked ſee the hande of God vpon them, yet they repent not, but ſeeke howe they may by their owne power reſiſt his meanes.

4 And the woman tooke the two menne, and hyd them, and ſayd thus, In deede there came menne vnto me, but I wyſt not, whence they were.

5 And about the time of the ſhutting of the gate, when it was darke, the menne went out: whyther the menne went, I wote not: folow ye after them quickly, for ye ſhal ouertake them.

6 But ſhe had brought them vp into the [c] roofe of the houſe, and hyd them with the ſtalkes of flaxe, which ſhe had lyeing abrode vpon the rooffe.

(c) The roofe after theyr manner was flat & plaine, ſo that they might walke and doo their buſineſſe there vpon.

B

7 And the menne purſued after them the way to Iordane vnto the foordes: and as ſoone as they, whiche purſued after them, were gonne out, they ſhut the gate.

8 And ere euer they were a ſleepe, ſhe came vp vnto them vpon the rooffe,

9 And ſayde vnto the menne, I knowe that the Lord hath geuen you the lande: *for the [d] feare of you is fallen vpon vs, & the inhabitantes of the land faint at yͤ preſence of you:

Deut.28.a
Iosua.5.a.
(d) That people, that wyl heare the voyce of the Lord, and obſerue his law, ſhalbe honoured and feared: it is gods promiſe Deu.18

10 For we haue hearde howe the Lorde* dryed vp the water of the redde ſea before you, when you came out of Egypt, and what you dyd vnto the two kinges of the Amorites, that were on the other ſide of Iordane, *Sehon & Og, whom ye vtterly deſtroyed.

Exo.14.c.

Num.21.f.

11 And as ſoone as we had hearde theſe thinges, our hartes dyd faint, and there remained no more courage in any man at the preſence of you: For the [e] Lorde your GOD is the GOD in heauen aboue, and in earth beneath.

(e) God is no regarder of perſons: For here is a daughter of Abraham by fayth, and worthy confeſſion, founde among the gentiles, yea in the ſinful citie of Iericho.

12 Nowe therefore, I pray you, ſweare vnto me by the Lorde, that as I haue ſhewed you mercie, ſo ye ſhal alſo ſhewe mercie vnto my fathers houſe, and geue me a true token:

13 And that ye ſhal ſaue aliue both my father and my mother, and my brethren, and my ſiſters, & al that they haue: and that ye ſhal deliuer our ″ ſoules from death.

″ Or, lyues.

14 And the menne anſweared her, (f) Our lyues for you to dye, yf ye vtter not this our buſyneſſe. And when the Lorde hath geuen vs the lande, we wyl deale mercifully, and truely with thee.

(f) we warrant you on payne of our liues.

C 15 And then ſhe let them downe by a corde through a windowe: for her houſe was vpon the towne wal, and ſhe dwelt vpon the towne wal.

16 And ſhe ſayde vnto them, Geat you into the (g) mountayne, leſte the purſuers meete you, and hyde your ſelues there three dayes, vntyl the purſuers be returned, and then ſhal ye goe your owne way.

(g) whiche was neare vnto the citie.

17 And the menne ſayd vnto her, (h) We wyl be blameleſſe of this thy othe, whiche thou haſt made vs ſweare:

(h) That is, we ſhalbe diſcharged of our othe, yf thou doo not perfourme this condition, that foloweth: for ſo, and none otherwyſe ſhal we be able to ſaue thee & thine.

18 Beholde, when we comme into the land, thou ſhalt binde this corde of redde threede in the windowe, whiche thou dyddeſt let vs downe by: and thou ſhalt bryng thy father and thy mother, thy brethren, and al thy fathers houſholde [euen] into thyne houſe.

19 And then whoſoeuer dooeth goe out at the doores of thy houſe into the ſtreate, (i) his blood ſhalbe vpon his owne head, and we wyl be giltleſſe: And whoſoeuer ſhalbe with thee in the houſe, his blood ſhalbe on our head, yf any mans hande touche hym.

(i) He ſhalbe gyltie of his owne death.

D

20 And yf thou vtter theſe our woordes, we wylbe quite of thy othe, whiche thou haſt made vs ſweare.

21 And ſhe ſayd, Accordyng vnto your woordes, ſo be it. And ſhe ſent them away, and they departed. And ſhe bounde the ″ redde corde in the windowe.

″ Or, ſcarlet coloured.

22 And they departed, and came into the mountayne, and there abode three dayes, vntyl the purſuers were returned: And the purſuers ſought them throughout al the way, but founde them not.

23 And the two menne returned, and deſcended from the mountayne, and paſſed (k) ouer, and came to Ioſuah the ſonne of Nun, and tolde him al that came vnto them.

(k) To wyte, the riuer Iordane.

24 And they ſayde vnto Ioſuah, Truely the Lorde hath deliuered into our handes al the lande: and al the inhabitantes of the countrey faint at the preſence of vs.

The.iii.Chapter.

1 Ioſuah commeth with the people vnto Iordane. 3 The Leuites doo beare the arke, going before the people. 7 God ſheweth by myracles, that he is with Ioſuah, and that he guydeth the people. 14 The people goeth ouer Iordane. 16 The chanel of Iordane is made drye.

A 1 AND Ioſuah roſe early, and they remoued from Sittim, and came to (a) Iordane, he and al the chyldren of Iſrael, and lodged there before they went ouer.

(a) In march, accordyng to the Hebrues, about fourtie dayes after Moſes death.

2 And after (b) three dayes the officers went throughout the hoſte,

(b) whiche tyme was geuen them, for to prepare thē vittailes.

3 And cōmaunded the people, ſayeing, When ye ſee the arke of the teſtament of the Lorde your God, and the prieſtes that are Leuites bearyng it, ye ſhal depart from your place, and goe after it.

4 So yet, that there ſhalbe a ſpace betweene you and it, about ″ two thouſande cubites by meaſure: And ye ſhal not comme nygh vnto it, that ye may knowe the way, by whiche ye muſt goe: for ye haue not gonne this way in tymes paſt.

″ Or, a myle.

5 And Ioſuah ſayde vnto the people, * Sanctifie your ſelues: for to morowe the Lorde ſhal doo woonders among you.

Leui.20.g.
Num.xi.d

6 And Ioſuah ſpake vnto the prieſtes, ſayeing, Take vp the Arke of the couenant, and goe ouer before the people. And they tooke vp the arke of the teſtament, and went before the people.

B 7 And the Lorde ſayde vnto Ioſuah, This day wyl I beginne to magnifie thee in the ſyght of al Iſrael, that they may knowe, howe that * as I was with Moſes, ſo wyl I be with thee.

Ioſue.i.a.

8 And thou ſhalt commaunde the prieſtes that beare the arke of the couenant, ſayeing, When ye are comme to ẏ edge of the waters of Iordane, ye ſhal ſtand ſtil in (c) Iordane.

(c) Euen in the chanel, where the ſtreame had runne.

9 And Ioſuah ſaide vnto the chyldren of Iſrael, Comme hyther, and heare the woordes of the Lorde your God.

10 And Ioſuah ſaide, (d) Hereby ye ſhal know, that the liuing God is among you, and that he wyl without fayle caſt out before you the Chanaanites, the Hethithes, the Heuites, the Pherezites, the Gergeſites, the Amorites, and the Iebuſites.

(d) By this myracle in diuiding the water.

11 Behold, the arke of the couenant of ẏ Lorde of al ẏ world, goeth before you into Iordane.

12 Now therefore take from among you (e) twelue menne out of the tribes of Iſrael, out

(e) whiche ſhoulde ſet vp twelue ſtones in remembrance of the benefite.

XUM

of euery tribe a man.

C 13 And as ſoone as the ſoles of the feete of the prieſtes, that beare the arke of the Lorde the gouernour of al the worlde, treade in the waters of Iordane, the waters of Iordane ſhalbe diuided: & the waters that comme from aboue, ſhal * ſtande ſtil vpon an heape.

Pſal,cxiiii

14 And ſo, when the people were departed from their tentes, to goe ouer Iordane, the prieſtes bearyng* the arke of the (f) couenant went before the people.

Actes.7.f.

(f) So called, becauſe in it were layde vp the tables, wherein the couenant of the Lord was written: that is, the ten commaundementes.

15 And as ſoone as they that bare the arke, came vnto Iordane, & the feete of the prieſtes, that bare the arke, were dipped in the brim of the water * (For Iordane vſeth to fille al his (g) banckes al the time of haruest,)

Eccle,23.d

(g) In that ripe ſoile the ſonne haſteth harueſt, & melteth the ſnowe in the hylles, wherby Iordane thẽ ſwelleth, & ſo this miracle is the greater.

16 The waters alſo that came downe from aboue, dyd ryſe vp vpon an heape, and departed farre from the citie of Adam, that was beſide Zarthan: And the waters that were beneath towarde the ſea of the wyldernesſe, euen the ſalt ſea, fayled, and were cut of: and the people went ryght ouer agaynſt Iericho.

17 And the prieſtes that bare the arke of the couenant of the Lorde, ſtoode drye within Iordane, ready (h) prepared, and al the Iſraelites went ouer through the drye, vntil al the people were gonne cleane ouer thorowe Iordane.

(h) Either taryeing til the people were paſt: or as ſomme reade, faire, as thoughe they had benne vpon the dry lande.

The,iiij.Chapter.

3 Twelue ſtones out of the chanel be erected for a ſigne of the dryeing of Iordane. 12 The Rubenites, the Gadites, and the halfe tribe of Manaſſe doo goe before theyr brethren armed. 19 Iordane commeth agayne, and filleth the chanel.

A 1 AND ſo, when yͤ people were al gonne * ouer Iordane (after the Lorde hadde ſpoken vnto Ioſuah, ſayeing,

Deu,27.a.

2 Take you twelue menne out of the people, out of euery tribe a man,

3 And commaunde you them, ſayeing, Take you hence out of the middes of Iordane, [euen] out of the place, where the prieſtes ſtoode in a readyneſſe, twelue ſtones, whiche ye ſhal take away with you, and leaue them in the (a) lodgyng where you ſhal lodge this nyght.)

(a) Meaning the place where they ſhould campe.

4 Then Ioſuah called the twelue menne, whiche he had prepared of the children of Iſrael, out of euery tribe a man.

5 And Ioſuah ſayde vnto them, Geat you before the arke of the Lorde your GOD, euen through the middes of Iordane,* and take vp euery man of you a ſtone vpon his ſhoulder, accordyng vnto the number of the tribes of the chyldren of Iſrael,

Deu,27.a.

6 That this may be a ſigne among you: That when your (b) chyldren aſke theyr fathers in tyme to comme, ſayeing, What [meane] theſe ſtones with you?

(b) God commaundeth, that not only we our ſelues take profite by his woonderful workes: but that alſo our poſteritie may knowe the cauſe therof, and glorifie his name.

7 Ye may anſweare them, howe that the waters of Iordane diuided at the preſence of the arke of the couenant of the Lorde: (For when it went ouer Iordane, the waters of Iordane diuided) And theſe ſtones are becomme a memorial vnto the chyldren of Iſrael for euer.

B 8 And the chyldren of Iſrael dyd euen ſo, as Ioſuah commaunded, and tooke vp twelue ſtones out of the middes of Iordane, as the Lorde ſayde vnto Ioſuah, accordyng to the number of the tribes of the chyldren of Iſrael, and caryed them away with them vnto the place, where they lodged, and layd them downe there.

9 And Ioſuah ſet vp twelue (c) ſtones in the middes of Iordane, in the place where the feete of the prieſtes, whiche bare the arke of the teſtament, ſtoode: and there haue they continued vnto this day.

(c) Beſides the twelue ſtones, which were caryed by the tribes, and ſet vp in Gilgal.

10 For the prieſtes, whiche bare the arke, ſtoode in the middes of Iordane, vntyl al was finiſhed, that the Lorde commaunded Ioſuah to ſay vnto the people, accordyng to al, that Moſes charged Ioſuah: And the people haſted, and went ouer.

11 And when al the people were cleane paſſed ouer, the arke of the Lorde went ouer alſo, and the prieſtes (d) before the people.

(d) The arke with yͤ prieſts whiche came ouer after the people, beyng ouer, went before the people as Ioſuah had appointed Chap.3.

12 * And the chyldren of Ruben, and the chyldren of Gad, and halfe the tribe of Manaſſe, went before the chyldren of Iſrael armed, as Moſes charged them.

Num,32.c

13 Euen fourtie thouſand prepared for warre, went before the (e) Lorde vnto battayle, thorowe the plaine of Iericho.

(e) That is, the arke.

14 * That day the Lorde magnified Ioſuah in the ſight of al Iſrael: and they feared him, as they feared Moſes al dayes of his lyfe.

Ioſuah.3,b

15 And the Lorde ſpake vnto Ioſuah, ſayeing,

16 Commaunde the prieſtes, that beare the (f) arke of the teſtimonie, to comme vp out of Iordane.

(f) wherein was the rodde of Aaron, and Manna, witneſſes of gods woonderful workes and alſo the tables teſtifieing gods wyl.

17 Ioſuah therefore commaunded the prieſtes, ſayeing, Comme ye vp out of Iordane.

18 And when the prieſtes, that bare the arke of the couenant of the Lord, were comme vp out of the middes of Iordane, and as ſoone as the ſoles of the prieſtes feete were ſette on the drye lande, the waters of Iordane returned vnto theyr place, and went ouer al theyr bankes, as they dyd before.

19 And the people came vp out of Iordane the tenth [day] of (g) the firſt mooneth, & pitched in Gilgal, euen in the eaſt border of the citie Iericho.

(g) Called Abib, or Niſan, conteyning part of Marche, and part of Aprile.

20 And the twelue ſtones, whiche they tooke out of Iordane, dyd Ioſuah pitche in Gilgal.

21 And he ſpake vnto the chyldren of Iſrael, ſayeing, If your chyldren aſke their fathers in tyme to comme, and ſay, What [meane] theſe ſtones?

22 Ye ſhal ſhewe your chyldren, and ſay, Iſrael came ouer this Iordane on drye lande.

23 For the Lorde your GOD dryed vp the water of Iordane before you, vntyl ye were gonne ouer, as the Lorde your God dyd the redde ſea, * whiche he dryed vp before vs, tyl we were gonne ouer:

Exo,14.c.

24 That al the people of the (h) worlde may knowe the hande of the Lorde, howe myghty it is, and that ye myght feare the Lorde your God for euer.

(h) The wonderful workes of god in the wicked, worke a cauſe of further condemnation: but in the godly they are an occaſion to prayſe and feare him.

The.v.Chapter.

1 The inhabitantes of Chanaan doo feare the comming of the Iſraelites, after that they hearde of the myracles of theyr God. 2 Of the ſecond circumciſion vnder Ioſuah, and wherefore it was. 12 Manna fayleth, and becommeth ſcarce. 13 The angel of the Lorde, who ſhoulde goe before the armie of the Iſraelites.

A 1 AND when al the kynges of the (a) Amorites, whiche are beyond Iordane weſtwarde, and al the kynges of the Chanaanites, whiche were by the ſea, heard, howe the Lorde had dryed vp the waters of Iordane before the chyldren of Iſrael, vntyl they were gonne ouer, * theyr hartes faynted for feare, & there was no ſpirite in them any more, for the preſence of the chyldren of Iſrael.

(a) The Amorites were on both ſides Iordane, whereof two kynges were ſlayne already on the ſide toward Moab.

Ioſuh,2.b.

2 That ſame time the Lorde ſayde vnto Ioſuah, * Make thee ſharpe kniues, and goe to (b) agayne, and circumciſe the chyldren of Iſrael the ſeconde time.

Exod.4.f.

(b) For nowe they had leaft it of abont.40 yeeres.

3 And Ioſuah made him ſharpe kniues, and circumciſed the chyldren of Iſrael in the (c) hyl of the foreſkinnes.

(c) Gilgal was ſo called, becauſe they were there circumciſed.

4 And this is the cauſe, why Ioſuah circumciſed al the people, euen the males that came out of Egypt: becauſe that al the menne of warre dyed in the wyldernesſe by the way, after they came out of Egypt.

5 For al the people that came out, were circumciſed: but al the people that were borne in the wyldernesſe by the way after they came out of Egypt, were not (d) circumciſed.

(d) They coulde not doo it without daunger, in that troubleſome vncertayne ſtate they were in, in theyr iourney.

6 For the chyldren of Iſrael walked fourtie yeeres in the wyldernesſe, til al the people of the menne of warre, that came out of Egypt, were conſumed: becauſe they hearkened not vnto the voyce of the Lorde: Unto whom the Lorde ſware, that he woulde not ſhewe them the land, * which the Lord ſware vnto their fathers, that he woulde geue vs, euen a lande, * that floweth with mylke and hony.

Num,14,f

Num.13,e.

7 And their chyldren, whom he ſet vp in their ſteede, them Ioſuah circumciſed: for they were vncircumciſed: becauſe they circumciſed them not by the way.

8 And when they had circumciſed al the people, they abode in their places in the campe tyl they were whole. B

9 And the Lorde ſayde vnto Ioſuah, This day haue I taken away the (e) ſhame of Egypt from you: Wherefore the name of the ſame place is called Gilgal, vnto this day.

(c) Before they were like to the vncircumciſed Egyptians: whom though they ſerued, yet they diſdained, and iudged them prophane and ſhameful.

10 And the chyldren of Iſrael abode in Gilgal, * and helde the feaſt of Paſſeouer the fourteenth day of the (f) mooneth at euen, in the plaine of Iericho.

Exo,xii,a.

(f) The fyrſt mooneth afore ſpoken of. Chap.4.

11 And they dyd eate of the corne of the lande on the morowe after the Paſſeouer, ſweete cakes, & parched corne, in the ſelfe ſame day.

12 For the Manna ceaſed on the morowe after they had begonne to eate of the corne of the lande: neither had the chyldren of Iſrael Manna any more, but dyd eate of the fruite of the lande of Chanaan that yeere.

13 And when Ioſuah was nygh to Iericho, he lyft vp his eyes, and looked: and beholde, there ſtoode a man agaynſt hym, hauyng a ſworde drawen in his hande: And Ioſuah went vnto hym, and ſayde vnto hym, Art thou on our ſyde, or on our aduerſaries? C

14 And he ſayde, Nay: but as a captayne of the hoſt of the Lorde am I nowe comme. And Ioſuah felle on his face to the earth, and dyd (g) worſhip, and ſayd vnto hym, What ſayth my Lorde vnto his ſeruant?

(g) In that, that Ioſuah worſhippeth hym, he acknowledgeth him to be god: and in that, that he calleth hym ſelfe the Lordes captayne, he declareth him ſelfe to be Chriſte.

15 And the captayne of the Lordes hoſt ſayde vnto Ioſuah, * Put thy ſhoe (h) of thy foote: for the place, whereon thou ſtandeſt, is holy. And Ioſuah dyd ſo.

(h) That is, geue ouer thy clayme of thy ſelfe, and of thy affections

The,vi.Chapter,

1 God geueth the citie of Iericho vnto Ioſuah. 6 Ioſuah with the prieſtes doo inuade Iericho. 7 Ioſuah commaundeth the Rubenites, the Gadites, and the Manaſſites, to goe before the arke in armes. 20 Iericho is taken. 22 Rahab is ſaued. 24 Iericho is burned. 25 Rahab and her houſhold doo d'wel among the children of Iſrael. 25 The buylder agayne of Iericho is curſed.

A 1 AND Iericho was (a) ſhut vp & (b) cloſed, becauſe of the chyldren of Iſrael: neyther myght any man goe out, or in.

(a) That none could goe out. (b) That none coulde comme in.

2 And the Lord ſaide vnto Ioſuah, Beholde, I haue geuen Iericho into thyne hand, and the kyng therof, and the ſtrong menne of warre.

3 And ye ſhal compaſſe al the citie, al ye that be menne of warre, and goe rounde about it once: and ſo ſhal you doo ſixe dayes.

4 And ſeuen prieſtes ſhal beare before the arke ſeuen trumpettes of (c) rammes hornes: And the ſeuenth day ye ſhal compaſſe the citie ſeuen tymes, and the prieſtes ſhal blowe with the trumpettes.

(c) The conqueſt myght not be aſſigned to mans power, but to the mercie of god, whiche with moſt weake thinges can ouercomme that, whiche ſeemeth moſt ſtrong.

5 And when they make a long blaſt with the rammes horne, and ye heare the ſound of the horne, al the people ſhal ſhoote with a great ſhoote: And then ſhal the wal of the citie falle downe, and the people ſhal aſcende vp, euery man ſtreyght before hym.

6 And Ioſuah the ſonne of Nun, called the prieſtes, and ſayde vnto them, Take vp the arke of the couenant, and let ſeuen prieſtes beare ſeuen trumpettes of rammes hornes before the arke of the Lorde.

7 And he ſayde vnto the people, (d) Goe, and compaſſe the citie, and let hym, that is harneſſed, goe before the arke of the Lorde.

(d) This is chiefly meant by the Rubenits, Gadites, and the halfe tribe of Manaſſes.

B 8 And when Ioſuah had ſpoken vnto the people, the ſeuen prieſtes bare the ſeuen trumpettes of rammes hornes, and went foorth before the arke of the Lorde, and blewe with the trumpettes: and the arke of the couenant of the Lorde folowed them.

9 And the menne of armes went before the prieſtes, that blewe with the trumpettes: and the (e) geatheryng hoſt came after the arke, as they went, and blewe with trumpettes.

(e) Meanyng the rearewarde, wherin was the ſtandarde of the tribe of Dan. Num.x.

10 And Ioſuah had commaunded the people, ſayeing, Ye ſhal not ſhoote, nor make any noyſe with your voyce, neyther ſhal any woorde proceede out of your mouth, vntyl the day I byd you ſhoot, then ſhal ye ſhoote.

11 And ſo the arke of the Lorde compaſſed the citie, and went about it (f) once: and they returned into the hoſt, and lodged there.

(f) For that day.

12 And Ioſuah roſe early in the mornyng, and the prieſtes tooke vp the arke of the Lorde.

13 And ſeuen prieſtes bare ſeuen trumpettes of rammes hornes, and went before the arke of the Lorde: and goyng, blewe with the trumpettes. And the menne of armes went before them: but the (g) geathering hoſt came after the arke of the Lorde, whiche went before with the blowyng of the trumpettes. C

(g) The tribe of Dan was ſo called, becauſe it marched laſt, and geathered vp whatſoeuer was leaſt of others.

14 And the ſeconde day they paſſed the citie once, and returned agayne into the hoſt: and ſo they dyd ſixe dayes.

15 And when the ſeuenth day came, they roſe early [euen] with the dawnyng of the day, and compaſſed the citie after the ſame maner (h) ſeuen tymes: only that day they compaſſed the citie ſeuen tymes.

(h) Beſides euery day once, for the ſpace of ſixe dayes.

16 And at the ſeuenth tyme when the prieſtes blewe with the trumpettes, Ioſuah ſayde vnto the people, Shoote, for the Lorde hath geuen you the citie.

17 And the citie ſhalbe (i) accurſed, and al that are therein, vnto the Lorde: only Rahab the harlot ſhal liue, and al that are with her in the houſe, becauſe ſhe * hyd the meſſengers that we ſent.

(i) Condemned vtterly to be deſtroyed.

Ioſuah.2.a

18 And in any wyſe be ye ware of the accurſed thynges, leſt ye make your ſelues accurſed, and take of the accurſed thynges, and make the hoſt of Iſrael * accurſed, and trouble it.

Leuit.27. Num.21.a Deu.13.d.

19 But al the ſiluer, golde, and veſſelles of braſſe and iron, ſhalbe (k) conſecrate vnto the Lorde, and al ſhal comme into his treaſurie.

(k) Man and beaſt beyng deſtroyed, and al other thynges that could not by fire be moulten and transfourmed: al metals are ſo reſerued to the Lordes vſe, that they ſhoulde neuer be conuerted to any priuate vſe.

20 And the people ſhooted, and blewe with trumpettes: And when the people heard the ſounde of the trumpe, they ſhooted with a great ſhoote, and the wal * fel downe flat, ſo that the people went vp into the citie, euery man ſtreyght before hym, and * tooke the citie:

Heb.xi.f. 2.Mac.xii

21 And they vtterly deſtroyed al that was in the citie, both man and woman, young and olde, Oxe, Sheepe, and Aſſe, with the edge of the ſworde.

22 But Ioſuah had ſayd vnto the two men that had ſpyed out the countrey, Goe into the harlottes houſe, and bring out thence the woman, and al that ſhe hath, * as ye ſware vnto her.

Ioſuah.2.c

23 And the young menne that were ſpyes, went in, and brought out Rahab, and her father and mother, and her brethren, & al that ſhe had: and they brought out al her kynred, and put them (l) without the hoſt of Iſrael.

(l) For it was not lawful for ſtraungers to dwel among the Iſraelites, tyl they were purged.

24 And they burnt the citie with fyre, and al that was therein: only the ſyluer & the golde, and the veſſelles of braſſe and iron, they put vnto the treaſure of the (m) houſe of the Lord.

(m) Meaning the tabernacle.

25 And Ioſuah ſaued Rahab the harlot, and her fathers houſholde, and al that ſhe had: & (n) ſhe dwelt in Iſrael euen vnto this day, becauſe ſhe hid the meſſengers whiche Ioſuah ſent to ſpye out Iericho.

(n) For ſhe was maryed to Salmon, prince of the trybe of Iuda. Math. i.

26 And Ioſuah ſware at that tyme, ſayeing, Curſed be the man before the Lorde, that ryſeth vp, and buyldeth this citie Iericho: He ſhal lay the (o) foundation thereof in his eldeſt ſonne, and in his youngeſt ſonne ſhal he ſet vp the gates of it.

(o) He ſhal buylde it to the deſtruction of al his ſtocke, whiche thyng was fulfilled in Hiel of Bethel. i. Reg. 6.

27 And ſo the Lorde was with Ioſuah, and his fame was noyſed throughout al landes.

The. vii. Chapter.

1 Achan vſurpeth parte of the iewels of Iericho. 2 Ai is ſearched. 4 The people of Ai ſmyteth Iſrael. 6 Ioſuah weepeth before the Lorde. 7 Ioſuah complayneth before the Lorde, that Iſrael is ouercomme. 15 God commaundeth the theefe of the iewels of Iericho, to be burnt. 21 What thynges Achan had conueyghed of thoſe thynges whiche ought to haue benne burnt. 25 Achan is ſtoned, and al his goodes are burnt for ſtealyng of the iewels of Iericho.

A 1 But yet the chyldren of Iſrael treſpaſſed in the * (a) forbydden thyng: for Achan the ſonne of Charmi, the ſonne of Zabdi, the ſonne of Zareth, of the tribe of Iuda, tooke of the forbidden thyng: And the wrath of the lord waxed hot againſt the children of Iſrael.

Deut. 7. d.

(a) By taking that whiche was cōmaunded to be deſtroyed.

2 And Ioſuah ſent menne from Iericho, to (b) Ai, which is beſyde Bethauen, on the eaſt ſyde of Bethel, & ſpake vnto them, ſayeing, Geat you vp, and viewe the countrey. And the menne went vp, and viewed Ai,

(b) There were cities, the name of one Ai of the Amorites, whiche was the greater, and is here deſcribed: the other of the Ammonites. Ierem. 49.

3 And returned to Ioſuah, and ſayde vnto hym, Let not al the people goe vp: but let as it were two or three thouſande menne goe vp, and ſmyte Ai: and make not al the people to labour thyther, for they are but fewe.

4 And ſo there went vp thyther of the people about three thouſand menne, and they fledde before the menne of Ai.

5 And the menne of Ai (c) ſmote of them vpon thirtie and ſyxe menne: for they chaſed them from before the gate, euen vnto Sebarim, & ſmote them in the goeyng downe: Wherefore the hartes of the people for feare melted away lyke water.

(c) God would by this ouerthrowe, make them more earneſt to ſearche out and punyſhe the ſinne committed.

6 And Ioſuah (d) rent his clothes, & felle to the earth vpon his face before the arke of the lord vntyl the euentyde, he and the elders of Iſrael, and put earth vpon their heades,

(d) It was the geſture of mourners and of ſuche as ſorowed in miſerable caſes, that ſeemed to tende to the reproche of Gods name.

B

7 And Ioſuah ſayde, Alas, O Lorde God, wherefore haſt thou brought this people ouer Iordane, to delyuer vs into the hande of the Amorites, and to deſtroy vs? Would god we had benne content, & dwelt on the other (e) ſyde of Iordane.

(e) Ioſuah here is redy to diſtruſt the manifeſt promiſe of God: whiche declareth that there is no ſtay in man, without the continual aſſiſtaunce of God.

8 Oh Lorde, what ſhal I ſay, when Iſrael turneth their backes before their enimies?

9 Surely the Chanaanites, and al the inhabitantes of the lande ſhal heare of it, and ſhal conſpire agaynſt vs, and deſtroy the name of vs out of the worlde: And what wylt thou doo vnto thy myghty (f) name?

(f) For the enemies wil ſay that thou were not hable to kepe promiſe with vs, and to ouercomme them: and ſo blaſpheme thy holy name.

10 And the Lorde ſayde vnto Ioſuah, Geat thee vp: Wherefore lyeſt thou thus vpon thy face?

11 Iſrael hath ſynned, and they haue tranſgreſſed myne appoyntment, whiche I commaunded them: for they haue taken of the excommunicate thynges, and haue alſo ſtollen, and diſſembled alſo, and put them vnto their owne ſtuffe.

12 And therefore is it, that the chyldren of Iſrael can not ſtande before their enimies, but ſhal turne their backes before their enimies, becauſe they be excommunicate: Neyther wyl I be with you any more, except ye (g) deſtroy the excommunicate from among you.

(g) What it is to ſuffer wickedneſſe vnpouny ſhed.

13 * Up [therfore] and ſanctifie the people, and ſay, Sanctifie your ſelues againſt to morow, for ſo ſayde the Lord God of Iſrael, There is a ⁿ dampned thyng among you, O Iſrael: and therefore ye can not ſtande agaynſt your enimies, vntyl ye haue put the dampned (h) thyng from among you.

Exod. 19. a.

ⁿ Or accurſed.

(h) Meaning the man that toke of the thyng forbidden.

14 To morowe in the mornyng therefore ye ſhalbe brought accordyng to your tribes: and the tribe whiche the Lorde (i) taketh, ſhal comme accordyng to the kynredes thereof: And the kynrede whiche the Lorde ſhal fynde gylty, ſhal comme by houſeholdes: And the houſholde whiche the Lord ſhal fynde faulty, ſhal comme man by man.

(i) The maner of takyng as ſomme iudge, was by Urim and Thummim: other ſay, it was by lottes.

15 And he that is founde with the accurſed thyng, ſhalbe burnt with fyre, he, and al that he hath, becauſe he hath tranſgreſſed the couenant of the Lorde, and wrought follie in Iſrael.

16 And ſo Ioſuah roſe vp early in the mornyng, and brought Iſrael by their tribes, and the tribe of Iuda was caught.

17 And he brought the kynreds of Iuda, and tooke the kynrede of the Zarehites: And he brought the kynrede of the Zarehites, man by man, and Zabdi was caught.

18 And he brought his houſholde man by man, & Achan the ſonne of Charmi, the ſonne of Zabdi, the ſonne of Zared of the tribe of Iuda, was caught.

19 And Ioſuah ſaide vnto Achan, My ſonne, I beſeeche thee geue glory to the Lorde God of Iſrael, and (k) make confeſſion vnto hym, and ſhewe me what thou haſt donne, hide it not from me.

(k) God is glorified, when the truth is confeſſed.

D 20 And Achan anſweared Ioſuah and ſayde, Of a trueth I haue ſynned againſt the Lord God of Iſrael, and thus and thus haue I donne.

21 I ſawe among the ſpoyles a goodly babiloniſhe garment, and two hundred ſicles of ſyluer, and a tonge of golde of fyftie ſicles weighte, and I coueited them, & tooke them, & beholde they lye hid in the earth in the middeſt of my tent, and the ſiluer is there vnder.

22 And ſo Ioſuah ſent meſſengers: Whiche when they ranne vnto his tent, beholde they were hid in his tent, and the ſyluer there vnder.

23 Therfore they tooke them out of the middeſt of his tent, and brought them vnto Ioſuah, and vnto al the chyldren of Iſrael, and layde them out (l) before the Lorde.

(l) That is before the ark of the Lorde.

24 And Ioſuah tooke Achan the ſonne of Zareth, and the ſyluer, and the garment, and the (m) tonge of golde, and his ſonnes, and his daughters, and his oxen, and his aſſes, and his ſheepe, and his tent, and al that he had: and al Iſrael with hym brought them vnto the valley of Achor.

(m) Somme read a wedge, others a plate, and ſomme a rodde.

25 And Ioſuah ſayd, In (n) as muche as thou haſt troubled vs, the Lorde ſhal trouble thee this day. And al Iſrael ſtoned hym with ſtones, and burned them with fire, and ouerwhelmed them with ſtones.

(n) what ſharpe iudgement and greeuous pounyſhment they ought to haue, that by wickedneſſe drawe Gods wrath vpon the multitude.

26 And they caſt vpon hym a great heape of ſtones vnto this day: And ſo the Lorde turned from the wrath of his indignation. And the name of the place is called the valley of (o) Achor vnto this day.

(o) That is, the valley of trouble.

The.viii.Chapter.

1 God geueth the citie of Ai into the handes of Ioſuah. 3 Ioſuahes armie beyng ſet in array, goeth to Ai. 15 Ioſuah fayneth a runnyng away. 18 God geueth counſel vnto Ioſuah hym ſelfe, what he hath to doo. 20 Ai is ſette on fyre. 21 The people of Ai is ſlayne. 23 The kyng of Ai beyng attached, is brought vnto Ioſuah, twelue thouſande ſlayne. 27 The pray is diuided. 29 The kyng of Ai is hanged. 30 An aulter of ſtone is buylte, in the whiche the Deuteronomie is wrytten. 34 Ioſuah bleſſeth the people of Iſrael.

A 1 AND the Lorde ſayde vnto Ioſuah, * Feare not, neyther be thou faynt harted: Take al the menne of warre with thee, and vp, & geat thee to Ai. Behold, I haue geuen into thy hande the kyng of Ai, and his people, his citie, and his land:

Deut.7.c.

2 And thou ſhalt doo to Ai, and her kyng, as thou dyddeſt vnto * Iericho, and her kyng. Neuertheleſſe, the ſpoyle and * cattel thereof, ſhal ye take vnto your ſelues: Thou ſhalt lye in wayte agaynſt the citie, on the (a) backſide thereof.

Ioſu.6.d.

Deu,20.c.

(a) Meanyng on the weaſt ſyde.

3 And ſo Ioſuah aroſe, and al the menne of warre, to goe vp agaynſt Ai: And Ioſuah choſe out thirtie thouſande ſtrong menne, and valiant, and ſent them away by nyght:

4 And he commaunded them, ſayeing, Behold, ye ſhal lye in wayte agaynſt the towne on the backſyde thereof: Goe not very farre from the citie, but be al ready:

5 And I, and al the people that are with me, wyl approche vnto the citie: And when they comme out agaynſt vs, as they dyd at the fyrſt tyme, then wyl we flee before them:

6 For they wyl comme out after vs, tyl we haue brought them out of the citie. For they wyl ſay, They flee before vs, as at the fyrſte tyme: and we wyl flee before them.

7 In the meane tyme ſhal ye ryſe vp from lyeing in waite, & deſtroy the citie: for the lord your God wyl delyuer it into your hande. B

8 And when ye haue taken the citie, ye ſhal ſet it on fyre: accordyng to the commaundement of the Lorde ſhal ye doo. Beholde, I haue charged you.

9 Ioſuah therefore ſent them foorth, and they went to lye in wayte, and abode betweene Bethel and Ai, on the weaſt ſyde of the citie of Ai: But Ioſuah lodged that nyght (b) among the people.

(b) That is, with the reſt of the armie.

10 And Ioſuah roſe vp early in the mornyng, and (c) numbred the people, and went vp, he and the elders of Iſrael before the people, agaynſt Ai.

(c) That is, muſtred them, and ſet them in aray.

11 And al the menne of warre that were with hym, went vp, and drue nygh, and came agaynſt the citie, and pitched on the northſide of Ai: and there was a valley betweene them and Ai.

12 And he tooke about fiue thouſand menne, and (d) ſet them to lye in wayte betweene Bethel and Ai, on the weaſtſyde of the citie.

(d) He ſet theſe fewe, that the other whiche laye in ambuſh might not be diſcouered.

13 And the people ſet al the hoſt, that was on the northſide, againſt the citie, and them that lay in wayte on the weaſt, agaynſt the citie: And Ioſuah walked the ſame nyght in the myddes of the valley.

C 14 And when the kyng of Ai ſawe it, they haſted and roſe vp early, and the menne of the citie went out agaynſt Iſrael to battaile, he and al his people at a tyme appoynted, euen before the plaine: and wiſt not that there were ſomme that lay in wayte againſt hym on the backſyde of the citie.

15 And Ioſuah and al Iſrael, (e) as beaten before them, fled by the way of the wyldernes.

(e) As they whiche feyned them ſelues to flee for feare.

16 And al the people of the towne were called togeather, to folowe after them: And they folowed after Ioſuah, and were drawen away from the citie.

17 And there was not a man leaft in Ai and in Bethel, that went not out after Iſrael: And they leaft the citie open, and folowed after Iſrael.

18 And the Lorde ſayde vnto Ioſuah, (f) Stretch out the ſpeare, that is in thine hand, towarde Ai, for I wyl geue it into thy hand. And Ioſuah ſtretched out the ſpeare that he had in his hande, towarde the citie.

(f) Or, lyft vp the baner, to ſignifie when they ſhal inuade the citie.

19 And they that lay in wayte, aroſe quickly out of their place, and ranne aſſoone as Ioſuah had ſtretched out his hande: and they entred into the citie, and tooke it, and haſted, and ſet the citie on fyre.

D 20 And when the menne of Ai looked backe after them, they ſawe the ſmoke of the citie aſcend vp to heauen, and they had no " place to flee, eyther this way, or that way: and the people that fledde to the wyldernesse, turned backe agayne vpon the folowers.

" Or power.

21 And when Ioſuah and al Iſrael ſaw, that they that lay in wayte, had taken the citie, and that the ſmoke of it aſcended, they turned agayne, and ſlue the menne of Ai.

22 And the other iſſued out of the citie againſt them, and ſo were they in the myddeſt of Iſrael: for theſe were on the one ſyde of them, & the reſt on the other ſyde. And they layd vpon them, ſo that they let none of them eſcape, nor remayne:

23 And the kyng of Ai they tooke alyue, and brought hym to Ioſuah.

Deut.7.a.

24 And when Iſrael had made an ende of ſlayeing al the inhabitantes of Ai in the fielde of the wyldernesse, where they chaſed them, and when they were al fallen on the edge of the ſword, vntyl they were waſted, al the Iſraelites returned vnto Ai, and (g) ſmote it with the edge of the ſworde.

(g) For the fyring of the citie was not to deſtroy it: for they ſhould take the ſpoyle thereof for a pray: but was to ſignifie to Ioſuah, that they were entred.

25 And al that felle that day, both of menne and women, were twelue thouſande, euen al the menne of Ai.

26 For Ioſuah plucked not his hande backe agayne, whiche he ſtretched out vpon the ſpeare, vntyl he had vtterly deſtroyed al the iuhabiters of Ai.

27 * Only the cattel, and the ſpoyle of the citie, Iſrael tooke vnto them ſelues, accordyng vnto the worde of the Lorde, which he commaunded Ioſuah.

Nnm.31.d
Deut.20.c
E

28 And Ioſuah ſet Ai on fyre, and made it an heape for (h) euer, & a wyldernesse [euen] vnto this day.

(h) That it coulde neuer be built again.

29 And the kyng of Ai he hanged on a tree, vntyl euen: And aſſoone as the ſunne was downe, Ioſuah commaunded that (i) they ſhoulde take the carkaſſe downe of the tree, and caſt it at the entryng of the gate of the citie, and * lay thereon a great heape of ſtones, [that remayneth] vnto this day.

(i) Accordyng as it was commaunded by the lawe. Deut. 21.d.
Ioſu.7.d.

30 Then Ioſuah * buylt an aulter vnto the Lorde God of Iſrael in mount Ebal,

Deut.27.a

31 As Moſes the ſeruant of the Lorde commaunded the chyldren of Iſrael, and as it is written in the * booke of the lawe of Moſes, an aulter of whole ſtones, ouer whiche no man hath lyft an iron: And they ſacrificed thereon burnt ſacrifices vnto the Lorde, and offered peace offerynges.

Deut.27.a

32 And he wrote there vpon the ſtones, a (k) rehearſal of the lawe of Moſes, and wrote it in the preſence of the children of Iſrael.

(k) That is, the ſumme of the law, whiche ſumme is conteyned in the ten commaundementes.

33 And al Iſrael, and the elders thereof, and their officers and iudges, ſtoode parte on this ſyde of the arke, and parte on that ſyde, before the prieſtes that were Leuites, whiche bare the arke of the couenant of the Lord, as wel the ſtranger, as they that were borne among them: halfe of them ouer agaynſt mount

Garizim,

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Garizim, and halfe of them ouer agaynſt mount Ebal,* as Moſes the ſeruaunt of the Lorde had commaunded before, that they ſhoulde bleſſe the people of Iſrael.

Deut.xi,d
xxxvii,b.

34 Afterwarde he read al the woordes of the lawe, the bleſſinges, and curſinges, accordyng to al that is wrytten in the booke of the lawe.

35 And there was not one woorde of al that Moſes commaunded, whiche Joſuah read not before al the congregation of Iſrael, as wel the (l) women and chyldren, as the ſtraungers, that were conuerſant among them.

(l) So neither young man, nor olde, man, nor woman, were exempted from hearyng the worde of the Lorde.

The.ix.Chapter.

1 Certayne kynges are geathered agaynſt Joſuah. 2 The Gabaonites doo gylefully require peace of Joſuah. 21 The Gabaonites are made miniſters in cutting of wood, and bearyng of water.

A 1 AND when al the kynges, that dwel (a) beyonde Jordane in the hylles & valleyes, and along by al the coaſtes of the (b) great ſea, ouer agaynſt Libanon: [Namely] the Hethites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Jebuſites, hearde thereof:

(a) In reſpect of the plaine of Moab.

(b) Called Mediterraneum.

2 They geathered them ſelues togeather, to fyght agaynſt Joſuah, and agaynſt Iſrael, with one accorde.

ii.Sa,xxi,a

3 *And the inhabiters of Gibeon heard what Joſuah had donne vnto Jericho, and to Ai,

4 And they wrought wylyly, and went and made them ſelues embaſſadours, and tooke olde ſackes vpon their aſſes, and wyne bottels olde, both rent and (c) bounde vp:

(c) Becauſe they were al worne.

5 And olde clowted ſhoes vpon their feete, and their raiment was olde: and al their prouiſion of bread was dryed vp, and hoared.

6 And they came vnto Joſuah into the hoaſt to Gilgal, and ſayde vnto hym & vnto al the menne of Iſrael, We be comme from a farre countrey, & nowe make ye agreement with vs.

B 7 And the menne of Iſrael ſayde vnto the Heuite, It may be, thou dwelleſt among vs, and then how can I make peace with thee?

8 And they ſayde vnto Joſuah, We are thy ſeruantes. And Joſuah ſayde vnto them agayne, What are ye, and whence comme ye?

9 They anſweared him, From a very farre countrey thy ſeruauntes are comme, for the name (d) of the Lorde thy God: for we haue heard the fame of hym, and al that he did in Egypt,

(d) Euen the idolaters for feare of death, wyl pretende to honour the true God, and receiue his religion.

10 And al that he dyd to the two * kynges of the Amorites, that were beyonde Jordane, Sehon kyng of Heſbon, and Og kyng of Baſan, whiche were at Aſtaroth.

Num.21,f.

11 Wherefore our elders, and al the inhabiters of our countrey, ſpake vnto vs, ſayeing, Take vittailes with you to ſerue by the way, and goe meete them, & ſay vnto them; We are your ſeruauntes: And nowe make ye a couenant of peace with vs.

12 This our foode of bread we tooke with vs out of our houſes hot, the day we departed to comme vnto you: But nowe beholde, it is dryed vp, and hoared.

13 And theſe bottelles of wyne, whiche we fylled, were newe, and ſee, they be rent: And theſe our garmentes, and ſhoes, are worne for oldeneſſe, by the reaſon of the exceedyng long iourney.

14 And the menne tooke of their (e) vittailes, & counſeled not with the mouth of the Lord.

(e) As ſomme wyl, to trye the oldeneſſe, and what taſte it had beyng ſo olde: ſomme other ſay, it was to confyrme the league accordyng to the maner, that they dyd eate of their vittayles.

15 And Joſuah made peace with them, and * made a couenant with thē, that they ſhoulde be ſuffered to lyue: And the princes of the congregation ſware vnto them.

2,Reg,21,a

16 But at the ende of three dayes, after they had made a league with them, they hearde, that they were their neyghbours, and that they dwelt among them.

17 And the chyldren of Iſrael tooke their (f) iourney, and came vnto their cities the third day: and their cities were Gibeon, and Caphira, Beroth, and Kiriathiarim.

(f) From Gilgal.

18 And the children of Iſrael ſlewe them not, becauſe the princes of the congregation had ſwoorne vnto them by the Lorde God of Iſrael: and al the (g) multitude murmured agaynſt the princes.

(g) The multitude is commonly inclined to maligne their magiſtrates, and to conſtrue their doinges to the worſe part.

19 But al the princes ſayde vnto al the congregation, We haue ſworne vnto them by the lorde God of Iſrael, and therfore we may not hurt them.

20 But this we wyl doo to them, we wyl let them lyue, leſt wrath be vpon vs becauſe of the othe, whiche we ſware vnto them.

21 And the princes ſayde vnto them agayne, Let them lyue, and hewe wood, and drawe water vnto al the congregatiō, [and they did] as the princes ſayde vnto them.

22 And Joſuah called for them, and talked with them, and ſayde, Wherefore haue ye beguyled vs, ſayeing, We dwel farre from you:

When

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when ye dwel among vs.

23 And nowe are ye curſed, and there ſhal not ceaſſe to be of you bondmenne, and hewers of wood, & drawers of water for the (h) houſe of my God.

24 And they anſweared Ioſuah, and ſayd, It was tolde thy ſeruantes howe that the Lord thy God hadde * commaunded his ſeruante Moſes, to geue you al the lande, and to deſtroy al the inhabitours thereof out of your ſyght, and therefore we were exceedyng ſoare afrayde for our lyues at the preſence of you, and haue donne this thyng.

25 And beholde, we are in thyne hande: as it ſeemeth good and ryght in thyne eyes to doo vnto vs, ſo doo.

26 And euen ſo dyd he vnto them, and rydde them out of the hande of the chyldren of Iſrael, that they ſlue them not.

27 And Ioſuah made them that ſame day hewers of wood, and drawers of water for the congregation, & for the (i) aulter of God, vnto this day, in the place, whiche he ſhould chooſe.

The.x.Chapter.

1 Fyue kynges make warre agaynſt Gibeon, whom Ioſuah diſcomfiteth. 11 The Lorde raigned hayleſtones, and ſlue many. 12 The ſunne ſtandeth at Ioſuahs prayer. 26 The fyue kynges are hanged. 29 Many moe kynges and cities are deſtroyed.

A 1 NOWE when Adonizedec kyng of Hieruſalem had heard, howe Ioſuah had taken Ai, & had deſtroyed it: (and how that,* as he had donne to Iericho and her kyng, euen ſo he had donne to Ai & her kyng) and howe the inhabitours of Gibeon hadde made peace with Iſrael, and were among them:

2 They feared exceedingly, for Gibeon was a great citie, as any citie of the kingdome, and was greater then Ai, and al the menne thereof were very myghty.

3 Wherfore Adonizedec kyng of Hieruſalem, ſent vnto Hoham king of Hebron, and vnto Pira kyng of Iarmuth, and vnto Iaphia kyng of Lachis, and vnto Dabir kyng of Eglon, ſayeing,

4 Comme vp vnto me, and helpe me, that we may ſmyte Gibeon: for they haue made peace with Ioſuah, and with the chyldren of Iſrael.

5 Therefore the fiue kynges of the Amorites, the kyng of Hieruſalem, the kyng of Hebron, the kyng of Iarmuth, the kyng of Lachis, & the kyng of Eglon, geathered them ſelues togeather, and went vp, they with al theyr hoſtes, and beſieged Gibeon, and made warre agaynſt it.

6 And the menne of Gibeon ſent vnto Ioſuah to the hoſt in Gilgal, ſayeing, withdraw not thy hande from thy ſeruantes, comme vp to vs quickly, and ſaue vs, & helpe vs: for al the kynges of the Amorites, whiche dwel in the mountaynes, are geathered togeather (a) agaynſt vs.

7 And ſo Ioſuah aſcended from Gilgal, he and al the people of warre with hym, and al the menne of myght.

8 And the Lorde ſayde vnto Ioſuah, Feare them not: for I haue deliuered them into thyne hande, neyther ſhal any of them ſtand agaynſt thee. B

9 Ioſuah therefore came vnto them ſodainely, and went vp from Gilgal al nyght.

10 And the Lorde troubled them before Iſrael, and ſlue them with a great ſlaughter at Gibeon, and chaſed them along the waye that goeth vp to Bethoron, and ſmote them to Azeka, and Makeda.

11 And as they fledde from before Iſrael, and were in the goeyng downe to Bethoron, the Lorde caſt downe great ſtones from heauen vpon them, vntyl Azeka, and they dyed: There were moe dead with hayle (b) ſtones, then they were, whom the chyldren of Iſrael ſlue with the ſworde.

12 Then ſpake Ioſuah to the Lorde in the day, when the Lord deliuered the Amorites before the chyldren of Iſrael, and he ſayde in the ſyght of Iſrael,* Sunne, ſtand thou ſtyl vpon Gibeon, and thou Moone in the valley of Aiaton.

13 And the ſunne aboade, and the moone ſtood ſtyl, vntyl the people hadde auenged them ſelues vpon theyr enimies. Is not this wrytten in the booke of the (c) ryghteous? So the ſunne [I ſaye] aboade in the myddeſt of heauen, & haſted not to goe downe by the ſpace of a whole day.

14 And there was no day lyke that, before it or after it, that the Lorde hearde the voyce of a man: for the Lorde (d) fought for Iſrael.

15 And Ioſuah returned, and al Iſrael with hym, vnto the campe to Gilgal.

16 But the fyue kynges fledde, and were hyd in a caue at Makeda.

17 And it was tolde Ioſuah [of one] ſayeing, The fyue kinges are founde hidde in a caue, whiche is at Makeda.

(h) whiche was the tabernacle vnto the tyme of Solomon, and after that the temple at Hieruſalem.

Deut. 7. a.

(i) That is, the ſacrifices.

(b) Al kynde of creatures ſhal deſtroy the wicked, whē the Lord of hoſtes wyl haue it ſo.

Eccl. 46. a.
Eſai. 28. d.

(h) As ſoone as thou makeſt a league with the chyldren of God, by regeneration: then ſhalt be ſure to haue the wicked children of the worlde in thy toppe.

(c) The Hebrue woord is Iaſher, that is, ryghteous: therefore ſome iudge, it meaneth Moſes booke, and the Chaldee text readeth, the booke of the lawe: but others thinke Iaſher to be the verye name of the booke, whiche is loſt, and nowe not extant.

(d) By taking away the enimies hartes, & deſtroyeng them with hayleſtones.

18 And Ioſuah ſayde, Rolle great ſtones vpon the mouth of the caue, and ſet menne by it, for to keepe it.

19 And ſtand ye not ſtyl, but folow after your enimies, and ſmyte al the hyndemoſt, & ſuffer them not to enter into theyr cities: for the Lorde your God hath delyuered them into your hande.

20 And when Ioſuah and the chyldren of Iſrael had made an end of ſlayeing them with an exceedyng great ſlaughter, tyl they were waſted: the reaſt that remayned of them, entred into walled cities.

21 And al the people returned to the hoſt to Ioſuah at Makeda in peace, neyther dyd anye man moue his tongue agaynſt the chyldren of Iſrael.

22 Then ſayde Ioſuah, Open the mouth of the caue, and bryng out theſe fyue kynges vnto me out of the caue.

23 And they dyd ſo, and brought thoſe fyue kynges vnto him out of the caue, [euen] the kyng of Hieruſalem, the kyng of Hebron, the kyng of Iarmuth, the kyng of Lachis, and the kyng of Eglon.

24 And when they hadde brought out thoſe kynges vnto Ioſuah: Ioſuah called for al the menne of Iſrael, and ſayde vnto the chiefe of the menne of warre whiche went with hym: Comme neare, and put your feete vpon the (e) neckes of theſe kynges. And they came neare, and put theyr feete vpon the neckes of them.

(e) By this Ioſuah woulde encourage his capitaynes, and ſignifie vnto them, what victorie they ſhoulde looke for of the reaſt of theyr enimies: ſeeyng kynges are thus by them ſerued.

25 And Ioſuah ſayde vnto them, Ye ſhal not feare, nor be faynt harted: but be ſtrong, and plucke vp your hartes, for thus ſhal the lorde doo to al your enimies, agaynſte whom ye fyght.

26 And then Ioſuah ſmote them, & ſlue them, and hanged them on fyue trees: And they hanged ſtyl vpon the trees vntyl the euenyng.

E 27 And at the goeyng downe of the ſunne, Ioſuah gaue commaundemente: And they tooke them downe of the * trees, and caſte them into the caue, wherein they had benne hydde, and layed great ſtones in the caues mouth, [whiche remayne] vntyl this day.

Deu.21.d. Ioſue.8.f.

28 And that ſame day, Ioſuah tooke Makeda, and ſmote it with the edge of the ſword, and the kyng thereof alſo deſtroyed he vtterly, with " al the ſoules, that were therein, and let none remayne: and he did to the king of Makeda, * as he dyd vnto the kyng of Iericho.

" Or, euery perſon.

Ioſue.6.d.

29 Then Ioſuah went from Makeda, and al Iſrael with hym, vnto Libna, and fought agaynſt Libna.

30 And the Lorde delyuered it, and the kyng therof into the hande of Iſrael: and he ſmote it with the edge of the ſworde, and al the " ſoules, that were therein: He let none remaine in it, but dyd vnto the kyng thereof, as he dyd vnto the kyng of Iericho.

" Or, perſons

31 And Ioſuah departed from Libna, and al Iſrael with hym vnto Lachis, and beſieged it, and aſſaulted it.

32 And the Lorde delyuered Lachis into the hande of Iſrael, whiche tooke it the ſeconde day, & ſmote it with the edge of the ſworde, and al the ſoules, that were therein, dooyng accordyng to al, as he had donne to the citie of Libna. F

33 Then Horam kyng of Geſer came vp to helpe Lachis: and Ioſuah ſmote hym and his people, vntyl none remayned of hym.

34 And from Lachis Ioſuah departed vnto Eglon, and al Iſrael with him: and they beſieged it, and aſſaulted it.

35 And tooke it the ſame day, & ſmote it with the edge of the ſworde: and al the ſoules, that were therein, he vtterly deſtroyed the ſame day, accordyng to al that he had done to Lachis.

36 And Ioſuah departed vp from Eglon, and al Iſrael with hym, vnto Hebron: and they fought agaynſt it.

37 And when they had taken it, they ſmote it with the edge of the ſworde, and the kyng thereof, and al the townes, that parteyned to it, and al the ſoules, that were therin, and he leaft none remaynyng: but dyd accordyng to al, as he had donne to Eglon, and deſtroyed it vtterly, and al the ſoules, that were therein.

38 And Ioſuah returned, and al Iſrael with hym to Dabir, and fought agaynſt it.

38 And when he hadde taken it, and the kyng thereof, and al the townes, that parteyned thereto, they ſmote them with the edge of the ſword, and vtterly deſtroied al the ſoules, that were therein, neyther ſuffered he any to remayne: Euen as he dyd to Hebron, ſo he dyd to Dabir, and the king therof, as he had donne alſo to Libna and her kyng.

40 Ioſuah therfore ſmote al the hil countreys, and the ſouth countreyes, and the valleyes, and the downes, and al theyr kynges, and let none remayne of them, but vtterly deſtroyed al that * breathed, as the Lorde God of Iſrael had commaunded.

Deut.20.d

41 And Ioſuah ſmote them from Cades Barnea, vnto Azah, and al the countrey of Goſan [euen] vnto Gibeon.

42 And al theſe kynges and their lande dyd Ioſuah take at (f) one tyme: becauſe the lorde God of Iſrael fought for Iſrael.

(f) In one battaile.

43 And Ioſuah and al Iſrael, returned vnto the hoſt, that was in (g) Gilgal.

(g) where the arke was, there to geue thankes for their victorie.

The.xi.Chapter,

1 Certayne kynges are geathered agaynſt Ioſuah. 6 God delyuereth vnto Ioſuah al the kynges whiche had conſpired agaynſt hym. 7 Ioſuah kylleth the Heuites, the Iebuſites, and the reſt. 10 The citie of Aſor is ſmytten. 14 The Iſraelites doo diuide the pray betweene them. 15 Ioſuah fulfylleth al thoſe thynges whiche Moſes commaunded hym. 19 The Heuite. 20 God hardeneth the enimies hartes. 21 The Enachims kylled.

A 1 AND when Iabin king of Hazor had hearde thoſe thynges, (a) he ſent to Iobab kyng of Madon, and to the kyng of Simron, & to the kyng of Achſaph,

(a) The Gabeonites at the appearyng of Gods myghty hande for Iſrael, yeelded to Gods decree, and ſought ſaluation in the ſame: But theſe wicked, the more it appeareth, the more they rage agaynſt it.

2 And vnto the kynges that were by the north, in the mountaynes and playnes towarde the ſouthſyde of (b) Ceneroth, and in the lowe countreyes, and in the borders of Dor, weaſtwarde,

(b) The Euangeliſtes calle it the lake of Gennezareth, the ſea of Galilee, and the ſea of Tiberias.

3 And vnto the Chanaanites both by eaſt & weaſt, and vnto the Amorites, Hethites, Pherezites, & Iebuſites in the mountaynes, and vnto the Heuites that were vnder (c) Hermon in the lande of Miſpah:

(c) And by an other name Sihon: but not Sihon in Hieruſalem.

4 And they came out, and al their hoſtes with them, a multitude of folke, euen as the ſand, that is on the ſea ſhore, in a great number, with horſes and charettes, exceedyng many.

5 And al theſe kynges mette togeather, and came and pitched togeather at the waters of Merom, for to fight againſt Iſrael.

6 And the Lorde ſayde vnto Ioſuah, Be not afrayde at the preſence of them: for to morow about this time wyl I deliuer them al ſlaine before Iſrael: thou ſhalt (d) hough their horſes, and burne their charettes with fyre.

(d) That neither they ſhoulde ſerue to the vſe of warre, nor the Iſraelites ſhoulde put their truſt in them.

7 And ſo Ioſuah came, and al the menne of warre with hym agaynſt them by the waters of Merom, and ſuddaynely fell vpon them.

B 8 And the Lorde deliuered them into the hande of Iſrael, and they ſmote them, and chaſed them vnto great Sidon, and vnto (e) Meſrephothmaim, and vnto the valley of Miſpah, whiche is eaſtwarde: & ſmote them, vntyl they had none remaynyng of them.

(e) whiche ſignified hote waters, or accordyng to ſomme, brine pittes.

9 And Ioſuah dyd vnto them, as the Lorde bad hym: he houghed their horſes, and burnt their charettes with fyre.

10 And Ioſuah at that tyme turned backe, and tooke Hazor, and ſmote the kyng thereof with the ſwoorde: And Hazor before tyme was the head of al thoſe kyngdomes.

11 And they ſmote al the (f) ſoules that were therein with the edge of the ſwoorde, vtterly deſtroying al, & nothyng that breathed, was let remayne: And he burnt Hazor with fyre.

(f) Both men, women and chyldren.

12 And al the cities of thoſe kinges, and al the kynges of them dyd Ioſuah take, and ſmote them with the edge of the ſwoorde, and vtterly deſtroyed them, *as Moſes the ſeruaunt of the Lorde commaunded.

Num.33.f.
Deut.7.a.

13 But Iſrael burnt none of the cities, that ſtoode ſtil in their (g) ſtrength, ſaue Hazor only, that Ioſuah burnt.

(g) whiche were ſtrong by ſituation, and not hurt by warre.

14 And al the ſpoyle of the ſayde cities, and the cattel, the chyldren of Iſrael caught vnto them ſelues: But (h) euery man they ſmote with the edge of the ſwoorde, vntyl they had deſtroyed them, neyther leaft they ought that had breath.

(h) That is, man, woman, and chylde.

15 As the Lorde * commaunded Moſes his ſeruaunt, ſo dyd Moſes * commaunde Ioſuah, and euen ſo dyd Ioſuah: * ſo that he miniſſhed no woorde of al that the Lorde commaunded Moſes.

Exo.34.b
Deut.7.a.

16 And ſo Ioſuah tooke al that lande of the hilles, and al the ſouth countrey, and al the land of Goſan, and the lowe countrey, & the playne, and the (i) mountayne of Iſrael, and the lowe countrey of the ſame:

(i) whiche is Samaria.

17 Euen from the mount (k) Halak, that goeth vp to Seir, vnto Baal Gad, in the valley of Libanon, vnder mount Hermon: And al the kynges of the ſame he tooke, and ſmote them, and ſlewe them.

(k) So called, becauſe it was bare & without trees,

18 Ioſuah made warre long time with thoſe kynges:

19 Neyther was there any citie that made peace with the children of Iſrael, * ſaue thoſe Hethites, that inhabited Gibeon, and therefore al other they tooke with battayle:

Ioſu.ix.a.

D 20 For it came of the Lorde, whiche dyd harden their hartes, that they ſhoulde comme agaynſt Iſrael in battayle, & that they ſhoulde deſtroy them vtterly, and ſhewe them no mercie: but to bryng them to nought, as the Lorde commaunded Moſes.

21 And that ſame ſeaſon came Ioſuah, and deſtroyed the Anakims out of the mountaines: as out of Hebron, Dabir, Anab, and out of al the mountaynes of Iuda, and out of al the mountaynes of Iſrael: and Ioſuah deſtroyed them vtterly, with their cities.

22 There was not one Anakim leaft in the lande of the chyldren of Iſrael: only in Azah, *

1.Sa.17.a.

Gath, and Aſdod, there remayned of them.

23 And Ioſuah tooke the whole lande, accordyng to al that the Lorde ſayd vnto Moſes, and Ioſuah gaue it for a poſſeſſion vnto Iſrael, * accordyng to their partes and tribes: and the lande reſted from warre.

Num,26.a

The.xii.Chapter.

1 The rehearſal of the kinges, whiche were ſmytten of the Iſraelites beyonde Iordane.

A 1 These are the kynges of the lande, whiche the children of Iſrael ſmote, and poſſeſſed their land on the other ſyde of Iordane (a) eaſtwarde, from the ryuer Arnon, vnto mount Harmon, and al the playne eaſtwarde.

(a) In Hebrue, towarde the ryſing of the ſunne.

Nnm.21,c
Deut.3,a.

2 * Sehon kyng of the Amorites, that dwelt in Heſbon, and ruled from Aroer, whiche is beſyde the ryuer of Arnon, & from the middle of the ryuer, and from halfe Gilead vnto the ryuer (b) Jabok, whtch is in the border of the chyldren of Ammon:

(b) Where Iacob wreſtled with the Angel Ge. 32.

3 And from the playne vnto the ſea of Cenereth eaſtwarde, & vnto the ſea of the “ playne, euen the ſalt ſea eaſtwarde, the way to Beth Ieſimoth, and from the ſouth vnder the ſprynges of (c) Piſgath.

“ Or wyldernesse.

(c) The ridge of mount Nebo, part of mount Abarim, whereunto Moſes was commaunded to aſcende when he ſhoulde dye

Deu.3,c.

4 And the coaſt of Og king of Baſan, which was of the remnaunt of the * giauntes, and dwelt at Aſtaroth, and Edrai:

5 And raigned in mount Harmon, and in Salcah, and in al Baſan, vnto the border of the Geſſurites, and the Machathites, & halfe mount Gilead, vnto the borders of Sehon kyng of Heſbon.

6 * Moſes the ſeruant of the Lorde, and the chyldren of Iſrael ſmote them, * and Moſes the ſeruaunt of the Lorde gaue their land for a poſſeſſion vnto the Rubenites, Gadites, and the halfe tribe of Manaſſes.

Num.21.f. and.g.
Num.32.f. and.33.c.
Ioſ.13.b.
Deut.3.b.

B 7 These are the kinges of the countrey which Ioſuah and the chyldren of Iſrael ſmote on this ſyde of Iordane weaſtward, from Baal Gad, whiche is in the valley of Libanon, euen vnto the mount (d) Halak, that goeth vp to Seir: whiche lande Ioſuah gaue vnto the tribes of Iſrael to poſſeſſe, to euery man his part.

(d) whereof Chap.xi.c.

8 In the vpper lande, and neather lande, in the playne, and in “ the hil ſydes, in the wilderneſſe, and ſouth countrey the Hethites, the Amorites, the Chanaanites, the Pherezites, the Heuites, and the Iebuſites.

“ Or in Aſdoth.

9 * The king of Iericho, was one: * the king of Ai, whiche is beſyde Bethel, one:

Ioſu.6.a.
Ioſu.8.a.

10 The * kyng of Hieruſalem, one: the kyng of Hebron, one:

Ioſu.8.a.

11 The kyng of Iarmuth, one: the kyng of Lachis, one:

12 The kyng of Eglon, one: the kyng of Gazer, one:

13 The kyng of Dabir, one: the kyng of Gader, one:

C 14 The kyng of Horma, one: the kyng of Arad, one:

15 The kyng of Libna, one: the kyng of Adulam, one:

16 The kyng of Makeda, one: the kyng of Bethel, one:

17 The kyng of Thaphuha, one: the king of Hepher, one:

18 The kyng of Aphek, one: the kyng of Laſaron, one:

19 The kyng of Madon, one: the king of Haſor, one:

D 20 The kyng of Simron Meron, one: the kyng of Achſaph, one:

21 The kyng of Thanach, one: the kyng of Me[illegible]do, one:

22 The kyng of Kedes, one: the kyng of Iokneam of Carmel, one:

23 The kyng of Dor, in the countrey of Dor, one: the kyng of the nations of Gilgal, one:

24 The kyng of Thirza, one: al the kynges togeather, thirtie and one.

The.xiii.Chapter.

1 The Lorde commaundeth Ioſuah to diuide the lande that remayneth vnto the Iſraelites.
13 Poſſeſſion is not geuen vnto the tribe of Leui. 15 The poſſeſſion of the children of Ruben.
22 Balaam is put to death. 24 The poſſeſſion of the tribe of Gad. 29 The poſſeſſion of the halfe tribe of Manaſſe.

A 1 Ioſuah was olde, and ſtriken in yeeres, and the lord ſayd vnto him, Thou art olde, and ſtriken in yeeres, and there remayneth yet exceedyng muche land to be (a) poſſeſſed.

(a) After that the enemies are ouercomme.

2 This is the lande that yet remayneth: al the regions of the Philiſtines, and al Geſſuri:

3 From Nilus, whiche is “ vpon Egypt, vnto the borders of Accaron northwarde, whiche lande is counted vnto Chananie, euen fyue lordeſhippes of the Philiſtines: the Azathites, Aſdothites, Aſcalonites, Gethites, Accaronites,

“ Heb. Shihor.

Accaronites, and the Euites.

4 And from the ſouth, al the land of the Chanaanites, and the "caue, that is beſide the Sidonians, euen vnto Aphak, & to the borders of the Amorites.

"Heb. Mearah.

5 And the lande of the Giblites, and al Libanon toward the ſunne riſing, from the plaine of Gad vnder mount Hermon, vntyl a man comme to Hamath:

6 Al the inhabitours of the hil countrey from Libanon vnto the (b) Miſrephothmaim, and al the Sidonians wyl I caſt out from before the chyldren of Iſrael: only ſee that thou in any wyſe diuide it by lot vnto the Iſraelites to inherite, as I haue commaunded thee.

(b) Reade chapt. xi. b.

B 7 Nowe therfore diuide this lande to inherite vnto the nine tribes, & the halfe tribe of Manaſſes.

8 For with that other, the Rubenites and the Gadites haue receiued their inheritance, * whiche Moſes gaue them beyonde Iordane eaſtwarde, euen as Moſes the ſeruant of the Lorde gaue them:

Num. 32. f.
Deut. iij. b

9 From Aroer, that lyeth on the brim of the riuer Arnon, and from the citie, that is in the myddeſt of the " ryuer, and al the playne of Medeba vnto Dibon:

" Or, valley.

10 And al the cities of Sehon king of ẏ Amorites, whiche raigned in Heſvon, euen vnto the border of the chyldren of Ammon:

11 And Gilead, and the border of Geſſuri and Machati, and al mount Hermon, with al Baſan vnto Salecha:

12 Euen al the kyngdome of Og in Baſan, whiche raigned in Aſtharoth and Edrai: whiche ſame remayned yet of the * reſt of the giantes. Theſe dyd Moſes ſmite, & caſt them out.

Deut. iij. b
Ioſu. xij. a.

13 Neuertheleſſe, the chyldren of Iſrael (c) expelled not the Geſurites & the Machathites: But the Geſurites & the Machathites dwel among the Iſraelites euen vntyl this day.

(c) Becauſe they deſtroyed not al, as God had cõmaunded, they that remayned were ſnares & prickes to hurt thẽ. Nu. 33. g.

C 14 Only vnto the tribe of Leui he gaue none inheritance: but the ſacrifices of the Lorde GOD of Iſrael is their (d) inheritance, as he ſayde vnto them.

(d) The Leuites ſhal haue the tithes, ſacrifices, and offringes for their inheritãce. Nu. 18. c

15 Moſes gaue vnto the tribe of the chyldren of Ruben inheritance, according to their kinredes:

16 And their coaſt was from Aroer, that lyeth on the bancke of the riuer Arnon, & from the citie, that is in the middeſt of the riuer, and al the playne, whiche is by Medeba:

17 Heſbon, with al their townes, that lye in the plaine: Dibon and the hil places of Baal, and the houſe of Baalmeon,

18 And Iahazah, & Kedemoth, & Mephaath,

19 Kiriathaim, Sabamath, and Zarath Zahar, in the mount of the valley,

20 The houſe of Peor, and the ſpringes of the hilles, and Bethpheor, and * Aſhdoth Piſgah, and Belleſimoth:

Deut. iij.

21 And al the cities of the playne, and al the kingdome of Sehon kyng of the Amorites, whiche raigned in Heſbon, whom Moſes ſmote, * with the lordes of Madian, Eui, Bekem, Zur, and Hur, and Reba, the whiche were dukes of Sehon, dwelling in the countrey.

D

Num. 31. a.

22 And (e) Balaam alſo the ſonne of Beor the ſoothſayer, dyd ẏ chyldren of Iſrael slay with the ſworde among other of them that were ſlayne.

(e) The falſe prophete, whiche gaue counſel, howe to cauſe Iſrael to offende God.

23 And the border of the chyldren of Ruben, was Iordane, with the countrey, that lyeth theron. This was the inheritance of the chyldren of Ruben after their kinredes, cities, and villages parteynyng thereto.

24 And Moſes gaue [inheritance] vnto the tribe of Gad, euen vnto the chyldren of Gad he gaue by their kinredes:

25 And their coaſtes were Iazer, and al the cities of Gilead, and halfe the lande of the chyldren of Ammon vnto Aroer that lyeth before Rabba.

26 And from Heſbon vnto Ramath, Miſpeh, and Betonim, and from Mahanaim vnto the borders of Dabir.

27 And in the valley they had Betharam, Bethnimra, Socoth, and Zaphon, the reſt of the kingdome of Sehon kyng of Heſbon, vnto Iordane and the coaſtes that lie theron, euen vnto the edge of the ſea of Cenereth, on the (f) other ſide of Iordane eaſtwarde.

(f) That is in the lande of Moab.

E

28 This is the inheritance of the chyldren of Gad, after their kinredes, their cities, and villages.

29 And Moſes gaue inheritance vnto the halfe tribe of Manaſſes: And this was the poſſeſſion of the halfe tribe of Manaſſes by their kinreds.

30 Their coaſt was from Mahanaim, euen al Baſan, and al the kingdome of Og kyng of Baſan, and al the townes of Iair, whiche lye in Baſan, euen threeſcore cities.

31 And halfe Gilead, Aſtharoth, & Edrai, cities of the kingdome of Og in Baſan, * whiche parteyne vnto the (g) chyldren of Machir the ſonne of Manaſſes, euen to the one halfe of the chyldren of Machir by their kinredes.

Num. 32. g.
(g) Meanyng his neuewes, and poſteritie.

32 Theſe are the heritages, which Moſes dyd diſtribute in the fieldes of Moab on the other ſyde of Iordane, ouer agaynſt Iericho eaſtwarde.

Ioſu.18.b. 33 *But vnto the tribe of Leui, Moſes gaue none inheritance: for the Lorde GOD of Iſrael is their inheritance,* as he ſayde vnto them. Num.18.c.

The.xiiij.Chapter.

1 The lande of Chanaan was diuided among the niene tribes and the halfe. 6 Caleb requireth the heritage, that was promiſed hym. 13 Hebron was geuen hym.

☞ A

1 AND theſe are the countreys, whiche the children of Iſrael inherited in the land of Chanaan,* which Eleazer the prieſt, and Ioſuah the ſonne of Nun, & the ancient heades of the tribes of the chyldren of Iſrael deſtributed to them: Num.34.d.

Num.26.f and,33.g. 2 *By lot thy receiued their poſſeſſions, as the Lorde commaunded by the hande of Moſes, to geue vnto the niene tribes, and vnto the halfe tribe.

3 For Moſes had geuen inheritance vnto (a) two tribes and an halfe, on the other ſyde of Iordane: But vnto yͤ Leuites he gaue none inheritance among them.

(a) The Rubenites, yͤ Gadites, and the halfe tribe of Manaſſes.

4 For the children of Ioſeph were two tribes, Manaſſes and Ephraim: And therefore they gaue no part vnto the Leuites in the lande, ſaue cities to dwelle in, with the ſuburbes of the ſame, for their beaſtes and cattel.

Num.35.a 5 *As the Lorde commaunded Moſes, euen ſo the chyldren of Iſrael did, when they diuided the lande.

B 6 And the childrẽ of Iuda came vnto Ioſuah in Gilgal: And Caleb the ſonne of Iephune the Keneſite ſayde vnto hym, Thou woteſt, what the Lorde ſayde vnto Moſes the man of God, touchyng (b) me and thee in Cades Barnea.

(b) Whiche was, that they two only ſhoulde entre in to the land. Num.14.d.

7 Fourtie yeeres olde was I, when Moſes yͤ ſeruant of the lorde ſent me from Cades Barnea to eſpie out the lande: and I brought him woorde agayne euen as it was in myne hart.

8 Neuertheleſſe, my (c) brethren that went vp with me, diſcouraged the hart of the people: And I folowed the Lorde my God.

(c) That is, yͤ other ſpyes, that were ſent with hym.

9 And Moſes ſware the ſame day, ſayeing, *The lande whereon thy feete haue troden, ſhalbe thyne inheritance, and thy chyldrens for euer, becauſe thou haſt folowed the Lorde my God.

10 And behold, the Lorde hath kept me aliue, as he ſayd * theſe fourtie and fiue yeeres, euen ſence the Lorde ſpake this woorde vnto Moſes, whyle the chyldren of Iſrael wandred in the wyldérneſſe: And nowe lo, I am this day fourescore and fyue yeeres olde:

11 And yet am I as ſtrong at this time, as I was, when Moſes ſent me: Looke howe ſtrong I was then, ſo ſtrong am I nowe, either for warre, or for “gouernement.

“ Hebr. To goe out, and come in.

12 Nowe therefore geue me this mountaine, wherof the Lorde ſpake in that day (for thou heardeſt in that day, howe the ” Anakims were there, and the cities great and walled,) (d) If the Lord wyl be with me, and I ſhalbe able to dryue them out, as the Lorde ſayde.

” Or, Giantes.

(d) This he ſpake of modeſtie, and not of douting.

13 And Ioſuah bleſſed hym, and gaue vnto Caleb the ſonne of Iephune, Hebron to inherite.

14 And * Hebron therefore became the inheritance of Caleb the ſonne of Iephune the Keneſite, vnto this day: becauſe he folowed conſtantly the Lorde God of Iſrael. C i.Mac,ij,f.

15 And the name of * Hebron was called in olde time, Kiriath Arba, whiche [Arba] was a great man among the Enakims: And the lande ceaſſed from warre. Ioſu.xv,c.

The.xv.Chapter.

1 The lotte, or portion of Ephraim. 10 The Chanaanites.

☞ A

1 THis was the lotte of the tribe of yͤ children of Iuda by their kinredes, euen to the * border of Edom in yͤ wyldernes * of Zin ſouthwarde, euen from the vtmoſt part of yͤ ſouth coaſt.

Num.34.a
Num.33.e

2 And their ſouth coaſt was from the brynke of the ſalt ſea, from a (a) rocke, that leaneth ſouthwarde.

(a) The Hebrewe woorde ſignified tongue, whereby is ment either the arme of the ſea, that commeth into the lande, or a rocke, or cape, that goeth in to the ſea.

3 And it went out to the ſouth ſyde towarde the goeyng vp to Maale Acrabim, and went along to Zin, and aſcended vp on the ſouth ſide vnto Cades Barnea: and went along to Hezron, and went vp to Ader, and fet a compaſſe to Karcaa.

4 From thence went it along to Azmon, and reached vnto the ryuer of Egypt, and the end of that coaſt was on the weaſt ſyde: This is (b) their ſouth coaſt.

(b) The Hebrewe woorde is Chem, and ſignifieth youre, whiche as one learned in Ebrewe, thinketh, is put here for Hem, whiche ſignifieth their.

5 Their eaſt coaſt is the ſalt ſea, euen vnto the ende (c) of Iordane: And their border in the north quarter, was from the rocke of the ſea, and from the ende of Iordane.

(c) Meaning the mouth of the riuer, where it runneth into the ſalt ſea.

6 And yͤ ſame border went vp to Bethhagla, and went along by the north ſyde of Betharabah, and vp from thence to the ſtone of (d) Bohen the ſonne of Ruben.

(d) Which is a great ſtone vſed for a marke to part their countreis.

7 And

XUM

B 7 And agayne, the ſame border went vp to Debir, from the valley of Achor, & ſo northwarde, turnyng towarde Gilgal, that lyeth before the goeing vp to Adommim, which is of the South ſyde of the riuer: And the ſame border went vp to the waters of yͤ fountaine of the ſunne, and ended at the *Wel of Rogel.

3,Reg.i.b

8 And then went vp to the valley of the ſonne of Hennom, euen vnto the South ſide of Iebuſi, the ſame is Hieruſalem: And then went vp to the toppe of the hil, that lyeth before the valley of Hennom Weaſtwarde, and by the end of the valley of the giantes Northward.

9 And then it compaſſeth from the top of the hil, vnto the fountaine of the water of Nephthoah, and goeth out of the cities of mount Ephron, and draweth to Baala, whiche is (e) Kiriathiarim.

(e) That is, the citie of woods.

10 And then it compaſſeth frō Baala Weaſtwarde vnto mount Seir, and then goeth along vnto the ſide of mount Iarim, whiche is Cheſalon, on the North ſide, and commeth downe to Bethſames, & goeth to Thimnah,

11 And goeth out againe vnto the ſide of Akaron Northwarde: And then draweth to Secron, and goeth along to mount Baala, and ſtretcheth vnto Iabneel: and the endes of the coaſtes leaue at the Weaſt ſea.

12 And the Weaſt border was the great ſea, and the ſame coaſt was the coaſt of the chyldren of Iuda rounde about in their kinredes.

13 And vnto Caleb the ſonne of Iephune, dyd Ioſuah geue a parte among the chyldren of Iuda, accordyng to the mouth of the Lorde, euen *Kiriatharba, of yͤ father of Enac, which citie is Ebron.

Ioſu.14.d

C 14 And Caleb (f) droue thence the three ſonnes of Enac, Seſai, and Ahiman, and Thalmai, whiche were the ſonnes of Enac.

(f) Nowe in the tyme of Ioſuah, and therefore it is tolde by way of repetition. Iud.i.

15 And he went vp thence, to the inhabitours of Dabir: and the name of Dabir in the olde tyme was (g) Kiriath Sephar.

(g) That is, a citie of letters

Iud.i.e
i.Reg.17.c

16 And Caleb ſayde, *He that ſmiteth Kiriath Sephar, & taketh it, to him wyl I geue Achſah my daughter to wyfe.

" Or, couſyn.

17 And Othniel, the ſonne of Kenez, the " brother of Caleb tooke it: And he gaue him Achſah his daughter to wyfe.

18 And as ſhe went in vnto hym, ſhe moued hym to aſke of her father a fielde: And (h) ſhe alighted of her aſſe. And Caleb ſaid vnto her, What ayleth thee?

(h) Eyther becauſe her huſbād would not, or becauſe he deferred it to long.

" Or, petition.

19 Who anſweared, Geue me a " bleſſing, for thou haſt geuen me a South lande, geue me alſo ſpringes of water. And he gaue her ſpringes of water, both aboue and beneath.

20 This is the inheritance of the tribe of the chyldren of Iuda by their kynredes.

D 21 And the vtmoſt cities of the tribe of the childrē of Iuda, toward the coaſtes of Edom Southwarde, were Kabzeel, Eder, & Iagur,

22 Kinah, Dimonah, and Adadah,

23 Kedes, Hazor, and Iethnan,

24 Ziph, Telem, and Baloth,

25 Hazor, Hadathah, Karioth, Heſron, which is Hazor,

26 Amam, Shema, and Moladah,

27 Hazar, Gadah, Haſmon, & Bethpheleth,

28 Hazarſual, Beerſabe, and Baziothia,

29 Baala, Iim, and Azem,

30 Eltholad, Cecil, and Horma,

E 31 Zikelag, Medemenah, and Senſenna,

32 Labaoth, Selhim, Ain, and Rimon: al the cities are twentie & niene, with their villages.

33 And in yͤ lowe countrey they had Eſthaol, Zareah, and Aſenah,

34 Zanoah, Engannim, Thaphuah, and Enam:

35 Iarmuth, Adulam, Socoh, and Azekah,

36 Saarem, Adithaim, Gederah, and Gederothaim: fourtiene cities, with their villages.

37 Zenan, Hadazah, and Magdalgad,

38 Delean, Miſpeh, and Iektheel,

39 Lachis, Bazcath, and Eglon,

40 Chabbon, Lehamam, and Cethlis,

F 41 Gederoth, Bethdagon, Naamath, and Makedah: ſixtiene cities, with their villages.

42 Lebnah, Ether, and Aſan,

43 Iephthah, Aſnah, and Nezib,

44 Keilah, Achzib, and Mareſah: niene cities, with their villages.

45 Akron, with her townes and villages.

46 From Akron, euen vnto the ſea, al that lyeth about Aſdod, with their villages.

47 Aſdod, with her townes & villages, Azah, with her townes & villages, vnto the (i) riuer of Egypt, and the great ſea was their coaſt.

(i) Meanyng Nilus.

48 And in the mountaines, they had Samir, Iathir, and Socoh,

49 Danah, and Kariah Sennah, whiche is Dabir,

50 Anab, Eſthemoh, and Anim,

51 Goſen, Holon, & Giloh, eleuen cities, with their villages.

G 52 Arab, Dumah, and Eſean,

53 Ianum, Beththaphuah, and Aphecah:

54 Humtah, and *Kiriatharbe (which is Hebron) & Sior, niene cities with their villages.

Ioſu.14.d

55 Moan, Carmel, Ziph, and Iutah,

56 Ieſrael, Iukadan, and Zanoah,

57 Cain, Gabaah, and Thamnah: ten cities, with their villages.

58 Halhul, Bethzur, and Gedor,

59 Maarath, Bethanoth, and Elthecon: ſixe

cities, with their villages.

60 Kiriath Baal, whiche is Kiriath Iarim, and Rabba: two cities, with their villages.

61 In the wylderneſſe they had Betharabah, Meddin, and Sacacah,

62 Nebſan, and the (k) citie of Salte, and Engaddi: ſixe cities, with their villages.

(k) Of this citie the ſalt ſea hath his name.

63 Neuertheleſſe, the Iebuſites that were the inhabitantes of Hieruſalem, coulde not the chyldren of Iuda (l) caſt out: But the Iebuſites dwelle with the chyldren of Iuda at Hieruſalem vnto this day.

(l) That is vtterly, though they ſlewe the moſt part of them, & brent their cities. Iud.i.b

The.xvi.Chapter.

1 The lot or part of Ephraim. 10 The Chanaanites dwelled among them.

A 1 And the lot of the chyldren of Ioſeph felle from Iordane by Iericho, vnto the water of Iericho Eaſtwarde, and to the wildernes, that goeth vp frō Iericho throughout mount Bethel:

2 And goeth out from (a) Bethel to Luz, & runneth along vnto the borders of Archiataroth:

(a) Luz is thought to be a citie at the ende of mount Bethel, which is alſo named Bethel. Gen.28.d. And ſo Bethel is the name both of a citie, and of a mount.

3 And goeth downe againe weaſtward euen to the coaſt of Iaphleti, and vnto the coaſt of Bethhoron the neather, and to Gazer, and the endes of their coaſtes leaue at the weaſt ſea.

4 And ſo the chyldren of Ioſeph, Manaſſes, and Ephraim, tooke their inheritance.

5 And the border of the chyldren of Ephraim was by their kynredes. Their border on the Eaſt ſide was Ataroth Adar, euē vnto Bethhoron the vpper,

6 And went out weaſtwarde to Machmethath on the North ſide, and returneth Eaſtwarde vnto Thaanath Silo, and paſt it on the Eaſt ſyde vnto Ionoah,

B 7 And went downe from Ionoah to Atharoth and Naarath, and came to Iericho, and went out at Iordane.

8 And their border went from Thaphuah weaſtwarde vnto the riuer Kanah, and the endes were the weaſt ſea. This is the inheritance of the tribe of the chyldren of Ephraim by their kynredes.

9 And the cities ſeparate for the children of Ephraim, were among the inheritance of the chyldren of Manaſſes, euen the cities with their villages.

10 And they draue not out the Chanaanites, that dwelt in Gazer: but the Chanaanites dwelt among the Ephraites vnto this day, and ſerue vnder tribute.

The.xvij.Chapter,

1 The portion of the halfe tribe of Manaſſe. 3 Salphaad is geuen for a poſſeſſion to his daughters. 13 Chanaanites are tributaries vnto the Iſraelites. 14 The ſonnes of Ioſeph, Manaſſe and Ephraim, doo require a larger poſſeſſion.

A 1 This was the lotte of the tribe of Manaſſes, which was the * eldeſt ſonne of Ioſeph, to wite of Machir the eldeſt ſonne of Manaſſes, whiche was the father of Gilead: now becauſe he was a man of warre, he had Gilead and Baſan.

2 This is the poſſeſſion of the (a) reſt of ẏ childrē of Manaſſes by their kinredes: [Namely] of the chyldren of Abiezer, the chyldren of Helek, the chyldren of Ariel, the chyldren of Sichem, the chyldren of Hepher, the chyldren of Semida: for theſe were the male chyldren of Manaſſes, the ſonne of Ioſeph by their kynredes.

(a) For the other halfe tribe had their portiō beyond Iordane.

3 *But Selaphead the ſonne of Hepher, the ſonne of Gilead, the ſonne of Machir, ẏ ſonne of Manaſſes, had no ſonnes, but daughters: Whoſe names are theſe, Mahala, Noa, Hagla, Melcha, and Thirſa:

Num.26.d 27.a.& 36.a

4 Whiche came before Eleaſar the prieſt, and before Ioſuah the ſonne of Nun, and before the Lordes, ſayeing, The Lorde commaunded Moſes to geue vs an inheritance amōg our (b) brethren.

(b) Among them of our tribe.

5 And therefore, accordyng to the commaundement of the Lorde, he gaue them an inheritance among the brethren of their father. And there felle tenne portions to Manaſſes, beſide the lande of Gilead and Baſan, which were on the other ſide of Iordane:

6 Becauſe the daughters of Manaſſes dyd inherite among his ſonnes: And Manaſſes other ſonnes had the lande of Gilead.

B 7 And the coaſt of Manaſſes was from Aſer to Machmathath, that lieth before Sichem, and went along on the right hande, euen vnto the inhabitantes of Entaphuah,

8 And the lande of Thaphuah belonged to Manaſſes: which (c) Thaphuah is beſyde the border of Manaſſes, beſide the border of the chyldren of Ephraim.

(c) Meanyng the citie it ſelf.

9 And the coaſt deſcended vnto the [u] riuer Canah Southwarde, euen to the riuer: Theſe cities of Ephraim, are among the cities of Manaſſes. The coaſt of Manaſſes went alſo on the North ſyde to the riuer, and the endes of it goe out at the ſea:

[u] or, brooke of reedes.

10 So that the ſouth parteyned to Ephraim, and the north to Manaſſes, and the ſea is his border: And they mette togeather in (e) Aſer northwarde, and in Iſachar eaſtwarde.

(e) In the tribe of Aſer and tribe of Iſachar.

11 And Manaſſes had in Iſachar and in Aſer, Bethſean, and her townes, Iiblean and her townes, and the inhabitours of Dor, with the townes parteynyng to the ſame, and the inhabitours of Endor with yͤ townes of the ſame, & the inhabitours of Thaanach with her townes, and the inhabitours of Magedo with the townes of the ſame, euē three countreys.

12 Yet the chyldren of Manaſſes could (f) not ouercomme thoſe cities: but the Chanaanites preſumed to dwelle in the ſame lande.

13 Neuertheleſſe, as ſoone as the childrē of Iſrael were waxed ſtrong, thei put the Chanaanites vnder tribute, but expelled them not.

(f) For at the firſt they were not courageous: and after agreed with them on condition, contrary to Gods commaundement.

C 14 And the chyldrē of Ioſeph ſpake vnto Ioſuah, ſayeing, Why haſt thou geuen me but one lotte, and one portion to inherite, ſeeyng I am a great people, and foraſmuche as the Lorde hath (g) bleſſed me hytherto?

(g) According to my father Iacobs prophesie. Gen.48.d.

15 And Ioſuah anſweared them, If thou be muche people, then geat thee vp to the wood [countrey] and prepare for thee ſelf there in the lande of the Pherezites and (h) of the Giantes, if mount Ephraim be to narowe for thee.

(h) If this mount be not large enough, why dooſt not thou geat more by deſtroieing gods enmies, as he hath commaunded.

16 And the chyldren of Ioſeph ſayde, The hyl is not yenough for vs: And al the Chanaanites, that dwelle in the lowe countrey haue charettes of iron, & ſo haue they that inhabite Bethlean and the townes of the ſame, and they alſo that dwelle in the valley of Iezreel.

17 And Ioſuah ſaid vnto the houſe of Ioſeph, Ephraim, and Manaſſes, Ye be muche people, and haue great power, and ſhal not therefore haue one lotte.

18 Therefore the hyl ſhalbe yours, and ye ſhal cut downe the wood that is in it: & the endes of it ſhalbe yours, if ye caſt out the Chanaanites, whiche haue iron charrettes, and are very ſtrong.

The.xviii.Chapter.

1 There are ſent certayne, who ſhoulde appoynt lande for ſeuen tribes betweene the ſonnes of Ioſeph, and Iuda. 11 The portion of the children of Beniamin. 13 Luza, whiche is alſo called Bethel. 14 Cariath Baal.

☞ 1 AND the whole congregation of the chyldren of Iſrael came together at Silo, and ſet vp the (a) tabernacle of the congregation there, after the lande was in ſubiection before them.

A

(a) which had continued at Gilgal euer ſince thei came to the lande, tyl nowe.

2 And there remayned among the chyldren of Iſrael (b) ſeuen tribes, whiche had not yet receiued their inheritance.

(b) That is Beniamin, Simeon, Zabulon, Iſachar, Aſer, Neptali, and Dan.

3 And Ioſuah ſayde vnto the chyldren of Iſrael, How long are ye ſo ſlacke, to comme and poſſeſſe the lande, whiche the Lorde GOD of your fathers hath geuen you?

4 Geue out from among you for euery tribe three menne, that I may ſend them: and that they may ryſe, and walke through the lande, & diſtribute it accordyng to the (c) inheritance thereof, and comme agayne to me.

(c) That is in to ten partes, to euery tribe one.

5 And let them diuide it vnto them into ſeuen partes: And (Iuda ſhal abide in their coaſt on the ſouth, and the houſe of Ioſeph ſhal ſtand in their coaſtes on the north.)

B 6 Diuide ye the lande therefore into ſeuen partes, and bring the deſcription hither to me: and I ſhal caſt lottes for you here before the (d) Lorde our God,

(d) That is, before the arke of the Lorde.

Ioſu.xiij.d

7 *But the Leuites haue no part amōg you, for the (e) prieſthood of the Lord is their inheritance: *And Gad, and Ruben, and halfe the tribe of Manaſſes, haue receiued their inheritance beyonde Iordane eaſtwarde, whiche Moſes the ſeruant of the Lorde gaue them.

(e) That is, Tithes, Sacrifices, & offerynges. Ioſu. 13.d.& 14.a.

Ioſu.xij.b

8 And the menne aroſe, and went their way: And Ioſuah charged them, that went to diuide the land, ſayeing, Depart, & goe through the lande, and deſcribe it, and comme agayne to me, that I may here caſt lottes for you before the Lorde in Silo.

9 And the menne departed, & walked through the lande, and diuided it by cities into ſeuen partes in a booke, and returned to Ioſuah into the hoſt at Silo.

10 And Ioſuah caſt (f) lottes for them in Silo before the Lorde: and there Ioſuah diuided the lande vnto the chyldren of Iſrael, to eche their portion.

(f) To auoyde diſſenſion, and that euery mā ſhould be contēt with gods appoyntment.

11 And the lot of the tribe of the chyldren of Beniamin came vp accordyng to their kynredes: And the coaſt of their lot came betwene the children of Iuda, & the children of Ioſeph.

12 And their north coaſt was from Iordane, & went vp to the ſide of Iericho on the north ſide, and went vp through the mountaynes weaſtward, and they ended at the wyldernes of Bethauen.

13 And went from thence towarde Luz, euen to yͤ ſouth ſide of Luz (the ſame is (g) Bethel) and deſcended agayne to Ataroth Ader, vnto the hyl that lieth on the ſouth ſide of the neather Bethhoron.

(g) whiche was in yͤ tribe of Ephraim: an other Bethel was in the tribe of Beniamin.

C 14 And the coaſt turneth thence, and compaſſeth the corner of the ſea ſouthwarde, euen frõ the hyl, that lyeth before Beththorõ ſouthwarde, and goeth out at Kiriathbaal (Which is Kiriath Iarim) a citie of the chyldren of Iuda: This is the weaſt quarter.

15 And the ſouth coaſt goeth from the ende of Kiriathiarim, and goeth out " weaſtward, and thence it turneth to the wel of waters of Nephthoah,

" Or, to the ſea.

16 And commeth downe agayne to the ende of the hyl, that lyeth before the valley of the ſonne of Hennom, euen in the valley of the giantes northwarde, and deſcendeth into the valley of Hennom, beſyde " Iebuſi ſouthward, and goeth downe to the wel of Rogel,

" Or, Ieruſalem.

17 And compaſſeth from the north, and goeth foorth to (h) Enſhemeſh, and departeth from thence to the places of Geliloth, whiche are towarde the goeyng vp vnto Adommim: and goeth downe to the *ſtone of Bohan the ſonne of Ruben.

(h) whiche is in the tribe of Ephraim.

Ioſu, xv. b.

18 And then goeth along towarde the ſyde of the playne northwarde, and goeth downe into the fieldes.

19 And goeth along to the ſide of Bethhagla northward, and endureth the point of the ſalt ſea north from thence, [euen] at the (i) ſouth ende of Iordane: This is the ſouth coaſt.

(i) Where the riuer entred vnto the ſalt ſea.

20 And Iordane keepeth in this coaſt on the eaſt ſyde: And this is the inheritance of the children of Beniamin by their coaſtes round about, throughout their kinredes.

21 Theſe were the cities of the tribes of the children of Beniamin throughout their kinredes: Iericho, Bethhagla, and the playne of Caſis,

22 Betharabah, Samaraim, and Bethel,

23 Auim, Parah, and Ophrah,

24 Haamonay, Ophni, and Gaba, twelue cities with their villages,

25 Gabaon, Ramah, Beeroth,

26 Miſpeh, Chephirah, and Moſah,

27 Recem, Iarephel, and Tharela,

28 Sela, Eleph, and Iebuſi (Whiche is (k) Hieruſalem) Gibath, & Ciriath, foureteene cities with their villages. This is the inheritance of the chyldrẽ of Beniamin throughout their kinredes.

(k) Which was not wholy in the tribe of Beniamin, but part of it was alſo in the tribe of Iudah.

The. xix. Chapter.

2 The lot of Simeon. 10 and of Zabulon. 40 The poſſeſſion of the tribe of Dan.
46 The poſſeſſion of Ioſuah.

1 AND the ſeconde lot came out to Simeon, euen for the tribe of the chyldren of Simeõ by their kinredes: And their inheritance was in the (a) middes of the inheritance of the children of Iuda.

(a) According to Iacobs prophecie, that he ſhoulde be ſcattered among the other tribes. Gen. 49. a.

2 And they had in their inheritãce, Beerſabe, Sabe, and Moladah,

3 Hazorſual, Balah, and Azem,

4 Eltholad, Bethul, and Hormah,

5 Zikelag, Bethmarcaboth, and Hazetſuſah,

6 Bethlebaoth, and Saruhen, thirtiene cities with their villages.

7 Ain, Remmon, Ether, and Aſan, foure cities with their villages.

8 And therto al the villages, that were round about theſe cities, euen to Balaſah Beer, and Ramath ſouthward. This is the inheritance of the tribe of yͤ children of Simeon throughout their kinredes.

9 Out of the lot of the chyldren of Iuda, came the inheritance of the chyldren of Simeon: For the part of the chyldren of Iuda was (b) to muche for them, and therefore the chyldren of Simeon had their inheritance in the inheritance of them.

(b) God prouiding aforehand for the great increaſe yͭ they ſhoulde growe to in tyme to comme

10 And the thirde lot aroſe for the chyldren of Zabulon throughout their kynredes: And yͤ coaſtes of their inheritance came to Sarid.

11 And went vp (c) weaſtward euen to Maralah, and reached to Dabbaſeth, & came thence to the riuer, that lyeth before Iokneam.

(c) Meanyng towarde the great ſea.

12 And turned from Sarid eaſtward toward the ſunne ryſyng vnto the border of Chiſloth Thabor, and then goeth out to Dabereth, & goeth vp to Iaphia.

13 And from thence goeth along eaſtward to Gethah Hepher, to Itthah Kazin, and goeth to Remmon, and turneth to Neah:

14 And compaſſeth it on the north ſyde to Hannathon, & endeth in the valley of Iephthahel,

15 And Katath, Nahalol, Simeon, Iedalah, and (d) Bethlehem: twelue cities with their villages.

(d) There was an other Bethlehem in the tribe of Iudah.

16 This is the inheritance of the chyldren of Zabulon throughout their kinredes, & theſe are the cities with their villages.

17 And the fourth lot came out to Iſachar, euen for the chyldren of Iſachar by their kynredes.

18 And their coaſt was Ieſraelah, Caſuloth, and Sunem,

19 Hapharaim, Sion, and Anaharath,

20 Harabith, Kiſion, and Abez,

21 Rameth, Enganim, Enhadah, and Bethphazez.

22 And his coaſt reacheth to Thabor, and

Sahazimah, and Bethſames: and endeth at Iordane, ſixtiene cities with their villages.

23 This is the inheritance of the tribe of the chyldren of Iſachar by their kinredes: & theſe are the cities with their villages.

24 And the fifth lot came out for the tribe of the chyldren of Aſer by their kynredes.

25 And their coaſt was, Helkath, Hali, Beten, and Achſap,

26 Alamelech, Amaad, and Miſeal: & came to Carmel weaſtwarde, & to Sihor Libanath,

27 And turneth towarde the ſunne ryſyng to Bethdagon, and commeth to (e) Zabulon, and to the valley of Jephthahel, towarde the north ſyde of Bethemek and Neiel, & goeth out on the left ſide of Cabul,

28 And to Hebron, Rohob, Hammon, and Kanah, euen vnto great Sidon.

29 And then the coaſt turneth to Ramah and to the ſtrong citie of (f) Zor, and turneth to Hozah, and endeth at the ſea, by the poſſeſſion of Achzibah,

30 Amah alſo, and Aphek, & Rohob: twentie and two cities with their villages.

E 31 This is the inheritance of the chyldren of Aſer by their kinredes: theſe are yͤ cities with their villages.

32 And the ſyxth lot came out to the chyldren of Nephthali [euen] to the children of Nephthali by their kynredes.

33 And their coaſt was from Heleph, (g) and from Elon to Zaenanim, Adami Nekeb, & Jabneel, euen to Lakum, and dooth goe out at Jordane.

34 And then the coaſt turneth weaſtwarde to Aſanoth Thabor, and then goeth out from thence to Hukokah, & reacheth to Zabulon on the ſouth ſide, & goeth to Aſer on the weaſt ſide, and to Juda vpon Jordane towarde the ſunne ryſing.

35 And their ſtrong cities are Ziddim, Zer, Hamath, Raccath, and (h) Cenereth,

36 Adamah, Ramah, and Hazor,

37 Kedes, Edrai, and Enhazor,

38 Jeron, Magdalel, Horem, Bethanah, and (i) Bethſames, nintiene cities with their villages.

39 This is the inheritance of the tribe of the chyldren of Nephthali by their kynredes: theſe alſo are the cities and their villages.

40 And the ſeuenth lot came out for the tribe of the chyldren of Dan by their kinredes.

F 41 And the coaſt of their inheritance was, Zaraah, Eſthaol, Irſemes,

42 Saelabin, Aialon, Jethlah,

43 Elon, and Themnathah, and Akron,

44 Eltheke, Gibbethon, and Baalath,

45 Jehud, Banebarac, and Gathrimon,

46 Meiercon, and Arecon, with the border that lyeth before (k) Japho.

47 And the coaſtes of the chyldren of Dan went (l) out from them: And the chyldren of Dan went vp to (m) fight agaynſt Leſem, & toke it, & ſmote it with the edge of the ſworde, and conquered it, and dwelt therin, and called it * Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the chyldren of Dan in their kynredes: theſe alſo are the cities, with their villages.

G 49 When they had made an end of diuiding the lande by her coaſtes, the children of Iſrael gaue an inheritance to Joſuah the ſonne of Nun among them:

50 According to the woorde of the Lorde they gaue hym the citie, whiche he aſked, euen Thimnath Serah, in mount Ephraim: and he built the citie, and dwelt therein.

51 Theſe are the inheritances, whiche Eleazar the prieſt, & Joſuah the ſonne of Nun, and the ancient fathers of the tribes of the chyldren of Iſrael, diuided by lot in Silo, before the Lord, at the doore of the tabernacle of the congregation: and ſo they made an ende of diuidyng the countrey.

The.xx.Chapter.

2 The Lorde commaundeth Joſuah to appoynt cities of refuge. 3 The vſe thereof, 7 and their names.

A 1 THE Lord alſo ſpake vnto Joſuah, ſayeing,

2 Speake to the chyldren of Iſrael, & ſay, * Appoynt out from among you cities of refuge, whereof I ſpake vnto you by the hande of Moſes:

3 That the ſlaier, that killeth any perſone vnwares and vnwytyngly, may flee thyther: And theſe cities ſhal be your refuge from the (a) auenger of blood.

4 And he that dooth flee vnto one of thoſe cities, ſhal ſtand at the entring of the gate of the citie, and ſhal ſhewe his cauſe in the eares of the elders of the citie: And they ſhal take him into the citie vnto them, & geue hym a place, that he may dwelle among them.

5 And if the auẽger of blood folow after him, they ſhal not deliuer the ſleaer, into his hande: becauſe he ſmote his frende ignorantly, and hated him not before tyme.

6 And he ſhal dwelle in the ſayde citie, vntyl he ſtande before the congregation in (b) iudgement,

(e) That is, ioyneth to the tribe Zebulõ.

(f) whiche was Tyrus, a ſtrong citie in the ſea.

(g) Theſe cities were in yͤ countrey of Zeanamim.

(h) Of the whiche the lake of Genezareth had his name.

(i) There were three cities of this name: one in Judah, one in Iſachar, and this in Nephthali.

(k) Called Ioppe.

(l) That is, fayled them before al could be ſerued.

(m) According as Jacob had propheſied. Gen. 49. c.

* Iudg. 18. g

* Num. 35. Deut. xix.

(a) That is, the nearest kynſman of hym, that is ſlayne.

(b) Tyll his cauſe were proued.

Num.35. ment,* or vntyl the death of the hygh prieſt, that ſhal be in thoſe dayes: for then ſhal the ſlayer returne, and comme vnto his owne citie, and vnto his owne houſe, and vnto the citie, from whence he fled.

B 7 And they ſanctified Kedes in Galilee in mount Nephthali, and Sichem in mount Ephraim, aud Kiriatharba (whiche is Hebron) in the mountayne of Iuda.

8 And on the other ſyde of Iordane ouer agaynſt Iericho eaſtwarde, they appoynted Bezer in the wylderneſſe vpon the playne, out of the tribe of Ruben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Baſan out of the (c) tribe of Manaſſes.

(c) That is, out of the half tribe of Manaſſes, beyond Iordane.

9 Theſe were the cities appoynted for al the chyldren of Iſrael, and for the ſtraunger, that ſoiourned among them, that whoſoeuer kylled any perſone ignorantly, the ſame myght flee thyther, and ſhoulde not dye by the hande of the auenger of blood, vntyl he ſtoode before the (d) congregation.

(d) The Iudges to declare his cauſe.

☞

The.xxi.Chapter.

41 The cities geuen to the Leuites, in number eight and fourtie. 44 The Lorde according to his promiſſe gaue the chyldren of Iſrael reaſt.

☞ 1 AND then came the principal fathers of yͤ Leuites vnto Eleazar the prieſt, & vnto Ioſuah the ſonne of Nun, & vnto the ancient fathers, that were ouer the tribes of yͤ childrẽ of Iſrael,

A

2 And ſpake vnto them at Silo in the lande of Chanaan, ſaieing, *The Lord commaunded by Moſes, to geue vs cities to dwelle in, with the ſuburbes thereof for our cattel.

Num.35.
Ioſu.xx.

3 And the chyldren of Iſrael gaue vnto the Leuites, out of their inheritãce at the bidding of the Lorde, theſe cities folowing with their ſuburbes.

4 And the lot came out for the kynred of the (a) Caathites, the chyldren of Aaron the prieſt, whiche were of the Leuites, had geuen them by lot out of the tribe of Iuda, out of the tribe of Simeon, and out of the tribe of Beniamin, thirtiene cities.

(a) There were three families of the Leuites: the Caathites, the Gerſonites, & yͤ Merarites. The prieſtes were of the familie of Caath

5 And the reſt of the chyldren of Caath had by lot, out of the kinredes of yͤ tribe of Ephraim, out of the tribe of Dan, and out of the halfe tribe of Manaſſes, ten cities.

6 And the chyldren of Gerſon had by lot out of the kynredes of the tribe of Iſachar, and out of the tribe of Aſer, and out of the tribe of Nephthali, and out of the other halfe tribe of Manaſſes in Baſan, thirtiene cities.

B 7 And the chyldren of Merari by their kynredes, had out of the tribe of Ruben, and out of the tribe of Gad, & out of the tribe of Zabulon, twelue cities.

8 And the children of Iſrael gaue by lot vnto yͤ Leuites theſe cities with their ſuburbes, as the lorde cõmaunded by the hand of Moſes.

9 And they gaue out of the tribe of the chyldrẽ of Iuda, and out of the tribe of the chyldren of Simeon, theſe cities by name.

10 Whiche the chyldren of Aaron being of the kinredes of the Caathites, & of the children of Leui, obteyned: (for theirs was the firſt lot.)

11 And they gaue them Kiriath Arba of the father of Enac (whiche is Hebron) in the hyl countrey of Iuda, with the (b) ſuburbes of the ſame rounde about it.

(b) The ſuburbes were a thouſande cubites from the wal of the citie rounde about. Nu.35.a

12 But the lande that parteyned to the citie, & the villages thereof, gaue they to * Caleb the ſonne of Iephune, to be his poſſeſſion.

Ioſu. xiiii.

13 And thus they gaue to the childrẽ of Aaron the prieſt a citie, to the which the ſlaier might flee, euen Hebron with her ſuburbes, & Libna with her ſuburbes:

C

14 And Iathir with her ſuburbes, and Eſtemoa with her ſuburbes:

15 Holon with her ſuburbes, Dabir with her ſuburbes:

16 Ain with her ſuburbes, Iuttah with her ſuburbes, Bethſames with her ſuburbes: niene cities out of thoſes two tribes.

17 And out of the tribe of Beniamin, they gaue Gibeõ with her ſuburbes, Gabae with her ſuburbes:

18 Anatoth with her ſuburbes, Almon with her ſuburbes, foure cities.

19 Al theſe cities of the children of Aaron, that were prieſtes, were thirtiene cities with their ſuburbes.

20 And the kinredes of the children of Caath, that were Leuites, that is to ſay, the (c) other chyldren of Caath, had cities geuen them for their lot out of the tribe of Ephraim.

(c) That is, that were no prieſtes, but Leuites only.

D 21 For they gaue them the citie, that the ſlaier might flee vnto, Sichem with her ſuburbes in mount Ephraim, and Gazer with her ſuburbes:

22 And Cibzaim with her ſuburbes, & Bethhoron with her ſuburbes, foure cities.

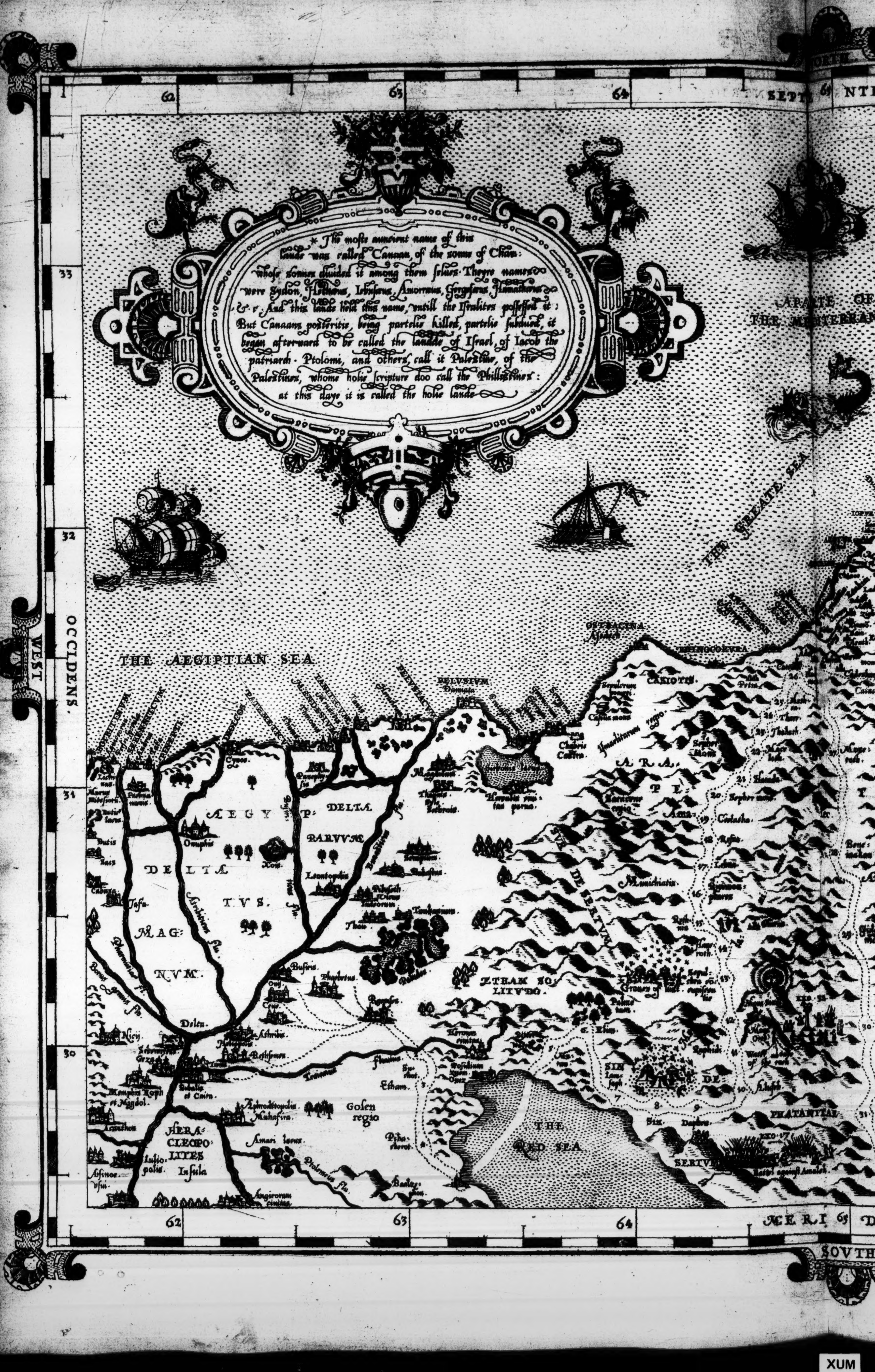
23 And out of the tribe of Dan, Elthec with her ſuburbes, Gabethon with her ſuburbes:

24 And Aialon with her ſuburbes, Gathremon with her ſuburbes, foure cities.

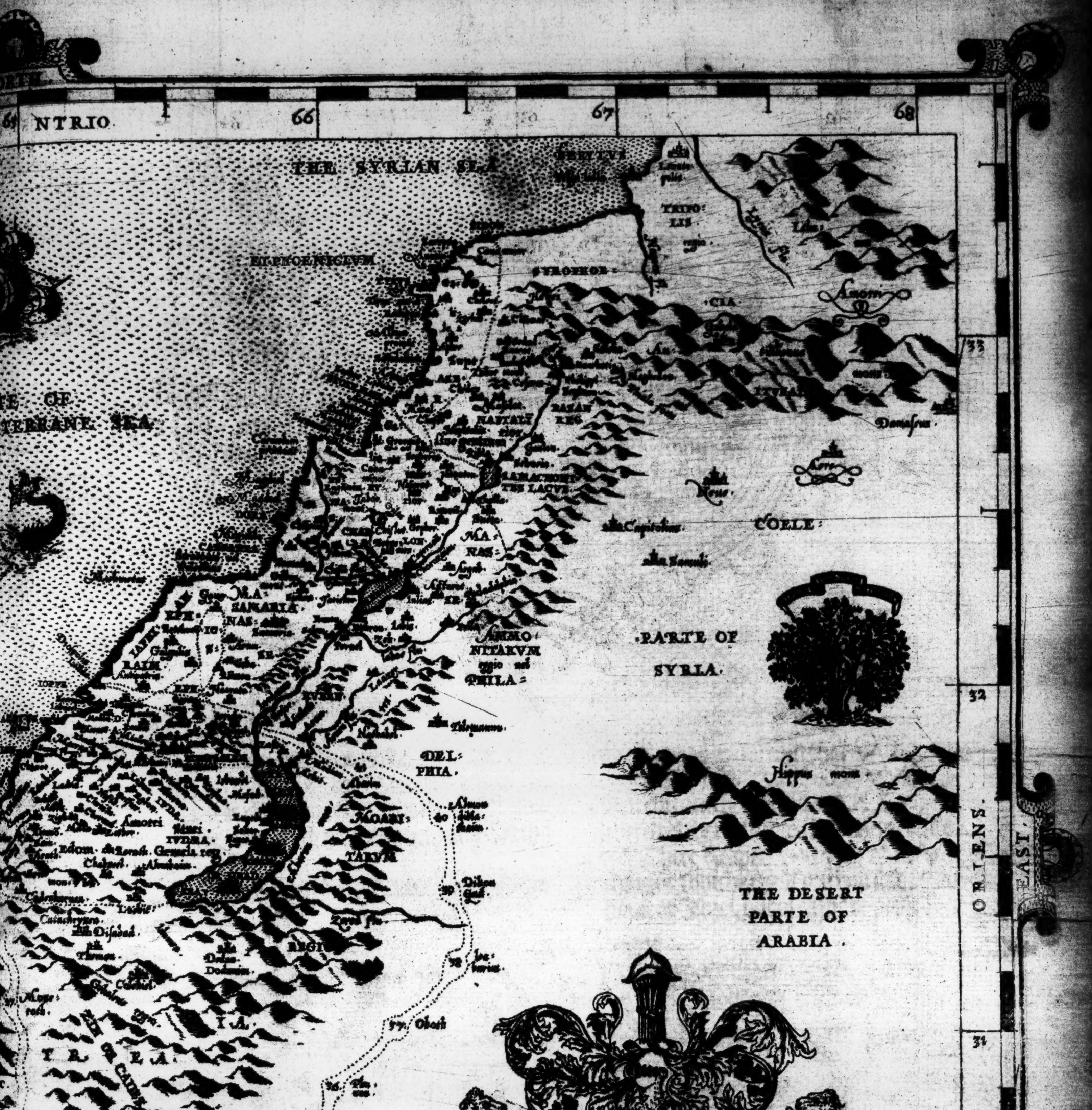
25 And out of the (d) halfe tribe of Manaſſes, Thanach with her ſuburbes, & Gathremon with her ſuburbes, two cities.

(d) whiche dwelled in Chanaan.

26 Al



* The moſte auncient name of this lande was called Canaan, of the sonne of Cham: whoſe sonnes diuided it among them ſelues. Theyre names were Sydon, Hetheus, Iebuſeus, Amorreus, Gergeſeus, Hamatheus &c. And this lande held this name, untill the Iſralites poſſeſſed it: But Canaans poſteritie, being partelie killed, partelie ſubdued, it began afterward to be called the landde of Iſrael, of Iacob the patriarch. Ptolomi, and others, call it Paleſtine, of the Paleſtines, whome holie ſcripture doo call the Philliſtines: at this daye it is called the holie lande
62
63
64
65
33
32
31
30
WEST
OCCIDENS.
SEPT
NT
NORTH
MERI
D
SOUTH
THE AEGIPTIAN SEA
A PARTE OF THE MEDITERRAN
THE GREATE SEA
PELVSIVM Damiata
OSTRACINA
RHINOCORVRA
CASIOTIS
AEGYPTI DELTA PARVVM
DELTA MAGNVM
Delta
Onuphis
Bubaſtus
Leontopolis
Buſiris
Heliopolis
Babilon et Cairo
Memphis
Heracleopolites Inſula
Gosen regio
Amari lacus
Ptolomeus flu.
Phithom
Etham
Piha-hiroth
Baalzephon
ETHAM SOLITVDO
DESERTVM
ARABIA
Arabie regio
Ismaelitarum regio
SIN
Sin
DE
SERTV
PHARANITAE
Sephor Mons
Raphidi
Elim
Mara
Sepulchra concupiſcentie
Jotbata
Kades
THE RED SEA



NTRIO
66
67
68
THE SYRIAN SEA
TRIPOLIS
SYROPHOE
PHOENICIUM
CIA
Amon
33
Damascus
Arnon
Hons
Capitolias
COELE
Samulis
AMMO NITARUM
PHILA
PARTE OF SYRIA
32
Philadelphia
DELPHIA
MOABI
TARUM
Hippus mons
ORIENS
EAST
THE DESERT PARTE OF ARABIA
31
COR · VNVM · VIA · VNA
30
NOTE THAT THE ITALIAN AND ENGLISH MILES ARE EGALL A 1000 PACES
Latrobatha
Zin vel Cades de: fertum.
Ebrona
Asion gaber
SICIMITAE vel CINEI ARABES
ARABIA
65
DIES.
66
67
68
SOUTH

26 All the cities for the other kinredes of the children of Caath, were tenne, with their ſuburbes.

27 And vnto the chyldren of Gerſon, whiche were of the kinredes of the Leuites, they gaue out of the other halfe tribe of Manaſſes, the citie of refuge for the ſlayer, Golan in Baſan with her ſuburbes, and Beeſtherah with her ſuburbes, two cities.

E

28 And out of the tribe of Iſachar, Kiſion with her ſuburbes, and Dabereh with her ſuburbes:

29 And Iarmuth with her ſuburbes, Enganim with her ſuburbes, foure cities.

30 And out of the tribe of Aſer, Miſal with her ſuburbes, Abdon with her ſuburbes:

31 Helcath with her ſuburbes, & Rohob with her ſuburbes, foure cities.

32 And out of the tribe of Nephthali the citie for the ſlayer to flee vnto, Kedes in Galilee with her ſuburbes, Hamothdor with her ſuburbes, and Carthan with her ſuburbes, three cities.

33 All the cities of the Gerſonites throughout their kinredes, were thirtene cities with their ſuburbes,

F

34 And vnto the other kinredes of the chyldren of Merari, (e) that were the reſt of the Leuites, they gaue out of the tribe of Zabulon, Iecnam with her ſuburbes, and Cartha with her ſuburbes:

(e) The families of Caath & Gerſon already ſpokē of, remayneth only Merari, of which being the youngeſt, came yͤ thirde familie of Leuites, and are here therfore called the reaſt

35 Dimnah with her ſuburbes, and Nahalal with her ſuburbes, foure cities.

36 And out of the tribe of Ruben, (f) Bezer with her ſuburbes, and Iahaſa with her ſuburbes:

(f) Bezer and Ramoth, wer the cities of refuge, vnder the Merarites, & beyonde Iordane.

37 Kedmoth with her ſuburbes, and Mephaath with her ſuburbes, foure cities.

38 And out of the tribe of Gad, they gaue the citie for the ſlayer to flee vnto, Ramoth in Gilead with her ſuburbes, & Mahanaim with her ſuburbes:

39 Heſbon with her ſuburbes, and Iaſer with her ſuburbes, foure cities in al.

G

40 So that al the cities of the chyldren of Merari throughout theyr kinredes, whiche were the reſt of the kynredes of the Leuites, were by theyr lot, twelue cities.

41 And al the cities that the Leuites had, (g) among the poſſeſſion of the chyldren of Iſrael, were .xlviii. with theyr ſuburbes.

(g) That Iacobs propheſie might be fulfilled, & gods prouidence performed: that is, that no part of Iſrael ſhoulde want theyr teachers of gods lawe.

42 And theſe cities lay euery one ſeuerally, hauyng theyr ſuburbes rounde about them throughout al the ſayd cities.

43 And the Lorde gaue vnto Iſrael al the lande, whiche * he ſware to geue vnto theyr fathers: And they conquered it, and dwelt therin.

Gen. xvii.

44 And the Lorde gaue them reaſt rounde about, according to al that he ſware vnto their fathers: and there ſtoode not a man of al their enimies before them: The Lord alſo deliuered al their enimies into theyr handes.

45 * There eſcaped nothyng of al the good thinges, whiche the Lord had ſaide vnto the houſe of Iſrael, but al came to paſſe.

Ioſu. 23.

☞

The. xxii. Chapter.

1 Ruben, Gad, & the halfe tribe of Manaſſes are ſent agayne to theyr poſſeſſions. 10 They builde an aulter for a memorial. 15 The Iſraelites reproue them. 21 Theyr anſweare for defenſe of the ſame.

A

1 Then (a) Ioſuah called the Rubenites, the Gadites, and the halfe tribe of Manaſſes,

(a) After that the Iſraelites enioyed the land of Chanaan.

2 And ſayde vnto them, * Ye haue kept al that Moſes the ſeruant of the Lorde (b) commaunded you, and haue obeyed my voyce, in al, that I commaunded you.

Num. 32. f

(b) whiche was to goe armed before theyr brethrē. Num. 32.

3 Ye haue not leaft your brethren of a long ſeaſon vnto this day, but haue kept the commaundement of the Lorde your God.

Num. 32. f.

Ioſu. 13. b.

4 And nowe that the Lord hath geuen reaſt vnto your brethren, as he promyſed them, therfore returne ye, and goe vnto your tentes, and vnto the land of your poſſeſſion, whiche Moſes the ſeruant of the Lorde * gaue you on the other ſyde of Iordane.

5 But in any wyſe take diligent heede to doo the commaundement and (c) lawe, whiche Moſes the ſeruant of the Lord charged you: * that ye loue the Lorde your GOD, and walke in al his wayes, and keepe his commaundementes, and cleaue vnto hym, and ſerue hym with al your hartes, and al your ſoules.

(c) Ioſuah nowe at parting, willing to ſhew them his care, and his thankful hart for theyr paynes: remembreth thē of the keeping of gods lawe, as the only meane of al the rewarde & felicitie he wiſheth them.

6 And ſo Ioſuah (b) bleſſed them, and ſent them away: And they went vnto their tents.

(b) He commended them to god, and prayed for them.

B

7 Unto the one halfe of the tribe of Manaſſes Moſes gaue poſſeſſion in Baſan: and vnto the other halfe thereof gaue Ioſuah, among theyr brethren on this ſyde of Iordane weaſtwarde. And Ioſuah ſent them away alſo vnto theyr tentes, and bleſſed them,

8 And ſayd vnto them, Returne with muche riches vnto your tentes, and with a great multitude of cattel, with ſyluer and golde, with braſſe, and iron, and with muche rayment, and * diuide the ſpoyle of your enimies with your (c) brethren.

(c) whiche they had leaſt at home to keepe theyr cities and poſſeſſions.

Num. 31. d.

1. Reg. 30. d.

9 And the chyldren of Ruben, the chyldren of Gad, and the halfe tribe of Manaſſes returned, and departed from the chyldren of Iſrael out of Silo, whiche is in the lande of Chanaan, to goe vnto the countrey of Gilead, to the lande of theyr poſſeſsion, whiche they had obteyned, accordyng to the worde of the lord by the hande of Moſes.

10 And when they came vnto the borders of Iordane, that are in the lande of Chanaan, there the chyldren of Ruben, the chyldren of Gad, and the halfe tribe of Manaſſes built (f) them an aulter by Iordane, & that a great aulter to ſee to.

(f) This is beyonde Iordane: For ſometyme the whole countrey on both ſydes of Iordane, is meant by Chanaan.

11 When the chyldren of Iſrael hearde ſay, Beholde the children of Ruben, the chyldren of Gad, and the halfe tribe of Manaſſes, haue built an aulter in the forefront of the lande of Chanaan in the borders of Iordane, at the paſſage of the chyldren of Iſrael:

12 When the chyldren of Iſrael hearde of it, the whole congregation of the chyldren of Iſrael geathered them togeather at Silo, to make (g) battaile agaynſt them.

(g) Gods lawe requireth them ſo to doo, though they were the deareſt freendes they had, yf they were founde to fal away from true religion. Deut.xiii.b.

13 And the chyldren of Iſrael ſent vnto the chyldren of Ruben, and to the chyldren of Gad, and to the halfe tribe of Manaſſes, into the lande of Gilead, Phinehes the ſonne of Eleazar the prieſt,

C

14 And with hym ten lordes, of euery cheefe houſe a lord, throughout al the tribes of Iſrael, whiche were heades of theyr fathers houſholdes among the ″ thouſandes of Iſrael.

″ Or, multitude.

15 And they went vnto the chyldren of Ruben, and to the chyldren of Gad, and to the children of the halfe tribe of Manaſſes, vnto the lande of Gilead, & they ſpake with them, ſayeing,

16 Thus ſayth the whole congregation of the Lorde, What tranſgreſsion is this, that ye haue tranſgreſſed agaynſt the God of Iſrael, to turne away this day from the Lorde, in that ye haue builded you an aulter, for to rebelle this day agaynſt the Lorde?

Num.xxv

17 Is the *wicked deede of Peor to litle for vs, whereof we are not yet (h) cleanſed vnto this day? and there was a plague in the congregation of the Lorde.

(h) The reproche of that wyckedneſſe dooth ſtick by vs ſtil, though after ponyſhment by death of .24. thouſande, gods wrath was pacified. Num.25.c.

18 Ye alſo are turned away this day from the Lorde: And ſeeyng ye rebelle to day agaynſt the Lord, it wyl comme to paſſe, that to morowe he ſhalbe wroth with al the congregation of Iſrael.

19 Notwithſtandyng, yf ye thynke, that the lande of your poſſeſsion is (i) vncleane, then comme ouer vnto the lande of the poſſeſsion of the Lorde, wherein the Lordes tabernacle dwelleth, and take poſſeſsion among vs: But (k) rebel not agaynſt the Lord, nor rebel agaynſt vs, to builde you any other aulter, ſaue the aulter of the Lorde our God.

(i) As wantyng the arke of the Lorde and his aulter

(k) To vſe any other ſeruice, then god alloweth, is to rebel agaynſt god. 1.Re.15.

20 Dyd not Achan the ſonne of Zareth treſpaſſe greeuouſly in the accurſed thyng, and wrath felle on al the congregation of Iſrael? and this man (l) periſhed not alone in his wyckedneſſe.

(l) Signifiyng that, yf many ſuffered for one mans fault, for the fault of many al ſhould ſuffer

D

21 Then the chyldren of Ruben, and the chyldren of Gad, and the halfe tribe of Manaſſes anſweared, and ſayde vnto the heades ouer the thouſandes of Iſrael:

22 The Lord God of goddes, the Lord God of goddes knoweth, & alſo Iſrael ſhal knowe, yf it be to rebelle, or to tranſgreſſe agaynſt the Lorde, then thou Lorde ſaue vs not this day.

23 Or els, yf we haue built vs an aulter to turne from folowyng the Lorde, or to offer thereon burnt offeryng, or meate offeryng, or to offer peace offerynges thereon, let the Lord hym ſelfe (m) require it.

(m) That is, let him poniſhe vs, and reuenge it.

24 And yf we haue not rather donne it for feare of this thyng, ſayeing, In tyme to comme your chyldren myght ſay vnto ours, What haue you to doo with the Lorde God of Iſrael?

25 The Lorde hath made Iordane a border betweene vs and you, ye chyldren of Ruben, and of Gad: ye haue no part therefore in the Lorde: and ſo ſhal your chyldren make our chyldren (n) ceaſſe from fearyng the Lorde.

(n) Fal away from true religion.

26 Therefore we ſayde, We wyl make vs an aulter, not for burnt offering, nor for ſacrifice:

27 But for a witneſſe betweene vs and you, and our generations after vs, that we ſhoulde ſerue the Lorde with our offeringes, ſacrifices, and peace offerynges before hym: and that your chyldren ſhoulde not ſay to ours in time to comme, Ye haue no (o) part in the Lorde.

(o) As you are excluded from the lande, ſo are you excluded from beyng partakers of the Lordes ſeruice.

28 Therefore ſayde we, that yf they ſhoulde ſo ſay to vs, or to (p) our generations in tyme to comme: that we woulde ſay agayne, Beholde the faſhion of the aulter of the Lorde, whiche our fathers made, neyther for burnt offerings, nor for ſacrifices, but for a witneſſe betweene vs and you.

(p) God requireth, that the care of his glorie be in euery man, not onely for his owne tyme, but alſo that it reache to his poſteritie.

29 God forbyd, that we ſhould rebel agaynſt the Lorde, and turne this day from after hym, and builde any other aulter for burnt offerings, oblations, or ſacrifices, ſaue the aulter of the Lorde our God, that is before his tabernacle.

30 And when Phinehes the prieſt, and the lordes of the congregation, and heades ouer

7

XUM

the thouſandes of Iſrael, whiche were with hym, hearde theſe woordes, that the chyldren of Ruben, and the chyldren of Gad, and the chyldren of Manaſſes ſpake, they were wel content.

31 And Phinehes the ſonne of Eleazar the prieſt ſayd vnto the chyldren of Ruben, and to the chyldren of Gad, and to the chyldren of Manaſſes, This day we perceiue, that the Lorde is[q] among vs, becauſe ye haue not donne this treſpaſſe agaynſt the Lord: Now ye haue ryd the chyldren of Iſrael [r] out of the hande of the Lorde.

[q] His couenant and his true religion beyng preſerued vncorrupt

[r] From the pounyſhment, that they muſt haue looked for, by transgreſſyng of gods lawe.

32 And Phinehes the ſonne of Eleazar the prieſt, with the lordes, returned from the children of Ruben, and from the children of Gad, out of the lande of Gilead, vnto the lande of Chanaan, to the children of Iſrael, & brought them this woorde agayne.

33 And the ſayeing pleaſed the chyldren of Iſrael, and they bleſſed God, and did not entend to goe agaynſt them in battayle, and to deſtroy the land, whiche the chyldren of Ruben and Gad dwelt in.

34 And the chyldren of Ruben, and the children of Gad, called the aulter [Ed] for it ſhalbe a witneſſe betweene vs, that the Lorde is God.

The.xxiii.Chapter.

2 Ioſuah exhorteh the people, that they ioyne not them ſelues to the Gentiles. 7 That they name not theyr idols. 14 The promiſſe, yf they feare God. 15 And threatnynges, yf they forſake hym.

A 1 And it came to paſſe a long ſeaſon after that the Lord had geuen reaſt vnto Iſrael from al their enimies rounde about, that Ioſuah waxed olde, and was ſtryken in age.

2 And Ioſuah called for al Iſrael, and for their elders, theyr heades, theyr iudges, and officers, and ſayde vnto them, I am olde, and ſtryken in age,

3 And ye haue ſeene al that the Lorde your God hath donne vnto al theſe nations[a] before you, howe the Lorde your God hym ſelfe hath fought for you.

[a] Your eyes bearing witneſſe.

4 Beholde, I haue diuided vnto you by lot theſe nations, that remayne, to be an inheritance for your tribes, euen from Iordane, with al the nations that I haue deſtroyed, euen vnto the great ſea weaſtwarde.

5 And the Lorde your God ſhal[b] expel them before you, and caſt them from out of your ſyght, and ye ſhal conquere theyr land, as the Lorde your God hath ſayde vnto you.

[b] Whiche yet remayne vnconquered. Chap.13.

6 Goe to therefore, and be of a good courage, that ye take heede and doo al that is written in the booke of the lawe of Moſes, * that ye bowe not aſide therefrom to the right hande, or to the left.

Deut.5.b. and,28.b.

B 7 Neither company with theſe nations, that is with them, that are left with you, neither make*mention of the name of theyr goddes, nor[c] cauſe to ſweare by them, neither ſerue them, nor bowe your ſelues vnto them.

Pſal.16.a.

[c] Let not the iudges admit an othe, when any ſhal ſweare by theyr idols.

8 But ſticke faſt vnto the Lorde your God, as ye haue donne vnto this day.

9 So ſhal the Lorde caſt out before you great nations and myghty, as no man hath benne hable to ſtande before you hytherto.

10 * One man of you ſhal chaſe a thouſande: for the Lorde your God fyghteth for you, as he hath promyſed you.

Leu.26.b. Deut.32.d

11 Take good heede therfore vnto your ſelues, that ye loue the Lorde your God.

12 Els, if ye goe backe and cleaue vnto the reſt of theſe nations, that remaine with you, and ſhal make mariages with them, and goe in vnto them, and they to you:

13 Be ye ſure that the Lorde your God wyl no more caſt out al theſe nations from before you: *but they ſhalbe ſnares and trappes vnto you, and ſcourges in your ſydes, & thornes in [d] your eyes, vntyl ye periſhe from of this good lande, whiche the Lord your God hath geuen you.

Exo,23.g. Num,33.g Deut.7.c.

[d] Meaning, they ſhalbe a continual greefe vnto you, and ſo the cauſe of your deſtruction.

C

14 And beholde, this day doo I [e] enter into the way of al the worlde, and ye knowe in al your hartes, and in al your ſoules, that * nothyng hath fayled of al the good thynges, whiche the Lorde your God promyſed you, but al are comme to paſſe vnto you, and nothyng hath fayled thereof.

[e] I dye accordyng to the courſe of nature.

Ioſu.21.d.

15 Therefore, as al good thinges are comme vpon you, whiche the Lorde your God promiſed you, ſo ſhal the Lord bryng vpon you al euyl, vntyl he haue deſtroyed you from of this good lande, whiche the Lord your God hath geuen you.

16 When ye haue [f] tranſgreſſed the appointment of the Lord your God, whiche he commaunded you, and haue gonne and ſerued ſtraunge goddes, and bowed your ſelues to them, then ſhal the wrath of the Lord waxe hote vpon you, and ye ſhal periſhe quickly from of the good land, whiche he hath geuen you.

[f] He ſheweth, that no euil can cōme vnto man, except he offende God by diſobedience.

The xxiiij. Chapter.

2 Ioſuah rehearſeth Gods benefites. 14 And exhorteth the people to feare God. 25 The league renued betweene God and the people. 26 Ioſuah dyeth. 32 The bones of Ioſeph are buried. 33 Eleazar dyeth.

A

1 AND Ioſuah geathered [a] al the tribes of Iſrael to Sichem, and called for the elders of Iſrael, and for theyr heades, iudges, and officers, and they preſented them ſelues [b] before God.

(a) That were inhabitantes in the land of Chanaan, to wite, nine tribes, & the half.

(b) Before the arke of god, whiche was then brought from Silo to Sichem.

2 And Ioſuah ſayd vnto al the people, Thus ſayth the Lorde God of Iſrael, Your fathers dwelt on the other ſyde of the [c] fludde in olde time, euen Thare the father of Abraham and of Nachor, and ſerued ſtraunge goddes.

(c) Euphrates in Meſopotamia. Gen. 11.d. Iud.5.a.

3 And I tooke your father Abraham from the other ſyde of the fludde, and brought hym throughout al the lande of Chanaan, and multiplied his ſeede, and * gaue hym Iſahac.

Gen,21.d.

4 And I gaue vnto Iſahac, Iacob and Eſau: and I gaue vnto Eſau mount Seir to poſſeſſe it: But * Iacob and his chyldren went downe into Egypt.

Gen,36. b. Gen, 46.b Exo.3.e.

5 * I ſent Moſes alſo, and Aaron, and I * plagued Egypt: and when I had ſo donne among them, I brought you out.

Ex.7. 8.9. 10,and,14.

6 And I brought your fathers out of Egypt: and as they came vnto the ſea, the Egyptians folowed after your fathers with charets and horſemen vnto the red ſea.

Exo,12.f.

B

7 * And when they cryed vnto the Lord, the Lorde put darkeneſſe betweene you and the Egyptians, and brought the ſea vpon them, and couered them, and your eyes haue ſeene, what I haue donne to the Egyptians: and ye dwelt in the wyldeneſſe [d] a long ſeaſon.

Exo. 24.c.

(d) Euen fourtie yeeres.

8 And * I brought you into the lande of the Amorites, whiche dwelt on the other ſyde of Iordane: And they fought with you, and I gaue them into your hande, that ye myght conquere theyr countrey, and I deſtroyed them from out of your ſyght.

Num,21.d

9 * Then Balak the ſonne of Ziphor kyng of Moab, aroſe and warred agaynſt Iſrael, and ſent & called Balaam the ſonne of Beor for to curſe you:

Num.22.a Deut,23.a.

10 But I would not hearken vnto Balaam, and therefore he rather bleſſed you: and ſo I deliuered you out of his hande.

11 And ye went ouer Iordane, and came vnto Iericho: and the [e] menne of Iericho fought agaynſt you, the Amorites, Pherezites, Chanaanites, Hethites, Gergeſites, Heuites, and Iebuſites, and I deliuered them into your hande.

(e) Not in opē feelde, but by defendyng of theyr cities.

12 And I ſent * hornettes before you, whiche caſte them out of your ſyght, euen the two kynges of the Amorites: but not with your owne ſwoorde, or with your owne bowe.

Exo,23.f. Deut, 7.f. Ioſu,11.

13 And I haue geuen you a lande, in whiche ye dyd no labour, and cities whiche ye built not, and whiche ye dwelle in: vineyardes alſo and oliue trees, whiche ye planted not, and whereof ye doo eate.

C

14 Nowe therefore [f] feare the Lorde, and ſerue hym in perfiteneſſe and trueth, and put away the goddes, whiche your fathers ſerued on the other ſyde of the fludde, and in Egypt: and ſerue ye the Lorde.

(f) This is the true vſe of gods benefites, to learne thereby to feare and ſerue hym.

15 And yf it ſeeme euil vnto you to ſerue the Lorde, then choſe you this day, whom you wyl ſerue, whether the goddes, whiche your fathers ſerued (that were on the other ſyde of the fludde) or the goodes of the Amorites, in whoſe lande ye dwelle. As for me and my houſe, [g] we wyl ſerue the Lorde.

(g) This teacheth vs, that yf al the world woulde goe from god, yet euery one of vs particulerly is bound to cleaue vnto hym.

16 The people anſweared and ſayde, God forbyd, that we ſhoulde forſake the Lorde, and ſerue ſtrange goddes.

17 For the Lorde our God, is he that brought vs and our fathers out of the land of Egypt, and from the houſe of bondage, and whiche did thoſe great miracles in our ſight, and preſerued vs in al the way that we went, and among al the people whiche we came thorowe.

18 And the Lord dyd caſt out before vs al the people, euen the Amorites, whiche dwelt in the lande: And therfore wyl we alſo ſerue the Lorde: for he is [h] our God.

(h) whom we knowledge our ſelues bounde to ſerue.

19 And Ioſuah ſayde vnto the people, Ye [i] can not ſerue the Lorde: for he is an holy God, and a ielous GOD, and can not beare your iniquitie and ſinne.

(i) Except ye caſt away your idols.

20 Yf ye forſake the Lord, and ſerue ſtrange goddes, * he wil turne and doo you euyl, and conſume you, after that he hath donne you good.

Ioſu. 23. d.

D

21 And the people ſayde vnto Ioſuah, Nay, but we wyl ſerue the Lorde.

22 And Ioſuah ſayde vnto the people, Ye are witneſſes [k] againſt your ſelues, that ye haue choſen you the Lorde, to ſerue hym. And they ſayde, We are witneſſes.

(k) In this your confeſſiō of gods benefites, and promiſſe made to ſerue hym, yf hereafter ye doo the contrarie.

23 Then

(l) whiche you haue founde & caryed away from the ſpoyles of the cities, that you haue wonne.

23 Then put awaye [ſayde he] the (l) ſtrange goddes, whiche are among you, and bowe your hartes vnto the Lorde God of Iſrael.

24 The people ſaide vnto Ioſuah, The Lord our God wyl we ſerue, and his voyce wyl we obey.

25 And ſo Ioſuah made a couenant with the people the ſame day, and ſet an ordinance and lawe before them in Sichem.

26 And Ioſuah wrote theſe wordes in the booke of the lawe of God: and tooke a great ſtone, and pitched it on ende in the ſayd place, euen vnder an Oke, that was in the ſanctuarie of the Lorde.

27 And Ioſuah ſayde vnto al the people: Beholde, this ſtone ſhalbe a witneſſe vnto vs, for (m) it hath hearde al the wordes of the Lorde, whiche he ſpake with vs, it ſhalbe therefore a witneſſe vnto you, leſt ye denie your God.

(m) Rather then mans diſſimulation ſhoulde not be pouniſhed, the dumbe creatures ſhal crie for vengeance

E 28 And ſo Ioſuah let the people depart, euery man vnto his inheritance.

29 And after theſe thynges it came to paſſe, that Ioſuah the ſonne of Nun, the ſeruant of the Lorde, dyed, beyng an hundred and ten yeeres olde.

30 And they buried hym in the countrey of his inheritance, euen in Thamnath Serah, whiche is in mount Ephraim, on the north ſyde of the hyl of Gaas.

31 And Iſrael ſerued the Lorde (n) al the dayes of Ioſuah, and al the dayes of the elders, that ouer liued Ioſuah, and whiche had knowen al the workes of the Lorde, that he had donne for Iſrael.

(n) Suche are ỳ people commonly as the rulers are.

32 And the * bones of Ioſeph, whiche the children of Iſrael brought out of Egypt, buried they in Sichem, in a parcel of grounde, whiche Iacob bought of the ſonnes of Hemor the father of Sichem, for an hundred peeces of ſyluer, and it became the inheritance of the chyldren of Ioſeph.

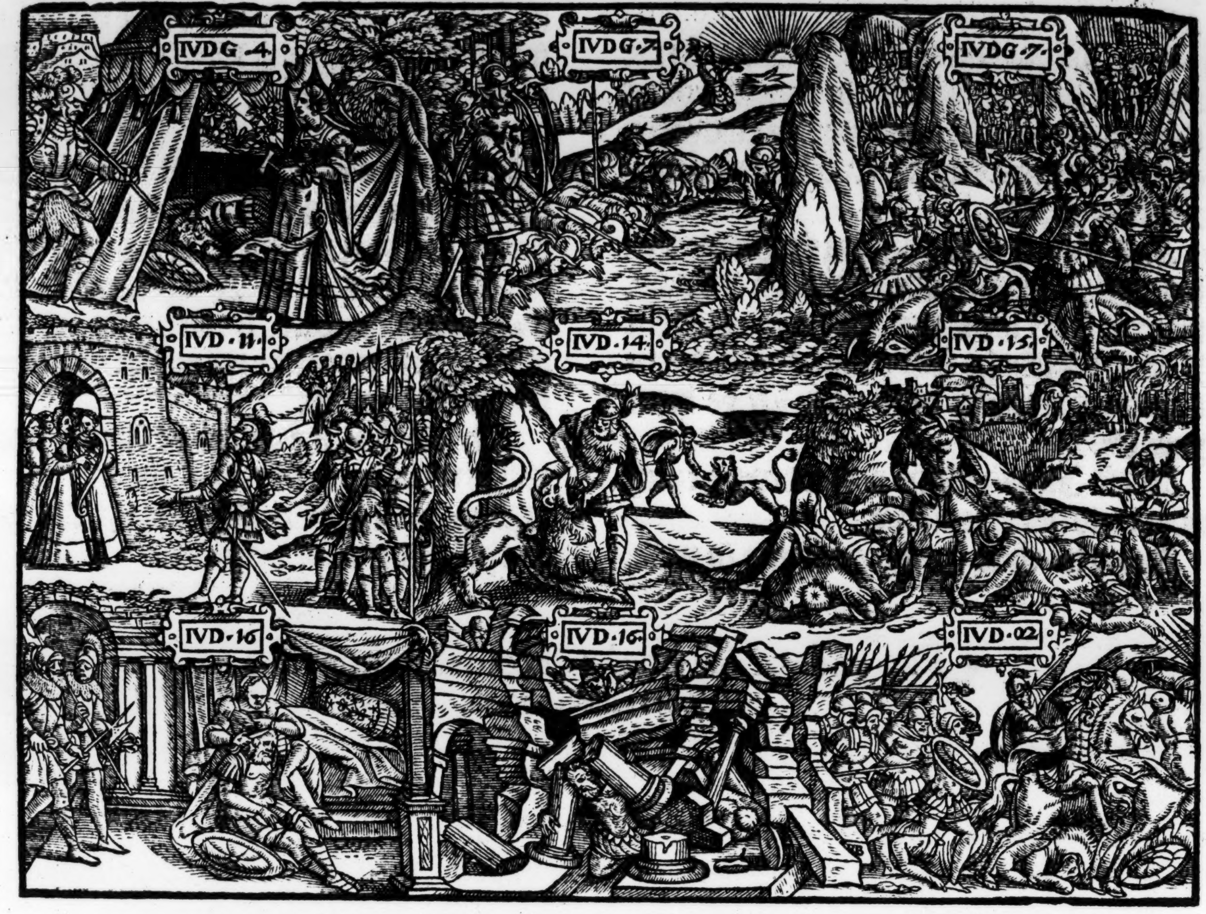
Ioſu, 13, d

33 And Eleazar the ſonne of Aaron dyed, whom they buryed in a hyl that parteyned to Phinehes his ſonne, whiche [hyl] was geuen hym in mount Ephraim.

¶ The ende of the booke of Ioſuah, whom the
Hebrues calle Iehoſuah.

The booke of Iudges, called in the Hebrue, Sophtim, and in Latine, *Judicum*.

The firſt Chapter.



1 After Joſuah was dead, Juda was conſtitute captayne. 6 Adonibezek is taken. 14 The requeſt of Achſah. 16 The children of Keni. 19 The Chanaanites are made tributaries, but not deſtroyed.

A 1 After the death of Joſuah, it came to paſſe, that the children of Iſrael [a] aſked the Lorde, ſayeing, Who ſhal go vp for vs agaynſt yͤ Chanaanites, to fyght firſte agaynſt them?

[a] By the iudgement of Urim. Ex. 18 weighty matters ought not to be taken in hand without firſt inuocation of God.

2 And the Lorde ſayde, Juda ſhal goe vp: beholde, I haue deliuered the lande into his handes.

3 And Juda ſayde vnto Simeon his [b] brother, Comme vp with me in my lotte, that we may fyght agaynſt the Chanaanites, and I lykewyſe wyl goe with thee into thy [c] lotte. And ſo Simeon went with hym.

[b] whoſe inheritance was ſcattered among yͤ tribe of Juda, accordyng to Jacobs prophecie. Gen. 49. b

[c] As yt I were one of the inhabitours of the lande, that came to thee by lot.

4 And Juda went vp, and the Lorde deliuered the Chanaanites and Pherezites into theyr handes: And they ſlue of them in Bezek ten thouſande menne.

5 And they founde ″ Adonibezek in Bezek: And they fought agaynſt hym, and ſlue the Chanaanites and Pherezites.

″ Or, the lord of Bezek.

6 But Adonibezek fled: and they folowed after hym, caught hym, and [d] cutte of his thumbes, and his great toes.

[d] As he ſerued others, ſo by Gods iudgement is he ſerued hym ſelfe.

B

7 And Adonibezek ſayde, Threeſcore and ten kinges, hauing theyr thumbes and great toes cutte of, geathered theyr meate vnder my table: As I haue donne, ſo God hath donne to me agayne. And they brought him to Hieruſalem, and there he dyed.

Leui, 24, c

8 (The children of Juda had [e] fought agaynſt Hieruſalem, and had taken it, & ſmitten it with the edge of the ſwoorde, and ſet the citie on fyre.)

[e] All this within the Parentheſis was donne in Joſuahs time, and is here ſpoken of by way of repetition.

9 Afterwarde the chyldren of Juda went downe to fyght agaynſt the Chanaanites that dwelt in the mountayne, and towarde the ſouth, and in the lowe countrey.

10 And

(f) Theſe three were giantes, and the chyldren of Anac. Ioſu.15.d.

10 And Iuda went agaynſt the Chanaanites that dwelt in Hebron, whiche before tyme was called Kiriath Arba, and ſlue (f) Seſai, Ahiman, and Thalmai.

11 And from thence they went to the inhabitantes of Dabir, whoſe name in olde tyme was called Kiriathſepher.

Ioſu.xv.c.

12 And Caleb ſayde, * He that ſmyteth Kiriathſepher, and taketh it, to hym wil I geue Achſah my daughter to wyfe.

13 And Othoniel the ſonne of Kenez, Calebs younger brother tooke it: to whom he gaue Achſah his daughter to wyfe.

C

(g) Reade, Ioſu.15.d.

14 When ſhe came to him, ſhe counſelled him, to aſke of her father a feelde: And then ſhe (g) lyghted of her aſſe, and Caleb ſayde vnto her, What wylt thou?

15 She anſweared vnto hym, Geue me a bleſſing: for thou haſt geuen me a ſouth land, geue me alſo ſpringes of water. And Caleb gaue her ſpringes, both aboue and beneath.

(h) This was one of the names of Moſes father in lawe. Num.x.d.

Deut.34.a

16 And the children of the (h) Kenite Moſes father in lawe, went vp out of the citie of * palme trees with the chyldren of Iuda, into the wyldernesſe of Iuda, that lyeth in the ſouth of Arad, and they went, and dwelt among the people.

17 And Iuda went with Simeon his brother, and they ſlue the Chanaanites that inhabited Zephath, and vtterly deſtroyed it, * and called the name of the citie Horma.

Num.21.a

(i) Theſe cities & others were afterwarde poſſeſſed of the Philiſtines. 1.Sam.6.d.

18 And alſo Iuda tooke (i) Azzah with the coaſtes therof, and Aſkalon with the coaſtes thereof, and Akaron with the coaſtes thereof.

19 And the Lorde was with Iuda, and he conquered the mountaynes: but coulde not dryue out the inhabitantes of the valleyes, becauſe they had charrettes of iron.

Num.14.d

Ioſ.14.d.

20 And they gaue Hebron vnto Caleb, * as Moſes ſayde: And he expelled thence the three ſonnes of Anak.

D

21 And the children of Beniamin dyd not caſt out the Iebuſites, that inhabited Hieruſalem: but the Iebuſites dwelle with the children of Beniamin in Hieruſalem vnto this day.

Ioſu.16.a.

22 And in lyke manner they, that were of the houſe of Ioſeph, went vp to * Bethel, and the Lorde was with them.

Gen.28.d.

23 And the houſe of Ioſeph ſearched out Bethel, whiche before tyme was called * Luz.

Ioſuah.

24 And the ſpyes ſawe a man comme out of the citie, and they ſayde vnto hym, Shewe vs, we pray thee, the way into the citie, * and we wyl ſhewe thee mercie.

25 And when he had ſhewed them the way into the citie, they ſmote it with the edge of the ſworde: but let the man and al his houſholde goe free.

26 And the man went into the land of the Hethites, and built a citie, and called the name thereof Luz: whiche is the name thereof vnto (k) this day.

(k) That is, vnto the tyme of Samuel, who is ſuppoſed to haue written this booke.

Ioſu.27.c.

27 * Neyther dyd Manaſſes expel Bethſean with her townes, Thanach with her townes, the inhabiters of Dor with her townes, the inhabiters of Ieblaam with her townes, nor the inhabiters of Magiddo with her townes: but the Chanaanites were bolde to dwelle in the lande.

E

28 But it came to paſſe, that as ſoone as Iſrael was waxed mighty, they put the Chanaanites to tribute, and expelled them not wholy.

Ioſu.16.a.

(l) That is, the tribe of Ephraim: and ſo are the reſt to be vnderſtanded.

29 * In lyke manner (l) Ephraim expelled not the Chanaanites, that dwelt in Gazer: but the Chanaanites dwelt ſtil in Gazer among them.

30 Neyther dyd Zabulon expelle the inhabitours of Ketron, nor the inhabitours of Nahalol: but the Chanaanites dwelt among them, and became tributaries.

31 Neyther dyd Aſer caſt out the inhabitours of Acho, nor the inhabitours of Zidon, and of Ahalab, Aczib, and Helbah, Aphek, nor of Rohob:

32 But the Aſerites dwelt among the Chanaanites the inhabitours of the land: for they dyd not dryue them out.

33 Neyther dyd Nephthalim dryue out the inhabitours of Bethſames, nor the inhabitours of Bethanath: but dwelt amongſt the Chanaanites the inhabitours of the lande. Neuertheleſſe, the inhabitours of Bethſames and of Bethanath became tributaries vnto them.

" Or, Afflicted them.

34 And the Amorites " droue the chyldren of Dan into the mountayne, and ſuffered them not to comme downe to the valley.

35 And the Amorites were content to dwel in mount Heres in Aialon, and in Salabim: And the hande of Ioſeph preuayled, ſo that they became tributaries.

39 And the coaſt of the Amorites was from the goeyng vp to Acrabim, and from the (m) rocke vpwarde.

(m) A citie in Arabia, in Hebrue Selah, whiche ſignifieth a rocke.

The.ii.Chapter.

2 The angel rebuketh the people, becauſe they had made peace with the Chanaanites. 11 The Iſraelites fel to idolatrie after Ioſuahs death. 14 They are deliuered into the enimies handes. 16 God deliuereth them by Iudges. 22 Why God ſuffered idolaters to remayne among them.

A

1 AND the(a) angel of the Lord came vp from Gilgal to Bochim, and ſayd, I made you to goe out of Egypt, and haue brought you vnto the land, which I ſware vnto your fathers: And I ſayd, I wyl neuer breake myne appoyntment, that I made with you.

(a) A prophet or meſſenger, as ſome think whiche was Phinees: others think it was an angelical ſpirite ſent of god, & appearyng to doo this meſſage.

Deu. 7. a.
Deut. 12. a.

2 And * ye alſo ſhal make no couenant with the inhabitours of this land, *but ſhal breake downe theyr aulters: Neuertheleſſe, ye haue not hearkened vnto my voyce: Why haue ye this donne?

3 Wherefore, I haue lykewyſe determined, that I wyl not caſt them out before you: but they ſhalbe * as thornes vnto you, and theyr goddes ſhalbe a ſnare vnto you.

Ioſu. 23. c.

4 And when the angel of the Lorde ſpake theſe woordes vnto al the chyldren of Iſrael, the people cryed out, and wept:

5 And called the name of the ſaid place, ″ Bochim, and offered ſacrifices vnto the Lorde.

″ Or, Weepyng.

6 And when Ioſuah(b) had ſent the people away, the children of Iſrael went euery man into his inheritance to poſſeſſe the lande.

(b) Reade, Ioſu. 24. g.

B

7 * And the people ſerued the Lorde al the dayes of Ioſuah, and al the dayes of the elders, that outliued Ioſuah, and had ſeene al the great woorkes of the Lorde, that he dyd for Iſrael.

Ioſu. 24. g.

8 And Ioſuah the ſonne of Nun, the ſeruant of the Lord *dyed, when he was an hundred and ten yeeres olde:

Ioſu. 24. g

9 Whom they buryed in the coaſtes of his inheritance [euen] in Thimnath(c) Heres in mount Ephraim, on the northſide of the hyl Gaas.

(c) Or Serah Ioſ. 24. g. 5. ſignifying the ſunne, whoſe image was ſet vpō Ioſuahs graue for a memorie. that the ſūne ſtoode at his commaundement.

10 And euen ſo al that generation was put vnto theyr fathers: and there aroſe another generation after them, whiche neyther knewe the Lorde, nor yet the woorkes whiche he had donne for Iſrael.

11 And then the chyldren of Iſrael dyd wyckedly in the ſyght of the Lorde, and ſerued (d) Baalim,

(d) That is, al manner of Idols.

12 And forſooke the lord God of their fathers, whiche brought them out of the lande of Egypt, and folowed ſtrange goddes, euen of the goddes of the nations that were rounde about them, and bowed them ſelues vnto them, and angred the Lorde:

13 They forſooke the Lorde, and ſerued Baal and (e) Aſtharoth.

(e) Idols whiche had the fourme of ſheepe among the Sidoniās

C

14 And the wrath of the Lorde waxed hote agaynſt Iſrael, and he deliuered them into the handes of raueners, that ſpoyled them, and * ſolde them into the handes of theyr enimies rounde about them, ſo that they had no power any longer to ſtande before theyr enimies.

Eſai. 50. a.

15 But whytherſoeuer they went out, the (f) hand of the Lord was ſore agaynſt them, euen as the Lorde promiſed them, and as he ſware vnto them: And he pouniſhed them ſore.

(f) The vengeance.

16 Neuertheleſſe, the Lorde rayſed vp iudges, whiche deliuered them out of the handes of theyr oppreſſours.

17 And yet for al that, they woulde not hearken vnto theyr Iudges: but rather went a whooring after ſtrange goddes, and bowed them ſelues vnto them, & turned (g) quickly out of the way whiche theyr fathers walked in, obeyeing the commaundementes of the Lorde: But they dyd not ſo.

(g) This is the manner of the corrupt nature of man, and therefore god of his mercie from tyme to tyme vſed to reſtoare and renewe true religion.

18 And when the Lorde had rayſed them vp iudges, he was with the iudge, and deliuered them out of the handes of theyr enimies al the dayes of the iudge: * (for the Lord had compaſſion ouer theyr ſorowynges, whiche they had by the reaſon of them that oppreſſed them, and vexed them:)

Iud. 3. b.

19 Yet for al that, *as ſoone as the iudge was dead, they returned, and dyd woorſe then their fathers, in folowyng ſtrange goddes, to ſerue them, and woorſhyp them, and ceaſſed not from theyr owne inuentions, nor from theyr malitious way.

20 And the wrath of the Lorde was moued agaynſt Iſrael, and he ſayde, Becauſe this people hath tranſgreſſed mine appointment, whiche I commaunded theyr fathers, and haue not hearkened vnto my voyce:

D

21 I wyl henceforth not caſt out before them one man of the nations, whiche Ioſuah leaft when he dyed:

22 That through them I may (h) proue Iſrael, whether they wyl keepe the way of the Lorde, and walke therein, as theyr fathers dyd, or not.

(h) Outward enimies and falſe prophets are a trial to proue our fayth.
Deut. 13. a.

23 And ſo the Lorde leaft thoſe nations, and droue them not out immediatly, nor deliuered them into the hande of Ioſuah.

The

The.iij.Chapter.

1 The Chanaanites were leaſt to trie Iſrael. 9 Othoniel deliuereth Iſrael. 21 Ahud kylleth kyng Eglon. 23 Samgar kylleth the Philiſtines.

A 1 These are the nations, whiche the Lorde leaſte, that he myght proue Iſrael by them: (euen as many of Iſrael as had not knowen al the (a) warres of Chanaan:

2 Only for the learnyng of the generations of the chyldren of Iſrael, that he alſo myght teache them warre, onlye ſuche as before knewe nothyng thereof.)

3 Of thoſe whom he leaſt, there were fiue lordes of the Philiſtines, and al the Chanaanites, and the Sidonites, and the Heuites, that dwelt in mount Libanon, euen from mount Baal Hermon, vntil one comme to Hamath.

4 These remayned to proue Iſrael by, and to wyte whether they woulde hearken vnto the commaundementes of the Lord, whiche he commaunded theyr fathers by the hande of Moſes.

5 And the chyldren of Iſrael dwelt among the Chanaanites, Hethites, Amorites, Pherezites, Heuites, and Iebuſites,

6 And tooke the daughters of them to be (b) theyr wiues, and gaue theyr owne daughters to theyr ſonnes, and ſerued their goddes.

B 7 And the chyldren of Iſrael dyd wickedly in the ſyght of the Lorde, and forgate the Lorde theyr God, and ſerued Baalim, and (c) Aſtharoth.

8 Therefore the Lorde was angry with Iſrael, and he ſolde them into the handes of Chuſan Riſathaim kyng of Meſopotamia: and the chyldren of Iſrael ſerued Chuſan Riſathaim eyght yeeres.

9 And when the chyldren of Iſrael cryed vnto the Lorde, the Lorde ſtirred vp a ſaueour to the chyldren of Iſrael, and ſaued them, euen Othoniel the ſonne of Kenes, Calebs younger brother.

10 And (d) the ſpirite of the Lorde came vpon hym, and he iudged Iſrael, and went out to warre: And the Lorde deliuered Chuſan Riſathaim, kyng of Meſopotamia into his hande, and his hande preuayled agaynſt Chuſan Riſathaim.

11 And the lande had reaſt fourtie yeeres: and Othoniel the ſonne of Kenes dyed.

12 And the chyldren of Iſrael agayne committed wickedneſſe in the ſyght of the Lord: And the Lorde (e) ſtrengthened Eglon the kyng of the Moabites, agaynſt the chyldren of Iſrael, becauſe they had committed wickedneſſe before the Lorde.

13 And this [Eglon] geathered vnto hym the chyldren of Ammon, and the Amalekites, and went and ſmote Iſrael, and poſſeſſed the citie of Palme trees.

C 14 And ſo the chyldren of Iſrael ſerued Eglon the kyng of Moab, xviii. yeeres.

15 But when they cryed vnto the Lorde, the Lorde ſtirred them vp a ſaueour, Ahud the ſonne of Gera, the ſonne of Gemini, a man lame of his 〃 ryght hande: and by hym the chyldren of Iſrael ſent a preſent vnto Eglon the kyng of Moab.

16 But Ahud made hym a dagger with two edges, of a cubite length, and he dyd gyrde it vnto his rayment vpon his ryght thygh,

17 And caryed the preſent vnto Eglon the kyng of Moab: (And Eglon was a very fat man.)

18 And when he had preſented the preſent, he ſent the people that bare it, away.

19 But he him ſelfe turned agayne (from the place of grauen images, that was by Gilgal) and ſayde, I haue a ſecrete errande vnto thee, O kyng. Whiche ſayde, Keepe ſcilence. And al that ſtood before him, went out from hym.

D 20 And Ahud came vnto hym, and in a ſommer parler, whiche he had, ſate he hym ſelfe alone: and Ahud ſayde, I haue a meſſage vnto thee from God. And he aroſe out of his ſeate.

21 And Ahud put foorth his leaſt hande, and tooke the dagger from his ryght thygh, and thruſt it into his belly.

22 And the hafte went in after the blade: and the fatte cloſed the haft, ſo that he myght not drawe the dagger out of his belly, but the dyrt came out.

23 Then Ahud gate him out into the porche, and ſhut the doores of the parler vpon hym, and locked them.

24 When he was gonne out, his ſeruantes came: And when they ſawe that the doores of the parler were locked, they ſaid, Surely he (f) couereth his feete in his ſõmer chamber.

25 And they taryed tyl they were aſhamed, & ſeeing he opened not the doores of the parler, they tooke a key, and opened them: And beholde, theyr lorde was fallen downe dead on the earth.

26 And Ahud eſcaped, whyle they taryed, and was gonne beyonde, to the place of the gra-

(a) What helpe of God alwayed, what policie and what valiance was vſed therein.

(b) Contrary to Gods commaundement. Deut. 7.a.

(c) Trees or woodes erected for idolatrie.

(d) Enduyng him with the gift of prophesie, zele of true religion, ſtrength, policie, wiſedom, and fortitude.

(e) Vſyng him as a rod to puniſhe the chyldren of Iſrael for theyr wickedneſſe.

〃 Or, leaſt handed.

(f) That is, he dooth his eaſement.

uen images, and eſcaped into Seirath.

Num,x.a.

27 And when he was comme, *he blewe a trumpet in mount Ephraim: And the chyldren of Iſrael went downe with hym from the hyl, and he went before them.

28 And he ſayde vnto them, Folowe me: for the Lorde hath deliuered your enimies the Moabites into your hande. And they deſcended after hym, and tooke the paſſages of Iordane towarde Moab, and ſuffered not a man to paſſe ouer.

29 And they ſlue of the Moabites the ſame tyme vpon tenne thouſande menne, whiche were al (g) fatte, and menne of warre, & there eſcaped not a man.

(g) That is, ſtrong and luſtie.

30 So Moab was ſubdued that day vnder the hande of Iſrael: And the lande had reaſt foureſcore yeeres.

31 After hym was Samgar the ſonne of Anath, whiche ſlue of the Philiſtines ſixe hundred menne with an (h) oxe goade, and deliuered Iſrael alſo.

(h) Like as the ſtrong kynde of armour helpeth not, where god wyl puniſhe: ſo the ſimpleſt weapon wyl ſerue, where god miraculouſly wil geue victorie.

The.iiij.Chapter,

1 Iſrael ſinneth, and are geuen into the handes of Iabie. 4 Debora iudgeth Iſrael, and exhorteth Barac to deliuer the people. 15 Siſara fleeth. 17 And is kylled by Iael.

A 1 AND the chyldren of Iſrael began agayne to doo wickedly in the ſyght of the Lorde, when Ahud was dead.

2 And the Lord ſold them into the hande of (a) Iabin kyng of Chanaan, that raigned in (b) Hazor, whoſe captayne of warre was called Siſara, whiche dwelt in Haroſeth of the gentiles.

(a) This was one of the poſteritie of Iabin, whom Ioſuah ſlue. Ioſ. 11.b. nowe hauing recouered ſtrength to reuenge.
(b) whiche was by Ioſuah deſtroied: but after recouered, & buylded by the enimies.

3 And the chyldren of Iſrael cryed vnto the Lorde (for he had niene hundred charettes of iron: and twentie yeeres he troubled the children of Iſrael very ſore.)

4 And Debora a prophetiſſe, the wife of Lapidoth, iudged Iſrael the ſame tyme.

5 And the ſame Debora dwelt vnder a palme tree, betweene Ramath & Bethel, in mount Ephraim: And the chyldren of Iſrael came vp to her for iudgement.

Iud,v.b.

6 And ſhe ſent, and called *Barac the ſonne of Abinoam, out of Kedes Nephthalim, and ſayde vnto hym, Hath not the Lorde God of Iſrael (c) commaunded, ſayeing, Goe, and drawe towarde mount Thabor, and take with thee tenne thouſand menne of the children of Nephthalim, and of the chyldren of Zabulon?

(c) It ſhould appeare, that ſhe had donne this meſſage vnto him afore: and now calleth vpon hym for the ſame afore the whole multitude.

Pſal,83.b.

7 And I wyl bryng vnto thee to the *riuer Kiſon, Siſara the captayne of warre vnto Iabin, with his charettes and his people, and wyl deliuer him into thyne handes.

B 8 And Barac ſayde vnto her, (d) If thou wylt goe with me, I wyl goe: But yf thou wylt not comme with me, I wyl not goe.

(d) Although his fayth now at the firſt be weake, and therefore deſireth the preſence of the prophetiſſe: yet after it became ſo ſtrong that it is commended by the teſtimonie of the holy ghoſt. Hebre.11.f.

9 She ſaide, I wyl ſurely goe with thee, but this iourney, that thou takeſt ſhal not be for thyne honour: for the Lorde ſhal ſelle Siſara into the hande of a woman. And Debora aroſe and went with Barac to Kedes.

10 And Barac called Zabulon and Nephthalim to Kedes, & lead after hym ten thouſande menne: & Debora went vp with him.

10 (But Haber the Kenite, whiche was of the chyldren of *Hobab, the father in law of Moſes, remoued from the Kenites, and pitched his tent (e) vnto the playne of Zaanaim, whiche is by Kedes.)

Num,x.b.

(e) This large roome, that he occupieth, argueth his ſubſtance to be great: whiche ſhoulde ſeeme to be the cauſe why he departed from the other Kenites.

12 And they ſhewed Siſara, that Barac the ſonne of Abinoam was gonne vp to mount Thabor.

13 And Siſara geathered togeather al his charettes, euen niene hundred charettes of iron, & al yͤ people, that were with him from of Haroſeth of yͤ gentiles, vnto the riuer of Kiſon.

14 And Debora ſaide vnto Barac, Up, for this is the day whiche yͤ Lord hath deliuered Siſara into thine hand: Is not the lord gone out before thee? And ſo Barac went downe frō mount Thabor, and ten thouſand menne after him.

15 But the Lord deſtroyed Siſara & al his charettes, & al his hoſt with the edge of yͤ ſword, before Barac: ſo that Siſara lighted downe of his charet, and fled away on his feete.

Pſal,83,b.

16 But *Barac folowed after the charettes, and after the hoſt, euen vnto Haroſeth of the gentiles: And al the hoſt of Siſara fel vpon the edge of the ſworde, and there was not a man leaſt.

17 Howbeit Siſara fled away on his feete to the tent of Iael the wyfe of (f) Haber the Kenite (for there was peace betweene Iabin the kyng of Hazor, and the houſholde of Haber the Kenite.)

(f) He was of the familie of Iethro Moſes father in lawe, and his anceſtoures ioyned them ſelues to Iſrael in the true worſhipping of God.

18 And Iael went out to meete Siſara, & ſayd vnto him, Turne in my lord, turne in to me, feare not. And when he had turned in vnto her into her tent, ſhe couered hym with a mantel.

19 And he ſaid vnto her, Geue me, I pray thee, a litle water to drinke, for I am thirſty. And ſhe opened *a bottel of mylke, and gaue him drinke, add couered hym.

Iud,v.

20 And agayne he ſaide vnto her, Stande in the doore of the tent, & when any man dooth comme and enquire of thee, whether there be any man here, thou ſhalt ſay, Nay.

21 Then Iahel Habers wyfe, tooke a nayle of the tent, and an hammer in her hand, and went ſoftly vnto hym, and ſmote the nayle into the temples of his head, and faſtened it into the grounde (for he ſlumbred ſore, and was weary) and ſo he dyed.

22 And beholde, as Barac folowed after Siſara, Iael came out to meete hym, and ſayd vnto him, Comme, & I wyl ſhewe thee the man, whom thou ſeekeſt. And when he came in to her tent, beholde Siſara lay dead, and the nayle was in his temples.

23 And ſo GOD brought Iabin the king of Chanaan into ſubiection that day before the chyldren of Iſrael.

24 And the hande of the chyldren of Iſrael proſpered, and preuayled agaynſt Iabin the kyng of Chanaan, vntyl they had deſtroyed Iabin kyng of Chanaan.

The.v.Chapter.

1 The ſong and thankeſgeuyng of Debora and Barac after the victorie.

A 1 Then Debora and Barac yͤ ſonne of Abinoam ſang the ſame day, ſayeing,

2 Prayſe yee the Lorde, for the auengyng of Iſrael, and for the (a) people, that became ſo wyllyng.

3 Heare O ye kynges, hearken O ye princes: I, euen I wyl ſyng vnto the Lorde, I wyl prayſe the Lorde God of Iſrael.

Deut.4.b Dent.2.a. 4 Lorde, *when thou wenteſt out of Seir, when thou departedſt out of the feelde of* Edom, the earth trembled, and the heauens rayned, the cloudes alſo dropped water:

Pſal.97.a. Exod.19.c 5 *The mountaynes melted before the Lord, euen as dyd* Sinai before the Lorde God of Iſrael.

6 In the dayes of* Samgar the ſonne of Anath, in the dayes of* Iahel, the high wayes were (b) vnoccupied, and the trauellers walked through by wayes.

B 7 The inhabitantes of the townes were gonne, they were gonne in Iſrael, vntyl I Debora came vp, whiche came vp a (c) mother in Iſrael.

8 They choſe new goddes, and then had they the enimie in the gates: was there a ſhielde or ſpeare ſeene among fourtie thouſande of Iſrael?

9 My hart loueth the gouerners of Iſrael, and them that are wyllyng among the people: O prayſe ye the Lorde.

10 Speake (d) ye, that ryde on fayre aſſes, ye that dwelle by (e) Middin, and that walke by the wayes.

11 For the noyſe of the archers among the (f) drawers of water ceaſſed, there ſhal they ſpeake of the ryghteouſneſſe of the Lorde, his ryghteouſneſſe in his vnfenſed townes in Iſrael: Then ſhal the people of the Lorde goe downe to the gates.

12 Vp Debora vp, geat thee vp, and ſyng a ſong: Aryſe Barac, and leade (g) thy captiuitie captiue, thou ſonne of Abinoam.

13 Then ſhal they that remayne, haue dominion of the proudeſt of the people: The Lord hath geuen me dominion ouer the mighty.

14 Out of Ephraim was there a (h) roote of them agaynſt Amalek, & after thee (i) Beniamin among thy people: Out of Machir came rulers, and out of Zabulon they, that handle the penne of the writer.

15 And of Iſachar there were princes with Debora: and Iſachar, and alſo Barac: he was ſent on foote into the valley: for the diuiſions of Ruben [were] great (k) thoughtes of hart.

16 Why abodeſt thou among the ſheepe foldes, to heare the bletinges of the flockes? for the diuiſions of Ruben, were great thoughtes of hart.

17 (l) Gilead alſo abode beyonde Iordane: and why dooth Dan remayne in ſhippes? Aſer continued on the ſea ſhore, and taried in his decayed (m) places.

18 [But] the people of Zabulon haue ieoperded theyr liues euen vnto yͤ death, like as dyd Nephthalim in the hygh places of the feelde.

19 The kinges came and fought, then fought the kynges of Chanaan in Thanach by the waters of Megiddo, and wanne no money.

20 They fought from heauen, euen the ſtarres in their courſes fought agaynſt Siſara.

21 The riuer of Kiſon ſwept them away, that ancient riuer, the riuer Kiſon: O my ſoule, thou haſt marched valiantly.

22 Then were the horſe hoofes ſmitten aſunder by the meanes of the praunſinges that theyr myghty menne made.

23 Curſe ye the citie of (n) Meros (ſayde the angel of the Lorde) curſe the inhabitantes thereof: becauſe they came not to helpe the Lord, to helpe the Lord againſt the mighty.

24 Iael the wyfe of Haber the Kenite, ſhal be bleſſed aboue other women, bleſſed ſhal ſhe be aboue other women in the tent.

25 He aſked water, and ſhe gaue him mylke, ſhe brought foorth butter in a lordly diſhe.

26 She put her hande to the nayle, & her ryght hande to the ſmythes hammer: with the

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(a) To wyte, the two tribes of Zabulon & Nephthali.

(b) For feare of the enimies.

(c) Becauſe ſhe vſed the authoritie & power, that God gaue her for the wealth of her people: & not to ſuppreſſe them after the manner of tyrantes.

(d) Magiſtrates that afore were hindered in the executyng of theyr office, & marchantes, that then durſt not to iourney frō citie to citie.

(e) A certayne place muche oppreſſed with the enimies: or a place vſed for marchandiſe, to the whiche for feare of the enimies, there was afore no reſorte.

(f) whom the enimies of like vſed to ſkirmiſhe vpon, and to endaunger.

(g) To wyte, they that kept the people in captiuitie.

(h) In this reckenyng vp of the inſtrumentes of this victorie, ſhe begynneth with her ſelfe, as a roote of Ephraim, and calleth theſe Chanaanites, Amalek by alluſion.

(i) It is lyke, that ſomme of the Beniamites ioyned them ſelues to Debora, and vnlike that ſhe propheſieth here of the victorie of Saul agaynſt Amalek. Wherof. 1. Samuel. 15. b.

(k) They marueyled, that they came not ouer Iordane to helpe them.

(l) And yet came to helpe: and therefore thou Ruben canſt haue no excuſe.

(m) They dwelled farre of, and theyr cities decayed, eaſie for theyr enimies to geat, yf they leaſt them: but this excuſe ſerueth not agaynſt Gods commaundement.

(n) A citie neare to Thabor, and therefore without excuſe, that they came not to helpe.

hammer ſmote the Siſara, & ſmote his head, wounded him, and pearſed his temples.

27 He bowed hym downe at her feete, he fel downe, and lay ſtil: At her feete he bowed hym ſelfe, and felle. And when he had ſunke downe, he lay there deſtroyed.

28 The mother of Siſara looked out at a windowe, and cryed through the latteſſe: Why is his charret ſo long a comming? Why tarie the wheeles of his charettes?

29 Al the wyſe ladyes anſweared her, yea and her owne wordes anſweared her ſelfe.

30 Surely they haue founde, they diuide the ſpoyles, euery man hath a damſel or two: Siſara hath a pray of diuers coloured garmentes, euen a pray of raiment dyed with ſundry colours, and that are made of needle worke: raiment of diuers colours, & of needle worke on both ſides, whiche is meete for hym, that is cheefe in diſtributing of the ſpoyles.

31 So periſhe al thyne enimies, O Lord: But they that loue him, let them be as the (o) ſunne when he ryſeth in his myght. And the lande had reaſt fourtie yeeres.

The.vj.Chapter.

1 Iſrael is oppreſſed of the Madianites for their wickedneſſe. 14 Gedeon is ſent to be their deliuerer. 37 He aſked a ſigne.

A 1 AND the chyldren of Iſrael committed (a) wickedneſſe in yͤ ſight of the lord: And the Lorde deliuered them into (b) the handes of Madian ſeuen yeeres.

2 And the hande of Madian preuayled agaynſt Iſrael: and (c) becauſe of the Madianites, the chyldren of Iſrael made them dennes in the mountaynes and caues, and ſtrong holdes.

3 And when Iſrael had ſowen, then came vp the Madianites, the Amalechites, and they of the eaſt, and came vp agaynſt them,

4 And pitched theyr tentes agaynſt them, & deſtroyed the increaſe of the earth, euen tyl thou comme vnto Azah, & leaft no ſuſtenãce for Iſrael, neyther ſheepe, nor oxe, nor aſſe.

5 For they went vp, they and theyr cattel, and came with theyr tentes as a multitude of graſſehoppers, ſo that both they and alſo their camelles were without number: And they entred into the lande to deſtroy it.

6 And ſo was Iſrael exceedyngly impoueriſhed (d) in the ſight of the Madianites, and cryed vnto the Lorde.

7 And when the (e) chyldren of Iſrael cryed vnto the Lord, becauſe of the Madianites,

8 The Lord ſent vnto them a prophete, whiche ſayde vnto them, Thus ſayth the Lorde God of Iſrael, I fet you from Egypt, and brought you out of the houſe of bondage.

B

9 And I ryd you out of the hande of the Egyptians, and out of the hande of al that oppreſſed you, and caſt them out before you, and gaue you theyr lande:

10 And I ſayde vnto you, I am the Lorde your God: * feare not the goddes of the Amorites, in whoſe lande you dwel. But you haue not obeyed my voyce.

11 And the angel of the Lorde came, and ſate vnder an Oke, which was in Ephrah, that perteyned vnto Ioas the father of the Ezrites: And his ſonne Gedeon threaſhed wheate by the wineppreſſe, to hyde it from the Madianites.

12 And the angel of the Lorde appeared vnto hym, and ſayde vnto hym, The Lorde is with thee, thou myghty man.

13 And Gedeon anſweared hym, (f) Oh my Lord, yf the Lord be with vs, why is al this comme vpon vs? Yea, and where be al his miracles, whiche our fathers tolde vs of, and ſayde, Dyd not the Lorde bryng vs out of Egypt? But nowe the Lorde hath forſaken vs, and deliuered vs into the handes of the Madianites.

C

14 And the (g) Lorde looked vpon hym, and ſayde, Goe hence in this thy (h) myght, and thou ſhalt deliuer Iſrael out of the handes of the Madianites: Haue not I ſent thee?

15 And he anſweared him, Oh Lorde, wherewith ſhal I ſaue Iſrael? Beholde my kynred is poore in Manaſſes, and I am litle in my fathers houſe.

16 The Lorde ſayde vnto hym, I wyl be with thee, and thou ſhalt ſmite the Madianites, as they were but one man.

17 And he anſweared hym, Oh, yf I haue found grace in thy ſyght, then ſhewe me a (i) ſigne, that it is thou, that talkeſt with me:

18 Depart not hence, I pray thee, vntil I comme vnto thee, and tyl I bryng myne offering, and haue ſet it before thee. And he ſaid, I wyl tarrie vntyl thou comme agayne.

19 And Gedeon went in, and made ready a kyd, & ſweete cakes of an (k) Epha of floure, and put it with the fleaſhe in a baſket, and put the broth in a pot, and brought it out vnto hym vnder the Oke, and preſented it.

D

20 And the angel of GOD ſayde vnto hym, Take the fleaſhe and the ſweete cakes, and lay them vpon his rocke, and powre out the broth. And he dyd ſo.

(o) That is, growe more and more in ſtrength and power, to vanquiſhe their enimies.

(a) Specially idolatrie, as hereafter appeareth.

(b) That is, the power, or ſtrength.

(c) That is, for feare of the Madianites.

(d) That is, by the Madianites.

(e) Affliction is a better ſchoolemaiſter to teache the Lorde, then proſperitie.

4.Re.17.g. Iere.x.a.

(f) Affliction aſſaulteth fayth, and at the firſt ſhewe argueth gods abſence to deſtruction: but conſtant fayth ſhal finde it gods meſſenger, to repentance and ſaluation.

(g) The angel is called the Lord, for that he was the Lordes meſſenger, or rather it was Chriſte the Lorde hym ſelfe, that dyd appeare.

(h) whiche nowe thou receiueſt of me.

(i) Gedeon to be aſſured it was gods meſſage, and not illuſion of a ſpirite, requireth a ſigne: But gods woorde once confirmed by ſignes, is to be beleued without ſigne.

(k) A meaſure of drye thynges, conteynyng about three buſhels.

21 Then the angel of the Lord put foorth the ende of the ſtaffe, that he helde in his hande, and touched the fleaſhe and the ſweete cakes, and * there aroſe vp fyre out of the rocke, and conſumed the fleaſhe and the ſweete cakes: But the angel of the Lorde departed out of his ſyght.

3.Re.18.f.

22 And when Gedeon perceiued, that it was an angel of the Lorde, he ſayd, Alas, O Lord God, * haue I therefore ſeene an angel of the Lorde face to face, [that I ſhoulde dye?]

Exo.33.d. Iud.13.d.

23 And the Lorde ſayde vnto hym, Peace be vnto thee: feare not, thou ſhalt not dye.

24 Then Gedeon made an aulter there vnto the Lord, & called it, The Lorde of peace. And vnto this day it is yet in Ephrath, that perteyneth vnto the father of the Eſrites.

25 And the ſame nyght the Lord ſayde vnto hym, Take thy fathers young bullocke, and an other bullocke of ſeuen yeeres olde, and (l) deſtroy the aulter of Baal, that thy father hath, and cut downe the groue, that is by it:

(l) Firſt idolatrie is to be deſtroyed, and true religion to be reſtored: and then the deliuerie of the people, or ciuile gouernance of the ſame to be taken in hande.

26 And make an aulter vnto the Lorde thy God vpon the top of this rocke in a conuenient place: and take the ſeconde bullocke, and offer burnt ſacrifice vpon the wood of the groue, whiche thou ſhalt cut downe.

E 27 Then Gedeon tooke tenne menne of his ſeruantes, and dyd as the Lorde bade hym: But becauſe he feared to doo it by day for his fathers houſholde and the menne of the citie, he dyd it by nyght.

28 And when the menne of the citie aroſe early in the mornyng, beholde the aulter of Baal was broken, and the groue cut downe, that was by it, and the (m) ſeconde bullocke offered vpon the aulter, that was made.

(m) whiche was of ſeuen yeres feeding, and kept to be offered to Baal.

29 And they ſayde one to another, Who hath donne this thing? And when they enquired and aſked, they ſayde, Gedeon the ſonne of Joas hath donne this thing.

30 Then the menne of the citie ſayd vnto Joas, Bryng out thy ſonne, that he may dye: becauſe he hath deſtroied the aulter of Baal, and cut downe the groue that was by it.

31 And Joas ſaid vnto al, that ſtoode by him, Wyl ye pleade Baals cauſe? or wyl ye ſaue hym? He that wyl contende for hym, let him dye ere the mornyng. If he be a God, let him pleade for him ſelfe agaynſt hym, that hath caſt downe his aulter.

32 And from that day, was Gedeon called Jerobaal: becauſe his father had ſayde, Let Baal pleade for hym ſelfe, becauſe he hath broken downe his aulter.

33 Al the Madianites therefore, and the Amalekites, and they of the eaſt, were geathered togeather, and went and pitched in the valley of Jeſrael:

34 But the ſpirite of the Lorde came vpon Gedeon, and he blewe a trumpet, and (n) Abiezer was ioyned with hym.

(n) That is, the famille of Abiezer.

35 And he ſent meſſengers throughout al Manaſſes, whiche alſo was ioyned with hym: and he ſent meſſengers vnto Azar, Zabulon, & Nephthalim, & they came to meete them.

36 And Gedeon ſaid vnto God, yf thou wilt ſaue Iſrael by myne hand, as thou haſt ſaid:

F 37 Behold, I wyl put a fleeſe of wool in the threaſhing place: And yf the dewe comme on the fleeſe only, and it be dry vpon al the earth beſyde, then ſhal I be ſure, that thou wylt ſaue Iſrael by myne hande, as thou ſaydeſt.

38 And it came ſo to paſſe: For he roſe vp early on the morowe, and thruſt the fleeſe togeather, and wrong the dewe thereout, and filled a bole of water.

39 And Gedeon ſayde agayne vnto God, Be not angry with me, that I ſpeake once more: for I wyl proue once agayne by the fleeſe. Let it be drye only vpon the fleeſe, and dewe vpon al the grounde.

40 And God dyd ſo that ſame nyght: For it was drye vpon the fleeſe only, and there was dewe on al the grounde.

The.vij.Chapter.

1 The Lorde commaundeth Gedeon, to ſende away a great part of his companie. 22 The Madianites are diſcomfited by a woonderous ſort. 25 Oreb and Zeeb are ſlayne.

A 1 Then Jerobaal (who is Gedeon) and al the people, that were with hym, roſe vp early, and pitched beſyde the wel of Harad: ſo that the hoſt of the Madianites was on the north ſide of them by the hyl of Moreh in yͤ valley.

2 And the Lorde ſayde vnto Gedeon, The people that are with thee, are to many for me, to geue the Madianites into theyr handes, leſt Iſrael make theyr (a) vaunt agaynſt me, & ſay, Myne owne hand hath ſaued me.

(a) God wyl not, that any creature depriue hym of his glorie.

3 Nowe therefore make a proclamation in the eares of the people, and ſay, * If any man dread or be afearde, let hym returne, and depart early from mount Gilead. And there returned of the people twentie and two thouſande, and there aboade ten thouſande.

Deu.xx.b i.Mal.3.g.

4 And the Lorde ſayde vnto Gedeon, The

people are yet to many: bryng them downe vnto the water, and there I wyl trye them vnto thee. And of whom I ſay vnto thee, This man ſhal goe with thee, the ſame ſhal goe with thee. And of whom ſoeuer I ſay vnto thee, This man ſhal not goe with thee, the ſame ſhal not goe.

5 So he brought downe the people vnto the water: And the Lorde ſayde vnto Gedeon, As many as lappe the water with theyr tongues, as a dogge lappeth, them put by them ſelues, and [ſo doo] them that kneele downe vpon theyr knees (b) to drynke.

(b) They ſhal depart as vnmeete for this enterpriſe.

6 And the number of them, that put theyr handes to theyr mouthes and lapped, were three hundred menne: But al the remnant of the people kneeled downe vpon theyr knees to drynke water.

B 7 And the Lorde ſayde vnto Gedeon, By theſe three hundred menne that (c) lapped, wyl I ſaue you, and deliuer the Madianites into thyne hande: And let al the (d) other people goe, euery man vnto his place.

(c) Drunke water, by putting their handes to theyr mouthes, and by lappyng.
(d) Whiche were in number, and parted at two times. xxxi. M and. vii. C.

8 They therefore of the people tooke vitailes with them, and theyr trumpettes: And he ſent al the reſt of Iſrael, euery man vnto his tent, and reteyned thoſe three hundred men: And the hoſte of Madian was beneath him in a valley.

9 And the ſame nyght the Lorde ſayde vnto hym, Aryſe, geat thee downe vnto the hoſt: for I haue deliuered it into thyne hande.

10 But yf thou feare to goe downe, then goe, thou & Phara thy ladde downe to the hoſte.

11 And thou ſhalt hearken what they ſay, and ſo ſhal thyne handes be ſtrong to goe downe vnto the hoſte. Then went he downe, and Phara his ladde, vnto the outſide of the men of armes, that were in the hoſte.

Iud.6.c.

12 And the Madianites, and the Amalekites, and al they of the eaſt lay along in the valley lyke a multitude of graſſehoppers, and theyr camelles were without number, euen as the ſande by the ſea ſyde in multitude.

13 And when Gedeon was comme, beholde, there was a man, that tolde a dreame vnto his neyghbour, and ſayde, Beholde, I dreamed a dreame: and me thought, that a cake of barley bread tumbled into the hoſt of Madian, and came vnto a tent, and ſmote it that it felle, and ouerturned it, that the tent laye along.

C 14 And his felowe anſweared, and ſayde, This is nothyng els but the ſworde of Gedeon, the ſonne of Ioas, a man of Iſrael: for into his hande hath God deliuered Madian, and al the hoſte.

15 When Gedeon hearde the telling of the dreame, and the interpretation of the ſame, he worſhipped, and returned vnto the hoſte of Iſrael, and ſayde, Up, for the Lorde hath deliuered into your hand the hoſt of Madian.

16 And he diuided the three hundred menne into three companies, and gaue euery man a trumpet in his hand, with empty pitchers, and (e) lampes therein,

(e) Theſe weake meanes God vſed, to ſignifie that the whole victorie came of hym.

17 And ſayde vnto them, Looke on me, and doo lykewyſe: that when I comme to the ſyde of the hoſte, euen as I doo, doo you the lyke.

18 When I blowe with a trumpet, and al that are with me, blowe ye with trumpets alſo on euery ſyde of the hoſte, and ſay, For the Lorde, and for Gedeon.

19 So Gedeon and the hundred menne that were with hym, came vnto the outſyde of the hoſte in the begynnyng of the myddle watche, and rayſed vp the watchemenne: And they blewe with theyr trumpettes, and brake the pitchers that were in theyr handes.

20 And the three companies blew with trumpettes, and brake the pitchers, and helde the lampes in their left handes, and the trumpettes in theyr ryght, to blowe withal: And they cryed, The ſworde of the Lorde, and of Gedeon. D

21 And they ſtoode ſtil, euery man in his place rounde about the hoſte: And al the hoſte " ranne, and cryed, and fled.

" Or, Brake theyr array.

22 And the three hundred blewe with trumpettes: and the Lord ſet * euery mans ſworde vpon his (f) neyghbour throughout al the hoſte: and the hoſte fled to Bethhaſitah, to Zererath, and to the edge of the playne of Meholah, vnto Tabbath.

i.Re.14.c.
(f) For they felle a kylling one of another

23 And the menne of Iſrael beyng geathered togeather out of Nephthalim, of Aſer, and of al Manaſſes, folowed after the Madianites.

24 And Gedeon ſent meſſengers vnto al mount Ephraim, ſayeing, Comme downe agaynſt the Madianites, & take before them the (g) waters vnto Bethbarath, and vnto Iordane. Then al the menne of Ephraim geathered togeather, and tooke the waters vnto Bethbarath, and vnto Iordane.

(g) Meanyng, the paſſages or the foordes, that they ſhoulde not eſcape.

25 And they tooke two * princes of the Madianites, Oreb and Zeb: and ſlue Oreb vpon the rocke Oreb, and Zeb at the (h) winepreſſe of Zeb, and folowed after Madian: and brought the heades of Oreb and Zeb to Gedeon on the other ſyde of Iordane.

Pſal.83.b.
Eſai.10.f.
(h) Theſe places tooke their names of the actes that were donne there

¶ The

The.viii.Chapter.

1 Ephraim murmureth agaynſt Gedeon, 2 who appeaſeth them. 4 He paſſeth Jordane. 15 He reuengeth hym ſelfe on them of Sucoth and Phanuel. 27 He maketh an Ephod, whiche was the cauſe of idolatrie. 30 Of Gedeons ſonnes, and of his death.

A 1 AND the menne of Ephraim ſaide vnto hym, Why haſt thou ſerued vs thus, that thou calledſt vs not, when thou wenteſt to fyght with the Madianites? And they chode with hym ſharpely.

2 And he ſayde vnto them, What deede haue I donne lyke vnto (a) yours? Is not the (b) gleanyng of the grapes of Ephraim better, then the vinetage of Abiezer?

3 God hath deliuered into your handes the lordes of Madian, Oreb and Zeb. And what was I hable to doo lyke as you haue donne? And then theyr ſprites abated from of hym, when he had ſayde that.

4 And Gedeon came to Jordane, to paſſe ouer, he and the three hundred menne that were with him weary: and yet folowed the chaſe.

5 And he ſayd vnto the menne of (c) Sucoth, Geue, I pray you, cakes of bread vnto the people, that folowe me, for they be faynty: that I may folowe after Zebah, and Zalmana, kynges of Madian.

6 And the lordes of Sucoth ſayde, Are the handes of Zebah and Zalmana nowe in thyne (d) handes, that we ſhoulde geue bread vnto thyne armie.

7 Gedeon ſayde, Therefore, when the Lorde hath deliuered Zebah and Zalmana into myne hande, I wyl teare the fleaſhe of you with the thornes of the wyldernesse, & with bryers.

B 8 And he went vp thence to Phanuel, & ſpake vnto them lykewyſe: And the menne of Phanuel anſweared hym, as dyd the menne of Sucoth.

9 And he ſaid alſo vnto the menne of Phanuel, When I comme agayne (e) in peace, I wyl breake downe this towre.

10 Zebah and Zalmana were in Carcor, and their hoſtes with them, vpon fifteene thouſande menne, whiche were al that were leaft of al the hoſtes of them of the eaſt: For there were ſlayne an hundred and twentie thouſande menne that drewe ſwordes.

11 And Gedeon went through them that dwelt in tabernacles on the eaſt ſyde of Nobah and Jegbahah, and ſmote the hoſte: for the hoſte dyd caſt no perilles.

12 And when Zebah and Zalmana fled, he folowed after them, and tooke the two kynges of Madian, Zebah and Zalmana, and diſcomfited al the hoſte.

13 And Gedeon the ſonne of Joas, returned from batayle afore the ſunne was vp,

C 14 And caught a ladde of the menne of Sucoth, and enquired of hym: And he wrote him of the lordes and elders of Sucoth threeſcore and ſeuentiene menne.

15 And he came vnto the menne of Sucoth, and ſayde, Beholde Zeba and Zalmana, with whom ye dyd caſt me in the teeth, ſaying, Are the handes of Zebah and Zalmana already in thyne hande, that we ſhould geue bread vnto thy faynty menne.

16 And he tooke the elders of the citie, and thornes of the wyldernesse, and bryers, and dyd teare the menne of Sucoth with them.

17 And he brake downe the towre of Phanuel, and ſlue the menne of the citie.

18 And then ſayde he vnto Zebah and Zalmana, What manner of menne were they, whom ye ſlue at Thabor? And they anſweared, The likeneſſe of thee and them is al one, euen after the faſhion of the chyldren of a kyng.

19 And he ſaid, They were my brethren, euen my (f) mothers chyldren: As truely as the Lorde liueth, yf ye had ſaued theyr liues, I woulde not ſlay you.

D 20 And he ſayde vnto Jether his eldeſt ſonne, Up, and ſlay them. But the ladde drue not his ſworde: for he feared, becauſe he was yet but young.

21 Then Zebah and Zalmana ſayde, Ryſe thou, and falle vpon vs: for as (g) the man is, ſo is his ſtrength. And Gedeon aroſe, and ſlue Zebah and Zalmana, and tooke away the ornamentes, that were on their camelles neckes.

22 Then the menne of Iſrael ſaide vnto Gedeon, Raigne thou ouer vs, both thou, and thy ſonne, and thy (h) ſonnes ſonne, for thou haſt deliuered vs out of the hand of Madian.

23 And Gedeon ſayde vnto them, I wyl not raigne ouer you, neyther ſhal my chylde raigne ouer you: but the Lord ſhal (i) raigne ouer you.

24 And againe Gedeon ſayde vnto them, I would deſyre a requeſt of you, euen that you woulde geue me euery man the earynges of his pray. For they had golden earynges: becauſe they were Iſmaelites.

25 And they anſweared, We wyl geue them.

(a) Whiche haue ſlayne two princes Oreb & Zeb.

(b) This laſt act of the whole tribe, is more famous then the enterpriſe of one man of one familie.

(c) A citie beyonde Jordane in the tribe of Gad, whiche Jacob buylded, when he parted frō ſaluting his brother Eſau.

(d) They can not beleue, that Gedeon is able to ouercomme the princes, and therefore they mocke hym, and churliſhly denye hym reliefe.

(e) Hauyng gotten the victorie.

(f) Euen nature forceth me to reuenge their deathes.

(g) Meaning, that they woulde be ryd out of theyr payne at once: or that they thought it diſhonour, to be put to death by a boy.

(h) That is, thy poſteritie.

(i) By ſuche a one as he ſhal chooſe, accordyng to the ſentence of his holy worde, to rule and to mayntayne his true religion.

And they ſpread a mantel, and dyd caſt therein euery man the earinges of his pray.

26 And the weight of the golden earinges that he required, was a thouſande and ſeuen hundred ſicles of golde, beſide chaynes and iewels, and purple rayment, that was on the kinges of Madian, and beſide the chaynes, that were about their camelles neckes.

E 27 And Gedeon made an (k) Ephod thereof, and put it in his citie Ephrah: And al Iſrael went a whooryng after it in the ſame place: Whiche thing became a ruine vnto Gedeon, and to his houſe.

(k) To be a teſtimonie of this victorie: But afterwarde abuſed to idolatrie.

28 Thus was Madian brought lowe before the chyldren of Iſrael, ſo that they lyfted vp theyr heades no more: and the countrey was in quietneſſe fourtie yeeres in the dayes of Gedeon.

29 And Ierobaal the ſonne of Ioas, went and dwelt in his owne houſe.

30 And Gedeon had threeſcore and ten ſonnes of his body begotten: for he had many wiues.

31 And his concubine, that was in Sichem, bare him a ſonne alſo, whoſe name he called Abimelech.

32 And Gedeon the ſonne of Ioas dyed in a good age, and was buried in the ſepulchre of Ioas his father, euen in Ephrah, that perteyned vnto the father of the Eſrites.

33 But as ſoone as Gedeon was dead, the chyldren of Iſrael turned away, and went a whooryng after Baalim, and made a couenant with Baal, to be theyr God.

34 And the chyldren of Iſrael thought not on the Lorde theyr God, whiche had deliuered them out of the handes of al theyr enemies on euery ſide:

35 Neyther (l) ſhewed they mercie on the houſe of Ierobaal [otherwyſe called] Gedeon, accordyng to al the goodneſſe, whiche he had ſhewed vnto Iſrael.

(l) An Ebrue phraſe, whereby is meant, that they were neither thankful, nor kynde, nor louyng, nor beneficial to the chyldre of Ierobaal.

The.ix.Chapter.

1 Abimelech vſurpeth the kyngdome, and putteth his brethren to death. 7 Ioatham propoſeth a parable. 23 Hatred betweene Abimelech, and the Sichemites. 26 Gaal conſpireth agaynſt hym, and is ouercomme. 53 Abimelech is wounded to death by a woman.

A 1 ABimelech the ſonne of Ierobaal went to Sichem vnto his mothers brethrē, & communed with them, and with al the kynrede of the houſe of his mothers father, ſayeing,

2 Say, I pray you, in the eares of al the men of Sichem, whether is better for you, that al the ſonnes of Ierobaal, (whiche are threeſcore and ten perſons) raigne ouer you: or that one raigne ouer you? Remember, that I am of your bone, and of your fleaſhe.

3 And his mothers brethren ſpake of hym in the audience of al the menne of Sichem al theſe wordes: and their hartes were moued to folowe Abimelech: For they ſayde, He is our brother.

4 And they gaue hym threeſcore and tenne peeces of ſiluer out of the houſe of Baal Berith: wherewith Abimelech hyred vayne & lyght perſones, whiche went with hym.

5 And he went vnto his fathers houſe at Ephrah, and (a) ſlue his brethren, the ſonnes of Ierobaal, beyng threeſcore & ten perſones vpon one ſtone: Notwithſtandyng, yet Ioatham the youngeſt ſonne of Ierobaal eſcaped: for he hyd hym ſelfe.

(a) The deſire of ſoueraintie, where it rooteth, ſhedeth the innocent blood that is founde in his way, as a woolfe deuoureth lambes.

6 And al the menne of Sichem geathered togeather, and al the houſe of Mello, and came and made Abimelech kyng in the playne, where the ſtone was in Sichem.

7 And when they tolde it to Ioatham, he went and ſtoode in the top of mount Garizim, and lyfted vp his voyce, and cryed, and ſayde vnto them, Hearken vnto me you menne of Sichem, that God may hearken vnto you. B

8 (b) The trees went foorth to annoint a king ouer them, and ſayde vnto the Oliue tree, Raigne thou ouer vs.

9 But the Oliue tree ſaid vnto them, Should I leaue my fatneſſe, wherewith by me they honour (c) God and man, and be promoted ouer the trees?

10 And the trees ſaid to the figge tree, Comme thou, and be kyng ouer vs.

11 The figge tree anſweared them, Shoulde I forſake my ſweeteneſſe, & my good fruite, and goe to be promoted ouer the trees?

12 Then ſaid the trees vnto the vine, Comme thou, and be kyng ouer vs.

13 The vine ſayd vnto them, Should I leaue my wine, whereby I cheare both (d) God & man, and goe to be promoted ouer the trees?

14 Then ſayde al the trees vnto the bryer, Comme thou, and raigne ouer vs.

15 And the bryer ſayde vnto the trees, If it be true, that ye wyl annoynt me kyng ouer you, then comme, and put your truſt vnder my ſhadowe: If no, the (e) fyre comme out of the bryer, & waſte the Cedar trees of Libanō.

16 Now therefore, yf ye doo truely, & vncorruptly, to make Abimelech king, & if ye haue

dealt

(b) In this parable he ſetteth before theyr eyes their folie and vngratitude in chooſing a kyng: & with threatnyng, telleth them what reward both they and their kyng ſhal haue.

(c) He alludeth to the vſe of oyle in ſacrifices, lampes, & vnction of prophets, prieſts, and kynges.

(d) Becauſe wine was appoynted by the lawe to be a drynke offeryng for a ſweete ſauour vnto the Lord Num. 15. a.

(e) Abimelech ſhal deſtroy the nobles of Sichem.

dealt wel with Ierobaal, and his houſe, and haue donne vnto hym accordyng to the deſeruing of his handes:

17 (For euen my father fought for you, and aduentured his lyfe, and ridde you out of the hande of Madian:

18 And ye are ryſen vp agaynſte my fathers houſe this day, and haue ſlayne his chyldren, beyng threeſcore and tenne perſons, vpon one ſtone, and haue made Abimelech the ſonne of his mayde ſeruant, kyng ouer the menne of Sichem, becauſe he is your brother.)

19 If ye then haue dealt truely & purely with Ierobaal, & with his houſe this day, then reioyce ye with Abimelech, and let him reioyce with you.

D 20 But if you haue not dealt truely, then let a fyre comme out of Abimelech, & conſume the menne of Sichem, and the houſe of Mello: & let there comme out a fyre from among the menne of Sichem, and out of the houſe of Mello, and conſume Abimelech.

21 And Ioatham ranne away and fledde, and went to Beer, and dwelt there, for feare of Abimelech his brother.

22 When Abimelech had raigned three yeeres ouer Iſrael,

23 God(g) ſent an euyl ſpirite betweene Abimelech, and the menne of Sichem: and the citizens of Sichem brake their promiſe to Abimelech,

24 That the wickedneſſe donne to the three ſcore and tenne ſonnes of Ierobaal myght comme on him, and that God might lay the blood of them vnto Abimelech their brother, which ſlue them, and vpon the other menne of Sichem whiche aided him in the kylling of his brethren.

25 And the citizens of Sichē ſet menne to lay in waite for thē in the top of ỹ mountaynes: which menne robbed al that came along the way by them: And it was tolde Abimelech.

26 And Gaal the ſonne of Obed came with his brethren, and they gate them to Sichem: & the menne of Sichem put their confidence in hym.

E 27 And they went out into the fieldes, & geathered in their grapes, and trode them, and made meary, & went into the houſe of their god, and did eate & drink, & curſed Abimelech.

28 And Gaal the ſonne of Obed ſayde, What is Abimelech? and what is Sichem, that we ſhould ſerue hym? Is he not the ſonne of Ierobaal? and is not Zebul his officer? Serue ſuche as comme of Hemor the father of Sichem: for what reaſon is it, that we ſhoulde ſerue hym?

29 Woulde God this people were vnder my hande: then would I take Abimelech out of the way. And he ſpake agaynſt Abimelech, Make thyne hoſt greater, and goe out.

30 And when Zebul the ruler of the citie hearde the woordes of Gaal the ſonne of Obed, he was wroth:

31 And ſent meſſengers vnto Abimelech priuily, ſayeing, Beholde, Gaal the ſonne of Obed, and his brethren, be comme to Sichem, & beholde they fortifie the citie agaynſt thee.

32 Nowe therfore vp by night, thou and the people that is with thee, and lye in wayte in the fielde.

33 And ryſe early in the mornyng, as ſoone as the ſunne is vp, and falle vpon the citie: And if he & the people that is with hym, comme out agaynſt thee, doo to hym, what thyne handes ſhalbe hable. F

34 And Abimelech roſe vp, and al the people, that were with hym, by nyght, and they lay in wayte agaynſte Sichem in foure companies.

35 And Gaal the ſonne of Obed went out, & ſtoode in the entryng of the gate of the citie: And Abimelech roſe vp, and the folke, that were with hym, from lyeing in wayte.

36 And when Gaal ſawe the people, he ſayd to Zebul, Behold, there come people downe from the toppe of the mountaynes. And Zebul ſayde vnto hym, (h) The ſhadowe of the hylles ſeeme menne vnto thee.

37 And Gaal anſweared agayne, and ſayde, See, there comme folke downe by the midle of the lande, & an other companie commeth along by the playne of the charmers.

38 Then ſayde Zebul vnto hym, Where is nowe thy mouth, that ſayde, What felowe is Abimelech, that we ſhoulde ſerue hym? Is not this the people that thou haſt deſpiſed? Goe out nowe, and fyght with them.

39 And Gaal went out before the citizens of Sichem, and fought with Abimelech. G

40 And Abimelech chaſed hym, that he fled before hym, and many were ouerthrowen & wounded, euen vnto the entryng of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſte out Gaal & his brethren, that they ſhoulde not dwel in Sichem.

42 And on the morowe the people went out into the fielde: And they tolde Abimelech.

43 And he tooke the people and diuided them into three companies, and laye in wayte in the fielde, and looked, and beholde the people were comme out of the citie, and he ran vpon them, and ſmote them.

44 And Abimelech, and the companies, that

(g) Becauſe the people conſented with the king in ſhedding innocent blood: therefore God deſtroyed both the one and the other.

(h) By theſe woordes he mocked Gaal, for the bragge he made before agaynſt Abimelech.

that were with him, ruſhed forward, & ſtood in the entring of the gate of the citie: and the two other companies ranne vpon al the people, that were in the fieldes, and ſlue them.

45 And when Abimelech had fought againſt the citie al that day, he tooke it, and ſlue the people that was therein, and deſtroyed the citie, and ſowed (i) ſalte in it.

46 And when al the menne of the towre of Sichem heard that, they entred into an hold of the houſe of the god (k) Berith.

47 And it was tolde Abimelech, that al the menne of the towre of Sichem were geathered togeather.

48 And Abimelech gate him to mount Zelmon, both he & al the people that were with hym, and tooke axes with hym, & cut downe bowes of trees, & tooke them & bare them on his ſhoulder, & ſaide vnto the folke that were with him, What ye haue ſeene me doo, ſpeed your ſelues, & doo likewiſe as I haue donne.

49 And al the menne that were among the people, cut downe bowes, and folowed Abimelech, and put them into the holde, and ſet the holde a fyre by them: ſo that al the menne of the towre of Sichem dyed alſo, aboute a thouſande menne and women.

50 Then went Abimelech to Thebez, and beſieged it, and tooke it.

51 But there was a ſtrong towre within the citie, and thither ranne al the menne and womenne, & al the chiefe that were in the citie, and ſhut it to them, and gate them vp to the toppe of the towre.

52 And Abimelech came vnto the towre, and fought agaynſt it, & went harde to the doore of the towre to ſet it on fyre.

53 And a certayne woman * caſt a peece of a mylſtone vpon his head, and al to brake his brayne panne.

54 Then Abimelech called haſtyly vnto the young man that bare his harneſſe, and ſayde vnto hym, Drawe thy ſworde, and ſlay me, that menne ſay not of me, A woman ſlue hym: And his ladde thruſt hym thorowe, and he dyed.

55 And when the menne of Iſrael ſawe that Abimelech was dead, they departed euery man vnto his owne houſe.

56 Thus God rendred the wickedneſſe of Abimelech, whiche he dyd vnto his father, in ſlaieng his ſeuentie brethren.

57 And therto al the wickednes of the menne of Sichem, did god bring vpon their heades: & vpon them came the (l) curſe of Ioatham the ſonne of Ierobaal.

The.x Chapter.

2 Thola dyed. 5 Iair alſo dyed. 17 The Iſraelites are pouniſhed for their ſynnes.
10 They crye vnto God. 16 And he hath pitie on them.

A 1 After Abimelech, there aroſe to defẽd Iſrael, Thola the ſonne of Phuah, the ſonne of Dodo, a man of Iſachar, whiche dwelt in Samir in mount Ephraim.

2 And he ‖ iudged Iſrael twentie and three yeeres, and dyed, and was buryed in Samir.

3 And after hym, aroſe Iair a Gileadite, and iudged Iſrael twenty and two yeeres.

4 And he had thirty ſonnes, that rode on (a) thirty aſſe coltes, and they had thirtie cities, whiche are called (b) Hauoth Iair vnto this day, and are in the lande of Gilead.

5 And Iair died, and was buryed in Camon.

6 And the chyldren of Iſrael wrought wickedneſſe yet againe in the ſyght of the Lord, and ſerued Baalim, and Aſtaroth, and the goddes of ‖ Syria, the goddes of Sidon, and the goddes of Moab, the goddes of the chyldren of Ammon, and the goddes of the Philiſtines, and forſooke the Lorde, and ſerued hym not.

7 And the Lorde was wroth with Iſrael, and he ‖ ſolde them into the handes of the Philiſtines, and into the handes of the chyldren of Ammon.

B 8 Whiche from that yeere foorth, pilled and oppreſſed the chyldren of Iſrael eyghteene yeres, (c) al that were on the other ſyde of Iordane, in the lande of the Amorites, whiche is in Gilead.

9 Moreouer, the chyldren of Ammon went ouer Iordane to fyght agaynſt Iuda, and Beniamin, & the houſe of Ephraim, ſo that Iſrael was ſore cumbred.

10 And the chyldren of Iſrael cryed vnto the Lord, ſayeing, We haue ſinned agaynſt thee, for we haue forſaken our owne God, & haue ſerued Baalim.

11 And the Lorde (d) ſayde vnto the chyldren of Iſrael, Dyd not I rydde you from the Egyptians, and from the Amorites, and from the Philiſtines?

12 The Sidonites alſo, and the Amalekites, and the Moanites dyd oppreſſe you, and ye cryed to me, and I deliuered you out of their handes.

13 And for al * that, ye haue forſaken me, and ſerued ſtraunge goddes, wherefore I wyl helpe you no more.

(i) That it ſhould be vnfruiteful, and neuer ſerue to any vſe.

(k) That is of Baal Berith as afore. Chap. 8. g.

* 2.Reg 11,b

(l) What ſtrength the curſe of holy menne oppreſſed with wrong, hath to bring the vengeaunce of God vpon the oppreſſours, it may appeare by this, and lykewyſe by Elizeus the prophete.

‖ Or, gouerned.

(a) That was the vſe of menne of great aucthoritie and honour.

(b) Or the townes of Iair. Deut. Chap 3.

‖ Or, Aram.

‖ Or, deliuered.

(c) That is, the Rubenites, Gadites, and halfe the tribe of Manaſſes.

(d) By ſtirryng them vp ſomme prophete as. Chap.6.

* Deut.32,c

14 Goe & crye vnto the goddes, which ye haue choſen, and let them ſaue you in the tyme of your tribulation.

15 And the chyldren of Iſrael ſayde vnto the Lorde, We haue ſynned, doo thou vnto vs, whatſoeuer pleaſeth thee, deliuer vs only, we pray thee this day.

16 And they put away the ſtraunge goodes from them, and ſerued the Lorde: And his ſoule had pitie on the miſerie of Iſrael.

17 Then the chyldren of Ammon geathered togeather, and pitched in Gilead: And the children of Iſrael geathered them togeather, and pitched in Miſpah.

18 And the people & lordes of Gilead ſayd eche to other, Whoſoeuer wil beginne the batayle agaynſt the chyldren of Ammon, the ſame ſhalbe head ouer al yͤ inhabitantes of Gilead.

The.xj.Chapter.

2 Iephthah being chaſed away by his brethren, was after made captayne ouer Iſrael. 30 He maketh a raſhe vowe. 32 He vanquiſheth the Ammonites. 39 And ſacrificeth his daughter accordyng to his vowe.

1 AND there was one Iephthah a Gileadite, a ſtrōg man, the ſonne of an harlot.

2 And Gilead begate Iephthah: and Gileads wife bare him ſōnes, whiche when they were comme to age, thruſt out Iephthah, and ſayde vnto hym, Thou ſhalt not inherite in our fathers houſe: for thou art the ſonne of a (a) ſtraunge woman.

3 Then Iephthah fledde from his brethren, and dwelt in the lande of (b) Tob: And there geathered idle menne to Iephthah, & (c) went out with hym.

(a) Neuer receiued to the priueledge of a wyfe.
(b) That was the name of the owner of the lande.
(c) To make inuaſions vpō the enimies of the people of God, and to liue of the ſpoyle.

4 And in proceſſe of tyme, the chyldren of Ammon made warre agaynſt Iſrael.

5 And when the chyldren of Ammon fought thus agaynſte Iſrael, the elders of Gilead wēt to fet Iephthah out of the land of Tob,

6 And ſayd vnto hym, Comme, and (d) be our captayne, that we may fyght with the chyldren of Ammon.

(d) God can bring the caſtaway, to haue rule ouer his oppreſſours: Let no man therefore exalt hym ſelfe, and deſpiſe any man of Gods creation.

7 Iephthah anſweared the elders of Gilead: Dyd not ye hate me, and expel me out of my fathers houſe? howe then comme you vnto me nowe in tyme of your troubles?

B

8 And the elders of Gilead ſayd vnto Iephthah, Therefore we turne agayne to thee nowe, that thou mayeſt goe with vs, & fight agaynſt the chyldren of Ammon, and be our head ouer al the inhabitantes of Gilead.

9 And Iephthah ſaid vnto yͤ elders of Gilead, If ye bring me home agayn to fight againſt the chyldren of Ammon, then yf the Lorde delyuer them before me, ſhal I be your head?

10 And the elders of Gilead ſaid to Iephthah, The Lorde be witneſſe betweene vs, if we doo not accordyng to thy wordes.

11 Then Iephthah went with the elders of Gilead, and the people made hym head and captaine ouer thē: And Iephthah rehearſed al his wordes before the Lorde in Miſpah.

12 And Iephthah ſent meſſengers vnto the kyng of the chyldren of Ammon, ſayeing, What haſt thou to doo with me, that thou art comme againſt me, to fight in my land?

13 The kyng of the chyldren of Ammon anſweared vnto the meſſengers of Iephthah, Becauſe Iſrael tooke away my land, when they came out of Egypt, euen from Arnon vnto Iabok, and vnto Iordane: Now therfore reſtore thoſe landes agayne " with fayre meanes.

" Hebre, In peace.

C

14 And Iephthah ſent meſſengers agayne vnto the kyng of the chyldren of Ammon,

15 And ſayd vnto him, Thus ſaid Iephthah, * Iſrael tooke not away the lande of Moab, nor the lande of the chyldren of Ammon.

Deut,2,b.

16 But when Iſrael came vp from Egypt, and walked thorow the wylderneſſe, euen vnto the red ſea, they came to Cades:

17 And Iſrael ſent meſſengers vnto the king of Edom, ſayeing, Let me, I pray thee, goe thorowe thy lande: But the kyng of Edom would not agree therto. And in lyke manner they ſent vnto yͤ king of Moab: but he would not conſent. And Iſrael abode ſtyl in Cades.

18 And then they went along thorow the wilderneſſe, and compaſſed the lande of Edom, and the lande of Moab, and came along by the eaſtſide of the land of Moab, and pitched on the other ſyde of Arnon, and woulde not comme within the coaſt of Moab: for Arnon was the border of Moab.

19 And then Iſrael * ſent meſſengers vnto Sehon king of the Amorites, & king of Heſbon, & ſaide vnto him, Let vs paſſe we pray thee thorow thy lād vnto our own countrey.

Deut,2,c.

20 But Sehon conſented not to Iſrael, that he ſhould goe thorow his coaſt: but geathered al his people togeather, and pitched in Iaſa, and fought with Iſrael.

D

21 And the Lorde God of Iſrael deliuered Sehon, and al his folke into the handes of Iſrael, & they ſmote them: So Iſrael ſmote them, and poſſeſſed al the lande of the Amorites the inhabitantes of that countrey.

22 And they poſſeſſed al the coaſtes of the Amorites from Arnon vnto Iabok, and from the wylderneſſe vnto Iordane.

23 So nowe, ſeeyng the Lorde God of Iſrael hath caſt out the Amorites before his people Iſrael, ſhouldeſt thou poſſeſſe it?

24 Nay, but what people Camos thy God driueth out, that lande poſſeſſe thou: Euen ſo whatſoeuer nation the [e] lord our God expelleth before vs, that land ought we to enioy.

25 And art thou better then Balac the ſonne of Zephor kyng of Moab? Did he not ſtriue with Iſrael, and fyght agaynſte them,

26 All the whyle Iſrael dwelt in Heſbon and her townes, in Aroer and her townes, and in al the cities, that be along by the coaſtes of Arnon three hundred yeeres? Why did ye not recouer them in al that ſpace?

E 27 Wherfore I haue not ſinned againſt thee, but thou dooeſt me wrong to warre againſt me: The Lorde therefore, whiche is a iudge, be iudge this day betweene the chyldren of Iſrael, and the chyldren of Ammon.

28 Howbeit, the kyng of the chyldren of Ammon hearkened not vnto the woordes of Iepthath, whiche he ſent hym.

29 Then the [f] ſpirite of the Lorde came vpon Iepthath, and he paſſed ouer to Gilead, and to Manaſſes, and came to Miſpah that lyeth in Gilead, & from thence vnto the chyldren of Ammon.

30 And Iepthath vowed a vowe vnto the Lorde, and ſayde, If thou ſhalt deliuer the children of Ammon into my handes,

31 Then that thing, that commeth out of the doores of my houſe agaynſt me, when I comme home in peace from the chyldren of Ammon, ſhalbe the Lordes, and I wyl offer it vp for a burnt offeryng.

32 And ſo Iepthath went vnto the chyldren of Ammon to fyght agaynſt them, and the Lorde delyuered them into his handes.

33 And he ſmote them from Aroer, tyl thou comme to Mennith, euen twentie cities, and ſo foorth to the playne of the vineyardes, with an exceedyng great ſlaughter: And thus the chyldren of Ammon were brought vnder, before the chyldren of Iſrael. F

34 When Iepthath came to Miſpah vnto his houſe, beholde, his daughter came out agaynſt hym, with [g] timbrelles, and daunces, and ſhe was his only chylde, ſo that beſyde her, he had neyther ſonne nor daughter.

35 And when he ſawe her, he [h] rent his clothes, and ſayd, Alas my daughter, thou haſt brought me lowe, and art one of them that trouble me: For I haue opened my mouth vnto the Lorde, and cannot goe backe.

36 And ſhe ſaid vnto hym, My father, if thou haue opened thy mouth vnto the Lord, then doo with me accordyng to it, that proceeded out of thy mouth, for as muche as the Lorde hath auenged thee of thyne enimies the chyldren of Ammon.

37 And ſhe ſayde vnto her father, Doo thus muche for me: Let me alone two monethes, that I may goe to the mountaynes, and [i] bewayle my virginitie, I and my felowes.

38 And he ſayde, Goe. And he ſent her away two monethes: And ſo ſhe went with her companions, and lamented her maydenhed vpon the mountaynes.

39 And after the ende of two monethes, ſhe turned agayne vnto her father, whiche dyd with her accordyng to his vowe, whiche he vowed, and ſhe had knowen no man: and it grewe to a cuſtome in Iſrael,

40 The daughters of Iſrael came yeere by yeere to lament the daughter of Iepthath the Gileadite, foure dayes in a yeere.

(e) you would thinke, that you had good right to that land, that you beleued, your vayne God ſhould geue you: howe muche more haue we good right to that land, that the true liuyng lord our God hath geuē vs?

(f) Endueing hym with ſtrength, myght, courage, and warlyke policie.

(g) According to the maner after the victorye.

(h) The common behauiour of ſuche, as ſorow, or mourning came vnto.

(i) For it was counted as a ſhame in Iſrael, to dye without chyldren,

The.xii.Chapter.

6 Iepthath kylleth two and fourtie thouſand Ephraimites. 8 After Iepthath ſucccedeth Ibſan, 11 Elon, 13 and Abdon.

A 1 AND the men of Ephraim geathered thē ſelues togeather, and went [a] northward, and ſayd vnto Iepthath, Wherefore wenteſt thou to fyght [b] agaynſt the chyldren of Ammon, and dyddeſt not cal vs to goe with thee? We wyl therefore burne thyne houſe vpon thee with fyre.

2 And Iepthath ſayde vnto them, I and my people were at great ſtryfe with the chyldren of Ammon: and when I called you, ye deliuered me not out of their handes.

3 And when I ſaw that ye deliuered me not, [c] I put my lyfe in my handes, and went vpon the children of Ammon: and the Lord delyuered them into my handes: Wherefore then are ye comme vpon me nowe, to fight agaynſt me?

4 Iepthath therefore geathered togeather al the menne of Gilead, and fought with the Ephraites. And the menne of Gilead ſmote the Ephraites, becauſe they ſaide, Ye Gileadites are but vagabundes of Ephraim, among the Ephraites and the Manaſſites.

5 Moreouer, the menne of Gilead tooke ỷ paſſages of Iordane before the Ephraites: And when

(a) After they had paſſed Iordane.

(b) Thus ambition enuieth Gods worke in others, as they did alſo agaynſt Gedeon. Chap.8.a.

(c) That is, I ventred my lyfe.

When the ſame Ephraites that were eſcaped, ſayd, Let me goe ouer: then the menne of Gilead ſayde vnto hym, Art thou an Ephraite? If he ſayde, Nay:

6 Then ſayde they vnto hym, Then ſay, (b) Schibboleth. And he ſayde, Sibboleth: for he could not ſo pronounce. And then they tooke hym, & ſlue hym at the paſſages of Iordane: And there were ouerthrowen at that time of the Ephraites, fourtie and two thouſand.

(b) whiche ſignified an eare of corne.

7 And Iepthath iudged Iſrael ſyxe yeeres. Then died Iepthath the Gileadite, and was buryed in [one of] the cities of Gilead.

8 After this man, iudged Iſrael, one Ibſan of Bethlehem.

9 And he had thirty ſonnes and thirty daughters, whom he ſent out, and tooke in thirty daughters from abrode for his ſonnes. And whẽ Ibſan (c) had iudged Iſrael ſeuen yeres,

(c) whiche of ſomme is ſuppoſed to be Booz the huſband of Ruth.

10 He dyed, and was buryed at Bethlehem.

11 After hym Elon a Zabulonite iudged Iſrael ten yeeres.

12 And Elon the Zabulonite died, & was buried in Aialon in the countrey of Zabulon.

13 After hym, Abdon the ſonne of Hellel, a Pharathonite, iudged Iſrael.

14 And he had fourtie ſonnes, and thirtie neuewes, that rode on threeſcore and tenne aſſe coltes: And when Abdon the ſonne of Hellel the Pharathonite had iudged Iſrael eight yeeres,

15 He dyed, and was buryed in Pharathon, in the lande of Ephraim, in the mount of the Amalekites.

The.xiii. Chapter.

1 The people of Iſrael for their wickedneſſe, is oppreſſed of the Philiſtines. 3 The angel appeareth to Manoahs wyfe. 16 The angel commaundeth hym to ſacrifice vnto the Lorde. 24 The byrth of Samſon.

A 1 AND the chyldren of Iſrael “ began againe to commit * wickedneſſe in the ſyght of the Lord, and the Lorde delyuered them into the handes of the Philiſtines fourtie yeeres.

“ Hebr. Added to commit.

Iud. 2. b. 3. b. 4. a. 6. a 10. a.

2 And there was a man in Zaraah of the kynrede of Dan, named Manoah, whoſe wyfe was barren, and bare not.

3 And the angel of the Lorde appeared vnto the woman, and ſayde vnto her, Beholde, nowe thou art barren, & beareſt not, but thou ſhalt conceiue, and beare a ſonne.

4 And nowe therefore, beware that thou drynke no wyne, nor ſtrong drynke, neyther eate any vncleane thyng:

5 For loe, thou ſhalt conceiue & beare a ſonne, & there may no * raſour comme on his head, for the ladde ſhalbe (a) a Nazarite vnto God, euen frõ his byrth: And he ſhal begin to ſaue Iſrael out of the handes of the Philiſtines.

(a) Meaning he ſhould haue a peculiar callyng, to ſerue God in, ſeparat from the common order of menne.

6 Then the wife came and told her huſband, ſayeing, A man of God came vnto me, and the faſhion of hym was lyke the faſhion of an angel of God, exceeding ‟ fearful: But I aſked him not whence he was, neyther tolde he me his name:

‟ Or, wonderful.

B 7 But ſayde vnto me, Behold, thou ſhalt be with chylde, & beare a ſonne, and now drinke no wyne, nor ſtrong drynke, neyther eate any vncleane thyng, for the ladde ſhalbe an abſteyner to God, euen from his byrth, to the day of his death.

8 Then Manoah made interceſſion to the Lorde, and ſayde, I pray thee, my Lorde, let the man of god which thou ſendedſt, comme againe vnto vs, and teach vs, what we ſhal doo vnto the ladde, when he is borne.

9 And God heard the voyce of Manoah, and the angel of god came againe vnto the wife, as ſhe ſate in the fielde: but Manoah her huſbande was not with her.

10 And the wyfe made haſte, and ranne and ſhewed her huſbande, and ſayde vnto hym, Beholde, the man appeared vnto me, that came vnto me (b) to day.

(b) It ſeemeth, that the angel appeared twyſe in one day.

11 And Manoah aroſe, & went after his wife, and came to the (c) man, and ſaide vnto him, Art thou the man that ſpakeſt vnto the woman? And he ſayde, I am.

(c) whom he thought to be a man, but was in deede an angel.

12 Manoah ſayde, Nowe let thy ſayeing come to paſſe: Howe ſhal we order the child, and doo vnto him?

13 And the angel of the Lord ſayd vnto Manoah, The woman muſt abſteyne from al that I ſayde vnto her:

B

14 She may eate of nothyng that commeth of the vine tree, nor drynke wyne, or ſtrong drynke, nor eate any (d) vncleane thyng: but muſt obſerue al that I bad her.

(d) That is, any thing that is forbyd by the lawe.

15 Manoah ſayd vnto the angel of the Lord, I pray thee, let vs reteine thee, vntil we haue made ready a kydde before thee.

16 And the angel of the Lorde ſaid vnto Manoah, Though thou make me abyde, I wyl not eate of thy bread, and if thou wylt offer a burnt offeryng, thou muſt offer it vnto the (e) Lorde. For Manoah wyſt not, that it was an angel of the Lorde.

(e) And not vnto me, nor to idols.

17 And Manoah ſaid againe vnto the angel of the Lorde, What is thy name, that when

thy ſayeing is comme to paſſe, we may doo thee woorſhyppe?

18 And the angel of the Lorde ſayde vnto him, *Why aſkeſt thou thus after my name, whiche is ſecrete?

19 And ſo Manoah tooke a kid, with a meate offering, and offered it vpon a rocke vnto the Lorde, and the angel dyd “ wonderouſly, Manoah and his wyfe lookyng vpon.

“ Or, marueilous.

20 (f) And when the flame came vp toward heauen from the aulter, the angel of the lorde aſcended vp in the flame of the aulter: And Manoah and his wyfe looked vpon it, and felle on their faces vnto the grounde.

(f) For God ſent fire from heauen to conſume their ſacrifice.

21 (But the angel of the Lorde dyd no more appeare vnto Manoah and his wyfe:) And then Manoah knewe that it was an angel of the Lorde,

22 And ſayd vnto his wyfe, *We ſhal ſurely dye, becauſe we haue ſeene God.

Exod.33.d. Iud.6.c.

23 But his wyfe ſaide vnto hym, yf the lord woulde kylle vs, he woulde not (g) haue receiued a burnt offeryng, and a meate offering of our handes, neither woulde he haue ſhewed vs al theſe thynges, nor would now haue tolde vs any ſuche.

(g) Theſe graces, that we haue receiued of God, & his accepting of our obedience, are ſure tokens of his loue towarde vs: ſo that nothyng can hurt vs.

24 And the wyfe bare a ſonne, and called his name Samſon: And the ladde grewe, and the Lorde bleſſed hym.

25 And the ſpirite of the Lorde began to “ ſtrengthen him in the hoſt of Dan, betweene Zaraah and Eſthaol.

“ Or, to comme vpon hym at tymes.

The.xiiii.Chapter.

2 Samſon deſyreth to haue a wyfe of the Philiſtines. 6 He kylleth a Lion. 12 He propoundeth a ryddle. 19 He kylleth thirtie. 20 His wyfe forſaketh hym, and taketh another.

A 1 SAmſon went downe to Thamnath, and ſawe a woman in Thamnath of the daughters of the Philiſtines:

2 And he came vp, and tolde his father and his mother, and ſayde, I haue ſeene a woman in Thamnath of the daughters of the Philiſtines: and nowe “ geue me her to wyfe.

“ Heb, take her for me to wyfe.

3 Then his father and mother ſayde vnto hym, (a) Is there neuer a woman among the daughters of thy brethren, and among al my people, but that thou muſt goe, & take a wife of ye vncircumciſed Philiſtines? And Samſon ſayde vnto his father, Geue me this woman, for ſhe pleaſeth me wel.

(a) They ſpeake in defence of Gods lawe, that forbiddeth mariage with ſtrangers. Deu.7.a

4 But his father and mother (b) wyſt not, that it was the Lordes dooyng, and that he ſought an occaſion agaynſt the Philiſtines: for at that tyme the Philiſtines raigned ouer Iſrael.

(b) At the firſt: but it is lyke, they had vnderſtanding of Gods wyl afore they dyd conſent.

5 Then went Samſon and his father and his mother downe to Thamnath, and came to the vineyardes of Thamnath: & beholde, a young Lion roared vpon hym.

6 And the ſpirite of the Lorde (c) came vpon hym, and he tare hym, as he woulde haue rent a kydde, & yet had nothyng in his hand, neyther tolde he his father and mother what he had donne,

(c) whereby he had ſtrength and boldneſſe.

B 7 And he went downe and talked with the woman, which ſeemed wel fauoured in the ſyght of Samſon.

8 And within a ſhorte ſpace after, as he went thyther agayne to take her to wife, he turned out of the way, to ſee the carkaſſe of the Lion: & beholde, there was a ſwarme of Bees, and hony in the carkaſſe of the Lion.

9 And he tooke thereof in his handes, & went eatyng, and came to his father and mother, and gaue them alſo, and they dyd eate: But he tolde not them that he had taken the hony out of the carkaſſe of the Lion.

10 And ſo his father went downe vnto the woman, and Samſon made there (d) a feaſt: for ſo vſed the young menne to doo.

(d) At his marriadge.

11 And when they ſawe hym, they brought thirtie companions to be with him.

12 And Samſon ſayde vnto them, I wyl nowe put foorth a ryddle vnto you, and if you canne declare it me within ſeuen dayes of the feaſt, and fynde it out, I wyl geue you thirtie (e) ſheetes, & thirty change of garmentes:

13 But if you can not declare it me, then ſhal ye geue me thirtie ſheetes, and thirtie change of (f) garmentes: And they anſweared him, Put foorth thy riddle, that we may heare it.

(e) Linnen vſed to be worne, as wel in the day, as in the night

(f) To weare at feaſtes and ſolemne daies.

14 And he ſayde vnto them, Out of the eater came meate, & out of the ſtrong came ſweeteneſſe. And they coulde not in three dayes expounde the ryddle.

15 And when the (g) ſeuenth day was comme, they ſayde vnto Samſons wyfe, Flatter thyne huſbande, that he may declare vs the ryddle, leſt we burne thee, and thy fathers houſe with fyre: Haue ye called vs hither to make vs beggers? is it not ſo?

(g) Of the weeke, whiche was the fourth day of the feaſt.

16 And Samſons wyfe wept before him, & ſayde, Surely thou hateſt me, and loueſt me not: for thou haſt put foorth a riddle vnto the chyldren of my folke, and haſt not told it me. And he ſayde vnto her, Beholde, I haue not tolde it my father, and my mother, and ſhal I telle it thee?

17 And Samſons wyfe wept before hym

ſeuen dayes, whyle the feaſt laſted: And the ſeuenth day he tolde her, becauſe ſhe lay ſo ſore vpon hym. And ſhe tolde the ryddle to the chyldren of her folke.

18 And the menne of the citie ſayd vnto hym the ſeuenth daye, before the ſunne went downe, What is ſweeter then hony? & what is ſtronger then a Lion? Then ſayd he vnto them, If ye had not plowed with my (h) heyfer, ye had not founde out my ryddle.

19 And the ſpirite of the Lorde came vpon hym, and he went downe to (l) Aſkalon, and ſlue thirtie menne of them, and ſpoyled them, and gaue change of garmentes vnto them, whiche expounded the ryddle: And he was wroth, and went vp to his fathers houſe.

D 20 But Samſons wife was geuen to one of his cõpanions, that he had taken vnto hym.

The.xv.Chapter.

4 Samſon tyeth fyrebrandes to the foxes tayles. 6 The Philiſtines burnt his father in lawe and his wyfe. 15 With the iawe bone of an aſſe he kylleth a thouſande menne. 19 Out of a great tooth in the iawe bone, God gaue hym water.

A 1 BUt within a whyle after, euẽ in the time of wheat harueſt, Samſon viſited his wyfe with a kydde, ſayeing, I wyl (a) goe in to my wyfe into the chãmber. But her father woulde not ſuffer him to goe in.

2 And her father ſayde, I thought that thou haddeſt hated her, and therfore gaue I her to thy companion: Is not her younger ſyſter fayrer then ſhe? Take her, I pray thee, in ſteede of the other.

3 Samſon ſaid vnto hym, Now am I more (b) blameleſſe then the Philiſtines, and therfore I wyl doo them diſpleaſure.

4 And Samſon went out, and caught three hundred foxes, and tooke fyrebrandes, and turned them tayle to tayle, and put a fyrebrande in the myddes betweene two tayles.

5 And when he had ſet the brandes on fyre, he ſent them out into the ſtandyng corne of the Philiſtines, and burnt vp both the reaped corne, and alſo the ſtandyng, with the vyneyardes and oliues.

6 Then the Philiſtines ſayde, Who hath donne this? And they anſweared, Samſon the ſonne in lawe of the Thamnite, becauſe he had taken his wyfe, and geuen her to his companion. And the Philiſtines came vp, and (c) burnt her, and her father with fyre.

7 And Samſon ſayde vnto them, Though ye haue donne this, yet wyl I be auenged of you, and then wyl I ceaſe.

8 And he ſmote them legge and thygh with a myghty plague, and then he went & dwelt in the toppe of the rocke Etam.

B 9 Then the Philiſtines came vp, and pitched in Iuda, and camped in Lehi.

10 And the menne of Iuda ſayde, Why are ye comme vp vnto vs? They anſweared, To bynde Samſon are we comme vp, and to doo to hym, as he hath donne to vs.

11 Then three thouſand menne of Iuda went to the toppe of the rocke of Etam, and ſayde to Samſon, Woteſt thou not that the Philiſtines are rulers ouer vs? Wherefore then haſt thou donne thus vnto vs? He anſweared them, As they haue donne vnto me, ſo haue I donne vnto them.

12 And they ſayd vnto hym agayne, We are comme to bynde thee, and to delyuer thee into the hand of the Philiſtines. And Samſon ſayde vnto them, Sweare vnto me, that ye wyl not falle vpon me your ſelues.

13 They anſweared hym, ſayeing, No, but we wyl bynd thee, and (d) delyuer thee vnto their handes, but we wyl not kylle thee. And they bound him with two new cordes, & brought hym from the rocke.

C 14 And when he came to Lehi, the Philiſtines ſhooted agaynſt hym: And the ſpirite of the Lorde came vpon hym, and the cordes that were vpon his armes, became as flaxe that is burnt with fyre, for the bandes looſed from of his handes.

15 And he founde (e) a newe iawe bone of an aſſe, and put foorth his hande, and caught it, and ſlue a thouſande menne therewith.

16 And Samſon ſayde, With the iawe of an aſſe, heapes vpon heapes, with the iaw of an aſſe haue I ſlayne a thouſande menne.

17 And when he had leaft ſpeakyng, he caſt away the iawe bone out of his hande, and called the place (f) Ramath Lehi.

18 And he was ſore a thyrſt, and called on the Lorde, and ſayde, thou haſt geuen this great victorie in the hande of thy ſeruant: and now I muſt dye for thyrſt, and fal into the handes of the vncircumciſed.

19 But God brake a great tooth that was in the iawe, & there came water thereout, and when he had drunke, his ſpirit came againe, and he was refreaſhed: Wherefore the name therof was called vnto this day, The wel of the caller on, whiche came of the iawe.

20 And he iudged Iſrael in the dayes of the Philiſtines, twenty yeeres.

¶ The

(h) That is, if ye had not vſed the helpe of my wyfe.

(l) Whiche was one of the chiefe cities of the Philiſtines.

(a) That is, I wil vſe her as my wyfe.

(b) By reaſon of this iniurie.

(c) This correction and punniſhment was not vſed in tyme, and nowe is donne to be reuenged for their corn, and not for executyng of iuſtice.

(d) Whom god had appoynted to be their deliuerer from the yoke of the Philiſtines.

(e) That is, of an aſſe lately dead.

(f) That is, the lyfting vp of the iawe.

The.xvi.Chapter.

1 Samſon carryeth away the gates of Azzah. 18 He was deceiued by Dalila. 30 He pulleth downe the houſe vpon the Philiſtines, and dyeth with them.

A 1 Then went Samſon to Azzah, and ſawe there an harlot, and went in vnto her.

2 And it was tolde the Azathites, ſaieing, Samſon is comme hither. And they went about, & layd waite for hym there al night in the gate of the citie, and were ſtyl al the night, ſayeing, In the mornyng when it is day, we ſhal kylle hym.

3 And Samſon tooke his reaſt til midnight, and aroſe at midnyght, and tooke the doores of the gate of the citie, and the two poſtes, and rente them of with the barre and al, and put them vpon his ſhoulders, and caried them vp to the toppe of an hyl, that is before Hebron.

" Or playne.

4 And after this, he loued a woman by the " ryuer of Sorek, whoſe name was Dalila.

5 Unto whom came the lordes of the Philiſtines, and ſaid vnto her, (a) Perſwade him, and ſee wherein his great ſtrength lyeth, and by what meanes we may ouercomme him, that we may bynde hym, and pouniſh him: and euery one of vs ſhal geue thee a leuen hundred ſyluerlynges.

(a) Entiſe hym by fayre meanes, to telle wherein his ſtrength conſiſteth.

6 And Dalila ſaide to Samſon, Oh, telle me, where thy great ſtrength lyeth, & howe thou myghteſt be bounde, and brought vnder.

B 7 Samſon anſweared vnto her, If they bynde me with ſeuen greene withs, that were neuer dryed, I ſhalbe weake, and be as an other man.

8 And then the lordes of the Philiſtines brought her ſeuen wyths that were yet greene, and neuer dryed, and ſhe bounde him therewith.

9 (Notwithſtandyng ſhe had menne lyeing in wayte with her in the chamber: And ſhe ſayde vnto hym, The Philiſtines be vpon thee, Samſon. And immedialy he brake the cordes, as a ſtryng of towe breaketh when it feeleth the fyre. And ſo his ſtrength was not knowen.

10 And Dalila ſaid vnto Samſon, See thou haſt mocked me, and tolde me lyes, Nowe therefore telle me, wherewith thou mighteſt be bounde.

11 He anſweared her, If they bynde me with newe ropes, that neuer were occupyed, I ſhalbe weake, and be as an other man.

12 Dalila therefore tooke newe ropes, and bounde hym therewith, and ſayd vnto him, The Philiſtines be vpon thee, Samſon. (And there were that lay in waite in the chãber.) And he brake them from of his armes, as they had benne but a threade.

13 And Dalila ſayde vnto Samſon, Hytherto thou haſt beguyled me, and tolde me lyes: yet telle me howe thou mighteſt be bound. He ſayde vnto her, If thou platte the ſeuen lockes of my head with the threedes of the wooffe.

C 14 And ſhe faſtened it with a pinne, and ſaid vnto hym, The Philiſtines be vpon thee Samſon. And he awaked out of his ſleepe, & went away with the pynne of the webbe and the wooffe.

15 And ſhe ſayde vnto hym agayne, Howe canſt thou ſaye, (b) I loue thee, when thyne hart is not with me: Thou haſt mocked me theſe three times, and haſt not told me wherin thy great ſtrength lyeth.

(c) For ſo thou vſeſt to ſaye, and wouldeſt haue me to beleue it

16 And as ſhe lay vpon hym with her woordes, continually (c) vexing of hym, his ſoule was encumbred euen vnto the death.

(c) What wretched and miſerable thraldome are they in, that can not refraine the companie of the harlottes.

17 And ſo he tolde her al his hart, and ſayde vnto her, There neuer came raſour vpon myne head, for I haue benne a Nazarite vnto God euen from my mothers wombe: therefore when I am ſhauen, my ſtrength wyl goe from me, and I ſhal waxe weake, and be lyke al [other] menne.

18 And when Dalila ſawe that he had tolde her al his hart, ſhe ſent & called for the lordes of the Philiſtines, ſayeing, Comme vp yet this once, for he hath ſhewed me al his hart. Then the lordes of the Philiſtines came vp vnto her, and brought the money in their handes.

19 And ſhe made hym ſleepe vpon her knees, and ſhe ſent for a man, and he dyd ſhaue of the ſeuen lockes of his head, and began to vexe hym, and his ſtrength (d) was gon from hym.

(d) Not for the loſſe of his heare, but for the contempt of the ordinance of God.

D 20 And ſhe ſayde, The Philiſtines be vpon thee Samſon. And he awooke out of his ſleepe, and ſayde, I wyl goe out nowe as at other tymes before, and ſhake mee ſelfe. And he wyſt not that the Lorde was departed from hym.

21 But the Philiſtines tooke hym, and put out his eyes, and brought hym downe to * Azzah, and bound him with fetters of braſſe, and he dyd grynde in the pryſon houſe.

22 Howbeit, the heare of his head began (e) to growe agayne, after that he was ſhauen.

(e) And ſo did his ſtrength by his repentaunce, praier, and reconciliation to God.

XUM

23 Then the lordes of the Philiſtines geathered them togeather, for to offer a ſolemne offeryng vnto Dagon their God, and to reioyce. For thei ſaid, Our God hath deliuered Samſon our enimie into our handes.

24 And when the people ſaw him, they praiſed their God: for they ſayde, Our God hath deliuered into our handes our enimie, and deſtroyer of our countrey, whiche ſlue many of vs.

25 And when their hartes were meary, they ſayd, Sende for Samſon, that he may make vs laugh. And they fet Samſon out of the priſon houſe, and he played before them: and they ſet hym betweene the pyllers.

26 And Samſon ſayde vnto the ladde, that lead hym by the hande, Set me, that I may touche the pyllers, that ỷ houſe ſtandeth vpō, and that I may leane to them.

27 And the houſe was ful of menne, and women: and there were al the lordes of the Philiſtines: And there were vpon the roofe, about three thouſande menne and women, that behelde whyle Samſon " played.

28 And Samſon called vnto the Lorde, and ſayd, O Lorde God, I pray thee thinke vpon me, and ſtrengthen me, I beſeche thee, at this tyme only, O God, that I may be " at once auenged of the Philiſtines for my two eyes.

D

29 And Samſon caught the two middle pyllers, on which the houſe ſtoode, and on which it was borne vp, the one in his ryght hande, and the other in his left.

30 And Samſon ſayde, My ſoule ſhal dye with the Philiſtines: and he bowed them with al his myght, and the houſe felle vpon the lordes, and vpon al the people, that were therein: And ſo the dead, whiche he ſlue at his death, were moe, then they, whiche he ſlue in his lyfe.

31 And then his brethren, and al the houſe of his father came downe, and tooke him vp, and brought him, and buryed him betweene Zarah and Eſthaol, in the buryeing place of Manoah his father: And he iudged Iſrael twentie yeeres.

" Or, was mocked.

" Hebr. Take one vengeaunce

The.xvij.Chapter.

3 Michas mother, accordyng to her vowe, made her ſonne two idols. 5 He made his ſonne a prieſt for his idoles. 10 And after he hired a Leuite.

A 1 There was a man of mount Ephraim, named Micah.

2 And he ſaide vnto his mother, The ſeuen hundred (a) ſiluerlynges, that were taken from thee, about which thou curſedſt, and ſpakeſt it in myne eares, behold the ſiluer is with me: I tooke it away. And his mother ſayde, Bleſſed be thou, my ſonne, in the Lorde.

3 And when he had reſtored, the eleuen hundred ſyluerlynges to his mother, his mother ſaid, I had dedicated the ſyluer vnto the lorde of myne hande for thee my ſonne, that thou ſhouldeſt make a grauen ⁊ moultē (b) image: Nowe therefore I wyl geue it thee agayne.

4 And whē he reſtoared the money vnto his mother, his mother tooke two hundred ſyluerlynges, ⁊ gaue them to the founder, which made thereof a grauen and moulten image, and it was in the houſe of Micah.

5 And ỷ man Micah had an houſe of goddes, and made an (c) Ephod and (d) Theraphim, and " conſecrated one of his ſonnes, whiche became his prieſt.

6 In thoſe daies there was no king in Iſrael, but euery man did that, whiche was good in his owne eyes.

B

7 And there was a young man out of Bethlehem Iuda, of the kynrede of Iuda, whiche young man was a Leuite, ⁊ ſoiourned there.

8 And the man departed out of the citie of Bethlehem Iuda, to goe to dwelle where he could finde [a conuenient place]: And he came to mount Ephraim, to the houſe of Micah as he iourneyed.

9 And Micah ſayde vnto him, Whence commeſt thou? The Leuite anſweared hym, I am of Bethlehem Iuda, and I goe to dwel where I may (e) fynde [a place].

10 And Micah ſayd againe vnto him, Dwel with me, and be vnto me a father, ⁊ a prieſt, and I wyl geue thee ten ſyluerlynges by the yeere, two garmentes, and thy meate and drinke. So the Leuite went in.

11 And the Leuite was (f) content to dwelle with the man, and was vnto him as one of his owne ſonnes.

12 And Micah conſecrated the Leuite, and the young man became his prieſt, and was in the houſe of Micah.

13 Then ſayde Micah, Nowe I am ſure, that the Lorde wyl be (g) good vnto me, ſeeyng I haue a Leuite to my prieſt.

(a) Sicles of ſyluer.

(b) Contrarie to the commaundement of God ⁊ true religion.

(c) By the Ephod, vnderſtand al kynde of garmentes belongyng to a prieſt.

(d) It is thought to be an image made to the ſhape ⁊ figure of a man, and alſo to ſignifie al other inſtrumentes belonging to their falſe religion.

" Heb. filled the hande.

(e) In this, that the Leuite wandereth to ſeeke a liuing, it is manifeſt, that Gods lawe ⁊ true religion, which prouide for ỷ Leuite, was vtterly neglected and out of place.

(f) For ỷ bellies ſake, altogether againſt Gods lawe.

(g) When men in religion wander beſide Gods woorde, they thinke they pleaſe God, when in deede they offende hym.

The.xviij.Chapter.

2 The chyldren of Dan ſende menne to ſearche the lande. 11 Then come the ſixe hundred, and take the goddes, and the prieſt of Micah a way. 27 They deſtroy Lais. 28 They builde it agayne. 30 And ſet vp idolatrie.

A

1 IN thoſe dayes there was (a) no king in Iſrael: and in thoſe dayes the tribe of Dan ſought them an inheritance to dwel in: For vnto that time al their inheritance had not fallen vnto them among the tribe of Iſrael.

(a) So that it was no marueile, that religion was corrupt, and al thinges out of order: ſeeyng there was no magiſtrate to puniſhe offenſes.

2 And the children of Dan ſent of their kinred fyue actiue menne in feates of warre, out of their coaſtes, euen out of Zaraah & Eſthaol, to viewe the land, and ſearche it out, and ſaid vnto them, Goe, & ſearche out the land. Whoe whan they came to mount Ephraim, euen to the houſe of Micah, they lodged there.

3 And when they were in the houſe of Micah, they knewe (b) the voyce of the young man the Leuite: And when they turned in thither, they ſayde vnto hym, Who brought thee hyther? What makeſt thou in this place? and what haſt thou here?

(b) That is, they knewe hym by his ſpeache.

4 And he anſweared them, Thus and thus dealeth Micah with me, and hath hyred me, and I am becomme his prieſt.

5 And they ſayd vnto him againe, Aſke counſel nowe of God, that we may knowe, whether the way, whiche we goe, ſhalbe proſperous, or no.

6 And the prieſt ſayde vnto them, (c) Goe in peace: for the Lord guideth your way, which ye goe.

(c) Thus god wyl ſende to ſuche as loue not the truth, ſtrong deluſion, whereby they are confirmed in their errour to their deſtruction.

B

7 Then the fyue menne departed, and came to Lais, and ſawe the people, that were therein, how they dwelt careleſſe, after the manner of the Sidons, ſtyl, and without caſtyng of perilles, and that no man “made any trouble in the lande, or vſurped any dominion: but were farre from the Sidons, and had no buſineſſe with other menne.

“ Hebr. made them aſhamed.

8 And they came agayne vnto their brethren to Zaraah and Eſthaol, and their brethren ſayde vnto them, What haue ye donne?

9 And they anſweared, Aryſe, that we may goe vp agaynſt them: for we haue ſeene the lande, ſurely a very good lande. And doo ye ſit ſtyl? Be not ſlouthful to goe and entre to poſſeſſe the lande.

10 If ye wyl goe, ye ſhal comme vnto a people, that caſteth no perylles: and it is a very large countrey, whiche God hath geuen into your handes: It is alſo a place, whiche dooth lacke nothyng that is in the worlde.

11 And there departed thence of the kynred of the Danites, euen out of Zaraah & Eſthaol, ſixe hundred menne appoynted with inſtrumentes of warre.

12 And they went vp, and pitched in Kiriath iarim, whiche is in Iuda: Wherfore they called the place, Mahaneh Dan, vnto this day, and it is on the backſyde of Kiriath iarim.

13 And they went thence vnto mount Ephraim, and came vnto the houſe of Micah.

C

14 Then anſweared the fyue men that went to ſpye out the countrey of Lais, and ſaid vnto their brethren, Wote ye not, that there is in theſe houſes an Ephod, Theraphim, and a grauen, & a moulten image? Nowe therfore (d) conſyder, what ye haue to doo.

(d) For it were expedient that we ſhould take them away to our owne vſe.

15 And they turned thytherwarde, and came to the houſe of the young man the Leuite, euen vnto the houſe of Micah, and ſaluted hym peaceably.

16 And the ſixe hundred menne girded with weapons of warre, whiche were of the chyldrē of Dan, ſtoode by the entryng of the gate.

17 And the fiue menne that went to ſpye out the lande, went in thyther, and (e) tooke the grauen image, and the Ephod, and the Theraphim, and the moulten image: (And the prieſt ſtoode in the entryng of the gate, with the ſixe hundred menne that were appoynted with weapons of warre,)

(e) Suche is their blindeneſſe, that thei beleue, that theſe idoles, which by robberie, and violence thei take away, may helpe them.

18 Whyle the other went into Micahs houſe, & fet the carued image, the Ephod, the Theraphim, and the moulten image: Then ſayde the prieſt vnto them, What doo ye?

19 They anſweared hym, Holde thy peace: lay thyne hande vpon thy mouth, and comme with vs, to be our father and prieſt: It is better for thee to be a prieſt vnto the houſe of one man, then to be a prieſt vnto a tribe or kynred in Iſrael?

20 And the prieſtes hart (f) was glad, & tooke the Ephod, and Theraphim, and the grauen image, & went (g) in the middeſt of the people.

(f) For he regarded neyther Gods honour, nor his owne honeſtie: but al his care was for his belly.

D

(g) with his idoles, folowyng the manner of the carriage of ẏ arke of the Lorde.

21 And they turned, and departed, and put the chyldren, the cattel, and their other ſubſtance before them.

22 And when they were a good way from the houſe of Micah, the menne that were in the houſes neare to Micahs houſe, geathered togeather, & folowed after the children of Dan,

23 And called vnto them: and they turned their faces, and ſayde vnto Micah, What ayleth thee, that thou makeſt an outcrye?

24 And he ſayde, Ye haue taken away my

goddes, which I made and alſo the prieſt, & goe your wayes: and (h) What haue I more? How then ſay ye vnto me, What ayleth thee?

25 And the chyldren of Dan ſayde vnto hym, Let not thy voyce be hearde among vs, leſt “angry felowes runne vpon thee, & thou loſe thy lyfe, with the liues of al thyne houſholde.

26 And ſo yͤ children of Dan wēt their waies: And when Micah ſawe, that they were to ſtrong for hym, he turned, and went backe vnto his houſe.

27 And they tooke yͤ (i) thinges, which Micah had made, and the prieſt, whiche he had, and came vnto Lais, euen vnto a people, that were at reaſt, and without miſtruſt, & ſmote them with the edge of the ſworde, and burnt the citie with fire.

28 And there was no man to “helpe, becauſe (k) Lais was farre from Sidon, and they had no medling with any other man: And it was in the valley that lyeth by Bethrehob.

29 And they built them there a citie, and dwelt therein, and called it Dan, after the name of Dan their father, which was borne vnto Iſrael: Howbeit, the name of the citie was Lais at the beginning.

30 And the chyldren of Dan ſet them vp the grauen image: And Ionathan the ſonne of Gerſom, the ſonne of Manaſſes, and his ſonnes were the prieſtes in the tribe of Dan, vntyl the day of the (l) captiuitie of the lande.

31 And they ſet them vp the carued image, whiche Micah made, al the while that the houſe of God was in Silo.

The.xix.Chapter.

1 Of the Leuite, whoſe wyfe was villanouſly kylled in Gibea.

A 1 ALſo in thoſe daies, *when there was no kyng in Iſrael, a certayne Leuite ſoiournyng on the ſyde of mount Ephraim, tooke to wyfe a concubine out of Bethlehem Iuda.

2 And his concubine played the whoore by hym, and went away from hym vnto her fathers houſe to Bethlehem Iuda, and there continued foure monethes.

3 And her huſbande aroſe, and went after her, to ſpeake “frendly vnto her, and to bring her agayne, hauing his lad with hym, & a couple of aſſes: And ſhe brought hym vnto her fathers houſe, & when the father of the damoſel ſawe hym, he reioyced of his comming.

4 And his father in lawe, the damoſels father, retayned hym, and he abode with hym three dayes: and ſo they dyd eate and drynke, and lodged there.

5 The fourth day, when they aroſe early in the mornyng, the man ſtoode vp, to depart. And the damoſels father ſaid vnto his ſonne in lawe, Comfort thyne hart with a morſel of bread, and then goe your way.

6 And they ſate downe, and dyd eate & drinke both of them togeather. And the damoſels father ſayde vnto the man, Be content, I pray thee, and tarrie al nyght, and let thyne hart be meary.

B 7 And when the man ſtoode ready to depart, his father in lawe compelled him: therfore he returned, and tarried al nyght there.

8 And he roſe vp early the fifth day to depart, and the damoſels father ſayd, Comfort thine (a) hart, I pray thee. And they tarried vntyl after midday: and they dyd eate both of them togeather.

9 And when the man aroſe to depart with his concubine and his lad, his father in lawe the damoſels father, ſayde vnto hym, Beholde nowe, the day goeth faſt away, and draweth toward euen, I pray you tarrie al night: Beholde “the ſunne goeth to reaſt, lodge here, that thine hart may be meary: and to morow geat you early vpon your way, that thou mayeſt geat thee to thy (b) tent.

10 Neuerthelater the man woulde not tarrie, but aroſe and departed, and came as farre as Iebus (whiche is Hieruſalem) and his two aſſes laden, and his concubine with hym.

11 And when thei were faſt by Iebus, the day was ſoare ſpent, and the young man ſayde vnto his maiſter, Comme, I pray thee, and let vs turne in into this citie of the Iebuſites, and lodge al night there.

12 His maiſter anſweared hym, We wyl not turne into a (c) ſtrange citie, that are not of the childrē of Iſrael: We wil goe foorth to Gibea.

13 And he ſayde vnto his lad, Goe forewarde, & let vs drawe neare to one of theſe places to lodge al night, eyther in Gibea, or in Rama.

14 And they went foreward vpō their way, & the ſunne went downe vpon them, when they were faſt by Gibea, whiche belongeth to them of Beniamin.

15 And they returned thytherwarde to goe in, and lodge al nyght in Gibea: And when he came, he ſate hym downe in a ſtreate of the citie, for there was no man that “tooke them into his houſe to lodging.

16 And behold, there came an olde man from his worke, out of the fielde at euen, whiche was alſo of mount Ephraim, and dwelt as a ſtraunger in Gibea: But the men of the place

(h) The idolater may loſe his God & his ioy: but the worſhipper of the true liuing God can neuer be ſo ſerued.

“Heb. who haue their hartes bitter.

(i) Meanyng idoles, with that apparteined to yͤ ſame.

E

“or, deliuer them.

(k) whiche afterwarde was called Ceſarea Philippi.

(l) That is, tyl the arke was taken by yͤ Philiſtines. 1.Sam.5.a.

*Iudg.17.c. and.18.a.

“Hebr. To her hart.

“or, the day lodgeth.

(b) That is, to the towne where he dwelt.

(c) In the tyme of Ioſuah, the chyldren of Iſrael had wonne this citie: but ſithence it was recouered and inhabited by the enimies.

C

“or, geathered them.

(a) Meanyng, that he ſhould eate & drynke, and ſo refreaſh hym ſelfe.

were the chyldren of (d) Iemini.

(d) That is, of the tribe of Beniamin.

17 And when he had lyfted vp his eyes, he ſawe a wayfaryng man in the ſtreate of the citie: And the olde man ſayd, Whyther goeſt thou? and whence commeſt thou?

18 He anſweared him, We comme frō Bethlehem Iuda towarde the ſyde of mount Ephraim: from thence am I: and I went to Bethlehem Iuda, & goe now to the (e) houſe of the Lorde, and there is no man that receiueth me to houſe.

(e) To Shiloh or Miſpah, where the arke was.

19 We haue ſtrawe & prouender for our aſſes, and bread and wyne for me and thy handemayde, and for the lad, that is with thy ſeruant: and we lacke nothyng.

20 The olde man ſaide, " Peace be with thee: al that thou lackeſt ſhalt thou find with me: Onely abyde not in the ſtreate [al night].

" or, be of good comfort.

D 21 And ſo he brought hym into his houſe, and gaue fodder vnto the Aſſes: and thei waſhed their feete, and dyd eate and drinke.

22 And as they were makyng their hartes meary, beholde, the menne of the citie, whiche were " wicked, beſet the houſe rounde about, and (f) thruſt at the doore, & ſpake to the man of the houſe, the olde man, ſayeing, Bryng foorth the man that came into thyne houſe, that we may (g) knowe hym.

" Hebr. Men of Belial: that is, geuen to al wickedneſſe.

(f) To the entent to breake it.

(g) How horribly were theſe menne geuen ouer to a reprobate mynde, whom neither ẏ feare of god, nor the regarde of honeſty, or ſhame could reſtraine from open abomination.

23 And this man ẏ maiſter of the houſe went out, and ſayde vnto them, Oh, nay my brethren, doo not ſo wickedly, ſeeyng that this man is comme into myne houſe, doo not ſo vnmeete a thyng.

24 Beholde, here is my daughter a mayden, & this mans concubine: them I wyl bring out now vnto you, and (h) humble them, and doo with them, what ſeemeth you good: but vnto this man doo not ſo abominable a thyng.

(h) That is, abuſe them.

25 But the men woulde not hearken to him: And the man tooke his concubine, & brought her out vnto them: Whiche knewe her, and abuſed her al the nyght, euen vnto the mornyng: and when the day began to ſpryng, they let her goe.

26 And then came the womā in the dawning of the day, and felle (i) downe at the doore of the mans houſe, where her lorde " was, til it was day.

(i) Dead.

" or, huſbande,

27 And her lord aroſe vp in the morning, and opened the doores of the houſe, and went out to goe his way: and behold the woman, euen his concubine, lay along before the doors of the houſe, and her handes vpon the threſholde.

28 And he (k) ſayde vnto her, Up, and let vs be goeyng: But ſhe anſweared not. Then the man tooke her vp vpon an aſſe, and ſtoode vp, and gate him vnto his (l) place.

E

(k) Thinking, that ſhe was aſleepe.

(l) Meanyng, home to mount Ephraim.

29 And when he was comme into his houſe, he tooke a knyfe, and caught his concubine, & diuided her in peeces, with the bones, into twelue partes, and ſent her into al quarters of Iſrael.

30 And al that ſawe it, ſayde, There was no ſuche deede donne or ſeene ſince the chyldren of Iſrael came out of Egypt vnto this day. Conſyder the matter: take aduiſement, and ſay your myndes.

The.xx.Chapter.

1 The Iſraelites aſſemble in Miſpah: to whom the Leuite declareth his wrong. 13 They ſende for them, that dyd the villanie. 25 The Iſraelites are twiſe ouercome, 26 and at length geat the victorie.

A Oſee,x,b.

(a) That is, al with one conſent.

1 Then * al the chyldren of Iſrael went out, & the cōgregation was geathered togeather as (a) one man, euē frō Dan to Beerſeba, with the lande of Gilead, vnto the lord in Miſpah.

2 And there aſſembled the chiefe menne of al the people, [and] of al the tribes of Iſrael, in the congregation of the people of God, foure hundred thouſande footemen that drewe ſwordes.

3 (Now the children of Beniamin heard that the chyldren of Iſrael were gonne vp to Miſpah) Then (b) ſayd the children of Iſrael, Tel vs, howe this wickedneſſe is committed?

(b) To the Leuite.

4 And the Leuite the womans huſbande, that was ſlayne, anſweared, and ſaid, I came into Gibea, that is in Beniamin, with my concubine, to lodge al night:

5 And the menne of Gibea roſe agaynſt me, & beſet the houſe rounde about vpon me by night, and thought to haue ſlayne me: & my concubine haue they forced that ſhe is dead.

6 And I tooke my concubine, and cut her in peeces, & ſent her throughout al the countrey of the inheritance of Iſrael: For they haue committed abomination and villanie in Iſrael.

B 7 Beholde, ye are al chyldren of Iſrael: geue your aduiſe and counſel herein.

8 And al the people aroſe as one man, ſaieing, There ſhal not a man of vs goe to his tent, nor turne into his (c) houſe.

(c) Before we haue reuenged this wickedneſſe.

9 But this ſhalbe it, that we wyl doo to Gibea: [we wyl goe vp] by lot agaynſt it:

10 And we wyl take ten menne of the hundred throughout al the tribes of Iſrael, and an

hundred of the thouſand, and a thouſand out of tenne thouſande, to fetche vitayle for the people, that they may doo, when they comme to Gibea Beniamin, according to al the abomination, that they haue wrought in Iſrael.

11 And ſo al the menne of Iſrael geathered togeather agaynſt the citie, knyt togeather as one man.

12 And the tribes of Iſrael ſent menne thorow al the tribes of Beniamin, ſayeing, *What wickednes is this that is committed among you?

Iosue.22.d

13 Nowe therfore deliuer vs the menne, thoſe chyldren of belial, whiche are in Gibea, that we may ſlay them, & put(b) away euyl from Iſrael.

(b) By pouniſhyng the wicked doers accordyng to their deſartes.

14 Neuerthelater, the chyldren of Beniamin would(c) not hearken vnto the voyce of their brethren the chyldren of Iſrael: But the chyldren of Beniamin geathered them ſelues togeather out of the cities vnto Gibea, to come out and fyght againſt the chyldren of Iſrael.

C

(c) Therein makyng them ſelues gylty of the wickednes committed, & therfore iuſtly partakers of yͤ pouniſhment.

15 And the children of Beniamin were numbred at that tyme out of the cities, twentie & ſixe thouſande menne that drewe ſwoordes, beſyde the inhabitantes of Gibea, whiche were numbred ſeuen hundred choſen menne.

16 And among al theſe folke, were ſeuen hundred choſen menne being left handed, whiche euery one coulde ſlyng ſtones at an heare breadth, and not miſſe.

17 And the chyldren of Iſrael beſyde Beniamin, were numbred foure hundred thouſand menne that drewe ſwoordes, and were al menne of warre.

18 And the chyldren of Iſrael roſe, and went vp to(f) the houſe of God, and aſked of God, ſayeing, (g) Whiche of vs ſhal goe vp firſt to the batayle agaynſt the chyldren of Beniamin? And the Lorde ſayde, Iuda ſhal begin.

(f) That is, the tabernacle, wherein yͤ arke of God was, whiche then was in Silo.
(g) They preſume ſo muche of their number & ſtrength, that they aſke no counſel of God for the victorie: they fynde therfore ſucceſſe therafter.

19 And the chyldren of Iſrael ſtoode vp early, and camped agaynſt Gibea.

20 And the menne of Iſrael went out to batayle agaynſt Beniamin, and the menne of Iſrael put thē ſelues in aray to fight agaynſt them, beſide Gibea.

D 21 And the chyldren of Beniamin came out of Gibea, & deſtroyed downe to the grounde of the Iſraelites, that day twentie and two thouſande menne.

22 And the people the menne of Iſrael plucked vp their hartes, & ſet their batayle againe in aray in the ſame place, where they dyd the firſt day.

23 (And the chyldren of Iſrael went vp, and wept before the Lorde vntyl euen, and aſked of the Lorde, ſayeing, Shal we goe agayne to batayle againſt the children of Beniamin our brethren? And the Lorde ſayde, Goe vp agaynſt them.)

24 And yͤ children of Iſrael came neare againſt the children of Beniamin the ſeconde day.

25 And yͤ children of Beniamin went againſt them out of Gibea the ſeconde day, and deſtroyed to the earth of the chyldren of Iſrael once agayne eightiene thouſand menne that drewe ſwordes euery man of them.

26 Then al the chyldren of Iſrael, and al the people, went vp and came vnto the houſe of God, and wept, & ſate there before the Lorde, and faſted the ſame day vntyl euen, and offered burnt offerynges and peace offeringes before the Lorde.

27 And the chyldren of Iſrael aſked the lord: (for there was the arke of the appoyntment of God, in thoſe dayes:

E 28 And Phinehes the ſonne of Eleazar, the ſonne of Aaron(h) ſtood before it at that time) ſayeing, Shal I geat me vp to goe out any more to batayle agaynſt the children of Beniamin my brethren, or ſhal I ceaſſe? The lord ſayde, Goe vp, for to morowe I wyl delyuer them into your handes.

(h) That is, ſerued in the prieſtes office.

29 And Iſrael ſet menne to lye in waite round about Gibea.

30 And the children of Iſrael went vp againſt the chyldren of Beniamin the thirde tyme, and put them ſelues in aray agaynſt Gibea, as twyſe before.

31 And the chyldren of Beniamin came out agaynſt the people, & (i) were drawen away from the citie: and they began to ſmyte of the people dead, as they had donne twyſe before, by two hygh wayes in the feelde (of whiche one goeth vp to the houſe of God, & the other to Gibea) vpon thirtie menne of Iſrael.

(i) By the policie of the chyldren of Iſrael.

32 (And the children of Beniamin ſaid, They are fallen before vs, as at the firſt. But yͤ children of Iſrael ſaid, Let vs flee, & plucke them away from the citie, vnto the hygh wayes.)

33 And al the menne of Iſrael roſe vp out of their place, & put them ſelues in aray at Baal Thamar: And likewiſe they that lay in wait of Iſrael came foorth out of their places, euen out of the medowes that were about Gibea,

34 And came agaynſt Gibea ten thouſande choſen menne out of al Iſrael, and there was a ſoare batayle: But(k) they wyſt not that (l) euyl was neare them.

(k) To wite, yͤ Beniamites
(l) Thei knew not, that gods iudgemēt was at hand, to deſtroy them.

F

35 And the Lorde plagued Beniamin before Iſrael, and the chyldren of Iſrael deſtroyed of the Beniamites the ſame day twentie and fyue thouſande, and an hundred menne, that drewe ſwoordes euery one of them.

36 And the chyldren of Beniamin ſawe, that they were put to the ſtrikyng downe: for the menne of Iſrael (m) gaue place to the Beniamites, becauſe they truſted vnto thē that lay in wayte, which they had layd beſide Gibea.

(m) Retired to drawe them after.

37 And they that lay in waite, haſted, & brake foorth agaynſt Gibea, and the embuſhment ″ drewe them ſelues along, and ſmote al the citie with the edge of the ſwoorde.

″ or, made along ſounde, with a trumpet.

38 And an appoyntment had the menne of Iſrael from them that lay in wayt, that they ſhoulde make a great flame [and] ſmoke ſhoulde ryſe vp out of the citie.

39 And when the menne of Iſrael retyred in the bataile, Beniamin began (n) to ſmite dead of the childrē of Iſrael about thirtie perſones, and ſayde, Surely they are ſtriken downe before vs, as in the firſt batayle.

(n) Being encouraged by the two former victories.

40 But when there began to ariſe out of the citie a flame, as a pyller of ſmoke, the Beniamites looked backe, and beholde the flame of the whole citie began to aſſende vp to heauē.

41 When the menne of Iſrael alſo turned (o) agayne, yͤ menne of Beniamin were abaſhed: for they ſawe that euyl approched them:

(o) To withſtande their enimies.

F 42 And therfore they turned their backes before the men of Iſrael vnto the way, that leadeth to the wyldernеſſe, but the batayle ouertooke them: And beſyde that, they whiche came out of the citie, deſtroyed them (p) in the middle of them.

(p) For they had compaſſed them rounde about.

43 And thus they compaſſed the Beniamites about, and chaſed them at Menuha, & ouerranne them, euen ouer agaynſt Gibea on the eaſt ſyde.

44 And there were ſlayne of Beniamin eyghtiene thouſande menne, whiche were menne of warre.

45 And they turned, and fledde to the wilderneſſe warde, and vnto the rocke of Rimmon: and they (q) gleaned by the way of the reſt of them, fyue thouſand menne: and purſued after them, vntil they came to Gidom, and ſlue two thouſande menne of them.

(q) They ſlue them here and there, as they founde them ſcattered abrode.

46 So that al, that were ſlaine that ſame day of Beniamin, (r) were twentie and fiue thouſande menne that drewe ſwoordes, whiche were al menne of warre:

(r) Beſides eleuen hundred, that had benne ſlayne in the former batayles.

47 Onely ſixe hundred menne turned & fledde to the wylderneſſe, vnto the rocke of Rimmon, & abode in the rocke of Rimmon foure monethes.

48 And the menne of Iſrael turned backe agayne vnto the chyldren of Beniamin, and ſmote them with the edge of the ſwoorde in the citties, both man and beaſt, & al that came to hande, and ſet on fyre al the (ſ) cities, that they coulde comme by.

(ſ) If they belonged to the Beniamites.

The.xxi.Chapter.

2 The Iſraelites ſweare that they wyl not marrie their daughters to the Beniamites.
10 They ſlay them of Iabes Gilead, and geue their virgins to the Beniamites.

A 1 AND the menne of Iſrael (a) ſware in Miſpah, ſayeing, Ther ſhal none of vs geue his daughter vnto any of Beniamin to wife.

(a) This othe came to raſhneſſe: for afterwarde they brake it, by a ſubtile diuiſe.

2 And the people came to the houſe of God, & abode there tyl euen before God, and lyfted vp their voyces, and wept ſore,

3 And ſayde, O Lorde God of Iſrael, why is this come to paſſe in Iſrael, that there ſhould be this day one tribe lackyng in Iſrael?

4 And on the morowe the people roſe vp betime, and made there an (b) aulter, and offered burnt offerynges, and peace offerynges.

(b) That they myght conſult with the lord, and geue God thankes for the victorie.

5 And the chyldren of Iſrael ſayde, Who is he among al the tribes of Iſrael, that came not vp with the congregation vnto the Lorde? for they had made a great othe concernyng hym that came not vp to the Lorde to Miſpah, ſayeing, He ſhal ſurely dye.

6 And the chyldren of Iſrael (c) had pitie on Beniamin their brethren, and ſayde, There is one tribe cut of from Iſrael this day:

(c) Or, repented, that they had deſtroyed their brethren.

B 7 What ſhal we doo vnto the remnant of them, that they may haue wyues? we haue ſworne by the Lorde, that we wyl not geue them of our daughters to wyues.

8 And they ſayde, Is there any of the tribes of Iſrael, that (d) came not vp to Miſpah to the Lord? And behold, there came none of Iabes Gilead vnto the hoſt and congregation.

(d) Condemnyng them to be fautours of vice, whiche would not put their hande to pouniſhe it.

9 For the people were viewed: and beholde there were none of the inhabitantes of Iabes Gilead there.

10 And the congregation ſent thyther twelue thouſande menne of the ″ ſtrongeſt, and commaunded them, ſayeing, Goe and ſmyte the inhabitantes of Iabes Gilead with the edge of the ſwoorde, both women and children.

″ Heb. children of ſtrength.

11 *And this is it, that ye ſhal doo: Ye ſhal vtterly deſtroy al the males, and al the women, that haue layne by menne.

Num.31.c.

12 *And they found among the inhabitantes of Iabes Gilead foure hundred damoſelles, virgins, that had knowen no man, by lieing with any male: And they brought them vnto the hoſt to Silo, whiche is in the lande of Chanaan.

13 And the whole congregation ſent & (e) ſpake

(e) By embaſſadours ſent to them about foure monethes after the diſcomfiture.

with the children of Beniamin, that were in the rocke of Rimmon, and called peaceably vnto them.

C 14 And Beniamin came againe at that time, and they gaue them wiues, whiche they had ſaued aliue of the women of Iabes Gilead: But they(f) ſuffiſed them not.

(f) For there lacked two hundred.

15 And the people were ſoary for Beniamin, becauſe that the Lorde had made a breache in the tribes of Iſrael.

16 And then the elders of the cõgregation ſaid, what ſhal we doo to the remnant of them, to geat them wiues: ſeeyng al the women of Beniamin are deſtroyed:

17 And they ſayde, There muſt be(g) an inheritance for thẽ, that be eſcaped of Beniamin, that a tribe be not deſtroyed out of Iſrael.

(g) Beniamin muſt be reſerued to haue the twelfth portion of the inheritance of Iacob.

18 Howbeit, we may not geue them wyues of our daughters. For the chyldren of Iſrael had ſworne, ſaieing, Curſed be he, that geueth a wyfe to Beniamin.

19 Then they ſayd, Beholde, there is a feaſt of the Lorde yeerely in Silo, whiche is on the north ſide of Bethel, and on the eaſt ſide of the way, that goeth from Bethel to Sichem, & ſouth from Libanon.

20 Therefore they commaunded the children of Beniamin, ſayeing, Goe, and lye in waite in the vineyardes.

21 And when ye ſee, that the daughters of Silo comme out to daunce in daunces, then comme ye out of the vineyardes, and catche you euery man a wyfe of the daughters of Silo, and goe to the lande of Beniamin. D

22 And when their fathers or brethren comme vnto vs to complayne, we wyl ſay vnto thẽ, Haue pitie on vs for their ſakes: becauſe we reſerued not to eche man his wyfe in time of warre, neither haue ye geuen vnto them, that ye ſhoulde ſinne at this tyme.

23 And the children of Beniamin did euen ſo, & tooke them wiues according to ẏͤ numbre of them that daunced, whom thei caught, & thei went, and returned vnto their inheritance, and repayred the cities, and dwelt in them.

24 And the children of Iſrael departed thence at that tyme, & went euery man to his tribe, and to his kinred, and went out from thence euery man to his inheritance.

25 *In thoſe dayes there was no kyng in Iſrael: but euery man dyd that, whiche ſeemed ryght in his owne eyes.

Iudg.17.b. and.18.a. xix.a.

¶ The ende of the booke of Iudges, called in the Hebrue Sophtim.

The booke of Ruth.

The firſt Chapter.

1 Elimelech goeth with his wyfe and chyldren into the lande of Moab. 3 And his ſonnes dye. 19 Naomi and Ruth comme to Bethlehem.

A 1 IT came to paſſe, that when the iudges “ruled, there fel a dearth in the(a) lande, and a certayne man of Bethlehem(b) Iuda went for to ſoiourne in the countrey of Moab, he & his wife, and his two ſonnes.

“Hebr. Iudged.

(a) That is, the lande of Chanaan.

(b) In ẏͤ tribe of Iuda: for there was an other Bethlehem in ẏͤ tribe of Zabulon.

2 The name of the man was Elimelech, and the name of his wife Naomi, and the names of his two ſonnes were Mahlon, & Chilion, Ephraites out of Bethlehem Iuda. And when they came into the land of Moab, they continued there.

3 And Elimelech Naomies huſbande dyed, and ſhe remayned with her two ſonnes,

4 which tooke them wiues, (c) Moabiteſſes, of the Moabites: the name of the one was Orpha, and the others name, Ruth: And they dwelled there about ten yeeres.

(c) By this woonderful prouidence of God, Ruth became one of Gods houſehold, of whom Chriſte came

5 And Mahlon and Chilion dyed alſo, euen both of them, and the woman was leaft(d) deſtitute of her two ſonnes & of her huſbande.

(d) A woful caſe: & yet this and the lyke the worlde is ful of, whiche the children of menne do loue ſo muche.

6 Then ſhe aroſe with her daughters in law, and returned from the countrey of Moab: for ſhe had hearde ſay in the countrey of Moab, howe that the Lorde had viſited his people, and geuen them bread.

B 7 Wherefore ſhe departed out of the place, where ſhe was, and her two daughters in lawe with her: And they went on their way to returne vnto the lande of Iuda.

8 And Naomi ſayd vnto her two daughters in lawe, Goe, and returne eche of you vnto your mothers houſe: and the Lorde deale as kyndly with you, as ye haue dealt with the(e) dead, and with me:

(e) Declaryng by your kyndneſſe to me, their mother, howe dearely you loued thẽ, when they were alyue, and what affection you bare towardes them, and the remembrance of them nowe that they are dead.

9 And the Lord geue you, that you may find reaſt, eyther of you in the houſe of her(f) huſbande. And when ſhe kiſſed them, they lifted vp their voyce, and wept,

(f) She wiſheth thẽ neither riches, nor wealth, nor gyft of ſole lyfe: but matrimonie agreeable to Gods inſtitution.

10 And ſaid vnto her, Surely we wil returne

with thee vnto thy folke.

11 And Naomi ſayde, Turne agayne my daughters: for what cauſe wyl you goe with me? Are there any moe children in my wõbe, to be your huſbandes?

12 Turne agayne my daughters, goe your way: For I am to olde to haue an huſbande: And if I ſayde, I haue hope, if I tooke a man alſo this night, yea and though I had already borne ſonnes:

13 Woulde ye tarrie for them, tyl they were of age? or woulde ye for them ſo long refrayne frõ takyng of huſbandes? Not ſo my daughters: for it greeueth me " muche for your ſakes, that the hande of the Lorde is gonne out(g) agaynſt me.

" Or, more then you.

(g) By taking away my two ſonnes, that were your huſbandes.

C 14 And they lyfted vp their voyces, and wept agayne: and Orpha (h) kyſſed her mother in lawe: but Ruth abode ſtyl by her.

(h) Takyng her leaue and departing.

15 And Naomi ſayde, See, thy ſiſter in lawe is gonne backe agayne vnto her people, and vnto her goddes: returne thou after her.

16 And Ruth anſweared, Entreate me not to leaue thee, and to returne from after thee: for whyther thou goeſt, I wil goe alſo: & where thou dwelleſt, there I wil dwel: Thy people, ſhalbe my people, and thy god, my God:

17 Where thou dieſt, there wil I dye, and there wyl I be buried: The Lord doo ſo to me and more alſo, yf ought but death depart thee and me.

18 When ſhe ſawe, that ſhe was ſtedfaſtly mynded to goe with her, ſhe leaft ſpeakyng vnto her.

19 And ſo they went both, vntyl they came to Bethlehem: And when they were comme to Bethlehem, it was(i) noiſed of them thorow al the citie, and they ſaid, Is not this Naomi?

20 And ſhe anſweared them, Calle me not " Naomi: but calle me " Mara: for the almighty hath made me very bitter.

(i) Wherby it appeareth, that ſhe was of a great familie, & of good reputation.

" Or, beawtiful.

" Or, bitter.

D 21 I went out ful, and the Lord hath brought me home agayne emptie: Why then calle ye me Naomi, ſeeyng, the Lorde hath humbled me, and the almyghtie hath brought me vnto aduerſitie?

22 And ſo Naomi with Ruth the Moabiteſſe her daughter in lawe, returned out of the countrey of Moab, and came to Bethlehem, in the begynnyng of(k) barlie harueſt.

(k) Whiche was in yͤ moneth Niſan, that conteyneth part of Marche and part of Aprile

The.ij.Chapter.

1 Ruth geathereth corne in the fieldes of Booz. 15 The gentilneſſe of Booz towarde her.

A 1 AND Naomies huſbande had a(a) kinſman, a man of power & wealth [which was] of the kynred of Elimelech, named Booz.

(a) By the prouidence of God, whiche ſhoulde ſtirre vp ſeede to Elimelech beyng dead, accordyng to the lawe.

2 And Ruth the Moabiteſſe ſayde vnto Naomi: Let me nowe goe to the fielde, and geather eares of corne after any man, in whoſe ſight I finde grace. And ſhe ſayd vnto her, Goe my daughter.

3 And ſhe went, and came to the fielde, and geathered after the reapers: and ſo it was, that the ſame fielde parteyned vnto Booz, which was of the kinred of Elimelech.

4 And behold, Booz came from Bethlehem, and ſayde vnto the reapers, The Lorde be with you. And they anſweared hym, The Lorde bleſſe thee.

5 Then ſayde Booz vnto his young " man, " that ſtoode by the reapers? Whoſe damoſel is this?

" Or, ſeruant.

" Or, was appoynted ouer the reapers.

6 And the young man, that ſtoode by the reapers anſweared, and ſayde, It is the Moabitiſhe damoſel, that came with Naomi out of the countrey of Moab,

B 7 And ſhe ſayde vnto vs, I pray you let me gleane and geather after the reapers, amongſt the ſheaues: and ſo ſhe came, and hath continued euen from the mornyng vntyl nowe, ſaue that ſhe taried a litle in the houſe.

8 Then ſayde Booz vnto Ruth, Heareſt thou my daughter? Goe to no other fielde to geather, neyther goe from hence, but abyde here by my maydens.

9 Let(b) thine eies be on the fielde, that they do reape, and goe thou after the [maydens:] Haue I not charged the young menne, that they ſhal doo thee no hurt? Moreouer, when thou art a thirſt, goe vnto the veſſels, and drinke of that,(c) whiche the laddes haue drawen.

(b) That is, marke what fielde they doo reape.

(c) That is, of the water whiche they haue drawen.

10 Then ſhe felle on her face, and bowed her ſelfe to the grounde, and ſaid vnto him, How is it that I haue founde grace in thyne eyes, and that thou ſhouldeſt knowe me, ſeeyng I am(d) a ſtraunger.

(d) One of the Moabites, whiche are enimies to Gods people.

11 And Booz anſweared and ſayde vnto her, Al is tolde & ſhewed me, that thou haſt donne vnto thy mother in lawe ſence the death of thyne huſbande: howe thou haſt leaft thy father and thy mother, & the lande, where thou were borne, & art come vnto a people, whiche thou kneweſt not in tyme paſſed.

12 The lord quite thy woorke, & a ful rewarde be geuen thee of the lord God of Iſrael, vnder whoſe(e) wynges thou art comme to truſt.

(e) Of mercie might, protection, and prouidence.

13 Then ſhe ſayd, Let me finde fauour in thy ſight my lord, thou that haſt comforted me, &

ſpoken “comfortably vnto thy maid, whiche yet am not lyke vnto one of thy maydens.

“ Heb, To hart.

14 Booz ſayde vnto her agayne, At the meale time comme thou hither, & eate of the bread, and dyp thy morſel in the vineger. And ſhe ſate beſyde the reapers: and he reached her parched corne, and ſhe dyd eate, and was ſuffiſed, and leaft (f) part:

(f) whiche ſhe brought home to her mother in lawe.

15 And when ſhe was ryſen vp, to geather, Booz commaunded his yong men, ſayeing, Let her geather euen among the ſheaues, & (g) rebuke her not,

(g) By forbiddyng her.

16 And leaue her ſomme of the ſheaues for the nonce, and let it lye, that ſhe may geather it vp, and rebuke her not.

17 And ſo ſhe geathered in the feelde vntyl euen, and threaſhed that ſhe had geathered: & it was in meaſure vpon an * Epha of barlie.

Exo.xvi.g

18 And ſhe tooke it vp, and went into the citie: & when her mother in lawe had ſeene, what ſhe had geathered, ſhe plucked out alſo, and gaue to her, that ſhe had reſerued, when ſhe had eaten yenough.

19 And her mother in lawe ſayde vnto her, Where haſt thou geathered to day? & where wroughteſt thou? bleſſed be he that knewe thee. And ſhe ſhewed her mother in lawe, howe ſhe had wrought with hym, and ſayd, The mans name, with whom I wrought to day, is Booz.

20 And Naomi ſayde vnto her daughter in lawe, Bleſſed be he of the Lord, for he ceaſeth not to doo *good to the liuing, & to the (h) dead. And Naomi ſayde agayne vnto her, The man is nygh vnto vs, and of our affinitie.

Tob.2.b.

(h) They are ſayde to doo good to the dead, whiche doo good to theyr frendes beyng alyue, for their ſakes.

21 And Ruth the Moabiteſſe ſayd, He ſaid vnto me alſo, Thou ſhalt be with my young menne vntil they haue ended al my harueſt.

22 And Naomi anſweared vnto Ruth her daughter in lawe, It is beſt my daughter, that thou goe out with his maydens, that they come not againſt thee in any other feeld.

23 And ſo ſhe kept her by the maydens of Booz to geather, vnto the ende of barlie harueſt, and of wheate harueſt alſo, and dwelt with her mother in lawe.

The.iij.Chapter.

i Naomi geueth Ruth counſel. 8 Shee ſleepeth at Booz feete. 12 He acknowledgeth hym ſelfe to be her kinſman.

A 1 Then Naomi her mother in lawe ſayde vnto her, My daughter, ſhal I not ſeeke (a) reaſt for thee, that thou mayeſt proſper?

(a) Meaning, that ſhe would prouide her of an huſbande, with whom ſhe myght lyue quietly.

2 And is not Booz our kynſman, with whoſe maidens thou were? Behold, he winnoweth barlie to night in the threaſhyng “ floore.

“ Or, in the barne.

3 Waſhe thee ſelfe therfore, and annoynt thee, and put thy rayment vpon thee, and geate thee downe to the floore: but let not the man knowe of thee, vntyl he haue leaft eatyng and drynkyng.

4 And when he goeth to ſleepe, marke the place, where he layeth hym downe, and then goe, and lyft vp the clothes, that are on his feete, and lay thee downe there: and he ſhal tel thee, what thou ſhalt doo.

5 And ſhe anſweared her, All that thou biddeſt me, I wyl doo.

6 And ſhe went downe vnto the floore, and dyd accordyng to al that her mother in lawe bad her.

B 7 And when Booz had eaten and drunken, and cheared his hart, he went to lye downe at the ende of the heape of corne: and ſhe came ſoftly, and lyfted vp the clothes of his feete, and layed her downe.

8 And at mydnyght, the man was afrayde, and caught holde: and beholde, a woman lay at his feete.

9 And he ſayde, What art thou? She anſweared, I am Ruth thyne handemayde: Spreade the wyng of thy [garment] ouer thyne handmayde, for thou art the kinſman.

10 He ſayde, Bleſſed be thou in the Lorde, my daughter: for thou haſt ſhewed more goodneſſe in the latter ende, then at the begynnyng, inaſmuche as thou foloweddſt not young menne, whether they were poore, or ryche.

11 And nowe my daughter, feare not: I wyl doo to thee al that thou requireſt: for al the citie of my people dooth knowe, that thou art a woman of vertue.

12 And it is true, that I am of thy next kinne: howebeit there is one nygher then I.

13 Tarrie this nyght, and when mornyng is comme, yf he wyl (b) perfourme the part of a kynſman vnto thee, it is good: let hym doo the kinſmans part: but yf he wyl not doo the kynſmans part, then wyl I doo the duetie of a kynſman, as the Lorde lyueth: ſleepe vntyl the mornyng.

(b) That is, yf he wyl take thee to be his wyfe by the title of affinitie, accordyng to gods lawe. Deut. 25.a.

C 14 And ſhe lay at his feete vntyl the mornyng: and ſhe aroſe vp before one coulde knowe another. And he ſayde, Let no man knowe, that there came any woman into the floore.

15 And he ſayde agayne, Bring the mantel that thou haſt vpon thee, and holde it. And when ſhe helde it, he meatte in ſixe meaſures of barlie, and laide it on her: And ſhe gate her into the citie.

16 And when ſhe came in, to her mother in lawe, ſhe ſayde, Who art thou my daughter? And ſhe tolde her al, that the man had donne to her,

17 And ſayde, Theſe ſixe meaſures of barlie gaue he me, and ſaid, Thou ſhalt not comme empty vnto thy mother in lawe.

18 Then ſayde ſhe, My daughter, ſit ſtil vntyl thou knowe, howe the mater wyl fal: for the man wyl not be in reaſt, vntyl he haue finiſhed the thyng this ſame day.

The.iiij.Chapter.

1 Booz ſpeaketh to Ruthes next kinſman touchyng her mariage. 7 The ancient cuſtome in Iſrael. 10 Booz marieth Ruth, of whom he begeateth Obed. 18 The generation of Pharez.

A 1 Then went Booz vp to the [a] gate, and ſate hym downe there: & beholde, the kinſman, of whiche Booz ſpake, came by, vnto whom, he ſayde, [b] Ho, ſuche one: comme, ſyt downe here. And he turned, and ſate downe.

(a) whiche was the place of iudgement.

(b) Hebr. here vſe two wordes, whiche haue no proper ſignification, but ſerue to cal a certaine perſone, as we ſay, ho ſyrray, or, ho ſuche o[illegible]

2 And he tooke ten menne of the elders of the citie, and ſayde, Sit ye downe here. And they ſate downe.

3 And he ſayde vnto the kynſman, Naomi, that is comme agayne out of the countrey of Moab, wyl ſel a parcel of lande whiche was our brother Elimelechs.

4 And I thought to doo thee to wite, and bid thee bye it before the inhabitantes & elders of my people. If thou wilt redeeme it, redeeme it: but yf thou wilt not redeeme it, then telle me, that I may knowe: For there is none to redeeme it, [c] ſaue thou, and I next to thee. And the other anſweared, I wyl redeeme it.

(c) which art the next of the kinne.

5 Then ſaide Booz, What day thou byeſt the feelde of the hande of Naomi, thou muſt bye it alſo of Ruth the Moabite, the wyfe of the dead, to ſtirre vp the name of the dead vpon his [d] inheritance.

(d) That his inheritance myght beare his name, that is dead.

6 The kinſman anſweared, I can not redeeme it, for marring of mine owne inheritance: redeeme thou my right to thee: for I can not redeeme it.

B 7 Nowe this was the manner of olde tyme in Iſrael, concernyng redeemyng and changyng, for to ſtabliſhe al thynges: that a man muſt plucke of his ſhoo, & geue it his neyghbour: And this was a ſure [e] witnes in Iſrael.

(e) That he had reſigned his ryght. Deut. xxv. c.

8 Therefore the kynſman ſaid to Booz, Bye it thou: and ſo drue of his ſhoo.

9 And Booz ſayde vnto the elders, and vnto al the people, Ye are wytneſſes this day, that I haue bought al that was Elimelechs, and al that was Chilions, and Mahalons, of the hande of Naomi.

10 And moreouer, Ruth the Moabite the wife of Mahalon, haue I purchaſed to be my wyfe, to ſtyrre vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his [f] place: ye are witneſſes this day.

(f) Or, of the citie whereof he was.

11 And al the people, that were in the gate, and the elders, ſayde, We are witneſſes: The Lord make the woman, that is comme into thyne houſe, lyke Rahel and Lea, whiche twayne dyd buylde the houſe of Iſrael: and that thou mayeſt doo worthily in [g] Ephrata, and be famous in Bethlehem.

(g) Ephrata and Bethlehem are both one.

12 Thy houſe be lyke the houſe of Pharez (whom Thamar bare vnto Iuda) euen of the ſeede, whiche the Lorde ſhal geue thee of this young woman.

13 And ſo Booz tooke Ruth, and ſhe was his wife: And when he went in vnto her, the lord gaue, that ſhe conceiued, and bare a ſonne.

14 And the women ſayde vnto Naomi, Bleſſed be the Lorde, the whiche hath not leaft thee this day without a kynſman, and his name ſhalbe continued in Iſrael: C

15 And that ſhal bryng thy lyfe agayne, and chearyſhe thyne olde age: For thy daughter in lawe, whiche loueth thee, hath borne vnto hym, and ſhe is better to thee then [h] ſeuen ſonnes.

(h) Meaning many ſonnes.

19 And Naomi tooke the chylde, and layde it in her lappe, and became nurſe vnto it.

17 And the women her neyghbours gaue it a name, ſaying, There is a child borne to Naomi: and called it Obed: the ſame is the father of Iſai, the father of Dauid.

18 Theſe are the generations of Pharez, Pharez begate Hezron,

19 Hezron begate Ram, Ram begate Aminadab,

20 Aminadab begate Naaſſon, Naaſſon begate Salmon,

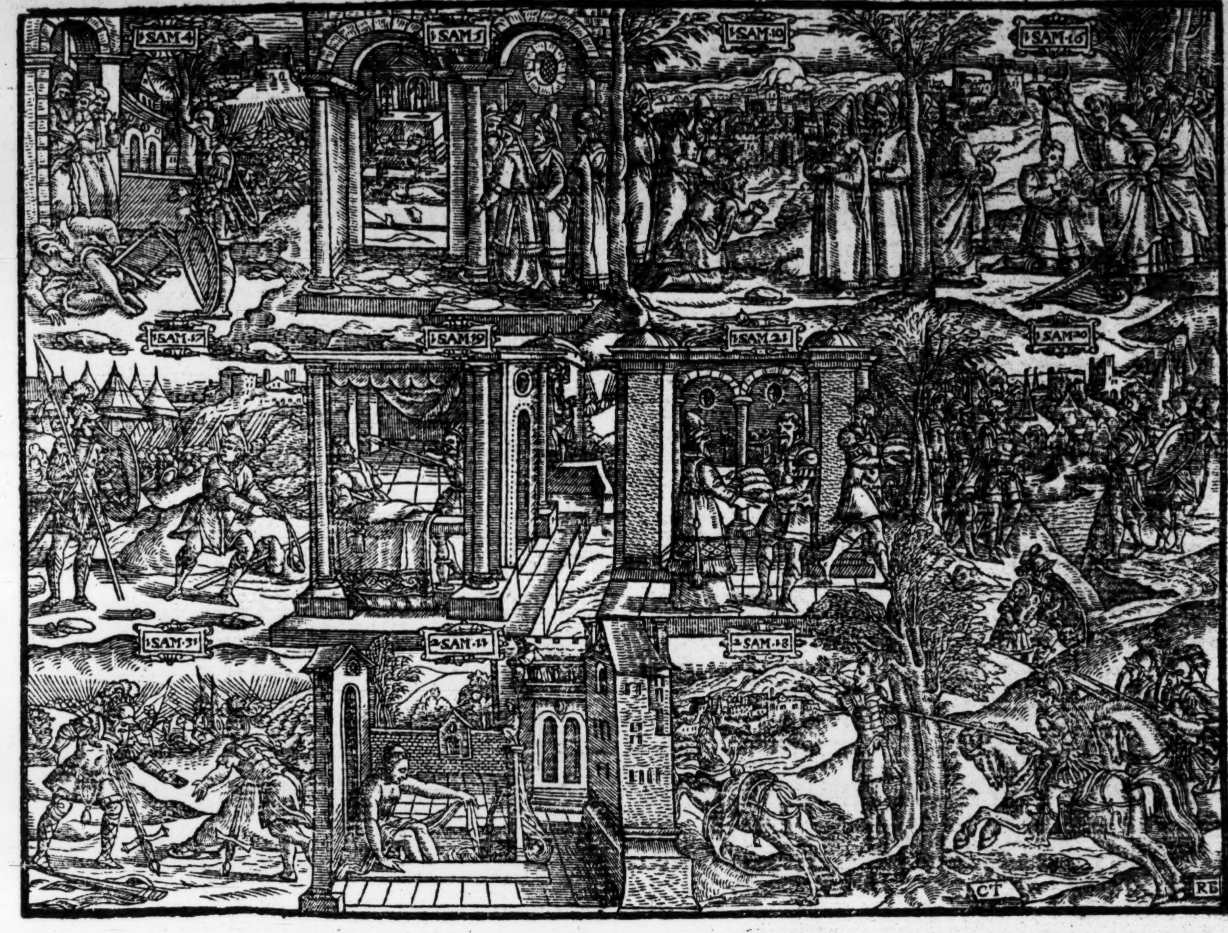
21 Salmon begate Booz, Booz begate Obed,

22 Obed begat Iſai, Iſai begate Dauid.

¶ The ende of the booke of Ruth.

XUM

The firſt booke of Samuel, called *the firſt booke of the kinges.*



The firſt Chapter.

1 The genealogie of Elkana the father of Samuel. 2 His two wiues. 11 Hanna was barren, and prayed to the Lorde. 15 Her anſweare to Eli. 20 Samuel is borne. 24 She dooth dedicate him to the Lorde.

A 1 There was a man of one of the two (a) Ramathaim Zophim, of mount Ephraim, named * Elkana, the ſonne of Jeroham, the ſonne of Elihu, the ſonne of Thohu, the ſonne of Zuph, an Ephrathite:

(a) There were two Ramathes, ſo that in this citie in mount Ephraim were Zophim. that is, the learned men & prophetes.

1.Par.6.c.

2 Whiche had (b) two wyues, the one called Hanna, and the other Phenenna: And Phenenna had children, but Hanna had no children.

(b) with the promiſſe of multiplication of ſeede, came in the priuilege of two wyues: The promiſſe performed and ended in Chriſte, the priuilege ceaſeth, and Gods lawe taketh place, which ioyneth two in one fleaſhe, and no more.

Gene.2.d.

3 And this man went vp out of his citie euery yeere, to woorſhyp and to ſacrifice vnto the Lorde of hoſtes in Silo, where were the two ſonnes of Eli, Hophni and Phinehes, the Lordes prieſtes.

4 And it fel on a day, that Elkana offered, and gaue to Phenenna his wyfe, and to al her ſonnes and daughters, portions.

5 But vnto Hanna he gaue a (c) woorthy portion: for he loued Hanna, and the Lorde had made her barren.

(c) To cheare her: for he knewe, that ſhe was ſorowful, becauſe ſhe was barren.

6 And her enimie [Phenenna] vexed her ſoare, forasmuch as ſhe vpbrayded her, becauſe the Lorde had made her barren.

7 (And ſo did he yeere by yeere) and as oft as ſhe went vp to the houſe of the Lorde, thus ſhe vexed her, that ſhe wept, and did not eate. B

8 Then ſayde Elkana her huſbande to her, Hanna, why weepeſt thou? and why eateſt thou not? and why is thy hart troubled? Am not I better to thee, then ten (d) ſonnes?

(d) Let this ſuffiſe thee, that I loue thee no leſſe, then yf thou haddeſt many chyldren.

9 So Hanna roſe vp after that they had eaten and drunken in Silo. (And Eli the prieſt ſate vpon a ſtoole by one of the poſtes of the temple of the Lorde.)

10 And ſhe was troubled in her mynde, and prayed vnto the Lorde, and wept ſoare,

11 And vowed a vowe, and ſayde, O Lord of hoſtes, if thou wylt looke on the trouble of thyne handemayde, and remember me, and not forgeat thine handmaide, but geue vnto

thyne handemayde a man chyld, I wil geue him vnto the Lorde al the dayes of his lyfe, and there ſhal no raſour comme vpon his head.

12 And as ſhe continued prayeing before the Lorde, Eli marked her mouth.

13 For Hanna ſpake in her hart, and her lippes did but moue only: but her voyce was not hearde: and therefore Eli thought ſhe had benne drunken.

C 14 And Eli ſayde vnto her, Howe long wylt thou be drunken? Put away from thee “ the wine, that thou haſt.

15 Hanna anſweared, and ſayde, Not ſo my lord: I am a woman of a “ ſorowful hart: I haue drunke neither wine nor ſtrong drinke, but haue powred out my ſoule before the Lorde:

16 Count not thyne handmayde “ for a wycked woman: for out of the abundance of my heauineſſe and greefe, haue I ſpoken hytherto.

17 Eli anſweared her agayne, and ſayd, Goe in peace: the god of Iſrael graunt thee thy petition, that thou haſt aſked of hym.

18 She ſayde, Let thyne handmayde fynde (e) grace in thy ſyght. And ſo the woman went her way, and did eate, and looked no more ſadde.

19 And they roſe vp early, and woorſhypped before the Lorde, and then returned, & came to theyr houſe to Ramath: and when Elkana knewe Hanna his wyfe, the Lorde (f) remembred her.

20 For in proceſſe of tyme it came to paſſe, that ſhe conceiued, and bare a ſonne, and called his name Samuel, [ſayeing,] Becauſe I haue aſked hym of the Lorde.

21 And the man (g) Elkana, and al his houſe, went vp to offer vnto the Lorde the yeerely ſacrifice, and alſo his vowe. D

22 Neuertheleſſe, Hanna went not vp, but ſayde vnto her huſbande, I wyl tarie vntil the ladde be weaned, and then I wyl bryng hym, that he may appeare before the Lorde, and there abyde for euer.

23 Elkana her huſband anſweared her, Doo what ſeemeth thee beſt, tarrie at home vntil thou haue weaned hym, and I beſeeche the Lord to make good (h) his ſayeing. And ſo the woman aboade, and gaue her ſonne ſucke, vntyl ſhe weaned hym.

24 And when ſhe had weaned him, ſhe tooke hym with her, with three bullockes, and an Epha of flowre, & a bottel of wine, & brought hym vnto the houſe of the Lorde in Silo, and the chylde was “ young.

25 And they ſlue a bullocke, and brought in the lad to Eli.

26 And ſhe ſaid, Oh my Lorde, as thy (i) ſoule lyueth, my Lorde, I am the woman, that ſtoode before thee heare prayeing vnto the Lorde.

27 For this lad I prayed, and the Lorde hath geuen me my deſyre, which I aſked of him:

28 And therfore I haue geuen hym vnto the Lorde, as long as he liueth, he ſhalbe geuen to the Lorde. And he (k) woorſhypped the Lorde there.

The .ii. Chapter.

1 The ſong of Hanna. 12 The ſonnes of Eli are wicked. 13 The newe cuſtoume of the prieſtes. 18 Samuel miniſtreth before the Lorde. 20 Eli bleſſeth Elkana and his wife. 23 Eli reprooueth his ſonnes. 27 God ſendeth a prophete to Eli. 31 Eli is menaced for not chaſtiſyng his chyldren.

A 1 AND Hanna prayed, and ſayde, My hart reioyceth in the Lorde, and myne (a) horne is exalted in the Lorde: My mouth is (b) wyde open ouer myne enimies: for I reioyce in thy ſaluation.

2 There is none holy, as the Lorde: for without thee is nothing: neyther is there any of ſtrength, as is our God.

3 Talke no more proudly, let not arrogancie comme out of your mouthes: for the Lorde is a God of knowledge, and his purpoſes comme to paſſe.

4 The bowes with the mighty menne are broken, and they that were weake, haue girt them ſelues with ſtrength.

5 They that were ful, haue hyred out them ſelues for (c) bread: and they that were hungry, (d) ceaſſe, til the barren hath borne “ ſeuen: and ſhe, that had many chyldren, is waxed feeble.

6 *The Lorde kylleth, and maketh alyue, bryngeth downe to the graue, and fetcheth vp agayne.

7 The Lorde maketh poore, & maketh riche, bryngeth lowe, and heaueth vp on high. B

8 He rayſeth vp the poore out of the duſt, and lyfteth vp the beggar from the doung hyl, to ſet them among (e) princes, and to make them inherite the ſeate of glorie: for the pyllers of the earth are the Lordes, and he hath ſet the worlde vpon them.

9 He wyl (f) keepe the feete of his ſainctes, and the wicked ſhal keepe ſilence in darkneſſe, & in

“ Or, thy drunkenneſſe.

“ Heb. Of a harde ſpirite.

“ Or, for a daughter of Belial.

(e) That thou wouldeſt pray vnto the Lord for me.

(f) According to her petitiō.

(g) This Elkana was a Leuite, 1.Par. 6.b. and as ſomme write, once a yeere they accuſtoumed to appeare before the lorde with their families.

(h) Uttered by Eli concernyng thy petition, whiche thus farre is perfourmed, that thou haſt a ſonne. and herein is to be perfourmed, that he proſper ſo, that he may miniſter before ye Lord.

“ Heb. a childe

(i) That is, moſt certainly

(k) Meaning, Eli gaue thankes to God for her.

(a) I haue recouered ſtrength and glorie by the benefite of the Lorde.

(b) I can now anſweare them that reproue my barrenneſſe.

Deut. 8.d.

(c) They ſelle theyr labours for neceſſarie foode.

(d) To haue neede to be hired for bread, or ceaſe to be a hungred.

“ Or, many.

(e) He preferreth to honour, and putteth downe, accordyng to his owne wil, though mans iudgement be contrary.

(f) That they neither walke, nor falle to any euyl.

in his owne myght ſhal no man be ſtrong.

10 The aduerſaries of the Lorde ſhalbe deſtroyed of hym, & out of heauen ſhal he thunder vpon them: The Lorde ſhal iudge the endes of the world, and ſhal geue might vnto his kyng, and exalt the horne of his annoynted.

11 And Elkana went to Ramath to his houſe, and the lad dyd miniſter vnto the Lord (g) before Eli the prieſt.

12 But the ſonnes of Eli were chyldren of (h) Belial, and (i) knewe not the Lorde.

13 And the prieſtes cuſtoume toward the people was, that whenſoeuer any man offered any offeryng, the prieſtes lad came, whyle the fleaſhe was a ſeethyng, & a fleaſhhooke with three teeth in his hande:

14 And thruſt it into the panne, kettle, caldren, or pot: and (k) al that the fleaſhhooke brought vp, that the prieſt tooke for hym ſelfe: And ſo they dyd vnto al the Iſraelites, that came thyther to Silo.

15 Yea, and thereto, before they burnt the (l) fat, the prieſtes lad came and ſaid to the man, that offered, Geaue fleaſhe, that I may roſte it for the prieſt: for he wyl not haue ſodden fleaſhe of thee, but rawe.

16 And yf any man ſayd vnto hym, Let them burne the fat accordyng to the [n] cuſtoume, and then take as muche as thyne hart (m) deſireth: Then he woulde anſweare him, Yea, thou ſhalt geue it me nowe: and yf thou wylt not, I wyl take it with violence.

17 And the ſinne of the young menne was very great before the Lorde: For menne (n) abhorred the offeryng of the Lorde.

18 But the chylde Samuel miniſtred before the Lorde, gyrded with a lynnen Ephod.

19 Moreouer, his mother made hym a lytle coate, and brought it to hym from yeere to yeere, when ſhe came vp with her huſbande to offer the yeerely ſacrifice.

20 And Eli bleſſed Elkana and his wyfe, and ſaide, The Lorde geue thee ſeede of this woman, for the (o) petition, that ſhe aſked of the Lord. And they went vnto their owne home.

21 And the Lorde viſited Hanna, ſo that ſhe conceiued, and bare three ſonnes, and two daughters: And the chylde Samuel grewe (p) before the Lorde.

22 Eli was very olde, and hearde al that his ſonnes dyd vnto Iſrael, and howe they lay with the women, that wayted at the doore of the tabernacle of the congregation.

23 And he ſayde vnto them, Why doo ye ſuche thynges? For of al theſe people I heare euil reportes of you.

24 Oh, nay my ſonnes: For it is no good report, that I heare, howe that ye make the Lordes people to treſpaſſe.

25 If one man ſinne agaynſt another, the iudge ſhal iudge it: But yf a man ſinne agaynſt the Lorde, who wil be his (q) dayſeman? Notwithſtandyng, they hearkened not vnto the voice of theyr father, becauſe the Lorde woulde ſlay them.

26 (The childe Samuel profited, and grewe, and was in fauour both with the Lorde and alſo with menne.)

27 And there came a man of God vnto Eli, and ſayde vnto him, Thus ſayth the Lorde, Dyd not I playnely appeare vnto the houſe of thy father, when they were in Egypt in Pharaoes houſe?

28 And I choſe (r) him out of al the tribes of Iſrael to be my prieſt, for to offer vpon myne aulter, and to burne incenſe, * and to weare an Ephod before me: and I gaue vnto the houſe of thy father, al the offeryngs made by fyre of the chyldren of Iſrael.

29 Wherefore (s) treade ye downe my ſacrifice, and mine offeringes whiche I (t) commaunded in the tabernacle, and honoureſt thy chyldren aboue me, to make your ſelues fat of the firſt fruites of al the offerynges of Iſrael my people?

30 Wherefore the Lorde God of Iſrael ſayth, I ſayde, that thy houſe and the houſe of thy father, ſhoulde (v) walke before me for euer: But nowe the Lorde ſayth, That thyng be farre from me: For them that worſhip me, I wyl worſhip: And they that deſpiſe me, ſhal comme to ſhame.

31 Beholde, the dayes comme, that I wil cut of thyne (x) arme, and the arme of thy fathers houſe, that there ſhal not be an olde man in thyne houſe.

32 And thou ſhalt ſee thyne enimie in the habitation [of the Lord] and in al the wealth, whiche [God] ſhal geue Iſrael, and there ſhal not be an olde man in thine houſe for euer.

33 Neuertheleſſe, I wyl not deſtroy euery one, that commeth of thee, from mine aulter, to make thyne eyes to fayle, and to make thine hart ſorowful: And al they that be multiplied in thyne houſe, * ſhal dye (y) [when they be] menne.

34 And this ſhalbe a ſigne vnto thee, that ſhal comme vpon thy two ſonnes * Hophni and Phinehes: euen in one day they ſhal dye bothe.

35 And I wyl ſtirre me vp a (z) faythful prieſt, that ſhal doo accordyng to my hart & mynde, and I wyl buylde hym a ſure houſe, and he

ſhal

(g) According to the appointment, & commaundement of Eli the prieſt.

(h) Or, wycked menne.

(i) That is, they regarded not his ordinances.

C

(k) Tranſgreſſing the order appoynted in the lawe. Leuit. 7. for theyr bellies ſake.

(l) Which was commaunded firſt to haue benne offered to god.

[n] Or, lawe.

(m) Not paſſing ſo muche for theyr profite, as that gods lawe was not obſerued.

(n) Seing the horrible abuſe thereof.

(o) Aſking a ſonne to ſerue the Lorde, & beſtowyng of hym to the Lordes ſeruice.

D

(p) That is, beyng in the ſeruice of the Lord.

(q) No man, nor mans dooynges can pacifie gods wrath for ſinne. But though ẏ lawe haue no helpe in this caſe, yet the goſpel ſheweth Jeſus Chriſte, that taketh away ẏ ſinnes of the worlde.

(r) That is, Aaron thy father.

E

Leuit. x. d

Deut. 12. b

(s) That is, why haue ye contemned my ſacrifices, and as it wer troden thē vnder feete.

(t) To be offered.

(v) That is, ſhould execute the office of the high prieſt in my tabernacle.

(x) Thy power & autoritie.

i. Reg. 22. b

(y) Shal dye, when they comme to mans age.

i. Reg. ii. g

(z) Meaning, Zadok, who ſucceded Abiather, & was the figure of Chriſte.

ſhal walke before myne annoynted for euer.

36 And al that are leaſt in thyne houſe, ſhal comme and crouche to him for a peece of ſyluer, and a morſel of bread, and ſhal ſay, Put me (I pray thee) in one office or other among the prieſtes, that I may eate a morſel of bread.

The. iij. Chapter.

1 There was no manyfeſt viſion in the tyme of Eli. 4 The Lorde calleth Samuel three tymes. 11 And ſheweth what ſhal comme vpon Eli, and his houſe. 18 The ſame thyng declareth Samuel to Eli.

A

(a) Becauſe there were very few prophetes to declare it.

1 AND the chylde Samuel miniſtred vnto the Lord before Eli, and the woorde of the Lorde was (a) precious in thoſe dayes, neyther was there any open viſion.

(b) In the court next to the tabernacle.

1. Reg. 4. c.

2 And as at that tyme Eli lay in his (b) place, his * eyes began to waxe dymme, that he coulde not ſee.

3 And ere the lampe of GOD went out, Samuel layde hym downe to ſleepe in the temple of the Lord where the arke of God was.

4 And the Lorde called Samuel. And he anſweared, I am here.

5 And he ranne vnto Eli, and ſayde, Here am I, for thou calledſt me. And he ſayde, I called thee not, goe againe and ſleepe. And he went, and layde hym downe to ſleepe.

6 And the Lorde called once agayne, Samuel. And Samuel aroſe, and went to Eli, and ſayde, I am here, for thou dyddeſt calle me. And he anſweared, I called thee not, my ſonne, goe agayne and ſleepe.

B

(c) He was before this tyme accuſtomed to heare the Lorde.

7 Samuel (c) knewe not yet the Lorde, neyther was the woorde of the Lord yet opened vnto hym.

8 And the Lorde went to, and called Samuel the thirde tyme. And he aroſe and went to Eli, and ſayde, I am here, for thou haſt called me. And Eli perceiued that the Lord had called the chylde.

9 Therefore Eli ſayde vnto Samuel: Goe and ſleepe, and if he cal thee, then ſay, Speake Lorde, for thy ſeruant heareth thee. So Samuel went and ſleapt in his place.

10 And the Lorde came, and ſtoode and called as before, Samuel, Samuel. Then Samuel anſweared, Speake, for thy ſeruant heareth.

(d) God declareth, what ſuddaine feare ſhal comme vpon menne: when they ſhal heare that the arke is taken, and alſo ſee, that Elies houſe is deſtroyed.

1. Reg. 2. g.

11 And the Lorde ſayde to Samuel, Beholde, I wyl doo a thyng in Iſrael, that bothe the eares of as many as heare it, ſhal (d) tyngle.

12 In that day, I wyl rayſe vp agaynſt Eli al thynges whiche I haue ſpoken concernyng his houſe: when I begyn, I wyl alſo make an ende.

13 I haue tolde hym, * that I wyl iudge his houſe for euer, for the wickedneſſe, whiche he knoweth: For when [the people] curſed his ſonnes for the ſame [wickedneſſe] he dyd not correct them.

C

14 And therefore I haue ſworne vnto the houſe of Eli, that the wyckedneſſe of Elies houſe ſhal not be pourged with ſacrifice, nor offeryng, for euer.

15 Samuel ſleapt vntyl the mornyng, and opened the doores of the houſe of the Lorde: and Samuel feared to ſhewe Eli the viſion.

16 Then Eli called Samuel, & ſayd, Samuel my ſonne. And he anſweared, Here am I.

Ruth. i. c.

(e) God puniſh thee after this or that ſort, except thou tel me the trueth.

17 He ſayd, What is that the Lorde hath ſaid vnto thee? I pray thee, hyde it not from me: * (e) God doo ſo to thee, and more alſo, if thou hyde any thyng from me, of al, that he ſayde vnto thee.

18 And Samuel tolde hym euery whitte, and hyd nothyng from hym. And he ſayde, It is the Lord: let hym doo what ſeemeth him good.

" Or, Fal to the grounde.

19 And Samuel grewe, and the Lorde was with hym, and leaft none of his woordes " vnperfourmed.

20 And al Iſrael, from Dan to Beerſeba, wiſt that faythful Samuel was the prophete of the Lorde.

21 And the Lorde appeared agayne in Silo: for the Lorde opened hym ſelfe to Samuel in Silo, through the woorde of the Lorde.

The. iiii. Chapter.

10 The arke of the Lorde is taken. 11 Eli and his chyldren dye.

A

(a) From the departure of the Iſraelites out of Egypt, vnto this time of Samuel, are about three hundred and ninetie yeeres

" Or, ſtone of helpe.

1 AND Samuel ſpake vnto al Iſrael: And Iſrael (a) went out agaynſt the Philiſtines to battayle, and pytched beſyde the " Eben ezer: and the Philiſtines pytched in Aphec,

2 And put them ſelues in aray agaynſt Iſrael: and when they ioyned the battayle, Iſrael was ſmytten downe before the Philiſtines: and the Philiſtines ſlue of the armie in the feelde about foure thouſande menne.

3 And when the people were cōme into their

tentes, the elders of Iſrael ſayde, (b) Wherfore hath the Lorde caſte vs downe this day before the Philiſtines? let vs fetche the arke of the appoyntment of the Lorde out of Silo vnto vs, that when it commeth among vs, it may ſaue vs out of the hande of our enimies.

(b) Samuel, as it is of ſom affirmed, conſulted with the Lord, before this was taken in hand: and for that cauſe thei aſke this queſtion.

4 And ſo the people went to Silo, and fet from thence the arke of the appoyntment of the Lorde of hoſtes, whiche (c) dwelleth betweene the Cherubims: And there were the two ſonnes of Eli, Hophni, and Phinehes, with the arke of the appoyntment of God.

(c) This he ſayth, becauſe of the mercye ſeate that was betweene the Cherubims.

5 And when the arke of the appoyntment of the Lorde come into the hoſt, al Iſrael ſhooted a myghty ſhoote, ſo that the earth rang agayne.

6 And when the Philiſtines hearde the noyſe of the ſhoote, they ſayde, What meaneth the ſounde of this myghty ſhoote in the hoſt of the Hebrues? And they vnderſtoode howe that the arke of the Lorde was comme into the hoſt.

B 7 And the Philiſtines were afrayde, and ſaid, God is comme into the hoſt. And they ſayde agayne, (d) Wo vnto vs: for it was neuer ſo before this.

(d) Before we fought againſt mēne: and nowe god is comme to fight againſt vs.

8 Wo vnto vs: Who ſhal deliuer vs out of the hande of theſe myghty goddes? theſe are the goddes, that ſmote the Egyptians with many plagues in the (e) wylderneſſe.

(e) For in the red ſea in the wylderneſſe, the Egyptians were deſtroyed: whiche was the laſt of al his plagues.

9 Be ſtrong, & quite your ſelues like menne, O ye Philiſtines, that ye be no ſeruantes vnto the Hebrues, * as they haue benne to you: Be of a manly courage therefore, and fyght.

Iubi.13.a.

10 And the Philiſtines fought, and Iſrael was ſmitten downe, and fled euery man into his tent: And there was an exceedyng great ſlaughter, for there were ouerthrowen of Iſrael (f) thirtie thouſande footemen.

(f) This ouerthrow was not for lacke of ſufficient number of menne: but for lacke of gods fauour.

11 And the arke of God was taken, and the two ſonnes of Eli, * Hophni, and Phinehes were dead.

1.Reg.2.g.

12 And there ran a man of Beniamin out of the armie, and came to Silo the ſame day with his clothes (g) rent, and earth vpon his head.

(g) The common geſture of ſuche as fel to calamitie, ſorowe, or heauineſſe.

13 And when he came, lo, Eli ſate vpon a ſtoole by the way ſyde, waytyng: for his hart feared for the (h) arke of God. And when the man came into the citie, and tolde it, al the citie cryed.

(h) Leſt it ſhoulde be taken of the enimies.

C 14 And when Eli heard the noyſe of the cryeyng, he ſayde, What meaneth this noyſe of the tumult? And the man came in haſtily, and tolde Eli.

15 Eli was .xcviii. yeeres olde, and * his ſyght fayled hym, that he coulde not ſee.

1.Reg.3.a.

16 And the man ſayde vnto Eli, I am he, that came out of the armie, and fled this day out of the hoſt. And he ſayde, What thing is donne my ſonne?

17 The meſſenger anſweared, and ſaide, Iſrael is fledde before the Philiſtines, and there hath benne a great ſlaughter among the people, and thy two ſonnes Hophni and Phinehes are dead, and the arke of God is taken.

18 And when he made mention of the arke of God, Eli fel from his ſtoole backwarde by the ſide of the gate, and his (i) necke brake, and he dyed: For he was an olde man, and heauy, and ʺ iudged Iſrael fourtie yeeres:

19 And his daughter in lawe Phinehes wyfe was with chylde, & nygh the ʺ byrth: And when ſhe hearde the tydynges that the arke of God was taken, and that her father in lawe, and her huſbande were dead, ſhe bowed her ſelfe, and trauayled, for her paynes came vpon her.

(i) If he had corrected his ſonnes, and remoued wickedneſſe from the tabernacle of the Lorde, he and al Iſrael had eſcaped this horrible plague.

ʺ Or gouerned

ʺ Or, to crye out.

20 And about the tyme of her death, the women that ſtoode about her, ſayde vnto her, Feare not, for thou haſt borne a ſonne. But ſhe anſweared not, nor regarded it.

21 And ſhe named the chylde (k) Ichabod, ſayeing, The glory is departed from Iſrael, (becauſe the arke of GOD was taken, and becauſe of her father in lawe and her huſbande.)

(k) Whiche is by interpretation, no glorie, or where is the glorie.

22 And ſhe ſayde agayne, The glory is gonne from Iſrael: for the arke of God is taken.

The v.Chapter.

2 The Philiſtines bryng the arke into the houſe of Dagon. 6 The men of Aſdod are plagued. 8 The arke is caryed into Gath, and after to Acaron.

A 1 And the Philiſtines tooke the Arke of God, and caried it from the Eben ezer vnto Aſdod.

2 Yea the Philiſtines tooke the arke of God, and brought it into the houſe of Dagon, and ſet it by (a) Dagon.

(a) Whiche was theyr cheefe idole, and from the nauel downewarde lyke a fyſhe, and vpwarde, lyke a man.

3 And when they of Aſdod were vp in the next day in the mornyng, beholde, Dagon was fallen vpon his face on the earth before the arke of the Lorde: And they tooke Dagon, and ſet hym in his place agayne.

4 And when they were comme early in the next mornyng, beholde Dagon was fallen

vpon his face on the grounde, before the arke of the Lorde, and his head, and his two handes were cut of vpon the threſhold, that only the ſtumpe of Dagon was leaſt to hym.

5 And therefore is it, that neither the prieſtes of Dagon, nor any man that commeth into Dagons houſe, (b) treadeth on the threſholde of Dagon in Aſdod, vnto this day.

(b) Proceeding from one ſuperſtition to another.

6 But the hande of the Lorde was heauy vpon them of Aſdod, and he deſtroyed them, and ſmote them with emerodes, both Aſdod, and al the coaſtes thereof.

B 7 And when the menne of Aſdod ſawe that it was ſo, they ſayde, The arke of the God of Iſrael ſhal not abyde here with vs: for his hande is ſoare vpon vs, and vpon (c) Dagon our God.

(c) This is a lamentable blindnes: they cleaue ſtyl to that ydole whiche lieth vpon the grounde lyke a blocke, & is not hable to helpe, neyther them, nor it ſelfe.

8 They ſent therefore, and geathered al the lordes of the Philiſtines vnto them, and ſaid, What ſhal we doo with the arke of the God of Iſrael? They anſweared, Let the arke of the god of Iſrael be caried about vnto Gath. And they caryed the arke of the God of Iſrael about.

9 And when they had caryed it about, the hand of the Lord was agaynſt the citie with a very great deſtruction: and he ſmote the menne of the citie both ſmal and great, and they had emerodes in theyr ſecrete partes.

10 Therefore they ſent the arke of God to Acaron: and as ſoone as the arke of God came to Acaron, the Acaronites cryed out, ſayeing, They haue brought the arke of the God of Iſrael to vs, to ſlay vs, and our people.

11 And ſo they ſent, and geathered togeather al the lordes of the Philiſtines, & ſayd, Sende (d) away the arke of the God of Iſrael, to goe agayne to his owne place, that it ſlay vs not, and our people. For there was a deſtruction and death throughout al the citie: and the hande of God was exceedyng ſoare there.

(d) Affliction worketh not lyke effect in the wycked & in the godly: In the one grudge, and deſperation, in the other repentance and reconciliation.

12 And the men that dyed not, were ſmitten with the emerodes: And the crye of the citie went vp to heauen.

The vj. Chapter.

1 The time that the arke was with the Philiſtines. The arke is ſent home agayne with a gyft. 12 It commeth to Bethſames. 17 The Philiſtines offer golden emerodes. 19 The men of Bethſames are ſtriken for looking into the arke.

A 1 AND the arke of the Lorde was in the countrey of the Philiſtines ſeuen monethes.

2 And the Philiſtines called for the prieſtes and the ſoothſaiers, ſaying, What ſhal we doo with the arke of the Lord? Tel vs wherwith we ſhal ſende it home againe?

3 They ſayde, If you ſende away the arke of the GOD of Iſrael, ſende it not empty: but rewarde it with a ſinne (a) offeryng: and then ye ſhalbe whole, and it ſhalbe knowen to you, why his hande departeth not from you.

(a) For that you haue preſumed, to carie it away from Iſrael.

4 Then ſayde they, And what ſhalbe the ſinne offeryng, whiche we ſhal rewarde hym with? They anſweared, Fyue golden emerodes, and fyue golden myſe, accordyng to the number of the princes of the Philiſtines: For one plague was on you al, and on your princes.

5 Wherefore ye ſhal make images lyke to your emerodes, and images lyke to your myſe, that corrupt the lande, and ye ſhal geue glorie vnto the God of Iſrael, that he may take his hand from of you, and from of your (b) goddes, and from of your lande.

(b) Here they are forced to knowledge the true lyuing God, & his myghty hand: and yet becauſe of their idolatrie haue not the grace, to conuert & worſhyp hym.

6 Wherefore doo ye harden your hartes, as the Egyptians and Pharao hardened theyr hartes? Whiche when he wrought wonderfully among them, did they not let the people goe, and they departed?

7 Nowe therefore, make a newe cart, and take two milche kine, on whom there hath comme no yoke, and tye the kyne to the cart, and bryng the calues home from them. B

8 And take the arke of the Lorde, and lay it vpon the cart, and put the iewels of golde, whiche ye rewarde hym with for a ſinne offering, in a coffer by the ſyde thereof, and ſend it away, that it may goe.

9 And yf ye ſee, that he goeth vp by the way of his owne coaſt to Bethſames, then it is he, that dyd vs this great euyl: If no, we ſhal knowe then, that it is not his hande, that ſmote vs, but it was a (c) chance that happened vs.

(c) The wycked attribute almoſt al thynges to fortune and chaunce: whereas in deede there is nothing donne without gods prouidence and decree.

10 And the menne dyd euen ſo: And tooke two kyne that gaue mylke, and tyed them to the cart, and kept the calues at home.

11 And they layde the arke of the Lorde vpon the cart, and the coffer with the myſe of gold, and with the images of theyr emerodes.

12 And the kyne tooke the ſtreight way to Bethſames, and went on the ſtreyght way: and as they went, they lowed, and turned neyther to the right hande, nor to the left: And the princes of the Philiſtines went after them, vnto the (d) borders of Bethſames.

(d) For the trial of the matter.

13 And they of Bethſames were reaping their wheate harueſt in the valley: and they lyfted vp theyr eyes, and ſpyed the arke, and reioyced, when they ſawe it.

C 14 And the carte came into the feelde of one Iehoſua, a Bethſamite, and ſtoode ſtil there. There was alſo a great ſtone: And [e] they claue the wood of the carte, and offered the kyne a burnt offeryng vnto the Lorde.

(e) To wyte, the menne of Bethſhemes, whiche were Iſraelites.

15 And the Leuites tooke downe the arke of the Lorde, and the coffer, that was with it, wherein the [f] iewels of golde were, and put them on the great ſtone: And the menne of Bethſames ſacrificed burnt ſacrifice, and offered offeringes the ſame day vnto the Lord.

(f) Meaning, the golden emorodes, and the golden miſe.

16 And when the fiue princes of the Philiſtines had ſeene it, they returned to Acaron the ſame day.

17 And theſe are the golden emerodes, whiche the Philiſtines gaue for a ſinne offeryng to the Lorde: for [g] Aſdod one, for Gaza one, for Aſcalon one, for Gath one, and for Acaron one,

(g) Theſe were the fiue principal cities of the Philiſtines, which were not al conquered vnto the tyme of Dauid.

18 And golden myſe, accordyng to the number of al the cities of the Philiſtines [belongyng] to the fiue lordes, both of walled townes, and of townes vnwalled, euen vnto the great [ſtone] of Abel, whereon they ſet downe the arke of the Lorde vnto this day, in the feelde of Iehoſua the Bethſamite.

19 And he ſmote of the menne of Bethſames, becauſe they had [h] looked on the arke of the Lorde: and he ſlue among the people fiftie thouſande and threeſcore and tenne menne: And the people lamented, becauſe the Lorde had ſlayne the people with ſo great a ſlaughter.

(h) For it was not lawful to any other, to touche or to ſee into it: ſaue only to Aaron and his ſonnes. Num. 4. b.

20 Wherefore the menne of Bethſames ſaid, Who is able to ſtande before this holy Lorde God? And [i] to whom ſhal he goe from vs?

D (i) For what people wyl receiue it, to be thus plagued by receiuing therof.

21 And they ſent meſſengers to the inhabitantes of Kiriathiarim, ſaying, The Philiſtines haue brought agayne the arke of the Lorde: comme ye downe, & ſet it vp to you.

The. vii. Chapter.

1 The arke is brought to Kiriathiarim. 3 Samuel exhorteth the people to forſake theyr ſinne, and turne to the Lorde. 10 The Philiſtines fight agaynſt Iſrael, and are ouercomme. 16 Samuel iudgeth Iſrael.

A 1 AND ſo the menne of [a] Kiriathiarim came and ſet vp the arke of the Lorde, & *brought it into the houſe of Aminadab in yͤ hyl, & ſanctified Eleazar his ſonne, to keepe the arke of the Lorde.

(a) A citie in the tribe of Iuda, called alſo Kiriath baal. Ioſu. 13. 2. Reg. 6. a.

2 And whyle the arke abode in Kiriathiarim, the time was long, for it was twentie yeeres: and al the houſe of Iſrael [b] lamented after the Lorde.

(b) Repented them of theyr ſinnes, and ſought after the Lorde.

3 And Samuel ſpake vnto al the houſe of Iſrael, ſayeing, If ye be comme agayne vnto the Lorde with al your hartes, then *put away the ſtrange goddes, and Aſtaroth from among you, & prepare your hartes vnto the Lorde, and ſerue hym *only: For he ſhal ryd you out of the hande of the Philiſtines.

Ioſu. 24. a. Deut. 6. c. Mat. 4. b.

4 Then the chyldren of Iſrael dyd put away Baalim, and Aſtaroth, and ſerued the Lorde only.

5 And Samuel ſayde, Geather al Iſrael to [c] Miſpah, and I wyl pray for you vnto the Lorde.

(c) For Siloh was nowe deſolate, becauſe the Philiſtines had taken thence the arke.

6 And they geathered togeather to Miſpah, and [d] drewe water, and powred it out before the Lorde, and faſted the ſame day, and ſayd there, We haue ſinned againſt the Lord. And Samuel iudged the chyldren of Iſrael in Miſpah.

(d) After the expoſition of ſomme of the learned, it meaneth, that they wept before the Lord.

7 When the Philiſtines heard, that the chyldren of Iſrael were geathered togeather to Miſpah, the princes of the Philiſtines went vp agaynſt Iſrael: And when the chyldren of Iſrael hearde that, they were afrayde of the Philiſtines.

B

8 And the chyldren of Iſrael ſayde to Samuel, [e] Ceaſe not to crye vnto the Lorde our GOD for vs, that he may ſaue vs out of the hande of the Philiſtines.

Eccl. 46. b (e) Now they haue learned, not to truſt in them ſelues, but in God: and to ſeeke helpe, not at the arke, but at his hand alone.

9 And Samuel tooke a ſucking lambe, and offered it altogeather for a burnt offering vnto the Lorde, and cryed vnto the Lorde for Iſrael: and the Lorde hearde hym.

10 And as Samuel offered the burnt offering, the Philiſtines came to fyght agaynſt Iſrael: but the Lorde thundred a great thunder the ſame day among the Philiſtines, & ſcattered them, that they were ſlayne before Iſrael.

11 And the menne of Iſrael went out of Miſpah, and purſued the Philiſtines, and ſmote them, vntyl [they came] vnder Bethchar.

12 And then Samuel tooke a ſtone, and pitched it betweene Miſpah and [f] Shen, and called the name thereof Eben ezer, ſayeing, Hitherto hath the Lorde helped vs.

Ioſua. 24. f. (f) Whiche was a great rocke ouer agaynſt Miſpah.

13 And ſo the Philiſtines were brought vnder, and they came no more into the coaſte of Iſrael: and the hande of the Lorde, was agaynſt the Philiſtines al the dayes of Samuel.

C 14 Thereto the cities, whiche the Philiſtines had taken from Iſrael, were reſtored to Iſrael, euen from Acaron to Gath, and the coaſtes of the ſame did Iſrael deliuer out of yͤ handes of the Philiſtines: And there was peace betweene Iſrael and the [g] Amorites.

[g] Meaning the Philiſtines.

15 Samuel iudged Iſrael al the dayes of his lyfe:

16 And went about yeere by yeere to Bethel, Gilgal, and Miſpah, and iudged Iſrael in al thoſe places.

17 And came agayne to Rama: for there was his houſe: and there he iudged Iſrael alſo: & there he buylt an [h] aulter vnto the Lorde.

[h] Whiche was not contrary to the lawe: for as yet a certayne place was not appoynted.

The, viij. Chapter,

1 Samuel maketh his ſonnes iudges ouer Iſrael: who folowe not his ſteppes. 5 The Iſraelites aſke a kyng. 11 Samuel declareth in what ſtate they ſhould be vnder the king. 19 Notwithſtandyng they aſke one ſtil: and the Lord wylleth Samuel to graunt vnto them,

A 1 When Samuel was olde, he [a] made his ſonnes iudges ouer Iſrael.

[a] Becauſe he was not hable to trauaile, and take the paynes in his olde age.

2 The name of his eldeſt ſonne was [b] Joel, and the name of the ſeconde Abia, and they were iudges in Beerſeba.

[b] Who was alſo called Vaſhni. 1.Chro.6.b.

3 And his ſonnes [c] walked not in his wayes, but turned aſyde after lucre, & tooke rewarde, and peruerted the ryght.

[c] That is, they obſerued not the iuſtice, equitie, vpryghtneſſe, and godlines, of their father.

4 Then al the elders of Iſrael geathered them togeather, & came to Samuel vnto Rama,

5 And ſayd vnto hym, Behold, thou art olde, & thy ſonnes walke not in thy wayes: Now therefore * make vs a kyng to iudge vs, as al other nations [haue.]

Deu.17.c.
1.Re.12.c.
Oſee.13.e.
Actes.13.d

6 But the thyng dyſpleaſed Samuel, when they ſayde, Geue vs a kyng to iudge vs: And Samuel prayed vnto the Lorde.

B 7 And the Lorde ſayd vnto Samuel, Heare the voyce of the people in al that they ſay vnto thee: For they haue not caſt thee away, but they haue caſt me away, that I ſhoulde not raigne ouer them.

8 And as they haue euer dōne ſence I brought them out of Egypt vnto this day, and haue forſaken me, and ſerued other goddes, euen ſo doo they vnto thee.

9 Nowe therefore hearken vnto theyr voyce: howebeit yet teſtifie vnto them * and ſhewe them the manner of yͤ kyng that ſhal raigne ouer them.

Deu.17.e.

10 And Samuel tolde al the woordes of the Lorde vnto the people that aſked a kyng of hym,

11 And he ſayde, This ſhal be the [d] manner of the kyng, that ſhal raigne ouer you: * he wyl take your ſonnes, and put them to his charettes, and make his horſemen of them, to runne before his charet,

[d] Excepte ſuche as ſhal haue the feare of god before theyr eyes, & wyl folow his ſtatutes and lawes, as Dauid, Salomō, Ezechias, and Joſias.

12 And wyl make hym of them captaynes ouer thouſandes, and ouer fifties, & wyl ſette them to eare his grounde, and to geather in his harueſt, and to make inſtrumentes of warre, and thynges that ſerue for his charettes.

13 And he wyl take your daughters, & make them apothecaries, cookes, and bakers.

C 14 And he ſhal take your fieldes, * & your vineyardes, and your beſt Oliue trees, and geue them to his ſeruantes.

3.Re.21.a.

15 And he ſhal take the tenth of your ſeede, and of your vineyardes, and geue it to his chamberlaynes, and to his ſeruantes.

16 And he ſhal take your men ſeruantes, and mayde ſeruantes, young menne, & the cheefe of your aſſes, and put them to his woorke.

17 And he ſhal take the tenth of your ſheepe, and ye ſhalbe his ſeruantes.

18 And ye ſhal crye out at that tyme, becauſe of your kyng, whiche ye ſhal haue choſen you: and the Lorde wyl [e] not heare you at that day.

[e] Becauſe you repent not for your ſinnes.

19 Neuertheleſſe, the people would not heare the voyce of Samuel, but ſayde, Nay, not ſo: But there ſhalbe a kyng ouer vs.

D 20 That we may be lyke other nations, and that our kyng may iudge vs, & goe out before vs, and fyght our battayles.

21 Therefore when Samuel hearde al the woordes of the people, he rehearſed them in the eares of the Lorde.

22 And the Lorde ſayde to Samuel, Hearken vnto theyr voyce, & make them a kyng. And Samuel ſaide vnto the menne of Iſrael, Goe euery man vnto his citie.

The.ix.Chapter.

1 Saul ſeekyng his fathers aſſes, by the counſel of his ſeruant goeth to Samuel.
9 The Prophetes called Seers. 15 The Lorde reueileth Sauls comming vnto Samu-
el, cōmaundyng him to annoynt hym kyng. 22 Samuel bryngeth Saul to the feaſt.

A 1 There was a man of Beniamin named Cis, ẏ ſonne of (a) Abiel, the ſonne of Zeror, the ſonne of Bechorath, the ſōne of Aphiah, the ſonne of a man that was a Ieminite, (b) mighty in power.

2 And the ſame had a ſonne called Saul, a goodly young man & a fayre, ſo that among the chyldren of Iſrael, there was none goodlier then he: From the ſhoulders vpwarde, he was hygher then al the other people.

3 And the aſſes of this Cis Sauls father were loſt: and Cis ſayde to Saul his ſonne, Take one of the laddes with thee, and aryſe, goe and ſeeke the aſſes.

4 And he went through mount Ephraim, and paſſed through the lande of Saliſa: but they founde them not. Then they went thorowe the lande of Salim, & there they were not. When they went alſo through the lande of Iemini, they founde them not.

5 At the laſt, when they were comme to the lande of (c) Zuph, Saul ſayde to his ladde, that was with hym, Comme, let vs returne, leſt my father leaue caryng for the aſſes, and take thought for vs.

6 He ſayde vnto hym, Behold, there is in this citie a man of God, and he is an honourable man: al that he ſayth, commeth ſurely to paſſe: Nowe then let vs goe thyther, yf ſo be he can ſhewe vs, what way we may goe.

B 7 Then ſayde Saul to his ladde, If we wyl goe, what ſhal we bryng the man? For the ″ bread is ſpent in our veſſelles, and there is no other preſent to bryng the man of GOD: What haue we?

8 And the ladde anſweared Saul againe, and ſayde, Beholde, I haue founde about me the fourth part of a (d) ſicle of ſiluer: that wyl I geue the man of God, to tell vs our way.

9 (Before time in Iſrael when a man went to ſeeke an anſweare of GOD, thus wyſe he ſpake, Comme, and let vs goe to the (e) Seer: For he that is now called a prophete, was in the olde tyme called a Seer.)

10 Then ſayde Saul to his ladde, Wel ſayde of thee: Cōme, let vs goe. And ſo they went vnto the citie, where the man of God was.

11 And as they went theyr way vp the hyl to the citie, they met with damoſels, that came out to drawe water, and ſayde vnto them, Is there here a Seer?

12 And the maydens anſweared them, and ſayde, Yea, beholde, he is before you, make haſte nowe, for he came this day to the citie: for there is an (f) offeryng of the people this day in the hyl.

13 When ye be comme into the citie, ye ſhal finde hym ſtreyght way ere he goe vp to the hyl to eate: for the people wyl not eate vntyl he comme, becauſe he dooth (g) bleſſe the offeryng: & then eate they that be bydden to the feaſt: Nowe therefore geat you vp, for this day ſhal ye finde hym.

14 And they went vp into the citie: And when they were comme into the middes of the citie, behold Samuel came out agaynſt them, for to goe vp to the hyl. C

15 But the Lorde had tolde Samuel in his eare (a day before Saul came) ſayeing,

16 To morowe this tyme, I wyl ſende thee a man out of the land of Beniamin: him ſhalt thou annoynt to be captayne ouer my people Iſrael, that he may ſaue my people out of the handes of the Philiſtines: for I haue looked (h) vpon my people, & theyr (i) crye is comme vnto me.

17 When Samuel therefore ſawe Saul, the Lorde anſweared hym, See, this is the man whom I ſpake to thee of: this ſame ſhal raigne ouer my people.

18 Then went Saul to Samuel in the middle of the gate, and ſayde, Telle me, I praye thee, where the Seers houſe is?

19 Samuel anſweared Saul, and ſayd, I am the Seer: Goe vp before me vnto the hyl: for ye ſhal eate with me to day: and to morowe I wyl let thee goe, and wyl telle thee al, that is in thyne (k) hart.

20 And as for thyne aſſes, that were loſt three dayes agoe, care not for them, for they are founde: And (l) whoſe ſhal the beautiful thinges of Iſrael be? Belong they not to thee, and vnto al thy fathers houſe? D

21 But Saul anſweared and ſayde, Am not I the ſonne of a Ieminite, of the ſmalleſt tribe of Iſrael? and my kinred is the leaſte of al the kynredes of the tribe of Beniamin? Wherefore then ſpeakeſt thou ſo to me?

22 And Samuel tooke Saul and his ladde, and brought them into the (m) parler, & made them ſitte in the cheefeſt place among them that were bidden, which were about thirtie perſons.

(a) This Abiel in the .2. of the Chro 8. is called Ner.

(b) That is, both valiant and riche.

(c) where was Ramath Zophim the citie of Samuel.

″ Or, Victayles.

(d) whiche is, about fiue penſe.

(e) Becauſe he ſawe gods wyl reueiled vnto him by his diuine ſpirite, and for that he foreſawe thynges to comme.

(f) That is, a feaſt after the offeryng.

(g) That is, geue thankes and diſtribute the meate accordyng to the cuſtome.

(h) That is, vpon the affliction and oppreſſion of my people.

(i) wherein they ſeeke helpe and deliuerance at my hande.

(k) That is, al, that thou deſireſt to knowe.

(l) whom god hath choſen to be theyr kyng.

(m) where the feaſt was.

23 And Samuel ſayd vnto the cooke, Bring foorth the portion, whiche I gaue thee, and of whiche I ſayde vnto thee, Keepe it with thee.

24 And the cooke tooke vp the ſhoulder, and that, whiche was (n) vpon it, and ſet it before Saul. And Samuel ſayde, Beholde that whiche is leaſt: put it before thee and eate: for hytherto hath it benne kept for thee, ſayeing, Alſo I (o) called the people. And ſo Saul dyd eate with Samuel that day.

(n) That is, the ſhoulder with the reſt, whiche the prieſt had for his familie in al peace offerynges. Leuit.x.c.
(o) That both by the aſſemblyng of the people, and by the meate prepared for thee, thou myghteſt vnderſtande, that I knewe of thy cōming.

25 And when they were comme downe from the hygh place into the citie, Samuel communed with Saul vpon the (p) toppe of the houſe.

(p) For after ẏ manner it was flat, that men myght walke togeather vpon it.

26 And when they aroſe early about the ſpring of the day, Samuel called Saul vpon the toppe of the houſe, ſayeing, Up, that I may ſende thee away. And Saul aroſe, and they went out, both he and Samuel.

27 And when they were comme almoſt out of the towne, Samuel ſayde to Saul, Byd the ladde goe before vs (and he went before) but ſtande thou ſtylle a whyle, that I maye ſhewe thee the (q) worde of God.

(q) That is, Gods commaundement, as concernyng thee.

The.x.Chapter.

1 Saul is annoynted kyng by Samuel. 9 God chaungeth Sauls hart, and he propheſieth. 19 Samuel aſſembleth the people, and ſheweth them theyr ſinnes. 21 Saul is choſen kyng by lot. 25 Samuel wryteth the kynges office.

A 1 ANd then Samuel tooke a veſſel of (a) oyle, and powred it vpon his head, and * kiſſed hym, & ſayd, Hath not the Lorde annointed thee, to be captayne ouer his (b) inheritance?

(a) Here begynneth the vſe of annoyntyng of kinges with oyle by gods commaundement.
Actes,13,d.
(b) That is, the chyldren of Iſrael, which only he would poſſeſſe as his inheritance.

2 When thou art departed from me this day, thou ſhalt find two men by (c) Rahels ſepulchre in the border of Beniamin, euen at Zalezah, and they wyl ſay vnto thee, The aſſes whiche thou wenteſt to ſeeke, are founde: And loe, thy father hath leaft the care of the aſſes, and ſoroweth for you, ſayeing, What ſhal I doo for my ſonne?

(c) Of whom, Beniamin, the yongeſt ſonne of Iacob, was borne, of the whiche the tribe of Beniamin, whereof kyng Saul was, bare his name.

3 Then ſhalt thou goe foorth from thence, & ſhalt comme to the || playne of Thabor, and there ſhal meete thee three men goeing vp to God to Bethel, one caryeing three kyddes, & another caryeing three loues of bread, and another caryeing a botel of wine.

|| Or, Oke.

4 And they wyl " ſalute thee, and geue thee two loaues of bread, whiche thou ſhalt receiue of theyr handes.

" Hebre. they wyl aſke thee a peece.

5 After that, ſhalt thou comme to the (d) hyl of God, where is the gariſon of the Philiſtines: And when thou art comme thyther to the citie, thou ſhalt meete a companie of prophetes cōming downe from the hygh place with a pſalter, a timbrel, a pipe, and a harpe before them, and they ſhal propheſie.

(d) whiche was in the citie Kiriathiarim, where the arke was. Chap. vii, a.

6 And the ſpirite of the Lord wil comme vpon thee alſo, and thou ſhalt propheſie with them, and ſhalt be turned into another man.

B 7 Therefore when theſe ſignes are comme vnto thee, doo what thou haſt to doo: for god is with thee.

8 And thou ſhalt goe downe before me to Gilgal, and I alſo wyl comme downe vnto thee, to ſacrifice burnt ſacrifices, and to offer peace offerings: * Tarrie for me ſeuen dayes, tyl I cōme to thee, & ſhewe thee, what thou ſhalt doo.

i. Re,12,b.

9 And when he had turned his " backe to goe from Samuel, God gaue hym another (e) hart, and al thoſe tokens came to paſſe that ſame day.

" Hebre. ſhoulder.
(e) He gaue hym ſuche vertues, as were meete for a kyng.

10 And when they came thyther to the hyl, beholde, the companie of prophetes met him, and the * ſpirite of GOD came vpon hym, and he (f) propheſied among them.

i.Re.xi.b.
(f) That is, prayed God togeather with them, & dyd ſing ſongs to his laude and prayſe.

11 And al that knewe hym before, when they ſawe, that he propheſied among yͤ prophetes, they ſayde eche to other, What is this, that is comme vnto the ſonne of Cis? * Is Saul alſo among the prophetes?

i. Re,19,d.

12 And one of the ſame place anſweared, and ſayde, Who is theyr (g) father? And thereof came the prouerbe, What, is Saul alſo among the (h) prophetes?

(g) Meanyng that propheſie commeth not by ſucceſſion: but is geuen to whom it pleaſeth god.
(h) Notyng therby hym, that commeth from lowe degree, ſuddaynly to honour.

13 And when he had made an ende of propheſyeing, he came to the hygh place.

C

14 And Sauls vncle ſayde vnto hym, and to his ladde, Whyther went ye? He ſayd, To ſeeke the aſſes: And when we ſaw, that they were no where, we came to Samuel.

15 And Sauls vncle ſayde, Telle me, I pray thee, what Samuel ſayde vnto you?

16 Saul anſweared his vncle, He tolde vs playnely, that the aſſes were founde. But of the kingdome, wherof Samuel ſpake, tolde he hym not.

17 And Samuel called the people togeather vnto the Lord to Miſpah,

18 And ſaid vnto the children of Iſrael, Thus ſayd the Lord God of Iſrael, I brought Iſrael out of Egypt, & deliuered you out of the

hande of the Egyptians, & out of the handes of al kyngdomes that trouble you.

19 And ye haue this day caſt away your God, who only delivereth you out of al your aduerſities and tribulations. And ye haue ſayd vnto hym, No, but make a kyng ouer vs. Nowe therefore ſtande ye before the Lorde by your tribes, and your thouſandes.

D 20. And when Samuel had aſſembled togeather al the tribes of Iſrael, the tribe of Beniamin was[i] taken.

21 When he had aſſembled togeather the tribe of Beniamin by theyr kynredes, the kynred of Matri was taken, & at the laſt, Saul the ſonne of Cis was caught: And when they ſought hym, he coulde not be founde.

22 Therefore they aſked the Lorde further, yf the man ſhoulde yet comme thyther? And the Lorde anſweared, Beholde[k] he hath hyd hym ſelfe among the ſtuffe.

23 And they ranne, and fet him thence, and when he ſtoode among the people, he was higher then any of the people from the ſhoulders vpwarde.

24 And Samuel ſayde to al the people, See ye not hym, whom the Lorde hath choſen, & howe there is none lyke hym among al the people? And al the people ſhooted, and ſayde, God " ſaue the kyng.

25 Then Samuel tolde yͤ people[l] the duetie of the kyngdome, and wrote it in a booke, & layde it before the Lorde, and ſent al the people away, euery man to his houſe.

26 And Saul alſo went home to Gibea, and there folowed hym a bande of menne, whoſe hartes God had touched.

E 27 But the chyldren of Belial ſayde, Howe ſhal he ſaue vs? And they deſpiſed hym, and brought hym no preſentes: And he[m] helde his tongue.

The.xi.Chapter.

1 Nahas the Ammonite warreth agaynſt Iabes Gilead. Iabes aſketh helpe of the Iſraelites. 6 Saul promiſeth helpe. 11 The Ammonites are ſlayne. 14 The kingdome is renued.

A 1 Then[a] Nahas the Ammonite came vp, and beſieged Iabes in Gilead: And al the menne of Iabes ſayde vnto Nahas, Make a couenant with vs, & we wyl be thy ſeruantes.

2 And Nahas the Ammonite anſweared them, In this wyl I make a couenant with you, if I may[b] thruſt out al your right eyes, and bryng that ſhame vpon al Iſrael.

3 To whom the elders of Iabes ſayde, Geue vs ſeuen dayes reſpite, that we maye ſende meſſengers vnto al the coaſtes of Iſrael: and then yf there be no man to deliuer vs, we wil comme out to thee.

4 Then came the meſſengers to Gibea of Saul, and tolde this tidynges in the eares of the people: And al the people lifted vp theyr voyces, and wept.

5 And beholde, Saul came folowyng the cattel out of the feelde, and Saul ſayde, What ayleth this people, that they weepe? And they tolde him the tydinges of the men of Iabes.

6 And the ſpirite of God[c] came vpon Saul, when he heard this tidynges, and he was exceedyng angry,

7 And tooke a yoke of Oxen, & hewed them in peeces, and ſent them throughout al the coaſtes of Iſrael by the handes of meſſengers, ſayeing, Whoſoeuer cõmeth not foorth after[d] Saul and after Samuel, ſo ſhal his Oxen be ſerued. And the feare of the Lorde felle on the people, and they came out " with one conſent.

8 And when he numbred them in Bezek, the chyldren of Iſrael were three hundred thouſande menne, and the menne of Iuda thirtie thouſande.

9 And[e] they ſayde vnto the meſſengers that came, So ſay vnto the men of Iabes in Gilead, To morowe by that tyme the ſunne be hote, ye ſhal haue helpe. And the meſſengers came, and ſhewed it to the menne of Iabes, whiche were glad.

10 Therefore the menne of Iabes ſayde, To morowe we wyl comme[f] out vnto you, & ye ſhal doo with vs al that pleaſeth you.

11 And on the morowe Saul put the people in three partes, & they came in vpon the hoſte in the morning watche, and ſlue the Ammonites vntil the heate of the day: And they that remained, were ſcattered ſo, that two of them were not leaſt togeather.

12 And the people ſayd vnto Samuel[g] Who is he that ſaide, Shal Saul raigne ouer vs? bryng thoſe menne, that we may ſlay them.

13 And Saul ſayd, There ſhal no man[h] dye this day: For to day the Lord hath ſaued Iſrael.

14 Then ſayde Samuel vnto the people, Comme, that we may goe to Gilgal, and renue the kyngdome there.

15 And al the people went to Gilgal, & made Saul kyng there before the Lorde in Gilgal, and there they offered[i] peace offeryngs before the Lorde: And there Saul and al the menne of Iſrael reioyced exceedyngly.

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[i] That is, by caſtyng of lot.

[k] As though he were vnworthy, and vnwyllyng.

" Hebre. Let the kyng lyue.

[l] As it is written. Deut.17.c.

[m] Both to auoyde ſedition, and to winne them by patience.

[a] For feare of whom Iſrael aſked a kyng.

[b] No reaſonable condition can ſatiſfie a tyrant: and therefore gods wrath is not far from hym.

[c] God gaue him the ſpirite of ſtrength, and courage, to goe agaynſt this tyrant.

[d] He ioyneth Samuel with hym for more authoritie: for he hym ſelfe was not yet approued of al.

" Hebre. As one man.

[e] Warnyng Saul and Samuel.

[f] That is, to the Ammonites, diſſemblyng, that they had hope of ayde.

[g] By this victorie, the Lorde wonne the hartes of the people to Saul.

[h] He woulde beginne his kyngdome with clemencie, as a vertue meete for a prince.

[i] In ſigne of thankeſgeuyng for the victorie.

The.xii.Chapter.

i Samuel declaryng to the people his integritie, reproueth theyr ingratitude. 19 God by myracle cauſeth the people to confeſſe theyr ſinne. 20 Samuel exhorteth the people to folowe the Lorde.

A

(a) I haue graunted your petition.

1 AND Samuel ſayde vnto al Iſrael, Beholde, I haue (a) hearkened vnto your voyce in al that ye ſayde vnto me: and haue made a kyng ouer you.

(b) To gouerne you in peace and warre.

2 Nowe therefore, your kyng walketh before (b) you: and I am olde, and graye headed, and beholde, my ſonnes are with you: and I haue walked before you from my chyldehoode vnto this day.

(c) That is. Saul.

(d) God wold, that this confeſſion ſhoulde be a paterne for al them, that haue any office.

3 Beholde, here I am: beare recorde of me before the Lorde, and before his (c) annoynted: (d) Whoſe Oxe haue I taken? or whoſe Aſſe haue I taken? Whom haue I donne wrong to? Whom haue I hurt? or of whoſe hande haue I receiued any bribe, to blynde myne eyes therewith? and I wyl reſtoare it you.

4 They ſayde, Thou haſt donne vs no wrong, nor hurt vs: neyther haſt thou taken ought of any mans hande.

5 He ſayde vnto them agayne, The Lorde is witneſſe agaynſt you, and his annoynted is witneſſe this day, that ye haue found nought in my handes. And they anſweared, He is witneſſe.

(e) That is, exalted them, and indued them with his ſpirite to deliuer you.

6 And Samuel ſayde vnto the people, It is the Lorde, that (e) made Moſes and Aaron, and that brought your fathers out of the land of Egypt.

B

7 Now therefore ſtande ſtyl, that I may reaſon with you before the Lorde, accordyng to al the ryghteouſneſſe of the Lorde, whiche he ſhewed bothe you and your fathers.

Gen.46.a
Exod.2.d.
Exod.3.b.

8 *After that Iacob was comme into Egypt, and your fathers cryed vnto the Lorde,* the Lord ſent Moſes & Aaron, whiche brought your fathers out of Egypt, and made them dwel in this place.

Iud.4.a.

(f) That is, captayne of Iabins hoſte, king of Hazor
Iud.13.a.
Iud.3.b.

9 *And when they forgate the Lorde theyr God, he ſolde them into the hande of Siſara (f) captayne of the hoſte of Hazor,* and into the hande of the Philiſtines, and * into the hande of the king of Moab, and they fought agaynſt them.

10 And they cryed vnto the Lorde, and ſayde, We haue ſinned, becauſe we haue forſaken the Lord, and haue ſerued Baalim, and Aſtaroth: Now therefore deliuer vs out of the handes of our enimies, & we wyl ſerue thee.

(g) That is, Samſon.
Iud.13.d.
Iud.xi.a.
i.Re.7.b.

11 And the Lorde ſent Ierobaal, (g) * Bedan, * Iephthah, and * Samuel, and deliuered you out of the handes of your enimies on euery ſyde: and ye dwelled ſafe.

12 And for al that, when you ſawe that Nahas the kyng of the chyldren of Ammon came agaynſt you, ye ſayd vnto me, Not ſo, but a kyng ſhal raigne ouer vs: when yet the Lorde your God was your kyng.

C

13 Nowe therefore beholde the kyng, whom ye haue choſen, and whom ye haue deſyred: loe, the Lorde hath ſet a kyng ouer you.

(h) ye ſhalbe preſerued, as they, that folowe the Lordes wyl.

14 If ye wyl feare the Lorde, and ſerue hym, and heare his voyce, & not diſobey the woord of the Lord, both ye, and the kyng, that raigneth ouer you, ſhal (h) folowe the Lorde your God.

(i) That is, your gouernours.

15 If ye wyl not hearken vnto the voyce of the Lorde, but diſobey the Lordes mouth, then ſhal the hande of the Lorde be vpon you, and on (i) your fathers.

16 Nowe alſo ſtand, and ſee this great thing, whiche the Lord wyl doo before your eyes.

(k) In that you haue forſaken hym, who hath al power in his hande, for a mortal man.

17 Is it not nowe wheate harueſt? I wyl calle vnto the Lorde, and he ſhal ſende thunder and rayne, that ye may perceaue and ſee, how that your wickedneſſe is (k) great, whiche ye haue donne in the ſyght of the Lord, in aſkyng you a kyng.

18 And ſo Samuel called vnto the Lord, and the Lorde ſent thunder and rayne the ſame day: And al the people feared the Lord & Samuel exceedyngly.

19 And al the people ſayde vnto Samuel, Pray for thy ſeruantes vnto the Lorde thy God, that we dye not: for we haue ſinned in aſking vs a king, beſide al our [other] ſinnes.

D

(l) For with the Lord there is mercie, and forgeueneſſe of ſinnes in ſtore for ſuche as wyl repent.

20 And Samuel ſayd vnto the people, Feare not, (Ye haue in deede donne al this wickedneſſe, yet (l) depart not from folowyng of the Lorde, but ſerue the Lorde with al your hartes:

21 Neyther turne ye away: for [then ye goe] after vayne thynges, whiche are not hable to profite you, nor deliuer you, for they are but vanitie.)

(m) Of his free mercie, & not of your merites, and therefore he wyl not forſake you.

22 For the Lord wyl not forſake his people, becauſe of his great names ſake: becauſe it hath pleaſed the Lorde to make you (m) his people.

23 Moreouer, God forbyd, that I ſhoulde ſinne agaynſt the Lorde, and ceaſe prayeyng for you: but I wyl ſhewe you the good and ryght way.

24 Therefore feare you the Lorde, and ſerue him in the trueth, and with al your (n) hartes: and conſyder howe great thynges he hath donne for you.

25 But yf ye doo wickedly, then ſhal ye periſhe, both yee and your kyng.

The.xiij.Chapter.

3 The Philiſtines are ſmitten by Saul and Ionathan. 13 Saul beyng diſobedient to Gods commaundement, is ſhewed of Samuel that he ſhal not raigne. 19 The great ſlauerie, wherein the Philiſtines kept the Iſraelites.

A 1 Saul now had benne king (a) one yeere, (and he raigned two yeeres ouer Iſrael.)

2 And Saul choſe hym three thouſande menne of Iſrael: Two thouſande were with Saul in Michmas, & in mount Bethel, and a thouſande with Ionathan in Gibea Beniamin: and the reſt of the people he ſent euery man to his tent.

3 And Ionathan ſmote the gariſon of yͤ Philiſtines, that was in the (b) hyl: and it came to the Philiſtines eares: And Saul blewe the (c) trumpet throughout al the lande, ſayeing, Let the Hebrues heare.

4 And al Iſrael hearde ſay, howe that Saul had deſtroyed a gariſon of the Philiſtines: Wherefore Iſrael was had in abomination with the Philiſtines. And the people geathered togeather after Saul to Gilgal.

5 The Philiſtines alſo geathered them ſelues togeather to fyght with Iſrael, thirtie thouſande charettes, & ſixe thouſande horſemen, with other people lyke the ſande by the ſeas ſyde in multitude, and came vp, and pitched in Michmas, eaſtward from (d) Bethauen.

6 And when the menne of Iſrael ſawe it, they were in a ſtrayte (and the people were in a diſtreſſe) & the people hyd them ſelues in caues, and in holdes, and in rockes, & in hygh places, and in pittes.

7 And ſomme of the Hebrues went ouer Iordane to goe vnto the lande of (e) Gad, and Gilead: And Saul was yet in Gilgal, and al the people, beyng afrayde, folowed hym.

B 8 And he taryed ſeuen dayes, euen vnto the tyme that Samuel hadde appoynted: But Samuel came not to Gilgal, and the people were therefore (f) ſcattered from hym.

9 And Saul ſayde, Bryng a burnt ſacrifice to me, and peace offerynges. And he offered a burnt ſacrifice.

10 And as ſoone as he had made an ende of offeryng the burnt ſacrifice, beholde Samuel came, and Saul went agaynſt hym to “ ſalute hym.

11 And Samuel ſayd, What haſt thou donne? Saul ſayde, Becauſe I ſawe, that the people ſkattered from me, and that thou cameſt not within the dayes appoynted, and that the Philiſtines geathered them ſelues togeather to Michmas:

12 Therefore ſayde I, The Philiſtines ſhal comme downe nowe vpon me to Gilgal, and I haue not made ſupplication vnto the Lorde: I was bolde therefore, and offered a burnt offeryng.

13 And Samuel ſayde to Saul, Thou art become a foole: thou haſt not kept yͤ commaundement of the Lorde thy (g) God, whiche he commaunded thee: For at this tyme woulde the Lorde haue ſtabliſhed thy kingdome vpon Iſrael for euer.

C 14 But nowe, thy kyngdome ſhal not continue: The Lorde hath ſought hym a (h) man after his owne hart: and the Lord hath commaunded hym to be captayne ouer his people, becauſe thou haſt not kept that, whiche the Lorde commaunded thee.

15 And Samuel aroſe, and gate him vp from Gilgal (i) in Gibea of Beniamin, and Saul numbred the people that were founde with hym, and they were about ſixe hundred men.

16 And Saul and Ionathan his ſonne, and the people, that were founde with them, had theyr abydyng in Gibea of Beniamin: but the Philiſtines pitched in Michmas.

17 And there came out of the hoſt of the Philiſtines three companies to deſtroy: one companie turned vnto the way, that leadeth to Ophra, vnto the lande of Sual:

18 And another companie turned the way to Bethoron: And the thyrde companie turned to the way of the coaſte, that is ſeene about the valley of Zeboim towarde the wylderneſſe.

19 There was no ſmyth founde throughout al the lande of Iſrael: For the Philiſtines ſayd, Leſt the Hebrues make them ſwordes, or ſpeares.

D 20 But al the Iſraelites went downe to the Philiſtines, to mende euery man his ſhare, his mattocke, his axe, and weedyng hooke.

21 Yet they had a file for the ſhares, for the mattockes, for the pickforkes, and for the axes, and for to ſharpen theyr goades.

22 And ſo in tyme of battaile, there was neyther (k) ſworde, nor ſpeare founde in the handes of any of the people, that were with

(n) Unfainedly, and without hypocriſie.

(a) whyles theſe thynges were donne.

(b) Kiriathiarim, where the arke was. Chap.x.a.

(c) That euery man ſhoulde prepare hym ſelfe to warre.

(d) whiche is Bethel, and of the prophetes called Bethauen, becauſe of the idolatrie committed there.

(e) Where the two tribes and the halfe remayned.

(f) Thinking, that the abſence of the prophete was a ſigne, that they ſhoulde loſe the victorie.

“ Hebre. Bleſſe hym.

(g) who wylled thee to obey hym, and reaſt vpon his worde.

(h) That is, Dauid.

(i) And went to his citie Ramah.

(k) To declare, that the victorie came only of God.

Saul and Ionathan: But with Saul and Ionathan his ſonne was there founde.

23 And the gariſon of the Philiſtines came out to goe ouer vnto Michmas.

The xiiii. Chapter.

14 Ionathan and his harneſſe bearer put the Philiſtines to flyght. 24 Saul byndeth the people by an othe, not to eate tyl euenyng. 32 The people eate with the blood. 38 Saul woulde put Ionathan to death. 45 The people deliuer hym.

A 1 THen on a tyme Ionathan the ſonne of Saul, ſayd vnto his young man, that bare his harneſſe, [a] Comme, and let vs go ouer to the Philiſtines gariſon, that are yonder on the other ſyde: and he tolde not his father.

(a) This fact of Ionathan is ſinguler, and donne in fayth, by the inſtinction of gods ſpirite: and therefore not to be folowed by the diſcipline of warre.

2 And Saul taryed in the vttermoſt part of Gibea, vnder a Pomegranate tree, whiche is in Migron: and the people that were with hym, were vpon ſixe hundred menne.

3 And Ahia the ſonne of Ahitop, Ichabods brother, the ſonne of Phinehes, the ſonne of Eli, was the Lordes [b] prieſt in Silo, and ware an Ephod: And the people wiſt not that Ionathan was gonne.

(b) For the prieſthoode was not yet taken away from the houſe of Eli: but continued vntyl the tyme of Zadok.

4 And in the middes of the paſſage, by whiche Ionathan ſought to goe ouer vnto the Philiſtines gariſon, there was a ſharpe rocke on the one ſyde, and a ſharpe rocke on the other ſyde: the one called Bozez, and the other Sene.

5 The forefront of the one leaned northward toward Michmas, and the other was ſouthward towarde Gibea.

6 And Ionathan ſayde to the young man that bare his harneſſe, Comme, and let vs goe ouer vnto the gariſon of theſe vncircumciſed, it may be, that the Lorde wyl woorke with vs: for it is ″ no hardneſſe with the Lorde, to ſaue eyther in many, or in fewe.

″ Or, none can let the Lorde.

B 7 And his harneſſe bearer ſayde vnto hym, Doo al that is in thyne hart: Goe where it pleaſeth thee, behold I am with thee as thine hart luſteth.

8 Then ſayde Ionathan, Beholde, we goe ouer vnto theſe menne, and ſhal ſhewe our ſelues vnto them.

9 Yf they ſay on this wyſe to vs, Tarrie vntyl we comme to you: then we wyl ſtande ſtyl in our place, and not goe vp vnto them.

10 But yf they ſay, Comme vp vnto vs, then we wyl goe vp, for the Lorde hath [c] deliuered them into our handes: And this ſhalbe a ſigne vnto vs.

(c) This he learned neyther of diuiners, nor of ſoothſayers: but of the ſpirite of God, confirmyng his fayth by ſignes preſcribed by the ſame ſpirite.

11 And they both ſhewed them ſelues vnto the gariſon of the Philiſtines. And the Philiſtines ſayde, See, the Hebrues comme out of the [d] holes, where they had hydde them ſelues in.

(d) That they ſpake contemptuouſly, and by deriſion.

12 And the menne of the gariſon anſweared Ionathan and his harneſſe bearer, and ſayd, Comme vp to vs, and we wyl ſhewe you a thyng. And Ionathan ſayde to his harneſſe bearer, Comme vp after me, for the Lorde hath deliuered them into the hande of Iſrael.

13 And Ionathan clymed vp vpon [e] handes and feete, and his harneſſe bearer after hym: And they felle before Ionathan, and his harneſſe bearer ſlue them after hym.

(e) Becauſe of the ſteepnes of the rocke, where they dyd clime vp.

14 And that firſt ſlaughter which Ionathan & his harneſſe bearer made, was vpon twentie menne, within the compaſſe as it were about an halfe aker of lande, whiche two [oxen plowe.] C

15 And there was a feare in the hoſte, in the feelde, and among al the people: inſomuche, that they that were gonne out of ẏ gariſon to robbe, were afrayde alſo, and the [f] earth trembled, for the feare that was ſent of God.

(f) It is an hyperbolical ſpeache, wherby is ſignified, that the feare whiche god ſent vpon the hoſte of the Philiſtines, was exceedyng great.

16 And the watchmen of Saul in Gibea Beniamin, ſawe: And behold, the multitude was diſcomfited, and were ſmitten as they went.

17 Then ſayde Saul vnto the people that was with him, Searche, & ſee who is gonne away from vs. And when they had numbred, beholde, Ionathan and his harneſſe bearer were not there.

18 And Saul ſayde vnto Ahia, Bryng hyther the [g] arke of God. (For the arke of God was at that time with ẏ chyldren of Iſrael.)

(g) By whiche is meant the Ephod which was ſet vp with the arke, whiche ẏ prieſt ſhoulde put on to aſke counſel, and to telle of thynges to comme. Num. 27. d.

19 And whyle Saul talked vnto the prieſte, the noyſe that was in the hoſte of the Philiſtines, ſpread farther abrode, and encreaſed. And Saul ſayde vnto the prieſte, [h] Withdrawe thyne hande.

(h) Let the Ephod alone, for I haue no leyſure nowe to aſke counſel of God.

20 And Saul ioyned hym ſelfe vnto al the people that were with hym, and they came to the battayle, and beholde, * euery mans ſworde was agaynſt his felowe, and there was a very great diſcomfiture.

Iud. 7. f.

D

21 Moreouer, the Hebrues that were with the Philiſtines before that tyme, & were comme with them into al partes of the hoſte, turned to be with the Iſraelites, that were with Saul and Ionathan.

22 And al the menne of Iſrael alſo, whiche had hydde them ſelues in mount Ephraim,

as ſoone as they hearde howe that the Philiſtines were fled, they folowed after them in the batayle.

23 And ſo the Lorde ſaued Iſrael that day: and the batayle continued vnto Bethauen.

24 And when the menne of Iſrael were kept downe with hunger that day, Saul charged the people with an othe, ſayeing, [i] Curſed be the man, that eateth any foode vntyl nyght, tyl I be auenged of myne enimies. And ſo none of the people taſted any ſuſtenance.

25 And al they of the lande came to a woode where hony lay vpon the grounde.

26 And the people came into the wood: And beholde, the hony dropped, and no man moued his hande to his mouth, for the people feared the [k] othe.

27 But Jonathan hearde not, when his father charged the people with the othe: wherfore he put foorth the ende of the rodde that was in his hand, & dipt it in an hony combe, and put his hande to his mouth, and his [l] eyes receiued ſyght.

E 28 Then anſweared one of the people, and ſayde, Thy father made the people to ſweare, ſayeing, Curſed be the man, that eateth any ſuſtenance this day. And the people were " faynt.

29 Then ſayd Jonathan, My father hath [m] troubled the lande: See how mine eyes hath receiued ſyght, becauſe I taſted a litle of this hony.

30 Howe muche more then to day, if the people had eaten of the ſpoyle of their enimies, which they found? And had there not benne then a muche greater ſlaughter among the Philiſtines?

31 And they ſmote the Philiſtines that day, from Michmas to Aialon: And the people were exceedyng faynt.

32 And the people gate them to the ſpoyle, and tooke ſheepe, oxen, and calues, and ſlue them on the ground, and the people dyd eate them with the blood.

F 33 Then menne told Saul ſayeing, Behold, the people ſynne agaynſte the Lorde, in that they eate with the blood. And he ſayde, Ye haue treſpaſſed: Rolle a [n] great ſtone vnto me this day.

34 And Saul ſayde agayne, Goe abroade among the people, and byd them bryng me euery man his oxe, and euery man his ſheepe, and ſlay them here, and eate, and ſynne not agaynſt the Lord in eatyng with the blood. And the people brought euery man his oxe in his hande that nyght, and ſlue them there.

35 And Saul made an aulter vnto the Lord: And that was the " fyrſt aulter, that he made vnto the Lorde.

36 And Saul ſayde, Let vs goe downe after the Philiſtines by nyght, and ſpoyle them, vntyl it be day in the mornyng, & let vs not leaue one man of them. And they ſayde, Doo whatſoeuer thou thynkeſt beſt. Then ſayde the prieſt, Let vs [o] come hyther vnto God.

37 And Saul aſked of God, Shal I goe downe after the Philiſtines? Wylt thou deliuer them into the handes of Iſrael? But he anſweared hym not at that tyme.

38 And Saul ſayde, Let al the " chiefe of the people come hyther, and knowe, and ſee by whom this ſynne is donne this day.

39 For as the Lorde liueth, whiche ſaued Iſrael, though it be in Jonathan my ſonne, he ſhal dye the death. But there was no man among al the people, that anſweared hym.

40 Then he ſayde vnto al Iſrael, Be ye on one ſyde, and I & Jonathan my ſonne wylbe on the other ſyde. And the people ſaid vnto Saul, What thou thynkeſt beſt, that doo. G

41 Therefore Saul ſaid vnto the Lord God of Iſrael, geue a [p] perfite lot. And Saul and Jonathan were caught: but the people eſcaped free.

42 And Saul ſayde, Caſt lot betweene me & Jonathan my ſonne. And Jonathan was caught.

43 Then Saul ſayd to Jonathan, Telle me what thou haſt donne. And Jonathan tolde hym, and ſayde, I taſted a litle hony with the ende of the rod, that was in myne hand, and loe, [q] I muſt dye.

44 Saul anſweared,* God doo ſo and more alſo to me, thou ſhalt dye ye death Jonathan.

45 And the people ſayde vnto Saul, Shal Jonathan dye, whiche hath ſo mightyly delyuered Iſrael? God forbyd. As the Lorde lyueth,* there ſhal not one heare of his head fal to the grounde, for he hath wrought with God this day. And ſo the people delyuered Jonathan, that he dyed not.

46 And then Saul departed vp from folowing the Philiſtines: And the Philiſtines wēt to their owne place.

47 And ſo Saul helde the kyngdome ouer Iſrael, and fought agaynſt al his enimies on euery ſyde, agaynſt Moab, agaynſt the chyldren of Ammon, againſt Edom, agaynſt the kynges of Zoba, & agaynſt the Philiſtines: And whyther ſoeuer he turned hym ſelfe, he put them to the woorſe.

48 And he geathered his hoſt togeather, and ſmote the [r] Amalekites, and ryd Iſrael out

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[i] Suche was his hypocriſie and arrogancie, that he thought to attribute to his policie, that whiche God had geuen by the hande of Jonathan.

[k] That is, the curſe appoynted of Saul, and the punyſhment for breakyng the othe.

[l] Whiche before were dym for wearineſſe and hunger.

" Or, Wearye.

[m] By makyng this cruel lawe.

[n] That the blood of the beaſtes, that ſhalbe ſlayne, may be preſſed out vpon it.

" Or, of that ſtone he begun to buylde an aulter.

[o] To aſke counſel of hym.

" Hebr. corners.

[p] That is, cauſe the lot to fall on hym, that hath broken the othe.

[q] For ſo ſmal a mater, not conſyderyng what great ſaluation God hath wrought by me this day.

[r] As the Lord had commaunded. Deut.25.d.

of the handes of them that ſpoyled them.

(ſ) Called alſo Abinadab. Chap.31.a.

49 The ſonnes of Saul were Jonathan, (ſ) Jeſſui, and Melchiſua: And his two daughters, were thus named, the elder was called Merob, and the younger (t) Michol.

(t) Whiche was the wyfe of Dauid.

50 And the name of Sauls wyfe, was Ahinoa, the daughter of Ahimaaz, and the name of his chiefe captayne was Abner, the ſonne of Ner, Sauls vncle.

1.Reg.9.a

51 And * Cis was Sauls father: and Ner the father of Abner, was the ſonne of Abiel.

(v) As Samuel had forewarned. Chap.8.c.

52 And there was ſoare warre agaynſt the Philiſtines al the dayes of Saul: And (v) whomſoeuer Saul ſaw to be a ſtrong man, and meete for the warre, he tooke hym vnto hym.

The.xv.Chapter.

3 Saul is commaunded to ſlay Amalek. 9 He ſpareth Agag, and the beſt thynges. 19 Samuel reproueth hym. 28 Saul is reiected of the Lorde, and his kyngdome geuen to another. 33 Samuel heweth Agag in peeces.

A

1.Reg.9.c.

(a) Becauſe he hath preferred thee to this honour, thou art bounde to obey hym.

1 SAmuel alſo ſayde vnto Saul, * The Lorde ſente me to annoynt thee, to be king ouer his people, ouer Iſrael: Nowe therefore (a) hearken thou vnto the voyce of the woordes of the Lorde.

Exo.17.d.

2 Thus ſayth the Lorde of hoſtes, I remember that whiche Amalek dyd to Iſrael, * how they layd waite for them in the way, as they came vp from Egypt.

Num.24.d

(b) That this myght be an example of Gods vengeaunce againſt them, that deale cruelly with his people.

3 Nowe therfore goe, and ſmyte Amalek, and deſtroy ye al that parteineth vnto them, and haue no compaſſion on them, * (b) ſlaye bothe man and woman, infant, and ſuckling, oxe, & ſheepe, camel, and aſſe.

1.Reg.9.c.

4 And Saul geathered the people togeather, and * numbred them in Telaim, two hundred thouſande foote men, and ten thouſand men of Juda.

* Or, fought in the valley.

5 And Saul came vnto a citie of Amalek, and * ſet watche in the brooke.

(c) Whiche were ŷ poſteritie of Jethro Moyſes father in lawe.

(d) He reioyſed for the proſperous ſucceſſe of Iſrael, and gaue them good counſell. Exo. xviii.c.

6 And Saul ſaide vnto the Kenites, (c) Goe, and departe, & geat you downe from among the Amalekites, leſt I deſtroy you with thẽ: for ye ſhewed (d) mercie to al the chyldren of Iſrael, when they came out of Egypt. And ſo the Kenites departed from among the Amalekites.

B

7 And Saul ſmote the Amalekites, from Heuila, as thou commeſt to Sur, that lyeth before Egypt.

8 And tooke Agag the kyng of the Amalekites alyue, and vtterly deſtroyed al the people, with the edge of the ſwoorde.

Nu.24.b.

(e) Againſt the commaundement of god by Samuel.

9 * But Saul, and the people ſpared (e) Agag, the better ſheepe, and the fatter oxen, and the lambes, and al that was good, and woulde not deſtroy them: But al, that was foule & nought woorth, that they deſtroyed vtterly.

10 Then came the woorde of the Lord vnto Samuel, ſayeing,

Gen.vi.c.

11 It * repenteth me that I haue made Saul kyng: For he is turned from me, and hath not performed my commaundementes. And Samuel was heauie in hart, and cryed vnto the Lorde al nyght.

12 And when Samuel roſe early to meete Saul in the mornyng, it was tolde Samuel, that Saul was comme to Carmel, and beholde, he hath made hym there a place, and is returned, and departed, and gonne downe to (f) Gilgal.

(f) There to offer vp ſacrifice for the victorie gotten.

13 And Samuel came to Saul, and Saul ſayde vnto hym, Bleſſed be thou in the lord: I haue fulfylled the (g) commaundement of the Lorde.

(g) This is the manner of hypocrites, when they folowe theyr owne deuiſes, to ſay, they haue fulfilled Gods commaundementes.

14 Samuel ſayde, What meaneth then the bleating of the ſheepe in myne eares, and the lowyng of the oxen, whiche I heare?

C

15 Saul anſweared, They haue brought them from the Amalekites: For the people ſpared the beſt of the ſheepe, and of the oxen, to ſacrifice them vnto the lorde thy God, and the remnante haue we deſtroyed vtterly.

16 Samuel ſayde to Saul, Let me telle thee what the Lorde hath ſayd to me this night. And he ſayde vnto hym, Say on.

17 Samuel ſayde, When thou were (h) litle in thyne owne ſyght, were thou not made the head of the tribes of Iſrael? And hath not the Lorde annoynted thee king ouer Iſrael?

(h) Acknowledgyng thee ſelfe to be of the leaſte tribe of Iſrael, and of the leaſt familie of the tribe of Beniamin.

18 And the Lorde ſent thee on a iourney, and ſayde, Goe, and vtterly deſtroy thoſe ſinners, the Amalekites, and fight agaynſt them vntyl thou deſtroy them.

19 And wherefore haſt thou not hearkened vnto the voyce of the Lorde? but haſt turned to the pray, and haſt donne that, whiche is wicked in the ſyght of the Lorde?

D

20 And Saul ſayde vnto Samuel, Yea, I haue hearkened vnto the voyce of the Lord, and haue gonne the way whiche the Lorde ſent me vnto, and haue brought Agag the kyng of Amalek, and haue deſtroyed the Amalekites.

21 But the people tooke of the ſpoyle, ſheepe, and oxen, & the chiefeſt of the things whiche ſhoulde haue benne deſtroyed, to offer vnto

the Lorde thy God in Gilgal.

22 And Samuel ſayde, Hath the Lorde as great pleaſure in burnte ſacrifices and offerynges, as when the voyce of the Lorde is obeyed? Beholde, to obey, is better then ſacrifice: and to hearken, is better then the fatte of rammes.

23 For (i) rebellion is as the ſynne * of witchcraft, and ſtubburneſſe is as the wyckedneſſe of idolatrie: Becauſe thou haſt caſt away the woorde of the Lorde, therefore he hath caſt away thee alſo from beyng kyng.

Exo.22.c.

(i) God hateth nothyng more, then the diſobedience of his commaundement, though thentent ſeeme neuer ſo good to man.

24 And Saul ſayde vnto Samuel, I haue ſinned: For I haue gone farther then the ſayeing of the Lorde, & thy woords, becauſe I feared the people, and obeyed their voyce.

25 Nowe therefore I pray thee, take away my (k) ſynne, and turne againe with me, that I may woorſhyp the Lorde.

(k) This was not true repentaunce, but diſſimulation, fearyng the loſſe of his kyngdome.

26 And Samuel ſayde vnto Saul, I wyl not returne with thee: For thou haſt caſt away the woorde of the Lorde, and the Lord hath caſt away thee, that thou ſhalt not be kyng ouer Iſrael.

D 27 And as Samuel turned hym ſelfe to goe away, he caught the lappe of his coate, and it rent.

28 And Samuel ſaide vnto hym, The Lord hath rent the kyngdome of Iſrael from thee this day, and hath geuen it to a (l) neyghbour of thyne, that is better then thou.

(l) That is to Dauid.

29 The (m) ſtrength of Iſrael wil not beguiſe, nor repent: for he is not a man, that ſhould repent.

(m) Meaning God, who maynteyneth, and defendeth his.

30 He ſayde, I haue ſynned: But nowe honour me before the elders of my people, and before Iſrael, and turne agayne with me, that I may woorſhip the Lord thy God.

31 And ſo Samuel turned agayne, & folowed Saul: and Saul woorſhypped the Lorde.

32 Then ſayde Samuel, Bryng you hyther to me Agag the kyng of the Amalekites. And Agag came vnto hym delicately, and Agag ſayd, Truely the (n) bytterneſſe of death is paſt. E

(n) Either becauſe he had good hope of continuance of lyfe, or for that he was mortified, and redy to dye.

33 And Samuel ſayde, As thy ſwoorde hath made women chyldeleſſe, ſo ſhal thy mother be chyldeleſſe aboue other women. And Samuel hewed Agag in peeces before the Lord in Gilgal.

34 And then * Samuel departed to Rama, and Saul went home to his houſe to Gibea Saul.

1.Reg.7.d.

35 And Samuel came no more to (o) ſee Saul, vntyl the day of his death: Neuertheles, Samuel mourned for Saul: & the lord repented, that he had made Saul king ouer Iſrael.

(o) Though Saul came where Samuel was. Chap.19.d.

The.xvi.Chapter.

1 Samuel is reproued of God, and is ſent to annoynt Dauid. 7 God regardeth the hart.
13 The ſpirite of the Lorde commeth vpon Dauid. 14 The wicked ſpirite is ſent vpon Saul. 19 Saul ſendeth for Dauid.

A 1 The Lorde ſayd vnto Samuel, Howe long wylt thou mourne for Saul, (a) ſeeing I haue caſt him away frõ raigning ouer Iſrael? Fylle thyne (b) horne with oyntmente, & comme, that I may ſende thee to Iſai the Bethlehemite: for I haue prouided me a kyng among his ſonnes.

(a) Gods wil ought to be a ſufficient cauſe of comfort vnto vs, in al afflictions, acknowledgyng that he dooth al thinges for the beſt.

(b) A weake frayle vial was vſed in the annoyntyng of Saul: but nowe an horne: wherby may be ſignified the ſtrength and continuance of the kyngdome of Dauid.

2 And Samuel ſayde, Howe can I goe? For if Saul heare it, he wyl kylle me. The Lord anſweared, Take an heifer with thee, (c) and ſaye, I am comme to offer to the Lorde.

(c) That is, to make a peace offering, whiche might be donne though the arke were not there.

3 And calle Iſai to the offeryng, and I wyl ſhewe thee what thou ſhalt doo. And thou ſhalt annoynt vnto me (d) hym, whom I name vnto thee.

(d) Here is fulfilled the prophecie of Iacob, for the princely ſcepter to begin in the tribe of Iudah. Gen.49.b.

4 And ſo Samuel did as the Lord bad him, and came to Bethlehem: & the elders of the towne were (e) aſtonied at his commyng, & ſayde, Commeſt thou peaceably?

(e) Fearyng leaſt ſomme greeuous crime had benne committed, and that he came to pouniſh the ſame.

5 He anſweared, Yea: I am comme to offer vnto the Lord: * Sanctifie your ſelues, and comme with me to the offeryng. And he ſanctified Iſai and his ſonnes, and bad them to the offeryng.

Numme.11.d.

6 And when they were comme, he looked on Eliab, and ſayde, Surely the Lordes (f) annoynted is before hym.

(f) Thinking that Eliab had benne appoynted of God to be made kyng.

7 But the Lorde ſaid vnto Samuel, Looke not on his faſhion, or on the heigth of his ſtature, becauſe I haue refuſed hym: For [God ſeeth] not as man ſeeth. For man looketh on the outwarde appearance, but the Lorde beholdeth the hart. B

8 Then Iſai called Abinadab, and made him comme before Samuel, and he ſayde, Neyther hath the Lorde choſen this man.

9 Then Iſai made Samma comme, and he ſayde, Neyther yet hath the Lorde choſen hym.

10 Agayne, Iſai made ſeuen of his ſonnes to comme before Samuel: and Samuel ſayde vnto Iſai, The Lorde hath choſen none of theſe.

11 And Samuel ſayde vnto Iſai, Are here al thy chyldren? He ſayde, There is yet a litle one behynde, that keepeth the (g) ſheepe. And Samuel ſayd vnto Iſai, Send, and fet him: for we wyl not ſyt downe, tyl he be comme hyther.

(g) The ſhepheard of the ſheepe, is taken to be made ſhepheard of Iſrael.

12 And he ſent, and brought hym in: And he was ruddy, and of an excellent beautie,* and wel fauoured in ſyght. And the Lorde ſayde, Aryſe, and annoynt hym: For this is he.

Gen. 19. b.

13 Therefore Samuel tooke the horne with the annointment, and annoynted him in the myddes of his brethren. And the (h) ſpirite of the Lorde came vpon Dauid from that day forewarde: And Samuel roſe vp, and went to Rama.

(h) whereby he proſpered in al that he tooke in hand.

C 14 But the ſpirite of the Lord departed from Saul, and an euyl ſpirite, [ſent] of the (i) lord vexed hym.

(i) To vexe the minde of Saul, with anguyſhe of an euyl cõſcience, whereby blacke choler and phrenſie is ingendred.

15 And Sauls ſeruantes ſayd vnto hym, Beholde, an euyl ſpirite [ſent] of God, vexeth thee.

16 Let our Lorde therefore commaunde thy ſeruants (that are before thee) to ſeeke a man that is a cunning player with an harpe: that when the euil ſpirite of God commeth vpon thee, he may play with his hande, and thou ſhalt be eaſed.

17 Saul ſayde vnto his ſeruantes, Prouide me a man then, that can play wel, and bryng hym to me.

18 Then anſweared one of his ſeruantes and ſayde, Beholde, I haue ſeene a ſonne of Iſai the Bethlehemite, that can play vpon inſtrumentes, and is ſtrong, and valiant, & a man of warre, and prudent in dooyng of feates, & wel made, and the Lorde is with hym.

19 Wherefore Saul ſent meſſengers vnto Iſai, and ſayde, Sende me Dauid thy ſonne, whiche is with the ſheepe.

D 20 And Iſai tooke an aſſe [laden] with bread, and a flacket of wyne, and a kyd, and ſent them by Dauid his ſonne vnto Saul.

21 And (k) Dauid came to Saul, and * ſtoode before hym, and he (l) loued hym very wel, and he was made his harneſſe bearer.

22 And Saul ſent to Iſai, ſayeing, Let Dauid nowe remayne with me, for he hath founde fauour in my ſyght.

23 And ſo when the [euyl] ſpirite of God came vpon Saul, Dauid tooke an harpe, & played with his hande: and ſo Saul was (m) refreaſhed, and dyd amende, and the euil ſpirite departed from hym.

(k) By gods prouidence, that he myght be traded in princely and warlike affayres, before he ſhoulde take vpon hym the office of a prince.

* Or, ſerued hym.

(l) His minde not yet corrupted with enuie, whiche quencheth loue, as water dooth fyre.

(m) Whiche benefite to his greater condemnation he recompenſed with crueltie and hatred.

The xvii. Chapter.

1 The Philiſtines make warre agaynſt Iſrael. 10 Goliath defyeth Iſrael. 17 Dauid is ſent to his brethren. 34 The ſtrength and boldneſſe of Dauid. 47 The Lord ſaueth not by ſwoorde nor ſpeare. 50 Dauid kylleth Goliath, and the Philiſtians flee.

A 1 The Philiſtines geathered their hoſt to batayle, and came togeather to Socho, whiche is in Iuda, & pitched betweene Socho and Azekah, in the coſt of * Dammim.

* Or, Ephes Dammia.

2 And Saul and the menne of Iſrael came togeather, and pitched in the valley of * Elah, and put them ſelues in batayle array, to meete the Philiſtines.

* Or, of the oke.

3 And the Philiſtines ſtoode on a mountaine on the one ſide, and Iſrael ſtoode on a mountayne on the other ſide, and there was a valley betweene them.

4 And there came a man betweene them (a) bothe, out of the tentes of the Philiſtines, named Goliath, of Gath: (b) ſyxe cubites and a hand breadth long:

5 And he had an helmet of braſſe vpon his head, & a coate of mayle about hym. And the weight of his coate of maile, was fiue thouſand (c) ſicles of braſſe.

6 And he had bootes of braſſe vpon his legges, and a ſhield of braſſe vpon his ſhoulders.

(a) That is, betweene the two campes.

(b) A man of fyue cubites is a woonder in the worlde: this Goliath is a cubite and a hand breadth more then a woonder.

(c) That is, 156. lib. 4. ounces, after halfe a nounce the ſicle, and 600. ſicles weight amounteth to 18. lib. 3. quarters.

B 7 And the ſhaft of his ſpeare was lyke a weauers beame, and his ſpeares head wayed ſixe hundred ſicles of iron: And one bearyng a ſhielde went before hym.

8 And he ſtoode and cryed againſt the hoſt of Iſrael, & ſaid vnto them, Why are ye comme to ſet your batayle in array? am not I a Philiſtine, and you ſeruantes to Saul? chooſe you a man for you, & let him comme downe to me.

9 And if he be hable to fyght with me, and to * kylle me, then wyl we be your ſeruantes: But if I can ouercomme hym, & beate him, then ſhal ye be our ſeruantes, and ſerue vs.

* Or, ſmite.

10 And the Philiſtine ſayde, I defie the hoſt of Iſrael this day, geue me a man, that we may fyght togeather.

11 When Saul and al Iſrael hearde thoſe woordes of the Philiſtine, they were diſcouraged, and greatly (d) afrayde.

12 Dauid was the ſonne of an Ephrathite of Bethlehem Iuda, named Iſai, whiche had eight ſonnes: and this * man was taken for an olde man in the dayes of Saul.

13 And the three eldeſt ſonnes of Iſai went, and folowed Saul to the batayle: And the names

(d) For the ſpirite of courage, & ryght handeling of matters was taken away from Saul.

* Or, he was counted among them, that bare office.

the names of his three ſonnes that went to batayle, were: Eliab, the eldeſt, and the next, Abinadab, and the thirde, Samma:

C 14 And Dauid was the leaſte, and the three eldeſt went after Saul.

15 Dauid alſo went, and departed from Saul, to (e) feede his fathers ſheepe at Bethlehem.

16 And the Philiſtine came foorth in the mornyng, and euenyng, and continued fourtie dayes.

17 And Iſai ſayde vnto Dauid his ſonne, (f) Take for thy brethren an Epha of this parched corne, and theſe ten loaues, & runne to the hoſt to thy brethren.

18 And carrie theſe tenne freaſhe cheeſes vnto the captayne, and looke howe thy brethren fare, and fet out their (g) pledge.

19 And Saul and they, and al the menne of Iſrael were in the valley of Elah, fyghtyng with the Philiſtines.

D 20 And Dauid roſe vp early in the mornyng, & leaft the ſheepe with a keeper, and tooke, and went as Iſai had commaunded him, and came within the compaſſe of the hoſt: and the hoſt went out in array, and ſhooted in the batayle.

21 For Iſrael & the Philiſtines had put them ſelues in array, armie agaynſt armie.

22 And Dauid leaft the thynges, whiche he bare, vnder the handes of the keeper of the veſſels, and ran into the hoſt, and came, and ſaluted his brethren.

23 And as he talked with them, behold, there ſtoode a man in the myddes (Goliath the Philiſtine by name, of Gath) out of the armie of the Philiſtines, and ſpake (h) ſuche woordes: And Dauid hearde it.

24 And al the people of Iſrael, when they ſaw the man, ranne away from hym, and were ſoare afrayde.

25 And euery man of Iſrael ſayde, Sawe ye not this man, that commeth vp? euen to reuile Iſrael is he comme: *And to hym that kylleth hym, wyl the king geue great riches, and wyl geue hym his daughter thereto, yea and make his fathers houſe (i) free in Iſrael.

26 And Dauid ſpake to the menne that ſtood by, and ſayd, What ſhalbe donne to the man, that kylleth this Philiſtine, and taketh away the ſhame from Iſrael? And what is this vncircumciſed Philiſtine, that he ſhould reuile the hoſt of the lyuyng God?

E 27 And the people anſweared hym (after this manner) ſayeing, So ſhal it be donne to the man that kylleth hym.

28 And Eliab his eldeſt brother heard, when he ſpake vnto the menne, and Eliab was angry with Dauid, and ſaid, Why cameſt thou downe hyther? And with whom haſt thou leaft thoſe fewe ſheepe in the wylderneſſe? I knowe thy pryde, and the malice of thyne harte, that thou art comme downe to ſee the batayle.

29 And Dauid ſayd, And what haue I now donne? is there not a (k) cauſe?

30 And he departed from hym into the preſence of another, and ſpake of the ſame manner: and the people anſweared hym agayne, as before.

31 And they that hearde the woordes whiche Dauid ſpake, rehearſed them before Saul, whiche cauſed hym to be fet.

32 And Dauid ſayde to Saul, Let no mans hart fayle him, becauſe of him: Thy ſeruant, wyl goe, and fyght with yonder Philiſtine.

33 And Saul ſayde to Dauid agayne, Thou art (l) not hable to goe agaynſt yonder Philiſtine, to fyght with hym: For thou art but a chylde, but he is a man of warre, euen from his youth. F

34 Dauid anſweared vnto Saul, Thy ſeruant kept his fathers ſheepe, and there came *a lion, and likewiſe a beare, & tooke a ſheepe out of the flocke:

35 And I went out after him, and ſmote him, and tooke it out of his mouth: And when he aroſe againſt me, I caught him by the beard, and ſmote hym, and ſlue hym.

36 And ſo thy ſeruant ſlue both the lion, and the beare: And truely this vncircumciſed Philiſtine ſhalbe as one of them, ſeeyng he hath rayled on the hoſt of the lyuyng God.

37 And Dauid ſpake moreouer, The Lorde that deliuered me out of the hand of the lion, and out of the hande of the beare, he ſhal deliuer me alſo out of the hād of this Philiſtine. And Saul ſayde vnto Dauid, (m) Goe, and the Lorde [ſhal] be with thee.

38 And Saul put his rayment vpon Dauid, and put an helmet of braſſe vpon his head, & put a coate of mayle vpon hym,

39 And gyrded Dauid with his own ſwoorde vpon his raiment, and he aſſayed to goe, and becauſe he had neuer proued it before, Dauid ſayde vnto Saul, I can not goe with theſe thynges, for I haue not vſed mee ſelfe therto. And Dauid put them of hym, G

40 And tooke his (n) ſtaffe in his hande, and choſe him fiue ſmooth ſtones out of a brooke, & put them in a ſhepheardes bagge, whiche he had, that is in a ſcrippe, and his ſling was in his hande, and he went to the Philiſtine.

(e) The three eldeſt ſonnes of Iſai are taken foorth as valiant menne with Saul to warre: But Dauid, as vnable, is left to keepe ſheepe.

(f) Iſai by this meſſage meaneth to releue the neceſſitie of his ſonnes: But god worketh thereby the deliuerance of his people.

(g) If they haue layd any thing to gage for their neceſſitie, redeeme it out.

(h) As are aboue rehersed.

Ioſu,15.c.

(i) From taxes, and paymentes.

(k) For he came at his fathers cōmaundement, & was alſo moued by Gods ſpirite to take that enterpriſe agaynſt Goliath.

(l) Dauid about to perfourme the worke of God, and motien of his ſpirite, is tempted by the miniſters of Sathan: the enuie of his brother, and the infidelitie of Saul.

Iud.14.b.

(m) For by theſe examples, he ſawe, that the power of God was with hym.

(n) As the weapon, that he coulde beſt handle.

41 And the Philiſtine came and drue neare agaynſt Dauid, and the man that bare the ſhielde went before hym.

42 And when the Philiſtine looked about, and ſawe Dauid, he diſdeyned hym, for he was but young, ruddy, and of a comely face.

43 And the Philiſtine ſaid vnto Dauid, Am I a dogge, that thou commeſt to me with ſtaues? And the Philiſtine (o) curſed Dauid in the name of his goddes.

(o) So that he was terrible, not onlye by ſtature, ſtrength, and armour: But alſo by rayling, curſing, and threatening woordes.

44 And yͤ Philiſtine ſayd to Dauid, Comme to me, and I wyl geue thy fleaſhe vnto the foules of the ayre, and to the beaſtes of the fielde.

45 Then ſaid Dauid to the Philiſtine, Thou commeſt to me with a ſwoord, a ſpeare, and a ſhielde: But I comme to thee in the name of the Lorde of hoſtes, the God of the hoſt of Iſrael, whom thou haſt rayled vpon.

46 (p) This day ſhal the Lorde cloſe thee into my hande, and I ſhal ſmite thee, and take thyne head from thee, and wyl geue the carkaſſes of the hoſt of the Philiſtines this day vnto the foules of the ayre, and to the beaſtes of the earth, that al they whiche be in the worlde may knowe, that there is a God in Iſrael:

(p) This fayth is ſo conſtant, that neyther frende nor foe, is able to make him doubt of the victorie, that Gods ſpirite had aſſured him of.

47 And al this congregation ſhal know, that the Lorde saueth not with ſwoorde, & ſpeare, (For the batayle is the Lordes) and he ſhal geue you into our handes.

48 And when the Philiſtine aroſe to comme, and draw nigh to Dauid, Dauid haſted and ranne to fyght agaynſt the Philiſtine.

49 And Dauid put his hande in his bagge, and tooke out a ſtone, and ſlang it, and ſmote the Philiſtine in his forhead, that the ſtone ſuncke into his forhead, * and he felle grouelyng to the earth.

Eccle. 17. a

50 And ſo Dauid ouercame the Philiſtine with a ſlyng and a ſtone, and ſmote the Philiſtine and ſlue hym, euen when Dauid had no ſwoorde in his hande.

51 But Dauid ran, and ſtoode vpon the Philiſtine, and tooke his ſwoorde, and drue it out of his ſheathe, and ſlue hym, and cut of his head therewith. And when the Philiſtines ſaw that their champion was dead, thei fled.

Iud. 7. f.

52 And the menne of Iſrael, and of Iuda aroſe, and ſhooted, and folowed after the Philiſtines, vntyl they came to the valley, and vnto the gates of Acaron: and the Philiſtines felle downe wounded by the way to Saaraim, euen vnto Gath, and Acaron.

53 And the chyldren of Iſrael returned from chaſyng after the Philiſtines, & ſpoyled their tentes.

54 And Dauid tooke the head of the Philiſtine, and brought it to Hieruſalem, but he put his armour in his " tent.

" Or, houſe at Bethlehem.

55 When Saul ſawe Dauid goe foorth agaynſt the Philiſtine, he ſayde vnto * Abner yͤ captayne of his hoſt, Abner, (q) whoſe ſonne is this young man? Abner anſweared, As thy ſoule lyueth (O kyng) I can not tel.

i. Re. 14. g.

(q) This he aſketh, eyther for that he would nowe knowe further of his kinne, then he dyd before: Or for that he had forgot him.

56 And the kyng ſayde, Enquire thou, whoſe ſonne the younglyng is.

57 And when Dauid was returned from the ſlaughter of the Philiſtine, Abner tooke hym, and brought hym before Saul, with the head of the Philiſtine in his hande.

58 And Saul ſayde to hym, Whoſe ſonne art thou, thou young man? Dauid anſweared, I am the ſonne of thy ſeruant Iſai the Bethlehemite.

The xviii. Chapter.

3 The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the prayſes, that the women gaue hym. 11 Saul woulde haue ſlayne Dauid. 17 He promiſeth hym Merab to wyfe, but geueth hym Michol. 27 Dauid delivereth to Saul two hundred foreſkinnes of the Philiſtines. 29 Saul feareth Dauid, ſeeyng that the Lorde is with hym.

A 1 AND when he had made an ende of ſpeakyng to Saul, the (a) ſoule of Ionathan was knitte with the ſoule of Dauid, and Ionathan loued hym as his owne ſoule.

(a) His affection was fully bent towarde hym.

2 And Saul tooke hym that day, and would let hym goe no more home to his fathers houſe.

3 Then Ionathan & Dauid made a couenãt, becauſe he loued hym as his owne ſoule.

4 And Ionathan put of the robe that was vpon hym ſelfe, and gaue it to Dauid, and therto his garmentes, euen to his ſword, and to his bowe, and to his gyrdle.

5 And Dauid went out whither ſoeuer Saul ſent hym, and behaued hymſelfe (b) wyſely: And Saul ſet him ouer his menne of warre, and he was accepted in the ſyght of al the people, and in the ſyght of Sauls ſeruantes.

(b) That is, he proſpered in al his dooinges.

6 And as they came agayne, when Dauid was returned from the ſlaughter of the (c) Philiſtine, the women came out of al cities of Iſrael, ſyngyng and daunſyng to meete kyng Saul, with tymbrels, with ioy, & with [inſtrumentes of] muſike.

(c) To wite, Goliath.

7 And the women (d) anſweared one to another

(d) In their ſonges.

nother in their play, & ſaid,* Saul hath ſlain his thouſand, and Dauid his ten thouſande.

8 And Saul was exceeding (e) wroth, and the ſayeing diſpleaſed hym, and he ſayde, They haue aſcribed vnto Dauid ten thouſand, and to me, but one thouſande: and what can he more haue, ſaue the kyngdome?

9 Wherefore Saul had an eye ouer Dauid from that day forwarde.

10 And on the morowe the euyl ſpirite ſent of God came vpon Saul, and he (f) propheſied in the myddes of the houſe: and Dauid played with his hande lyke as at other tymes: and there was a iauelyn in Sauls hand.

11 And Saul tooke the iauelin, and ſayde, I wyl nayle Dauid to the walle with it. And Dauid auoided out of his preſēce two times.

12 And Saul was afrayde of Dauid, becauſe the Lorde was with hym, and was departed from Saul.

13 Therefore Saul put hym from hym, and made hym a (g) captayne ouer a thouſand, and he went out and in before (h) the people.

14 And Dauid behaued hym ſelfe wyſely in al his wayes, and the Lord was with hym.

15 Wherefore when Saul ſawe, that he was ſo exceedyng wyſe, he was afrayde of hym.

16 But al Iſrael and Iuda loued Dauid, becauſe he went out and in before them.

C 17 And Saul ſayde to Dauid, Beholde, my eldeſt daughter Merob, her I wyl geue thee to wyfe: Onely be a valiant ſonne vnto me, and fyght the Lordes batayles. For Saul thought: Mine hande ſhal not be vpon him, but the hande of the Philiſtines ſhalbe vpon hym.

18 And Dauid anſweared Saul, What am I? and what is my life, or the kynred of my father in Iſrael, that I ſhoulde be ſonne in lawe to the kyng?

19 Howbeit, when the tyme was comme that Merob Sauls daughter ſhoulde haue benne geuen to Dauid, ſhe was geuen vnto (i) Adriel a Meholathite to wyfe.

20 Howbeit, Michol Sauls daughter loued Dauid: and they ſhewed Saul, & the thyng pleaſed hym.

21 And Saul ſayd, I wyl geue hym her, that ſhe may be a ſnare to him, and that the hand of the Philiſtines may be agaynſte hym. Wherfore Saul ſayde to Dauid, Thou ſhalt this day be my ſonne in law in the one of the twayne. D

22 And Saul commaunded his ſeruantes to commune with Dauid ſecretly, and to ſay, Beholde, the kyng hath a fauour towardes thee, and al his ſeruantes loue thee, be nowe therefore the kynges ſonne in lawe.

23 And Sauls ſeruantes ſpake thoſe woordes in the eares of Dauid. And Dauid ſayde, (k) Seemeth it to you a lyght thyng, to be a kynges ſonne in lawe? ſeeyng that I am a poore man, and of ſmal reputation?

24 And the ſeruantes brought Saul woorde agayne, ſayeing, Of this manner ſpake Dauid.

25 And Saul ſayd, This wyſe ſhal ye ſaye to Dauid, The kyng careth for no other dowrie, but for an hundred foreſkynnes of the Philiſtines, to be auenged of the kynges enimies. But Saul thought to make Dauid fal into the handes of the Philiſtines.

26 And when his ſeruantes told Dauid theſe woordes, (l) it pleaſed Dauid welle to be the kynges ſonne in lawe: And the dayes were not expired.

27 Afterward Dauid aroſe with his menne, and went and ſlue of the Philiſtines two hundred menne, and Dauid brought their foreſkynnes, and (m) they gaue them wholy to the kyng, that he myght be the kynges ſonne in lawe*: wherfore Saul gaue hym Michol his daughter to wyfe.

28 And Saul ſawe, and vnderſtoode, howe that the Lorde was with Dauid, and that Michol his daughter loued hym:

29 And he was the more (n) afrayd of Dauid, and Saul became alway Dauids enimie.

30 The lordes of the Philiſtines vſed to goe foorth: and when they went foorth, Dauid behaued hym ſelfe more wyſely, then al the ſeruantes of Saul, ſo that his name was muche ſet by.

The.xix. Chapter.

2 Ionathan declareth to Dauid the wicked purpoſe of Saul. 11 Michol his wyfe ſaueth hym. 18 Dauid commeth to Samuel. 23 The ſpirite of propheſie commeth on Saul.

A 1 SAul ſpake to Ionathan his ſonne, and to al his ſeruants, that thei ſhould (a) kylle Dauid.*

2 But Ionathan Sauls ſonne, had a great fauour to Dauid, and Ionathan tolde Dauid, ſayeing, Saul my father goeth about to ſlay thee: Nowe therfore, I pray thee, take heede to thee ſelfe vntyl the mornyng, and abyde in ſome ſecrete place, & hyde thee ſelfe.

3 And I wil goe out, and ſtand by my father, in the fielde where thou art, and wyl commune

(e) Dauid receaueth for his vertues and good qualities, of Ionathan loue and frendſhip, of Saul hatred and diſpleaſure: ther be in the worlde more Sauls then Ionathans.

(f) By abuſe of the worde, they are ſome tyme ſayde to propheſie, whiche as mad menne ſpeake thinges that haue neyther ſenſe, nor reaſon in them.

(g) Not for his preferment, whiche he craued: but vpon hope of that deſtruction that warre is wont to bryng to many.

(h) Diſpatching his buſineſſe wyſelye both in warre, and peace.

(i) To whom ſhe bare ſeuen ſonnes, whiche Dauid put to death at the requeſte of the Gabaonites. 1. Samu. 11.

(k) Meaning that he was not able to endowe his wyfe with riches accordynglye.

(l) Becauſe he thought hym ſelfe able to compaſſe the kynges requeſt.

(m) Meaning Dauid & his souldyers.

2. Reg. 3. c.

(n) Leaſt he would depriue hym of his kyngdome.

(a) He layeth aſide hypocriſie, and nowe burſteth out to open crueltie.

Reg. 18. a.

mune with my father of thee, and whatſoeuer I ſee, I wyl telle thee.

4 And Jonathan ſpake good of Dauid vnto Saul his father, and ſayde vnto hym, Let not the kyng ſynne agaynſt his ſeruant, againſt Dauid: for he hath not ſinned againſt thee: ⁊ his workes haue beene to theeward very good.

5 For he dyd put his lyfe in “ his hande, and ſlue the Philiſtine, and the Lorde brought to paſſe a great health for al Iſrael: Thou ſaweſt it, ⁊ thou reioycedſt: Wherefore then wylt thou ſynne agaynſt innocent blood, and ſlay Dauid without a cauſe?

“ In Hebrue phraſe, whereby is meant, he put his lyfe in daunger.

6 And Saul hearkened vnto the voyce of Jonathan, and Saul (b) ſware, as the Lorde lyueth, he ſhal not dye.

(b) Beyng perſwaded and pacified for the tyme by Jonathans oration.

7 And Jonathan called Dauid, and Jonathan ſhewed hym al thoſe wordes: and Jonathan brought Dauid to Saul, and he was in his (c) preſence as in tymes paſt.

B

(c) That is, he ſerued hym.

8 And the warre began agayne, and Dauid went out, and fought with the Philiſtines, and ſlue them with a great ſlaughter, and they fledde from hym.

6 And the euil ſpirite of the Lorde was vpon Saul, as he ſate in his houſe, hauing a iauelin in his hand: And Dauid (b) played with his hande.

(b) On his harpe, to mitigate the rage of the euyl ſpirite, as Chap. 16.

10 And Saul entended to ſmite Dauid to the wal with the iauelin: But he ryd hym ſelfe out of Sauls preſence, ⁊ he ſmote the ſpeare into the wal: And Dauid fledde, and was ſaued the ſame nyght.

11 Saul alſo ſent meſſengers vnto Dauids houſe, to watche hym, and to ſlay hym in the mornyng: And Michol Dauids wyfe told it hym, ſayeing, If thou ſaue not thee ſelfe this nyght, to morowe thou ſhalt be ſlaine.

12 And * ſo Michol (e) let Dauid downe thorowe a wyndowe, and he went and fledde, and was ſaued.

Ioſu. 2. c. Act. 9. d.
(e) Herein doyng the dutie of a faithful wyfe towardes her huſband.

13 And Michol tooke an image, and layde it in the bed, ⁊ put a pillow ſtuffed with goates heare vnder the head of it, ⁊ couered it with a cloth.

14 And when Saul ſent meſſengers to fetch Dauid, ſhe ſayd, He is ſicke.

C

15 And Saul ſent the meſſengers agayne to ſee Dauid, ſayeing, Bryng hym to me bed and al, that I may ſlay hym.

16 And when the meſſengers were come in, behold, there lay an image in the bed with a pyllowe of goates heare vnder the head of it.

17 And Saul ſayde vnto Michol, Why haſt thou mocked me ſo, and ſent away myne enimie, that he is eſcaped? Michol anſwered Saul, For he ſayd vnto me, Let me goe, or els I wyl kylle thee.

18 And ſo Dauid fled, and eſcaped, and came to Samuel to Rama, and tolde hym al that Saul had donne to hym: And he and Samuel went, and dwelt in (f) Naioth.

(f) It was a ſchoole where Gods lawe was ſtudied, and taught, neare to Rama.

19 And one tolde Saul, ſayeing, Behold Dauid is at Naioth in Rama.

D

20 And Saul ſent meſſengers to fet Dauid: and when thei ſaw a companie of prophetes propheſyeing, and Samuel ſtandyng as (g) appoynted ouer them, the ſpirite of God felle vpon the meſſengers of Saul, and thei (h) propheſied too.

(g) For he was their teacher and ruler of that ſchoole.
(h) They ſong pſalmes with the prophetes, and prayſed God, leauing of to ſeeke after Dauid.

21 And when it was told Saul, he ſent other meſſengers, and they propheſied lykewyſe. And Saul ſent meſſengers yet agayne the thirde tyme, and they propheſied alſo.

22 Then went he him ſelfe to Rama, ⁊ came to a great wel that is in Sechu, ⁊ he aſked, ⁊ ſayde, Where are Samuel and Dauid? And one ſaid, Behold, thei be at Naioth in Rama.

23 And he went thyther, euen to Naioth in Rama, and the ſpirite of God (i) came vpon hym alſo, and he went propheſyeing vntyl he came to Naioth in Rama.

(i) That Dauid might the better by that meanes eſcape his handes.

24 And he ſtript of his clothes, and propheſied before Samuel in lyke manner, and felle naked al that day, and al that nyght: And thereof it is, that they ſay, Is Saul alſo among the prophetes?

The.xx.Chapter.

2 Jonathan comforteth Dauid. 3 They renue their league. 33 Saul would haue kylled Jonathan. 38 Jonathan aduertiſeth Dauid by three arrowes, of his fathers furie.

A 1 AND Dauid fledde from Naioth, which is in Rama, and came, and ſayde before Jonathan, What haue I donne? Wherin I am faulty? What is the ſinne that I haue cōmitted before thy father, that he ſeeketh my lyfe.

2 He ſayde vnto hym, God forbid, thou ſhalt not dye: Behold, my father wyl doo nothing either great or ſmal, but that he wyl “ ſhewe it me: And how ſhoulde my father hide this thyng from me? He wyl not doo it.

“ Heb. Reuele it in mine eare.

3 And Dauid ſware agayne, and ſayde, Thy father knoweth that I haue founde grace in thyne eyes, and therefore he thynketh, Jonathan ſhal not knowe it, leſt he be ſoary: And in very deede, euen as the Lorde lyueth, and as thy ſoule lyueth, there is but a (a) ſteppe betweene me and death.

(a) That is, I am in great daunger of death.

4 Then ſaid Ionathan vnto Dauid, Whatſoeuer thy ſoule "deſireth, that I wyl doo vnto thee.

"Heb. ſayth.

5 And Dauid ſaide vnto Ionathan, Behold, to morowe is the (b) begynnyng of the moneth: & I should ſit with the king at meate: But let me goe, that I may hyde my ſelfe in the fieldes vntyl the thirde day at euen.

(b) And therfore a ſolemne feaſt, and ſolēne ſacrifices belōging therto. Num.28.b

6 If thy father ſpeake of me, then ſay, Dauid aſked leaue of me, that he might goe to Bethlehem to his owne citie: for there is holden a yeerely feaſt for al the kynred.

B 7 And if he ſay, It is wel donne, then thy ſeruant ſhal haue peace: But if he be angry, then be ſure that wickedneſſe is vtterly concluded of hym.

8 And then thou ſhalt ſhewe mercie vnto thy ſeruant: for thou haſt ioyned thy ſeruant into a (c) couenant of the Lorde with thee: Notwithſtanding, if there be in me iniquitie, ſlay me thee ſelfe? for why ſhouldeſt thou bryng me to thy father?

(c) Becauſe it conſiſted in al godly and honeſt matters, and for that it was confirmed of both parties by an oth in the name of the Lorde.

9 And Ionathan anſweared, God keepe that from thee: For if I knewe, that wickedneſſe were (d) concluded of my father to comme vpon thee, woulde not I telle it the?

(d) That he were fully determined to kylle thee.

10 Then ſaid Dauid to Ionathan, Who ſhal telle me? howe [ſhal I knowe] if thy father anſweare thee cruelly?

11 And Ionathan ſayd vnto Dauid, Comme, and let vs goe out into the fielde. And they went out both of them into the fielde.

12 And Ionathan ſayd vnto Dauid, O Lord God of Iſrael, when I haue groped my fathers minde, as this time to morow, or within theſe three daies, & if it be wel with Dauid, & I then ſend not vnto thee, and ſhew it thee:

13 The Lorde doo ſo, (e) and muche more vnto Ionathan. But if my father haue pleaſure to doo thee euyl, I wyl ſhewe thee alſo, and ſend thee away, that thou maieſt go in peace: and the Lorde be with thee, as he hath benne with my father.

(e) That is, the Lord puniſhe me moſt greuouſly.

C 14 And [I require] not, whyles I lyue, [for I doubt not] but thou wylt ſhewe me the mercie of the Lorde, that I dye not:

15 But [I require] that thou cut not of thy mercie from my houſe for euer: no not when the Lorde hath deſtroyed the enimies of Dauid, euery one from the face of the earth.

16 And ſo Ionathan made a bonde with the houſe of Dauid, [ſayeing.] Let the Lorde require it at the handes of Dauids enimies.

17 And Ionathan ſware agayne vnto Dauid, becauſe he loued hym (For he loued hym as his owne ſoule)

18 Then ſayde Ionathan to Dauid, To morowe is the firſt day of the moone, and thou ſhalt be " miſſed, becauſe the place where thou were wont to ſit, ſhalbe empty.

" Or, mentioned

19 Therefore thou ſhalt hyde thee ſelfe three dayes: [then] thou ſhalt goe downe quickly, and comme to the place, where thou diddeſt hide thee ſelfe, when ẏ buſineſſe was in hand, and ſhalt remayne by the ſtone "Eſel.

"Hebr. Of the way, becauſe it ſerued as a ſigne, to ſhew the way.

20 And I wil ſhoote three arowes on the ſide therof, as though I ſhoote them at a marke,

21 And I wyl ſende a lad, and byd hym goe ſeeke the arowes. And if I ſay vnto the lad, See, the arowes are on this ſyde thee, bryng them: then comme thou: for it is peace, and no hurt, as the Lorde liueth: D

22 But if I ſay vnto the lad, Behold ẏ arowes are beyond thee: goe thy way: for the (f) lorde hath ſent thee away.

(f) Uſing me as his inſtrument, to geue thee warnyng to make away

23 And as touchyng this, whiche thou and I haue ſpoken, beholde the Lorde be betweene thee and me for euer.

24 And ſo Dauid hyd him ſelfe in the fielde: And when the new moone was comme, the kyng ſate hym downe to eate meate.

25 And the kyng ſate as at other tymes vpon his ſeate, euen vpon his ſeate by the wal: And Ionathan aroſe, and Abner ſate by Sauls ſyde, and Dauids place was empty.

26 Neuertheleſſe, Saul ſaide nothing al that day: For he thought, Somme thyng hath befallen hym, (g) though he were cleane.

(g) Yet he might haue ſomme buſines to let him.

27 But on the morowe, whiche was the ſeconde day of the newe moone, Dauids place was empty agayne: And Saul ſayde vnto Ionathan his ſonne, Wherefore commeth not that ſonne of (h) Iſai to meate, neyther yeſterday, nor to day?

(h) He calleth hym the ſonne of Iſai, by contempt, and diſdeyne.

E 28 And Ionathan anſweared vnto Saul, Dauid aſked licence of me, to goe to Bethlehem.

29 For he ſayde, Let me goe, I pray thee, for our kynred dooth holde an offeryng in the citie, and my brother hath ſent for me: and therfore if I haue founde fauour in thyne eyes, let me goe, I pray thee, & ſee my brethren. This is the cauſe, that he commeth not vnto the kynges table.

30 Then was Saul angry with Ionathan, and ſayde vnto hym, Thou (i) ſonne of the wicked rebellious woman, do not I know, that thou haſt choſen the ſonne of Iſai vnto thine owne rebuke, and vnto the rebuke, and ſhame of thy mother?

(i) Thou foloweſt the maner of thy mother, whiche neuer obeyed me.

31 For as long as the ſonne of Iſai liueth vpō the earth, thou ſhalt not be ſtabliſhed, nor yet thy kyngdome: Wherefore nowe ſende, and fet him vnto me: for he is the child of (k) death.

(k) In Hebrue phraſe, in meanyng, he ſhal ſurely die.

32 And Jonathan anſweared vnto Saul his father, and ſayde to hym, wherfore ſhould he dye? What hath he donne?

33 And Saul lyfted vp a ſpeare to hit hym: Whereby Jonathan wiſt wel that it was vtterly determined of his father, to ſlay Dauid.

34 And ſo Jonathan aroſe from the table in a great anger, and dyd eate no meate the ſeconde day of the moneth: for he was ſoary for Dauid, becauſe his father had donne him ſhame.

F 35 On the next mornyng, Jonathan went out into the fielde, at the (l) tyme appoynted with Dauid, and a litle lad with hym.

(l) For this was the third day, as it was agreed vpon.

36 And he ſayde vnto his boye, Runne, and ſeeke out myne arowes, which I ſhoote. And as the boy ranne, he ſhot an arowe beyonde hym.

37 And when the ladde was comme to the place, whyther Jonathan had ſhot ẏ arowe, Jonathan cryed after the lad, and ſayde, Is not the arowe beyonde thee?

38 And Jonathan cryed after the lad agayne: Make (m) ſpeede, haſte thee, and ſtande not ſtyl. And Jonathans lad geathered vp the arowes, and came to his maiſter.

(m) By theſe wordes ſpoke to the boy, he admoniſheth Dauid what he ſhal doo.

39 But the ladde wiſt nothing of the matter: onely Jonathan and Dauid wiſt it.

40 And Jonathan gaue his (n) inſtrumentes vnto the lad, that was with hym, and ſayde vnto hym, Goe, & carrie them to the towne.

(n) That is, his bowe, and his arowes.

41 And as ſoone as the lad was gonne, Dauid aroſe out of a place, that was toward the ſouth, and felle on his face to the ground, and bowed him ſelfe three tymes: And they kiſſed eyther other, and wept togeather, ſo long tyl Dauid (o) exceeded.

(o) In weepyng.

42 And Jonathan ſayde to Dauid, Goe in peace: And the thynges, whiche we haue ſworne both of vs in the name of the Lorde, ſayeing, The lorde be betweene thee and me, and betweene thy ſeede and myne, let them ſtand for euer. And he aroſe, and departed: And Jonathan went into the towne.

The.xxi.Chapter.

1 Dauid fleeth to Nob to Ahimelech the prieſt. 6 He geateth of hym the ſhewe bread to ſatiſfie his hungre. 7 Doeg Sauls ſeruant was preſent. 10 Dauid fleeth to king Achis, 13 and there fayneth him ſelfe mad.

A 1 Then came Dauid to (a) Nob to Ahimelech the prieſt: & Ahimelech was aſtonyed at the meetyng of Dauid, and ſayd vnto hym, Why art thou alone, & no mã with thee?

(a) Where the arke then was, to aſke counſel of the Lorde.

2 And Dauid ſayde to Ahimelech the prieſt, The king hath commaunded me a certaine thyng, and hath ſayde vnto me, Let no man know, where about I ſend thee, and what I haue cõmaunded thee: And I haue appoynted my ſeruantes to ſuche and ſuche places.

3 Nowe therefore, if thou haue ought vnder thyne hand, *geue me fiue loaues of bread, or what commeth to hande.

1.Reg.25.b

4 And the prieſt anſweared Dauid, and ſaid, There is no common bread vnder myne hand: but here is halowed bread: if the young menne haue kept them ſelues, ſpecially from women.

5 Dauid anſweared the prieſt, and ſaide vnto hym, Of a trueth, women haue beene ſeparated from vs theſe two or three dayes, ſince I came out, and the (b) veſſels of the young menne were holy: Howbeit, this way is vnpure: and how muche more ſhal there be holineſſe in the veſſel?

(b) That is, their bodies.

6 And ſo the prieſt gaue hym halowed bread: for there was none other bread there, ſaue the ſhewe bread, that was taken from before the Lorde, to put freaſhe bread there the day, that it was taken away.

7 (And there was there the ſame day a certayne man, of the ſeruantes of Saul, (c) abyding before the Lord, named Doeg, an Edomite, the chiefeſt of Sauls heardmen.)

B

(c) Taryeing to worſhip before the arke.

8 And Dauid ſayde vnto Ahimelech, Is not here vnder thine hand either ſpeare, or ſworde? for I haue neyther brought my ſworde, nor my harneſſe with me: becauſe the kynges buſineſſe required haſte.

9 And the prieſt ſayde, The ſworde of Goliath the Philiſtine, whom thou ſlueſt in the valley of Elah, beholde it is here wrapt in a cloth behynde the (d) Ephod: If thou wylt take that, take it: for there is no other, ſaue that here. And Dauid ſayde, There is none to that: geue it me.

(d) That is, behinde the place, where the hygh prieſtes garment lay.

10 And Dauid aroſe, and fled the ſame day from the (e) preſence of Saul, and went to Achis the kyng of Gath.

(e) That is, out of his reache, and dominion.

11 And the ſeruantes of Achis ſaide vnto him, Is not this Dauid the kyng of the land? Did they not ſyng vnto hym in daunſes, ſayeing, Saul hath ſlayne his thouſande, and Dauid his tenne thouſande?

12 And Dauid (f) put thoſe woordes into his hart, and was ſoare afraide of Achis the king of Gath.

(f) An Hebrue phraſe, wherbi is meant, that he weighed & conſidered thoſe wordes.

13 And he changed his ſpeache before them, and fayned hym ſelfe mad in their handes, &

(g) ſcrabled on the doores of the gate, and let his ſpettel falle downe vpon his bearde.

(g) After the manner of fooles.

C 14 Then ſayd Achis vnto his ſeruantes, Lo, ye ſee, that this man is beſide him ſelfe: wherfore then haue ye brought him to me?

15 Haue I neede of mad menne, that ye haue brought this felowe to play the mad man in my preſence? (h) Shal he come into my houſe?

(h) Meanyng that they ſhoulde haue hym away from hym, as vnmeete to commme to a kinges houſe.

The. xxij. Chapter.

1 Dauid hideth him ſelfe in a caue. 2 Many that were in trouble, came vnto him. 9 Doeg accuſeth Ahimelech. 18 Saul cauſeth the prieſtes to be ſlayne. 20 Abiathar eſcapeth.

A 1 DAuid therefore departed thence, and eſcaped to the caue (a) Adullam: When his brethren alſo, and his fathers houſe heard it, thei went downe thyther to hym.

(a) which was in the tribe of Juda, & neare to Bethlehem

2 And there geathered vnto hym al menne, that were in combrance, and in debt, & troubled in their myndes: and he became a captayne ouer them: And there were with hym vpon foure hundred menne.

3 And Dauid went thence to Miſpah in the lande of (b) Moab, and ſayd vnto the kyng of Moab: Let my father and my mother (I pray thee) come foorth vnto you, til I know, what God wyl doo for me.

(b) For there was an other ſo called in Juda.

4 And (c) he brought them before the kyng of Moab: and they dwelt with hym al the while, that Dauid kept him ſelfe in yͤ (d) hold.

(c) To auoyde yͤ rage & crueltie of Saul.

(d) That is, in Miſpah, whiche was a ſtrong hold.

5 And the prophete Gad ſayde vnto Dauid, Abide not in the holde, but depart, and goe into the lande of Juda. Then Dauid departed, and came into the foreſt Hareth.

6 And Saul heard that Dauid was diſcouered, and alſo the menne that were with hym: & Saul ſate in Gibea vnder a tree in Rama, hauyng his ſpeare in his hande, and al his menne ſtoode about hym.

B 7 And Saul ſayde vnto his ſeruantes that ſtood about him, Heare I pray you, ye ſonnes of (c) Jemini: Wyl the ſonne of Iſai geue euery one of you fieldes, and vineyardes, & make you al captaynes ouer thouſandes, and ouer hundredes,

(c) ye that are of my tribe and linage.

8 That ye haue alſo conſpired agaynſt me: & there is none that telleth me, that my ſonne hath made a couenãt with the ſonne of Iſai: and there is none of you that is ſoary for me, or ſheweth me, that my ſonne hath ſtirred vp my ſeruant to lye in wayte againſt me [as appeareth] this day?

9 Then anſweared Doeg yͤ Edomite (which was appoynted by the ſeruantes of Saul,) & ſayd, I ſawe the ſonne of Iſai, when he came to Nob to Ahimelech the ſonne of Ahitob,

10 Which aſked counſel of the Lord for him, and gaue hym vitayles, and the ſworde of Goliath the Philiſtine alſo.

11 Then the kyng ſent, & called for Ahimelech the prieſt, the ſonne of Ahitob, & al his fathers houſe [that is to ſay] the (f) prieſtes, that were in Nob: And they came al to the kyng.

(f) which were the remnant of the houſe of Eli, whoſe houſe God threatened to pouniſhe.

12 And Saul ſayde, Heare nowe thou ſonne of Ahitob. He anſweared, Here I am my lorde.

13 And Saul ſayde vnto hym, Why haue ye conſpired agaynſt me, thou, and the ſonne of Iſai, in that thou haſt geuen him vitaile, and a ſworde, and haſt aſked counſel of God for hym, that he ſhoulde aryſe agaynſt me, and lye in wayte for me [as appeareth] this day?

C 14 Ahimelech anſweared the kyng, and ſaid, Who is ſo faithful among al thy ſeruantes, as Dauid, and thereto the kinges ſonne in lawe: and goeth at thy byddyng, and is had in honour in thyne houſe?

15 Haue I this day begon firſt (g) to aſke counſel of God for hym? That be farre from me: Let not the king impute any thing vnto his ſeruant, nor to al the houſe of my father: For thy ſeruant knewe nothyng of al this, eyther leſſe, or more.

(g) when he went about thy affaires.

16 The kyng ſayde, Thou ſhalt ſurely dye Ahimelech, thou, and al thy fathers houſe.

17 And the king ſayd vnto the footemen, that ſtoode about hym, Turne, & ſlay the prieſtes of the Lorde: both becauſe their hand is with Dauid, and becauſe they knewe, when Dauid fled, and ſhewed it not to me. But the ſeruantes of the kyng (h) woulde not moue their handes, to falle vpon the prieſtes of the Lord.

(h) Becauſe they feared to ſhead innocent blood.

18 And the king ſaid to Doeg, Turne thou, & falle vpon the prieſtes. And Doeg the Edomite turned, and ranne vpon the prieſtes, and ſlue that ſame day fourescore & fiue perſones, that dyd weare a lynnen Ephod.

19 And Nob the citie of the prieſtes, ſmote he with the edge of the ſword, both menne and women, chyldren and ſucklynges, oxen and aſſes, and ſheepe, with the edge of the ſworde.

20 And one of the ſonnes of Ahimelech, the ſonne of Ahitob, named Abiathar, eſcaped, & fled to Dauid.

D 21 And Abiathar ſhewed Dauid howe that Saul had ſlayne the Lordes prieſtes.

22 And Dauid ſayde vnto Abiathar, I wiſt it the ſame day, when Doeg the Edomite was there, that he woulde telle Saul: and I am cauſe of the death of al the perſons of thy

fathers houſe.

23 Abyde thou with me, and feare not: For he that ſeeketh my lyfe, he ſhal ſeeke thyne alſo: With me thou ſhalt be in ſafegarde.

The.xxiii.Chapter.

5 Dauid chaſeth the Philiſtines from Keila. 13 Dauid departeth from Keila, and remayneth in the wylderneſſe of Ziph. 16 Jonathan comforteth Dauid. 28 Sauls enterpriſe is broken in purſueing Dauid.

A 1 Then they tolde Dauid, ſaieing, Behold, the Philiſtines fyght agaynſt (a) Keila, & ſpoile the barnes.

2 Therfore Dauid aſked counſel of the Lorde, ſaieing, Shal I goe, & ſmyte theſe Philiſtines: And the Lorde anſweared vnto Dauid, Goe, and ſmite the Philiſtines, and ſaue Keila.

3 And Dauids menne ſayde vnto hym, See, we be afrayde here (b) in Juda: Howe muche more then, if we comme to Keila againſt the hoſt of the Philiſtines?

4 Then Dauid aſked counſel of the Lorde agayne. And the Lorde anſweared hym, and ſayde, Aryſe, and goe downe to Keila: for I wyl deliuer the Philiſtines into thyne hande.

5 And ſo Dauid, & his menne, went to Keila, and fought with the Philiſtines, & brought away their cattel, and ſmote them with a great ſlaughter: and ſo Dauid ſaued the inhabitantes of Keila.

6 And whē Abiathar the ſonne of Ahimelech fled to Dauid to Keila, he brought an (c) Ephod with hym in his hande.

7 And it was tolde Saul, that Dauid was comme to Keila: And Saul ſayd, God hath deliuered him into myne hand: For he is ſhut in, nowe that he is comme into a towne, that hath gates and barres.

B 8 And Saul called al the people togeather to warre, for to goe downe to Keila, and to beſiege Dauid, and his menne.

9 And Dauid hauing knowledge, that Saul imagined miſchiefe agaynſt hym, ſayde to Abiathar the prieſt, (d) Bryng the Ephod.

10 Then ſayde Dauid, O Lorde GOD of Iſrael, thy ſeruant hath hearde, that Saul is about to comme to Keila, to deſtroy the citie for my ſake:

11 Wyl the lordes of Keila deliuer me into his hand? And wyl Saul comme downe, as thy ſeruant hath heard, O Lorde God of Iſrael? I beſeeche thee telle thy ſeruant. And the lorde ſayde, He wyl comme downe.

12 Then ſaid Dauid, Wyl the lordes of Keila deliuer me, and the menne that are with me, into the hande of Saul? And the Lorde ſayd, They wyl deliuer thee vp.

13 Then Dauid and his menne, which were vpon ſixe hundred, aroſe and departed out of Keila, and went (e) whyther they coulde: And it was told Saul, that Dauid was fled from Keila, and he let the iourney alone.

C 14 Dauid abode in the wylderneſſe in ſtrong holdes, and remayned in a mountayne in the wylderneſſe of Ziph: And Saul ſought him euery day, but God (f) deliuered him not into his hande.

15 And Dauid ſawe, that Saul was comme out to ſeeke his lyfe: And Dauid was in the wilderneſſe of Ziph in the wood.

16 And Jonathan Sauls ſonne aroſe, & went to Dauid into the wood, and comforted his (g) hande in God,

17 And ſayde vnto hym, Feare not: for the hand of Saul my father ſhal not fynde thee: and thou ſhalt be kyng ouer Iſrael, & I ſhal be next vnto thee: and that dooth Saul my father knowe.

18 And they made a bonde bothe of them togeather before the Lorde: And Dauid taried ſtyl in the wood, and Jonathan went to his houſe.

19 Then came the Ziphites to Saule to Gibea, ſaieing, Dooth not Dauid hide him ſelfe faſt by vs in ſtrōg holdes, in the wood, in the hil of Hachila, on the right ſide of " Ieſimon?

20 Nowe therefore, O kyng, thou mayeſt comme downe according to al the luſt of thy ſoule, and our part ſhalbe to deliuer hym into the kynges hande.

D 21 And Saul ſayde, Bleſſed are ye in the lord: for ye haue compaſſion on me:

22 Goe, I pray you, and prepare yet better: know and ſee, where his (h) foote hath benne, and who hath ſeene hym there: for it is tolde me, that he is very ſubtyle.

23 See therefore, and knowe al the lurkyng places, where he hydeth him ſelf, and comme ye agayne to me with the certayntie: and I wyl goe with you: And if he be in the (i) land, I wyl ſearche hym out throughout al the thouſandes of Juda.

24 And they aroſe, and went to Ziph before Saul: But Dauid and his menne were in the wylderneſſe of Maon, in the playne, that is on the right hande of Ieſimon.

25 Saul alſo and his menne went to ſeeke hym: And they tolde Dauid: Wherefore he came downe vnto a rocke, and abode in the

wylderneſſe

(a) which was a citie in the tribe of Juda. Joſu.xv.f.

(b) That is, in the middeſt of Juda, muche more, when we comme to the borders agaynſt our enimies.

(c) So that Saul was now deſtitute of the vſe of prieſthood, & of the Ephod: God by his prouidence conueighyng both to Dauid

(d) To conſult with the lorde by Vrim, and Thummim.

(e) To, and fro, as hauyng no certayne place to goe to

(f) No power nor policie can preuayle agaynſt Gods chyldren, but when he appoynteth the tyme.

(g) Willed him to be of good courage and bolde, for God was on his ſyde.

" Or, of the wylderneſſe.

(h) That is, ẏ place where he haunteth.

(i) In your countrey of Ziph.

wylderneſſe of (k) Maon: And when Saul hearde that, he folowed after Dauid in the wylderneſſe of Maon.

(k) which was alſo in the tribe of Iuda. Ioſu.xv.

26 And Saul and his menne went on the one ſyde of the mountayne, and Dauid and his menne on the other ſyde of the mountayne: And Dauid made haſte to geat from the preſence of Saul. For Saul and his menne, compaſſed Dauid and his menne rounde about, to take them.

27 But there came a meſſenger to Saul, ſaieng, Haſt thee and comme, for the Philiſtines haue inuaded the lande.

E 28 Wherfore Saul returned from perſecuting Dauid, and went agaynſt the Philiſtines: And therefore they called that place, (l) Sela Hannahlekoth. And Dauid went thence, and dwelt in ſtrong holdes at Engadi.

(l) That is, the ſtone of diuiſion: becauſe there they diuided them ſelues.

The. xxiiij. Chapter.

1 Dauid hidden in a caue, ſpareth Saul. 10 He ſheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He cauſeth Dauid to ſweare vnto him, to be fauourable to his ſeede.

A 1 When Saul was comme agayne from folowyng after the Philiſtines, there were ſomme whiche told hym, ſayeing, Beholde, Dauid is in the wylderneſſe of (a) Engadi.

(a) A citie in the tribe of Iuda. Ioſ. 15

2 Then Saul tooke three thouſande choſen menne out of al Iſrael, and went to ſeeke Dauid and his menne in the heygth of the rockes, “ where wylde goates remayne.

“ Hebr. Of the wylde goates.

3 And he came to yͤ ſheepe coates by the way, where there was a caue, and Saul went in, to “ doo his eaſement: And Dauid and his menne remayned in the “ inwarde partes of the caue.

“ Heb. To couer his feete.
“ Hebr. in the ſydes.

4 And the menne of Dauid ſayde vnto him, See, the day is comme, of whiche the Lorde ſayde vnto thee, Behold, I wyl deliuer thine enimie into thyne hande, and thou ſhalt doo to hym, as it ſhal ſeeme good in thy ſyght. Then Dauid aroſe, and cut of the lappe of Sauls garment priuily.

5 And afterward Dauids hart ſmote him, becauſe he had cut of the lap of Sauls garmēt.

6 And he ſayde vnto his menne, The Lorde keepe me from dooyng that thyng vnto my maiſter, the lordes annoynted, to lay myne hand vpon hym, ſeeyng he is (b) the annoynted of the Lorde.

(b) He conſydereth Gods ordinance, whiche whoſoeuer reſiſteth, geateth to him ſelfe condemnation Rom. xiij.a.

7 And ſo Dauid kept of his ſeruantes with theſe woordes, and ſuffered them not to ryſe agaynſt Saul: But Saul roſe vp out of the caue, and went away. B

8 Dauid alſo aroſe afterwarde, and went out of the caue, and cried after Saul, ſaieing, My lorde kyng. And when Saul looked behinde hym, Dauid ſtooped [with] his face to the earth, and bowed hym ſelfe.

9 And Dauid ſayd to Saul, Wherfore geueſt thou an eare to mens woordes, that ſay, Beholde, Dauid ſeeketh euyl agaynſt thee?

10 Behold, this day thine eyes haue ſeene, how that the Lorde hath deliuered thee this day into myne hande in the caue: And ſomme bade me, kylle thee: but I had compaſſion on thee, and ſayde, I wyl not lay myne handes on my maiſter: for he is the Lordes annoynted.

11 And moreouer, my father, beholde and ſee yet the lap of thy garment in my hande: In ſomuche as I kylled thee not, when I cut of the lap of thy garment, vnderſtand therfore, and ſee, that there is neither euyl nor wickedneſſe in me, ⁊ that I haue not ſinned agaynſt thee: And yet thou hunteſt after my ſoule, to take it.

12 The Lord be iudge betweene thee and me, and the Lorde auenge me of thee: but myne hande be not vpon thee.

13 According as the “ olde prouerbe ſayeth, wickedneſſe proceedeth from the wicked: But myne hande be not vpon thee.

“ Or, the prouerbe of an auncient man.

C 14 After whom is the king of Iſrael comme out? After whom dooeſt thou purſue? After a dead dogge, and after a flea.

15 The Lorde therefore be iudge, and iudge betweene thee and me, and ſee and pleade my cauſe, and “ auenge me out of thyne hande.

“ Hebr. Iudge.

16 When Dauid had made an ende of ſpeakyng theſe woordes to Saul, Saul ſayde, Is this thy voyce my ſonne Dauid? And Saul lyfted vp his voyce, and (c) wept,

(c) Dauid ouercommeth Saul, by rendring good for euyl, and committyng the vengeance to God.

17 And ſaide to Dauid, Thou art more righteous, then I: for thou haſt rewarded me with good: where as I haue rewarded thee with euyl.

18 And thou haſt ſhewed this day, howe that thou haſt dealt wel with me: foraſmuche as, when the lord had cloſed me in thine handes, thou kylledſt me not.

19 For who ſhal finde his enimie, and let him depart into a (d) good way? Wherefore the Lorde rewarde thee with good, for that thou haſt donne vnto me this day.

(d) That is, wyl let hym goe ſafe, and without harme.

20 And nowe beholde, I wote wel, that thou ſhalt be kyng, and that the kyngdome of Iſrael ſhalbe ſtabliſhed in thyne hande:

D 21 Sweare nowe therefore vnto me by the Lorde, that thou wylt not deſtroy my ſeede after me, & that thou wylt not put my name out of my fathers houſe.

22 And Dauid ſware vnto Saul, and Saul went home: But Dauid and his menne gate them vp vnto the holde.

The.xxv.Chapter.

1 Samuel dyeth. 3 Nabal and Abigail. 38 The Lorde kylleth Nabal. 43 Abigail and Ahinoam Dauids wyues. 44 Michol is geuen to Phalti.

A 1 AND *Samuel dyed, and al the Iſraelites geathered togeather, and lamented hym, and buryed hym in his owne (a) houſe at Rama. And Dauid aroſe, and went downe to the wylderneſſe of Pharan.

*1,Re.28,a.

(a) That is, among his owne kinred.

2 And there was a man in (b) Maon, whoſe poſſeſſion was in Carmel, and the man was exceedyng myghty, and had three thouſande ſheepe, and a thouſande goates: And he was ſhearyng his ſheepe in Carmel.

(b) Maon and Carmel, were cities in the tribe of Iuda. Carmel the mountayne was in Galilee.

3 The name of the man was Nabal, and the name of his wyfe was Abigail, and ſhe was a woman of a ſingular wiſedome, and beautiful: But the man was chorliſhe, and of ſhrewde conditions, and was of the kynred of Caleb.

4 And Dauid hearde in the wylderneſſe, that Nabal dyd ſheare his ſheepe.

5 And Dauid ſent out ten young menne, and ſaid vnto them, Geat you vp to Carmel, and goe to Nabal, and “greete hym in my name.

“Hebr. aſke him in my name of peace.

6 And ye ſhal ſay, So mayeſt thou liue: peace be to thee: peace be to thyne houſe: and peace be vnto al that thou haſt.

B 7 Beholde I haue hearde ſay, that thou haſt ſhearers: Now, thy ſhepheardes (c) were with vs, and we dyd them no ſpite, neyther was there ought miſſing vnto them al the while, they were in Carmel:

(c) That is, were conuerſant with vs in the wylderneſſe.

8 Aſke thy laddes, and they wyl ſhewe thee: Wherefore let theſe young menne finde fauour in thyne eyes (for we comme in a good “ſeaſon) and geue I pray thee whatſoeuer (d) commeth to thine hande vnto thy ſeruantes, and to thy ſonne Dauid.

“Heb. In a good day, that is, the day that thou makeſt a feaſt for thy ſhearers.

(d) That is, whatſoeuer thou haſt ready for vs.

9 And when Dauids young men came, they tolde Nabal al thoſe woordes in the name of Dauid: and helde their peace.

10 And Nabal anſweared Dauids ſeruantes, and ſayde, (e) Who is Dauid? and who is the ſonne of Iſai? There is plentie of ſeruantes nowe a dayes, that breake away euery man from his maiſter.

(e) Nabal lacketh no welth nor rycheſſe: but yet by this his anſweare, it appeareth, that he lacketh wyſdome and honeſtie.

11 Shal I then take my bread, my water, and my fleaſhe, that I haue kylled for my ſhearers, and geue it vnto menne whom I wote not, whence they be?

12 And ſo Dauids ſeruantes turned their way, and went agayne, and came, and tolde him al thoſe ſayeinges.

13 And Dauid ſayd vnto his menne, Gyrde euery man his ſword about him. And they girded euery man his ſword about him: and Dauid was girded with his ſworde: And there folowed Dauid vpon foure hundred menne, & two hundred abode by the ſtuffe.

14 But one of the laddes tolde Abigail Nabals wyfe, ſayeing, Behold, Dauid ſent meſſengers vnto our maiſter out of the wylderneſſe, to ſalute hym: and he rayled on them. C

15 And yet the menne were very good (f) vnto vs, and dyd vs no diſpleaſure, neyther miſſed we any thyng as long as we were conuerſant with them, whē we were in the fieldes.

(f) When we kept our ſheepe in the wylderneſſe of Pharan.

16 They were (g) a wal vnto vs both by night and day, al the whyle we were with them keepyng ſheepe.

(g) That is, in ſteede of a wal.

17 Nowe therefore take heede, and ſee, what thou ſhalt doo: for ſurely euyl wyl comme vpon our maiſter, and al his houſholde: for he is ſo wicked, that a man can not ſpeake to hym.

18 Then Abigail made haſte, and tooke two hundred “loaues, and two bottels of wyne, and fiue ſheepe ready dreſſed, and fiue meaſures of parched corne, & an hundred “frailes of reaſines, & two hundred “cakes of figges, and laded them on aſſes,

“Hebr. bread.

“Or, cluſters.

“Or, poundes, So many figges as cleaue togeather lyke a cake, are called a cake.

19 And ſayde vnto her young menne, Goe before me: beholde I comme after you. But ſhe tolde her huſbande Nabal nothyng thereof.

20 And as ſhe rode on her aſſe, ſhe came priuily downe the ſide of the hyl: and beholde Dauid and his menne came downe agaynſt her, and ſhe met them.

21 And Dauid ſayde, Surely in vayne haue I kept al, that this felowe hath in the wylderneſſe, ſo that nothyng was miſſed of al that parteyned vnto hym: and he hath quited me euyl for good. E

22 So and more alſo doo God vnto the enimies of Dauid, if I leaue of al that parteyne to hym by the dawnyng of the day, any that (h) piſſeth agaynſt the wal.

(h) This ſpeach is vſed of ỷ Hebrues, to ſignifie an vtter deſtruction, of great and ſmal.

23 And when Abigail ſaw Dauid, ſhe haſted and lighted of her aſſe, and felle before Dauid on her face, & bowed her ſelfe to the grounde,

24 And felle at his feete, and ſayde, Let this iniquitie be counted myne, my lorde: and let thyne hadmayde, I pray thee, ſpeake in thine "audience, & heare the woordes of thy handemayde.

" Heb. in thyne eare.

25 Let not my lorde, I pray thee, regarde this wicked " man Nabal: For as his name is, ſo is he: Nabal is his name, and folie is with hym: But I thyne handmayde ſawe not the young menne of my Lorde, whom thou ſendedſt.

" Or, foole.

26 Nowe therefore my lorde, as the Lorde liueth, & as thy ſoule liueth, euen the Lorde that hath withholden thee from cõmyng to [ſhed] blood, and ſaued thee thyne (i) hande: So nowe, I pray God that thyne enimies, and they that intende to doo my lorde euyl, may be as Nabal.

(i) Innocent, and cleane from blood.

27 And nowe this " bleſſyng, whiche thyne handmayde hath brought vnto my lorde, let it be geuen vnto the young men, that folowe my lorde.

" Or, preſent.

E 28 I praye thee forgeue the treſpaſſe of thyne handmayde: for the Lorde wyl make my lorde a (k) ſure houſe: becauſe my lord fighteth the battayles of the Lorde: and there coulde none euyl be founde in thee al thy dayes.

(k) That is, wyl confirme his kyngdome to his poſteritie.

29 And yet a (l) man hath ryſen to perſecute thee, and to ſeeke thy ſoule: but the ſoule of my lorde ſhalbe bounde (m) in the bundel of the lyuing with the Lorde thy God, and the ſoules of thy enimies ſhal God caſt out, euen as out of the myddle of a ſlyng.

(l) To wite, Saul.

(m) Shalbe preſerued by Gods protection from al dangers, that he may lyue long.

30 And when the Lorde ſhal haue donne to my lord al ẏ good that he hath promiſed thee, and ſhal haue made thee ruler ouer Iſrael:

31 Then ſhal it be no griefe vnto thee, nor offence of mynde vnto my lorde, that thou haſt not ſhed blood cauſeleſſe, and that my lorde hath not auenged hym ſelfe: But when the Lord ſhal haue dealt wel with my lord, then thynke on thyne handmayde.

32 And Dauid ſayde to Abigail, Bleſſed be the Lorde God of Iſrael, which ſent thee this day to meete me.

33 Bleſſed is thy ſayeing, and bleſſed art thou, which haſt kept me this day from comming to ſhed blood, and from auengyng mee ſelfe with myne owne hande.

34 For in very deede, as the Lorde God of Iſrael lyueth, whiche hath kept me backe from hurting thee, except thou haddeſt haſted and met me, ſurely there had not beene left vnto Nabal by the dawning of the day any, that piſſeth agaynſt the wal.

F 35 And ſo Dauid receiued of her hande that whiche ſhe had brought hym, and ſayd vnto her, Goe vp in peace to thine houſe: behold I haue heard thy voice, and haue graunted thy petition.

36 And Abigail came to Nabal, and beholde, he helde a feaſt in his houſe lyke the feaſt of a kyng: and Nabals hart was mery within hym, for he was very drunken: Wherefore ſhe tolde (n) hym nothyng, neyther leſſe, nor more, vntyl the morowe mornyng.

(n) As a man, that had no reaſon to conſyder the danger.

37 But in the mornyng, when the wine was gonne out of Nabal, his wife tolde him theſe woordes, and his hart dyed within hym, and he became as a ſtone.

38 And vpon ten dayes after, the Lord ſmote Nabal, that he dyed.

39 And when Dauid heard, that Nabal was dead, he ſayd, Bleſſed be the Lorde, that hath "iudged the cauſe of my rebuke of the hande of Nabal, & hath kept his ſeruant from euyl: For the Lord hath recompenſed the wickedneſſe of Nabal vpõ his owne head. And Dauid ſent to commune with Abigail, to take her to his wyfe.

" Or, reuenged.

40 And when the ſeruantes of Dauid were comme to Abigail to Carmel, they ſpake vnto her, ſayeing, Dauid ſent vs vnto thee, to take thee to his wyfe. And ſhe aroſe, & bowed her ſelfe on her face to the earth, and ſayd, Behold, let thy handmaid be a ſeruant, to waſhe the feete of the ſeruantes of my lorde.

41 And Abigail haſted, and roſe, and gate her vpon an aſſe, with fiue damoſels of hers, that (o) went at her feete, and ſhe went after the meſſengers of Dauid, and became his wyfe.

(o) An Ebrue phraſe, whereby is meant, folowed her.

42 Dauid alſo tooke Ahinoam of Iezrael: and they were both his wyues.

43 But Saul had geuẽ *Michol his daughter, Dauids wyfe, to Phalti ẏ ſonne of Lais, whiche was of (p) Gallim.

2. Reg. 3. c.

(p) whiche was a place borderyng on the countrey of the Moabites.

The xxvi. Chapter.

1 Dauid was diſcouered vnto Saul by the Ziphites. 12 Dauid taketh away Sauls ſpeare, and a cruſe of water, that ſtoode at his head. 21 Saul confeſſeth his ſinne.

A 1 THE Ziphites came agayne vnto Saul to Gibea, ſayeing, Dooth not Dauid hyde hym ſelfe in the " hyl of Hachilia, whiche is before " Ieſimon?

" Or, in Gibea.

" Or, the wylderneſſe.

2 Saul aroſe, and went downe to the wilderneſſe of Ziph, hauing three thouſande (a) choſen menne of Iſrael with hym, for to ſeeke Dauid in the wylderneſſe of Ziph.

(a) That is, of the moſt ſkylful & valiant ſouldiers.

3 And Saul pitched in the hyl of Hachilia, whiche is before Ieſimon by the way ſyde: But Dauid dwelt in the wylderneſſe, and he

ſawe, that Saul came after hym into the wyldernesse:

4 Dauid therefore ſent out ſpyes, and vnderſtood, that Saul was comme in very deede.

5 And Dauid aroſe, and came to the place, where Saul had pitched: and Dauid beheld the place, where Saul lay, & Abner, the ſonne of Ner, whiche was his cheefe captayne: for Saul lay in the fort, and the people pitched rounde about hym.

6 Then anſweared Dauid, and ſpake, to Abimelech the Hethite, and to Abiſai the ſonne of Zaruia, and brother to Ioab, ſayeing, Who wyl goe downe with me to Saul to the hoſt? And Abiſai ſayde, I wyl goe downe with thee.

B 7 And ſo Dauid, and Abiſai came downe to the people by nyght, and beholde, Saul lay ſleeping within the fort: and his ſpeare ſtacke in the grounde at his “ head: but Abner and the people lay rounde about hym.

“ or, bolſter.

8 Then ſayd Abiſai, to Dauid, God hath cloſed thyne enimie into thyne hande this day: Nowe I pray thee let me ſmyte hym once with my ſpeare to the earth, and I wyl not (b) ſmite him the ſeconde tyme.

(b) Meanyng he woulde make hym ſo ſure at one ſtroke, that he ſhoulde not neede to ſtrike hym agayne.

9 And Dauid ſayde to Abiſai, Deſtroy hym not: For who can lay his hand on the Lordes annoynted, and be guyltleſſe?

10 And Dauid ſayd furthermore, As the lorde lyueth, the Lorde ſhal ſmyte hym, or his day ſhal comme to die, or he ſhal deſcend into battayle, and periſhe.

11 The Lorde keepe me from layeing myne hande vpon the Lordes annoynted: But, I pray thee, take thou nowe the ſpeare that is at his head, and the cruſe of water: and let vs goe.

12 And ſo Dauid tooke the ſpeare, and the cruſe of water from Sauls head, and they gate them away, and no man ſawe it, nor marked it, neither awaked: For they were al a ſleepe: becauſe the “ Lorde hath ſent a dead ſleepe vpon them.

“ Hebr. The ſleepe of the lord was fallen vpon them.

13 Then Dauid went ouer to the other ſyde, and ſtoode on the toppe of an hyl a farre of (a great ſpace beyng betweene them:)

C 14 And Dauid cried to the people, and to Abner the ſonne of Ner, ſaieing, Heareſt thou not Abner? Abner anſweared and ſayde, Who art thou, that cryeſt to the kyng?

“ Heb. anſwereſt thou not.

15 And Dauid ſayde to Abner, Art not thou a (c) man? And who is lyke to thee in Iſrael? Wherefore then haſt thou not kept thy lorde the kyng? For there came one of the folke in, to deſtroy the kyng thy lorde.

(c) Ualiant, and one that the king dooth truſt.

16 It is wel donne of thee: As the Lorde lyueth, *ye are “ woorthy to dye, becauſe ye haue not kept the Lordes annoynted: And nowe ſee where the kinges ſpeare is, and the cruſe of water that was at his head.

1.Reg.20.f

“ Hebr. ſonnes of death.

17 And Saul knewe Dauids voyce, & ſaide, *Is this thy voyce my ſonne Dauid? And Dauid ſaid, It is my voice, my lord, O king.

1.Re.24.d

18 And he ſaid, Wherfore dooth my lord thus perſecute his ſeruant? for what haue I done? or what euyl is in myne hande?

19 Nowe therefore I pray thee, let my lorde the king heare the woordes of his ſeruant: If the Lorde haue ſtirred thee vp againſt me, (d) let hym ſmelle the ſauour of a ſacrifice: But if they be the (e) chyldren of menne, curſed are they before the Lorde, for they haue caſt me out this day from abiding in the inheritance of the lord, (f) ſaieing, Goe, ſerue other goddes.

(d) That is, let the woorke that thou haſt in hand, be accepted before the Lorde.

(e) That haue ſtirred thee vp agaynſt me.

(f) By their deedes, although not in plaine woordes

20 Nowe therefore, let not my blood falle to the earth before the face of the Lorde: For the king of Iſrael is comme out to ſeeke a flee, as whē one doth hunt a partridge in the mountaynes.

D 21 Then ſayde Saul, I haue ſinned, Comme agayne, my ſonne Dauid: for I wyl doo thee no more harme, becauſe my ſoule was (g) pretious in thyne eyes this day: Beholde, I haue played the foole, and haue erred exceedyngly.

(g) Becauſe thou fauouredſt my lyfe this day.

22 And Dauid anſweared, and ſayd, Behold the kinges ſpeare, let one of the young menne comme ouer, and fet it.

23 The Lorde rewarde euery man according to his ryghteouſneſſe, and faythfulneſſe: For the Lorde deliuered thee into my hande this day: but I woulde not lay mine hande vpon the Lordes annoynted.

24 And beholde, lyke as thy lyfe was muche ſet by this day in myne eyes, ſo be my lyfe ſet by in the eyes of the Lorde, that he deliuer me out of al tribulation.

25 Then Saul ſayde to Dauid, Bleſſed art thou, my ſonne Dauid, for thou ſhalt doo great thynges, and preuayle. And ſo Dauid went his way, and Saul turned to his place agayne.

The.xxvii.Chapter.

2 Dauid fleeth to Achis king of Gath, who geueth hym Ziklag. 8 Dauid deſtroyeth certayne of the Philiſtines. 10 Achis is deceiued by Dauid.

A 1 AND Dauid ſayde in his hart, I ſhal periſh one day by the hand of Saul: therfore is there nothing better for me, then to flee and ſaue mee ſelfe in the lande of the Philiſtines, & Saul ſhal ceaſe, and ſeeke me no more in al the coaſtes of Iſrael: and ſo ſhal I eſcape out of his hande.

2 And Dauid aroſe, and he and the ſixe hundred menne that were with him, went vnto Achis the ſonne of Maoch, kyng of Gath.

3 And Dauid dwelt with Achis at Gath, both he and his menne, euery man with his houſholde, and Dauid with his two wyues, Ahinoam the Iezrahelite, and Abigail Nabals wyfe the Carmelite.

4 And it was tolde Saul, that Dauid was fled to Gath: and he ſought no more for hym.

5 And Dauid ſayde vnto Achis: If I haue nowe founde grace in thyne eyes, (a) let them geue me a place in ſome towne in the countrey, that I may dwel there: For why ſhould thy ſeruant dwel in the head citie of the kingdome with thee?

6 Then Achis gaue him (b) Ziklag, that ſame day: for whiche cauſe, Ziklag parteineth vnto the kynges of Iuda vnto this day.

B 7 And the tyme, that Dauid dwelt in the countrey of the Philiſtines, was foure monethes, and certayne dayes.

8 And Dauid and his menne went vp, and inuaded the Geſſurites, the Gerzites, and the Amalekites: for thoſe nations were from the beginning the inhabitantes of the lande, as men goe to Sur, vnto the land of Egypt.

9 And Dauid ſmote the lande, and leaſt neyther man, nor woman aliue, and droue away the ſheepe, the oxen, the aſſes, camelles, and clothes, and returned, and came to Achis.

10 And Achis ſayde, Where haue ye benne a rouing this day? And Dauid anſweared, Agaynſt the ſouth of Iuda, and agaynſt the ſouth of the (c) Ierameelites, and agaynſt the ſouth of the (d) Kenites.

11 And Dauid ſaued neither man nor woman aliue to bring tidinges to Gath, ſayeing, Leſt they ſhould tel on vs, ſaying, So did Dauid, and ſo wyl be his maner al the whyle, he dwelleth in the countrey of the Philiſtines.

12 And Achis beleued Dauid, ſayeing, He hath made his people Iſrael vtterly to abhorre him: & therfore he ſhalbe my ſeruant for euer.

(a) That is. let thyne officers appoynt me a place.

(b) Dauid whiche among his frendes coulde haue no ſure abydyng, by the prouidence of god, among his enimies findeth protection, & a citie to dwel in.

(c) Whiche were a familie of the tribe of Iuda. 1.Chro.2.b.

(d) Whiche were the familie of Iethro Moſes father in law.

The.xxviii.Chapter.

2 Dauid hath the cheefe charge promyſed about Achis. 8 Saul conſulteth with a witche, and ſhe cauſeth hym to ſpeake with Samuel. 18 Who declareth his ruine.

A 1 AND in thoſe dayes, the Philiſtines gathered their hoſt togeather to warre, to fight with Iſrael: And Achis ſayd to Dauid, Be ſure thou ſhalt goe out with me to battaile, thou and the menne that are with thee.

2 And Dauid ſayde to Achis, Surely thou ſhalt knowe, what thy ſeruant can doo. And Achis ſayde to Dauid, Then I wyl make thee keper of my head for euer.

3 Samuel was then dead, and al Iſrael had lamented hym, and buryed hym in Rama his owne citie: And Saul had put (a) away the ſorcerers, & the ſoothſayers out of the land.

4 And the Philiſtines geathered togeather, and came, & pytched in Sunem: And Saul geathered al Iſrael togeather, and they pytched in Gilboa.

5 And when Saul ſawe the hoſt of the Philiſtines, he was afrayde, and his hart was ſoare aſtonied.

6 And when Saul aſked counſel of the lord, the Lorde anſweared hym not, neither by dreames, nor by Urim, nor yet by prophetes.

B 7 Then ſaid Saul vnto his ſeruants, Seeke me a woman that hath a familier ſpirit, that I may goe to her, and aſke of her. And his ſeruantes ſayde to him, Beholde, there is a woman, that hath a familier ſpirite at Endor.

8 And Saul changed him ſelfe, & put on other rayment, and then went he & two men with him, and they came to the woman by night, and he ſaide, I pray thee coniecture vnto me by thy familier ſpirite, and bring me him vp, whom I ſhal name vnto thee.

9 And the woman ſaid vnto Saul, Behold, thou knoweſt what Saul hath donne, how he hath deſtroyed the ſorcerers, & the ſoothſaiers out of the land: wherfore then layeſt thou a ſnare for my ſoule, to cauſe me to dye?

10 And Saul ſware to her by the Lorde, ſayeing, As the Lorde liueth, there ſhal no harme comme to thee for this thing.

11 Then ſaid the woman, Whom ſhal I fetche vp vnto thee? He anſweared, Bring me vp Samuel.

(a) According to gods commaundement. Exod.xxij.c.

XUM

12 When the woman ſawe Samuel, ſhe cryed with a loude voyce, and ſpake to Saul, ſayeng, Why haſt thou deceiued me? for thou art Saul.

13 And the king ſaid vnto her, Be not afraid: What ſaweſt thou? The woman ſaide vnto Saul, I ſawe ʺ goddes aſcending vp out of the earth.

ʺ Or, an excellent perſone.

C 14 He ſayde vnto her agayne, What faſhion is he of? She anſweared, There commeth vp an olde man with a mantel vpon hym. And Saul perceiued that it was [b] Samuel, and he ſtowped with his face to the ground, and bowed hym ſelfe.

(b) To his imagination: albeit it was Sathan in deede.

15 And Samuel ſaid to Saul, Why haſt thou vnquieted me, to make me be brought vp? Saul anſweared, I am ſore encumbred: for the Philiſtines make warre againſt me, and God is departed from me, and anſwereth me no more, neyther by prophetes, nor by dreames: And therfore I haue called thee, that thou mayeſt [c] tel me, what I ſhal doo.

(c) Saul diſobeyed, and regarded not his doctrine, while he was alyue: But now he would learne of hym beyng dead, contrary to gods woord.

16 Then ſayd Samuel, Wherfore dooeſt thou aſke of me, while the Lorde is gonne from thee, and is becomme thyne enimie?

17 Truely the lord hath donne to [d] him, euen as he ſpake by my ʺ hande: *For the Lorde hath rent the kyngdome out of thyne hande, and geuen it thy neyghbour Dauid.

(d) That is, to Dauid.

ʺ Or, miniſterie.

18 Becauſe thou obeyedſt not the voyce of the Lorde, nor executedſt his fierce wrath vpon the Amalekites, therefore hath the lord donne this vnto thee this day.

19 And moreouer the Lord wil deliuer Iſrael with thee into the handes of the Philiſtines: *To morowe ſhalt thou and thy ſonnes be [e] with me, and the Lorde ſhal geue the hoſt of Iſrael into the handes of the Philiſtines.

(e) That is, you ſhalbe dead.

20 Then Saul fel ſtrayght way al along on the earth, and was ſoare [f] afrayde, becauſe of the woordes of Samuel. And there was no ſtrength in hym: for he had eaten no bread al the day, nor al the nyght.

(f) And yet had no grace to repent, and turne to the Lorde.

D 21 And the woman came vnto Saul, & ſawe, that he was ſoare troubled, & ſaide vnto him, See, thyne handemayde hath obeyed thy voice, *and [g] haue put my ſoule in my hand, and haue hearkened vnto thy woordes, whiche thou ſaydeſt vnto me.

1.Reg. 13,a

(g) That is, I haue put my lyfe in danger.

22 Nowe therefore, I pray thee, hearken thou alſo vnto the voyce of thine handmayde, and let me ſet a morſel of bread before thee, that thou mayeſt eate, and geat thee ſtrength, and then goe on thy iourney.

23 He refuſed, and ſayde, I wyl not eate. But his ſeruants and the woman togeather compelled hym, and he hearkened vnto theyr voyce: And ſo he aroſe from the earth, and ſate on a bed.

24 The woman had a fat calfe in the houſe: and ſhe haſted, and killed it, and tooke floure, and kneaded it, and bakte vnleauened bread thereof:

25 And brought them before Saul, and before his ſeruantes: And when they had eaten, they ſtoode vp, and went away the ſame nyght.

The.xxix.Chapter.

4 The princes of the Philiſtines cauſe Dauid to be ſent backe from the battayle agaynſt Iſrael, becauſe they miſtruſted hym.

A 1 SO the Philiſtines were geathered togeather with al their armies in Aphec: and the Iſraelites pytched by ʺ Ain, whiche is in Iezrael.

ʺ By the fountayne.

2 And the ʺ princes of the Philiſtines went foorth by [a] hundredes and thouſandes: But Dauid & his menne came behynde with Achis.

ʺ Or, Captaynes.

(a) According to their bands, or enſignes.

3 Then ſayde the princes of the Philiſtines, What doo theſe Ebrues [here]? Achis ſayde vnto the princes of the Philiſtines: Is not this Dauid, the ſeruant of Saul the kyng of Iſrael, which hath ben with me theſe dayes, or theſe yeeres, and I haue founde no fault in him, ſince he fel vnto me, vnto this day?

4 And the princes of the Philiſtines were wroth with hym, and the princes of the Philiſtines ſayde vnto hym, Make this felowe returne, that he may goe agayne to his place, whiche thou haſt appoynted hym, and let hym not goe downe with vs to battayle, leſt in the battayle he be an aduerſarie to vs: For wherewith ſhoulde he obteyne the fauour of his maiſter? ſhoulde it not be with the [b] heades of theſe menne?

(b) Would not Saul receiue him to fauour, yf he coulde betray vs?

5 Is not this Dauid, to whom they ſang in daunces, ſayeing, Saul ſlue his thouſande, and Dauid his ten thouſande?

6 Then Achis called Dauid, and ſayde vnto hym, As the Lorde lyueth, thou haſt benne honeſt, and good in my ſyght, when thou [c] wenteſt out and in with me in the hoſt: neyther haue I founde euyl with thee ſence thou cameſt to me, vnto this day: Neuertheleſſe, the ʺ princes fauour thee not.

(c) That is, were conuerſaunt with me.

ʺ Heb. thou art not good in the eyes of the princes.

B 7 Wherfore nowe returne, and goe in peace, that thou diſpleaſe not the princes of the Philiſtines.

8 And Dauid ſayde vnto Achis, And what haue I donne? what haſt thou founde in thy ſeruant as long as I haue benne with thee vnto this day, that I may not goe and fight agaynſt the enimies of my lorde the kyng?

9 Achis anſweared & ſaid to Dauid, I know, that thou art (d) good in my ſyght, as an angel of God: Notwithſtandyng, the princes of the Philiſtines haue ſayde, Let hym not goe vp with vs to battaile.

(d) A phraſe, in meanyng, thou pleaſeſt me.

10 Wherefore nowe ryſe vp early in the mornyng, with thy (e) maiſters ſeruantes that are comme to thee: and when ye be vp early, as ſoone as ye haue light, depart your way.

(e) With them that fled vnto thee from Saul.

11 And ſo Dauid and his menne roſe vp early, to depart in the mornyng, and to returne into the land of the Philiſtines: And the Philiſtines went vp to Jezrael.

The .xxx. Chapter.

1 The Amalekites burne Ziklag, 5 Dauids two wyues are taken priſoners. 6 The people would ſtone hym. 8 He aſked counſel of the Lorde, and pourſueyng his enimies, recouereth the pray. 24 He diuideth it equally. 25 And ſendeth part to his freendes.

A 1 BUT when Dauid and his men were comme to Ziklag the third day, the Amalekites had inuaded vpon the ſouth, euen vnto Ziklag, and had (a) ſmitten Ziklag, & burnt it with fyre,

(a) That is, deſtroyed the citie.

2 And had taken the women, that were therin, priſoners, both ſmal and great: but ſlue not a man, but caryed them away, and went theyr wayes.

3 So Dauid and his menne came to the citie: and behold it was burnt with fyre: and their wyues, theyr ſonnes, and theyr daughters were taken priſoners.

4 Then Dauid & the people, that were with hym, lyfted vp theyr voyces and wept, vntil they coulde weepe no more.

5 And Dauids two wyues were taken priſoners alſo, Ahinoam the Jezrahelite, and Abigail the wyfe of Nabal the Carmelite.

6 And Dauid was in great encumbrance: For the people (b) entended to ſtone hym, becauſe the hartes of al the people were vexed, euery man for his ſonnes, and for his daughters. But Dauid tooke a good courage to him in the Lorde his God,

(b) In theyr rage voyde of reaſon and due conſyderation.

B 7 And * ſayde to Abiathar the prieſt Ahimelechs ſonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

i,Reg,23,b

8 And Dauid aſked counſel of the Lord, ſaying, Shal I folow after this companie? ſhal I ouertake them? And he anſweared hym, Folowe: for thou ſhalt ſurely ouertake them, and (c) recouer al.

(c) When there is no place leaft for hope, and in mans reaſon, god hath in ſtoare meanes of deliuerance for ſuche as truſt in hym.

9 So Dauid and the ſixe hundred menne that were with hym, went and came to the riuer Beſor, where a part of them abode.

10 But Dauid and foure hundred menne folowed: (For two hundred abode behinde, beyng to weary to goe ouer the ryuer Beſor.)

11 And they founde an Egyptian in the feeld, and brought hym to Dauid, *and gaue him bread, and he dyd eate, and water to drynke,

Pro,20,b

12 And gaue hym a few figges, & two cluſters of reaſines: And when he had eaten, his ſpirite came agayne to hym: For he had eaten no bread, nor drunke any water in three dayes, and three nyghtes.

13 And Dauid ſayde vnto him, To whom belongeſt thou? and whence art thou? He ſaid, I am a young man of Egypt, and ſeruant to an Amalekite: and my maiſter leaft me, becauſe three dayes agoe I fel ſicke.

C 14 We came a roauing vpon the ſouth of Chretus, and vpon the [coaſt] belongyng to Juda, and towarde the ſouth of Caleb, and we burnt Ziklag with fyre.

15 And Dauid ſayd to hym, Canſt thou bring me to this companie? And he ſayde, (d) Sweare vnto me by God, that thou wylt neyther kylle me, nor delyuer me into the handes of my maiſter: and I wyl bryng thee to this companie.

(d) Upon an oth, he is content to commit his lyfe to his handes: ſuche was the reuerence of an oth among the heathen.

16 And when he had brought hym thyther, beholde they lay ſcattered abroade vpon al the earth, (e) eatyng, and drynkyng, & daunſyng: becauſe of al the great praye, that they had carried away out of the lande of the Philiſtines, and out of the lande of Juda.

(e) They caſt no peril, nor conſyder not the deſtruction, that hangeth ouer their head: this is the manner of the wicked.

17 And Dauid laide vpon them from the twilyght, euen vnto the euening of the next morow: ſo that there eſcaped not a man of them, ſaue foure hundred young men, whiche rode vpon cammelles, and fled.

18 And Dauid recouered al, that the Amalekites had carryed away, and Dauid reſcued his two wyues:

19 So that there was nothyng lackyng to them, ſmal or great, ſonne or daughter, or of the ſpoyle of al that they had taken away. Dauid recouered them al.

20 And Dauid tooke al the ſheepe, & the oxen, and they draue them before his cattayle, and ſayde, This is Dauids (f) pray.

(f) Whiche the Amalekites had taken of others, and Dauid from them, beſyde the goddes of Ziklag.

21 And Dauid came to the two hundred men, that were to weery for to folowe Dauid, whom they had made alſo to abyde at the riuer Beſor: And they came to meete Dauid and the people that were with hym: And when Dauid came to the people, he ſaluted them.

22 Then anſweared al the wicked and the vnthriftes of the men, that went with Dauid, and ſayde, Becauſe they went not with vs, therefore wil we geue them none of the pray, that we haue recouered: But let euery man take his wife and his children: thoſe let them carrie away, and depart.

23 Then ſayde Dauid, Ye ſhal not doo ſo my brethren with that, whiche the Lorde hath geuen vs, who hath preſerued vs, and delyuered the company, that came agaynſt vs, into our handes.

24 For who wyl hearken vnto you in this mater? But as his part is that goeth downe and fyghteth, ſo ſhal his part be, that taryeth by the ſtuffe: they ſhal part alyke.

25 And ſo from that day forewarde, was that made a ſtatute and lawe in Iſrael, vnto this day.

26 When Dauid therefore came to Ziklag, he ſent (g) of the pray vnto the elders of Iuda, and to his frendes, ſayeing, See, there is a bleſſyng for you of the ſpoyle of the enimies of the Lorde.

(g) He rewardeth thẽ with gyftes, with whom he had benne ſuccoured in the time of his perſecution.

27 He ſent to them of Bethel, to them of ſouth Ramoth, to them of Iathir,

E 28 To them of Aroer, to them of Sephamoth, to them of Eſthema,

29 To them of Rachal, to them of the cities of Ierahmeel, to them of the cities of the Kenites,

30 To them of Horma, to them of Choraſhan, to them of Athach,

31 To them, that are in Hebron, and to al places, where Dauid and his men were woont to haunt.

The.xxxi.Chapter.

4 Saul killeth him ſelfe. 6 His children are ſlayne in the battayle. 12 The menne of Iabes tooke downe his bodie, whiche was hanged on the wal.

A 1 AND the Philiſtines fought agaynſt Iſrael: & the men of Iſrael fled away from the Philiſtines, & fel downe " woonded in mount Gilboa.

" Or, ſlayne.

2 And the Philiſtines preſſed ſore vpon Saul and his ſonnes, and ſlue Ionathan, and Abinadab, and Melchiſua, Sauls ſonnes.

3 And when the battayle went ſoare againſt Saul, the archers with bowes " found him, and he was ſoare afrayde of the archers.

" Or, hit him.

4 Then ſayd Saul vnto his harneſſe bearer, Drawe out thy ſworde, and thruſt me through therewith: leſt the vncircumciſed comme, and thruſt me through, and mocke me. And his harneſſe bearer woulde not: for he was ſoare afrayde: Therfore Saul tooke a ſworde, and fel vpon it.

Iud.9.8.

5 And when his harneſſe bearer ſawe, that Saul was dead, he felle lykewyſe vpon his ſworde, and dyed with hym.

6 And ſo Saul died, and his three ſonnes, and his harneſſe bearer, and al his menne that ſame day togeather.

B 7 And when the menne of Iſrael, that were on the other ſyde of the (a) valley, and (b) they of the other ſyde of Iordane, ſawe, that the menne of Iſrael were put to flyght, and that Saul and his ſonnes were dead, they leaft the cities, and ran away: and the Philiſtines came, and dwelt in them.

(a) Neare to Gilboa.
(b) That is, the tribes of Ruben, and Gad, & halfe the tribe of Manaſſe.

8 * On the morowe, when the Philiſtines were comme to ſpoile them that were ſlaine, they found Saul and his three ſonnes lyeing in mount Gilboa.

* i.Para.x.c

9 And they cut of his head, and ſtripped hym out of his harneſſe, and ſent into the lande of the Philiſtines on euery ſide, that they ſhould (c) publiſhe it in the temple of theyr (d) idolles, and among the people.

10 And they layde vp his harneſſe in the houſe of Aſtaroth: but they hanged vp his body on the wal of Bethſan.

11 When the inhabitantes of (e) Iabes in Gilead heard thereof, what the Philiſtines had donne to Saul,

(c) In token of victorie and triumph.
(d) Aſcribyng vnto theyr idoles that, whiche was the worke of god, vſyng them as a ſcourge to punniſhe his people.
(e) whom he had deliuered from their enimies. Chap.xi.c.

12 They aroſe, as many as were ſtrong menne, and went al nyght, and tooke the body of Saul, and the bodies of his ſonnes, from the wal of Bethſan, and came to Iabes, * and burnt them there,

* Iere.34.a.

13 And tooke theyr bones, and buryed them vnder a tree at Iabes, and (f) faſted ſeuen dayes.

(f) Accordyng to the cuſtome of mourners.

The ende of the firſt booke of Samuel, or firſt
booke of Kinges.

The ſeconde booke of Samuel,

otherwyſe called the ſeconde booke of kinges.

The firſt Chapter.

4 It was tolde Dauid of Sauls death. 15 He cauſeth hym to be ſlayne, that brought the tydynges. 19 He lamented the death of Saul and Ionathan.

A 1 After the death of Saul, when Dauid was returned from the ſlaughter of yͤ Amalekites, & had ben two dayes in Ziklag,

2 Beholde, there came a man the third day out of the hoſt from Saul, with his (a) clothes rent, & earth vpon his head: And when he came to Dauid, he fel to the earth, and did obeyſance.

(a) As one in ſorow, lamenting (as he would ſeeme) the ouerthrow of the people of Iſrael.

3 Dauid ſayde vnto hym, Whence commeſt thou? He ſayde vnto hym, Out of the hoſt of Iſrael I am eſcaped.

4 And Dauid ſayde vnto hym, And what is donne, I pray thee? tel me. He ſayd, The people is fled from the battayle, and many of the people are ouerthrowen and dead, and Saul and Ionathan his ſonne are dead alſo.

5 And Dauid ſaide vnto the yong man, that tolde it him, Howe knoweſt thou that Saul and Ionathan his ſonne be dead?

6 The young man, that tolde him, anſweared, (b) As I came vnaduiſedly vnto mount Gilboa, behold Saul leaned vpon his ſpeare: and lo, the charettes and " horſemen folowed harde after hym.

(b) As I fled in the chaſe.

" Or, Capteynes.

B 7 And when he looked backe, he ſawe me, & called me. And I anſweared, Here am I.

8 And he ſaide vnto me, Who art thou? I anſweared him, I am an (c) Amalekite.

(c) He was an Amalekite borne, but renounced his countrey, and ioyned with the Iſraelites

9 He ſaid vnto me againe, I pray thee comme vpon me, & ſlay me: For anguyſhe is comme vpon me, becauſe my life is yet whole in me.

10 And ſo " I ſtoode vpon hym, and ſlue him: and becauſe I was ſure, that he coulde not lyue, after that he had fallen, I tooke the crowne, that was vpon his head, and the bracelet, that was on his arme, and haue brought them hyther vnto my lorde.

" Or, Came vpon hym.

11 Then Dauid tooke holde on his clothes, * and rent them, and ſo did al the menne that were with hym.

2,Reg. 3.f,

12 And they mourned, and wept, and faſted vntyl euen for Saul, & Ionathan his ſonne, and for the people of the Lorde, and for the houſe of Iſrael, becauſe they were ouerthrowen with the ſworde.

13 And Dauid ſayd vnto the young man, that brought hym theſe tydynges, Whence art thou? He anſweared, I am the ſonne of an aliant, an Amalekite.

14 And Dauid ſayde vnto hym, Howe is it, that thou were not afraide, to lay thyne hand on the lordes annoynted, to deſtroy him? C

15 And Dauid called one of his young men, and ſayde, Goe to, and fal vpon hym. And he ſmote hym, that he dyed.

16 Then ſayde Dauid vnto hym, Thy blood (d) be vpon thine owne head: For thine owne mouth hath teſtified agaynſt thee, ſayeing, I haue ſlayne the Lordes annoynted.

(d) By ſheadyng of blood, thou haſt deſerued, that thy blood be ſhedde.

17 And Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his ſonne,

18 (Alſo he bade them teach the children of Iuda the (e) vſe of the bowe: And beholde, it is written in the booke of " the ryghteous:)

(e) That they might be hable to defende them ſelues from their enimies.

" Or, Iaſher.

19 O noble Iſrael, (f) he is ſlaine vpon thy high places. Howe are the myghty ouerthrowen?

(f) Meaning Saul.

20 Tel it not in Gath, nor publiſhe it in the ſtreetes of Aſkalon, leſt the daughters of the Philiſtines reioyce, and leſt the daughters of the vncircumciſed make triumph.

21 Ye mountaynes of Gilboa, vpon you be neyther dewe, nor rayne, nor (g) feeldes of offerynges. For there the ſhielde of the myghty is caſt downe, the ſhielde of Saul, as though he had not ben annoynted with oyle. D

(g) Let theyr fertile feeldes be barren and bryng foorth no fruite to offer to the Lorde.

22 The bow of Ionathan neuer turned backe, neither did the ſworde of Saul returne empty from the blood of the ſlayne, and from the fat of the myghty.

23 Saul and Ionathan were louely and pleaſant in theyr lyues, and in theyr deathes they were not diuided: They were ſwyfter then Eagles, and ſtronger then Lions.

24 Ye daughters of Iſrael weepe ouer Saul, whiche clothed you in ſcarlet with (h) pleaſures, and hanged ornamentes of golde vpon your apparel.

(h) As riche garmentes, and coſtly iewels.

25 Howe were the myghty ſlayne in the middeſt of the battayle? O Ionathan, Thou were ſlayne in thyne hygh places.

26 Wo is me for thee, my brother Ionathan: very kynde haſt thou benne vnto me: Thy loue to me was wonderful, paſſing the loue of [i] women.

27 O howe are the mighty ouerthrowen, and the weapons of warre deſtroyed.

The.ii.Chapter.

4 Dauid is annoynted kyng in Hebron. 9 Abner maketh Iſboſeth kyng ouer Iſrael.
15 The battaile of the ſeruantes of Dauid and Iſboſeth. 32 The burial of Aſahel.

A 1 AFter this, Dauid [a] aſked counſayle of the lord, ſayeing, Shal I goe vp into any of the cities of Iuda? And the Lorde ſayd vnto him, Goe vp. And Dauid ſaid, Whither ſhal I goe? He anſweared, Unto [b] Hebron.

2 And ſo Dauid went thyther with his two wiues, Ahinoam the Iezraelite, and Abigail Nabals wyfe, the Carmelite.

3 And the menne that were with [c] hym, did Dauid carrie vp alſo, euery man with his houſholde: And they dwelt in the townes of Hebron.

4 And the menne of Iuda came, and there they annoynted Dauid kyng ouer the houſe of Iuda: And they tolde Dauid, ſayeing, They were the menne of Iabes Gilead that buried Saul.

5 And Dauid ſent meſſengers vnto the men of Iabes Gilead, and ſayde vnto them, Bleſſed are ye vnto the lord, that ye haue ſhewed ſuche kindneſſe vnto your lorde Saul, and haue buryed hym.

6 And nowe the Lorde ſhewe mercie and [d] trueth vnto you: And [e] I wil doo you alſo ſuche kyndneſſe, as ye haue donne in this thyng:

7 Therfore nowe let your handes be ſtrong, and " play ye the menne: For your maiſter Saul is dead, and they that are of the houſe of Iuda, haue annointed me king ouer them.

8 But Abner the ſonne of Ner, that was captayne of Sauls hoſt, tooke Iſboſeth the ſonne of Saul, and brought hym to [f] Mahanaim,

9 And made hym king ouer Gilead, and ouer the Aſſurites, and ouer Iezrahel, Ephraim, Beniamin, and ouer [g] al Iſrael.

10 And Iſboſeth Sauls ſonne was fourtie yeeres olde, when he began to raigne ouer Iſrael: and raigned two yeeres: But the houſe of Iuda folowed Dauid.

11 (And the tyme whiche Dauid raigned in Hebron ouer the houſe of Iuda, was ſeuen yeeres, and ſixe monethes.)

12 And Abner the ſonne of Ner, and the ſeruantes of Iſboſeth the ſonne of Saul, went out of Mahanaim to Gibeon.

13 And Ioab the ſonne of Zaruia, and the ſeruantes of Dauid, went out, and met one another by the poole of Gibeon: And they ſate downe, the one on the one ſyde of the poole, and the other on the other ſyde.

14 And Abner ſayde to Ioab: Let the young men nowe aryſe, and [h] play before vs. And Ioab ſayde, Let them aryſe.

C

15 Then there aroſe, and went ouer, twelue of Beniamin by number, whiche perteyned to Iſboſeth the ſonne of Saul, and twelue of the ſeruantes of Dauid.

16 And euery one caught his felowe by the head, and thruſt his ſworde in his felowes [i] ſyde, & ſo they fel downe togeather. Wherefore the place was called " Helkath hazzurim, whiche is in Gibeon.

17 And there was an exceedyng cruel [k] battayle that ſame day: For Abner and the men of Iſrael felle before the ſeruantes of Dauid.

18 And there were three ſonnes of Zaruia there: Ioab, Abiſai, and Aſahel: And Aſahel was as lyght of foote, as a wylde Roe.

19 And Aſahel folowed after Abner, and in goeyng he turned neyther to the ryght hand, nor to the leaſt, from Abner.

20 Then Abner looked behynde him, and ſaid, Art thou Aſahel? He anſweared, Yea.

D

21 Abner ſayde, Turne thee either to the ryght hande, or the leaſt, & catche one of the young men, and take his " weapons. But Aſahel woulde not depart from hym.

22 And Abner ſayde agayne to Aſahel, Depart from me: [l] Wherfore ſhoulde I ſmyte thee to the grounde, and not be hable to holde vp my face to Ioab thy brother?

23 Howebeit, when he woulde in no wyſe depart, Abner with the hinder ende of the ſpeare ſmote hym vnder the [m] fyft ribbe, that the ſpeare came out behynde hym, that he felle downe in the ſame place, and dyed there: And as many as came to the place where Aſahel fel downe and dyed, ſtoode ſtyl.

24 Ioab alſo and Abiſai purſued after Abner: And the ſunne went downe when they were comme to the hil Amma that lieth before Giah, by the way of the wyldeneſſe of Gibeon.

25 And the chyldren of Beniamin geathered them ſelues togeather after Abner, and were on a heape, and ſtoode on the top of an hyl.

26 Then Abner called to Ioab, and ſayd, Shal the [n] ſworde deuoure for euer? Knoweſt

---

[i] Either towardes theyr husbandes, or theyr children.

[a] By the meanes of the high prieſt hauing on the Ephod, as 1.Sa. 23 a. 2.Sam.5.c.

[b] where god would haue hym to begin to raigne.

[c] In the time of his perſecution.

[d] According to his promiſe, whiche is to recompenſe them, that are merciful.

[e] As gods inſtrument, charged to execute gods wil, by recompenſing kindnes & mercy.

" Heb, Be ye the children of ſtrength.

[f] The name of a place beyond Iordan, bordering on thinheritance of Gad, from the halfe of Manaſſe. Ioſu.13.d.

[g] whiche then were xi.tribes.

[h] Let them trie how they can handle their weapons in our ſight.

[i] That is, his aduerſaries ſide.

" Or, The feelde of ſtrong menne.

[k] For after y death of the young menne, that firſt tried their cunning, both captaines with theyr men ioined togeather in battaile.

" Or, ſpoyle.

[l] why dooeſt thou prouoke me to kil thee.

[m] where the ſeate of the gal & liuer (whiche be lyuely partes) is.

[n] Shal we not make an ende of murtheryng.

thou not, that it wil be bitterneſſe in the latter ende? Howe long then ſhal it be, ere thou byd the people returne from folowyng theyr brethren?

27 And Joab ſayde, As God lyueth, yf thou haddeſt ſpoken, ſurely euen in the mornyng the people had departed, euery one from perſecutyng his brother.

E 28 And ſo Joab blewe a trumpet, and al the people ſtoode ſtil, and purſued after Iſrael no more, neyther fought they any more.

26 And Abner, and his menne walked al that nyght through the " playne, and went ouer Jordane, and paſt through al Bethhoron, tyl they came to Mahanaim.

" Or, Wilderneſſe.

30 And Joab returned from perſecuting Abner, & when he had geathered al the people togeather, there lacked of Dauids ſeruantes nineteene menne, and Aſahel.

31 But the ſeruantes of Dauid had ſmitten of Beniamin, and of Abners menne, [ſo that] three hundred and three ſcore menne dyed.

32 And they tooke vp Aſahel, and buried him in the ſepulchre of his father, whiche was in Bethlehem: And Joab and his men went al nyght, and the day aroſe to them at Hebron.

The. iij. Chapter.

1 Long warre betweene the houſes of Saul and Dauid. 2 The chyldren of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Joab killeth hym.

A 1 THere was then (a) long warre betwene the houſe of Saul, and the houſe of Dauid: But Dauid waxed ſtronger & ſtronger, & the houſe of Saul waxed weaker & weaker.

(a) For it endured two yeeres. whiche was the whole raigne of Iſboſeth.

2 And vnto Dauid were chyldren borne in Hebron: his eldeſt ſonne alſo was Amnon of Ahinoam, the Jezraelite:

3 The ſecond, (b) Cheleab of Abigail, the wife of Nabal, the Carmelite: the third, Abſalom the ſonne of Maacha the daughter of Thalmai, the kyng of Geſſur:

(b) whiche is alſo called Daniel. 1. Chro. 3. a.

4 The fourth, Adonia the ſonne of Haggith: the fifth, Sephatia the ſonne of Abital:

5 And the ſixth, Jethream, by Egla Dauids wyfe. Theſe were borne to Dauid in (c) Hebron.

(c) within the ſeuen yeeres & ſixe monethes, that he raigned ouer Juda in Hebron.

6 And whyle there was warre betweene the houſe of Saul, and the houſe of Dauid, Abner " helde vp the houſe of Saul.

" Heb. Fortified hym ſelfe for the houſe of Saul.

7 And Saul had a concubine named Riſpha the daughter of Ahia. And Iſboſeth ſayde to Abner, Wherefore haſt thou gonne in vnto my fathers concubine?

B 8 Then was Abner very wroth for the wordes of Iſboſeth, and ſayde, Am I (d) a dogges head, whiche, againſt Juda, doo ſhew mercy this day vnto the houſe of Saul thy father, and to his brethren and freendes: and haue not deliuered thee into the hande of Dauid: and thou fyndeſt a fault in me this day for this woman?

(d) Dooeſt thou eſteeme me no more, then a dogge, for al my ſeruice donne to thy fathers houſe?

9 So doo God to Abner, and more alſo, except as the Lorde hath ſworne to Dauid, euen ſo wyl I doo to hym,

10 To bryng the kyngdome from the houſe of Saul, that the throne of Dauid may be ſtabliſhed ouer Iſrael, and ouer Juda, euen from Dan to Beerſeba.

11 And he coulde geue Abner neuer a worde to anſweare, becauſe he feared hym.

12 And Abner ſent meſſengers to Dauid ſecretely, ſayeing, Whoſe is the lande? Who ſhoulde [alſo] ſay, Make a bonde with me: and beholde my hande is with thee, to bring al Iſrael vnto thee.

13 He ſayde, Wel, I wyl make a bonde with thee: But one thing I require of thee, that is, that thou ſee not my face, except thou firſte bryng Michol Sauls daughter, when thou commeſt to ſee me.

C 14 And Dauid ſent meſſengers to Iſboſeth Sauls ſonne, ſayeing, Deliuer me my wyfe Michol, whiche I married for an hundred foreſkinnes of the Philiſtines.

15 And Iſboſeth ſent, and tooke her from her huſbande Phalti, the ſonne of Lais.

16 And her huſband went with her, and came weeping behinde her, til they came to Bahurim. Then ſayde Abner vnto hym, Goe and returne. And he returned.

17 And Abner had communication with the elders of Iſrael, ſaying, Ye ſought for Dauid in times paſt, that he might be your king:

18 Nowe then doo it: for the Lorde hath ſpoken of Dauid, ſayeing, By the hande of my ſeruant Dauid, I wyl ſaue my people Iſrael out of the handes of the Philiſtines, and out of the hande of al their enimies.

19 And Abner ſpake in the eares of Beniamin: and afterwarde Abner went to ſpeake in the (e) eares of Dauid in Hebron, al that Iſrael was content with, & the whole (f) houſe of Beniamin.

(e) An Hebrue manner of ſpeakyng, whiche ſignifieth to ſpeake to.

(f) who chalenged the kingdome becauſe of Saul.

20 And ſo Abner came to Dauid to Hebron, hauing twentie menne with hym: and Dauid made hym, & the menne that were with him, a feaſt.

D 21 And Abner ſayde vnto Dauid, I wyl vp, and goe geather al Iſrael vnto my lorde the kyng, that they may make an appoyntment with thee, & that thou mayeſt raigne ouer al, that thyne hart deſireth. And when Dauid had let Abner depart, he went in ″ peace.

″ Or, without harme.

22 And beholde, the ſeruantes of Dauid and Joab came from the (g) campe, and brought a great pray with them: (But Abner was not with Dauid in Hebron: for he had ſent hym away, to depart in peace.)

(g) From war agaynſt the Philiſtines.

23 When Joab and al the hoſt that was with hym, were comme, menne tolde Joab, sayeing, Abner the ſonne of Ner came to the kyng: and he hath ſent hym away, that he is gonne in peace.

24 Then Joab came to the kyng, and ſayde, (h) What haſt thou donne? Beholde, Abner came vnto thee: and why haſt thou ſent him away, and he is quite gonne?

(h) As though he would ſay, Thou haſt donne fooliſhly.

25 Thou knoweſt Abner the ſonne of Ner: for he came to deceiue thee, and to knowe thy outgoeyng, and ingoeyng, and to knowe al that thou dooeſt.

26 And when Joab was comme out from Dauid, he ſent meſſengers after Abner which brought hym agayne from the wel of Sira, vnknowen to Dauid.

27 And when Abner was comme agayne to Hebron, Joab tooke him aſyde in the gate to ſpeake with hym ″ peaceably, & ſmote hym vnder the fyſt ribbe, that he died, for the blood of Aſahel his brother,

″ Or, ſecretely.

E

28 And when afterwarde it came to Dauids eare, he ſayde, I and my kyngdome are (i) giltleſſe before the Lorde for euer, concerning the blood of Abner the ſonne of Ner.

(i) Being innocent, neither knowing, nor conſenting to his death.

29 Let the blood fal on the head of Joab, and on al his fathers houſe, that the houſe of Joab be neuer without one or other, that hath runnyng iſſues, or leper, or that leaneth on a ſtaffe, or that dooth fal on the ſworde, or that lacketh bread.

30 (So Joab and (k) Abiſai his brother ſlue Abner, becauſe he had ſlayne theyr brother Aſahel at Gibeon in battayle.)

(k) As one that conſented to the murther.

31 And Dauid ſayde to Joab, and to al the people, that were with hym, Rent your clothes, and put on ſackcloth, and mourne (l) before Abner. And kyng Dauid hym ſelfe folowed the beere.

(l) Meaning before the corpes.

32 And when they buried Abner in Hebron, the king lifted vp his voyce, and wept beſide the ſepulchre of Abner, and al the people wept.

33 And the king lamented ouer Abner, & ſayde, Dyed Abner as a (m) foole dyeth?

(m) He declareth, that Abner dyed not as a wretche, or vile perſon: but as a valiant man might do, being trayterouſly deceiued by the wicked.

34 Thy handes were not bounde, nor thy feete brought into fetters of braſſe: but as a man falleth before wicked childrē, ſo felleſt thou. And al they, that were of the people, wept yet more ouer hym.

F

35 And when al the people came to cauſe Dauid (n) eate meate, whyle it was yet day, Dauid ſware, ſayeing, So doo God to me, and more alſo, yf I taſte bread, or ought els, tyl the ſunne be downe.

(n) Accordyng to theyr cuſtome, which was to banket at burials.

36 And al the people wiſt it, & it pleaſed them: as, whatſoeuer the kyng dyd, pleaſed al the people.

37 For al the people, and al Iſrael vnderſtoode that day, howe that it was not the kynges dede, that Abner the ſonne of Ner was ſlaine.

38 And the kyng ſayde vnto his ſeruantes, Knowe ye not, howe that there is a prince, and a great man fallen this day in Iſrael?

39 And I am this day tender, and newely anoynted kyng: and theſe menne the ſonnes of Zaruia be to harde for me: The Lorde rewarde the dooer of euyl, accordyng to his wickedneſſe.

The. iiij. Chapter.

5 Baanah and Rechab ſlay Iſboſeth the ſonne of Saul. 12 Dauid commaunded them to be ſlayne.

A

1 AND when Sauls (a) ſonne hearde, that Abner was dead in Hebron, his handes were (b) feeble, and al the Iſraelites were afrayde.

(a) That is, Iſboſeth.

(b) Meaning, that he was diſcouraged, as one whoſe helpe was gonne.

2 And Sauls ſonne had two menne, that were captaynes of bandes, the one called Baanah, & the other Rechab, the ſonnes of Rimmon a Berothite, of the chyldren of Beniamin: (for (c) Beroth was reckened to Beniamin:

(c) The citie Beroth was in the tribe of Beniamin.

3 And theſe Berothites fled to (d) Githaim, and ſoiourned there vntyl this day.)

(d) After the death of Saul, for feare of the Philiſtines.

4 And Jonathan Sauls ſonne had a ſonne, that was lame on his feete, and was fyue yeeres olde, when the tydings came of Saul and Jonathan out of Ieſrael: And his nurſe tooke hym vp, and fled away, & as ſhe made haſte to flee, the chylde fel, and began to halt, and his name was Miphiboſeth.

5 And the ſonnes of Rimmon the Berothite, Rechab and Baanah, went and came in the heat of the day to the houſe of Iſboſeth (which ſlept on a bed at noone.)

6 And beholde, they came into the middes of the

XUM

the houſe, as though they (e) woulde haue fet wheate: and Rechab, and Baanah his brother ſmote hym vnder the fyfth ribbe, and fledde.

(e) Faynyng them ſelues to be marchauntes commyng to bye wheate.

B 7 For when they came into the houſe, he ſlept on his bedde in his bedde chamber, and they ſmote hym and ſlue him, and beheaded him, and tooke his head, and gate them away, through the " plaine, al the nyght.

" Or, wylderneſſe.

8 And they brought the head of Iſboſeth vnto Dauid to Hebron, and ſayde to the kyng, Behold, there is the head of Iſboſeth Sauls ſonne thyne enimie, whiche ſought after thy lyfe: and the Lorde hath auenged my lorde the kyng this day of Saul, and of his ſeede.

9 And Dauid anſwered Rechab and Baanah his brother, the ſonnes of Rimmon the Berothite, and ſayd vnto them, As the Lord lyueth, whiche hath deliuered my ſoule out of al aduerſities:

10 When one tolde me and ſayde, that Saul was dead (thynkyng to haue brought good tydynges) I caught hym, and ſlue hym in Ziklag: whiche thought that I woulde haue geuen hym a rewarde for his tydynges bryngyng:

11 Howe muche more when wicked menne haue ſlayne a ryghteous perſon, in his owne houſe, and vpon his bed? Shal I not nowe therefore (f) require his blood of your hande, and take you from the earth?

(f) The iudgement of the wicked blynded with ambition and couetouſneſſe, differeth farre frõ the iudgement of the godly. That which the one iudgeth worthy thankes, and rewarde, the other iudgeth worthy death.

12 And Dauid cõmaunded his young menne, and they ſlue them, & cut of theyr handes and feete, & hanged them vp ouer the poole in Hebron: But they tooke yͤ head of Iſboſeth, and buried it in the ſepulchre of Abner in Hebron.

The.v.Chapter.

3 Dauid is made kyng ouer al Iſrael. 7 He taketh the forte of Zion. 19 He aſketh counſel of the Lorde. 20 And ouercommeth the Philiſtines twyſe.

A 1 Then came al the tribes of Iſrael * to Dauid vnto Hebron, and ſayde thus, Beholde, we are thy (a) bone, and thy fleaſhe.

* i, Par. x, a.

(a) We are thy kynrede and moſt neare ioyned vnto thee.

2 And in tyme paſt, when Saul was our king, thou leddeſt Iſrael in and out: and the Lord hath ſayde to thee, Thou ſhalt feede my people Iſrael, and thou ſhalt be a captayne ouer Iſrael.

3 And ſo al the elders of Iſrael came to the * kyng to Hebron, and kyng Dauid made a couenant with them in Hebron (b) before the Lorde: and they (c) annoynted Dauid kyng ouer Iſrael.

* ii, Re, ii, c.

(b) That is, takyng the Lorde to witneſſe, for the arke was as yet in Abinadabs houſe.

(c) That is, the third tyme that Dauid was annoynted.

4 Dauid was thirtie yeeres olde, when he began to raigne, and he raigned fourtie yeeres.

5 In Hebron he raigned ouer Iuda ſeuen yeeres and ſixe monethes: and in Hieruſalem he raigned thirtie and three yeeres ouer al Iſrael and Iuda.

6 The kyng alſo and his menne went to Hieruſalem vnto the Iebuſites, the inhabitantes of the lande, whiche ſpake vnto Dauid, ſayeing, Except thou take away the blynde and the lame, thou ſhalt not comme in hyther: For they ſayde, Thou art not hable to comme in hyther.

B 7 Neuertheleſſe, Dauid tooke the ſtrong hold of Sion: the ſame is the citie of Dauid.

8 And Dauid ſayd the ſame day, Whoſoeuer ſmiteth the Iebuſites, and geateth vp to the gutters of the houſes, and ſmiteth the lame and the blynde, hated of Dauids ſoule, [I wil preferre hym.] Wherfore they ſayd, The blind & the lame ſhal not comme into that houſe.

9 And ſo Dauid dwelt in the towre, and called it the citie of Dauid, and buylt rounde about it, from Millo, and inwarde.

10 And Dauid proſpered and grewe, and the Lorde God of hoſtes was with hym.

11 And Hiram kyng of Tyre ſent meſſengers to Dauid, and Cedar trees, and carpenters, and maſons for walles: and they buylt Dauid an houſe.

12 And Dauid perceiued that the Lorde had ſtabliſhed hym kyng ouer Iſrael, and that he had exalted his kyngdome for his people Iſraels ſake.

C 13 And Dauid tooke hym moe concubines and wiues out of Hieruſalem, after he was comme from Hebron, and moe ſonnes and daughters were yet borne to Dauid.

14 * And theſe be the names of the ſonnes that were borne vnto hym in Hieruſalem: Samua, Sobab, Nathan, and Salomon,

* i, Pa, iii, b.

15 Ibhar alſo, and Eliſua, Nepheg, and Iaphia,

16 Eliſama, Eliada, and Eliphelet.

17 But when the Philiſtines heard, that they had annoynted Dauid kyng ouer Iſrael, they came al vp to (d) ſeeke Dauid: And as ſoone as Dauid hearde of it, he gate hym to an holde.

(d) That is, they came to fight agaynſt Dauid.

18 And when the Philiſtines came, they ſpread them ſelues in the valley of Raphaim.

19 And Dauid (e) aſked counſel of the Lord, ſayeing, Shal I goe vp to the Philiſtines? Wylt thou deliuer them into my handes? And the Lorde anſweared vnto Dauid, Goe vp: for I wyl doubtleſſe deliuer the Philiſtines

(e) By Abiathar the prieſt.

ſtines into thy handes.

20 And Dauid came to Baal Perazim, and ſmote them there, and ſayde, The Lord hath diuided myne enimies aſunder before me, as waters be diuided aſunder: And therefore he called the name of that place ⁎ Baal Perazim.

⁎ Or, the playne of diuiſions.

21 And there they leaft their images: and Dauid, and his menne burnt them.

22 And the Philiſtines came yet agayne, and layde them ſelues in the valley of Rephaim.

23 And when Dauid aſked counſel of the lord, he anſweared, Thou ſhalt not goe vp: but compaſſe them on the backſyde, and comme vpon them ouer agaynſt the Mulberie trees.

24 And when thou heareſt the noiſe of a thing goeing in the toppe of the Mulbery trees, then remoue: for then ſhal the Lorde goe out before thee, to ſmite the hoſte of the Philiſtines.

25 And Dauid dyd as the Lorde had commaunded hym: and ſmote the Philiſtines from Geba, vntyl thou comme to (f) Gazer.

(f) whiche was in the tribe of Beniamin: but the Philiſtines dyd poſſeſſe it.

The vi. Chapter.

3 The arke brought foorth of the houſe of Abinadab. 7 Uzzah is ſtriken, and dyeth.
14 Dauid daunceth before the arke. 16 And is therefore deſpiſed of his wyfe Michol.

A 1 AGayne, Dauid geathered togeather al the choſen menne of Iſrael, euen thirtie thouſande.

2 And aroſe, & went with al yͤ folke, that were with hym, frō (a) Baala of Iuda, to fet away from thence the arke of GOD, whoſe name is called by the name of yͤ Lord of hoſtes, that dwelleth vpon it betweene the Cherubims.

(a) A citie in the tribe of Iuda, called alſo Kiriathiarim. Ioſ.15.c

3 And they put the arke of God vpon a newe cart, and brought it out of the houſe of Abinadab, that was (b) in Gibea: And Uzza and Ahio the ſonnes of Abinadab draue the newe carte.

(b) whiche was an hygh place in the citie of Kiriathiarim.

4 And when they brought the arke of God out of the houſe of Abinadab, that was at Gibea, Ahio went before the arke.

5 And Dauid and al the houſe of Iſrael played before the Lorde, on ſundry inſtrumentes made of Cedar wood, with Harpes, Psalteries, Tymbrelles, Hornettes, and Cymbales.

9 And when they came to Nachons threaſſhyng floore, Uzza put his hande to the arke of God, & helde it, for the oxen dyd ſhake it.

B 7 And the Lorde was wroth with Uzza, and GOD ſmote him in the ſame place for his (c) fault, and there he dyed before the arke of God.

(c) His intent ſeemed to reaſon to be good, but beyng contrary to gods woorde, it was a fault.

8 And Dauid was diſpleaſed, because the Lorde had ſmitten Uzza: And he called the name of the place " Perez Uzza, vntyl this day.

" Or, the diuiſion of Uzza.

9 And Dauid was then afraide of the Lord, and ſayde, Howe ſhal the arke of the Lorde comme to me?

10 And ſo Dauid woulde not bryng the arke of the Lorde vnto hym ſelfe into the citie of Dauid: but Dauid caryed it into the houſe of Obed Edom, a (d) Gethite.

(d) Who beyng a Leuite, had dwelt in Githaim. 1.Chro.15.a.

11 And the arke of the Lorde continued in the houſe of Obed Edom the Gethite three monethes: and the Lord bleſſed Obed Edom, and al his houſholde.

12 And one tolde kyng Dauid, howe that the Lorde had bleſſed the houſe of Obed Edom, and al that perteyned vnto hym, becauſe of the arke of God. And Dauid went, and (e) brought the arke of God from the houſe of Obed Edom, into the citie of Dauid with gladneſſe.

(e) Meaning, he cauſed the Leuites to beare it accordyng to the lawe.

13 And when they, that bare the arke of the Lord, had gonne ſixe paſes, he offered an oxe, and a fat beaſt.

C 14 And Dauid daunced before the Lord with al his myght, and was gyrded with a linnen (f) Ephod.

15 So Dauid & al the houſe of Iſrael brought the arke of the Lorde with ſhooting & trumpet blowyng.

(f) With a garment lyke the prieſtes garment.

16 And as the arke of the Lorde came into the citie of Dauid, Michol Sauls daughter looked through a windowe, & ſawe kyng Dauid ſpring, and daunce before the Lord: and ſhe (g) deſpiſed hym in her hart.

(g) As one, that had by lyght behauiour diſgraſed hym ſelfe, and played a fooliſhe part, as ſhe thought.

17 And when they brought in the arke of the lord, they ſet it in his place, euen in yͤ middes of the tabernacle, that Dauid had pitched for it: and Dauid offered burnt offeringes, and peace offerines before the Lorde.

18 And as ſoone as Dauid had made an end of offering burnt offeringes, and peace offeringes, he bleſſed the people in the name of the Lorde of hoſtes,

19 And gaue among al the folke, euen among yͤ whole multitude of Iſrael, aſwel to yͤ women as to yͤ men, to euery one a cake of bread, & a peece of fleaſh, & a flacket of wine: And ſo al the people departed euery one to his houſe.

20 Then Dauid returned to [h] bleſſe his houſeholde, & Michol the daughter of Saul came out to meete Dauid, and ſayde, O how glorious was the kyng of Iſrael this day, whiche was vncouered to day in the eyes of the maydens of his ſeruantes, as a foole vncouereth hym ſelfe?

(h) That is, to pray for his houſe, as he had donne for the people.

21 And Dauid ſaide vnto Michol, It was before the [i] Lord, whiche choſe me rather then thy father, and al his houſe, and commaunded me to be ruler ouer al the people of the Lorde, euen ouer Iſrael, and therefore wyl I play before the Lorde.

(i) whoſe glorie is to be eſteemed more then the pleaſing of menne.

22 And wyl yet be more vile then ſo, and wyl be meeke in myne owne ſyght. And of the very ſame mayd ſeruantes, which thou haſt ſpoken of, ſhal I be had in honour.

23 Therefore Michol the daughter of Saul had [k] no chylde vnto the day of her death.

(k) For puniſhment, becauſe ſhe mocked the ſeruant of God.

The.vij.Chapter.

2 Dauid woulde buylde God an houſe, but is forbydden by the prophete Nathan. 8 God putteth Dauid in minde of his benefites. 12 He promiſeth continuance of his kyngdome and poſteritie.

A 1 After warde, when the kyng ſate in his houſe, & the Lord had geuen him reaſt rounde about from al his enimies,

2 The kyng ſayde vnto Nathan the prophete, Beholde, I dwelle nowe in an houſe of Cedar trees: but the arke of God dwelleth within the [a] curtaynes.

(a) That is, within the tabernacle couered with ſkynnes.

Act.26.b.

3 And Nathan ſayde to the kyng, Goe, and doo al that is in thyne hart: for the Lorde is with thee.

4 And the ſame nyght, the woorde of the Lorde came vnto Nathan, ſayeing,

5 Goe, and telle my ſeruant Dauid, Thus ſayth the Lorde, [b] Shalt thou buylde me an houſe to dwelle in?

(b) Meanyng he ſhould not: although afore without counſel of the Lord he had permitted hym.

6 For I haue not dwelt in any houſe ſence the tyme, that I brought the chyldren of Iſrael out of Egypt, vnto this day: but haue walked in a tent and tabernacle.

7 In al the places, wherein I haue walked with al the chyldren of Iſrael, ſpake I one woord with any of the tribes of Iſrael, when I commaunded [the iudges] to feede my peopeople Iſrael, ſayeing, Why buylde ye not me an houſe of Cedar trees?

B 8 Nowe therefore, ſo ſay vnto my ſeruant Dauid, Thus ſayth the Lorde of hoſtes, I tooke thee fro the ſheepe coate, as thou were folowyng ſheepe, that thou myghteſt be ruler ouer my people of Iſrael.

9 And I was with thee in al that thou wenteſt too, and haue deſtroyed al thyne [c] enimies out of thy ſyght, and haue made thee a great [d] name, lyke vnto the name of the great menne that are in the earth.

(c) Both outwarde, as the Philiſtines: & inwarde, as Saul and his houſe.

(d) For thy noble actes, and the largeneſſe of thy kyngdome.

10 (Alſo, I wyl appoynt a place for my people Iſrael, and wyl plant it, that they may dwelle in a place of their owne, and [e] moue no more: neyther ſhal wicked people trouble them any more, as before tyme,

(e) He promiſeth them quietneſſe, yf they wyl walke in his feare and obedience.

11 And ſence the tyme, that I ſet iudges ouer my people of Iſrael.) And I wyl geue thee reaſt from al thyne enimies: And the Lorde telleth thee that he wyl make thee an houſe.

12 And when thy dayes be fulfilled, thou ſhalt ſleepe with thy fathers: and I wyl ſet vp thy ſeede after thee, whiche ſhal proceede out of thy body, and wyl ſtabliſhe his kyngdome.

13 He ſhal buylde an houſe for my name, and I wyl ſtabliſhe the throne of his kyngdome for euer.

C 14 I wyl be his father, and he ſhalbe my ſonne: If he ſinne, I wyl chaſten hym with the [f] rodde of menne, and with the plagues of the chyldren of menne.

(f) That is gently, as fathers vſe to chaſtiſe their chyldren.

15 But my mercie ſhal not depart away from hym, as I tooke it from Saul, whom I put away before thee.

16 And thyne houſe, and thy kyngdome ſhalbe ſtabliſhed for euer before thee, [euen] thy [g] throne ſhalbe ſtabliſhed for euer.

(g) This was begunne in Salomon, as a figure, but accompliſhed in Chriſte.

17 Accordyng to al theſe woordes, and accordyng to al this viſion, ſo dyd Nathan ſpeake vnto Dauid.

18 Then went kyng Dauid in, and ſet hym downe before the Lorde, and ſayd, Who am I, O Lorde God? and what is my houſe, that thou haſt brought me [h] hyther to?

(h) That is, to ſo great dignitie.

19 And this was yet a ſmal thyng in thy ſight, O Lorde God: but thou haſt ſpoken alſo of thy ſeruantes houſe for a great whyle: but " dooth this perteyne to man, O Lorde God?

" Hebr. Is this the lawe of man.

20 And what can Dauid ſay more vnto thee? for thou, Lorde God, knoweſt thy ſeruant.

21 Euen for thy woordes ſake, and according to thyne owne hart, haſt thou doone al theſe great thynges, to make them knowen vnto thy ſeruant.

22 Wherefore thou art great, O Lorde God: for there is none lyke thee, neyther is there any God beſides thee, accordyng to al that we

haue heard with our eares.

(i) O Iſrael.

23 And what one people in the earth is lyke thy people, lyke Iſrael, whoſe God went and redeemed them to him ſelfe, that they might be his people, and that he myght make hym a name, and doe for you (i) great thinges and terrible, for thy lande, O Lorde, [euen] for thy people, * whiche thou redeemedſt to thee out of Egypt, [euen] from the (k) nations, and theyr goddes.

Exo.13.d.
(k) From the Egyptians, and their idols

(l) Of thy free election.

24 For thou haſt (l) ordeyned thy people Iſrael to be thy people for euer, and thou Lorde art becomme theyr God.

25 And nowe, Lorde God, the woorde that thou haſt ſpoken, concernyng thy ſeruant and his houſe, make it good for euer, and doo as thou haſt ſayde:

26 And let thy name be magnified for euer of menne that ſhal ſay, The Lorde of hoſtes is the God ouer Iſrael: and let the houſe of thy ſeruant Dauid be ſtabliſhed before thee.

27 For thou, O Lorde of hoſtes, God of Iſrael, (m) haſt tolde in the eare of thy ſeruant, ſayeing, I wyl buylde thee an houſe: And therefore hath thy ſeruant founde in his hart to pray this prayer vnto thee.

(m) In the hebrue phraſe, in meanyng, thou haſt reueiled to thy ſeruant.
Deu.23.f.

28 * Therefore nowe, Lorde God, (thou art God, & thy woordes be true: thou that haſte tolde this goodneſſe vnto thy ſeruant.)

29 Therefore nowe let it pleaſe thee to bleſſe the houſe of thy ſeruant, that it may continue for euer before thee: for thou Lord God haſt ſpoken it, and with thy bleſſyng let the houſe of thy ſeruant be bleſſed for euer.

The.viii.Chapter.

1 Dauid ouercommeth the Philiſtines, and other ſtrange nations, and maketh them tributaries to Iſrael.

A

" Or, Methegammah.
(a) So that, they payed no more tribute.

1 After this nowe Dauid ſmote the Philiſtines, & ſubdued them: and Dauid tooke the " bridel of bondage out of yͤ (a) hand of the Philiſtines.

Num.24.c

2 * And he ſmote the Moabites, and meaſured them with a lyne, and caſt them downe to the grounde, euen with two lynes meaſured he them, to put them to death, and with one ful corde to keepe them aliue: And ſo became the Moabites Dauids ſeruantes, and brought hym gyftes.

" Or, enlarge

" Or, Euphrates.

3 Dauid ſmote alſo Hadarezer the ſonne of Rehob kyng of Zoba, as he went to " recouer his border at the riuer " Pherath.

" Or, houghed the horſes of the charets.

4 And Dauid tooke of his a thouſande and ſeuen hundred horſemen, and " deſtroyed al the charettes, and twentie thouſande footemen: but reſerued an hundred charettes of them.

" Or, Aramites.

5 And when the " Syrians of Damaſcon came to ſuccour Hadarezer kyng of Zoba, Dauid ſlue of the Syrians two and twentie thouſande menne.

(b) That is, they payed yeerely tribute

6 And put ſouldiers in Syria Damaſcon: And the Syrians became ſeruantes to Dauid, and (b) brought hym gyftes: and the Lord ſaued Dauid, in al that he went vnto.

B

(c) To the vſe of the temple.

7 And Dauid tooke the ſhieldes of golde that belonged to the ſeruantes of Hadarezer and brought them to (c) Hieruſalem.

8 And out of Beta and Berothai, cities of Hadarezer, dyd Dauid bryng exceedyng muche braſſe.

1.Par.19.a.

9 * When Thoi king of Hamath heard how Dauid hadde ſmytten al the hoſte of Hadarezer,

" Hebre. To aſke peace.

" Hebre. In his hande.

10 Thoi ſent Ioram his ſonne vnto king Dauid, to " ſalute hym, and to bleſſe hym, becauſe he had fought agaynſt Hadarezer, and beaten hym (for Thoi had great warre with Hadarezer.) And [Ioram] " brought with hym veſſelles of ſiluer, veſſelles of golde, and veſſelles of braſſe.

11 Whiche braſſe kyng Dauid dyd dedicate vnto the Lorde, with the ſiluer, and golde, that he had dedicate of al nations, whiche he ſubdued.

" Or, Aram, or Celoſyria.

12 Of " Syria, of the Moabites, and of the chyldren of Ammon, of the Philiſtines, and of Amalek, & of the ſpoyle of Hadarezer ſonne of Rehob kyng of Zoba.

C

13 And Dauid gate hym a name after that he returned, and had ſmitten of the Syrians in the valley of ſalt, eyghteene thouſande menne.

Nu.24.d.

14 * And he put a gariſon in Edom, euen thorowe out al Edom put he ſouldiers, and al they of Edom became Dauids ſeruantes: And the Lorde kept Dauid whatſoeuer he tooke in hande.

(d) He gaue iudgement in controuerſies, by ryght and equitie.

15 And Dauid raigned ouer al Iſrael, and executed (d) iudgement, and iuſtice vnto al his people.

2.Re.20.d

" Or, writer of Chronicles.

16 And * Ioab the ſonne of Zaruia was ouer the hoſt, and Iehoſaphat the ſonne of Ahilud was " recorder.

17 And Sadoc the ſonne of Ahitob, and Ahimelech the ſo̅ne of Abiathar were the prieſts,

and Saraiah was the ſcribe.

18 And Banaiahu the ſonne of Jehoida, and the (e) Cherethites, and the Phelethites, and Dauids ſonnes, were chiefe rulers.

(e) The Cherethites, and Phelethites, were as the kynges garde. hauing charge of his perſone.

The.ix.Chapter.

9 Dauid reſtoareth al the landes of Saul to Miphiboſeth the ſonne of Jonathan.
10 He appoynted Ziba to ſee to the profite of his landes.

A 1 ANd Dauid ſayd, Is there yet anye man leaſt of the houſe of Saul? For I wyl ſhewe hym mercie for (a) Jonathans ſake.

2 And there was of the houſeholde of Saul a ſeruaunt, whoſe name was Ziba: and when they had called hym vnto Dauid, the kyng ſayde vnto hym, Art thou Ziba? He ſayde, Thy ſeruant is he.

3 And the kyng ſayde, Remayneth there yet any man of the houſe of Saul, whō I may ſhewe the (b) mercie of God vpon? Ziba anſweared the kyng, * Jonathan hath yet a ſonne, whiche is lame on his feete.

4 The kyng ſayde vnto hym, Where is he? Ziba ſayde vnto the kyng, Beholde, he is in the houſe of Machir the ſonne of (c) Amiel of Lodeber.

5 Then kyng Dauid ſent, and fet him out of the houſe of Machir the ſonne of Amiel of Lodeber.

6 Nowe when Miphiboſeth the ſonne of Jonathan the ſonne of Saul was comme vnto Dauid, he felle on his face, & dyd reuerence: and Dauid ſayd, Miphiboſeth? He anſweared, Beholde thy ſeruant.

7 Dauid ſayde vnto hym, Feare not, for I wyl ſurely ſhewe thee kyndneſſe for Jonathan thy fathers ſake, and wyl reſtore thee al the fieldes of Saul thy father: and thou ſhalt eate bread on myne owne table continually.

B 8 And he bowed hym ſelfe, and ſayde, What is thy ſeruant, that thou ſhouldeſt looke vpon ſuche a (d) dead dogge, as I am?

9 Then the kyng called to Ziba Sauls ſeruant, and ſayd vnto hym, I haue geuen vnto thy maiſters " ſonne al that perteyned to Saul, and to al his houſe.

10 Thou therefore, and thy ſonnes, and thy ſeruantes, ſhal tille the lande for hym, and bring in, that thy maiſters ſonne may haue foode to eate: But Miphiboſeth thy maiſters ſōne, ſhal eate bread alway vpon my table. For Ziba had fifteene ſonnes, and twentie ſeruantes.

11 Then ſayd Ziba vnto the king, According to al that my Lorde the king hath cōmaunded his ſeruant, ſo ſhal thy ſeruant doo, (e) that Miphiboſeth may eate [as the kyng ſayd] vpon my table, as one of the kynges ſonnes.

12 Miphiboſeth had a ſonne, that was young, named Micha: and al that dwelt in yͤ houſe of Ziba, were ſeruantes vnto Miphiboſeth.

13 And Miphiboſeth dwelt in Hieruſalem: for he dyd eate continually at the kynges table, * and was lame on both his feete.

(a) To whome I bounde me et ſelfe by othe. 1.Sa.20.c.

(b) That is, great mercie, and ſuche as is accepted before God.

2.Re.4.b.

(c) Who was alſo called Eliam the father of Bathſeba Dauids wyfe.

(d) Meaning, a deſpiſed perſone.

" Or, Nephewe.

(e) That he may haue wherewith to fourniſhe hym ſelfe, and be meete for the kynges table.

2.Re.4.b.

The x. Chapter.

4 The meſſengers of Dauid are villanouſly entreated of the kyng of Ammon. 7 Joab is ſent agaynſt the Ammonites.

A 1 AFter this, the kyng of the chyldren of Ammon dyed, and Hanon his ſonne raigned in his ſteede.

2 Then ſayde Dauid, I wyl ſhewe kyndneſſe vnto Hanon the ſōne of Nahas, as his father ſhewed (a) kyndneſſe vnto me. And Dauid ſent to comfort hym by the (b) hand of his ſeruantes, ouer his father: And Dauids ſeruantes came into the lande of the chyldren of Ammon.

3 And the princes of the chyldren of Ammon ſayde vnto Hanon their lorde, " Thynkeſt thou, that Dauid dooth honour thy father, that he hath ſent comforters to thee? Hath not Dauid rather ſent his ſeruantes vnto thee, to ſearche the citie, and to ſpie it out, and to ouerthrowe it?

4 Wherfore Hanon tooke Dauids ſeruantes, & ſhaued of the one (c) halfe of their beardes, and cut of their garmentes in the middle, euen harde to the buttockes of them, and ſent them away.

5 When they tolde it vnto Dauid, he ſent to meete them (for they were menne exceedingly aſhamed) and the kyng ſayde, Tarrie at Jericho, vntyl your beardes be growen, and then returne.

6 And when the chyldren of Ammon ſawe that they (d) ſtancke in the ſyght of Dauid, they ſent and hyred the " Syrians of the houſe of Rehob, and the Syrians of Zoba, twentie thouſande footemenne, and of king

(a) This kindneſſe is thought to be, by ſauing one of his brethren whiche fled to hym from the kyng of Ammon, or for that Dauid in his trouble receiued at his handes reliefe and comfort.

(b) That is, by his ſeruantes.

" Hebre. In thyne eyes doeth Dauid.

(c) For a deſpite and a ſhame to Dauid, and the chyldren of Iſrael.

(d) That they had deſerued Dauids diſpleaſure, for the iniurie donne to his embaſſadours.

" Or, Aramites.

Maacha a thouſande menne, and of Iſtob, twelue thouſande menne.

7 And when Dauid hearde of it, he ſent Ioab, and al the hoſte of ſtrong menne.

B 8 And the children of Ammon came out, and put theyr armie in array at the entring in of the gate: and the Syrians of Zoba, Rehob, Iſtob, and Maacha, were by them ſelues in the feelde.

9 When Ioab ſawe, that the front of the battayle was agaynſt hym before and behynde, he choſe of al the choyſe of Iſrael, & put them in array agaynſt the Syrians.

10 And the reſt of the people he deliuered into the hande of Abiſai his brother, that he might put them in array agaynſt the chyldren of Ammon.

11 And he ſayde, If the Syrians be ſtronger then I, thou ſhalt helpe me: But yf the chyldren of Ammon be to ſtrong for thee, I wyl comme, and ſuccour thee.

12 Therefore quite thee lyke a man, and let vs be valiant for our people, and for the cities of our GOD: And the Lorde doo that, whiche is good in his owne eyes.

13 And Ioab proceeded foorth, and the people that was with hym, to fyght agaynſt the Syrians: but they fled before hym.

14 And when the chyldren of Ammon ſawe, that ẏ Syrians were fled, then fled they alſo before Abiſai, and entred into the citie: And ſo Ioab returned from ẏ chyldren of Ammon, and came to Hieruſalem.

15 And when the Syrians ſawe, that they were ſmitten before Iſrael, they geathered them togeather.

16 And Hadarezer ſent, and brought out the Syrians, that were beyonde the " riuer, and they came to Helam: and Zoba the captaine of the hoſte of Hadarezer went before them.

" Or, Euphrates.

17 And when it was ſhewed Dauid, he geathered al (e) Iſrael togeather, and paſſed ouer Iordane, and came to Helam: And the Syrians ſet them ſelues in array agaynſt Dauid, and fought with hym.

(e) Meaning, the greateſt partes.

18 And the Syrians fled before Iſrael, and Dauid deſtroyed (f) ſeuen hundred charettes of the Syrians, and fourtie thouſande horſemenne, and ſmote Zoba the captaine of their hoſte, whiche alſo dyed there.

(f) Whiche were the cheefeſt and moſt principal: for in al he deſtroyed ſeuen thouſande. 1. Chro. xix. d. or the ſouldiers, whiche were m.700. charettes.

19 And when al the kynges, that were ſeruantes to Hadarezer, ſawe, that they felle before Iſrael, they made peace with Iſrael, and ſerued them: and ſo the Syrians feared to helpe the chyldren of Ammon any more.

The xi. Chapter.

1 The citie Rabba is beſieged. 4 Dauid committeth adulterie. 17 Vrias is ſlayne. 27 Dauid marryeth Bethſabe.

A 1 And it came to paſſe, that after the yeere was expired, in the tyme, (a) when kynges goe foorth to battayle, Dauid ſent Ioab and his ſeruantes with hym, and al Iſrael, whiche* deſtroyed the chyldren of Ammon, and beſieged Rabba: But Dauid taryed ſtyl at Hieruſalem.

(a) The yeere folowyng about the ſpring tyme.

i. Par. 20. a.

2 And in an euenyng tyde, Dauid aroſe out of his (b) bed, and walked vpon the roofe of the kinges palace, and from the roofe he ſaw a woman * waſhyng her ſelfe, and the woman was very beautiful to looke vpon.

(b) Whereupon he vſed to reaſt at after none, as was read of Iſboſeth. Cha. 4. c.

Exo. 11. a.

3 And Dauid ſent to enquire, what woman it ſhould be: And one ſayd, Is not this Bethſabe the daughter of Eliam, and wyfe to Vrias the Hethite?

4 And Dauid ſent meſſengers, and tooke her away: And ſhe came in vnto hym: * and he lay with her (and ſhe was purified from her vncleanneſſe) and returned vnto her houſe.

Le. xviii. c.

5 And the woman conceiued, and ſent and (c) tolde Dauid, and ſaide, I am with childe.

(c) Fearyng, leſt ſhe ſhould be ſtoned, accordyng to the lawe.

6 And Dauid ſent to Ioab, ſayeing, Sende me Vrias the Hethite. And Ioab ſent Vrias to Dauid.

7 And when Vrias was comme vnto hym, Dauid demaunded of hym, howe Ioab did, and howe the people fared, and howe the warre proſpered?

B 8 And Dauid ſayde to Vrias, (d) Goe downe to thy houſe, and waſhe thy feete. And Vrias departed out of the kynges palace, & there folowed hym a preſent from the kyng.

(d) Dauid thought by this meanes to cloke his fault.

9 But Vrias ſlept at the doore of the kynges palace, with al the ſeruantes of his lorde, and went not downe to his houſe.

10 Whiche when they had tolde Dauid, ſayeing, Vrias went not downe vnto his houſe: Dauid ſayde vnto Vrias, Cameſt thou not from thy iourney? Why dyddeſt thou not goe downe then vnto thyne houſe?

11 Vrias anſweared Dauid, The arke, & Iſrael, and Iuda dwelle in pauilions, and my lorde Ioab, and the ſeruantes of my lorde abyde in the open feeldes: and ſhal I then goe into myne houſe, to eate, and drynke, and lye with my wyfe? By thy lyfe, and by the lyfe of thy ſoule, I wyl not doo this thyng.

12 And Dauid ſayd vnto Urias, Tarrie here this day alſo, and to morowe I wyl let thee departe. And ſo Urias aboade in Hieruſalem that day, and the morowe.

13 And when Dauid had called hym, he dyd eate and drynke before hym, & he made hym (f) drunke: And at euen he went out, to lye on his couche with the ſeruantes of his lorde, but went not downe to his houſe.

(f) Thereby to prouoke hym to goe and lye by his wyfe.

C

14 On the morowe Dauid wrote a letter to Ioab, and ſent it by the hande of Urias.

15 And he wrote thus in the letter, (g) Put ye Urias in the forefront of the ſharper battaile, and comme ye backe from him, that he may be ſmytten, and dye.

(g) Except God continually vpholde vs with his mighty ſpirit, the moſt perfite falle headlong to al vice and abomination.

16 So when Ioab beſieged the citie, he aſſigned Urias vnto a place, where he wiſt, that ſtrong menne were.

17 And the menne of the citie came out, and fought with Ioab: And there were certaine ouerthrowen of the people of the ſeruantes of Dauid: and Urias the Hethite dyed alſo.

18 Then Ioab ſent and tolde Dauid al the thynges concernyng the warre:

19 And charged the meſſenger, ſayeing, When thou haſt made an ende of tellyng the matters of the warre vnto the kyng:

D

20 If the kynges anger aryſe, and he ſay vnto thee, Wherefore approched ye ſo nigh vnto the citie, when ye dyd fyght? Wyſt ye not, that they woulde hurle, and ſhoote from the wal?

21 Who ſmote Abimelech ſonne of (h) Ierubeſheth? * Dyd not a woman caſt a peece of a mylſtone vpon hym from of the wal, and he dyed in Thebes? Why went ye nygh the wal? Then ſay thou: Thy ſeruant Urias the Hethite is dead alſo.

(h) Meaning, Gedeon.

Iud.ix.g.

22 So the meſſenger went, and came and ſhewed Dauid al, that Ioab had ſent hym for.

23 And the meſſenger ſaid vnto Dauid, The menne preuayled agaynſt vs, and came out vnto vs into the feelde, and we “ purſued them, euen vnto the entryng of the gate:

“ Hebr. Went agaynſt them.

24 And the ſhooters ſhotte from the walles vpon thy ſeruantes, & ſomme of the kynges ſeruantes be dead, and thy ſeruant Urias the Hethite is dead alſo.

25 And Dauid ſayde vnto the meſſenger, Thus ſhalt thou ſay vnto Ioab, Let not that thyng trouble thee, for the ſworde deuoureth “ one as wel as another: Make thy battayle more ſtrong agaynſt the citie to ouerthrowe it, and encourage thou hym.

“ Hebr. So and ſo.

26 And when the wyfe of Urias hearde, that her huſbande was dead, ſhe mourned for hym.

27 And when the mourning was paſt, Dauid ſent, and fet her to his houſe: and ſhe became his wyfe, and bare hym a ſonne: But this thyng, that Dauid dyd, “ diſpleaſed the Lorde.

“ Was euyl in the eyes of the Lorde.

The.xii.Chapter.

1 Dauid reproued by Nathan confeſſeth his ſinne. 18 The chylde conceiued in adulterie dyeth. 24 Solomon is borne. 26 Rabba is taken. 31 The citizens are greeuouſly puniſhed.

A

1 AND the Lorde ſent Nathan vnto Dauid: and he came vnto hym, and tolde hym, There were two menne in one citie: the one riche, & the other poore.

2 The riche man had exceedyng many ſheepe and oxen:

3 But the poore hadde nothyng ſaue one litle ſheepe, whiche he had bought, and nouryſhed vp: And it grewe vp with hym and with his chyldren alſo, and dyd eate of his owne meate, and dranke of his owne cuppe, and ſlept in his boſome, and was vnto him as his daughter.

4 And there came a “ ſtranger vnto the riche man, and he “ ſpared to take of his owne ſheepe and of his owne oxen, to dreſſe for the ſtranger, that was comme vnto hym: But tooke the poore mans ſheepe, and dreſſed it for the man, that was comme to hym.

“ Or, wayfaryng man.
“ Or, refuſed

5 And “ Dauid was exceedyng wroth with the man, and ſayde to Nathan, As the Lord lyueth, the man, that hath donne this thing, * (a) is the chylde of death.

“ Hebr. The anger of Dauid was kyndled.

i.Re.20.f.

(a) That is, ſhal ſurely dye.

6 He ſhal reſtoare the lambe * foure folde, becauſe he dyd this thyng, and had no pitie.

Exo.22.a.

B

7 And Nathan ſayde to Dauid, Thou art the man: Thus ſayth the Lorde God of Iſrael, * I annoynted thee kyng ouer Iſrael, and ridde thee out of the hande of Saul.

i.Re.16.c.

8 I gaue thee thy maiſters (b) houſe, and thy maiſters (c) wiues into thy boſome, and gaue thee the houſe of Iſrael and of Iuda, & might (yf that had benne to litle) haue geuen thee ſo muche more.

(b) For Dauid ſucceeded Saul in his kyngdome.

(c) They expounde this of Egla: and as ſomme thinke, Ritzpa. As for Michol, ſhe was Sauls daughter.

9 Wherefore then haſt thou deſpiſed the commaundement of the Lorde, to doo euil in his ſyght? Thou haſt kylled Urias the Hethite with the ſworde, and haſt taken his wyfe to thy wyfe: and haſt (d) ſlayne hym with the ſworde of the chyldren of Ammon.

(d) Moſt cruelly deliuering hym to the handes of gods enmies.

10 Nowe therefore, the ſworde ſhal neuer de-

part from thyne houſe, becauſe thou haſt deſpiſed me, and taken the wife of Urias the Hethite to be thy wyfe.

11 Wherefore thus ſayth the Lorde, Beholde, I wyl ſtirre vp euyl againſt thee, euen out of thyne owne houſe, and wyl* take thy wiues before thyne eyes, and geue them vnto thy neyghbour, and he ſhal lye with thy wyues in the ſyght of this (e) ſunne.

Deu.18.c.

(e) Meaning, openly, as at noone dayes.

12 For thou diddeſt it ſecretly: but I wyl doo this thing before al Iſrael, and in the open ſunne lyght.

13 And Dauid ſayde vnto Nathan, * I haue ſinned agaynſt the Lorde. And Nathan ſaid vnto Dauid, The Lorde alſo hath put (f) away thy ſinne, thou ſhal not dye.

Eccl.47.c.

(f) Because thou haſt vnfaignedly turned vnto the Lorde, and confeſſed thy ſinne.

C 14 Howbeit, becauſe in dooyng this deede, thou haſt geuen the enimies of the Lorde, a cauſe to (g) blaſpheme, the childe, that is borne vnto thee, ſhal ſurely dye.

(g) In ſayeing that the Lord hath appoynted a wicked man to raigne ouer his people.

15 And Nathan departed vnto his houſe: And the Lorde ſtrake the chylde, that Urias wyfe bare vnto Dauid, and it ſickened ſoare.

16 Dauid therfore beſought God for the child, and faſted, and (h) went in, and lay al nyght vpon the earth.

(h) To wyte, to his priuie chamber.

17 And the elders of his houſe aroſe, and went to hym, to take hym vp from the earth: But he woulde not, neyther dyd he eate meate with them.

18 And the ſeuenth day the chylde dyed, and the ſeruantes of Dauid feared to telle hym, that the chylde was dead: For they ſayd, Beholde, whyle the chylde was yet aliue, we ſpake vnto hym, and he would not hearken vnto our voyce: howe wyl he then " vexe hym ſelfe, yf we telle hym, that the chylde is dead?

" Or euyl

19 But Dauid ſeeing his ſeruantes whiſperyng, perceiued, that the chylde was dead: and Dauid ſayde vnto his ſeruantes, Is the chylde dead? They ſayde, He is dead.

D 20 And Dauid aroſe from the earth, and waſſhed, and annoynted hym ſelfe, and changed his apparel, and came into the houſe of the Lorde, and woorſhipped: and afterwarde came to his owne houſe, and bade that they ſhoulde ſet bread before him, and he dyd eate.

21 Then ſayde his (i) ſeruantes vnto hym, What thyng is this, that thou haſt donne? Thou dyddeſt faſt and weepe for the chylde, whyle it was aliue, and as ſoone as it was dead, thou dyddeſt ryſe vp, and eate meate.

(i) As they, whiche conſydered not, that God graunteth many thinges to the ſobbes and teares of the faythful.

22 He ſayde, Whyle the chylde was yet alyue, I faſted and wept: for thus I thought, Who can tell, whether God wyl haue mercie on me, that the chylde may lyue?

23 * But nowe ſeeing it is dead, wherefore ſhoulde I faſt? (k) Can I bryng hym againe any more? I ſhal goe to hym, rather then he ſhal comme agayne to me.

Eccle.38.a

(k) He conformeth him ſelfe to gods wyl, & and comforteth hym ſelfe by obedience to the ſame.

24 And Dauid comforted Bethſabe his wife, and went in vnto her, and lay with her: and ſhe bare a ſonne: & he called his name * Solomon, and the Lorde loued hym,

Matth.i.a.

25 And had ſent by the hande of (l) Nathan the prophete: therefore (m) he called his name * Iedidia, of the Lordes behalfe.

(l) To calle hym Solomon.

(m) Meaning Dauid.

i.Par.3.b.

26 Then Ioab fought againſt Rabba of the chyldren of Ammon, and tooke the " citie of the kyngdome.

" Or, the cheefeſt citie.

27 And Ioab ſent meſſengers to Dauid, ſayeing, I haue fought agaynſt Rabba, & haue taken the citie of waters.

28 Nowe therefore geather the reaſt of the people togeather, and beſiege the citie, that thou mayſt take it: leſt I take it, and it be called after my name:

29 And Dauid geathered al the people togeather, and went agaynſt Rabba, and beſieged it, and tooke it.

30 And he tooke theyr kinges crowne from * of his head (whiche wayed a (n) talent of golde, and in it were precious ſtones) and it was ſet on Dauids head, and he brought away the ſpoyle of the citie, in exceeding great abundance.

i.Par.20.b

(n) That is, threeſcore pounde after the weight of the common talent.

31 And he carryed away the people, that was therein, and put them (o) vnder ſawes, and vnder iron harrowes, and vnder axes of iron, and thruſt them into the tylekil: thus dyd he with al the cities of the chyldren of Ammon. And ſo Dauid and al the people returned vnto Hieruſalem.

(o) Recompenſing the cruel enimies of god, with cruel death.

The.xiii.Chapter.

14 Amnon Dauids ſonne, defileth his ſiſter Thamar. 19 Thamar is comforted by her brother Abſalom. 29 Abſalom therefore kylleth Amnon.

A 1 After this, ſo it was, that Abſalom ye ſonne of Dauid hadde a fayre ſiſter, named (a) Thamar, whom Amnon the ſonne of Dauid loued.

(a) Thamar was Abſaloms ſiſter both by father and mother, and Ammons only by father.

2 And he was ſo ſoare vexed, that he felle ſicke for his ſiſter Thamar: for ſhe was a (b) virgine, and he thought it harde for hym to doo any thing to her.

(b) And therfore kept in her fathers houſe, as virgins were accuſtomed.

3 But Amnon had a freende called Ionadab, the ſonne of Simah, Dauids brother: And Ionadab was a very ſubtile man.

4 And he ſayd vnto hym, How commeth it

that thou beyng the kynges ſonne, art thus conſumed from day to day? Wylt thou not telle me? Amnon anſweared hym, I loue Thamar my brother Abſaloms ſyſter.

5 Jonadab ſayde vnto hym, (c) Laye thee downe on thy bed, and make thee ſelfe ſicke: And when thy father is comme to thee, ſaye vnto hym, I praye thee, let my ſyſter Thamar comme, and geue me meate, and dreſſe it in my ſight, that I may ſee it, and eate it of her hande.

6 And ſo Amnon lay downe, and made hym ſelfe ſicke: And when the kyng was comme to ſee hym, Amnon ſayde vnto the kyng, I pray thee let Thamar my ſyſter comme, and make me a coople of (d) cakes in my ſyght, that I may eate of her hande.

B 7 Then Dauid ſent home to Thamar, ſayeing, Goe now to thy brother Amnons houſe, and dreſſe hym meate.

8 So Thamar went to her brother Amnons houſe, and he was layde downe: & ſhe tooke floure and kneaded it, and made cakes in his ſyght, and dyd bake them.

9 And tooke a panne, and (e) powred them out before hym: but he woulde not eate. And Amnon ſayde, Haue out al menne from me. And they went al out from hym.

10 And Amnon ſayd vnto Thamar, Bring the meate into the chamber, that I may eate of thine hand. And Thamar tooke the cakes whiche ſhe had made, and brought them into the chamber to Amnon her brother:

11 And when ſhe had ſet them before hym to eate, he tooke her, and ſaid vnto her, Comme, lye with me my ſyſter.

12 And ſhe anſweared him, Nay my brother, doo not force me, for there hath no ſuche thing benne donne in Iſrael: Doo not thou this follie.

13 And I, * whyther ſhal I cauſe my ſhame to goe? And thou ſhalt be as one of the fooles in Iſrael: Nowe therfore, I pray thee, ſpeake vnto the kyng, and he wyl not denie me vnto thee.

C 14 Howbeit, he would not hearken vnto her voyce, but beyng ſtronger then ſhe, * forced her, and lay with her,

15 And then Amnon hated her exceedyngly, ſo that the hatred wherewith he hated her, was greater then the loue, with whiche he before loued her: And Amnon ſayd vnto her, Vp, and geat thee hence.

16 She anſweared hym, * There is no cauſe: This euyl that thou putteſt me away, is greater, then yͤ other, that thou dyddeſt vnto me, Neuertheleſſe, he would not heare her:

17 But called his * boye that ſerued hym, & ſayde, Put away this woman from me, and bolte the doore after her.

18 And ſhe had a garment of (f) diuers colours vpon her: for with ſuche were the kynges daughters (that were virgins) apparelled. Then his ſeruant brought her out, and locked the doore after her.

19 And Thamar tooke, and put aſhes on her head, and rent her garment of diuers colours that was on her, and layed her hande on her head, and ſo went, and as ſhe went, cryed.

D 20 And Abſalom her brother ſayde vnto her, Hath Amnon thy brother benne with thee? Nowe yet be ſtyl my ſyſter, he is thy brother, let not this thyng greeue thyne harte. And ſo Thamar remayned deſolate in her brother Abſaloms houſe.

21 But when kyng Dauid hearde of al theſe thynges, he was very wroth.

22 And Abſalom ſayde vnto his brother Amnon neyther good, nor bad: Howbeit, Abſalom hated Amnon, becauſe he had forced his ſyſter Thamar.

23 And after the time of two yeeres, Abſalom had * ſheepe ſhearers in the playne of Hazor beſyde Ephraim, and bade al the kynges ſonnes.

24 And came to the king, and ſayde, Behold, thy ſeruant hath ſheepe ſhearers, I pray thee, that the kyng with his ſeruantes, comme to thy ſeruant.

25 The kyng anſweared Abſalom, Nay my ſonne, I pray thee, let vs not goe al, leſt we be chargeable vnto thee. And Abſalom laye ſoare vpon hym, howbeit he would not goe, but * bleſſed hym.

26 Then ſayde Abſalom, But I praye thee, ſhal not my brother (g) Amnon goe with vs? And the king anſweared hym, what nedeth it, that he goe with thee?

E 27 But Abſalom made ſuche inſtance, that he let Amnon, and al the kinges children goe with hym.

28 Nowe had Abſalom commaunded his young menne, ſayeing, Marke when Amnons (h) hart is meary with wyne, and when I byd you ſmyte Amnon: then kyl hym, and feare not: haue I not bydden you? be bolde therefore. and play the menne.

29 And the ſeruantes of Abſalom dyd vnto Amnon, euen as Abſalom hadde commaunded: And al the kynges ſonnes aroſe, and euery man gate him vp vpon his mule, and fled.

30 And whyle they were yet in the waye, tydynges came to Dauid, ſayeing, Abſalom

---

(c) This frend laboureth to heale his diſeaſe, not by heauenly and godly counſel: but by wicked counſel of worldly policie.

(d) Meaning, ſomme delicate and deyntie meate.

(e) That is, ſhe ſerued thē in a dyſhe.

* Or, howe ſhal I put away my ſhame?

Gen.24.a. Leui,28.a.

* Or, for this cauſe?

* Or, ſeruant

(f) For that whiche was of diuers colours or peeces, in thoſe dayes was had in great eſtimation. Gen.37.a.

* Or, Baal Hazor.

* or, thanked.

(g) Pretendyng to the kyng, that Amnon was moſt deare vnto hym.

(h) Then beyng voyde of care, & caſtyng no peryl.

hath ſlayne the kynges ſonnes, and there is none leaſt alyue.

1.Reg.1.b.
(i) In token of ſorowe and greefe.

31 Then the kyng aroſe, and * tare his garmentes, and lay along on the (i) earth: and al his ſeruantes ſtoode by with their clothes rent.

32 And Ionadab the ſonne of Simeach Dauids brother, anſweared and ſayde, Let not my lord ſuppoſe, that they haue ſlayne al the young menne of the kyngs ſonnes, but Amnon only is dead, for that hath benne determined in Abſaloms mind, ſince he forced his ſyſter Thamar.

" Or, take it to hart.
" Or, but.

33 Nowe therefore, let not my lorde the kyng " take the thing ſo greeuouſly, to thynke that al the kynges ſonnes are dead, " for Amnon only is dead.

34 But Abſalom fledde: and the young man that kept the watche, lifted vp his eyes, & looked, and behold there came muche people by the way of the hyl ſyde " behynde hym.

" Or, one after another.

35 And Ionadab ſayde vnto the kyng, Beholde, the kynges ſonnes comme. As thy ſeruant ſayde, ſo it is.

36 And as ſoone as he had leaſt ſpeakyng, beholde the kynges ſonnes came, and lyfted vp their voyces, and wept: The kyng alſo, and al his ſeruantes wept exceedyngly ſoare.

37 But Abſalom eſcaped, and went to (k) Thalmai the ſonne of Ammihur kyng of Geſur, and Dauid mourned for his ſonne euery day.

(k) For Maachah his mother was the daughter of this Thalmai Chap.3.

38 And ſo Abſalom eſcaped, and went to Geſur, and was there three yeeres.

39 And kyng Dauid " deſyred to goe foorth vnto Abſalom: For whereas Amnon was dead, he was comforted ouer hym.

" Or, ceaſed.

The.xiiii.Chapter.

2 Abſalom is reconciled to his father by the ſubtiltie of Ioab. 24 Abſalom may not ſee the kynges face. 25 The beautie of Abſalom. 30 He cauſeth Ioabs corne to be burnt, and is brought to his fathers preſence.

A

(a) That the kyng fauoured hym.

1 IOab the ſonne of Zaruia perceiued, that the kynges (a) harte was towarde Abſalom:

2 And he ſent to Thekoa, and fet thence a wiſe woman, and ſaide vnto her, I pray thee fayne thee ſelfe to be a mourner, and put on mournyng apparel, and (b) anoynt not thee ſelfe with oyle, but be as a woman that had long tyme mourned for the dead:

(b) In token of mourning: for they vſed annoynting to ſeeme chereful.

Ebre. Put woordes in her mouth.

3 And comme to the king, and ſpeake on this manner vnto hym (And ſo Ioab " taught her what ſhe ſhoulde ſay.)

" Ebre. ſaue.

4 And when the woman of Thekoa ſpake with the kyng, ſhe felle on her face to the ground, and did obeyſance, and ſaid, " Helpe, O kyng.

" Ebre. A wydowe woman.

5 The king ſaid vnto her, What ayleth thee? She anſweared, I am in deede a " widowe, and myne huſband is dead.

(c) Under this parable, ſhe deſcribeth the death of Amnon, by Abſalom.

6 And thyne hande maide had (c) two ſonnes, and they two fought togeather in the fielde, where was no man to go betweene them, but the one ſmote the other, and ſlue hym.

B

Deut.19.c

7 And beholde, the whole kynrede is ryſen agaynſt thy hande mayde, and they ſayde, * Delyuer hym, that ſmote his brother, that we may kylle hym for the (d) ſoule of his brother, whom he ſlue, we wyl deſtroy the heyre alſo: And ſo they ſhal quenche my ſparkle, which is leaſt, and ſhal not leaue to my huſband, neither name nor iſſue vpon the earth.

(d) Accordyng to the lawe whiche commaundeth the ſlayer to be ſlayne. Gene.9.b. Exo.23.b.

8 And the kyng ſayde vnto the woman, Goe home to thyne houſe, I wyl geue a charge for thee.

9 And the woman of Thekoa ſayd vnto the kyng, My lorde, O kyng, this (e) treſpaſſe be on me, and on my fathers houſe: and the king and his throne be " gyltleſſe.

(e) As touching the breache of the lawe, whiche puniſheth blood, let me beare the blame.
" Or, innocent.
" Ebr. Touche.

10 And the kyng ſayd, If any man ſay ought vnto thee, bryng hym to me, & he ſhal " hurt thee no more.

11 Then ſayde ſhe, I pray thee, let the kyng remember the Lorde thy God, that thou wouldeſt not ſuffer many reuēgers of blood to deſtroy, leſt they ſlay my ſonne. And he anſweared, As the Lord lyueth, * there ſhal not one heare of thy ſonne falle to the earth.

1.Reg.24.

12 The woman ſayde, Let thyne handmayd ſpeake one woorde vnto my lorde the kyng. And he ſayde, Say on.

13 The woman ſayde, Wherefore then haſt thou (f) ſought ſuch a thyng agaynſt the people of God? For the kyng dooth ſpeake this thyng as one, which is faulty, that he ſhould not fet home agayne his baniſhed ſonne.

(f) Why dooſt thou geue contrary ſentence in thy ſonne Abſalom.

C

14 For we muſt needes dye, and are as water ſpylte on the grounde, whiche can not be geathered vp agayne: Neyther dooth God ſpare any perſone, yet dooth he appoynt (g) meanes that his banniſhed be not vtterly expelled from hym.

(g) God hath prouided wayes (as ſanctuaries) to ſaue them oft times, whom men iudgeth worthy death.

15 Nowe therefore I am comme to ſpeake of this thyng vnto thee my lorde the kyng [becauſe] thei that be of the people, (h) haue made me afrayde: And thy hande mayde ſayde,

(h) For I thought they would kil this my heyre.

Nowe

XUM

Nowe wyl I ſpeake vnto the kyng, it may be, that the kyng wyl perfourme the requeſt of his handemayde.

16 And the king ſhal heare his handemayde, to deliuer her out of the hand of the man that woulde haue deſtroyed me, ⁊ alſo my ſonne out of the inheritance of God.

" Heb. Reſt.

(i) Is of great wiſdome to deſcerne ryght from wrong.

17 And thyne handmayde ſayd, The woorde of my lorde the kyng ſhal now be "comfortable: For my lorde the kyng is as an (i) angel of God, in hearyng of good and badde: Therefore the Lorde thy God be with thee.

18 Then the kyng anſweared, and ſayd vnto the woman, Hyde not from me, I pray thee, the thyng that I ſhal aſke thee. And the woman ſayde, Let my lorde the kyng nowe ſpeake.

(k) Haſt not thou done this by the counſel of Ioabe?

19 And the kyng ſayde, Is not the (k) hande of Ioab with thee in al this matter? The woman anſweared, and ſayde, As thy ſoule lyueth, my lorde the kyng, I wyl not turne to the right hãd, nor to the leaft from ought, that my lord the king hath ſpoken: For euen thy ſeruante Ioab bade me, ⁊ he put al theſe woordes in the mouth of thyne handmaide:

D

(l) By ſpeakyng rather in parables, then plainely.

20 For to the intent, that I ſhould (l) change the fourme of ſpeache, hath thy ſeruant Ioab donne this thyng: And my lorde is wyſe, accordyng to the wiſdome of an angel of God, to vnderſtande al thynges, that are in the earth.

(m) I haue graunted thy requeſt.

21 And the kyng ſayde vnto Ioab, Beholde, I (m) haue donne this thyng: Goe and bryng the young man Abſalom agayne.

Hebr. Bleſſed.

22 And Ioab felle to the grounde on his face, and bowed hym ſelfe, ⁊ "thanked the king: And Ioab ſayde, Nowe thy ſeruant knoweth, that I haue found grace in thy ſight, my lorde, O kyng, in that the kyng hath fulfylled the requeſt of his ſeruant.

23 And ſo Ioab aroſe, and went to Geſur, and brought Abſalom to Hieruſalem.

24 And the kyng ſayde, Let hym turne to his owne houſe, and not ſee my face. And ſo Abſalom returned to his owne houſe, and ſawe not the kynges face.

25 But in al Iſrael there was none to be ſo muche prayſed as Abſalom for beautie: from the ſole of his foote, to the toppe of his head, there was no blemiſhe in hym.

26 And when he polled his head (for at euery yeeres end he polled it, becauſe the heare was heauy on him, therfore he polled it) he weighed the heare of his head at two hundred (n) ſicles, after the kynges weight.

(n) Whiche wayed ſixe pounde foure ounces, after halfe an ounce to the ſicle.

27 And Abſalom had three ſonnes borne him, and one daughter named Thamar, whiche was a fayre woman to looke vpon.

E

28 So Abſalom dwelt twoo yeeres in Hieruſalem, and ſawe not the kynges face.

29 Therefore Abſalom ſent for Ioab, to haue ſent hym to the kyng, but he woulde not comme to hym: And when he ſent agayne, he woulde not comme.

30 Therefore he ſayd vnto his ſeruantes, Beholde, Ioab hath a fielde by my " place, and he hath barly therin: Goe, and (o) ſet it on fire. And Abſaloms ſeruantes ſet it on fire.

" Or, Poſſeſſion.

(o) Here is an vnmercifull cruel heart, couered in this beautiful body.

31 Then Ioab aroſe, and came to Abſalom vnto his houſe, and ſayde vnto hym, Wherfore haue thy ſeruantes burnt my field with fyre?

32 And Abſalom anſweared Ioab, Behold, I ſent for thee, deſyring thee to comme, becauſe I woulde haue ſent thee to ỹ kyng, for to ſay, Wherfore am I comme from Geſur? It had benne better for me to haue benne there ſtyl: Nowe therefore woulde I ſee the kynges face: and if there be any (p) treſpaſſe in me, let hym kylle me.

(p) If I haue offended by reuenging my ſiſters diſhonour. Thus the wicked iuſtifie them ſelues in their euyl.

33 And ſo Ioab came to the kyng, and tolde hym: Which when he had ſent for Abſalom, he came to the kyng, and fel to the grounde on his face before hym, and the kyng kyſſed Abſalom.

The.xv, Chapter.

2 The practiſes of Abſalom to aſpire to the kyngdome. 14 Dauid and his ſeruantes flee,
31 Dauids prayer. 34 Huſai is ſent to Abſalom to diſcourſe his counſel.

" Hebr. Made hym.

A 1 After this, Abſalom "prepared hym charettes and horſes, and fiftie menne to runne before hym.

" Or, controuerſie.

2 And Abſalom roſe vp earlye, and ſtoode in the place of the entryng in of the gate: And euery man that had any " matter, ⁊ came to the kyng for iudgemente, hym dyd Abſalom calle vnto hym, and ſayde, Of what citie art thou? He anſweared, Thy ſeruant is of one of the (a) tribes of Iſrael.

(a) That is, notyng of what citie or place he was.

3 And Abſalom ſayde vnto hym, See, thy matters are good and righteous, but there is (b) no man [deputed] of the king to heare thee.

(b) Thus the enuious can depraue and condemne for negligence ⁊ vniuſtice, hym whom God for diligence and iuſtice dooth commend and allowe.

4 Abſalom ſayde moreouer, Oh, that I were made iudge in the lande, that euery man, whiche hath any plea, and matter in the lawe, myght comme to me, and that I myght doo hym iuſtice.

5 And when any man came nigh vnto him, and dyd hym obeyſance, he put foorth his hande, and tooke hym to him, and kyſſed hym.

6 And on this manner dyd Abſalom to al Iſrael, that came to the kyng for iudgement: ſo Abſalom (c) ſtale the hartes of the menne of Iſrael.

(c) By entiſing them frō his father to him ſelſe.

7 And after (d) fourtie yeeres, Abſalom ſayde vnto the kyng, I pray thee let me goe to Hebron, & pay my vowe whiche I haue vowed vnto the Lorde:

(d) Counting from the time that the Iſraelites had aſked a kyng of Samuel.

B

8 For thy ſeruante vowed a vowe (when I was in Geſur in Syria) ſayeing, If the lord ſhal bryng me agayne in deede to Hieruſalem, I (e) wyl ſerue the Lorde.

(e) By colour of religion he hunteth after the kingdome.

9 And the king ſayd vnto him, Goe in peace. And ſo he aroſe, and went to Hebron.

10 But Abſalom ſent ſpyes throughout al the tribes of Iſrael, ſayeing, As ſoone as ye heare the voyce of the trumpet blowe, ye ſhal ſay, Abſalom raigneth in Hebron.

11 And with Abſalom went two hundred menne out of Hieruſalem, that were (f) called: And they went with pure hartes, not knowyng of (g) any thyng.

(f) And byd to his feaſte in Hebron.

(g) That Abſalom went about.

12 And Abſalom ſent for Ahithophel the Gilonite Dauids counſeller, from his citie Gilo, whyle he offered ſacrifices, and there was wrought ſtrong treaſon: For the people wēt and increaſed with Abſalom.

13 And there came a meſſenger to Dauid, and ſayde, The hartes of the menne of Iſrael are turned after Abſalom.

C

14 And Dauid ſayde vnto al his ſeruantes, that were with him at Hieruſalem, Up, that we may flee, for we ſhal not els eſcape (h) frō Abſalom, Make ſpeede to departe, leſt he comme ſuddainely, and catche vs, and bring euyl vpon vs, and ſmyte the citie with the edge of the ſwoorde.

(h) For neyther is there hope of mercie at his cruel handes: neyther are we at this ſudden, able to make our partie good agaynſt hym.

15 And the kynges ſeruantes ſayd vnto him, Behold, thy ſeruants are ready to doo, whatſoeuer my lord the kyng ſhal " appoynt.

" Heb. Chooſe.

16 And the kyng departed, and al his houſeholde, (i) at his feete: And the king leaft tenne concubines to keepe the houſe.

(i) That is, after hym.

17 And the kyng went foorth, and al the people at his feete, and taried in a place, that was (k) farre of.

(k) To wit, from Hieruſalem.

18 And al his ſeruantes went aboute hym: and al the Cerethites, and al the Phelethites, & al the Gethites, euen ſyxe hundred menne which were comme " after him from Geth, went before the kyng.

" Heb. At his feete.

19 Then ſaide the kyng to Ithai the Gethite, Wherfore commeſt thou with vs? Returne, and abide with the king, for thou art a ſtranger, depart therefore to thy place.

D

20 Thou cameſt yeſterday, and ſhould I vnquiet thee to day, to goe with vs? I wyl goe whyther I can: Therefore returne thou, and carrie agayne thy (l) brethren: mercy & trueth be with thee.

(l) That is, the ſouldiers that be with thee.

21 And Ithai anſweared the kyng, and ſayd, As the Lorde lyueth, & as my lorde the kyng lyueth, in what place my lord the kyng ſhalbe, whether in death, or in life, euen there alſo wyl thy ſeruant be.

22 And Dauid ſayde to Ithai, Comme then, and goe forewarde. And Ithai the Gethite went foorth, & al his menne, and al the chyldren that were with hym.

23 And al the countrey wepte with a loude voyce, & al the people went ouer. The kyng alſo him ſelfe paſſed ouer the brooke Cedron, and al the people went ouer toward the way that leadeth to the wylderneſſe.

24 And loe, Sadoc alſo & al the Leuites were with hym, and (m) bare the arke of the appoyntmente of God, and they ſet downe the arke of God, and Abiathar (n) went vp, vntil the people were al comme ouer out of the citie.

(m) Whiche was the charge of the Caathites. Num. 4. a.

(n) To ſtande by the arke.

25 And the kyng ſayde vnto Sadoc, Carrie the arke of God agayne into the citie: If I ſhal finde fauour in the eyes of the Lorde, he wyl bryng me agayne, and ſhewe me both it, and the tabernacle thereof.

26 But if he thus ſaye, I haue no luſte vnto thee, beholde (o) here am I? let hym doo with me, what ſeemeth good in his eyes.

(o) Gods wyl is a comforte and a cauſe of contentation to the faythful in al aduerſities.

E

27 The kyng ſayde alſo vnto Sadoc the prieſte, Art not thou a Seer? Returne into the citie in peace, & take your two ſonnes with you, Ahimaaz thy ſonne, and Ionathan the ſonne of Abiathar.

28 Beholde, I wyl tarrie in the fieldes of the wylderneſſe, vntyl there comme ſomme woorde from you to be tolde me.

29 Sadoc therefore, and Abiathar carried the arke of God agayne to Hieruſalem, and they tarried there.

30 And Dauid went vpon mount Oliuet, & wept as he went vp, and had his head (p) couered, and went bare foote, and al the people, that was with hym, had euery man his head couered, and as they went vp, they wept.

(p) With aſhes and duſt, after the maner of them that be in ſorowe.

31 And one tolde Dauid, ſayeing, Ahithophel is one of them that haue conſpired with Abſalom. And Dauid ſayde, O Lorde, I pray thee turne the (q) counſel of Ahithophel into fooliſhneſſe.

(q) Terrible is the councel of the wicked worldly wyſe, agaynſt the innocent: except God, who oft turneth it to folly, do fruſtrate and diſappoynt the ſame.

32 When Dauid was comme to the toppe of the mount, he worſhypped God, and beholde, Huſai the Arachite came againſt him, with his coate torne, and hauing earth vpon his head.

33 Unto whom Dauid ſayde, If thou goe with me, thou ſhalt be a burthen vnto me.

34 But if thou returne to the citie, and ſay vnto Abſalom, I wil be thy ſeruant O king, as I haue thus long benne thy fathers ſeruant, ſo am I nowe thy ſeruant, thou mayſt “ for my ſake deſtroy the counſel of Ahithophel.

35 And haſt thou not there with thee Sadoc and Abiathar the prieſtes? therefore whatſoeuer thou ſhalt heare out of the kings houſe, thou ſha[illegible]ew to Sadoc and Abiathar the prieſtes.

36 And beholde, they haue there with them their two ſonnes, Ahimaaz Sadocs ſonne, and Ionathan Abiathars ſonne: by them alſo ſhal ye ſende me al that ye can heare.

37 And ſo Huſai Dauids frende went to the citie, and Abſalom entred into Hieruſalem.

The.xvi,Chapter.

1 The infidelitie of Ziba. 5 Semei curſeth Dauid. 16 Huſai commeth to Abſalom. 21 The counſel of Ahithophel for the concubines.

A 1 AND when Dauid was a litle paſt the (a) toppe [of the hyl] beholde, Ziba the ſeruante of Miphoboſeth mette hym with a coople of aſſes ſadled, and vpon them two hundred loues of bread, and one hundred bunches of reſines, and an hundred of dryed “ fygges, & a bottel of wyne.

2 And the kyng ſayd vnto Ziba, What meaneſt thou with theſe thynges? And Ziba ſayde, They be aſſes for the kinges houſhold to ryde on, and bread and fruite for the young menne to eate, & wyne, that ſuche as be faynt in the wyldernesſe, may drynke.

3 And the kyng ſayde, Where is thy maiſters ſonne? Ziba anſweared vnto the kyng, Beholde, he taryeth ſtyl at Hieruſalem: For he ſayde, This day ſhal the houſe of Iſrael reſtore me the kyngdome of my father.

4 Then ſayde the kyng to Ziba, Beholde, thyne are al that parteyned vnto Miphiboſeth. And Ziba ſaid, I humbly “ beſeech thee, that I may finde grace in thy ſight, my lord, O king.

5 And when kyng Dauid came to (b) Bahurim, beholde, thence came out a man of the kinred of the houſe of Saul, named Semei, the ſonne of Gera, and he came out curſyng.

6 And he caſt ſtones at Dauid, and at al the ſeruantes of Dauid: And al the people and al the menne of warre were on his (c) ryght hande, and on his leaſt.

B 7 And thus ſayde Semei, when he curſed, Comme foorth, comme foorth thou “ bloodſheader, and thou man of “ Belial.

8 The Lorde hath brought vpon thee al the (d) blood of the houſe of Saul, in whoſe ſteed thou haſt raigned, and the Lord hath deliuered the kyngdome into the hande of Abſalom thy ſonne: And beholde, thou art comme to thy miſchiefe, becauſe thou art a bloodſheader.

9 Then ſaide Abiſai the ſonne of Zaruia vnto the kyng, Why dooth this dead dog curſe my lord the kyng? let me goe now, & take of the head of hym.

10 And the kyng ſayde, What haue I to doo with you, ye ſonnes of Zaruia? for he curſeth euen becauſe the Lorde hath bydden hym (e) curſe Dauid: Who dareth thẽ ſay, Wherefore haſt thou donne ſo?

11 And Dauid ſayde to Abiſai, and to al his ſeruantes, Behold, my ſonne which came of myne owne bowels, ſeeketh my lyfe: Howe muche more then may this ſonne of Iemini do it? Suffer hym to curſe, for the Lord hath bidden hym.

12 It may be, that the Lorde wyl looke on myne “ affliction, and (f) doo me good for his curſyng this day.

13 And as Dauid and his menne went by the way, Semei went along on the hilles ſyde ouer agaynſt hym, and curſed as he went, and threwe ſtones at hym, and caſt duſt.

14 And the king, and al that were with him, came weary, and refreſhed them ſelues (g) there.

C 15 And Abſalom, and al the people, the menne of Iſrael came to Hieruſalem, and Ahithophel was with hym.

16 And as ſoone as Huſai the Arachite, Dauids frend, was comme vnto Abſalom, Huſai ſayde vnto Abſalom, God ſaue the kyng, “ God ſaue the kyng.

17 And Abſalom ſayde to Huſai, Is this the kindneſſe to thy (h) frend? Why wenteſt thou not with hym?

18 Huſai anſweared vnto Abſalom, Nay, not ſo: But whom the Lorde and this people, and al the menne of Iſrael chooſe, his wyl I be, and with hym wyl I dwelle.

19 And “ moreouer, vnto whom ſhal I doo ſeruice?

“ Hebr. To me, that is, to my commoditie.

(a) whiche was the hil of Oliues.

“ Or, Figge cakes.

“ Hebr. I worſhip.

(b) whiche was a citie in the tribe of Beniamin.

(c) That is, rounde about hym.

“ Hebr. Man of bloode.

“ Or, wicked man.

(d) This he ſayde, becauſe of the death of Iſboſeth and Abner, ſuſpectyng Dauid to be gyltie to the ſame.

(e) Dauid felt that this was the iudgement of God for his ſinne, and therefore humbleth hym ſelfe to his rod.

“ Hebr. On myne eye.

(f) Meaning that the Lord wil ſende comfort to his, when they are oppreſſed.

(g) To wit, at Bahurim.

“ Heb. Let the Kyng lyue.

(h) Meaning Dauid.

“ Ye, the ſecond tyme.

ſeruice: not to his ſonne, and as I was ſeruant before thy father, ſo wil I be before thee.

D 20 Then ſpake Abſalom to Ahithophel, Geue counſel what we ſhal doo.

21 And (i) Ahithophel ſayde vnto Abſalom, Geat thee in vnto thy fathers concubines, whiche he hath leaft to keepe the houſe, and al Iſrael ſhal heare, that thou art abhorred of thy father: then ſhal the handes of al that are with thee, be ſtrong.

(i) Suſpecting the poſſibilitie of reconciliation betwixt the father, and the ſonne, and conſequently his owne deſtruction: he geueth ſuche counſel that is lyke to barre frendſhip for euer.

22 And ſo they ſpread Abſalom a tent vpon the toppe of the houſe. And Abſalom went in vnto his fathers concubines in the ſyght of al Iſrael.

23 And the counſel of Ahithophel, whiche he counſelled in thoſe dayes, was as a man had aſked counſel (k) at the oracle of God, euen ſo was al the counſel of Ahithophel, both with Dauid, and with Abſalom.

(k) It was ſo eſtemed for the ſucceſſe thereof.

The.xvii.Chapter.

7 Ahithophels counſel is ouerthrowen by Huſai. 14 The Lorde had ſo ordeyned. 19 The prieſtes ſonnes are hid in the wel. 22 Dauid goeth ouer Iordane. 23 Ahithophel hangeth hym ſelfe. 27 They bryng vittayles to Dauid.

A 1 Ahithophel alſo ſaide vnto Abſalõ, (a) Let me chooſe out nowe twelue thouſande menne, and I wyl vp, and folowe after Dauid this nyght:

(a) As though he would ſay, geue me auctoritie to chooſe.

2 And I wyl comme vpon hym, while he is weary and weake handed, & wyl feare hym: And al the people that are with hym, ſhal flee, and ſo wyl I ſmyte the kyng only,

3 And wyl bryng agayne al the people vnto thee: and when al ſhal returne, the (b) man, whom thou ſeekeſt [beyng ſlayne] al the people ſhalbe in peace.

(b) Meaning Dauid.

4 And the ſayeing “ pleaſed Abſalom wel, and al the elders of Iſrael.

“ Heb. Was ryght in the eyes of Abſalom.

5 Then ſayde Abſalom, Calle nowe Huſai the Arachite alſo, and let vs heare lykewyſe “ what he ſayth.

“ Hebr. What is in his mouth.

6 When Huſai was comme to Abſalom, Abſalom ſpake vnto hym, ſayeing, Ahithophel hath geuen · ſuche counſel: Shal we doo after his ſayeing, or no: telle thou.

· Or, Spoken thus.

B 7 Huſai anſweared vnto Abſalom, The counſel that Ahithophel hath geuen, is not good at this tyme.

8 For ſayde Huſai, Thou knoweſt thy father and his menne, howe that they be ſtrong menne, and they be chafed in their myndes, & are euen as a Beare robbed of her whelpes in the fielde: Thy father is a man alſo practiſed in warre, and wyl not · lodge with the people.

· Or, Tary al nyght.

9 Beholde he is hyd nowe in ſomme caue, or in ſomme other place: And though ſomme of his menne be ouerthrowen at the firſt brunt, yet they that heare it, wyl ſay, The people that foloweth Abſalom, be “ put to yͤ woorſe.

“ He, Haue a breache or ruyne.

10 And he alſo that is valiant, whoſe hart is as the hart of a lion, ſhal “ ſhrynke & faynte: for al Iſrael knoweth, that thy father is a mighty man, and they whiche be with him, are “ ſtout menne.

“ Hebr. Melt.

“ Hebr. The chyldren of fortitude.

11 Therefore my counſel is, that al Iſrael be geathered vnto thee from Dan to Beerſeba, as the ſande of the ſea in number, and that thou goe to batayle in thyne owne perſone.

12 For ſo ſhal we comme vpon hym in one place or other, where we ſhal fynde hym, and we wyl fal vpon hym, euen as thicke as the dewe falleth on the grounde: And of al the menne that are with hym, we ſhal not leaue hym one.

12 Moreouer, if he be gotten into a towne, then ſhal al the menne of Iſrael bryng ropes to that citie, and we wyl draw it into the ryuer, vntil there be not one ſmal ſtone found there.

14 And Abſalom and al the menne of Iſrael ſayde, The counſel of Huſai the Arachite, is better then the counſel of Ahithophel. For · it was euen the Lordes determination to deſtroy the (c) good counſel of Ahithophel, that the Lorde myght (d) bryng euyl vpon Abſalom. C

· Or, The Lorde hath commaunded.

(c) Good to haue brought to paſſe that wicked purpoſe he went about.

(d) For by the counſel of Huſai, he went to the battel where he was deſtroyed.

15 Then ſayde Huſai vnto Sadoc and Abiathar the prieſtes, Of this and that manner dyd Ahithophel & the elders of Iſrael counſel Abſalom, and thus & thus haue I counſelled.

16 Nowe therefore ſend quickly, and ſhewe Dauid, ſayeing, Tarie not this nyght in the fieldes of the wyldernеſſe, but geat thee (e) ouer, leſt the kyng be deuoured, and al the people that are with hym.

(e) That is, ouer Iordane.

17 Nowe Ionathan and Ahimaaz abode by the wel Rogel: (for they myght not be ſeene to comme into the citie) and a wench went, and (f) tolde them: And they went, and ſhewed kyng Dauid.

(f) The meſſage from their fathers.

18 Neuertheleſſe, a lad ſawe them, and told it to Abſalom: But they went both of them away quickly, and came to a mans houſe in Bahurim, whiche had a wel in his yarde, into the whiche they went downe.

19 And the wyfe tooke and ſpread a couerlet ouer the welles mouth, and ſpread grounde

corne

thereon: and the thyng was not ſpyed.

D 20 And when Abſaloms ſeruantes came to the wyfe to yͤ houſe, they ſayd, Where is Ahimaaz & Jonathan? The woman anſweared them, They be gonne ouer the brooke of water. And when they had ſought them, and coulde not fynde them, they returned to Hieruſalem.

21 And as ſoone as they were departed, the other came out of the wel, and went and told kyng Dauid, and ſayde vnto hym, Up, and geat you quickly ouer the water, for (g) ſuche counſel hath Ahithophel geuen againſt you.

22 Then Dauid aroſe, and al the people that were with hym, and they were comme ouer Jordane (h) by that it was day, ſo that there lacked not one of them, that was not come ouer Jordane.

23 And when Ahithophel ſaw, that his counſel was not folowed, he ſadled his aſſe, and aroſe, and gate hym home to his owne houſe, and to his owne citie, & put his houſholde in order, and (i) hanged hym ſelfe, and dyed, & was buryed in the ſepulchre of his father.

24 Then Dauid came to Mahanaim, and Abſalom paſſed ouer Jordane, he and al the menne of Iſrael with hym.

25 And Abſalom made Amaſa captayne of the hoſt in ſteed of Joab: Which Amaſa was a mans ſonne named Jethra, an Iſraelite, that went in to Abigail the daughter of (k) Nahas, ſyſter to Zaruia, Joabs mother.

26 So Iſrael & Abſalom pitched in the lande of Gilead.

27 And when Dauid was comme to Mahanaim, Sobi the ſonne of Nahas, out of Rabba of the chyldren of Ammon, and Machir the ſonne of Ammiel out of Lodeber, and Barzellai the Gileadite out of Rogelim, E

28 (l) Brought beddes, baſens, earthen veſſels, wheat, and barlye, floure, and parched corne, beanes, lentiles, and parched pulſe,

29 Hony, butter, ſheepe, and cheeſe of kyne, for Dauid, and for the people that were with hym, to eate: For they ſayde, The people is hungry, weary, & thyrſty in the wyldernesse.

The. xviii. Chapter.

2 Dauid diuideth his armie into three partes. 9 Abſalom is hanged, ſlayne, and caſt in a pyt.
33 Dauid lamenteth the death of Abſalom.

A 1 AND Dauid numbred the people, that were with hym, and ſet captaynes of thouſandes, & of hundredes ouer them.

2 And Dauid ſent foorth the thirde parte of the people vnder the hande of Joab, and the thirde part vnder the hande of Abiſai the ſonne of Zaruia, Joabs brother, and the other thirde parte vnder the hande of Jthai the Gethite: And the kyng ſayde vnto the people, I wyl goe with you my ſelfe alſo.

3 And the people anſweared, Thou ſhalt not goe foorth: for if we flee away, they wyl not care for vs, neyther ſhal they regarde vs, though halfe of vs were ſlayne: but thou (a) art nowe woorth ten thouſand of vs. Wherfore it is better that thou ſuccour vs out of the citie.

4 And the kyng ſayde vnto them, What ſeemeth you beſt, that wyl I doo. And the kyng ſtoode by the gate ſyde, & al the people came out by hundredes, and by thouſandes.

5 And the kyng commaunded Joab, and Abiſai, and Jthai, ſayeing, Intreate the young man Abſalom gently for my ſake. And al the people hearde, that the kyng gaue al the captaynes charge, concernyng Abſalom.

6 And ſo the people went out into the fielde agaynſt Iſrael (and the batayle was in the (b) wood of Ephraim,)

7 Where the people of Iſrael were ſlayne before the ſeruantes of Dauid: and there was a great ſlaughter that day, euen of twentie thouſande menne. B

8 For the batayle was ſcattered ouer al the countrey. And the wood deuoured moe people that day, then dyd the ſwoorde.

9 And Abſalom met the ſeruantes of Dauid, rydyng vpon a mule, whiche caryed hym vnder the thicke bowes of a greate oke, and his head was caught of the oke, and he was (c) lifted vp betweene the heauen and the earth: and the mule that was vnder him, went away.

10 And one that ſawe it, tolde Joab, ſayeing, Beholde, I ſawe Abſalom hang in an oke.

11 And Joab ſayde vnto the man that tolde hym, If thou dyddeſt ſee hym, why dyddeſt not thou there ſmyte hym to the grounde, and I woulde haue geuen thee ten ſicles of ſyluer, and a gyrdle?

12 The man ſayde vnto Joab, Though I ſhoulde receiue a thouſande ſicles of ſyluer in myne hande, yet woulde I not ſtretche out myne hande agaynſt the kynges ſonne: For we hearde with our eares, when the kyng charged thee, and Abiſai, and Jthai, ſayeing, Beware that none touch the young man Abſalom.

13 Moreouer,

(g) To wite, to purſue thee with al haſte.

(h) So that they trauayled al nyght, and by mornyng had al their companie paſſed ouer.

(i) Thus God ſometymes in this lyfe executeth iudgement vpon the cruel perſecutor of the innocent, to admoniſhe vs what iudgement al ſuch ſhal haue in the worlde to comme.

(k) Who was alſo called Jſai, Dauids father.

(l) God by them ſuccouryng the neceſſitie of his faythful ſeruant in his trouble and affliction.

(a) Signifying that a good gouernor ought to be ſo deere vnto his people, that they wyl rather looſe their lyues, then that ought ſhould comme vnto hym.

(b) So called, becauſe the Ephraimites (as ſome ſay) fedde their cattel beyonde Jordane in this wood.

(c) By Gods prouidence, yͭ this might be an example for euer, what it is afore god, the ſonne to rebel agaynſt the father.

13 Moreouer, if I had donne it, I ſhould haue donne agaynſte myne owne lyfe: for there is no mater hyd from the kyng, yea and thou thee ſelfe wouldeſt haue benne agaynſt me.

C 14 Then ſaide Joab, I may not ſtande thus taryeing with thee: and he tooke three dartes in his hande, and thruſt them “ through Abſalom, while he was yet alyue in the middes of the oke.

“ Hebr. In the harte of Abſalom.

15 And ten ſeruantes that bare Joabs weapons, turned, and ſmote Abſalom, and ſlue hym.

16 And Joab blewe the trumpet, and the people returned from folowyng Iſrael: for Joab (d) helde backe the people.

(d) Temperatyng the victorie with mercie and pittie vpon the people that were ſeduced by Abſalom.

17 And they tooke Abſalom, and caſt him into a great pit in the wood, and layed a mighty great heape of ſtones vpon hym: And al Iſrael fled euery one to their tentes.

18 And this Abſalom yet in his lyfe tyme tooke and reared vp a pyller, whiche is in the kynges dale: For he ſayde, I haue no (e) ſonne to keepe my name in remembrance, and he called the pyller after his owne name, and it is called vnto this day, Abſaloms place.

(e) It ſhould appeare by this that God had pouniſhed him by taking away his three ſonnes & his daughter.

19 Then ſayde Ahimaaz the ſonne of Sados, Let me runne nowe, and beare the kyng tydynges, how that the Lorde hath (f) iudged hym quyte of the hande of his enimies.

(f) That is, hath deliuered him out of the handes of his enemies.

D 20 And Joab ſayde vnto hym, Thou art no man to beare (g) tydynges to day, thou ſhalt beare tydyngs another time: but to day thou ſhalt beare none, becauſe the kynges ſonne is dead.

(g) Fauoring him, that he ſhould not incurre diſpleaſure, by telling of the death of Abſalom.

21 Then ſayde Joab to Chuſi, Goe and telle the kyng what thou haſt ſeene. And Chuſi bowed hym ſelfe vnto Joab, and ranne.

22 Then ſaide Ahimaaz the ſonne of Sadoc agayne to Joab, What, I pray thee, yf I alſo runne after Chuſi? And Joab ſayde, Wherefore wylt thou runne my ſonne, ſeeyng that thou haſt no tydynges to bryng?

23 Yet what if I runne? He ſayde vnto hym, Runne. Then Ahimaaz ranne by the way of the playne, and came before Chuſi.

24 And Dauid ſate betweene the two (h) gates: And the watcheman went vp to the roofe ouer the gate vnto the walle, and lyfted vp his eyes, and ſaw, and behold, there came a man runnyng alone.

(h) He ſate in the gate of the citie of Mahanaim.

25 And the watcheman cryed, & told the king. And the kyng ſayd, If he be alone, there is (i) tydynges in his mouth. And he came apaſe, and drewe neare.

(i) That is, he bryngeth tydinges.

26 And the watcheman ſawe another man runnyng, and the watcheman called vnto the porter, and ſayde, Behold there commeth another man runnyng alone. And the kyng ſayde, He is alſo a tydyndes brynger.

27 And the watcheman ſayd, “ Me thynketh the runnyng of the foremoſt, is lyke the runnyng of Ahimaaz the ſonne of Sadoc. The kyng ſayde, He is a (k) good man, and commeth with good tydynges.

“ Hebr. I ſee the runnyng.

E

(k) He had had experience of his fidelitie. Chap. 17.e.

28 And Ahimaaz called, and ſayde vnto the king, Peace be with thee: And he fel downe to the earth vpon his face before the kyng, & ſayde, Bleſſed be the Lorde thy God, which hath “ ſhut vp the menne that lifted vp their handes agaynſt my Lorde the kyng.

“ Or, deliuered vp.

29 And the kyng ſayde, Is the young man Abſalom ſafe? Ahimaaz anſweared, When Joab ſent the kynges (l) ſeruant, and me thy ſeruant, I ſawe a great tumult, but I wote not what it was.

(l) To wite, Chuſi, who was an Ethiopian.

30 And the kyng ſayde vnto hym, Turne aſyde, and ſtande here. And he turned aſyde, and ſtoode ſtyl.

31 And beholde, Chuſi came alſo, and ſayd, “ Tydynges my Lord the kyng: for the Lord hath “ deliuered thee this day out of the hand of al them, that roſe agaynſt thee.

“ Hebr. Tydinges is brought.
“ Hebr. Judged.

32 And the kyng ſayde vnto Chuſi, Is the young man Abſalom ſafe? Chuſi anſweared, The enimies of my lord the kyng, and al that ryſe agaynſt thee, to doo thee hurt, be as that young man is.

33 And the kyng was (m) moued, and went vp to the chamber ouer the gate, and wept: and as he went, thus he ſayde, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: Would God I had dyed for thee, O Abſalom my ſonne, my ſonne.

(m) The rebellion of his ſonne, could not quenche his fatherly affection.

The.xix.Chapter.

7 Joab encourageth the kyng. 8 Dauid is reſtoared. 23 Simei is pardoned. 24 Miphiboſeth meeteth the kyng. 39 Barzelai departeth. 41 Iſrael ſtriueth with Juda.

A 1 AND it was tolde Joab, Beholde the kyng weepeth, and mourneth for Abſalom.

2 And the “ victory of that day, was turned into mournyng vnto al the people: for the people heard ſay that day, how the kyng ſorowed for his ſonne.

“ Hebr. Saluation, or deliueraunce.

3 And the people went that day, into the citie by ſtealth, as people confounded to conueigh them ſelues, when they flee in batayle.

4 But the kyng (a) hyd his face, and cryed with a loude voyce, O my ſonne Abſalom,

(a) As they do that mourne.

O Abſalom my ſonne, my ſonne.

(b) At Mahanaim.

5 And Joab came into (b) the houſe to yͤ king, and ſaide, Thou haſt ſhamed this day the faces of al thy ſeruantes, whiche this day haue ſaued thy life, and the liues of thy ſonnes, and of thy daughters, and the liues of thy wiues, and of thy concubines,

" or, Captaines.

" Heb. benne right in thyne eyes.

6 In that thou loueſt thyne enimies, and hateſt thy frendes: For thou haſt declared this day, that thou regardeſt neyther thy " princes, nor thy ſeruantes: And this day I doo perceiue, that if Abſalom had lyued, and al we had dyed this day, that had " pleaſed thee wel.

B

" Hebr. To the hart of thy ſeruant.

7 Nowe therefore vp, and comme out, and ſpeake " comfortably vnto thy ſeruantes: For I ſweare by the Lorde, except thou comme out, there wyl not tarrie one man with thee this night: and that wilbe woorſe vnto thee, then al the euyl, that felle on thee from thy youth vnto this houre.

(c) Where the moſt reſort of yͤ people was.

8 Then the king aroſe, and ſate in the (c) gate: And they tolde vnto al the people, ſayeing, Beholde, the king dooth ſit in the gate, and al the people came before the kyng: For Iſrael had fled, euery man to his tent.

(d) Who ſhould firſt bryng home yͤ kyng.

9 And al the people were at (d) ſtryfe throughout al the tribes of Iſrael, ſayeing, The kyng ſaued vs out of the hande of our enimies, and he deliuered vs out of the hande of the Philiſtines, and nowe he is fled out of the lande for Abſalom:

10 But Abſalom, whom we annoynted ouer vs, is dead in battayle: Therfore, why are ye ſo ſtyl, that ye bryng not the kyng agayne?

(e) As to thē whoſe office is to tel the people their dutie

11 And king Dauid ſent to (e) Sadoc and Abiathar the prieſtes, ſayeing, Speake vnto the elders of Juda, and ſay, Why are ye behynde, to bring the king agayne to his houſe (ſeeing that ſuche tidynges is comme from al Iſrael vnto the kyng, euen to his houſe?)

12 Ye are my brethren, my bones, & my fleaſh: Wherefore then are ye the laſt, that bryng the king agayne?

13 And ſay ye to Amaſa, Art thou not of my bone and of my fleaſh? God doo ſo to me and more alſo, if thou be not captayne of the hoſt to me for euer in the (f) roome of Joab.

(f) Beſide his pollicie, that is, by wynnyng of yͤ captaine, to wynne the people: it ſeemeth that he hath yet a grudge agaynſt Joab, for the death of Abſalom.

14 And he bowed the hartes of al the menne of Juda, euen as the hart of one man, ſo that they ſent [this woorde] to the king: Returne thou with al thy ſeruantes.

15 So the kyng returned, & came to Jordane: And Juda came to Gilgal for to go to meete the kyng, and to conueygh hym ouer Jordane.

C

(g) Who had before reuiled hym. Cha. 6. c

16 And (g) Semei the ſonne of Gera, the ſonne of Jemini, whiche was of Bahurim, haſted and came downe with the men of Juda, to meete kyng Dauid.

17 And there were a thouſande men of Beniamin with hym, and Ziba the ſeruant of the houſe of Saul, and his fiftiene ſonnes, and twentie ſeruantes with hym: and they went ouer Jordane before the kyng.

18 And there went ouer a boate to carrie ouer the kinges houſholde, and to doo hym pleaſure: And Semei the ſonne of Gera felle before the kyng, as he was comme ouer Jordane,

19 And ſayd vnto the king, Let not my lorde impute wickedneſſe vnto me, nor remembre the thynges, that thy ſeruant dyd (h) wickedly, when my lorde the kyng departed out of Hieruſalem, that the king ſhoulde take it to his hart.

(h) For in his aduerſitie he was his moſt cruel enimie, although now in his proſperitie he ſeketh by flattery to crepe into fauour.

20 For thy ſeruant dooth knowe, howe that I haue donne amiſſe: And therefore beholde, I am the firſt this day of al the houſe of (i) Joſeph, that am comme downe to meete my lorde the kyng.

(i) By Joſeph is commonly vnderſtande Ephraim, Manaſſes, & Beniamin, whereof he was: becauſe theſe three were vnder one ſtandard. Num. 2. c

D

21 But Abiſai the ſonne of Zaruia anſweared, and ſayde, Shal not Semei dye for this, becauſe he curſed the Lordes annoynted.

22 And Dauid ſayde, What haue I to doo with you, ye ſonnes of Zaruia? For this day ye be aduerſaries vnto me: Shal there any man die this day in Iſrael? Do not I know, that I am this day king ouer Iſrael?

23 And therefore the king ſayde vnto Semei, Thou ſhalt not dye: and the king ſware vnto him.

24 And Miphiboſeth the ſonne of Saul came downe to meete the kyng, and had neyther waſhed his feete, nor dreſſed his beard, nor (k) waſhed his clothes, from the tyme the kyng departed, vntyl he came agayne in peace.

(k) In ſigne of ſorowe, for the expulſion of Dauid out of his kingdome

(l) When Miphiboſeth beyng at Hieruſalem had met the kyng.

25 And when he (l) was comme to Hieruſalem, and met the kyng, the kyng ſayde vnto hym, Wherefore wenteſt not thou with me Miphiboſeth?

26 He anſweared, My lorde, O king, my ſeruant deceiued me: For thy ſeruant ſayde, I would haue myne aſſe ſadled to ride thereon, for to goe to the king: becauſe thy ſeruant is lame.

27 And he hath accuſed thy ſeruant vnto my lorde the kyng: and my lord the kyng is as an (m) angel of God: doo therfore what ſeemeth (n) good in thyne eyes.

(m) Able for his wyſedome to iudge in al matters.

(n) That is, thy pleaſure.

(o) Worthy to dye for Sauls cruelty towarde thee.

28 For al my fathers houſe were but (o) dead menne before my lorde the king: and yet diddeſt thou put thy ſeruant among them that dyd eate at thyne owne table. What ryght

therfore haue I yet to crye any more vnto the kyng?

29 And the king ſayde vnto hym, Why ſpeakeſt thou any more of thy maters? I haue ſaide, Thou and Ziba diuide the (p) landes betweene you.

(p) Dauid did euyl in takyng his landes frō him before he knew ẏ cauſe: But muche worſe that knowyng the trueth he dyd not reſtore thē.

30 And Miphiboſeth ſayde vnto the kyng, Yea, let him take al, forſomuche as my lorde the king is comme agayne in peace vnto his owne houſe.

31 And Barzellai the Gileadite came downe from Roglim, and went ouer Iordane with the king, to conduct hym ouer Iordane.

F 32 Barzellai was a very aged man, euē foure ſcore yeeres olde, and prouided the kyng of ſuſtenance, whyle he lay at Mahanaim: for he was a man of very great ſubſtance.

33 And the king ſayde vnto Barzellai, Come ouer with me, and I wyl feede thee with me in Hieruſalem.

34 And Barzellai ſayd vnto the king, “How long haue I to lyue, that I ſhoulde goe vp with the kyng vnto Hieruſalem?

“ Hebr. howe many dayes are the yeeres of my lyfe.

35 I am this day foure ſcore yeeres olde: and can I diſcerne betweene good or euyl? Hath thy ſeruant any taſte in that he eateth or drinketh? Can he heare any more the voice of ſingyng menne and women? Wherefore then ſhould thy ſeruant be yet a burthen vnto my lorde the kyng?

36 Thy ſeruant wil goe a litle way ouer Iordane with the kyng: and why wyl the king recompenſe it me with ſuche a rewarde?

37 O let thy ſeruant turne backe againe, that I may die in mine owne citie, and [be buried] in the graue of my father and of my mother: Beholde, here is thy ſeruant (q) Chimham: let hym goe with my lorde the kyng, and doo to hym, what ſhal pleaſe thee.

(q) My ſonne,

38 And the kyng anſweared, Chimham ſhal goe with me, and I wyl doo to hym, that thou ſhalt be content with: And whatſoeuer thou ſhalt “ require of me, that ſame wyl I doo for thee.

“ Or, chuſe,

39 And al the people went ouer Iordane: and when the king was comme ouer Iordane, he kyſſed Barzellai, and “ bleſſed him, and he went backe agayne vnto his owne place. G

“ Or, bad hym farewel.

40 And then the kyng went to Gilgal, and Chimham went with hym: And al the people of Iuda conducted the kyng, & alſo halfe the people (r) of Iſrael.

(r) Which had taken part with the king

41 And beholde, al the menne of Iſrael came to the kyng, and ſayde vnto the kyng, Why haue our brethren the menne of Iuda ſtolen thee away, and haue brought the kyng, and his houſholde, and al Dauids menne with hym ouer Iordane?

42 And al the menne of Iuda anſweared the men of Iſrael, Becauſe the kyng is neare of kynne to vs: Wherefore be ye angry for this mater? Haue we eaten of the kynges coſt? or haue we taken any brybes?

43 And the menne of Iſrael anſweared the menne of Iuda, and ſayde, We haue tenne partes in the kyng, and haue thereto more ryght to Dauid, then ye. Why then dyd ye deſpiſe vs, that our aduiſe ſhoulde not be firſt had, in reſtoring our king? And the wordes of the menne of Iuda were fiercer, then the wordes of the menne of Iſrael.

The.xx.Chapter.

1 Seba rayſeth Iſrael agaynſt Dauid. 10 Ioab kylleth Amaſa trayterouſly. 22 The head of Seba is deliuered to Ioab. 23 Dauids chiefe officers.

A 1 When there came (a) thyther a certayne man “ of Belial, named Seba, ẏ ſonne of Bichri, a man of Iemini, he blewe a trumpet, and ſayde, We haue no part in Dauid, nether haue we inheritance in the ſonne of Iſai: euery man to his tentes, O Iſrael.

(a) Where the ten tribes cōtended againſt Iudah.
“ Or, wicked man.

2 And ſo euery man of Iſrael wēt from Dauid, and folowed Seba the ſonne of Bichri: But the men of Iuda claue faſt vnto their kyng, from Iordane to Hieruſalem.

3 And Dauid came to his houſe to Hieruſalem: * and the kyng tooke the tenne women his concubines, that he had leaft behynd him to keepe the houſe, and put them in warde, and fed them, but lay no more with them: And ſo they were incloſed vnto ẏ day of their death, lyuing in wydowhood.

* 2.Reg.15.d

4 Then ſayde the kyng to (b) Amaſa, Calle me the men of Iuda togeather within three dayes, and be thou here alſo.

(b) Who was his chiefe captayne in Ioabs roome. Chap.xix.c

5 And ſo Amaſa went to geather the menne of Iuda togeather, but taryed longer then the time, whiche he had appoynted hym.

6 And Dauid ſayde to Abiſai, Nowe ſhal Seba ẏ ſonne of Bichri doo vs more harme, then dyd Abſalom: Take thou therefore thy lordes (c) ſeruantes, and folowe after hym, leſt he geat hym walled cities, and eſcape vs.

(c) Meanyng the ſouldiers that were vnder Ioab his eldeſt brother.

B 7 And there wēt out after him Ioabs menne, and the Cherethites, and the Phelethites, and al the myghtieſt menne: And they departed out of Hieruſalem, to folowe after Seba the ſonne of Bichri.

8 And when they were at the great ſtone in Gibeon, Amaſa went before them: And Ioabs (d) garment that he had about him, was girte vnto hym: and he had girded thereon a ſword, whiche was ioyned faſt to his loynes in a ſheath, that as he went, it felle ſometyme out.

(d) whiche was a coate that he vſed to weare in the warres.

9 And Ioab ſaid to Amaſa, Art thou in "health my brother? And Ioab tooke Amaſa by the bearde with the ryght hande, to *kiſſe him.

""Hebr. peace.

Prou,27.a

10 But Amaſa tooke no heede to the ſworde, that was in Ioabs hande: for therewith he ſmote hym* in the fift [ribbe] and ſhed out his bowels to the grounde, and "thruſt at hym no more, and he dyed: So Ioab and Abiſai his brother folowed after Seba the ſonne of Bichri.

ii.Reg.ii.f.

""Heb. doubled not his ſtroke.

11 And one of Ioabs menne ſtoode by hym, and ſayde, He that beareth any fauour to Ioab, or good wil to Dauid, let him goe after Ioab.

12 And Amaſa wallowed in blood in the middes of the way: And whē the man ſawe, that al the people ſtoode ſtyl, he remoued Amaſa out of the way into the fielde, and caſt a cloth vpon him, becauſe he ſawe that euery one, that came by hym, ſtoode ſtyl.

13 And as ſoone as he was remoued out of the way, al the people went after Ioab, to folowe after Seba the ſonne of Bichri.

C 14 And he went thorowe al the tribes of Iſrael, vnto Abel, and to Bethmaacha, and al the places of Berim: And they geathered togeather, and went after hym.

15 And they came and beſieged hym in Abel, neare to Bethmaacha: And they caſt vp a bancke agaynſt the citie, and the people therof ſtoode on the rampier, and al the people, that was with Ioab, "thruſt at the wal to ouerthrowe it.

""Heb. deſtroied to caſt downe the wal.

16 Then cried a wiſe woman out of the citie, Heare, heare: I praye you, ſaye vnto Ioab, Comme hyther, that I maye ſpeake with thee.

17 When Ioab was comme vnto her, the woman ſayd, Art thou Ioab? He anſweared, I am he. She ſayde vnto hym, Heare the wordes of thyne handmaid. And he anſweared, I doo heare.

18 Then ſhe ſpake thus, (e) They ſpake in the olde time, ſaieing, They ſhould aſke of Abel: And ſo haue they continued.

19 I am (f) one of them, that are peaceable and faythful in Iſrael, and thou goeſt about to deſtroy a citie, and a mother in Iſrael: why wilt thou deuoure the inheritance of the lord?

(e) She ſheweth that the olde cuſtome was not to deſtroy a citie, before peace was offered, Deut.xx.c.

(f) She ſpeaketh in the name of the citie.

20 And Ioab anſweared, and ſayde, God forbyd, God forbid it me, that I ſhoulde eyther deuoure, or deſtroy.

D 21 The mater is not ſo: But a man of mount Ephraim (Seba ỷ ſonne of Bichri by name) hath lyfted vp his hande agaynſt the kyng, euen againſt Dauid: Deliuer vs him onely, and I wyl depart from the citie. And the woman ſayd vnto Ioab, Behold, his head ſhalbe throwen to thee ouer the wal.

22 And then the woman went vnto al the people with her wyſedome: and they ſmote of the head of Seba the ſonne of Bichri, and caſt it out to Ioab:* And he blewe a trumpet, and they "retyred from the citie, euery man to his tent: And Ioab returned to Hieruſalem vnto the kyng.

ii.Reg.ii.g

""Hebr. they were ſcattered.

23 Ioab was ouer al the hoſt of Iſrael, and Banaia the ſonne of Iehoida was ouer the Cerethites and Phelethites.

24 And Aduram was ouer the tribute, and Iehoſaphat the ſonne of Ahilud, was recorder.

25 Seua was ſcribe, & Sadoc and Abiathar were the prieſtes.

26 And Ira the Iairite was (g) chiefe about Dauid.

(g) In dignitie and councel

The.xxi. Chapter.

1 Three deere yeeres. 9 The vengeance of the ſinnes of Saul, lighteth on his ſeuen ſonnes, whiche are hanged. 15 Foure great battayles, whiche Dauid had agaynſt the Philiſtines.

A 1 Then there was an hunger in ỷ dayes of Dauid three yeeres "togeather: And Dauid "enquired of the Lorde. And the Lorde anſweared, It is for Saul, and the houſe of blood: becauſe he ſlue the *(a) Gibeonites.

""Heb. yeere after yeere.

""Hebr. ſought the face of the Lorde.

I.Reg.22.g

(a) Thinkyng to gratifie the people, becauſe theſe were not of the ſede of Abraham.

2 And the kyng called the Gibeonites, and ſayde vnto them: (Nowe the Gibeonites were not of the *chyldren of Iſrael, but a remnant of the Amorites, and the chyldren of Iſrael ſware vnto them: And Saul ſought to ſlay them, for a zele, that he had, to the chyldren of Iſrael, and of Iuda.)

Ioſua, ix.c

3 Wherfore Dauid ſayd vnto the Gibeonites: (b) What ſhal I doo for you, and wherewith ſhal I make the attonement, that ye may bleſſe

(b) For ſatiſfaction, and recompence of the iniurie you haue ſuſtayned.

bleſſe the inheritance of the Lorde?

4 The Gibeonites anſweared hym, We wil haue no ſiluer nor golde of Saul, nor of his houſe: neyther is it our mynde, that thou ſhouldeſt kylle (c) any man in Iſrael. He ſayd, What you ſhal ſay, that wyl I doo for you.

(c) Saue only of Sauls ſtocke.

5 They anſweared the kyng, The man that conſumed vs, and imagined to bring vs to nought, that we are deſtroyed from remaynyng in any of the coaſtes of Iſrael:

6 Let ſeuen menne of his (d) ſonnes be deliuered vnto vs, & we wil hang them vp (e) vnto the Lord in Gibeah of Saul whom the lord dyd chooſe. And the kyng ſayde, I wyl geue them you.

(d) Of Sauls kinſemen.
(e) To pacifie the Lorde.

B 7 But the king had compaſſion on Miphiboſeth, the ſonne of Jonathan, the ſonne of Saul, becauſe of the Lordes othe, that was betweene them, euen betweene Dauid and Jonathan, the ſonne of Saul.

8 But the king tooke the two ſonnes of Riſpha the daughter of Aia, whom ſhe bare vnto Saul, euen Armoni, & Miphiboſeth, and the fiue ſonnes of Michol the daughter of Saul, whom (f) ſhe bare to Adriel the ſonne of Barzellai the Meholathite.

(f) That is, whom ſhe (hauing no chyldren of her owne) brought vp, beyng the children of Adriel, by Merab her ſiſter.

9 And he deliuered thē vnto the handes of the Gibeonites, whiche hanged them in the hyl before the Lorde: And they ″ felle al ſeuen togeather, and were ſlayne in the dayes of harueſt, euen in the (g) firſt daies, and in the beginning of barly harueſt.

″ Or, dyed.

(g) whiche was in the moneth Abib, or Niſan, which contayneth part of Marche, and part of April.

10 And Riſpha the daughter of Aia, tooke (h) ſackcloth, and hanged it vp for her vpon the rocke [euen] from the begynning of harueſt, vntyl (i) water dropped vpon them out of heauen, and ſuffered neither the byrdes of the ayre to ″ light on them by day, nor beaſtes of the fielde by nyght.

(h) To make her a tent.
(i) Becauſe drought was the meane of this famine, God by ſendyng of rayne ſhewed that he was pacified.
″ Or, reſt.

11 And it was tolde Dauid, what Riſpha the daughter of Aia, the concubine of Saul, had donne.

12 And Dauid went, and tooke the bones of Saul and of Jonathan his ſonne, from the citizens of Jabes in Gilead, whiche had ſtolen them from the ſtreate of Bethſan, where the Philiſtines had hanged them, when the Philiſtines had ſlayne Saul in Gilboa:

13 And he brought thence the bones of Saul, and the bones of Jonathan his ſonne, and they geathered the bones of them, that were hanged.

14 And the bones of Saul, and Jonathan his ſonne buryed they in the countrey of Beniamin, in Zela, in the ſepulchre of Cis his father: And when they had perfourmed al that the king commaunded, God was then (k) at one with the lande. C

(k) For where ẏ magiſtrates ſuffer faultes vnpuniſhed, there the plague of God lyeth vpon the lande.

15 Moreouer, the Philiſtines had yet warre agayne with Iſrael, & Dauid went downe and his ſeruantes with hym, and fought agaynſt the Philiſtines: And Dauid waxed faynty.

16 And Jeſbi benob one of the ſonnes of the giantes (the iron of whoſe ſpeare weyghed three hundred (l) ſicles of braſſe) and he beyng girded with a newe ſworde, thought to haue ſlayne Dauid.

(l) whiche amount to nine pound, a quarter and a halfe.

17 *But Abiſai the ſonne of Zaruia ſuccoured hym, and ſmote the Philiſtine, and kylled hym. Then the ſeruantes of Dauid ſware vnto hym, ſayeing, Thou ſhalt goe no more out with vs to battayle, that thou quenche not the (m) lyght of Iſrael.

2, Reg. 23, c

(m) That the glory & welth of Iſrael periſhe not with thee.

18 And yet after this, there was a battayle with the Philiſtines at (n) Gob, & then Sibbechai the Huſathite ſlue (o) Saph, whiche was one of the ſonnes of the giantes.

(n) Called Gezer. 1. Chro. xx. c.
(o) Called Zippai, alſo. 1. Chro. xx. c.

19 And there was another battayle in *Gob with the Philiſtines, where Elhanan the ſonne of Jaere Oregim a Bethlehemite, ſlue (p) Goliath the Gethite: the ſtaffe of whoſe ſpeare was as great as a weauers clothbeame.

1, Par. 21, a.

(p) That is, Lahmi the brother of Goliath, whō Dauid ſlue. 1. Chro. xx.

20 And there was yet another battayle in Geth, where was a man of a great ſtature, that had on euery hande ſixe fingers, and on euery foote ſixe toes, foure & twentie in number, and was borne alſo of the kinrede of the giantes in Geth.

21 And when he defyed Iſrael, Jonathan the ſonne of Simea, the brother of Dauid ſlue hym. D

22 These foure were borne to the giant in Geth, and dyed by the hande of Dauid, and by the handes of his ſeruantes.

The. xxii. Chapter.

2 Dauid after his victories prayſeth God. 8 The anger of God towarde the wicked.
44 He prophecieth of the reiection of the Jewes, and of the vocation of the Gentiles.

A 1 And Dauid ſpake the wordes of this (a) ſong vnto the Lord, what tyme the Lorde had deliuered him out of the hande of al his enimies, & out of the hande of Saul.

(a) wherin he prayſeth God for the victories and benefites he receaued at his handes.

2 And he ſayde, The Lorde is my rocke, and my caſtel, and my deliuerer.

3 God is my ″ ſtrength: in hym wyl I truſt: he is my ſhielde, and the horne of my ſaluation, my hygh towre, and my refuge: my ſaueour, thou haſt ſaued me from wrong.

″ Or, rocke.

4 *I wyl

Pſal,18.c.

4 *I wyl calle on the Lord, whiche is prayſe woorthy: and ſo ſhal I be ſaued from myne enimies.

5 For the panges of death cloſed me about: the fluddes of " Belial put me in feare.

" or, vngodlyneſſe.

" or, graue.

6 The ſorowes of " hel compaſſed me about: the ſnares of death ouertooke me.

B 7 In my tribulation dyd I calle vpon the Lorde, and crye to my God: and he dyd heare my voyce out of his temple, and my crye [dyd enter] into his eares.

8 The earth trembled and quaked: the fundations of heauen moued and ſhooke, when he was angry.

9 Smoke went out at his noſthryls, and conſumyng (b) fyre out of his mouth: coles were kyndled thereat.

(b) Lightning & thundryng.

10 And he bowed heauen, and came downe: and there was darkeneſſe vnder his feete.

11 And he rode vpon Cherub, and dyd flee: he was ſeene vpon the wynges of the wynde.

12 He made darkneſſe a tabernacle rounde about him: with waters geathered togeather in thicke cloudes.

13 Through the brightneſſe of his preſence: were (c) the coles of fire kyndled.

(c) By this deſcription of a tempeſt, he declareth the power of God agaynſt his enimies.

14 The Lord thundred from heauen: and he, that is moſt hygh, put out his voyce.

C 15 He ſhot arowes, & ſcattered them: [to wite] lyghtnyng, and ouerthrewe them.

16 The chanels of the ſea appeared: and the fundations of the worlde were ſeene, by the reaſon of the rebuking of the Lord, & through the blaſtyng of the breath of his noſthryls.

17 He ſent from aboue and tooke me: he drew me out of many waters.

18 He deliuered me from my myghty enimie, and from them, that hated me: for they were to ſtrong for me.

(d) When I was ſo beſette that al meanes ſemed to faile.)

19 When they had (d) preuented me in the day of my calamitie: the Lorde ſtayed me vp.

20 For he brought me out into roomth: he deliuered me, becauſe he had a fauour vnto me.

D 21 The Lorde rewarded me according to my (e) ryghteouſneſſe: according to the pureneſſe of my handes he recompenſed me.

(e) Whereby Saul beyng his enimie, was forced to ſay, Thou art more ryghteous then I. 1.Sam.xxiiij.d

22 For I haue kept the wayes of the Lorde: and dyd not wickedly agaynſt my God.

23 For al his lawes were in my ſight: & from his ſtatutes I dyd not depart.

24 In his ſight alſo haue I benne vpright: & haue kept me from myne owne iniquitie.

25 And the Lord did to me agayne according to my righteouſneſſe: euen after my pureneſſe in his eye ſight.

26 With the godly thou ſhalt be godly: and with the man, that is vpright, thou ſhalt be vpright.

27 With the pure thou ſhalt be pure: and with the froward thou wilt ſhewe thee ſelfe (f) frowarde.

(f) Theſe wickedneſſe is cauſe that thou ſeemeſt to forget thy wonted mercy

28 And the poore people thou wylt ſaue: but thine eyes are vpon the proude, to bring them downe.

E 29 For thou art my lyght, O Lorde: and the Lorde ſhal lighten my darkeneſſe.

30 For by thee I ſhal breake through an hoſt of menne: and by my God wil I ſpring ouer a wal.

31 God is vncorrupt in his way, the woorde of the Lorde is tried in the fyre: he is a ſhielde to al them that truſt in him.

32 For who is a God, ſaue the Lorde? & who is mighty, ſaue our God?

33 God ſtrengtheneth me in battayle: and riddeth the way cleare before me.

34 He maketh my feete lyke (g) hindes feete: and ſetteth me vpon my hygh places.

(g) Swyft to auoyde al danger.

35 He teacheth my handes to fight: that euen a bowe of ſteele is broken with myne armes.

36 Thou haſt geuen me the ſhielde of thy ſaluation: and with thy louing mekeneſſe thou dooeſt multiplie me.

F 37 Thou haſt enlarged my ſteppes vnder me: and my legges ſhal not fayle me.

38 I haue folowed vpon myne enimies, and deſtroyed them: and turned not agayne, vntyl I had conſumed them.

39 I haue waſted them, and wounded them, that they ſhal not be hable to aryſe: yea, they ſhal falle vnder my feete.

40 Thou haſt girded me about with might to battayle: and them that roſe agaynſt me, haſt thou ſubdued vnder me.

41 And thou haſt geuen me the neckes of myne enimies: that I myght deſtroy them, that hate me.

42 They looked about, but there was none to ſaue them: [euen] vnto the Lorde, but he hearde them not.

43 Then dyd I beate them as ſmalle as the duſt of the earth: I dyd ſtampe them as the clay of the ſtreate, & dyd ſpreade them abrode.

G 44 Thou alſo haſt deliuered me from the diſſenſion of my people: thou haſt kept me to be an head ouer nations, the people, whiche I knewe not, doo ſerue me.

45 Strange chyldren (h) diſſemble with me: at the hearyng of the eare, they obey me.

(h) Are forced for feare of my power, to faine and profeſſe ſubiection and obediēce vnto me agaynſt their hart.

46 Strange children wyl ſhrinke away: and they ſhal be ſmitten with feare in their priuie chamber.

47 Let the Lorde lyue, and bleſſed be my ſtrength: magnified be GOD [euen] the

force of my ſaluation.

48 It is GOD, that geueth me [power] to reuenge me: and bryngeth downe the people vnder me.

49 He deliuereth me from myne enimies: thou alſo haſt lyfted me on hygh from them, that roſe againſt me: thou haſt deliuered me from the wicked man.

50 And therefore I wyl prayſe thee, O Lord, among the nations: and wyl ſyng vnto thy name.

51 He is the towre of ſaluation for his kyng, and dealeth mercyfully with his annoynted, euen with Dauid, and with his ſeede for euermore.

The.xxiij.Chapter.

1 The laſt woordes of Dauid. 6 The wicked ſhal be plucked vp as thornes. 8 The names and factes of his mighty menne. 15 He deſireth water, and woulde not drinke.

A 1 THESE alſo be the [a] laſte woordes of Dauid: Dauid the ſonne of Iſai ſayde: And the man, which was ordayned yͤ annoynted of the god of Iacob, & the ſweete Pſalmiſt of Iſrael, ſayde,

(a) Whiche he ſpake after he had made the Pſalmes.

2 The ſpirite of the Lorde ſpake by me, and his woorde was in my [b] tongue.

(b) Meaning, he ſpake nothyng but by the motion of Gods ſpirite.

3 The GOD of Iſrael ſpake to me, euen the moſt myghty of Iſrael ſayde, A ruler ouer menne beyng iuſte, ruling in the feare of god:

4 And as the morning light, when the ſunne is vp, a mornyng in whiche are no cloudes, [ſo ſhal my houſe be, but not] as the graſſe of the earth is by brightneſſe and reyne.

2.Reg.7.c.

5 For ſo ſhal not my houſe be with God: * For he hath made with me an euerlaſting couenant, perfite and ſure in al pointes: and this is truly al my health, and al my deſyre, “that it growe, but not as graſſe.

“ Heb. that he wyl not make it growe: Meanyng as the graſſe which continueth not, but wythereth and falleth away.

6 But the vngodly man, ſhal be as a thorne cleane pluckt vp, whiche can not be taken with handes:

B 7 But the man, that ſhal touche them, muſt be defenſed with iron, or with the ſhaft of a ſpeare, and they ſhalbe burnt with fire in the ſame place.

8 These be the names of the myghty menne whom Dauid had: One that ſate in the [c] ſeate of wyſedome, beyng chiefeſt among the princes, was Adino of Ezni: he ſlue eyght hundred at one tyme.

(c) As one of the kynges counſel.

9 After him was Eliazar the ſonne of Dodo, the ſonne of Ahohi, one of the three worthies with Dauid, whiche “ defied the Philiſtines, that were there geathered togeather to battayle, when the menne of Iſrael were [d] gone vp.

“ Or, aſſayled with danger of their lyues.

(d) Meanyng fled from the battayle.

10 He aroſe and layed on the Philiſtines, vntyl his hande was weary, and [e] claue vnto the ſworde: And the Lorde gaue great victorie the ſame day, and the people returned after him, onely to ſpoyle.

(e) By a crampe which came of weeryneſſe and ſtraynyng.

11 After him was Samma the ſonne of Age the Hararite: and the Philiſtines geathered togeather beſyde a towne, where was a parcel of lande ful of lentiles: and the people fled from the Philiſtines:

12 But he ſtoode in the middeſt of yͤ grounde: and defended it, and ſlue the Philiſtines: and the Lorde gaue great victorie.

i.Par.12.b.

13 * These three (whiche were of the thirtie chiefe captaynes) went downe to Dauid in the harueſt time vnto the caue Adullam: and the hoſt of the Philiſtines pitched in the valley of giantes.

14 And Dauid was then in an holde, and the ſouldiers of the Philiſtines were in Bethlehem. C

15 And Dauid [f] longued, and ſayde, Oh that I had of the water, that is in the wel by the gate of Bethlehem, for to drinke.

(f) Beyng ouercomme with werines and thirſt.

16 And the three myghty brake through the hoſt of the Philiſtines, and drue water out of the wel of Bethlehem, that was by the gate, and tooke it, and brought it to Dauid: Neuertheleſſe he woulde not drinke thereof, but [g] powred it vnto the Lorde.

(g) Brydeling his affection, and deſiryng God not to be offended for the raſhe enterpriſe.

17 And ſaid, The lorde forebid, that I ſhould doo ſo: Is not this the blood of the menne that went in ieopardie of their liues: and therfore he would not drinke it. And theſe thinges dyd theſe three mighty menne.

2.Reg.21.g

18 * Abiſai the brother of Ioab the ſonne of Zaruia, was chiefe among the three, and he lyfted vp his ſpeare agaynſt three hundred, “and ſlue them, and had the name among the three:

“ Hebr. ſlaye.

19 For he was moſt excellent of the three, and was their captayne: Howbeit he atteined not vnto [the firſt] three.

20 And Banaiah the ſonne of Iehoiada, the ſonne of a mighty man, valiant in actes, of Kabzeel, ſlue two ſtrong menne of Moab: He went downe alſo, and ſlue a lion in the middeſt of a pit, in tyme of ſnowe.

″ or, a man of great ſtature.
(h) whiche was as bigge as a weauers beame. 1.Chron.11.e

D 21 And he ſlue an Egyptian ″ a goodlye bigge man, and the Egyptian had a (h) ſpeare in his hande: But he went downe to hym with a ſtaffe, and plucked the ſpeare out of the Egyptians hand, and ſlue hym with his owne ſpeare.

22 These thinges dyd Banaiah the ſonne of Jehoiada, & had the name among the three woorthyes.

(i) He was more valiant then the thirty that folowe, and not ſo valiant as the ſixe before.

23 He was honourable among (i) thirtie, but he atteyned not to [the firſt] three: And Dauid made hym of his counſel.

24 Aſahel the brother of Joab, was one of the thirtie: Elhanan the ſonne of Dodo, of Bethlehem:

25 Samma the Harodite, Elica the Harodite, Helez the Paltite, Ira the ſonne of Acces the Thecoite:

(k) Diuers of theſe had two names as appeareth. 1.Chron.11.

26 Abiezer of Anathoth, (k) Mebunnai the Huſathite:

27 Zelmon an Ahohite, Maharai the Netophathite:

28 Heleb the ſonne of Baanah a Netophathite, Ithai the ſonne of Ribai out of Gibea of the chyldren of Beniamin: E

29 Banaiah the Pirathonite, Heddai of the ryuer of Gaas:

30 Abialbon the Arbathite: Aſmaueth the Barhumite:

31 Eliahba a Saalbonite: of the ſonnes of Jaſen, Jonathan:

32 Samma the Hararite: Ahiam the ſonne of Sarar an Hararite:

33 Eliphelet the ſonne of Aaſbai, the ſonne of Maachathi: Eliam the ſonne of Ahithophel the Gilonite:

34 Hezrai the Carmelite: Paarai the Arbite.

35 Igal the ſonne of Nathan of Zoba: Bani the Gadite: G

36 Zelec the Ammonite: Naharai the Berothite, whiche was yͤ harneſſe bearer of Joab, the ſonne of Zaruia:

37 Ira the Jethrite: Gareb the Jethrite:

38 Uria the Hethite: thirtie and ſeuen in al.

The.xxiiii.Chapter.

1 Dauid cauſeth the people to be numbred. 10 He repenteth, and chooſeth to fal into Gods handes. 15 Seuentie thouſande periſhe with the peſtilence.

(a) By Sathan, being inſtrumēt therto 1.Chron.21.
Exod.30.b

A 1 AND agayne the lorde was wroth agaynſt Iſrael, and (a) he moued Dauid agaynſt them, in that he ſaid, *Goe number Iſrael, and Juda.

2 For the kyng ſaid to Joab the captaine of the hoſt, whiche was with hym, Goe thou abroade nowe throughout al the tribes of Iſrael, euen from Dan to Beerſeba, and number ye the people, that I may knowe the (b) number of them.

(b) Becauſe he dyd this to trie his power and ſo to truſt therein, it offended God: els it was lawful to nūber the people. Exo.30.b. Num.1.a

3 And Joab ſayd vnto the kyng: The Lorde thy God encreaſe the people an hundred fold more then they be, and that the eyes of my lorde the kyng may ſee it: And what is the cauſe, that my Lorde the kyng hath a luſt to this thyng?

4 Notwithſtandyng, the kynges woorde preuayled againſt Joab, and againſt the captaynes of the hoſt: And Joab, & the captaines of the hoſt, went out from the preſence of the kyng, to number the people of Iſrael.

″ or, ryuer.

5 And they paſſed ouer Jordane, and pitched in Aroer on the right ſide of the citie, that lieth in the middeſt of the ″ valey of Gad, and towarde Jazer.

″ or, neather lande newly inhabited.

6 And then they came to Gilead, and to the ″ lande Tahtim hodſhi, and from thence they came to Dan Jaan, and about to Sidon.

7 And came to the ſtrong holde of Tyre, and to al the cities of the Heuites and of the Chanaanites: and then went out to the South of Juda, euen to Beerſeba. B

8 And ſo, when they had benne abroade throughout al the land, they returned to Hieruſalem, after the end of niene monethes and twentie dayes.

9 And Joab deliuered the number & ſumme of the people vnto the kyng: and there were in Iſrael eyght hundred thouſand menne of might, that drewe ſwoordes: and the menne of Juda were fiue hundred thouſand menne.

10 And Dauids hart ſmote him, after that he had numbred the people: And Dauid ſayde vnto the Lorde, I haue ſinned exceedyngly, in that I haue donne: And nowe I beſeeche thee, O Lorde, take away the treſpaſſe of thy ſeruant, for I haue donne very fooliſhly.

(c) Whom God hath appoynted for Dauid, and his tyme.

11 And when Dauid was vp in the mornyng, the woorde of the Lorde came vnto the prophete Gad Dauids (c) ſeer, ſayeing,

12 Goe and ſay vnto Dauid, thus ſayth the Lorde, I offer thee three thinges: chooſe thee, whiche of them I ſhal doo vnto thee.

(d) For three yeeres of famine were paſt for the Gibeonites: this was the fourth yeere, to the whiche ſhoulde haue benne added three yeeres more. 1. Chro. 21.b.

13 So Gad came to Dauid, and ſhewed him, and ſayd vnto hym: Wylt thou haue (d) ſeuen yeeres hunger to comme vpon thy lande: or

wylt thou flee three monethes before thyne enimies, they folowyng thee: or that there be three dayes peſtilence in thy lande? Nowe therefore aduiſe thee, and ſee, what anſweare I ſhal geue to hym that ſent me.

C 14 And Dauid ſayde vnto Gad, I am in a woonderful ſtrayte: Let vs fal now into the hande of the Lorde (for muche is his mercie) and let me not falle into the hande of man.

15 And ſo the Lord ſent a peſtilence in Iſrael, from the mornyng vnto the time appointed: And there dyed of the people from (e) Dan to Beerſeba ſeuentie thouſande menne.

(e) From the one ſide of the countrey to the other.

16 And when the angel ſtretched out his hand vpon Hieruſalem to deſtroy it, the Lorde repented him of the euyl, and ſayd to the angel, that deſtroyed the people, It is nowe ſufficient, holde thyne hande. And the angel of the Lord was by the threaſhing place of Areuna the Iebuſite.

17 And Dauid ſpake vnto the Lorde, when he ſawe the angel that ſmote the people, and ſayde, Lo, it is I, that haue ſinned, and that haue donne wickedly: But theſe ſheep, what haue they donne? Let thyne hande, I pray thee, be agaynſt me, and agaynſt my fathers houſe.

18 And Gad came the ſame day to Dauid, & ſayde vnto hym, Goe vp, and reare an aulter vnto the Lorde in the threaſhyng floore of (f) Areuna the Iebuſite.

(f) Called alſo Ornan. 1.Chron.xxi.c.

19 And Dauid, accordyng to the ſayeing of Gad, went vp as the Lorde commaunded.

20 And Areuna looked, and ſawe the kyng and his ſeruantes commyng towarde hym: and Areuna went out, and bowed hym ſelfe before the king on his face vpon the ground.

21 And Areuna ſayde, Wherefore is my lorde the kyng comme to his ſeruant? Dauid anſweared, To buy yͤ threaſhyng floore of thee, and to make an aulter vnto the Lorde, that the plague may ceaſſe from the people. D

22 And Areuna ſayde vnto Dauid, Let my Lord the kyng take, and offer what ſeemeth hym good in his eyes: Beholde, here be oxen for burnt ſacrifice, and charets, and the other inſtrumentes of the oxen for wood.

23 All theſe thynges dyd Areuna, as a (g) king, geue vnto the kyng, and ſayde moreouer vnto the kyng, The Lorde thy GOD accept thee.

(g) That is, abundantly, for as ſomme wryte, he was kyng of Hieruſalem before Dauid wanne the towre.

24 And the kyng ſayd vnto Areuna, Not ſo, but I wyl buy it of thee at a price, and wyl not offer ſacrifice vnto the Lorde my God of that whiche dooth coſt me nothyng. And ſo Dauid bought the threaſhyng floore and the oxen for (h) fyftie ſicles of ſyluer.

25 And Dauid buylt there an aulter vnto the Lorde, and offered burnt ſacrifices, and peace offerynges: And ſo the Lorde was intreated for the lande, and the plague ceaſſed from Iſrael.

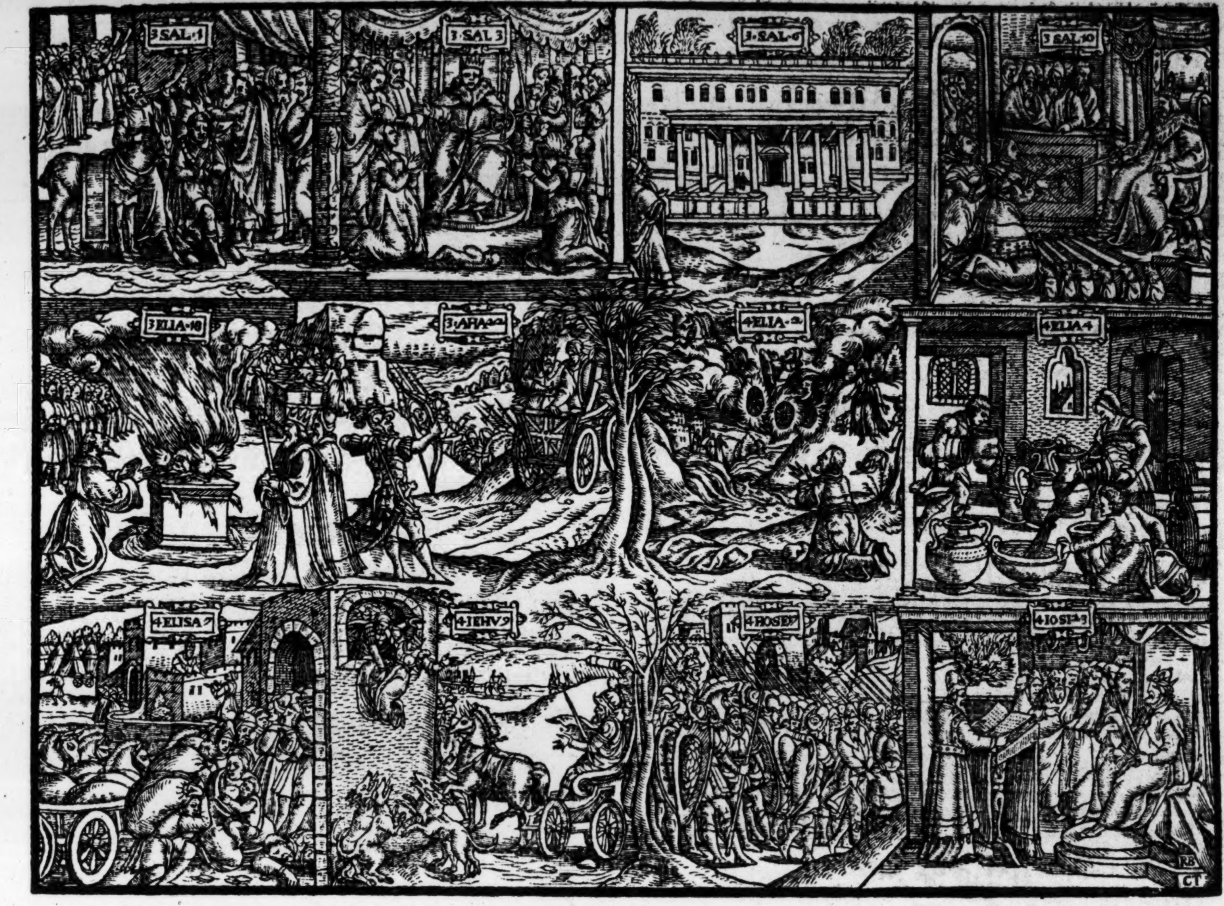
(h) Somme wryte, that euery tribe gaue fyftie, whiche make 600. or that afterwarde he bought as much as came to.550. ſicles. 1.Chron.xxi.d.

The ende of the ſeconde booke of Samuel, otherwyſe called the ſeconde booke of the Kinges.

R. M. Rich. Meneuensis

Richard Davis, Bishop of St. David

The thirde booke of the kinges, after the reckoning of the Latines, whiche thirde booke and the *fourth alſo, is but one booke with the Hebrues.*



The firſt Chapter.

3 Abiſag keepeth Dauid in his extreme age. 5 Adonia vſurpeth the kingdome. 30 Solomon is annoynted kyng. 50 Adonia fleeth to the aulter.

A 1 AND kyng Dauid was(a) olde, and ſtryken in yeeres, ſo that when they couered him with clothes, he caught no heate.

(a) He was about three ſcore and ten yeeres olde. 2. Sam. 5. a

2 Wherefore his ſeruantes ſayde vnto hym, Let there be ſought for my lorde the king a young virgine, to ‖ ſtande before the kyng, and to cheariſhe hym, and let her lye in thy boſome, that my lorde the kyng may geate heate.

‖ Serue.

3 And ſo they ſought for a fayre damoſel thorowout al the coaſtes of Iſrael, and founde one Abiſag a (b) Sunamite, and brought her to the kyng.

(b) whiche citie was in the tribe of Iſachar.

4 And the damoſel was exceeding fayre, and cheariſhed the kyng, and miniſtred to hym: But the kyng knewe her not.

5 And ‖ Adonia the ſonne of Haggith exalted hym ſelfe, ſayeing, I wyl be kyng. And he gate hym charrettes, and horſemen, and (c) fiftie menne to runne before hym.

‖ Adonias. or, Adoniah.

(c) As Abſalom had donne before. 2. Sam. 17. a

6 And his father for his tyme would not diſpleaſe hym, to ſay, Why haſt thou donne ſo? And he was a very goodly man: and his mother bare hym next after Abſolom.

7 And he tooke counſel of Ioab the ſonne of Zaruia, and of Abiathar the prieſt: and they (d) helped forewarde Adonia: B

(d) They toke his part, and folowed hym.

8 But Sadoc the prieſt, ‖ Banaiah the ſonne of Iehoiada, Nathan the prophete, Semei, and Rei, and the menne of might, whiche were with Dauid, they were not with Adonia.

‖ Banaiahu, or, Banaias.

9 And Adonia ſacrificed ſheepe, and oxen, and fat cattel, by the ſtone of Zoheleth, whiche is by the wel of Rogel, & called al his brethren the kynges ſonnes, and al the men of Iuda, the kynges ſeruantes:

10 But Nathan the prophete, and Banaiah, and the myghty menne, and ‖ Solomon his brother he called not.

‖ Salomon. or, Solomoh.

11 Wherefore Nathan ſpake vnto Bethſabe the mother of Solomon, ſayeing, Haſt thou not heard, that Adonia the ſonne of Haggith dooth raigne, and Dauid our lord knoweth it not?

12 Nowe therefore comme, and I wyl geue thee counſel, howe to ſaue thyne owne lyfe, and the (e) lyfe of thy ſonne Solomon.

(e) For Adonia wil deſtroy thy ſonne and thee if he raigne.

13 Goe and geat thee in vnto king Dauid, & ſay vnto hym, Diddeſt not thou, my lord, O kyng, ſweare vnto thy handmayd, ſayeing, Aſſuredly Solomon thy ſonne ſhal raigne after me, and he ſhal ſitte vpon my ſeate? Why is then Adonia kyng?

C 14 Beholde, while thou yet talkeſt there with the king, I wil come in after thee, and (f) confirme thy woordes.

(f) By declaryng ſuche thinges as may further the ſame.

15 And Bethſabe went in vnto the kyng into the chamber, and the king was very olde, and Abiſag the Sunamite miniſtred vnto the kyng.

16 And Bethſabe ſtouped, & made obeyſance vnto the king: And the kyng ſayde, What is thy matter?

17 She anſweared, My Lorde, thou ſwareſt by the Lorde thy God vnto thyne handmayde, [ſayeing] Aſſuredly Solomon thy ſonne ſhal raigne after me, and he ſhal ſitte vpon my ſeate:

18 And beholde, nowe is Adonia kyng: and thou my lorde the kyng knoweſt it not.

19 And he hath offered oxen, fat catel, and many ſheepe, and hath called al the ſonnes of the kyng, and Abiathar the prieſt, and Ioab the captayne of the hoſt: But Solomon thy ſeruant hath he not bidden.

20 And nowe, my lorde, O kyng, the eyes of al Iſrael wayte on thee, that thou ſhouldeſt tel them, who ought to ſitte on the ſeate of my lord the kyng after hym:

D 21 For els when my lord the kyng ſhal ſleepe with his fathers, I and my ſonne Solomon ſhalbe (g) ſinners.

(g) That is, ſhalbe reputed as ſinners, and condemned to death as tráſgreſſours.

22 And loe, whyle ſhee yet talked with the kyng, Nathan the prophete came alſo.

23 And they tolde the kyng, ſayeing, Behold, [here commeth] Nathan the prophete. And when he was come in to the kyng, he made obeyſance before the kyng vpon his face on the grounde.

24 And Nathan ſaide, My lorde (O kyng) haſt thou ſayde, Adonia ſhal raigne after me, and he ſhal ſitte vpon my ſeate?

25 For he is gonne downe this day, and hath ſlayne oxen, and fat cattel, and ſheepe a great many, and hath called al the kynges ſonnes, and the captaynes of the hoſt, and Abiathar the prieſt: And beholde, they eate and drinke before him, and ſay, God "ſaue king Adonia.

" Heb. Let the king Adonia lyue.

26 But me thy ſeruant, and Sadoc the prieſt, and Banaiah the ſonne of Iehoiada, and thy ſeruant Solomon, hath he not called.

27 Is this thing donne of my lord the king, and haſt thou not ſhewed it vnto thy (h) ſeruant, who ſhoulde ſitte on the ſeate of my lorde the kyng after hym?

(h) Meaning that he ought in ſuche affayres, enterpriſe nothyng except he had conſulted with the Lorde.

E

28 Then king Dauid anſweared, and ſayd, Calle me Bethſabe. And ſhe came into the kinges preſence, and ſtoode before hym.

29 And the king ſware, ſayeing, As the Lord liueth, that hath ridde my ſoule out of al aduerſitie,

30 Euen as I ſware vnto thee by the Lorde God of Iſrael, ſayeing, Aſſuredly Solomon thy ſonne ſhal raigne after me, and he ſhal ſitte vpon my ſeate for me, ſo wil I certainly doo this day.

31 Then Bethſabe bowed on her face to the earth, and dyd reuerence vnto the kyng, and ſayd, I pray God, that my Lorde king Dauid may lyue for euer.

32 And kyng Dauid ſayde, Calle me Sadoc the prieſt, and Nathan the prophete, and Banaiah the ſonne of Iehoiada. And they came before the kyng.

33 The kyng alſo ſayde vnto them, Take with you the (i) ſeruantes of your lorde, and ſet Solomon my ſonne vpon myne owne mule, and carrie him downe to Gihon:

(i) Meanyng the kynges ſeruantes and ſuche as were of his gardes.

34 And let Sadoc the prieſt, and Nathan the prophete, annoynt hym there king ouer Iſrael: And blowe ye with trumpets, and ſay, God ſaue kyng Solomon.

35 And then ye ſhal comme vp after hym, F that he may comme and ſitte vpon my ſeate: for he ſhalbe kyng in my ſteede: and I haue " commaunded him to be captayne ouer Iſrael and Iuda.

" Or, appoynted.

36 And Banaiah the ſonne of Iehoiada anſweared the kyng, and ſayde, Amen: And the Lorde God of my lord the kyng ſay ſo too.

37 And as the Lord hath benne with my lord the king, euen ſo be he with Solomon alſo, and make his ſeate greater, then the ſeate of my lord king Dauids hath benne.

38 And ſo Sadoc the prieſt, and Nathan the prophete, and Banaiah the ſonne of Iehoiada, and the Cerethites, and Phelethites, went downe, and ſet Solomon vpon kyng Dauids mule, and brought him to Gihon.

39 And Sadoc the prieſt tooke an horne of (k) oyle out of the tabernacle, & annoynted Solomon: and they blewe the trumpettes, and al the people ſayd, God ſaue king Solomon.

(k) Wherewith they accuſtomed to annoynt the prieſtes & the holy inſtrumentes. Exod. 30.f.

40 And al the people came vp after hym, pyping with pypes, and reioycyng greatly, ſo that the earth rang with the ſounde of them.

Heb, brake.

41 And Adonia, and al the gheaſtes, that he had called vnto him, hearde it [euen] as they had made an ende of eatyng. And when Ioab hearde the ſounde of the trumpet, he ſayd, what meaneth this noyſe, and vprore in the citie?

42 And as he yet ſpake, beholde Ionathan the ſonne of Abiathar the prieſt, came, and Adonia ſayde vnto hym, Comme in, for thou art a valient man, and bryngeſt good tidinges.

43 And Ionathan anſweared, and ſayde to Adonia, Verely our lorde kyng Dauid hath made Solomon kyng.

44 And the kyng hath ſent with him Sadoc the prieſt, and Nathan the prophete, and Banaiah the ſonne of Iehoiada, and the Cerethites, and the Phelethites, and they haue ſet hym vpon the kynges mule.

G 45 And Sadoc the prieſt and Nathan the prophete, haue annoynted hym kyng in Gihon. And they came vp from thence, and reioyced, that the citie dyd ſounde agayne: And that is the noyſe, that ye haue hearde.

46 And Solomon ſitteth on the ſeate of the kyngdome.

47 And moreouer, the kinges ſeruantes came to (l) bleſſe our Lorde kyng Dauid, ſayeing, God make the name of Solomon more honourable then thy name, and make his ſeate greater, then thy ſeate. (m) And the kyng bowed him ſelfe vpon the bed.

(l) To ſalute hym, and to prayſe God for hym.

(m) He gaue god thankes for the good ſucceſſe.

48 And thus ſayde the kyng, Bleſſed be the Lord God of Iſrael, whiche hath made one to ſit on my ſeate this day, mine eye ſeeing it.

49 And al the gheaſtes that were with Adonia were afrayde, and roſe vp, and went euery man his way.

50 And Adonia fearyng the preſence of Solomon, aroſe, and went, and caught holde on the hornes of the aulter.

51 And one told Solomon, ſayeing, Beholde, Adonia feareth kyng Solomon: for lo, he hath * caught holde on the hornes of the aulter, ſayeing, Let kyng Solomon ſweare vnto me this day, that he wyl not ſlay his ſeruant with the ſworde.

Exod.21.b

52 And Solomon ſaide, If he wyl ſhew hym ſelfe a woorthy man, there ſhal not an heare of hym fal to the earth: But yf wickedneſſe be founde in hym, he ſhal dye.

53 And ſo kyng Solomon ſent, & they brought hym from the aulter, and he came and dyd obeyſance vnto king Solomon: And Solomon ſayde vnto hym, Get thee to thyne houſe.

The.ii.Chapter.

1 Dauid exhorteth Solomon, and geueth charge as concernyng Ioab, Barzellai, and Semei, 10 The death of Dauid. 17 Adonia aſketh Abiſag to wyfe. 25 He is ſlayne. 35 Sadoc is placed in Abiathars roome.

A 1 THe dayes of Dauid drew nygh that he ſhoulde dye, & he charged Solomon his ſonne, ſayeing,

2 (a) I goe the way of al the earth: * be thou ſtrong therefore, and ſhewe thee ſelfe a man.

(a) I am redy to dye as al men muſt.

Ioſu.1.b. and.23.b. Deu.31.f.

3 Keepe thou the watche of the Lorde thy God, that thou walke in his wayes, & keepe his ſtatutes, & his preceptes, his iudgementes, and his teſtimonies, euen as it is written in the lawe of Moſes: that thou mayeſt proſper in al that thou dooeſt, and in euery thyng, that thou medleſt withal.

4 That the Lorde alſo may make good his woorde, whiche he ſpake vnto me, ſayeing, If thy children take heede to theyr way, that they walke before me in trueth, with al their hartes, and with al theyr ſoules, * thou ſhalt not (ſayth he) be without a man on the ſeate of Iſrael.

3.Reg.9.d.

5 * Moreouer, thou woteſt, howe Ioab the ſonne of Zaruia ſerued me, and what he dyd to the two captaines of the hoſtes of Iſrael, vnto Abner the ſonne of Ner, & vnto Amaſa the ſonne of Iether, whom he ſlue, and ſhead blood in tyme of peace (euen as it had benne in warre) and put the blood of warre vpon his girdle, that was about his loynes, and in his ſhooes, that were on his feete.

2.Reg.2.c, and.20.c.

6 Deale with hym therefore according to thy wyſedome, and bryng not his hoare head downe to the graue in peace.

7 * But ſhewe kyndneſſe vnto the ſonnes of Barzellai the Gileadite, that they may eate at thy table: For they came to me, when I fled from Abſalom thy brother.

2.Reg.19.f

B

8 * And beholde, thou haſt with thee Semei the ſonne of Gera, the ſonne of Iemini of Bahurim, whiche curſed me with an horrible curſe, in the day, when I went to Mahanaim: But he came to meete me at Iordane: and I ſware to hym by the lord, ſayeing, I wil not ſlay thee with the ſworde.

2.Re.16.b.

9 But thou ſhalt not accounte him as vngilty: For thou art a man of wyſedome, & knoweſt what thou oughteſt to do vnto hym:

his hoare head ſhalt thou bryng to the graue with blood.

Act, ii, c. 10 And ſo *Dauid ſleapt with his fathers, and was buryed in the citie of Dauid.

11 And the dayes, which Dauid raigned vpon Iſrael, were fourtie yeeres: ſeuen yeeres raigned he in Hebron, and thirtie and three yeeres raigned he in Hieruſalem.

i, Par, 29, f. 12 *Then ſate Solomon vpon the ſeate of Dauid his father, and his kyngdome was ſtabliſhed mightily.

13 And Adonia the ſonne of Haggith came to Bethſabe the mother of Solomon, and ſhe ſayde, *Commeſt thou peaceably? And he ſayde, Peaceably. 2, Re, 16, b.

C 14 He ſayde moreouer, I haue ſommewhat to ſay vnto thee. She ſayde, Say on.

15 And he ſayd, Thou knoweſt that the kingdome was myne, and that al Iſrael ſet their faces on me, that I ſhoulde raigne: howbeit, the kyngdome is turned away, and geuen to my brother, for it is appoynted hym of the Lorde.

16 And nowe I aſke a petition of thee: denie me not. And ſhe ſayd vnto hym, Say on.

17 And he ſaid, Speake I pray thee, vnto Solomon the king (for he wyl not ſay thee nay) that he geue me Abiſag, the Sunamite to wyfe.

18 And Bethſabe ſayde, Wel, I wyl ſpeake for thee vnto the kyng.

19 Bethſabe therefore went vnto kyng Solomon, to ſpeake vnto hym for Adonia: And the kyng roſe vp to meete her, and bowed hym ſelfe vnto her, and ſate hym downe on his ſeate, & there was a ſeate ſet for the kings mother, and ſhe ſate on his ryght ſyde.

20 Then ſhe ſayde, I deſyre a litle petition of thee: I pray thee, ſay me not, nay. And the kyng ſayde vnto her, Aſke on, my mother: for I wyl not ſay thee, nay.

D 21 She ſayde, Let Abiſag the Sunamite be geuen to Adonia thy brother to wyfe.

22 And kyng Solomon anſweared, and ſayd vnto his mother, Why dooeſt thou aſke Abiſag the Sunamite for Adonia? (b) aſke for hym the kyngdome alſo: for he is mine elder brother, & hath for hym Abiathar the prieſt, and Ioab the ſonne of Zaruia.

23 Then king Solomon ſware by the Lord, ſayeing, God doo ſo, and ſo to me, yf Adonia haue not ſpoken this woorde agaynſt his owne lyfe.

24 Nowe therefore, as the Lorde lyueth, whiche hath ordeyned me, and ſet me on the ſeate of Dauid my father, and made me an houſe, as he promyſed, Adonia ſhal dye this day.

25 And kyng Solomon ſent by the hande of Banaiah the ſonne of Iehoiada, & he ſmote hym, that he dyed.

26 And vnto Abiathar the prieſt ſayde the kyng, Geate thee to Anatoth vnto thyne owne feeldes: for thou art woorthy of death: but I wyl not at this tyme kyl thee, becauſe thou bareſt the arke of the Lorde GOD before Dauid my father, and becauſe thou haſt ſuffered with my father in al his afflictions.

27 (c) And ſo Solomon put away Abiathar from beeyng prieſt vnto the *Lorde, that he might fulfil the woordes of the lord, whiche he ſpake ouer the houſe of Eli in Silo. 1, Samu. ii.

28 Then tydinges came alſo to Ioab, (for Ioab had turned after Adonia, though he turned not after Abſalom) and Ioab fled vnto the tabernacle of the Lord, and caught holde on the hornes of the aulter. E

29 And it was tolde kyng Solomon, howe that Ioab fledde vnto the tabernacle of the Lorde: and behold he is by the aulter. Then Solomon ſent Banaiah the ſonne of Iehoiada, ſayeing, Goe and fal vpon hym.

30 And Banaiah came to the tabernacle of the Lorde, and ſayd vnto hym, Thus ſayth the kyng, Comme out. And he ſayde, Nay, but I wyl dye euen here. And Banaiah brought the kyng woorde agayne, ſayeing, Thus ſayth Ioab, & thus he anſweared me.

31 And the king ſayd vnto him, (d) Doo euen as he hath ſayde: Smite him, & burie hym, that thou mayeſt take away the blood, whiche Ioab ſhead cauſeleſſe, from me, and from the houſe of my father.

32 And the Lorde ſhal bryng his blood vpon his owne head: for he ſmote two menne more ryghteous, and better then hym ſelfe, and ſlue them with the ſworde, my father Dauid not knowing therof, euen Abner the ſonne of Ner, captayne of the hoſte of Iſrael, and Amaſa the ſonne of Iether captayne of the hoſte of Iuda.

33 Theyr blood ſhal therfore returne vpon the head of Ioab, and on the head of his ſeede for euer: But vpon Dauid, and vpon his ſeede, and vpon his houſe, and vpon his ſeate ſhal there be peace for euer of the Lorde.

34 So Banaiah the ſonne of Iehoiada went vp, and he fel vpon hym, and ſlue hym, and buried hym in his houſe in the wylderneſſe.

35 And the kyng put Banaiah the ſonne of Iehoiada in his roome ouer the hoſte, and put Sadoc the prieſt in the roome of Abiathar. F

36 And

(b) Meanyng that yf he ſhould haue graunted Abiſag, he would afterwarde haue aſpired to the kyngdome.

(c) King Solomon depoſed the high prieſt

(d) It was lawful to take a wilful murtherer from the aulter. Exod. xxi.

36 And the kyng ſent and called Semei, and ſayde vnto hym, Build thee an houſe in Hieruſalem, and dwel there, and ſee, that thou goe not foorth thence any whyther.

37 And be thou ſure, that the day, that thou goeſt out, and paſſeſt ouer the riuer of Cedron, thou ſhalt dye that day, and thy blood ſhalbe vpon thyne owne head.

38 And Semei ſayde vnto the kyng, This ſayeing is good: As my lorde the kyng hath ſayde, ſo wyl thy ſeruant doo. And Semei dwelt in Hieruſalem many a day.

39 And it chaunced after three yeeres, that two of the ſeruantes of Semei ranne away vnto Achis ſonne of Macha, kyng of Geth: And they tolde Semei, ſayeyng, Beholde thy ſeruantes be in Geth.

(e) His couetous mynde made hym venter his lyfe.

40 (e) And Semei ſtoode vp, and ſadled his aſſe, and gate hym to Geth to Achis to ſeeke his ſeruantes: And Semei went & brought his ſeruantes agayne from Geth.

G 41 And it was tolde Solomon, how that Semei had gonne from Hieruſalem to Geth, and was comme agayne.

42 And the kyng ſent, and called Semei, and ſayde vnto hym, Dyd I not charge thee by the Lorde with an othe, and teſtified vnto thee, ſayeing, Be ſure, that whenſoeuer thou goeſt out, and walkeſt abroade any whither, thou ſhalt dye the death? And thou ſaydeſt vnto me, It is good tydynges that I haue hearde.

43 Why then haſt thou not kept the othe of the Lorde, and the commaundement that I charged thee withal?

44 The kyng ſayde moreouer to Semei, *Thou remembreſt al the wyckedneſſe whiche thyne hart knoweth, and that thou dyddeſt to Dauid my father: the Lorde alſo ſhal bryng thy wyckedneſſe vpon thyne owne head:

2.Re.16.b.

45 And kyng Solomon ſhalbe bleſſed, and the ſeate of Dauid ſtabliſhed before the Lord for euer.

46 So the kyng commaunded Banaiah the ſonne of Iehoiada: Whiche went out, and ſmote hym, that he dyed: And the kingdome was ſtabliſhed in the hande of Solomon.

The.iii.Chapter.

1 Solomon taketh Pharaoes daughter to wyfe. 5 The Lorde appeareth to hym, and geueth hym wiſedome. 17 The pleadyng of the two harlottes, and Solomons ſentence therein.

A 1 Solomon made affinitie with Pharao kyng of Egypt, and tooke Pharaoes daughter, & brought her into the citie of (a) Dauid, vntyl he had made an end of buyldyng his owne houſe, and the houſe of the Lord, and the wal of Hieruſalem rounde about.

(a) Bethlehē.

2 Only the people ſacrificed in (b) hygh places, becauſe there was no houſe buylt vnto the name of the Lorde, vntyl thoſe dayes.

(b) Where aulters were appoynted before the temple was built, to offer vnto the Lorde.

3 And Solomon loued the Lorde, walkyng in the ordinances of Dauid his father: ſaue only, that he ſacrificed and offered incenſe vpon aulters in hygh places.

2.Par.1.a.

4 *And the kyng went to Gibeon, to offer there: for that was the ſpecial hygh place: And a thouſand burnt offerynges dyd Solomon offer vpon that aulter.

5 And in Gibeon the Lorde appeared to Solomon in a dreame by nyght, and God ſayd, Aſke what thou wilt, that I may geue it thee.

6 And Solomon ſayd, Thou haſt ſhewed vnto thy ſeruant Dauid my father great mercy, when he walked before thee in trueth, in ryghteouſneſſe, and in playneneſſe of hart with thee: and thou haſt kept for hym this great mercie, that thou haſt geuen hym a ſonne to ſitte on his ſeate, as it is comme to paſſe this day.

D

2.Par.1.b.

Sapi.9.a.

(c) To behaue my ſelfe in this great charge of thinges.

7 *And nowe, O Lorde, my God, it is thou that haſt made thy ſeruant kyng in ſteede of Dauid my father: *And I am but young, and (c) wote not howe to goe out and in.

8 And thy ſeruant is in the middeſt of thy people whiche thou haſt choſen: and veryly the people are ſo many, that they can not be told, nor numbred for multitude.

Sapi.9.a.

(d) Gouernement pertayneth to men of wyſdome and vnderſtandyng.

9 (d) Geue *therfore thy ſeruant an vnderſtandyng hart, to iudge thy people, that I may diſcerne betweene good and bad: For who is hable to iudge this thy ſo myghty a people?

10 And this pleaſed the Lorde wel, that Solomon had deſyred this thyng.

11 And God ſayd vnto hym, Thou haſt not aſked for thee ſelfe long lyfe, neyther haſt aſked riches for thee ſelfe, nor haſt aſked the lyfe of thyne enimies, but haſt aſked for thee ſelfe vnderſtandyng and diſcretion in iudgement:

12 Beholde, I haue donne accordyng to thy woordes: lo, I haue geuen thee a wiſe and an vnderſtandyng hart, ſo that there was none lyke thee before thee, neyther after thee ſhal any aryſe lyke vnto thee.

13 And I haue alſo geuen thee that, whiche thou haſt not aſked, euen riches, and honour,

ſo that there ſhalbe no kyng like vnto thee al thy dayes.

C 14 And yf thou wilt walke in my wayes, to keepe mine ordinances, and my commaundementes,* as thy father Dauid dyd walke, I wyl lengthen thy dayes.

3.Reg.15.a

15 When Solomon awooke, (e) beholde it was a dreame: *And he came to Hieruſalem, and ſtoode before the arke of the couenant of the Lorde, and offered burnt offerynges and peace offerynges, and made a feaſt to al his ſeruantes.

(e) He knewe that god had appeared to hym in a dreame.

1.Par.1.b.

16 Then came there two women, that were harlottes, vnto the king, ⁊ ſtoode before him.

17 And the one woman ſayde, Oh my lorde, I and this woman dwel in one houſe: and I was deliuered of a chylde, with her in the houſe:

18 And the thirde day after that I was deliuered, ſhe was deliuered alſo: and we were togeather, and no ſtraunger with vs in the houſe, ſaue we two.

19 And this wyues chylde dyed in the nyght: for ſhe ſmothered it.

20 And ſhe roſe at mydnyght, and tooke my ſonne from my ſyde whyle thine handmaide ſleapt, and layde it in her boſome, and put her dead chylde in my boſome.

D 21 And when I roſe in the mornyng to geue my chylde ſucke, beholde it was dead: But when I had looked vpon it in the morning, beholde, it was not my ſonne whiche I had borne.

22 And the other woman ſayde, It is not ſo, but my ſonne liueth, and thy ſonne is dead. And ſhe ſayde agayne, No, but thy ſonne is dead, and my ſonne is alyue. And thus they pleaded before the kyng.

23 Then ſayde the kyng, The one ſayth, This that is alyue, is my ſonne, ⁊ the dead is thine: And the other ſayth, Nay, but thy ſonne is the dead, and the liuing chylde is myne.

24 And the king ſayd, (f) Bring me a ſword. And they brought out a ſworde before the king.

(f) The wyſedome of kyng Solomon.

25 And the kyng ſayd, Diuide the liuing child in two, and geue the one halfe to the one, and the other halfe to the other.

26 Then ſpake the woman, whoſe the liuing chylde was, vnto the kyng (for her bowels yerned vpon her ſonne) and ſayde, I beſeeche thee my lord, geue her the liuing child, and in no wyſe ſlay it: But the other ſayde, Let it be neyther mine nor thine: but diuide it.

27 Then the king anſweared, ⁊ ſayd,* Geue her the liuing chylde, and ſlay it not: for ſhe is the mother thereof.

Luk.7.a.

28 And al they of Iſrael hearde of the iudgement, whiche the kyng had iudged, and feared the kyng: for they ſawe, that the wyſedome of God was in hym to doo iuſtice.

The.iiii.Chapter.

2 The princes and rulers vnder Solomon. 22 The pourueyance for his vittayles.
26 The number of his horſes. 32 His bookes and wrytynges.

A 1 AND ſo kyng Solomon was kyng ouer al Iſrael.

2 And theſe were his lords: Azariahu the ſonne of Sadoc the prieſt.

3 Elihoreph and Ahiah the ſonnes of Siſa, ſcribes: Iehoſaphat the ſonne of Ahilud, the recorder.

4 Banaiah the ſonne of Iehoiada was ouer the hoſt: Sadoc and (a) Abiathar were the prieſtes.

(a) Not that Abiathar whom kyng Solomon had depoſed: but another of that name.

5 And Azariahu the ſonne of Nathan was ouer the officers: And Zabud the ſonne of Nathan was a prieſt, the kings companion.

6 And Ahizar was ſtewarde of the houſhold: And * Adoniram the ſonne of Abda was ouer the tributes.

B 7 And Solomon had twelue officers ouer al Iſrael, which prouided vittailes for the king and his houſholde: eche man his moneth in a yeere, made prouiſion for neceſſarie thinges.

8 And theſe are theyr names: the ſonne of Hur in mount Ephraim,

9 The ſonne of Dekar in Makaz ⁊ in Saalbin, and Bethſames, Elon, and Bethhanan.

10 The ſonne of Heſed in Aruboth, to whom perteined Socho, and al the land of Hepher.

11 The ſonne of Abinadab in al the region of Dor, whiche had Tapheth the daughter of Solomon to wyfe.

12 Baana the ſonne of Ahilud was ouer Thaanach, and Megiddo, and ouer al Bethſan, whiche is by Zarthana beneath Iezrael, fro̅ Bethſan to the plaine of Mehola, euen vnto the place, that is ouer agaynſt Iecmeam.

13 The ſonne of Gaber had Ramoth Gilead, and his were the townes of Iair the ſonne of Manaſſe, whiche are in Gilead: and vnder hym was the region of Argob, whiche is in Baſan, threeſcore great cities with walles and barres of braſſe.

14 Ahinadab the ſonne of Hiddo had Mahenaim. C

15 Ahimaaz was in Nephthalim, ⁊ he tooke Baſmath the daughter of Solomo̅ to wife.

16 Baana the ſonne of Huſai was in Aſer and in Aloth.

17 Iehoſaphat the ſonne of Paruah was in Iſachar.

18 Semei the ſon of Ela was in Beniamin.

19 Gaber the ſonne of Uri was in the countrey of Gilead, the lande of Sehon kyng of the Amorites, and of Og kyng of Baſan, and was officer alone in the lande.

20 And Juda and Iſrael were many [euen] as the ſande of the ſea in number, eatyng, drynkyng, and makyng mery.

D Gen.xv.d Exo.23.d. Pſal.72.d. 21 * And Solomon raigned ouer al kyngdomes, from the riuer vnto the lande of the Philiſtines, [euen] vnto the border of Egypt: and they brought preſentes, and ſerued Solomon al the dayes of his lyfe.

22 And Solomons bread for one day was thirtie ᵘ quarters of manchet flowre, & threeſcore quarters of meale:

ᵘ Corus the Latine woorde conteineth.xv.buſhels.

23 Ten ſtalled oxen, & twentie out of the paſtures, and a hundred ſheepe, beſyde Hartes, Buckes, and wilde Goates, and Capons.

24 For he ruled in al the region on the other ſyde of Euphrates, from Thiphſah to Azza, ouer al the kynges on the other ſyde of the riuer: And he had peace ᵘ with al his ſeruants on euery ſyde.

ᵘ Or, on euery ſyde rounde about hym.

25 And Juda and Iſrael dwelt without feare, euery man vnder his vine, and vnder his figgetree, from Dan to Beerſeba al the daies of Solomon.

Deut.17.d 26 And Solomon had * fourtie thouſande ſtalles of horſes for charets, and twelue thouſande horſemen,

27 And the officers prouided victayle for king Solomon, and for al that came out of any place to kyng Solomons table, euery man his moneth, ſo that they lacked nothing.

28 Barlie alſo, and ſtrawe for the horſes and mules brought they vnto the place, where the officers were, euery man in his office.

29 * And God gaue Solomon wyſedome and vnderſtandyng exceeding much, and a large hart, euen as the ſande, that is on the ſea ſhoare. Eccl.47.c

30 And Solomons wyſdome excelled the wiſdome of al the chyldren of the eaſt countrey, and al the wiſdome of Egypt.

31 For he was wiſer then al menne, yea then Ethan the Ezrahite, and Heman, and Chalcol, and Darda the ſonnes of Mahol: And his name was ſpoken of throughout al nations on euery ſyde.

32 And Solomon ſpake three thouſand (b) prouerbes: And his ſonges were a thouſand and fyue.

(b) The moſt part whereof are periſhed.

33 And he ſpake of trees, euen from the Cedar tree, that groweth in Libanon, vnto the Hyſope, that ſpryngeth out of the wal: He ſpake alſo of beaſtes, of fowles, of wormes, and of fiſhes.

34 And there came of al nations to heare the wyſedome of Solomon, and from al kynges of the earth, which had hearde of his wyſedome.

The .v. Chapter.

1 Hiram ſendeth to Solomon, and Solomon to hym, pourpoſyng to buylde the houſe of God. 5 He prepareth ſtuffe for the building. 13 The number of the woorkemen.

A 1 And Hiram king of Tyre ſent his ſeruantes vnto Solomon (for he had hearde, that they had anoynted hym king in the roome of his father) * For Hiram was euer a louer of Dauid. 2.Reg.5.b

2.Par.2.a. 2 * And Solomon ſent to Hiram, ſayeing,

1.Par.26.a. 3 Thou knoweſt, * howe that Dauid my father could not build an houſe vnto the name of the Lorde his God, for the warres, which were about hym on euery ſyde, vntyl the Lorde put them vnder the ſoles of his feete.

4 But nowe the Lord my God hath geuen me reaſt on euery ſyde, ſo that there is neyther aduerſarie, nor euyl to reſiſt:

2.Reg.7.d 5 And beholde, * I am determined to buylde an houſe vnto the name of the lord my god, as the Lorde ſpake vnto Dauid my father, ſayeing, Thy ſonne, whom I wyl ſet vpon thy ſeate for thee, he ſhal buylde an houſe vnto my name.

6 Nowe therfore commaund thou, that they hewe me Cedar trees out of Libanon, and my ſeruantes ſhalbe with thyne, and vnto thee wil I geue the hyre for thy ſeruantes, accordyng to al ſuche thinges as thou ſhalt appoynt, for thou knoweſt, that there are not among vs that can ſkyl to hewe timber, like vnto the Sidonions.

B 7 (a) And it came to paſſe, when Hiram hearde the woordes of Solomon, he reioyced greatly, and ſayde, Bleſſed be the Lorde this day, which hath geuen vnto Dauid a wiſe ſonne ouer this myghty people.

(a) In Hiram is prefigurate, the vocation of the Gentiles, who ſhoulde helpe to builde the ſpiritual temple.

8 And Hiram ſent to Solomõ, ſaying, I haue conſydered the thynges, which thou ſenteſt to me for, and wyl accompliſhe al thy deſyre, concernyng tymber of Cedar trees, and firre.

9 My ſeruantes ſhal bryng them from Libanon to the ſea, and I wyl conuey them by ſea in flotes vnto the place, that thou ſhalt ſhewe me, and wyl cauſe them to be diſcharged there, and thou ſhalt receiue them: & thou ſhalt doo me a pleaſure agayne, if thou miniſter foode for mine houſe.

10 And ſo Hiram gaue Solomon Cedar trees, and firre trees, accordyng to al his deſyre.

11 And Solomon gaue Hiram twentie thouſand quarters of wheate for foode to his houſholde, and twentie buttes of pure oyle: Thus much gaue Solomon to Hiram yere by yeere.

12 And the Lorde gaue Solomon wyſedome as he promiſed hym: And there was peace betweene Hiram and Solomon, and they two were confedered togeather.

13 And kyng Solomon rayſed a ſumme out of Iſrael, and the ſumme was thirtie thouſande menne:

C

14 Whom he ſent to Libanon, ten thouſande a moneth by courſe: ſo that when they had benne one moneth in Libanon, they abode two monethes at home: And * Adoniram was ouer the ſumme.

3.Reg.4.a

15 And Solomon had threeſcore and ten thouſand, that bare burdens, and foureſcore thouſande maſons in the mountaynes:

16 Beſydes the lordes, whom Solomon appointed to ouerſee the worke, euen three thouſand and three hundred, whiche ruled the people [and them] that wrought in the worke.

17 And the king commaunded them to bring great ſtones, coſtly ſtones, and hewed ſtones, for the fundation of the houſe.

18 And Solomons maſons, and the maſons of Hiram did hewe them, and the ſtone ſquaters: And ſo they prepared both tymber and ſtones for the buildyng of the houſe.

The .vi. Chapter.

1 The buyldyng of the temple, and the fourme thereof. 12 The promiſſe of the Lorde to Solomon.

A 1 AND it came to paſſe, that in the foure hundreth and foureſcorth yeere, after the chyldren of Iſrael were comme out of the lande of Egypt, and *in the fourth yeere of the raigne of Solomon vpon Iſrael, & in the moneth " Zif, whiche is the ſeconde moneth, *he began to builde the houſe of the Lorde.

2,Par.3.a.

" April.

Actes,7.f.

2 And the houſe, whiche king Solomon built for the Lorde, was threeſcore cubites long, and twentie cubites broade, and thirtie cubites hygh.

3 And he made a porche before the temple of the houſe, whiche was twentie cubites long, after the breadth of the houſe, and ten cubites broade, [euen] in the fore front of the houſe.

4 And in the houſe he made " wyndowes, broade without, and narowe within.

" Some of the learned Iewes ſuppoſe that the windowes were narrow without, and broade within.

5 And by the wal of the houſe he made chambers rounde about, [euen] in the walles of the houſe round about the temple and the quire: and he made chambers rounde about.

6 The neathermoſt chamber was fyue cubites broade, and the middle was ſixe cubites broade, and the thirde was ſeuen cubites broade: For without in the wal of the houſe, he made reaſtes round about, that [the beames of the chambers] ſhoulde not be faſtened in the walles of the houſe.

B 7 And the houſe was built of ſtone, made perfite already before it was brought thither: ſo that there was neyther hammer, nor axe, nor any toole of iron hearde in the houſe, whyle it was in buyldyng.

8 The doore of the middle chamber was in the ryght ſyde of the houſe: and men went vp with winedyng ſtayres into the myddle chamber, and out of the middle into the third.

9 And ſo he built the houſe, and finiſhed it: and he roofed the houſe vaultly with beames of Cedar tymber.

10 And then he built chambers to al the temple fiue cubites hygh, and they were ioyned to the houſe with beames of Cedar.

11 And the woorde of the Lorde came to Solomon, ſayeing,

12 Concerning the houſe, whiche thou art in buyldyng, yf thou wilt walke in myne ordinances, and execute my lawes, and keepe al my commaundements to walke in them, then wyl I make good vnto thee my promiſſe, *whiche I promiſed Dauid thy father,

2.Reg.7.b

13 * And I wyl dwel among the chyldren of Iſrael, and wil not forſake my people Iſrael.

Exo.25.b.

C

14 Solomon therefore built the houſe, and finiſhed it.

15 And ſeeled the walles of the houſe within with boordes of Cedar tree: euen from the pauement of the houſe vnto the roofe dyd he ſeele the walles of it within with Cedar tree: and boorded the floore of the houſe with planckes of firre.

16 And he builded twentie cubites in the ſydes of the quier of the temple, both floore and walles with boordes of Cedar: and dreſſed it within the ſecrete place of the temple, euen in

the place moſt holy.

17 But the houſe, that is the temple before it, was fourtie cubites [long.]

18 And the Cedar of the houſe within, was carued with knops, & grauen with flowres: and al was Cedar timber, ſo that no ſtone was ſeene.

D 19 And the quier that was within the temple, he prepared, to ſet there the arke of the appoyntment of the Lorde.

" Or, within. 20 And the quier " before, was twentie cubites long, and twentie cubites in breadth, and twentie cubites in heygth: And he couered it with pure golde, and boorded the aulter with Cedar.

21 So Solomon couered the houſe within with pure golde: And he made golden barres runne along the quier, whiche he had couered with golde.

22 And the whole houſe he ouerlayde with golde, vntyl he had ended it: alſo al the aulter, that was in the quier, he ouerlayde with golde.

Exo.25.b. " Or, Pine tree. 23 And within the quier he made two * Cherubims of " Oliue tree ten cubites hygh.

24 Fiue cubites long was a wyng of the one Cherub, and fiue cubites long was a wyng of the other Cherub: ſo that from the vttermoſt part of one wyng, vnto the vttermoſte part of the other, there were ten cubites.

25 And the other Cherub was tenne cubites hygh alſo: ſo that both the Cherubs were of one meaſure, and one ſiſe:

26 For the heigth of the one Cherub was ten cubites, and ſo was it of the other.

E 27 And he put the Cherubs within the inner Exo.25.b. houſe: * And the Cherubs ſtretched out theyr wynges, ſo that the one wyng of yͤ one touched the one wal, and the one wyng of the other touched the other wal: And the other two winges of them touched one another in the middeſt of the houſe.

28 And he ouerlayde the Cherubs with golde.

29 And in al the walles of the houſe round about, he made figures of carued and ſeeled woorke: [as namely] pictures of Cherubs, and palme trees, and grauen flowres, [both] within [in the quier] & without [in yͤ temple.]

30 And the floore of the houſe he couered with golde, [both] within [in the quier] and [alſo] without [in the temple.]

31 And in the entryng of the quier, he made two doores of Oliue tree: And both the vpper poſte, and the two ſide poſtes were fiue ſquare.

32 The two doores alſo were of Oliue tree: and he graued them with grauing of Cherubs, and palme trees, and grauen flowres, and couered them with golde, & layde thinne plates of golde vpon the Cherubs and palme trees.

33 And ſo made he for the doore of the temple poſtes of Oliue tree foure ſquare.

34 The two doores were of firre tree, and eyther doore with foldyng leaues. F

35 And he graued thereon Cherubs, palme trees, and carued flowres: and couered the carued woorke with golde finely wrought.

36 And he buylt the inner court with three rowes of hewed ſtone, and one rowe of Cedar wood.

37 In the fourth yeere was the fundation of the houſe of the Lorde layde, euen in the moneth " Zif. " April.

38 And in the eleuenth yeere, in the moneth " Bul (whiche is the eygth moneth) was the houſe ful finiſhed throughout al the partes thereof, accordyng to al the faſhion of it: And ſo was he ſeuen yeeres in buyldyng it. " October.

The vii. Chapter,

1 The buyldyng of the houſes of Solomon. 15 The excellent woorkemanſhip of Hiram
in the peeces, whiche he made for the temple.

A 1 But Solomon was buildyng his owne houſe thirtiene yeeres, and finiſhed it al.

2 And he buylt the houſe in the wood Libanon, an hundred cubites long, and fiftie cubites broade, and thirtie cubites high. And it ſtoode vpon foure rowes of Cedar pillers, and Cedar beames were layde vpon the pillers.

3 And the roofe was Cedar aboue vpon the beames that lay on the pillers, euen fourtie and fiue beames in fiftiene rowes.

4 And there were windowes in three rowes, and the windowes were one agaynſt another three folde.

5 And al the doores, with the ſyde poſtes, and the vpper poſtes, were foure ſquare, and had windowes one agaynſt another three folde.

6 And he made a porche by the pillers [that bare vp the houſe] fiftie cubites long, and thirtie cubites broade: and the porche was before thoſe, and the other pillers: for there was a thicke tree ſet before them.

7 Then he made a porche to ſitte and iudge in, euen a porche of iudgement, ſeeled with Cedar throughout al the pauementes.

B 8 And his houſe wherein he dwelt, had an other hal, more inward, then the porche, of like worke: And then Solomon made an houſe for Pharaoes daughter (* whom he had taken to wife) like vnto the faſhion of ẏ porche.

3.Reg.3.a.

9 And al theſe were of the beſt ſtones, hewed after a meaſure, & ſawed with ſawes within and without, from the fundation, vnto the (a) beames, that lay aboue, after the meaſure, and euen ſo on the out ſyde toward the great court.

(a) Theſe beames were layde vpon ſtones, that hanged out on the toppe of the wal the breadth of a hande.

10 And the fundation was layde vpon riche ſtones, and that very great ſtones, whereof ſomme were ten cubites, and ſomme eyght cubites long.

11 And aboue were riche ſtones, ſquared after a certayne rule, and couered with Cedar.

12 And the great court rounde about, was with three rowes of hewed ſtones, and one rowe of Cedar planckes, after the manner of the inner court of the houſe of the Lorde, and of the porche of the temple.

2.Par.ii.a.

13 * And kyng Solomon ſent and fet one Hiram out of Tyre,

C 14 A wydowes ſonne of the tribe of Nephthalim, his father beyng a man of Tyre: whiche Hiram was a crafteſman in braſſe,* ful of wyſedome, vnderſtandyng, and cunnyng, to worke al manner of worke in braſſe: And he came to kyng Solomon, and wrought al his worke.

Exo.31.a.

Iere.52.c.

15 For he caſt * two pillers of braſſe of eyghtiene cubites high a peece: & a ſtring of twelue cubites dyd compaſſe eyther of them aboue.

16 And he made two pommels of moulten braſſe, [after the faſhion of a crowne,] to ſet on the toppes of the pillers: The heigth of the one head peece conteined fiue cubites, and the heigth of the other head peece conteyned fiue cubites alſo.

17 He made net worke, & wrythen worke lyke chaynes, for the pommelles vpon the head peeces, that were on the toppe of the pillers: euen ſeuen [rowes] vpon the one head peece, and ſeuen vpon the other.

18 And ſo he made the pillers, and two rowes of pomegranates rounde about in the one net worke to couer the pommels, that were vpon the toppe: and this he dyd alſo, for the other head peece.

D 19 And the pommels, that were on the toppe of the pillers, were after Lillie worke in the porche foure cubites.

20 And the pommels vpon the two pillers, hadde alſo aboue ouer agaynſt the middeſt within the net worke [pomegranates:] and vpon the ſeconde head peece, were there two hundred pomegranates in two rowes round about.

21 And he ſette vp the pillers in the porche of the temple: And when he had ſet vp ẏ ryght piller, he called the name thereof Iachin: and when he had ſet vp the left piller, he called the name thereof Boaz.

22 And vpon the toppe of the pillers [was] Lillie worke: and ſo was the workmanſhip of the pillers finiſhed.

23 And he made a moulten lauatorie ten cubites wyde from brim to brim, rounde in compaſſe, and fiue cubites high: And a ſtring of thyrtie cubites dyd compaſſe it about.

24 And vnder the brim of it there were knoppes rounde about, ten in one cubite: and they compaſſed the lauatorie rounde about: And the knoppes were caſt with it in two rowes when it was caſt.

25 And it ſtoode on twelue oxen, of whiche three looked towarde the north, three toward the weaſt, three towarde the ſouth, and three toward the eaſt: & the lauatorie ſtoode vpon them, & al their hinder partes were inwarde.

26 It was an hand breadth thicke, and the brym was wrought lyke the brym of a cup, with flowres of Lillies, and it conteyned two thouſande battes.

27 And he made ten feete of braſſe, foure cubites long, and foure cubites broade a peece, and three cubites hygh. E

28 And the worke of the feete was on this manner: They had ſides, and the ſides were betweene the ledges.

29 And on the ſides, that were betweene the ledges, were Lions, Oxen, and Cherubs: and lykewyſe vpon the ledges, that were aboue: and beneath the Lions and Oxen, were certayne additions made of thinne worke.

30 And vnder euery foote were foure braſen wheeles, & " boordes of braſſe: & in the foure corners thereof vnder the lauatorie, were vnderſetters moulten at ẏ ſide of euery addition.

" Or, tables.

31 And the ſtalke of the lauatorie was in the middle of it, and aboue one cubite: But the ſtalke thereof was rounde after the worke of the foote, a cubite and a halfe: and alſo vpon ẏ ſtalke were grauinges with their bandes, foure ſquare, and not rounde.

32 And vnder the ſides were foure wheeles, and the axeltrees ioyned faſt to the bottome, and the heigth of euery wheele, was a cubite and a halfe.

33 And the workmanſhip of the wheeles was lyke the worke of a charet wheele: and the axeltrees, the nauelles, the ſpokes, and ſhaftes were al moulten.

34 And there were foure vnderſetters in the foure corners of one foote, and the vnderſetters were of the very bottome it ſelfe.

35 And in the heigth of the bottome was there F a rounde compaſſe of halfe a cubite high: and in that heigth of the bottome there proceeded both legges, and ſides out of the ſame.

36 For in the boordes of the legges, and on the ſydes, he had grauen pictures of Cherubims, lions, and palme trees, one by another round about.

37 Thus made he the ten feete after this maner: and they had al one faſhion of caſtyng, one meaſure, and one ſiſe.

38 Then made he ten lauers of braſſe, one lauer conteynyng fourtie battes: and euery lauer was foure cubites, and vpon euery one of the ten feete, he put one lauer.

39 And he put fiue of thoſe feete on the ryght ſyde of the houſe, & other fiue on the left: and he ſette the lauatorie on the ryght ſyde of the houſe eaſtwarde, and towarde the ſouth.

40 And Hiram made pottes, ſhouels, and baſons, and ſo finiſhed al the worke, that he made kyng Solomon for the houſe of the Lorde:

41 That is to ſay, two pillers, and two round head peeces, that were to be ſet on the toppes of the two pillers:

G 42 And foure hundred pomegranates for the two networkes, euen two rowes of pomegranates in one networke to couer the two head peeces, that were to be ſet on the toppes of the pillers:

43 And the ten feete, and tenne lauers on the feete:

44 The lauatorie, and twelue oxen vnder it:

45 And pottes, ſhouels, and baſons: And al theſe veſſels, whiche Hiram made to kyng Solomon for the houſe of the Lorde, were of bryght braſſe.

46 In the playne of Iordane dyd the kyng caſt them [euen] in the thicke clay, betweene Socoth, and Zarthan.

47 And Solomon leaft al the veſſels [vnweighed] becauſe they were ſo exceeding many: neyther founde they out the weyght of the braſſe.

48 And ſo Solomon made al the veſſelles, that perteyned vnto the houſe of the Lorde, the golden aulter, and the golden table, whereon the ſhewe bread was:

49 And fiue candelſtickes for the ryght ſyde, and fiue for the left before the quier, of pure golde, with flowres, lampes, and ſnuffers of golde.

50 And bolles, flat peeces, baſons, ſpoones, and maſours of pure golde: and hyndges made he of golde, both for the doores of the quier, the place moſt holy, and for the doores of the temple alſo.

51 And ſo was ended al the worke that kyng Solomon made for the houſe of the Lorde: And *Solomon brought in the thinges, whiche Dauid his father had dedicated, euen the ſiluer, golde, and veſſels, and layde them vp among the treaſures of the houſe of the lord.

2.Par.4.a.

The.viij.Chapter.

4 The arke is borne into the temple. 10 A cloude filleth the temple. 15 The kyng bleſſeth the people.

A 1 Then * Solomon geathered the elders of Iſrael, & al the heades of the tribes, and them that were captaines among the fathers of the chyldren of Iſrael, vnto hym in Hieruſalem, that they might bryng vp the arke of the appoyntment of the Lorde * out of the citie of Dauid, whiche is Sion.

2.Par.5.a.

2.Re.vi.d.

2 And al the menne of Iſrael aſſembled vnto kyng Solomon to the feaſte, that falleth in the moneth " Ethanim, whiche is the ſeuenth moneth.

" September.

3 And al the elders of Iſrael were comme, & the prieſtes tooke vp the arke.

4 And they bare the arke of the Lorde, the tabernacle of the congregation, and al the holy veſſels, that were in the tabernacle: thoſe dyd the prieſtes and the Leuites beare.

5 And kyng Solomon, and al the congregation of Iſrael, that were aſſembled vnto hym, and went with hym before the arke, dyd offer ſheepe and oxen, that coulde not be tolde, nor numbred for multitude.

6 And ſo the prieſtes brought the arke of the appoyntment of the Lorde vnto his place, euen into the quier of the temple, and place moſt holy, vnder the winges of the Cherubs:

7 For yͤ Cherubs ſtretched out their winges ouer the place of the arke, and couered both it, & alſo the ſtaues thereof on hygh vpon it.

8 And they drew out the ſtaues, that yͤ endes of them myght appeare out of the holy place within the quier: but they were not ſeene without: & there they haue benne vnto this day.

9 And there was nothyng in the arke *(a) ſaue the

Deu.x.a.

(a) He meaneth nothyng of the whole lawe remayned in the arke, ſauyng the two tables conteynyng the ten commaundementes: hereby neyther excluding Aarons rodde, neyther the pot with manna, whiche alſo were in the arke.

the two tables of ſtone, whiche Moſes put
there at Horeb, in the whiche [tables] the
Lorde made an appoyntment with the children
of Iſrael, when he brought them out of
the lande of Egypt.

10 And it fortuned, that when the prieſtes were
comme out of the holy place, the cloude filled
the houſe of the Lorde,

11 That the prieſtes coulde not ſtand and miniſter,
becauſe of the cloude: for the glorie of
the Lorde, had filled the houſe of the Lorde.

Leui.16.a. 12 Then ſpake Solomon, The Lorde * ſayd,
that he would dwelle in the darke cloude.

C 13 I haue buylt thee an houſe to dwelle in, an
habitation for thee, to abide in for euer.

14 And the kyng turned his face, and bleſſed
al the congregation of Iſrael: and al the congregation
of Iſrael ſtoode ſtil.

15 And he ſaide, Bleſſed be the Lorde God of
Iſrael, whiche ſpake with his mouth vnto
2.Re.7.c. Dauid my father, * and hath with his hand
fulfilled it, ſayeing,

16 Sence the day, that I brought my people
Iſrael out of Egypt, I choſe no citie of al the
tribes of Iſrael to buylde an houſe, that my
name myght be therein: But I haue choſen
2.Re.16.a. * Dauid to be ruler ouer my people of Iſrael.

17 And it was in the hart of Dauid my father,
to buylde an houſe for the name of the
Lorde God of Iſrael:

18 And the Lorde ſayde vnto Dauid my father,
whereas it was in thyne hart, to buylde
an houſe vnto my name, thou dyddeſt wel,
that thou were ſo minded:

D 19 Neuertheleſſe, thou ſhalt not buylde the
houſe: but thy ſonne that ſhal comme out of
thy loynes, he ſhal builde the houſe vnto my
name.

20 And the Lord hath made good his woord,
that he ſpake, & I am ryſen vp in the roome
of Dauid my father, & ſitte on the ſeate of Iſrael,
as the Lord promiſed, and haue buylt an
houſe for yͤ name of the Lord God of Iſrael:

21 And I haue prepared therein a place for the
arke, wherein is the couenant of the Lorde,
whiche he made with our fathers, when he
brought them out of the lande of Egypt.

22 Solomon ſtoode before the aulter of the
Lorde, in the ſyght of al the congregation of
Iſrael, and ſtretched out his handes towarde
heauen, and ſayde,

2.Par.6.d. 33 * Lorde God of Iſrael, there is no God like
thee in heauen aboue, or in the earth beneath:
thou that keepeſt couenant and mercie for
thy ſeruantes, that walke before thee with al
theyr hart.

24 Thou that haſt kept with thy ſeruant
Dauid my father, that thou promiſedſt him:
Thou ſpakeſt alſo with thy mouth, and haſt
fulfilled it with thyne hande, as it is comme
to paſſe this day.

25 Therefore now, Lord God of Iſrael, keepe
with thy ſeruant Dauid my father, that
thou promiſedſt hym, ſayeing, * Thou ſhalt
not be without a man in my ſyght, to ſitte 2.Re.7.c.
on the ſeate of Iſrael: ſo that thy chyldren
take heede to theyr way, that they walke before
me, as thou haſt walked in my ſyght.

26 And now, O God of Iſrael, let thy woord
be verified, whiche thou ſpakeſt vnto thy
ſeruant Dauid my father.

27 Wyl God in deede dwel on the earth? Beholde,
* the heauens and heauens of al heauens,
are not able to conteyne thee: and how E Eſa.66.a.
ſhoulde then this houſe doo it, that I haue
buylded?

28 Haue thou therefore reſpect vnto the prayer
of thy ſeruant, and to his ſupplication, O
Lorde my God, to heare the crye and prayer,
whiche thy ſeruant prayeth before thee this
day:

29 That thyne eyes may be open towarde
this houſe nyght and day, euen towarde this
place, of whiche thou haſt ſayde, My name
ſhal be there: that thou mayſt hearken vnto
the prayer, whiche thy ſeruant praieth in this
place,

30 And regarde thou the ſupplication of thy
ſeruant, and of thy people Iſrael, when they
pray in this place: and heare thou in heauen
thy dwellyng place: and when thou heareſt,
haue mercie.

31 * If any man treſpaſſe agaynſt his neyghbour, 2.Par.6.d.
and there goe an othe betweene them,
& the one compel the other, & comme, ſweatyng
before thyne aulter in this houſe:

32 Then hearken thou in heauen, and doo,
& iudge thy ſeruantes, that thou condemne
the vngodly, to bryng his way vpon his
head: and iuſtifie the righteous, to geue him
accordyng to his ryghteouſneſſe.

33 * When thy people Iſrael be put to yͤ woorſe
before the enimie, becauſe they ſhal haue ſinned Deut.30.a.
agaynſt thee, & afterwarde turne agayne
to thee, and geue knowledge vnto thy name,
and pray, and make ſupplication vnto thee
in this houſe:

34 Then heare thou in heauen, to be merciful
vnto the ſinne of thy people Iſrael, & bring
them agayne vnto the land, whiche thou gaueſt
vnto their fathers.

35 * If heauen be ſhut vp, & there be no raine,
becauſe they haue ſinned agaynſt thee: yet yf 3.Re.18.a.
they

they pray in this place, and geue knowledge vnto thy name, and turne from theyr ſinne, through thy ſcourgyng of them,

36 Then heare thou in heauen, and be merciful vnto the ſinnes of thy ſeruantes, and of thy people Iſrael, that thou ſhewe them a good way to walke in, and geue rayne vpon the lande, that thou haſt geuen to thy people to inherite.

E 37 If there be in the lande dearth, or peſtilence, drouth, blaſtyng, graſhopper, or caterpiller: or yf their enimie beſiege them in the land of their cities, or whatſoeuer plague or ſickneſſe chaunce vnto them,

Eſai.56.c. 38 * Then what prayers and ſupplications ſoeuer be made of any man, of al thy people Iſrael, whiche ſhal knowledge euery man the plague of his owne hart, & ſtretche foorth his handes towarde this houſe:

39 Heare thou then in heauen, euen in thy dwellyng place, and be merciful, and do, and geue euery man accordyng to his wayes, euen as thou, that only knoweſt his hart (for thou only knoweſt the hartes of al the chyldren of menne:)

40 That they may feare thee as long as they liue in the lande, whiche thou gaueſt vnto our fathers.

41 And lykewyſe yf a ſtranger, that is not of thy people Iſrael, * cõme out of a farre countrey for thy names ſake:

Iohn.12.c.

42 (For they ſhal heare of thy great name, and of thy mighty hand, and of thy ſtretched out arme) & ſhal comme, & pray in this houſe:

43 [Therefore] heare thou in heauen thy dwellyng place, and doo al that the ſtranger calleth to thee for: that al nations of the earth may knowe thy name, and feare thee, as doo thy people Iſrael: and that they maye knowe, that thy name is called vpon in this houſe, whiche I haue buylded.

F 44 If thy people goe out to battaile agaynſt their enimie, whytherſoeuer thou ſhalt ſend them, & ſhal pray vnto the Lorde* [towarde] the way of yͤ citie, whiche thou haſt choſen, and [towarde] the houſe that I haue buylt for thy name,

Dan.6.c.

45 Heare thou in heauen their prayer, and ſupplication, ʺ and iudge theyr cauſe.

ʺ Or maintaine theyr ryght.

46 If they ſinne agaynſt thee* (for there is no man, that ſinneth not) and thou be angry with them, and deliuer them into the hande of their enimies, ſo that they carrie them away priſoners, vnto the lande of theyr enimies, eyther farre or neare:

1.Ioh.1.d.

47 Yet yf they turne againe vnto theyr hartes in the lande of them, that caryed them away captiues, and returne and pray vnto thee in the lande of their enimies, ſayeing, We haue ſinned, we haue donne wickedly, and haue committed vngodlineſſe:

48 And ſo turne againe vnto thee with al their hart, and al their ſoule in the lande of their enimies, whiche lead them away captiue, and pray vnto thee, [towarde] the way of theyr land, whiche thou gaueſt vnto their fathers, and [towarde] the citie whiche thou haſt choſen, and [towarde] the houſe, whiche I haue buylt for thy name:

49 Then heare thou their * prayer and ſupplication in heauen thy dwellyng place, and iudge theyr cauſe: Amos.9.d

50 And be merciful vnto thy people, that haue ſinned agaynſt thee, and vnto al theyr iniquities, whereby they haue donne wickedly agaynſt thee, and geat thou them the fauour of thoſe, whiche lead them away captiue, that they may haue compaſſion on them.

51 For they be thy people, and thyne inheritance, whiche thou broughteſt out of Egypt, euen from the middeſt of the fornace of iron.

52 And let thyne eyes be open vnto the prayer of thy ſeruant, & vnto the prayer of thy people Iſrael,* to hearken vnto them in al that they calle for vnto thee. 1.Eſd.i.d.

53 For thou dyddeſt ſeparate them from among al the nations of the earth to be thyne owne inheritance, as thou ſaydeſt by yͤ hand of Moſes thy ſeruant, when thou broughteſt our fathers * out of Egypt, O Lorde God, Exod.19.a

54 *And when Solomon had made an ende of prayeing al this prayer and ſupplication vnto the Lorde, he aroſe from before the aulter of the Lorde, (b) and from kneeling on his knees, and from ſtretchyng of his handes vp to heauen, 2.Par.7.a.

(b) Solomon prayed kneelyng.

55 And ſtoode, and bleſſed al the congregation of Iſrael with a loude voyce, ſayeing, G

56 Bleſſed be the Lord, that hath geuen reaſt vnto his people Iſrael, accordyng to al that he promiſed:* there hath not failed one word of al the good promiſſe, whiche he promiſed by the hande of Moſes his ſeruant. 1.Reg.3.b.

57 The Lord our God be with vs, as he was with our fathers, and forſake vs not, neyther leaue vs.

58 But that he may bowe our hartes vnto hym, that we may walke in al his wayes, and keepe his commaundementes, his ſtatutes, and his lawes, whiche he commaunded our fathers,

59 And theſe my wordes, whiche I haue prayed before the Lorde, be nygh vnto the Lorde our God day and nyght, that he de-

fende the cauſe of his ſeruant, and the cauſe of his people Iſrael, what thing ſoeuer chaunce at any time:

60 That al nations of the earth may knowe, that the Lorde is God, and none but he.

61 Let your hart therefore be perfite with the Lorde our God, that ye walke in his ſtatutes, and keepe his commaundementes, as this day.

62 And the kyng, and al Iſrael with hym offered offeringes before the Lorde.

2. Par. 7. a. 63 *And Solomon offered a ſacrifice of peace offerynges, whiche he offered vnto the Lord [to wite] twentie and two thouſande oxen, and an hundred & twentie thouſande ſheepe: And ſo the kyng, and al the chyldren of Iſrael dedicated the houſe of the Lorde.

64 The ſame day dyd the kyng halowe the middle of the court, that was before yͤ houſe of the Lorde: for there he offered burnt offeringes, meate offeringes, and the fat of the peace offerynges: becauſe the braſen aulter, that was before the Lorde, was to litle to receiue the burnt offeringes, meate offeringes, and the fat of the peace offerynges.

65 And Solomon helde that ſame tyme an hygh feaſt, and al Iſrael with hym, a very great congregation, euen from the entryng in of Hemath, vnto the riuer of Egypt before the Lorde our God(c) ſeuen dayes, and ſeuen dayes, euen fourtiene dayes.

66 And the eygth day he ſent the people away, and they bleſſed the kyng, and went vnto theyr tentes, ioyous, and with glad hart, becauſe of al the goodneſſe, that the Lorde had donne for Dauid his ſeruant, and for Iſrael his people.

(c) Seuen dayes for the dedication, and ſeuen for the feaſt.

The .ix. Chapter,

2 The Lorde appeareth the ſ[illegible]de tyme to Solomon. 11 Solomon geueth cities to Hiram
20 The Chanaanites becom[illegible] tributaries. 26 He ſendeth foorth ſhippes for golde.

A 2. Part 7. c. 1 AND when Solomon hadde * finiſhed the buyldyng of the houſe of the Lorde, and the kynges palace, and al that he had in his minde, and was appoynted to make:

2 The Lorde appeared to Solomon the ſeconde time, as he appeared vnto hym at Gibeon.

3 And the Lord ſayd vnto him, I haue heard thy praier, and thy interceſſion, that thou haſt made before me: For I haue halowed this houſe, whiche thou haſt buylt to put my name there for euer: and myne eyes, & myne hart ſhalbe there perpetually.

4 And if thou wylt walke before me, as Dauid thy father walked, in pureneſſe of harte, and in ryghteouſneſſe, to doo al that I haue commaunded thee, and wylt keepe my ſtatutes, and my lawes:

5 Then wil I ſtabliſhe the ſeate of thy kingdome vpon Iſrael for euer, as I promiſed to Dauid thy father, ſayeing, * Thou ſhalt not be without a man vpon the ſeate of Iſrael. 3. Reg. 2. a.

6 But yf ye, and your chyldren turne away from me, and wyl not keepe my commaundementes, and my ſtatutes, whiche I haue ſet before you, but goe & ſerue other goddes, and woorſhip them:

7 Then wyl I weede Iſrael out of the land, whiche I haue geuen them, and this houſe, whiche I haue halowed * for my name, wil I caſt out of my ſyght, and Iſrael ſhalbe a prouerbe, and a fable among al nations, 4. Re. 21. a. Iere. vii. b.

8 And this " houſe ſhalbe taken away: ſo that euery one that paſſeth by it, ſhalbe aſtonied, and ſhal hyſſe, and ſhal ſay, *Why hath the Lorde donne thus vnto this lande, and to this houſe? B

" Some reade, when this houſe is in great honour.

Deu. 29. d. Iere. 22. b.

9 And they ſhal anſweare, Becauſe they forſooke the Lorde their God, whiche brought their fathers out of the lande of Egypt, and haue taken holde vpon other goddes, & haue woorſhipped them, and ſerued them: therefore hath the Lorde brought vpon them al this euil.

10 * And it fortuned, that at the ende of twentie yeeres, when Solomon had finiſhed the buyldyng of the two houſes, [that is to wyte] the houſe of the Lord and the kinges palace, 2. Par. 8. a.

11 (And Hiram the kyng of Tyre brought Solomon timbre of Cedar, and firre trees, and gold, and whatſoeuer he deſyred) Then Solomon gaue Hiram twentie cities in the lande of Galilee.

12 And * Hiram came out from Tyre to ſee the cities, whiche Solomon had geuen him, and they pleaſed hym not. 2. Re. 5. b.

13 And he ſayde, What cities are theſe whiche thou haſt geuen me, my brother? And he called them the lande of barren vnto this day. C

14 And Hiram ſent the kyng ſixe ſcore talentes of golde.

15 (And this is the ſumme, which king Solomon rayſed for a tribute, when he buylded the houſe of the Lorde, and his owne houſe, and Millo, and the wal of Hieruſalem, and Hazor, and Megeddo, and Gazer.

16 For Pharao kyng of Egypt went vp, and

tooke

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tooke Gazer, and burnt it with fyre, and ſlue the Chanaanites, that dwelt in the citie, and gaue it for a preſent vnto his daughter, Solomons wyfe.

17 And Solomon buylt Gazer, and Bethoron the neather,

18 And Baalath, and Thamar in the wylderneſſe in the lande:

19 And al the treaſure cities, that Solomon had, and cities for his charettes, and cities for his horſemen, and al that Solomon deſyred, and woulde buylde in Hieruſalem, in Libanon, and in al the lande of his dominion.)

D 20 And al the people, that were leaft of the Amorites, Hethites, Pherezites, Heuites & Iebuſites, whiche were not of the chyldren of Iſrael,

21 Their chyldren that were leaft after them in the lande, whom the chyldren of Iſrael alſo were not hable to deſtroy: thoſe dyd Solomon compel to bryng tribute, vnto this day.

22 But of the chyldren of Iſrael dyd Solomon * make no bondmen: But they were menne of warre, his miniſters, his lordes, his captaynes, and rulers of his charettes, and his horſemen.

Leui.25.f.

23 And theſe were the lordes, that were ſet ouer Solomons woorke, [euen] fiue hundred were they and fiftie, and they ruled the people that wrought the woorke.

24 And Pharaoes daughter came vp out of the citie of Dauid vnto her houſe, whiche Solomon had buylt for her: and then did he alſo buylde Millo.

25 And thriſe a yeere did Solomon offer burnt offeringes, and peace offerynges vpon the aulter, whiche he buylt vnto the Lorde: and he burnt incenſe vpon the aulter, that was before the Lord, and ſo he finiſhed the houſe.

26 And kyng Solomon made a nauie of ſhippes in Azion Gaber, whiche is beſide Eloth, on the brinke of the red ſea, in the lande of Edom.

E 27 And Hiram ſent by ſhippe alſo of his ſeruantes, that were ſhipmen, and had knowledge of the ſea, with the ſeruantes of Solomon:

28 And they came to Ophir, & fet from thence (a) foure hundred & twentie talentes of golde, and brought it to kyng Solomon.

(a) In the .1. Chro. the 8. Chap. is made mention of thirtie mo, whiche ſeeme to haue ben imployed for their charges.

The.x.Chapter.

1 The Queene of Saba commeth to heare the wyſedome of Solomon. 18 His royal throne. 32 His power and magnificence.

A 1 AND the * queene of Saba hearyng the fame of Solomon (concernyng the name of the Lorde) came to proue hym with harde queſtions.

Mat.12.d. 2.Par.ix.a.

2 And ſhe came to Hieruſalem with a very great trayne, with Camelles, that bare ſweete odours, and golde exceedyng muche, and precious ſtones: And ſhe came to Solomon, & communed with hym of al, that was in her hart.

3 And Solomon declared vnto her al her queſtions, ſo that there was not one thyng hyd from the kyng, whiche he expounded not vnto her.

4 And the queene of Saba conſydered al Solomons wyſedome, and the houſe, that he had buylded,

5 And the meate of his table, and the ſitting of his ſeruantes, the order of his miniſters, & their apparel, and his drinke, and his burnt ſacrifices, that he offered in the houſe of the Lorde: and ſhe was aſtonied.

6 And ſhe ſayde vnto the king, It was a true woorde, that I hearde in myne owne lande of thy ſayeinges, and of thy wyſedome.

7 Howbeit I beleued it not, tyl I came and ſawe it with myne eyes: And beholde, the one halfe was not tolde me: for thy wyſedome & proſperitie exceedeth the fame which I hearde of thee.

B 8 Happy are thy menne, and happy are theſe thy ſeruantes, whiche ſtand euer before thee, and heare thy wyſedome.

9 Bleſſed be the Lorde thy God, whiche loued thee, to ſet thee on the ſeate of Iſrael: (a) becauſe the Lorde loued Iſrael for euer, and made thee kyng (b) to doo equitie and ryghteouſneſſe.

(a) God loueth that people to whō he geueth a wyſe ruler.
(b) The office of a kyng.

10 And ſhe gaue the kyng ſixe ſcore talentes of golde, & of ſweete odours exceeding much, and precious ſtones: There came no more ſuche abundance of ſweete odours, as the queene of Saba gaue to kyng Solomon.

11 The nauie alſo of the * ſhippes of Hiram (that caryed golde from Ophir) brought lykewyſe great plentie of Almuge trees, and precious ſtones from Ophir.

3.Reg.ix.e

12 And the kyng made of the Almuge trees, pillers for the houſe of the Lorde, and for the kynges palace, and made harpes and pſalteries for ſingers: There came no moe ſuche Almuge trees, nor were any more ſeene vnto this day.

13 And kyng Solomon gaue vnto the queene of Saba, accordyng to al her deſyres, whatſoeuer ſhe aſked, beſides that, he gaue her of a

free wyl with his owne hande: And ſo ſhe returned vnto her owne countrey, both ſhe and her ſeruantes.

C 14 The weight of golde that came to Solomon in one yeere, was ſixe hundred threeſcore and ſixe talentes of golde,

15 Beſides that he had of marchauntes, and of the marchandiſe of ẏͤ ſpices, ⁊ of al the kinges of Arabia, and of the lordes of the countrey.

16 And kyng Solomon made two hundred targettes of beaten golde: ſixe hundred ſicles of golde went to a target.

17 And he made three hundred ſhieldes of beaten golde: three pounde of golde went to one ſhielde, and the kyng put them in the* houſe of the wood of Libanon.

3.Re,17.a.

18 And the kyng made a great ſeate of iuorie, and couered it with the beſt golde.

19 And the ſeate had ſixe ſteppes, and the toppe of the ſeate was rounde behynde, and there were pommelles on eyther ſyde of the place of the ſeate, and two Lions ſtoode beſyde the pommelles.

20 And there ſtoode twelue Lions on the ſteppes, ſixe on a ſyde: There was no lyke worke ſeene in any kyngdome.

Deu,17.d.

21 *And al kyng Solomons drinkyng veſſels were of golde, and lykewyſe al the veſſels of the houſe of ẏͤ wood of Libanon were of pure gold: And as for ſiluer, it was nothing worth in the dayes of Solomon:

22 For the kynges nauie of ſhippes went on the ſea vnto Tharſis with the nauie of Hirams ſhippes: euen once in three yeeres went the nauie to Tharſis, and brought golde and ſiluer, and Elephantes teeth, and Apes, and Pecockes.

23 *And ſo kyng Solomon exceeded al the kynges of the earth, both in ryches ⁊ in wiſedome.

2.Par,ix.f.

24 And al the worlde reſorted to Solomon, to heare his wyſedome, whiche God had put in his hart:

25 And brought him euery man his preſent, veſſels of ſiluer, and veſſels of gold, rayment, harneſſe, and ſweete odours, and horſes, and mules, yeere by yeere.

26 And Solomon geathered togeather charettes and horſemen: and he had a thouſande ⁊ foure hundred charettes, and twelue thouſande horſemen, whom he beſtowed in the charet cities, ⁊ with the kyng at Hieruſalem.

27 *And the kyng made ſiluer in Hieruſalem as plenteous, as ſtones, ⁊ Cedar as plenteous, as the wylde figge trees, that growe abundantly in the feeldes.

2.Par,1.d.

28 Alſo Solomon had horſes brought out of Egypt, and fine linnen: the kynges marchantes receiued the linnen for a price.

29 A charet came vp out of Egypt for ſixe hundred ſicles of ſiluer, that is, one horſe for an hundred ⁊ fiftie: And euen ſo for al the kinges of the Hethites, ⁊ for the kinges of Syria did they bryng them out through their handes.

The .xi. Chapter.

1 Solomon hath a thouſande wyues and concubines, whiche bryng hym to idolatrie.
14 His God rayſeth vp aduerſaries agaynſt hym. 43 He dyeth.

A 1 But kyng* Solomon loued many outlandyſhe women, and the daughter of Pharao, and women of the Moabites, Ammonites, Edomites, Zidonites, and Hethites:

3.Reg.3.a.

2 Where as yet concernyng theſe nations, the Lorde ſayd vnto the chyldren of Iſrael, *Goe not ye in to them, nor let them comme in to you: els wyl they turne your hartes after their goddes: Neuertheleſſe, Solomon claue vnto them in loue.

Exo,34.b.
Deu,17.d.

3 (a) And* he had ſeuen hundred queenes, and three hundred concubines: and his wyues turned away his hart.

4 For it came to paſſe when Solomon was olde, his wyues turned his hart after other goddes: and his harte was not perfect with the Lorde his God, as was the harte of Dauid his father.

5 For Solomon folowed Aſtaroth the god of the Zidonions, and Milcom the abomination of the Ammonites.

6 And Solomon wrought wickedneſſe in the ſyght of the Lorde, and folowed not the Lorde perfitely, as dyd Dauid his father.

7 For then did Solomon build an hye place for Chamos the abomination of Moabim, the hyl that is before Hieruſalem, and vnto Moloch the abomination of the chyldren of Ammon. B

8 (b) And lykewyſe dyd he for al his outlandiſhe wyues, whiche burnt incenſe, and offered vnto their goddes.

9 And the Lord was angry with Solomon, becauſe his hart was turned from the Lorde God of Iſrael* whiche had appeared vnto hym twyſe,

3.Reg.3.a.
and.ix.a.

10 And had geuen him a charge concernyng this thing, that he ſhould not folowe other gods: But he kept not that whiche the Lord commaunded hym.

11 Wherefore

(a) God tolerated in his people the Iſraelites pluralitie of wyues, as wel for thincreaſe of that his people, as alſo for the myſterie. For Agar and Sara Abrahams wyues, Lea and Rachel Jacobs wyues, were figures of the ſynagogue, and of the true Churche: but Chriſte hath called vs to the firſt inſtitution, ſaying, There ſhalbe two in one fleaſhe. Mat. 19. Mar. 10.

(b) Here it appeareth what daunger it is to ioyne with infidels, and wyues of ſtrange religion.

XUM

11 Wherfore the Lorde ſaide vnto Solomon, Foraſmuche as this is donne of thee, & thou haſt not kept myne appoyntmente, and my ſtatutes, Whiche I commaunded thee, I wyl rent the kyngdome from thee, and wyl geue it to thy ſeruaſt.

12 Notwithſtanding, in thy dayes I wyl not doo it, becauſe of Dauid thy father: but wyl take it from the hande of thy ſonne.

13 Howbeit, I wyl not take alway al the kyngdome: but wyl geue one (c) tribe to thy ſonne, becauſe of Dauid my ſeruant, and becauſe of Hieruſalem, whiche I haue choſen.

(c) Becauſe the tribes of Juda and Beniamin had their poſſeſſions mixed, they are here taken as one tribe.

14 And the Lorde ſtirred vp an aduerſary vnto Solomon, euen one Hadad an Edomite, of the kynges ſeede, whiche was in Edom. C

15 For when Dauid was in Edom, and Ioab the captayne of the hoſt was gonne vp to burie them, that were ſlayne, he ſmote al the menne chyldren in Edom:

16 (For ſyxe monethes dyd Ioab remayne there, and al Iſrael, tyl he had deſtroyed al the menne chyldren of Edom.)

17 And this Hadad fledde, and certayne other Edomites of his fathers ſeruants with him, to comme into Egypt, Hadad beyng yet a litle chylde.

18 And they aroſe out of Madian, and came to Paran, & tooke menne with them out of Paran, & came to Egypt vnto Pharao king of Egypt, whiche gaue hym an houſe, & appoynted hym vittailes, and gaue him lande.

19 And Hadad gate great fauour in the ſyght of Pharao, ſo that he gaue hym to wyfe the ſyſter of his owne wyfe, euen the ſyſter of Thahpenes the queene.

D 20 And the ſiſter of Thahpenes bare him Genubath his ſonne, whom Thahpenes nouriſhed in Pharaoes houſe: and Genubath was with Pharaoes houſhold among the ſonnes of Pharao.

21 And when Hadad hearde in Egypt, that Dauid was layde to ſleepe with his fathers, and that Ioab the captayne of the hoſt was dead alſo, he ſayd to Pharao, Let me depart, that I may goe to myne owne countrey.

22 Pharao ſayde vnto hym, what haſt thou lacked here with me, that thou wouldeſt thus goe to thyne owne countrey? He anſweared, Nothyng, howbeit, let me goe.

23 And God ſtirred hym vp another aduerſarie, one Rezon the ſonne of Eliada, whiche fled from his lord Hadad ezer king of Zoba:

24 And he geathered menne vnto hym, and became captayne ouer the companie, when Dauid ſlue them: and they went to Damaſco, and dwelt there, & raigned in Damaſco.

25 Therefore was he an aduerſarie to Iſrael al the dayes of Solomon, and this was the miſchiefe, in that Hadad dyd abhorre Iſrael, and raigned ouer Syria.

26 And Ieroboam the ſonne of Nabat, an Ephrathite of Zareda (whoſe mother was called Zeruah, whiche was a widowe) and he Solomons ſeruant, lyfted vp his hande agaynſt the kyng.

27 But this was the cauſe, that he lyfted vp his hande agaynſt the kyng: Solomon built Mello, and mended the broken places of the citie of Dauid his father. E

28 And this felowe Ieroboam was a man of ſtrength and courage: And Solomon ſeeyng the young man, that he was hable to doo the worke, made hym ruler ouer al the charge of the houſe of Ioſeph.

29 And it chaunced at that ſeaſon, that Ieroboam went out of Hieruſalem, & the prophete Ahia the Silonite, met hym by the way, hauyng a newe mantel on hym, and they two were alone in the fielde.

30 Ahia caught the newe mantel, that was on hym, and rent it in twelue peeces,

31 And ſayde to Ieroboam, Take the ten peeces: For thus ſayth the Lorde God of Iſrael, Beholde, I wyl rent the kyngdome out of the handes of Solomon, and wyl geue ten tribes to thee.

32 *And he ſhal haue one for my ſeruante Dauids ſake, and for Hieruſalem, the citie, whiche I haue choſen out of al the tribes of Iſrael: F 2.Par.7.e.

33 Becauſe they haue forſaken me, and haue worſhypped Aſtaroth the god of the Zidonions, & Chamos the god of the Moabites, and Milcom the god of the chyldren of Ammon, and haue not walked in my wayes, to fulfylle my pleaſure, my ſtatutes, and my lawes, as dyd Dauid his father.

34 I wyl not take the whole kyngdome out of his hande: But I wyl make hym chiefe al his life long, for Dauid my ſeruantes ſake, whom I choſe: becauſe he kepte my commaundementes, and my ſtatutes:

35 *But I wyl take the kingdome out of his ſonnes hand, and wyl geue it vnto thee, euen ten tribes of it. 3.Reg.20.c Pſal.132.b.

36 And vnto his ſonne wyl I geue one tribe, that Dauid my ſeruante maye haue a lyght alwaye before me in Hieruſalem, the citie, whiche I haue choſen me to put my name there. G

37 And I wil take thee, and thou ſhalt raigne accordyng to al that thy ſoule deſyreth, and ſhalt be kyng ouer Iſrael.

38 And yf thou hearken vnto al that I commaunde thee, and wylt walke in my waies, and doo that is ryght in my ſyght, that thou keepe my ſtatutes & my commaundementes, as Dauid my ſeruant dyd, then wyl I be with thee, and buylde thee a ſure houſe, as I buylt for my ſeruante Dauid, and wyl geue Iſrael vnto thee.

G 39 And I wyl for this [offenſe which Solomon hath committed] vexe the ſeede of Dauid, but not for euer.

40 Solomon ſought therefore to kylle Ieroboam, and Ieroboam aroſe, and fledde into Egypt, vnto Siſac kyng of Egypt, and continued there in Egypt, vntil the death of Solomon.

41 The reſt of the woordes that concerne Solomon, and al that he dyd, and his wiſdome, are they not wrytten in the booke of the woordes of Solomon?

42 The tyme that Solomon raigned in Hieruſalem vpon al Iſrael, was fourtie yeeres.

43 And Solomon ſleapte with his fathers, and was buryed in the citie of Dauid his father: and Rehoboam his ſonne raigned in his ſteede.

The.xii.Chapter.

1 Rehoboam ſucceedeth Solomon. 8 He refuſeth the counſel of the ancient. 20 Ieroboam raigneth ouer Iſrael. 21 God commaundeth Rehoboam not to fyght. 28 Ieroboam maketh golden calues.

A 1 2.Par.10.a. AND * Rehoboam went to Sichem: for al Iſrael was comme to Sichem, to make hym kyng.

2 3.Reg.12.g And when Ieroboam þ ſonne of Nabat, which was yet in Egypt, hearde of it: (* for he fled into Egypt from the preſence of kyng Solomon, and dwelt in Egypt:

3 So they ſent, and called hym) and Ieroboam, and al the congregation of Iſrael came, and ſpake vnto Rehoboam, ſayeing,

4 Thy father made our yoke greeuous, now therefore make thou the greeuous ſeruice of thy father, and his ſoare yoke, whiche he put vpon vs, lyghter, and we wyl ſerue thee.

5 And he ſayde vnto them, Depart yet for the ſpace of three dayes, and then comme againe to me. And the people departed.

6 And kyng Rehoboam tooke counſel with the olde menne that ſtoode before Solomon his father, while he yet liued, and ſaid, What counſel geue ye, that I maye haue matter to anſweare this people?

(a) Graue & wyſe counſel. 7 And they ſayde vnto hym, (a) If thou be a

B ſeruant vnto this people this day, and folow their myndes, and anſweare them, & ſpeake kynde woordes to them, they wyl be thy ſeruantes for euer.

8 But he forſooke the counſel that the olde menne had geuen hym, and called vnto his counſel, young menne, that were growen vp with hym, and wayted on hym.

9 And he ſayde vnto them, What counſel geue ye, that we may anſweare this people? for they haue communed with me, ſayeing, Make the yoke whiche thy father dyd put vpon vs, lyghter.

(b) Young and raſh counſel. 10 (b) And the young menne that were growen vp with him, ſpake vnto him, ſayeing, Thus ſhalt thou ſpeake vnto this people, that haue ſayde vnto thee, Thy father made our yoke heauy, but make thou it vs lighter: Euen thus ſhalt thou ſaye vnto them, My litle fynger ſhalbe weyghtier then my father was in the loynes.

11 And now wheras my father did lade you, & put a greeuous yoke vpō you, I wil make it heauier: my father hath chaſtiſed you with roddes, but I wyl correct you with ſcourges.

12 And ſo Ieroboam, and al the people, came to Rehoboam the third day, as the kyng had appoynted, ſayeing, Comme to me agayne the thirde day.

13 And the kyng anſweared the people chorliſhly, and leaft the olde mennes counſel that they gaue hym:

14 And ſpake to them after the counſel of the young menne, ſayeing, My father made your yoke greeuous, & I wyl make it more greeuous: My father alſo chaſtiſed you with rods, but I wyl chaſtiſe you with ſcourges. C

15 And the king hearkened not vnto the people: for it was the ordinance of God, that he * 3.Reg.11.f. myght perfourme his ſayeing, whiche the Lorde ſpake by Ahia the Silonite, vnto Ieroboam the ſonne of Nabat.

16 And ſo when al Iſrael ſawe, that þ kyng regarded them not, the people anſweared the kyng with theſe woordes, ſayeing, * What 2.Re.20.a. portion haue we in Dauid? We haue no inheritance in þ ſonne of Iſai: * To your tentes, O 2.Par.10.d Iſrael, now ſee to thine owne houſe Dauid. And ſo Iſrael departed vnto their tentes.

17 Howbeit, ouer the children of Iſrael, whiche dwelt in the cities of Iuda, dyd Rehoboam raigne ſtyl.

18 The kyng Rehoboam ſent Aduram the receiuer of the tribute, and al they of Iſrael

ſtoned hym to death: But kyng Rehoboam made ſpeede to geat hym vp to his charet, & to flee to Hieruſalem.

19 And thei of Iſrael rebelled againſt the houſe of Dauid vnto this day.

D 20 And when al Iſrael hearde, that Ieroboam was comme agayne, they ſent, & called hym vnto the multitude, and made hym kyng ouer al Iſrael: and there was no tribe, that folowed the houſe of Dauid, but Iuda onely.

1. Par. 11. a. 21 * And when Rehoboam was comme to Hieruſalem, he geathered al the houſe of Iuda, with the tribe of Beniamin, an hundred and foure ſcore thouſande of thoſe menne, whiche were good warriers, to fight againſt the houſe of Iſrael, and to bryng the kyngdome againe to Rehoboam the ſonne of Solomon.

22 And the woord of God came vnto Semaia, the (c) man of God, ſayeing,

(c) The prophete of God.

23 Speake vnto Rehoboam the ſonne of Solomon kyng of Iuda, and vnto al the houſe of Iuda, and Beniamin, and to the remnant of the people, ſayeing,

24 Thus ſayth the Lorde, ye ſhal not goe vp, nor yet fyght agaynſt your brethren the chyldrẽ of Iſrael: returne euery man to his houſe, for this thyng is my dooyng. They hearkened therefore to the woorde of the Lorde, and returned to depart, accordyng to the woorde of the Lorde.

Iud. 8. d.

25 Then Ieroboam buylt Sichem in mount Ephraim, and dwelt therein: and went from thence, * and buylt Penuel.

26 And Ieroboam thought in his hart, Now ſhal the kyngdome returne to the houſe of Dauid.

E 27 (d) For if this people goe vp, and doo ſacrifice in the houſe of the Lorde at Hieruſalem, then ſhal the hart of this people turne againe vnto their lorde Rehoboam kyng of Iuda, and ſo ſhal they kylle me, and goe agayne to Rehoboam kyng of Iuda.

(d) worldly policie agaynſt gods woorde.

Tobi. 1. a.
Eccl. 47. d
Exo. 32. d.

28 * Whereupon the kyng tooke counſel, and made two calues of golde, and ſayde vnto them, It is muche for you to goe vp to Hieruſalem: * Beholde, O Iſrael, theſe are thy goddes, whiche brought thee out of the land of Egypt.

Exo. 32. a.

29 And he ſet the one in Bethel, and the other ſet he in Dan.

30 And this thing turned to ſinne: for the people went (becauſe of ỹ one) as farre as Dan.

Num. 3. a.
3. Reg. 17. g

31 And he made an houſe of hyl aulters, * and made prieſtes of the loweſt of the people, whiche were not of the ſonnes of Leui.

32 And Ieroboam made a feaſt, the fyfteenth day of the eygth mooneth, like vnto the feaſt that is in Iuda, and offered on the aulter: And ſo dyd he in Bethel, to offer vnto the calues, that he had made: And he put in Bethel the prieſtes of the hyl aulters, whiche he had made.

33 And he went vp to the aulter, to burne incenſe, whiche he had made in Bethel in the fyftienth day of the eygth mooneth, euen in the moneth whiche he had imagined of his owne harte: and made a ſolemne feaſt vnto the chyldren of Iſrael, and offered vpon the aulter, and burnt incenſe.

The. xiii. Chapter.

1 Ieroboam is reprehended of the prophete. 4 His hande is dryed vp. 15 The prophete is ſeduced, 24 And is kylled of a lion. 33 The obſtinacie of Ieroboam.

A 1 And beholde, there came a (a) man of god out of Iuda by the woorde of the Lorde, vnto Bethel: And Ieroboam ſtoode by the aulter to put incenſe.

(a) A prophet.

2 And he cryed agaynſte the aulter in the woorde of the Lorde, and ſayde, O aulter, aulter, thus ſayth the Lorde, Behold, a childe ſhalbe borne vnto the houſe of Dauid, Ioſia by name, & vpon thee ſhal he offer the prieſtes of the hyl aulters, that burnt incenſe vpon thee, and mennes bones ſhalbe burnt vpon thee.

3 And he gaue a token the ſame tyme, ſayeing, This is the token that the Lorde hath ſpoken it, Beholde, the aulter ſhal rente, and the aſhes that are vpon it ſhal falle out.

4 And when the kyng hearde the ſayeing of the man of God, whiche had cryed agaynſt ỹ aulter in Bethel, he ſtretched out his hand from the aulter, ſayeing, Holde him: and his hand, which he put foorth againſt him, dried vp, & he coulde not pul it in agayne to hym.

5 The aulter alſo claue a ſunder, and the aſhes felle out from the aulter, accordyng to the token, whiche the man of God had geuen by the woorde of the Lorde.

6 And the kyng anſweared, and ſayde vnto the man of God, * Oh, pray vnto the Lorde thy God, and make interceſſion for me, that my hande maye be reſtoared to me agayne. And the man of god beſought the Lord, and the kynges hand was reſtoared agayne, and became as it was before.

Ephe. 8. b
Num. 21. b
Actes. 8. c.

B 7 And the kyng ſaide vnto the man of God, Comme home with me, that thou mayeſt dyne, and I wyl geue thee a rewarde.

8 And the man of God ſayde vnto the kyng, If thou wouldeſt geue me halfe thine houſe, I wyl not goe in with thee, neyther wyl I eate bread, nor drynke water in this place.

9 For ſo was it charged me through yͤ woord of the lord, ſayeing, Eate no bread, nor drinke water, nor turne agayne by the ſame waye, that thou cameſt.

10 And ſo he went another way, and returned not by the way, that he came to Bethel.

11 And there dwelt an olde prophet in Bethel, and his ſonnes came and tolde hym al the workes, that the man of God had donne that day in Bethel, and the woordes which he had ſpoken vnto the kyng, tolde they their father alſo.

12 And their father ſayde vnto them, What way went he? And his ſonnes ſhewed hym what way the man of God wente, whiche came from Iuda.

13 And he ſayde vnto his ſonnes, Saddle me the aſſe. Whiche when they had ſadled, he gate hym vp thereon,

C 14 And went after the man of God, & founde hym ſyttyng vnder a tree, and he ſayde vnto hym, Art thou the man of God that cameſt from Iuda? And he ſayde, I am.

15 He ſayde vnto hym, Comme home with me, and eate bread.

16 He anſweared, I may not returne with thee, to goe in with thee: neither wil I eate bread, nor drynke water with thee in this place.

17 For it was ſayde to me in the woorde of the Lorde, Thou ſhalt eate no bread, nor drynke water there, nor turne agayne to goe by the way that thou cameſt.

18 He ſayde vnto hym, I am a prophete alſo as wel as thou, and an angel ſpake vnto me in the woorde of the Lorde, ſayeing, Bryng hym agayne with thee into thine houſe, that he may eate bread, and drynke water. [And] he lyed vnto hym.

19 And ſo he went agayne with hym, and dyd eate bread in his houſe, and dranke water.

D 20 And it fortuned, that as they ſate at the table, the woorde of the Lorde came vnto the prophete that brought hym agayne:

21 And he cryed vnto the man of God, that came from Iuda, ſayeing, Thus ſayth the lord, Becauſe thou haſt diſobeied the mouth of the lorde, and haſt not kept the commaundemente, whiche the Lorde thy God commaunded thee:

22 But cameſt backe agayne, and haſt eaten bread, and drunke water in the place, concernyng the whiche the Lorde did ſaye vnto thee, Thou ſhalt ate no bread, nor drynke no water: thy carkeſſe ſhal not comme vnto the ſepulchre of thy fathers.

23 And ſo it came to paſſe, that when he had eaten bread, and drunken, he ſadled hym the aſſe, to wite, to the prophete, whom he had brought agayne.

24 And when he was gonne, * (b) a lion met hym by the way, and ſlue hym, and his carkeſſe was caſt in the way, and the aſſe ſtoode thereby, and the lion ſtoode by the corſe alſo.

3.Reg 20.f. (b) The miniſter of God not dooing his duetie accordyng to Gods woorde, is in moſt daunger of ponishment.

25 And menne that paſſed by, ſawe the carkeſſe caſt in the way, and the lion ſtandyng by the carkeſſe: and they came and tolde it in the towne, where the olde prophete dwelt.

26 And when the prophete that brought hym backe agayne from the way, hearde thereof, he ſayde, It is the man of God: He was diſobedient vnto the woorde of the Lorde, and therefore the Lorde hath delyuered hym vnto the lion, whiche hath rent hym, and ſlaine hym, accordyng to the woorde of the Lorde, whiche he ſpake vnto hym.

E 27 And he ſpake to his ſonnes, ſayeing, Saddle me an aſſe: and they ſadled hym.

28 And he went, and found his body caſt in the way, and the aſſe and the lion ſtoode by the corſe, and the lion had not eaten the carkeſſe, nor hurt the aſſe.

29 And the prophete tooke vp the body of the man of God, and layde it vpon the aſſe, and brought it againe: and the old prophete came to the citie to lament, and to bury hym.

30 And he layde his body in his owne graue, and then lamented ouer hym [ſayeing] Alas my brother.

F 31 And when he had buryed hym, he ſpake to his ſonnes, ſayeing, When I am dead, ſee that ye bury me in the ſepulchre, wherein the man of God is buryed, lay my bones beſyde his bones.

32 * For the ſayeing, whiche he cryed at the woorde of the Lorde agaynſt the aulter in Bethel, & agaynſt al the houſes of hygh places, whiche are in the cities of Samarie, ſhal comme to paſſe.

3.Reg.23.d.

33 Howebeit, for al that, Ieroboam conuerted not frõ his wicked way: but turned backe, and made of the loweſt of the people prieſtes of the hygh places: And who ſo pleaſed hym, he * fylled his hande, and he became prieſt of the hygh places.

* Or, conſecrated hym.

34 And this thyng turned to ſynne vnto the houſe of Ieroboam, euen to deſtroy him, and to bryng hym to nought, from of the face of the earth.

C The

The.xiiii.Chapter

1 Ieroboam ſendeth his wyfe diſguyſed to Ahia the prophete, who declareth vnto hym the deſtruction of his houſe. 25 Iuda is pouniſhed by Siſac.

A 1 AT that tyme Abia the ſonne of Ieroboam felle ſicke.

2 And Ieroboam ſayde vnto his wyfe, Up, I pray thee, and diſguiſe thee ſelfe that thou be not knowen to be the wyfe of Ieroboam: and geat thee to Silo, for there is Ahia the prophete, whiche tolde me, * that I ſhoulde be kyng ouer this people. 3.Reg.11.f.

3 And take with thee ten loaues, and cracknelles, and a cruſe of honye, and goe to hym, that he may telle thee, what ſhal becomme of the chylde.

4 And Ieroboams wyfe dyd ſo, and aroſe, ⁊ went to Silo, and came to the houſe of Ahia: But Ahia coulde not ſee, for his eyes were waxen dimme for age.

5 And the Lorde ſayde vnto Ahia, Beholde, the wyfe of Ieroboam commeth to aſke a thyng of thee for her ſonne, for he is ſicke: but thus ⁊ thus ſhalt thou ſay vnto her. And when ſhe came in, ſhe faigned her ſelfe to be another woman.

6 But when Ahia hearde the ſounde of her feete, as ſhe came in at the doore, he ſayde, Comme in thou wyfe of Ieroboam, why fayneſt thou thee ſelfe ſo to be another? I am ſent to thee [to ſhewe thee] heauy thynges.

B 7 Goe, telle Ieroboam, thus ſayth the Lorde God of Iſrael, [It repenteth me] foraſmuche as * I exalted thee from among the people, and made thee prince ouer my people Iſrael, 3.Reg.12.c.

8 I dyd rente the kyngdome away from the houſe of Dauid, and gaue it thee: Neuertheleſſe, thou haſt not benne, as my ſeruant Dauid, whiche kept my commaundementes, ⁊ folowed me with al his hart, to doo that only, whiche was ryght in myne eyes:

9 But haſt donne euyl aboue al that were before thee: For thou haſt gone, and made thee other goddes, and moulten images, to prouoke me, ⁊ haſt caſt me behynde thy backe.

10 Therefore behold, I wyl bryng euyl vpon the houſe of Ieroboam, and wyl roote out from Ieroboam euen hym, that * pyſſeth agaynſt the walle, and hym that is in pryſon and forſaken in Iſrael, and wyl take awaye the remnante of the houſe of Ieroboam, as a man taketh away doung til he hath carryed out al. 1.Reg.15.d

3.Reg.16. 11 * Whoſoeuer of Ieroboams houſe dye in the towne, hym ſhal the dogges eate: ⁊ hym that dyeth in the fielde, ſhal the foules of the ayre eate: for the Lorde hath ſayde it.

12 Up therefore, and geat thee to thyne owne houſe: [Beholde,] when thy foote entreth into the citie, the chylde ſhal dye,

13 And al they of Iſrael ſhal mourne for him, and bury him: For he only of Ieroboam ſhal come to the ſepulchre, becauſe in hym there is found goodneſſe toward the Lord God of Iſrael, in the houſe of Ieroboam.

14 Moreouer, the Lorde ſhal ſtirre hym vp a kyng ouer Iſrael, whiche ſhal deſtroye the houſe of Ieroboam in that day: But what is it nowe? C

15 For the Lorde ſhal ſmyte Iſrael, as when a reede is ſhaken in the water, and he ſhal weede Iſrael out of this good lande, whiche he gaue to their fathers, and ſhal ſcatter them beyonde [n] the ryuer, becauſe they haue made them groaues, and angred the Lorde.

16 And he ſhal geue Iſrael vp, becauſe of the ſynnes of Ieroboam, whiche dyd ſynne, and made Iſrael to ſynne.

17 And Ieroboams wyfe aroſe, and departed, and came to Thirza: and when ſhe came to the threſholde of the doore, the chylde was dead.

18 And al Iſrael buryed hym, and lamented hym, accordyng to the woorde of the Lorde, whiche he ſpake by the hande of his ſeruant Ahia the prophete.

19 And the reſt of the woordes that concerne Ieroboam, howe he warred, and howe he raigned, behold, thei are written in the booke of the cronicles of the kynges of Iſrael.

20 And the daies, whiche Ieroboam raigned, were two and twentie yeeres: And when he was layde a ſleepe with his fathers, Nadab his ſonne, raigned in his ſteede. D

21 Rehoboam the ſonne of Solomon raigned in Iuda: and Rehoboam was fourtie and one yeeres olde, when he beganne to raigne, and he raigned ſeuentiene yeeres in Hieruſalem, the citie whiche the Lorde dyd chooſe out of al the tribes of Iſrael, to put his name there: His mothers name was Naama an Ammonite.

22 And Iuda wrought wickedneſſe in the ſyght of the Lorde, and angred hym in moe thinges, then their fathers did in their ſinnes, whiche they ſynned,

23 For they alſo made them high places, images, and groaues on euery hygh hyl, and vnder [u] euery thicke tree,

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[n] Or, Euphrates.

[u] Or, greene.

24 And there was a ſtewes of male chyldren in the lande, and they dyd accordyng to al the abominations of the nations, whiche the Lorde caſt out before the chyldren of Iſrael.

25 And it fortuned, that in the fyfth yeere of kyng Rehoboam, Siſac kyng of Egypt came vp agaynſt Hieruſalem:

26 And tooke away the treaſures of the houſe of the Lorde, and the treaſures of the kynges houſe, and ſpoiled al that was to be had: And he tooke away al yͤ ſhieldes of gold, * whiche Solomon had made.

E 27 In whoſe ſteede kyng Rehoboam made braſen ſhieldes, and committed them vnto the handes [of the keepyng] of the captaynes of the garde, whiche wayted at the doore of the kynges houſe.

28 And when the king went into the houſe of the Lorde, they of the garde bare them, and brought them agayne into the garde chamber.

29 The reſt of the wordes that concerne Rehoboam, & al that he dyd, are they not wrytten (a) in the booke of the cronicles of the kynges of Iuda?

(a) whiche bookes were called the bookes of Semaia and Iddo the prophetes.

30 And there was warre betweene Rehoboam and Ieroboam al their lyues.

31 And Rehoboam ſleapt with his fathers, and was buryed beſyde his fathers in the citie of Dauid: His mothers name was Naama, an Ammonite. And Abiam his ſonne raigned in his ſteede.

The xv. Chapter.

1 Abiam raigneth ouer Iuda. 9 Aſa ſucceedeth in his roome. 16 The batayle betweene Aſa and Baaſa. 24 Iehoſaphat ſucceedeth Aſa. 25 Nadab ſucceedeth Ieroboam. 28 Baſa kylleth Nadab.

A 1 IN the eyghteenth yeere of kyng * Ieroboam the ſonne of Nabat, raigned Abiam ouer Iuda.

i.Par,13.a.

2 Three yeeres raigned he in Hieruſalem, and his mothers name was Maacha, the daughter of (a) Abiſalom.

(a) That is, Abſalom.

3 And he walked in al the ſynnes of his father, whiche he had donne before hym, & his harte was not perfite with the Lorde his God, * as the hart of Dauid his father.

3.Reg.3.c.

4 Neuertheleſſe, for Dauids ſake dyd the Lorde his God geue hym (b) a lyght in Hieruſalem, that he ſet vp his ſonne after hym, and ſtabliſhed Hieruſalem:

(b) Meaning a ſonne to raigne ouer Iuda.

5 Becauſe Dauid dyd that whiche was ryght in the ſyght of the Lorde, and turned from nothyng that he commaunded hym al the dayes of his life, * ſaue only in the matter of Urias the Hethite.

2.Re,xii.a

6 And there was warre betweene Rehoboam and Ieroboam, as long as he lyued.

B 7 The reſt of the wordes that concerne Abiam, and al that he dyd, are they not wrytten in the booke of the cronicles of the kynges of Iuda? and there was warre betweene Abiam and Ieroboam.

8 And Abiam ſleapt with his fathers, & they buryed hym in the citie of Dauid: And Aſa his ſonne raigned in his ſteede.

9 * In the twentieth yeere of Ieroboam king of Iſrael, raigned Aſa ouer Iuda.

2.Par.14.a

10 Fourtie and one yeeres raigned he in Hieruſalem: and his mothers (c) name was Maacha, the daughter of Abiſalom.

(c) Graundmother.

11 And Aſa dyd [that ſeemed] ryght in the eyes of the Lorde, as dyd Dauid his father.

12 * And he tooke away the male ſtewes out of the lande, and put awaye al abominable idols, that his father had made.

3.Re.22.g

13 (b) And he put downe * Maacha his mother from bearyng rule, becauſe ſhe had made an idol in a groaue: And Aſa deſtroyed her idol, and burnt it by the brooke Cedron.

(b) Idolaters are to be puniſhed without reſpect of perſon.

2.Par.15.d.

C

14 But the high places were not put downe, (c) neuertheleſſe Aſaes hart was perfite with the Lorde al his dayes.

(c) He ſuffred that deede, only of ignoraunce

15 He brought in the holy veſſels of his father, and that he had dedicate vnto the houſe of the Lorde, golde, and ſyluer, and iewels.

16 And there was warre betweene Aſa and Baaſa kyng of Iſrael al their dayes.

17 * And Baaſa kyng of Iſrael went vp agaynſt Iuda, and buylt Rama, ſo that he woulde let none goe out or in to Aſa kyng of Iuda.

2.Par.16.a.

18 Then Aſa tooke al the ſiluer and gold that was leaft in the treaſures of the houſe of the Lorde, and the treaſures of the kinges houſe, and delyuered them vnto the handes of his ſeruantes, and kyng Aſa ſent them to * Benhadad the ſonne of Tabrimon, the ſonne of Hezion kyng of Syria, that dwelt at Damaſco, ſayeing,

2.Re 20.a.

19 There is a bonde betwene me and thee, betweene my father and thy father: and behold I haue ſent vnto thee a preſent of ſyluer and gold, that thou comme and breake the bond, that thou haſt with Baaſa kyng of Iſrael, that he may depart from me.

20 So Benhadad harkened vnto king Aſa, and ſent the captaynes of the hoſtes, whiche he had, againſt the cities of Iſrael, and ſmote

Hion,

XUM

Hion, and Dan, and Abel, Beth Maacah, and al [the region of] Ceneroth, with al the lande of Nepthali.

21 And when Baaſa hearde thereof, he leaſt buyldyng of Rama, and dwelt in Thirza.

22 Then kyng Aſa * made a proclamation throughout al Juda, that none ſhould be excuſed: And ſo they tooke the ſtones of Ramah, and the timber wherewith Baaſa had buylded, and kyng Aſa buylt with them the hyl of Beniamin and Miſpah.

* Or, geathered togeather al Juda, and none to be accepted.

23 The remnant of al the woordes, that concerne Aſa, and al his myght, and al that he dyd, & the cities, whiche he buylded, are they not wrytten in the booke of the cronicles of the kings of Juda? Neuertheleſſe, in his olde age he was diſeaſed in his feete.

24 And Aſa ſleapt with his fathers, and was buryed beſyde his fathers in the citie of Dauid his father: And * Jehoſaphat his ſonne raigned in his ſteede.

2.Par.17.a

25 And Nadab the ſonne of Jeroboam began to raigne vpon Iſrael the ſecond yeere of Aſa kyng of Juda, and raigned vpon Iſrael two yeeres.

26 And he dyd euyl in the ſyght of the Lorde, walkyng in the way of his father, and in his ſynne, wherewith he made Iſrael to ſynne.

E 27 And Baaſa the ſonne of Ahia, whiche was of the houſe of Iſachar, conſpired agaynſt hym, and Baaſa ſmote hym at Gibbethon, whiche is a citie of the Philiſtines (for Nadab, and al Iſrael layd ſiege to Gibbethon.)

28 Euen in yͤ third yeere of Aſa king of Juda, did Baaſa ſlay hym, & raigned in his ſteede.

29 *And it fortuned, that when he was kyng, he ſmote al the houſe of Jeroboam, & he leaſt hym nought that breathed, vntyl he had put hym cleane out, accordyng vnto the ſayeing of the Lorde, whiche he ſpake by his ſeruant Ahia the Selonite:

3.Reg.14.a

30 Becauſe of the ſinnes of Jeroboam, wherwith he ſynned, and made Iſrael to ſynne, when he with his prouocation angred the Lorde God of Iſrael.

31 The reſt of the woordes that concerne Nadab, and al that he did, are they not wrytten in the booke of the cronicles of the kings of Iſrael?

32 And there was warre betweene Aſa and Baaſa kyng of Iſrael al their dayes. F

33 So in the third yeere of Aſa king of Juda, beganne Baaſa the ſonne of Ahia to raigne ouer al Iſrael in Thirza, twentie and foure yeeres.

34 And he dyd that which is euyl in the ſight of the Lorde, walking in the way of Jeroboam, and in his ſynne, wherewith he made Iſrael to ſynne.

The.xvi.Chapter.

1 Of Baaſa. 6 Ela. 9 Zimri. 16 Amri. 31 Achab maryeth Jezabel. 34 Jericho is buylt agayne.

A 1 THen the woorde of the Lorde came to Jehu the ſonne of Hanani, agaynſt Baaſa, ſayeing,

2 Foraſmuche as I exalted thee out of the duſte, and made thee captayne ouer my people Iſrael, and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſynne, to anger me with their ſynnes:

3 Beholde, I wyl roote out the poſteritie of Baaſa, and the poſteritie of his houſe: and wyl make thy houſe lyke the houſe of Jeroboam the ſonne of Nabat.

3.Re.14.c. 4 * That man of Baaſa, which dyeth in the citie, hym ſhal the dogges eate: & that man of hym, whiche dyeth in the fieldes, ſhal the foules of the ayre eate.

5 The reſt of the woordes that concerne Baaſa, and what he dyd, and his power, are they not wrytten in the booke of the cronicles of the kynges of Iſrael?

6 And ſo Baaſa ſleapt with his fathers, and was buryed in Thirza, and Ela his ſonne raigned in his ſteede.

7 And by the hande of the prophete Jehu the ſonne of Hanani, came the woord of the lord agaynſt Baaſa, and agaynſt his houſe, and agaynſt al the wickedneſſe, that he dyd in the ſyght of the Lord, in angryng hym with the woorke of his owne handes, that he ſhoulde be lyke the houſe of Jeroboam, and becauſe he (a) kylled hym. B

(a) Meanyng Nadab, Jeroboams ſonne.

8 The twentie and ſixth yeere of Aſa kyng of Juda, beganne Ela the ſonne of Baaſa to raigne ouer Iſrael in Thirza, two yeeres.

9 And his ſeruant Zimri (whiche was captaine of halfe his charettes) conſpired againſt hym, as he was in Thirza drynkyng, and was drunken in the houſe of Arza, ſtewarde of his houſe in Thirza.

10 And Zimri came, and ſmote hym, and killed hym in the twentieth and ſeuenth yeere of Aſa kyng of Juda, & raigned in his ſteede.

11 And it fortuned, that when he was kyng,* & ſate on his ſeate, he ſlue al the houſe of Baaſa, not leauing thereof one to piſſe agaynſt a wal:

Exo.21.b.

wal: Yea, he ſlue his kynſfolkes, and frendes alſo.

12 And thus dyd Zimri deſtroy al the houſe of Baaſa, according to the woord of the lord, whiche he ſpake againſt Baaſa by the hand of Jehu the prophete,

13 For al the ſynnes of Baaſa, and ſynnes of Ela his ſonne, which they ſynned, and made Iſrael to ſinne, and to anger the Lord God of Iſrael with their vanities.

C 14 The reſt of the woordes that concerne Ela & al that he dyd, are they not wrytten in the booke of the cronicles of the kings of Iſrael?

15 In the twentieth and ſeuenth yeere of Aſa kyng of Juda, did Zimri raigne ſeuen daies in Thirza: & the people was then in the hoſte beſieging Gibbethō, a citie of the Philiſtines.

16 And the people in the hoſt hearde [one] ſay, Zimri hath conſpired and ſlayne the kyng: Wherefore al they of Iſrael made Amri, the captayne of the hoſt, kyng ouer Iſrael that ſame day, euen in the hoſt.

17 And Amri departed vp from Gibbethon, & al Iſrael with hym, & they beſieged Thirza.

18 And when Zimri ſaw, that the citie muſt needes be taken, he went into the palace of the kynges houſe, (b) and burnt him ſelfe and the kynges houſe with fyre, and ſo dyed,

(b) The ende of treaſon.

19 For his ſynnes, whiche he ſynned, in dooyng that, whiche is euyl in the ſyght of the Lorde, and in walkyng in the way of Jeroboam, and in his ſynnes, whiche he dyd, and in that he made Iſrael to ſynne.

D 20 The reſt of the woordes that concerne Zimri, and the treaſon that he wrought, are they not written in the booke of the cronicles of the kynges of Iſrael?

21 Then were the people of Iſrael diuided into two partes: for halfe the people folowed Thibni the ſonne of Ginath, makyng him kyng: and the other halfe folowed Amri.

22 But the people that folowed Amri, preuayled agaynſte the people, that folowed Thibni the ſonne of Ginath: And ſo Thibni dyed, and Amri raigned.

23 In the one & thirtieth yeere of Aſa kyng of Juda, beganne Amri to raigne ouer Iſrael twelue yeres: ſixe yeres raigned he in Thirza.

24 He bought the hil * Shomron of one Schemar, for two talentes of ſyluer, and buylte in the hil, and called the name of the citie which he buylt, after the name of Schemar, which had benne owner of the hyl Schomron.

* Or, Samaria.

25 But Amri wrought that whiche is euyl in the eyes of the Lorde, and did woorſe then al that were before hym.

26 For he walked in al the way of Jeroboam the ſonne of Nabat, and in his ſynnes that made Iſrael to ſinne, to anger the Lord God of Iſrael with their vanities.

27 The reſt of the woordes that concerne Amri, and al that he dyd, and his ſtrength that he ſhewed, are they not wrytten in the booke of the cronicles of the kings of Iſrael? E

28 And ſo Amri ſlept with his fathers, and was buryed in Samaria, & Ahab his ſonne raigned in his ſteede.

29 In the eyght and thirtieth yeere of Aſa kyng of Juda, began Ahab the ſonne of Amri to raigne ouer Iſrael, & the ſame Ahab the ſonne of Amri raigned ouer Iſrael in Samaria, twentie and two yeeres.

30 And Ahab the ſonne of Amri dyd euyl in the ſyght of the Lord, aboue al that were bebefore hym.

31 For (c) it ſeemed vnto him, but a light thing, to walke in the ſynnes of Jeroboam the ſonne of Nabat: he tooke Jezabel alſo the daughter of Ethbaal kyng of the Sidonites to wyfe, and * went and ſerued Baal, and woorſhypped hym.

(c) Somme reade it interrogatiuely.

4.Reg.x.d

32 And he reared vp an aulter for Baal in the temple of Baal, whiche he had buylded in Schomron: F

33 And Ahab made a groaue, and proceeded further in angryng the Lorde God of Iſrael, then al the kynges of Iſrael, that were before hym.

34 In his dayes dyd Hiel of Bethel buylde Jericho: He layde the fundation thereof in Abiram his eldeſt ſonne, and ſet vp the gates thereof in his youngeſt ſonne Segub, accordyng vnto the woorde of the Lord, * which he ſpake by Joſuah the ſonne of Nun.

Ioſn.vi,d.

The.xvii,Chapter.

1 Elias forewarneth of the famine to comme. 4 He is fed by rauens. 9 He is ſent to Zarphath, where he reſtoreth his hoſteſſe ſonne to lyfe.

A 1 AND Elias the Theſbite, whiche was of the inhabitours of Gilead, ſayde vnto Ahab, * As the Lord God of Iſrael lyueth, before whom I ſtand, * there ſhalbe neyther dewe, nor rayne theſe yeeres, but accordyung to my woorde.

3.Re.18.c.

Deut.11.b.

2 And the woorde of the Lorde came vnto hym, ſayeing,

3 Geat thee hence, and turne thee eaſtwarde, and hide thee ſelfe in the brooke Cherith, that is it, that lyeth before Jordane.

4 Thou

XUM

4 Thou ſhalt drinke of the riuer, and I haue commaunded the rauens to feede thee there.

5 And ſo he went, and dyd according vnto the woorde of the Lorde: for he went, and dwelt by ẏͤ brooke Cherith, that is before Jordane.

(a) God dooth marueilouſly prouide for his, in al their extremities.

6 (a) And the rauens brought hym bread and fleaſhe in the mornyng, and lykewyſe bread and fleaſhe in the euening: and he dranke of the brooke.

B 7 And it chaunced after a whyle, that the brooke dryed vp, because there felle no reyne vpon the earth.

8 And the woorde of the Lorde came vnto hym, ſayeing,

Luk,iiij.c.

9 * Up, and geat thee to Zarphath, whiche is in Sidon, and dwelle there: Behold, I haue commaunded a wydowe there to ſuſtayne thee.

Iudi,iiij,c.

10 So he aroſe, and went to Zarphath: and when he came to the gate of the citie, beholde the widowe was there geathering of ſtickes: And he called to her, & ſayde, * Fet me, I pray thee, a litle water in a veſſel, that I maye drinke.

11 And as ſhe was goeyng to fet it, he cryed after her, and ſayde, Bryng me, I pray thee, a morſel of bread alſo in thyne hande.

12 She ſayde, As the Lorde thy God lyueth, I haue no bread ready, but euen an handful of meale in a barrel, and a litle oyle in a cruſe: And beholde, I am geatheryng two ſtickes, for to goe in, and to dreſſe it for me and my ſonne, that we may eate it, and dye.

13 And Elias ſayde vnto her, Feare not, goe, and doo as thou haſt ſayde: but make me thereof a litle cake firſt of al, and bryng it vnto me, and afterwarde make for thee and thy ſonne.

C 14 For thus ſayth the Lorde God of Iſrael, The meale in the barrel ſhal not be waſted, neyther ſhal the oyle in the cruſe be miniſhed, vntyl the Lorde haue ſent reyne vpon the earth.

15 And ſhe went, and dyd as Elias ſayd: And ſhe, and he, and her houſe dyd eate a good ſpace.

16 And the meale waſted not out of the barrel, neither was the oyle ſpent out of the cruſe, according to the woorde of the Lorde, whiche he ſpake by the hande of Elias.

17 And after theſe thynges, it happened, that the ſonne of the wyfe of the houſe felle ſicke, and his ſickneſſe was ſo ſoare that there was no breath leaft in him.

18 And ſhe ſayde vnto Elias, What haue I to doo with thee, O thou man of God? Art thou comme vnto me, to calle my ſinne agayne to remembrance, to ſlay my ſonne?

19 He ſayd vnto her, Geue me thy ſonne. And he tooke hym out of her lap, and caryed hym vp into a loft, where he aboade, and laid him vpon his owne bed:

20 And called vnto the Lorde, and ſayde, O Lord my God, haſt thou pouniſhed alſo this widowe, with whom I dwel as a ſtranger, and haſt ſlayne her ſonne?

D 4.Reg.4.f

21 * And he ſtretched him ſelfe vpon the childe three tymes, and called vnto the Lorde, and ſayde, O Lorde my GOD, I pray thee, let this chyldes ſoule comme into him agayne.

22 And the Lorde hearde the voyce of Elias, and the ſoule of the chylde came into hym agayne, and he reuiued.

23 And Elias tooke the boy, and brought him downe out of the chamber into the houſe, & deliuered hym vnto his mother: And Elias ſayde, Beholde, thy ſonne lyueth.

24 And the woman ſayd vnto Elias, Now I knowe, that thou art a man of God, & that the woord of the Lorde in thy mouth is true.

The.xviii.Chapter.

1 Elias is ſent to Ahab. 13 Obadia hydeth an hundred prophetes. 40 Elias kylleth al Baals prophetes. 45 He obteyneth reyne.

Deut,xi,b

A 1 After proceſſe of manye dayes, the woorde of the lorde came to Elias in the thirde yeere, ſayeing, Goe ſhew thee ſelf vnto Ahab, and * I wyl ſende reyne vpon the earth.

2 And Elias went to ſhewe hym ſelfe vnto Ahab: and there was a great famiſhment in Samaria.

3 And Ahab called Obadia, whiche was the gouernour of his houſe: (and Obadia feared God greatly.

4 For when Jezabel deſtroyed the prophetes of the Lorde, Obadia tooke an hundred prophetes, and hyd them by fyftie and by fyftie in a caue, and prouided bread and water for them.)

5 And Ahab ſaide vnto Obadia, Goe into the lande, vnto al fountaines of water, and vnto al brookes, if happyly we may fynde graſſe, to ſaue the horſes and mules aliue, and that we deſtroy not [ſomme of] the beaſtes.

6 And ſo they diuided the land betweene them to walke through it: Ahab went one way by him ſelfe, and Obadia went another way by hym ſelfe.

B 7 And it chaunced, that as Obadia was in the way, beholde Elias met hym, & he knewe hym, and felle on his face, and ſayde, Art not thou my Lorde Elias?

8 And he anſweared hym, I am he: Goe, and telle thy lorde, beholde, Elias is here.

9 He ſayde, What haue I ſinned, that thou wouldeſt deliuer thy ſeruant into the hande of Ahab, to ſlay me?

10 As the Lorde thy God lyueth, there is no nation, nor kingdome, whither my lord hath not ſent to ſeeke thee: And when they ſayde, He is not there: he tooke an othe of the kyngdome, and nation, when he founde thee not.

11 And nowe thou ſayeſt, Goe, and telle thy lorde, that Elias is here.

12 And as ſoone as I am gonne from thee, the ſpirite of the Lorde ſhal carrie thee into ſomme place, that I doo not knowe: and ſo when I comme and telle Ahab, and he can not fynde thee, he ſhal ſlay me: But I thy ſeruant feare the Lorde from my youth vpwarde.

13 Was it not tolde my lorde, what I dyd, when Jezabel ſlue the prophetes of the lorde? how I hid an hundred menne of the Lordes prophetes, fiftie menne in one caue, and fiftie in another, and prouided them of bread and water?

C 14 And thou ſayeſt, Goe thou now, and ſhew thy lorde, beholde, Elias is here: that he may ſlay me.

15 And Elias ſayde, As the Lorde of hoſtes lyueth, before whom I ſtande, I wyl ſhewe mee ſelfe vnto hym this day.

16 So Obadia went to meete Ahab, and told hym: And Ahab went to meete Elias.

17 And it fortuned, that when Ahab ſawe Elias, he ſayde vnto hym, Art thou he, that troubleth Iſrael?

18 He anſweared, It is not I, that haue troubled Iſrael, but[a] thou and thy fathers houſe, in that ye haue forſaken the commaundementes of the Lore, and thou haſt folowed Baal.

[a] The miniſter of Gods woorde ought to be faythful and bolde in Gods cauſe.

19 Nowe therefore ſende, and geather to me al Iſrael vnto mount Carmel, and the prophetes of Baal* foure hundred and fiftie, and the prophetes of the [idoles] groaues foure hundred, whiche eate at Jezabels table.

3.Reg.22.a

20 So Ahab ſent vnto al the chyldren of Iſrael, and geathered the prophetes togeather vnto mount Carmel.

D 21 And Elias came vnto al the people, & ſayd, How long[b] halt ye betweene two opiniõs? If the Lorde be GOD, folowe hym: but if Baal be he, then goe after hym. And the people anſweared him not one worde.

[b] Religion is not an indifferent thing, but wholy to be embraced, and conſtantly profeſſed.

22 Then ſaid Elias vnto the people [againe,] I only remayne a prophete of the Lorde: but[c] Baals prophetes are foure hundred and fiftie.

[c] Baal hath more prophetes then God.

23 Let them therefore geue vs two oxen, and let them chooſe the one, & cut hym in peeces, and lay him on wood, and put no fire vnder: and I wyl dreſſe the other oxe, and lay hym on wood, and wyl put no fire vnder.

24 And calle ye on the name of your goddes, and I wyl calle on the name of the Lorde: and then the God, that anſweareth by fire, let hym be God. * And al the people anſweared, and ſayde, It is wel ſpoken. i.Reg,ix.c

25 Elias ſayde vnto the prophetes of Baal, Chooſe you an oxe, and dreſſe hym firſt, for ye are many: & cal on the name of your goddes: but put no fire vnder.

26 And they tooke the one oxe, that he did geue them, and they dreſſed it, * and called on the name of Baal from mornyng to noone, ſaieyng, O Baal, heare vs. But there was no voyce, nor one to anſweare: And they leapt vpon the aulter that they had made. Mat.vi.a.

27 And at noone Elias mocked them, and ſayde, Crye alowde, for he is a God, peraduenture he is talking, or occupied in folowing vpon his enimies, or is in his iourney, or happyly he ſleapeth, and muſt be awaked [with your crie.]

28 And they cried alowde, & cut them ſelues, as their manner was, with kniues & lancers, til the blood folowed on them. E

29 And it chanced, that when midday was paſſed, they propheſied vntil the tyme of the euening ſacrifice: But there was neither voyce, nor one to anſweare, nor any, that regarded them.

30 And Elias ſaid vnto al the folke, Comme to me. And al the people came to hym: * And he repayred the aulter of the Lorde, that was broken. 1.Reg,14.c

31 *And Elias tooke twelue ſtones, accordyng to the number of the twelue tribes of the ſonnes of Jacob, vnto whom the woorde of the Lorde came, ſaieing, *Iſrael ſhalbe thy name. Ioſu.iiij,c. Gen,32,f.

32 And with the ſtones he made an aulter in the name of the Lorde: and he made a diche about the aulter, as great as would conteyne two meaſures of ſeede.

33 And he put the wood in order, and hewed the oxe in peeces, and layed him on the wood, and ſayde, Fylle foure barrels with water, and powre it on the burnt ſacrifice, and on the wood.

34 And he ſayd, Doo ſo agayne. And they did

ſo the ſecond tyme. And he ſayd agayne, Doo it the thirde tyme. And they dyd it the thirde tyme:

35 And the water came rounde about the aulter, and he fylled the pitte with water alſo.

F 36 And it fortuned, that whẽ they ſhould offer the euenyng ſacrifice, Elias ẏ prophete came, and ſayd, Lord God of Abraham, of Iſahac, and of Iſrael, it ſhalbe knowen this day, that thou art the God in Iſrael, and [that] I [am] thy ſeruant, and that I haue donne al theſe thinges at thy commaundement.

37 Heare me, O Lorde, heare me, that this people may knowe, that thou art the Lorde God, and [that] thou haſt turned their hart agayne nowe at the laſt.

Iud.vi.d.
Eccl,48.a.
i.Mach.i.a

38 *And the fire of the Lorde felle, and conſumed the burnt ſacrifice, and the wood, and the ſtones, and the duſt, and licked vp the water that was in the pit.

39 And when al the people ſawe it, they felle on their faces, and ſayde, The Lorde is God, the Lorde is God.

40 And Elias ſayde vnto them, Take the prophetes of Baal, and let not one of them eſcape. And they tooke them, & Elias brought them vnto the brooke Kiſon, (d) and ſlue them there.

(d) Elias ſlue Baals prophetes.

41 And Elias ſaid vnto Ahab, Geat thee vp, eate and drinke, for there is a ſound of muche reyne.

42 And ſo Ahab went vp, to eate & to drinke, and Elias went vp to the top of Carmel, and he layd hym ſelfe flat vpon the earth, and put his face betweene his knees.

43 And ſaid to his ſeruant, Go vp [I pray thee] and looke toward the way of the ſea. And he went vp, and looked, and ſayde, There is nothyng. And agayne he ſayde, Goe agayne ſeuen tymes. G

44 And it fortuned, that at the ſeuenth tyme, he ſayde, Beholde there ariſeth a litle cloude of the ſea lyke a mans hande. He ſayde, Goe, and ſaye vnto Ahab, Make faſt [thy charet] and geat thee downe, that the reyne ſtoppe thee not.

45 And it came to paſſe, that in the meane whyle the heauen was blacke with cloudes and winde, and there was a great reyne. And Ahab geat vp, and came to Iezrahel.

46 And the hand of the Lord was on Elias, and he girded vp his loynes, and ranne before Ahab, tyl he came to Iezrahel.

The.xix.Chapter.

1 Elias fleeyng from Iezabel, is nouriſhed by the angel of God. 15 He is commaunded to annoynt Hazel, Iehu, and Eliſa.

A 1 AND Ahab tolde Iezabel al that Elias had donne, and howe he had ſlayne al the prophetes with the ſwoorde.

2 Thẽ Iezabel ſent a meſſenger vnto Elias, ſayeng, *So and ſo let the goddes doo to me, if I make not thy ſoule lyke one of theirs, by to morowe this tyme.

3.Reg.2,b.

3 When he ſawe that, he aroſe, and went for his lyfe, and came to Beerſeba in Iuda, and leaft his ſeruant there.

4 But he hym ſelfe went a daies iourney into the wylderneſſe, and came, and ſate downe vnder a Ieniper tree, & deſired for his ſoule, that he might dye, and ſayde, *It is nowe yenough, O Lorde take my ſoule, for I am not better then my fathers.

Iona.iiij,e
Dani,xij.

5 And as he lay and ſlept vnder the Ieniper tree: beholde an angel touched hym, and ſaid vnto hym, Vp, and eate.

6 And when he looked about hym, beholde there was a cake baken on the coales, and a veſſel of water at his head: And he did eate and drinke, and layde hym downe agayne to ſleepe.

7 And the angel of the Lorde came agayne the ſeconde time, and touched hym, and ſayd, Vp, & eate, for thou haſt yet a great iourney. B

8 And he aroſe, and dyd eate and drinke, and walked in the ſtrength of that meate *fourtie dayes and fourtie nightes, euen vnto Horeb the mount of God.

Exod,34.d
Mat.iiij,d

9 When he came thyther vnto a caue, he lodged therin al night: And behold, the word of the Lorde came to him, and ſayde vnto hym, What dooeſt thou here Elias?

10 And he anſweared, I haue bene ielous for the Lorde God of hoaſtes ſake: For the chyldren of Iſrael haue forſaken thy couenant, *broken downe thyne aulters, and ſlayne thy prophetes with the ſwoorde: and I onely am leaft, and they ſeeke my lyfe to take it awaye.

Rom,xi,a

11 And he ſaid, Comme out, and ſtande vpon the mount before the Lorde. And beholde, *the Lorde went by, and a mighty ſtrong wynde, that rent the mountaynes, and brake the rockes before the Lorde: but the Lorde was not in the wynde: And after the winde, came an earthquake, but the Lorde was not in the earthquake:

Eccl,48,a

12 And after the earthquake came fire, but the Lorde was not in the fire: And after the fyre,

came a ſmalle ſtyl voyce.

13 And when Elias heard, he couered his face with his mantle, and went out, and ſtoode in the entryng of the caue: And beholde, there came a voyce vnto hym, and ſayde, What dooeſt thou here Elias?

C 14 And he anſweared, I haue bene ielous for the Lorde God of hoſtes ſake, becauſe the childrẽ of Iſrael haue forſaken thy couenant, caſt downe thyne aulters, and ſlayne thy prophetes with the ſword: and I onely am leaft, and they ſeeke my lyfe to take it away.

15 And the Lorde ſayde vnto hym, Goe, and turne thy way to the wylderneſſe vnto Damaſco: & when thou commeſt there, annoynt *Hazael kyng ouer Syria:

16 And *Iehu ſonne of Nimſi ſhalt thou annoynt king ouer Iſrael: And Eliſa the ſonne of Saphat of Abel Meholah ſhalt thou annoynt to be prophete in thy roome.

4.Re.8.d.
4.Reg.9.b

17 And it ſhal comme to paſſe, that whoſo eſcapeth the ſword of Hazael, hym ſhal Iehu ſlay: & if any man eſcape the ſworde of Iehu, hym ſhal Eliſa put to death.

18 And [thereto] I *haue leaft me ſeuen thouſand in Iſrael, of which neuer man (a) bowed his knees vnto Baal, nor kiſſed hym with his mouth.

Rom.xi.a
(a) wicked idolaters are not of God.

19 So he departed thence, and founde Eliſa the ſonne of Saphat plowyng, and hauyng twelue yoke of oxen before hym, and hym with the twelue: And Elias went by hym, and caſt his mantle vpon hym

20 And he leaft the oxen, and ranne after Elias, and ſayd, *Let me, I pray thee, kyſſe my father and my mother: and then I wil folow thee. He ſayde vnto hym, Goe backe agayne: for what is it, that I haue donne to thee?

Luke,ix.g

D 21 And when he went backe agayne from hym, he tooke a couple of oxen, and ſlue them, and dreſſed the fleaſhe with the inſtrumentes of the oxen, and gaue vnto the people, & they dyd eate: And then he aroſe, and went after Elias, and miniſtred vnto hym.

The.xx.Chapter.

1 Samaria is beſieged. 13 The Lorde promiſeth the victorie to Ahab by a prophete. The kyng of Iſrael made peace with Benhadad, and is reproued therefore by the prophete.

A 1 AND Benhadad the kyng of Syria, geathered al his hoſt togeather, hauyng thirtie and two kynges with hym, and horſes, & charettes: and went vp, and beſieged Samaria, and warred agaynſt it.

2 And he ſent meſſengers to Ahab king of Iſrael into the citie, and ſayde vnto hym, thus ſayth Benhadad,

3 Thy ſiluer and thy golde is mine, & the fayreſt of thy wiues, and of thy children be mine.

4 And the kyng of Iſrael anſweared & ſayde, My lorde king, accordyng to thy ſayeing, I am thyne, and al that I haue.

5 And when the meſſengers came agayne, they ſayd, thus ſaith Benhadad: Foraſmuch as I haue ſent vnto thee, ſaieing, Thou ſhalt deliuer me thy ſiluer and thy golde, and thy wyues, and thy chyldren:

6 I wyl therefore ſende my ſeruantes vnto thee to morowe this time: & they ſhal ſearche thyne houſe, and the houſes of thy ſeruantes, & whatſoeuer is pleaſant in thyne eyes, they ſhal take it in their handes, & bring it away.

B 7 Then the kyng of Iſrael ſent for al the elders of the land, and ſayd, Take heede, I pray you, and ſee howe this felowe goeth about miſchiefe: For he ſent vnto me for my wiues, for my chyldren, for my ſiluer, & for my golde: and I denyed hym not.

8 And al the elders, and al the people ſayde, Hearken not vnto hym, nor conſent.

9 Wherefore he ſayde vnto the meſſengers of Benhadad, Telle my lorde the kyng al that thou dyddeſt ſende for to thy ſeruant at the firſt tyme, that I wyl doo: but this thing I may not doo. And the meſſengers departed, and brought anſweare agayne.

10 And Benhadad ſent vnto hym agayne, and ſayde, Thus and thus doo the goddes vnto me, if the duſt of Samaria be yenough for al the people, that folow me, to take euery man an handful.

11 And the king of Iſrael anſweared, & ſayde, Telle hym, let not hym that putteth on his harneſſe boaſt hym ſelfe, as he that putteth it of.

12 And it fortuned, that when Benhadad hearde that tydynges, as he was with the kynges drynkyng within the pauilions, he ſayde vnto his ſeruantes, Put your ſelues in order. And they ſet thẽ ſelues in array againſt the citie.

13 And beholde, there came a prophete vnto Ahab kyng of Iſrael, ſayeing, Thus ſayth the Lorde, Haſt thou ſeene al this great multitude? beholde, I wyl deliuer it into thyne hande this day, and thou ſhalt know, that I am the Lorde.

C 14 And Ahab ſayde, By whom? He ſayde,

Thus ſaith the Lord, Euen by the ſeruantes of the gouernours of the ſhyres. He ſayde agayne, Who ſhal order the battayle? And he anſweared, Thou.

15 Then he numbred the ſeruantes of the gouernours of the ſhyres, and they were two hundred and thirtie and two: And after them alſo he numbred al the people of the chyldren of Iſrael [euen] ſeuen thouſande.

16 And they went out at noone: but Benhadad dyd drynke tyl he was drunken in the pauilions, both he, & the kynges: euen thirtie and two kynges, that holpe hym.

17 And the ſeruantes of the gouernours of the ſhyres went out firſt, & Benhadad ſent out, and they ſhewed hym, ſayeing, There are menne comme out of Samaria.

18 He ſayde, If they be comme out for peace, take them alyue: or if they be comme out to fight, take them yet alyue.

19 And ſo theſe young menne of the gouernours of the ſhyres came out of the citie, and the hoſt after them:

20 And they ſlue euery one his enimie [that came in his way:] and the Syrians fled, & they of Iſrael folowed after them: And Benhadad the kyng of Syria eſcaped on a horſe, with his horſemen.

D 21 And the king of Iſrael went out, & ſmote the horſes and charettes, and with a greate ſlaughter ſlue he the Syrians.

22 (And there came a prophete to the kyng of Iſrael, and ſayde vnto hym, Goe foorth, and play the man: be wyſe, and take heede, what thou doeſt: for when the yeere is gone about, the kyng of Syria wyl comme vp agaynſt thee.)

23 And the ſeruantes of the kyng of Syria ſayde vnto him, The goddes of the hylles are their goddes: and therfore they had the better of vs: but let vs fyght agaynſt them in the playne: and [for what ye wil] we ſhal haue the better of them.

24 And thus doo: Take the kynges away euery man out of his place, and put dukes in their roomes.

25 And doo thou number thee an hoſt, lyke the hoſt, that thou haſt loſt, ſuche horſes, and ſuche charettes: and we wyl fight agaynſt them in the plaine, and thou ſhalt ſee vs geat the better of them. And he hearkened vnto their voyce, and dyd euen ſo.

26 And it fortuned, that after the yeere was gonne about, Benhadad numbred the Syrians, and went vp to Aphec to fight againſt Iſrael.

27 And the children of Iſrael were numbred, and with their whole number went they agaynſt them: and the chyldren of Iſrael pitched before them lyke two litle flockes of kiddes: but the Syrians filled the countrey.

28 And there came a man of God, and ſayde vnto the kyng of Iſrael, thus ſaith the Lord, Becauſe the Syrians haue ſayde, the Lorde is but God of the hylles, and not God of the valleys, therefore wyl I deliuer al this great multitude into thine hande, & ye ſhal knowe, that I am the Lorde. E

29 And they pitched one ouer agaynſt the other ſeuen dayes: and it came to paſſe, that in the ſeuenth day the battayle was ioyned, and the chyldren of Iſrael ſlue of the Syrians an hundred thouſande footemen in one day.

30 But the reſt fled to Aphec into the citie, and there felle a wal vpon twentie & ſeuen thouſand of the menne that were leaſt: And Benhadad fled, & came into the citie, from chamber to chamber.

31 And his ſeruantes ſayd vnto him, Behold, we haue heard ſay, that yͤ kinges of the houſe of Iſrael are mercyful kinges: We wyl therefore put ſackcloth about our loynes, & ropes about our heades, and goe out to the kyng of Iſrael, if happyly he wyl ſaue thy lyfe.

32 And ſo they gyrded ſackcloth about their loynes, and put ropes about their heades, and came to the kyng of Iſrael, & ſayde, Thy ſeruant Benhadad ſaith, I pray thee, let me liue. He ſayde, Is he yet aliue? he is my brother.

33 And the menne tooke that woord for good lucke, and haſtily caught it out of his mouth, and ſayde, Yea thy brother (a) Benhadad. He ſayd, Goe, bring him hyther. And Benhadad came out vnto hym, and he cauſed hym to comme vp into the charet.

(a) He is aliue.

34 And he ſaid vnto him, The cities, whiche my father tooke frõ thy father, I wyl reſtoare againe, and thou ſhalt make ſtreates for thee in Damaſco, as my father dyd in Samaria: And I wyl make an appoyntmẽt with thee, and ſende thee away. And ſo he made an appoyntment with hym, and ſent hym away.

35 And there was a certayne man of the chyldren of the prophetes, whiche ſayde vnto his neyghbour in the woord of the Lord, Smite me, I pray thee. And the man woulde not ſmyte hym. F

36 Then ſayde he vnto hym, Becauſe thou haſt not harkened vnto the voyce of the lord: beholde, as ſoone as thou art departed from me, a lion ſhal ſlay thee. And it came to paſſe, that as ſoone as he was departed from hym, * a lion founde hym, and ſlue hym.

3.Reg.13.c

37 Then he founde another man, and ſayde,

Smyte me, I pray thee. And the man ſmote hym, ſo that in ſmiting he wounded hym.

38 So the prophete went foorth, and wayted for the kyng by the way, and put hym ſelfe out of knowledge with aſhes, whiche he layed vpon his face.

39 And when the kyng came by, he cryed vnto the king, and ſayd, Thy ſeruant went out in the myddes of the battaile, and behold there went away a man, whom another man brought vnto me, and ſayd, Keepe this man: and if he be miſſed, or loſt, thy lyfe ſhal goe for his, or els thou ſhalt pay a talent of ſiluer.

40 And as thy ſeruant had here and there to doo, he was gonne: And the kyng of Iſrael ſayde vnto him, Euen ſo ſhal thy iudgement be, as thou haſt defined it thee ſelfe.

41 And he haſted, and tooke the aſhes away from his face, and the kyng of Iſrael knewe him, that he was of the prophetes. G

42 And he ſayde vnto hym, Thus ſayth the Lorde: Becauſe thou haſt let goe out of thy hande a man, that is in my curſe, thy life ſhal goe for his lyfe, and thy people for his people.

43 And the kyng of Iſrael went to his houſe wayvvarde, and in diſpleaſure, and came to Samaria.

The.xxi.Chapter.

8 Iezabel commaundeth to kylle Naboth for the vineyarde, that he refuſed to ſelle to Ahab. 19 Elias reproueth Ahab, and he repenteth.

A 1 After theſe thinges, it chaunced, that Naboth the Iezraelite had a vineyarde in Iezrahel, harde by the palace of Ahab king of Samaria.

2 And Ahab ſpake vnto Naboth, ſayeing, *Geue me thy vineyarde, that I may make me a garde of herbes therof, becauſe it lyeth ſo nygh my houſe: and I wyl geue thee for it a better vineyarde then it is: or rather if it pleaſe thee, I wyl geue thee the woorth of it in money.

1.Reg.8.b.

3 And Naboth ſaide to Ahab, The Lorde forbyd that from me, that I ſhoulde geue the inheritance of my fathers vnto thee.

4 And Ahab came into the houſe heauy and euyl apayde, becauſe of the woorde whiche Naboth the Iezraelite had ſpoken to him: for he had ſaid, I wyl not geue thee ẏ inheritance of my fathers. And he layde hym downe vpon his bedde, and turned awaye his face, and woulde eate no bread.

5 But Iezabel his wife came to hym, & ſayde vnto hym, Why is thy ſpirite ſo waywarde, that thou eateſt no bread?

6 And he ſayde vnto her, For I ſpake vnto Naboth the Iezraelite, and ſayde vnto hym, Geue me thy vineyarde for money: Or els if it pleaſe thee, I wyl geue thee [another] vineyarde for it. And he anſweared, I wyl not geue thee my vineyarde.

B 7 And Iezabel his wyfe ſayde vnto hym, (a) Dooeſt thou nowe gouerne the kyngdome of Iſrael? vp, and eate bread, and ſet thyne hart at reaſt: I wyl geue thee the vineyarde of Naboth the Iezraelite.

(a) As though ſhe ſayde, thou knoweſt not what it is to raigne, Commaunde, and intreate not.

8 And ſo ſhe wrote a letter in Ahabs name, and ſealed it with his ſeale, and ſent the letter vnto the elders, and to the nobles that were in his citie dwellyng with Naboth.

9 And ſhe wrote in the letter, ſayeing, Proclayme a (b) faſt, and ſet Naboth on hygh among the people:

(b) For then they vſed to inquire of mens faultes: for none could faſt truly that were notorious ſinners.

10 And ſet two vnthriftes before him, to beare witneſſe againſt him, ſayeing, Thou diddeſt blaſpheme God and the king: And then carie hym out, and ſtone hym to death.

11 And (c) the menne of his citie, euen the elders and gouernours, whiche dwelt in his citie, dyd as Iezabel had ſent vnto them, and as it was written in the letter which ſhe had ſent vnto them.

(c) Worldlinges rather obey ẏ wicked commaundement of princes, then the iuſt lawes of God.

12 They proclaymed a faſt, and ſet Naboth among the cheefe of the people.

13 And there came in two menne the children of Belial, and ſate before hym: And the [two] vnthriſty perſons witneſſed againſt Naboth in the preſence of the people, ſayeing, Naboth did blaſpheme God, and the king. *And they caried him out of the citie, and ſtoned hym with ſtones, that he dyed.

Act. vij. g.

14 And then they ſent to Iezabel, ſayeing, Naboth is ſtoned to death. C

15 And it fortuned, when Iezabel hearde that Naboth was ſtoned to death*, ſhe ſayde to Ahab, Up, & take poſſeſſion of the vineyarde of Naboth the Iezraelite, whiche he denyed to geue for money: for Naboth is not alyue, but dead.

16 And when Ahab heard, that Naboth was dead, he ſtoode vp to goe downe to the vineyarde of Naboth the Iezraelite, and to take poſſeſſion of it.

17 And the woorde of the Lorde came vnto Elias the Theſbite, ſayeing,

18 Up, and goe downe to meete Ahab kyng of Iſrael, whiche is in Samaria: Beholde he is in the vineyarde of Naboth, whyther he is gonne downe to poſſeſſe it.

19 And therfore ſhalt thou ſay vnto him, thus ſayth the Lorde, Haſt thou kylled, and alſo gotten poſſeſſion? And thou ſhalt ſpeake vnto him, ſayeing, thus ſaith the Lorde:* In the place, where dogges licked the blood of Naboth, ſhal dogges licke euen thy blood alſo.

3.Reg.22.f.

20 And Ahab ſaide to Elias, Haſt thou found me, O thou myne enimie? He anſweared, I haue founde thee: for thou haſt ſolde thee ſelfe to worke wickedneſſe in the ſight of yͤ Lord.

D 21 Beholde, I wyl bring euyl vpon thee, and wyl make cleane riddance of thy poſteritie, & wyl * deſtroy from Ahab, [euen] hym, that maketh water agaynſt the wal, & hym that is ſhut vp, and leaft behynde in Iſrael:

4.Reg.9.b

22 And wyl make thyne houſe like the houſe of Ieroboam the ſonne of Nabat, and lyke the houſe of Baaſa the ſonne of Ahia, for the prouocation, wherwith thou haſt prouoked, and made Iſrael to ſinne.

23 And of Iezabel ſpake the Lorde, ſayeing, The dogges ſhal eate Iezabel by the wal of Iezrahel.

24 * And whoſoeuer of Ahab dyeth in the towne, hym ſhal dogges eate: & whoſo dieth in the fielde, hym ſhal the fowles of the ayre eate.

Oſe.i.b.d.
4.Reg.9.b
3.Reg.14.c
15.g.&16.a

25 But there was none lyke Ahab, whiche did euen ſelle him ſelfe to woorke wickednes in the ſight of the Lorde, and that becauſe Iezabel his wyfe pricked him forewarde.

26 He did exceeding abominably in folowing foule idoles, accordyng to al thynges, as dyd the Ammorites * whom the Lorde caſt out before the chyldren of Iſrael.

Num.21.f

27 And it fortuned, that when Ahab hearde thoſe woordes, * he rent his clothes, and put ſackcloth about his fleaſh, and faſted, and lay in ſackcloth, and went " bare foote.

Gen.37.g.

" Or, ſoftlie, in token of mournyng.

28 And the woord of the Lord came to Elias the Theſbite, ſayeing,

29 Seeſt thou, howe Ahab humbleth hym ſelfe before me? becauſe he ſo ſubmitteth hym ſelfe before me, I wyl not bryng that euyl in his daies: but in his ſonnes daies wil I bring euyl vpon his houſe.

The.xxij.Chapter.

2 Iehoſaphat and Ahab fight againſt the king of Syria. 15 Michea ſheweth the king, what ſhal be the ſucceſſe of their enterpriſe. 24 Zedekia the falſe prophete ſmiteth him. 34 Ahab is ſlayne. 40 Ahazia his ſonne ſucceedeth. 41 The raigne of Iehoſaphat, 51 and Ioram his ſonne.

A 1 AND they continued three yeeres without warre betweene Syria and Iſrael.

2 And * in the thirde yeere dyd Iehoſaphat the kyng of Iuda comme downe to the kyng of Iſrael.

2.Par.18.a

3 (And the kyng of Iſrael ſayde vnto his ſeruantes, Know ye not, that Ramoth [in] Gilead is ours, and we ſit ſtil, and take it not out of the hande of the kyng of Syria?)

4 And he ſayde vnto Iehoſaphat, Wylt thou comme with me to battayle agaynſt Ramoth [in] Gilead? And Iehoſaphat ſaide vnto the kyng of Iſrael, * I am as thou art: my people as thy people: and my horſes as thy horſes.

4.Reg.2.a

5 And Iehoſaphat ſayde vnto the king of Iſrael, (a) Aſke counſel, I pray thee, at the woord of the Lorde to day.

(a) In al oure enterpriſes we ought firſt to aſke counſel of God.

6 And then the kyng of Iſrael geathered the prophetes togeather, vpon * foure hundred menne, and ſayde vnto them, Shal I goe againſt Ramoth [in] Gilead to battaile, or ſhal I let it alone? And they ſayd, Goe vp: for the Lorde ſhal deliuer it into the handes of the king.

3.Reg.18.c

B 7 And Iehoſaphat ſayde, Is there here neuer a prophete of the Lorde more, that we might inquire of hym?

8 And the kyng of Iſrael ſayde vnto Iehoſaphat, There is yet one man (Michea yͤ ſonne of Imla) by whom we may aſke counſel of the Lorde: But I hate him: for he dooth not propheſie good vnto me, but euyl. And Iehoſaphat ſayde, Let not the kyng ſay ſo.

9 Then the king of Iſrael called a chamberlayne, and ſayde, Fet Michea the ſonne of Imla hyther at once.

10 And the kyng of Iſrael, and Iehoſaphat the kyng of Iuda ſate, eyther of them in his ſeate, and their apparel on them, in a voyde place beſyde the entring in of the gate of Samaria, and al the prophetes propheſied before them.

11 And Zedekia the ſonne of Chanaana made hornes of iron, and ſaide, thus ſaith the Lord, With theſe [hornes] ſhalt thou puſhe the Syrians vntil thou haue made an ende of them.

12 And al the prophetes propheſied euen ſo, ſayeing, Goe vp to Ramoth [in] Gilead, and proſper: for the Lorde ſhal deliuer it into the kynges hande.

13 And the meſſenger that was gonne to calle Michea, ſpake vnto hym, ſayeing, Beholde, the wordes of the prophetes ſpeake good vnto the kyng with one mouth: Let thy woord therefore, I pray thee, be lyke the woorde of euery one of them, to ſpeake that, whiche is good.

C 14 And Michea ſayde, As the Lorde lyueth, whatſoeuer the Lorde ſayth vnto me, (b) that wyl I ſpeake.

(b) The true prophete wyl ſpeake no other, then that he hath learned of God.

15 And ſo he came to the kyng, and the kyng ſayde vnto hym, Michea, ought we to goe agaynſt Ramoth [in] Gilead to battayle, or to be ſtyl? He anſweared to hym, (c) Goe, and proſper: the Lord ſhal deliuer it into the hand of the kyng.

(c) He ſpeaketh this in deriſion.

16 And the kyng ſayde vnto hym, So and ſo many tymes doo I charge thee, that thou tel me nothyng, but that whiche is true, in the name of the Lorde.

17 He ſayde, I ſawe al them of Iſrael ſcattered vpon the hylles, as ſheepe that haue not a ſheepehearde. And the Lorde ſayd, Theſe haue no maiſter: let euery man returne to his houſe in peace.

18 (And the kyng of Iſrael ſayde vnto Iehoſaphat, Dyd I not telle thee, that he woulde propheſie no good vnto me, but euyl?)

19 And he ſayde agayne, Heare thou therefore the worde of the Lorde. I ſawe the Lorde ſit on his ſeate, and al the hoſt of heauen ſtood about hym on his ryght hande, and on his left.

2.Par.18.b.

20 And the Lorde ſayd, *Who ſhal perſwade Ahab, that he may goe and falle at Ramoth [in] Gilead? And one ſayde on this manner, and another on that.

D 21 And there came foorth a certayne ſpirite, & ſtoode before the Lorde, and ſayde, I wyl perſwade him. And the Lord ſaid vnto him, Wherewith?

22 And he ſayde, I wyl goe out, and be a falſe ſpirite in the mouth of al his prophetes. He ſayde, Thou ſhalt perſwade hym, and preuayle: Goe foorth then, and doo euen ſo.

Iere.14.c.

23 Nowe therefore beholde * the Lorde hath put a lyeing ſpirite in the mouth of al theſe thy prophetes, and the Lorde hath ſpoken euyl towarde thee.

24 But Zedekia the ſonne of Chanaana went to, and ſmote Michea on the cheeke, and ſayd, When went the ſpirite of the Lord from me, to ſpeake vnto thee?

25 And Michea ſayde, Beholde, thou ſhalt ſee in that day, when thou ſhalt goe from chamber to chamber to hyde thee.

26 And the kyng of Iſrael ſayde, Take Michea, and carrie hym vnto Amon the gouernour of the citie, and vnto Ioas the kynges ſonne,

27 And ſay, Thus ſayeth the kyng, Put this felowe in the priſon houſe, and feede hym with bread of affliction, and with water of trouble, vntyl I returne in peace.

28 And Michea ſaid, If thou returne in peace, the Lorde hath not ſpoken by me. And he ſayde, Hearken ye people euery one of you. E

29 And ſo the king of Iſrael, and Iehoſaphat the kyng of Iuda, went vp to Ramoth [in] Gilead.

30 And the kyng of Iſrael ſayde vnto Iehoſaphat, I wyl change my apparrel, and wyl enter into the battayle: but put thou on thyne apparel. And the king of Iſrael changed him ſelfe, and went to battayle.

31 But the kyng of Syria commaunded the thirtie and two captaynes, that had rule ouer his charettes, ſayeing, Fyght neyther with ſmal nor with great, ſaue onely agaynſt the kyng of Iſrael.

32 And when the captaynes of the charettes ſawe Iehoſaphat, they ſayde, Surely it is the kyng of Iſrael. And they turned to fyght agaynſt him: And Iehoſaphat cryed.

33 And ſo it came to paſſe, that when the captaynes of the charettes ſawe, that he was not the kyng of Iſrael, they turned back from hym.

34 And a certayne man drewe a bowe ignorantly, and ſmote the king of Iſrael betwene the ribbes and his harneſſe: Wherfore he ſayd vnto the driuer of his charettes, Turne thy hande, and carrie me out of the hoſt: for I am hurt.

35 (And the battayle encreaſed that day: and the king ſtoode ſtyl in his charet agaynſt the Syrians) & died at euen: And the blood ranne out of the wound into yͤ middes of the charet. F

36 And there went a proclamation throughout the hoſt about the goeyng downe of the ſunne, ſayeing, Euery man to his citie, and to his owne countrey.

37 So the king dyed, & was brought to Samaria, & they buried the king in Samaria.

38 And one waſhed the charet in the poole of Samaria: and the dogges lycked vp his blood: and they waſhed his armour, accordyng vnto the worde of the Lorde, whiche he ſpake.

39 The reſt of the wordes, that concerne Ahab, and al that he did, and the iuorie houſe, which he made, & al the cities that he buylded, are they not written in the booke of the chronicles of the kynges of Iſrael?

40 And ſo Ahab ſlept with his fathers, and Ahazia his ſonne raigned in his ſteede.

41 *Iehoſaphat the ſonne of Aſa began to raigne vpon Iuda, in the fourth yeere of Ahab kyng of Iſrael.

2.Par.20.c

42 And Iehoſaphat was thirtie & fiue yeeres olde, when he began to raigne, and raigned G

twentie and fiue yeeres in Hieruſalem: his mothers name was Azuba, the daughter of Silhi.

43 And he walked in al the wayes of Aſa his father, and bowed not therefrom, but dyd that whiche was right in the eyes of the lord: Neuertheleſſe the high places were not taken out of the way: for the people offered and burnt incenſe yet in the hygh places.

44 And Jehoſaphat made peace with the king of Iſrael.

3.Reg. 15.f

45 * The reſt of the woordes, that concerne Jehoſaphat, and the might that he vſed, & how he warred, are they not written in the booke of the chronicles of the kynges of Juda?

46 And the remnant of the ſtewes of the males, whiche remayned in the dayes of his father Aſa, he put cleane out of the lande.

(d) In the tyme of this king, Idumea was ſubiect to Juda, & was gouerned by whom they of Juda appoynted.

47 (d) There was then no kyng in Edom: the deputie was kyng.

48 And Jehoſaphat made ſhippes in the ſea, to comme through Tharſis to Ophir for golde: but they went not: for the ſhippes brake at Ezion Gaber.

49 Then ſayd Ahazia the ſonne of Ahab vnto Jehoſaphat, Let my ſeruantes goe with thy ſeruantes in the ſhippes. But Jehoſaphat woulde not.

50 And Jehoſaphat dyd ſleepe with his fathers, and was buryed with his fathers in the citie of Dauid his father: And Jehoram his ſonne raigned in his ſteede.

51 Ahazia the ſonne of Ahab began to raigne ouer Iſrael in Samaria the ſeuentienth yeere of Jehoſaphat king of Juda, and raigned two yeeres ouer Iſrael.

52 But he dyd euyl in the ſyght of the Lorde, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam, the ſonne of Nabat, whiche made Iſrael to ſinne.

53 For he ſerued Baal, & woorſhipped hym, & prouoked the lord god of Iſrael vnto wrath, according to al that his father had donne.

¶ The ende of the thirde booke of the kinges, after the reckening of the Latines, whiche the Hebrues cal the firſt booke of the kinges.

The fourth booke of the Kinges after the Latines: whiche booke and the thirde togeather, is but one with the Hebrues.

The firſt Chapter.

2 Ahazia by a falle becommeth ſicke, and conſulteth with Beelzebub. 3 He is reproued by Elias. 10 The captaynes ouer fiftie were ſent to Elias, whereof two were burnt with fyre from heauen by his prayer. 17 Ahazia dyeth, and Jehoram his brother ſucceedeth hym.

A 1 THen Moab rebelled agaynſt Iſrael, after the death of Ahab.

2 And Ahazia felle through a latteſſe wyndow of his vpper chamber, that he had in Samaria: & while he was in his ſickneſſe, he ſent meſſengers, and ſayd vnto them, Goe, & enquire of (a) Beelzebub the god of Ekrom, whether I ſhal recouer of this my diſeaſe.

(a) The God of flies: ſo called, eyther for that the people thought that he coulde preſerue them from the flies, wherewith that countrey was infected, or becauſe flies were ingendred in great aboundance of the blood of the ſacrifices to that idol.

3 But the angel of the Lorde ſpake to Elias the Theſbite, Aryſe, and goe vp agaynſt the meſſengers of the kyng of Samaria, and ſay vnto them, Is there not a God in Iſrael, that ye goe to aſke counſel of Beelzebub the god of Ekrom?

4 Wherefore thus ſayth the Lorde, Thou ſhalt not comme downe from the bed, on whiche thou art gonne vp, but ſhalt dye the death. And Elias departed.

5 And when the meſſengers turned backe agayne vnto hym, he ſayde vnto them, Why are ye nowe comme agayne?

6 They anſweared him, There came a man vp agaynſt vs, and ſayde vnto vs, Goe, and turne agayne vnto the kyng that ſent you, and ſay vnto hym, Thus ſayth the Lorde, Is there not a God in Iſrael, that thou ſendeſt to enquire of Beelzebub the god of Ekrom? Therefore thou ſhalt not comme downe from the bed, on whiche thou art gonne vp, but ſhalt dye the death.

7 And

B 7 And he ſayd vnto them, What manner of man was that, whiche came vp & met you, and tolde you theſe woordes?

Mat.3.b.

8 And they anſweared him, It was an heary man, * and girt with a girdel of leather about his loynes. And he ſayde, It is Elias the Theſbite.

9 Then the kyng ſent vnto hym a captayne ouer fiftie, with his fiftie menne: whiche came to him (and beholde he ſate on the top of an hil) and he ſpake vnto him, Thou man of God, the king hath ſayd, Comme downe.

10 Elias anſweared and ſaide to the captayne ouer the fiftie: If I be a man of God, let fire comme downe from heauen, and conſume thee, & thy fiftie. (b) And there came fyre from heauen, and conſumed hym and his fiftie.

(b) The threatninges of gods prophetes are effectual agaynſt the wycked.

11 Agayne alſo he ſent vnto hym another captayne ouer fiftie, with his fiftie: And he ſpake and ſayde vnto hym, O man of God, thus hath the king ſayd, Make haſte, and comme downe.

12 Elias anſweared, and ſayde vnto them, If I be a man of God, let fire comme downe from heauen, and conſume thee and thy fiftie. And there came fyre of GOD from heauen, and conſumed hym and his fiftie.

13 And the kyng yet agayne ſent the third captaine ouer fiftie, with his fiftie menne: And the thirde captayne ouer fiftie went vp, and came and felle on his knees before Elias, and beſought hym, and ſayde vnto hym, O man of God, I pray thee, let my lyfe and the lyfe of the fiftie thy ſeruantes be pretious in thy ſyght.

14 Beholde, there came fyre downe from heauen, & burnt vp the two foremere captaynes ouer fiftie with theyr fifties: therefore let my lyfe nowe be pretious in thy ſyght. C

15 And the angel of the Lorde ſayde vnto Elias, Goe downe with hym, and (c) be not afrayd of hym. And he aroſe, and went downe with him vnto the kyng.

(c) God boldeneth his miniſters to doo their meſſage.

16 And he ſayde vnto him, Thus ſayth the Lord, Foraſmuche as thou haſt ſent meſſengers, to aſke counſel of Beelzebub the god of Ekrom, as though there had benne no God in Iſrael, whoſe woorde thou mighteſt ſeeke after: therefore thou ſhalt not comme downe of the bed, on whiche thou art gonne vp, but ſhalt dye the death.

17 And ſo he dyed accordyng to the woorde of the Lorde, whiche Elias had ſpoken: And Iehoram [his brother] began to raigne in his ſteede, in the ſeconde yeere of Iehoram, the ſonne of Iehoſaphat kyng of Iuda, becauſe he had no ſonne.

18 The reſt of the woordes that concerne Ahazia, what thinges he did, are they not written in the booke of the chronicles of the kynges of Iſrael.

The.ii.Chapter.

8 Elias diuideth the waters with his cloke. 11 He is taken vp into heauen. 13 Eliſa taketh his cloke, and diuideth Iordane. 20 The bitter and venemous waters are healed. 23 The children that mocke Eliſa, are rent in peeces with beares.

A 1 AND it chaunced, that when the * Lorde woulde take vp Elias into heauen by a whorle winde, Elias went with " Eliſa from Gilgal.

Gene.v.c.

" Or, Eliſeus.

2 And Elias ſayde vnto Eliſa, Tarie here, I pray thee, for the Lorde hath ſent me to Bethel. Eliſa ſaid vnto him, * As the Lord liueth, and as thy ſoule liueth, I wil not leaue thee. And they came downe to Bethel:

1.Re,28.d

3 (a) And the children of the prophetes, that were at Bethel, came out to Eliſa, and ſayd vnto him, Knoweſt thou not, howe that the Lorde wyl take away thy maiſter from thy head this day? He ſayd, I knowe it alſo: hold you your peace.

(a) The chyldren of the prophetes, that is, the diſciples of the prophetes

4 And Elias ſaid vnto hym, Eliſa, tarie here, I pray thee: for the Lorde hath ſent me to Iericho. He ſayde, As the Lorde liueth, and as thy ſoule liueth, I wyll not leaue thee. And ſo they came to Iericho.

5 And the children of the prophetes, that were at Iericho, came to Eliſa, and ſaid vnto him, Knoweſt thou not, that the Lorde wyl take away thy maiſter from thy head this day? He anſweared, I knowe it alſo: hold ye your peace.

6 And Elias ſaid vnto him, Tarie, I pray thee, here: for the Lorde hath ſent me to Iordane. He ſaid, As the Lorde liueth, aud as thy ſoule lyueth, I wyl not leaue thee. And ſo they two went togeather.

7 And fiftie menne of the ſonnes of the prophetes came, and ſtoode on the other ſyde a farre of: and they two ſtoode by Iordane. B

8 And Elias tooke his mantel, and wrapt it togeather, and ſmote the waters: and they were diuided, part the one way, and part the other, ſo that they two went ouer through the drye lande.

9 And it fortuned, that as ſoone as they were ouer, Elias ſayde vnto Eliſa, Aſke what I ſhal doo for thee, ere I be taken away from thee. And Eliſa ſayde, I pray thee, let thy ſpirite be double vpon me.

10 And he ſayde, Thou haſt aſked an harde thyng: Neuertheleſſe, if thou ſee me, when I am taken away from thee, thou ſhalt haue it ſo: yf thou doo not, it ſhal not be.

11 And it fortuned, that as they went walking and talkyng, beholde there appeared a charet of fyre, and horſes of fyre, and parted them both a ſunder: * and Elias went vp through the whorle winde into (b) heauen.

Eccl.48.a.
(b) A teſtimonie of the reſurrection.

12 And Eliſa ſawe, and cryed, O my father, O my father, the charet of Iſrael, & the horſeman thereof. And he ſawe hym no more: and he tooke his owne clothes, & rent them in two peeces.

13 He tooke vp alſo the mantel of Elias that fel from hym, and went backe agayne, and ſtoode by the ſyde of Iordane.

C 14 And tooke the mantel of Elias that fel from hym, and ſmote the waters, and he ſayde, Where is the lord God of Elias, and he hym ſelfe? And when he had ſmitten the waters, they parted this way and that way: and Eliſa went ouer.

15 And when the chyldren of the prophetes whiche were at Iericho, ſawe hym from a farre, they ſayde, The ſpirite of Elias dooth reſt on Eliſa: And they came to meete hym, and fel to the grounde before hym,

16 And ſayde vnto hym, See, nowe there be with thy ſeruantes fiftie ſtrong menne, let them goe, we pray thee, and ſeeke thy maiſter: yf happily the ſpirite of the Lord haue taken hym vp, and caſt him vpon ſomme mountayne, or into ſomme valley. And he ſayd, Ye ſhal ſende none.

17 And when they lay vpon hym tyl he was aſhamed, he ſayde, Sende. They ſent therefore fiftie menne, whiche ſought hym three dayes, but founde hym not.

18 And when they came againe to him (whiche taried at Iericho) he ſaid vnto them, Did I not ſay vnto you, that ye ſhoulde not goe?

19 And the menne of the citie ſayde vnto Eliſa, Beholde ſir, the dwellyng of this citie is pleaſant, as thou thee ſelfe ſeeſt: but the water is naught, and the grounde barren.

20 He ſayde, Bryng me a newe cruſe, and put ſalt therein. And they brought it to hym.

21 And he went vnto the ſpryng of the waters, and caſt the ſalt in thyther, and ſayde, Thus ſayth the Lorde, I haue healed theſe waters: there ſhal not comme hencefoorth either death, or barrenneſſe. D

22 So the waters were healed vnto this day, accordyng to the ſayeing of Eliſa, whiche he ſpake.

23 And he went vp from thence vnto Bethel: And as he was goeyng vp the way, there came litle children out of the citie, and mocked hym, and ſayde vnto hym, Goe vp thou balde head: goe vp thou balde head.

24 And he turned backe, and looked on them, and curſed them in the name of the Lorde: And there came two ſhee beares out of the wood, and tare fourtie and two chyldren of them.

25 And he went from thence to mount Carmel, and from thence he turned agayne to Samaria.

The.iij.Chapter.

1 The raigne of Iehoram. 6 He and Iehoſaphat goe to warre agaynſt Moab, whiche rebelled. 13 Eliſa reproueth hym, 17 and geueth theyr hoſt water. 24 The Moabites are ouercomme. 27 Theyr kyng ſacrificeth his ſonne.

A 1 NOwe Iehoram the ſonne of Ahab began to raigne vpon Iſrael in Samaria the eightienth yeere of Iehoſaphat kyng of Iuda, & raigned twelue yeeres.

2 And he wrought euil in the ſight of the Lord: but not like his father, & lyke his mother: for he put away the images of Baal, that his father had made.

3 Neuertheleſſe, he cleaued vnto the ſinnes of Ieroboam the ſonne of Nabat, whiche made Iſrael to ſinne, and departed not therefrom.

4 And Meſa kyng of Moab was a lorde of ſheepe, and rendered vnto the kyng of Iſrael an hundred thouſande lambes, and an hundred thouſande rammes with the woolle.

5 But when Ahab was dead, it fortuned, that the kyng of Moab rebelled agaynſt the kyng of Iſrael.

6 And king Iehoram went out of Samaria the ſame ſeaſon, and numbred al Iſrael:

7 And went, and ſent to Iehoſaphat the king of Iuda, ſayeing; The kyng of Moab hath rebelled agaynſt me, wilt thou comme with me againſt Moab in battaile? He anſweared, I wyl comme vp: for as I am, ſo art thou: and as my people be, ſo are thy people: and thy horſes, as myne. B

8 And he ſayde, What way ſhal we goe vp? And he anſweared, The way through the wylderneſſe of Edom.

9 And ſo the king of Iſrael tooke his iourney, and the kyng of Iuda, & the kyng of Edom: And when they had compaſſed the way ſeuen dayes, they had no water for the hoſt, and for the cattel that folowed them.

10 And the kyng of Iſrael ſayde, Alas, the lord hath called theſe three kynges togeather, to deliuer them ouer into the hande of Moab.

3,Reg,22.a 11 But Jehoſaphat ſayde, * Is there not here a prophete of the Lord, that we may enquire of the Lorde by him? And one of the king of Iſraels ſeruantes anſweared and ſayde, Here is Eliſa the ſonne of Saphat, whiche powred water on the handes of Elias.

12 And Jehoſaphat ſayde, The woord of the Lorde is with him. And ſo the kyng of Iſrael, and Jehoſaphat, and the kyng of Edom went downe to hym.

13 And Eliſa ſayde vnto the kyng of Iſrael, What haue I to doo with thee? Geat thee to the prophetes of thy father, and to the prophetes of thy mother. And the kyng of Iſrael ſayd vnto hym, Oh nay: for the Lorde hath called theſe three kynges togeather, to deliuer them into the hande of Moab.

C 14 And Eliſa ſayde, As the Lorde of hoſtes liueth, in whoſe ſyght I ſtande, and it were not that I regard the preſence of Jehoſaphat the kyng of Juda, I woulde (a) not looke towarde thee, nor yet ſee thee.

(a) God ſuffereth his woord to be declared to the wycked, becauſe of the godly that are among them.

15 But nowe bryng me a minſtrel. And when the minſtrel playde, the hande of the Lorde came vpon hym:

16 And he ſayd, Thus ſayth the Lord, Make this valley ful of diches:

17 For thus ſayth the Lorde, Ye ſhal ſee neyther wynde, nor rayne, yet the valley ſhalbe filled with water, that ye may drynke, both ye, and your beaſtes, and your cattel:

18 And this is yet but a ſmal thing in the ſight of the Lord, foraſmuche as he wil geue ouer the Moabites alſo into your handes.

19 And ye ſhal ſmyte euery ſtrong towne, and euery goodly citie, and ſhal felle euery pleaſant tree, and ſtoppe euery well of water, and marre euery good plat of grounde with ſtones.

20 And in the mornyng, when the meate offeryng was offered, beholde, there came water by the way of Edom, and the countrey was filled with water.

D 21 And when al the Moabites heard, that the kings were comme vp to fight againſt thē, they geathered al that was hable to put on harneſſe, and ſtoode in the border of the land:

22 And they were vp early in the mornyng, and the ſunne ſhone vpon the water, that the Moabites ſawe the water a farre of as red as blood.

23 And they ſayd, This is the blood of ſlaughter: The kynges are ſlayne, and they haue ſmitten one another: Nowe therfore Moab geat thee to the ſpoyle.

24 And when they came to the hoſt of Iſrael, the Iſraelites ſtoode vp and ſmote the Moabites, ſo that they fled before them: but they folowed vpon them, and ſmote Moab:

25 And they ouerthrew the cities, and on euery good parcel of land caſt euery man his ſtone, and fylled it, and they ſtopt al the welles of water, and felde al the good trees, only in Kirharaſeth leaft they the ſtones thereof: howbeit they went about it with ſlings, and ſmote it.

26 And when the kyng of Moab ſaw, that the battaile was to ſoare for him, he tooke with hym ſeuen hundred menne that drewe the ſwoorde, to haue gonne through [euen] vnto the kyng of Edom: but they coulde not.

27 And then he tooke his eldeſt ſonne, that ſhould haue raigned in his ſteede, and offered hym for a burnt offering vpon the wal: And there was (a) great indignation againſt Iſrael, and they departed from hym, and returned to theyr owne lande.

(b) The Iſraelites were greatly offended, becauſe of the crueltie of the facte.

The.iiij.Chapter.

4 God increaſeth the oyle to the poore wydowe by Eliſa. 12 He obteyneth for the Sunamite a ſonne at Gods hande. 28 Who dyeing, 32 he rayſeth hym vp agayne. 40 He maketh ſweete the potage. 41 And multiplieth the loaues.

A 1 AND there cryed a certayne woman of the wyues of the ſonnes of the prophetes vnto Eliſa, ſayeing, Thy ſeruant my huſband is dead, and thou knoweſt, that thy ſeruant did feare the Lorde: And the creditour is comme to fet my two ſonnes to be his bondmen.

2 Eliſa ſayde vnto her, Tel me, what I ſhal doo for thee? What haſt thou in thine houſe? She ſaid, Thine handmaide hath nothyng at al in the houſe, ſaue a pitcher with oyle.

3 He ſayde vnto her, Goe, and borowe veſſels for thee [of them that are] without [euen] of al thy neyghbours, emptie veſſels, and that not a fewe.

4 And when thou art comme in, thou ſhalt ſhut the doore after thee, and after thy ſonnes, and powre out into [a] al thoſe veſſels: and ſet aſyde that whiche is ful.

[a] God euer prouideth for them that truſt in hym.

5 And ſo ſhe went from hym, and ſhut the doore after her, and after her ſonnes: And they brought to her, and ſhe powred out.

6 And it came to paſſe, that when the veſſels were ful, ſhe ſaid vnto her ſonne, Bryng me yet a veſſel. And he ſayd vnto her, I haue no mo. And the oyle ceaſſed.

B

7 Then ſhe came, and tolde the man of God, and he ſayde, Goe, and ſelle the oyle, and pay them, that thou art in debt vnto: but liue thou and thy chyldren of the reſt.

8 And it fel on a day, that Eliſa came to Sunem, where was a great woman, that tooke hym in for to eate bread: And ſo it came to paſſe, that from that tyme foorth (as oft as he came that way) he turned in thyther to eate bread.

9 And ſhe ſayde vnto her huſband, Beholde, I perceiue, that this is an holy man of God, whiche paſſeth by vs continually.

10 Let vs make hym a litle chamber, I pray thee, with walles, and let vs ſet hym there a bed, and a table, and a ſtoole, & a candelſticke: that he may turne in thyther, when he commeth to vs.

11 And it fortuned on a day that he came thyther, and turned into the chamber, and lay therein,

12 And ſayde to Gehezi his ſeruant, Cal this Sunamite. And when he called her, ſhe preſented her ſelfe before hym.

13 And agayne he ſayde vnto hym, Tel her, beholde, thou haſt benne careful for vs with al this care: [b] What ſhal we nowe doo for thee? Wouldeſt thou be ſpoken for to the king, or to the captayne of the hoſt? She anſweared, I dwel among mine owne people.

[b] The ſeruantes of god are not vnthankful for benefites receaued.

C

14 And he ſayde agayne, What is to be donne for her? Gehezi anſweared, Verely ſhe hath no childe, and her huſbande is olde.

15 And he ſaid, Cal her. And when he had called her, ſhe ſtoode in the doore.

Gen.18.b.

16 And he ſayde, * At this tyme appoynted, accordyng to the tyme of lyfe, thou ſhalt imbrace a ſonne. And ſhe ſayd, Oh nay my lord, thou man of God, doo not lye vnto thyne handemayde.

17 And the wyfe conceiued, and bare a ſonne that ſame ſeaſon, that Eliſa had ſayde vnto her, accordyng to the tyme of lyfe.

18 And when the childe was growen, it felle on a day, that he went out to his father, and to the reapers,

19 And he ſayd vnto his father, My head, my head. And he ſayde to a lad, Carie hym to his mother.

20 And when he had taken him, and brought him to his mother, he ſate on her knees tyl noone, and then dyed.

D

21 And ſhe went vp, and layde him on the bed of the man of God, and ſhut [the doore] vpon hym, and went out,

22 And called vnto her huſbande, and ſayde, Send with me, I pray thee, one of the yong menne, and one of the aſſes: for I wyl runne to the man of God, and comme agayne.

23 And he ſayde, Wherefore wylt thou goe to him? ſeeyng that to day is neyther newe moone, nor ſabboth day. And ſhe anſweared, Al ſhalbe wel.

24 Then ſhe ſadled an aſſe, and ſayde to her ſeruant, Dryue, and goe forewarde: ſtay not for me to geat vp, except I byd thee.

25 And ſo ſhe went, and came vnto the man of God to mount Carmel: And it fortuned, that when the man of God ſaw her farre of, he ſayde to Gehezi his ſeruant, Beholde, yonder is the Sunamite:

26 Runne therefore to meete her, and ſay vnto her, Is al wel with thee, and with thy huſband, and with the lad? And ſhe anſweared, Al is wel.

27 And when ſhe came to the man of God vp to the hyl, ſhe caught hym by the feete: But Gehezi went to her, to thruſt her away. And the man of God ſayde, Let her alone, for her ſoule is vexed within her: and the Lorde hath hyd it from me, and hath not tolde it me.

E

28 Then ſhe ſayde, Did I deſyre a ſonne of my Lord? did I not require thee, that thou ſhouldeſt not deceiue me?

4.Reg.9.a

29 Then he ſayde to Gehezi, * Girde vp thy loynes, and take my ſtaffe in thyne hande, and goe thy way: * If thou meete any man, [c] ſalute hym not: And yf any ſalute thee, anſweare hym not agayne: And lay my ſtaffe vpon the face of the chylde.

Luke.x.a.

[c] Make ſuch ſpeede, that nothyng may let thee in the way. Luke. x.

1.Re.28.b.

30 And the mother of the childe ſayde, * As the Lorde lyueth, and as thy ſoule lyueth, I wil not leaue thee. And he aroſe, and folowed her.

31 Gehezi went before them, and layde the ſtaffe vpon the face of the chylde, but there was neither voyce, nor any feeling: Wherfore he went agayne to meete him, and told him,

ſayeing, The chylde is not awaked.

32 And when Eliſa was comme into the houſe, beholde the chylde was dead, and layd vpon his bed.

33 He went in therfore, & ſhut the doore vpon them twayne, and prayed vnto the Lorde.

2.Re.17.d 34 * And went vp, and lay vpon the lad, and put his mouth on his mouth, and his eyes vpon his eyes, & his handes vpon his hands: and when he ſo lay vpon the chyld, the fleaſh of the chylde waxed warme.

F 35 And he went agayne, and walked once vp and downe in the houſe, and then went vp, and layde hym ſelfe vpon him agayne: And then the chylde [n] gaſped ſeuen tymes, and opened his eyes.

[n] Or, ſneeſed,

36 And he called Gehezi, and ſayde, Calle for this Sunamite. So he called her: Whiche when ſhe was comme in vnto hym, he ſayd vnto her, Take thy ſonne.

Luke.v.c.

37 Therfore ſhe went in, and fel at his feete, and bowed her ſelfe to the grounde, and tooke vp her ſonne, and went out.

38 Eliſa came agayne to Gilgal, and there was a dearth in the lande, and the chyldren of the prophetes dwelt with hym: And he ſayde vnto his ſeruant, Set a great pot on [the fyre] and make pottage for the chyldren of the prophetes.

39 And one went out into the felde to geather herbes, and founde a wylde vine, and geathered therof wylde gourdes his lappe full, and came and ſhred them into the pot of pottage: for they knewe it not.

40 So they powred out for the menne to eate: and it fortuned, that when they taſted of the potage, they cryed out, and ſayde, O thou man of God, there is death in the pot. And they coulde not eate therof.

41 But he ſayde, Bryng meale. And he caſt it into the pot, and he ſayde, Fille for the people, that they may eate. And there was no more harme in the pot. G

42 There came a man from Baal Saliſa, and brought the man of god bread of the firſt fruites, euen twentie loaues of barly, and ful eares of corne in the huſke. And he ſaid, Geue vnto the people that they may eate.

43 And his miniſter anſweared, Why ſhal I ſet this before an hundred menne? He ſayde agayne, Geue it vnto the people, that they may eate: For thus ſayth the Lorde, * They ſhal eate, and there ſhalbe leaſt ouer. Iohn.vi.a

44 And ſo he ſet it before them, and they dyd eate, and leaſt ouer, accordyng to the worde of the Lorde.

The.v.Chapter.

1 Naaman the Syrian is healed of his leproſie. 16 Eliſa refuſeth his gyftes. 27 Gehezi is ſtriken with leproſie, becauſe he tooke money, and rayment of Naaman.

A 1 Naaman captayne of the hoſt of the kyng of Syria, was a great man, and honourable in the ſyght of his maiſter, becauſe that by hym the Lorde had geuen health vnto Syria: He was alſo a myghty man, and expert in warre: [but he was] a leper.

2 And the Syrians had gonne out by companies, and had brought out of the countrey of Iſrael a litle mayde, and ſhe was with Naamans wyfe.

3 And ſhe ſayde vnto her lady, Woulde God, my lorde were with the prophete, that is in Samaria: for he woulde deliuer hym of his leproſie.

(a) Naaman.

4 And he (a) went in, & tolde his lord, ſayeing, Thus and thus ſayde the mayde, that is of the lande of Iſrael.

5 And the kyng of Syria ſayde, Goe thy way thyther, and I wyl ſende a letter vnto the kyng of Iſrael. And he departed, and tooke with him ten talentes of ſiluer, and ſixe thouſande peeces of golde, and tenne chaunges of raymentes.

6 And brought the letter to the kyng of Iſrael, conteynyng this tenour. Nowe, when this letter is comme vnto thee, beholde, I haue therewith ſent Naaman my ſeruant to thee, that thou mayeſt ridde him of his leproſie.

7 And it fortuned, that when the kyng of Iſrael had red the letter, he rent his clothes, and ſayde, * Am I God, that I ſhoulde ſlay, and make alyue? For he dooth ſende to me, that I ſhoulde deliuer a man from his leproſie: Wherefore conſyder, I pray you, and ſee how he ſeeketh a quarrel agaynſt me. B

Deu.32.f.

8 Whiche when Eliſa the man of God had hearde, how that the kyng of Iſrael had rent his clothes, he ſent to the king, ſaying, Wherfore haſt thou rent thy clothes? Let hym comme nowe to me: and he ſhal know, that there is a prophete in Iſrael.

9 And ſo Naaman came with his horſes, and with his charettes, and ſtoode at the doore of the houſe of Eliſa.

10 And Eliſa ſent a meſſenger vnto hym, ſayeing, Goe, and waſhe thee in Iordane ſeuen tymes, and thy fleaſhe ſhal comme agayne to thee, and thou ſhalt be cleanſed.

11 But Naaman was wroth, and went away, and ſayde, Beholde, I thought with mee ſelfe, he woulde ſurely comme out, and ſtande, and cal on the name of the Lorde his God, and put his hande on the place, that he may heale the leproſie.

12 Are not Abana & Pharphar riuers of Damaſco, better then al the waters of Iſrael? If I waſhe me alſo in them, ſhal I not be cleanſed? And ſo he turned hym, & departed with diſpleaſure.

13 And his ſeruantes came, and communed with hym, and ſayde, Father, yf the prophete had byd thee to doo ſomme great thyng, oughteſt thou not to haue donne it? Howe muche rather then, when he ſayth to thee, Waſhe, and be cleane?

C 14 Then went he downe, and waſhed hym ſelfe ſeuen tymes in Iordane, according to the ſayeing of the man of God: & his fleaſhe came agayne lyke vnto the fleaſhe of a litle chylde,* and he was cleanſed.

Luk, 4, e.

15 And he turned agayne to the man of God, he & al his companie, and ſtoode before hym, and ſayde, Beholde, I knowe nowe, that there is no God in al the worlde, but in Iſrael: Nowe therefore, I pray thee, take a ″ bleſſing of thy ſeruant.

″ Or, rewarde.

16 But he ſayde, * As the Lorde lyueth, before whom I ſtande, I wyl receiue none: And when the other woulde haue conſtreyned hym to receiue it, he woulde not.

3, Reg, 17, a

17 And Naaman ſayde, Shal there not be geuen to thy ſeruant, as muche of this earth as two mules may beare? For thy ſeruant wil henceforth offer neyther burnt ſacrifice, nor offeryng vnto any other God, ſaue vnto the Lorde.

18 But herein the Lorde be merciful vnto thy ſeruant, that when my maiſter goeth into the houſe of Rimmon for to worſhip there, and leaneth on my hande, and I bowe mee ſelfe in the houſe of Rimmon, when I doo bowe downe, I ſay in the houſe of Rimmon, The Lorde be merciful vnto thy ſeruant becauſe of this thyng.

19 Unto whom he ſayd, (a) Goe in peace. And when he was departed from hym, as it were a furlong of grounde,

(a) The prophet did not approue his act, but after the common manner of ſpeache byd him farewel.

20 Gehezi the ſeruant of Eliſa the man of God, ſayde, Beholde, my maiſter hath ſpared Naaman this Syrian, that he woulde not receiue at his hande thoſe thynges, that he offered. As the Lorde liueth, I wyl runne after hym, and take ſommewhat of hym.

D 21 And ſo Gehezi folowed Naaman: And when Naaman ſawe hym runnyng after hym, he lighted downe from the charet to meete him, and ſayde, * Is al wel?

4, Re, 4. d,

22 He anſweared, Al is wel: Beholde, my maiſter hath ſent me, ſayeing, See, there be come to me euen nowe from mount Ephraim, two young menne of the chyldren of the prophetes: Geue them I pray thee, one talent of ſiluer, and two change of garmentes.

23 And Naaman ſayd, With a good wyl, take two talentes: And he conſtreyned hym, and bound two talentes of ſiluer in two bagges, with two change of garmentes, and layde them vpon two of his ſeruantes to beare them before hym.

24 And when he came to the lower place, he tooke [them] from theyr hand, and beſtowed [them] in the houſe, and he let the menne goe, and they departed.

25 But he went in, and ſtoode before his maiſter. And Eliſa ſayd vnto him, Whence commeſt thou Gehezi? He ſayde, Thy ſeruant went no whyther.

26 But he ſayde vnto hym, (b) Went not mine hart [with thee,] when the man turned agayne from his charet to meete thee? Is it nowe a tyme to receiue money, to receiue garmentes, oliue trees, vineyardes, ſheepe, and oxen, menne ſeruantes, and mayde ſeruantes.

(b) Was not I preſent with thee in ſpirite?

27 (c) The leproſie therefore of Naaman ſhal cleaue vnto thee, and vnto thy ſeede for euer. * And he went out from his preſence a leper, as whyte as ſnowe.

(c) Couetouſneſſe puniſhed.

4. Re, 15, 2.

The. vj. Chapter.

6 Eliſa maketh iron to ſwimme aboue the water. 8 He diſcloſeth the kyng of Syriaes counſel to the kyng of Iſrael. 13 The kyng of Syriaes menne ſent to take Eliſa, were kept faſt in Samaria. 24 Samaria is beſieged, and endureth extreme famine.

A 1 THE children of the prophetes ſayde vnto Eliſa, Beholde, we pray thee, the place where we dwelle with thee, is to litle for vs:

2 Let vs goe, we pray thee, vnto Iordane, and take thence euery man a beame, and build vs a place to dwel in. And he anſweared, Goe.

3 And one ſayde, Be content, I pray thee, and comme with thy ſeruantes. And he anſweared,

red, I wyl comme.

4 And ſo he went with them: And when they came to Joꝛdane, they cut downe wood.

5 But it foꝛtuned, that as one was fellyng downe of a tree, the axe head fel into the water: And he cryed, and ſayde, Alas maiſter, it was lent me.

6 And the man of God ſayde, Where felle it? And he ſhewed hym the place: And he cutte downe a ſticke, and caſt it in thyther, and immediatly the iron dyd ſwimme.

B 7 Therfoꝛe ſayd he, Take it vp. And he ſtreched out his hande, and tooke it vp.

8 But the king of Syꝛia warred againſt Iſrael, and tooke counſel with his ſeruantes, and ſayde, In ſuche and ſuche a place ſhalbe my campe.

9 And the man of God ſent vnto the kyng of Iſrael, ſayeing, Beware that thou goe not ouer to ſuch a place, foꝛ there the Syꝛians are lurkyng.

10 Therefoꝛe the kyng of Iſrael ſent to the place, whiche the man of God tolde him, and warned hym of, (a) and ſaued hym ſelfe from it, not once, noꝛ twyſe.

(a) God wyl diſcloſe the craftie counſel of the wicked.

11 And the hart of the kyng of Syꝛia was troubled foꝛ this thyng: and he called foꝛ his ſeruantes, and ſayde vnto them, Wyl ye not ſhew me, which of our meine [betrayeth me] to the kyng of Iſrael?

12 And one of his ſeruantes ſayde, None, my loꝛde, O king: But Eliſa the prophete, that is in Iſrael, telleth the kyng of Iſrael, yea euen the woꝛdes, that thou ſpeakeſt in thy priuy chamber.

13 He ſayd, Goe, and ſpye, where he is, that I may ſende, and fet hym. And one tolde hym, ſayeing, Beholde, he is in Dothan.

C 14 Therefoꝛe ſent he thither hoꝛſes and charettes, and a myghty hoſt: and they came by nyght, and compaſſed the citie about.

15 And when the ſeruant of the man of God roſe vp early to goe out, beholde, there was an hoſt rounde about the towne with hoꝛſes and charettes: And his ſeruant ſayde vnto hym, Alas maiſter, what ſhal we doo?

16 He anſweared, * Feare not: foꝛ they that be with vs, are moe then they, that be with them.

2,Par, 22.a

17 And Eliſa prayed, and ſayde, Loꝛde, I beſeche thee, open his eyes, that he may ſee. And the Loꝛd opened the eyes of the young man: and he looked: and beholde the mountayne was ful of hoꝛſes, and charettes of fyꝛe round about Eliſa.

18 And when they came downe to hym, Eliſa prayed vnto the Loꝛde, and ſayd, Smite this people, I pray thee, with * blyndeneſſe. And he ſmote them with blyndeneſſe, accoꝛdyng to the woꝛde of Eliſa.

Gen. 19,c. Sapi, 19,c,

19 And Eliſa ſayde vnto them, This is not the way, neyther is this the towne: folowe me, and I wyl bꝛing you to the man whom ye ſeeke. But he led them to Samaria.

20 But it foꝛtuned, that when they were come to Samaria, Eliſa ſayde, Loꝛde open theyꝛ eyes, that they may ſee. And the Loꝛde opened theyꝛ eyes, and they ſawe, and beholde they were in the middes of Samaria.

21 And the kyng of Iſrael ſayde vnto Eliſa, when he ſawe them: My father, ſhal I ſmite them? ſhal I ſmite them? D

22 And he anſweared, Thou ſhalt not ſmyte them: But ſmite thoſe, that thou haſt taken with thyne owne ſwoꝛde, and with thyne owne bowe: But rather ſet bꝛead and water befoꝛe them, that they may eate & dꝛynke, and goe to theyꝛ maiſter.

23 And he pꝛepared a great refection foꝛ them, and when they had eaten and dꝛunken, he ſent them away, and they went to their maiſter: And ſo the ſouldiours of Syꝛia came no moꝛe into the lande of Iſrael.

24 After this it chanced, that Benhadad kyng of Syꝛia geathered al his hoſt, & went vp, and beſieged Samaria.

25 But there was a great dearth in Samaria: and beholde, they beſieged it, vntil an aſſes head was ſolde foꝛ foureſcoꝛe ſiluer pence, & the fourth part of a (b) cab of doues doung was ſolde foꝛ fiue peeces of ſiluer.

(b) The Hebꝛues wꝛite, that they burned it in the ſiege foꝛ lacke of wood.

26 And as the kyng of Iſrael was goeyng vpon the walle, there cryed a woman vnto him, ſayeing, Helpe me, my loꝛd, O kyng.

27 He ſayde, If the Loꝛd doo not ſuccour thee, wherewith can I helpe thee? With the barne, oꝛ with the wynepꝛeſſe?

28 And the kyng ſayde vnto her, What wylt thou? She anſweared, Yonder woman ſayde vnto me, Bꝛyng thy ſonne, that we may eate hym to day, and we wyl eate mine to moꝛowe. E

29 * And ſo we dꝛeſſed my ſonne, and dyd eate him: And I ſayd to her the other day, Bꝛing thy ſonne, that we may eate hym: And ſhe hath hyd her ſonne.

Leui. 26.d Deut.28.f. Thre.4.b.

30 And it came to paſſe, that when the kyng hearde the woꝛdes of the woman, he rent his clothes, and went vp on the wal, and the people looked, and behold, he had a ſackcloth vnder (c) vpon his fleaſhe.

(c) Thus hypocrites ſeyng gods iudgement, thinke to pleaſe hym with outward ceremonies, whom in pꝛoſperitie they wyl not knowe.

31 Then he ſayde, * God doo ſo, and moꝛe alſo to me, yf the head of Eliſa the ſonne of Saphat ſhal ſtande on hym this day.

3,Re,19,a.

32 But Eliſa ſate in his houſe (and the elders ſate by hym) And the kyng ſent a man before him: but ere the meſſenger came to him, he ſayde to the elders, Haue ye not ſeene, how that the ſonne of this murtherer hath ſent to take away myne head? Be circumſpect, when the meſſenger commeth, and ſhut the doore, and holde hym at the doore: Is not the ſounde of his maiſters feete behynd hym?

33 Whyle he yet talked with them: beholde, the meſſenger came downe vnto hym, and ſayde, Beholde, this euyl is of the Lorde: And what more ſhal I looke for of the Lorde?

The.vii.Chapter.

1 Eliſa propheſieth plentie of vittayle, and other thinges to Samaria. 6 The Syrians runne away, and haue no man folowyng them. 17 The prince that woulde not beleue the worde of Eliſa, is trodden to death.

A 1 Then Eliſa ſayde, Heare ye the worde of the Lorde: To morowe by this time [ſhal] a buſhel of fine flowre [be ſolde] for a ſicle, and two buſhels of barley for a ſicle, in the gate of Samaria.

2 Then a certayne lorde (on whoſe hand the kyng leaned) anſweared the man of God, & ſayde, Beholde, yf the Lorde woulde make windowes in heauen, myght this ſayeing comme to paſſe? He ſayde, Beholde, thou ſhalt ſee it with thyne eyes, but ſhalt not eate thereof.

3 And there were foure leperous menne at the entring in of the gate: And they ſayde one to another, Why ſit we here vntil we dye?

4 If we ſay, we wyl enter into the citie: beholde, the dearth is in the citie, and we ſhal dye therein: And yf we ſit ſtil here, we dye alſo. Nowe therefore comme, and let vs falle vpon the hoſt of the Syrians: If they ſaue our lyues, we ſhal liue: If they kille vs, then are we dead.

5 And they roſe vp in the twylyght, to goe to the hoſt of the Syrians: and when they were comme to the vtmoſt part of the hoſte of Syria, beholde there was no man there.

6 For the Lord had made the hoſt of the Syrians * to heare a noyſe of charettes, and a noyſe of horſes, and the noyſe of a great hoſte: Inſomuche that they ſayde one to another, Lo, the kyng of Iſrael hath hyred agaynſt vs the kynges of the Hethites, & the kynges of the Egyptians, to comme vpon vs.

Mach.v.a
Eſai.13.a.

B 7 Wherefore they aroſe, and fled in the twylyght, and leaft their tentes, theyr horſes, and theyr aſſes, and the feelde, whiche they had pitched, euen as it was, (a) and fled for theyr lyues.

8 And when theſe lepers came to the edge of the hoſt, they went into a tent, and dyd eate and drynke, and caryed thence ſiluer, & golde, and rayment, and went and hyd it: & came agayne, and entred into another tent, and caryed thence alſo, and went and hyd it.

9 Then ſayd one to another, We do not wel this day, foraſmuche as it is a day to bryng good tydynges, and we holde our peace. If we tarrie tyl the day lyght, ſomme miſcheefe wyl comme vpon vs: Now therefore cōme, that we may goe & tel the kinges houſehold.

10 And ſo they came, and called vnto the porter of the citie, and tolde them, ſayeing, We came to the pauilions of the Syrians, & ſee there was no man there, neyther voyce of man: but horſes, and aſſes tied, and the tentes were euen as they were wont to be.

11 And ſo the man called vnto the porters, and they tolde the kinges houſe within.

12 And the kyng aroſe in the nyght, and ſaide vnto his ſeruauntes, (b) I wyl ſhew you now, what yͤ Syrians haue donne vnto vs: They knowe, that we be hungry: and therefore are they gonne out of the pauilions to hyde themſelues in the feelde, ſayeing, When they cōme out of the citie, we ſhal catche them aliue, & geat in to the citie.

13 And one of his ſeruauntes anſweared, and ſayde, Let menne take, I pray you, fiue of the horſes, that remayne and are leaft in the multitude: (behold, they are euen as al yͤ multitude of Iſrael, that are leaft in the citie: Beholde [I ſay] they are euen as al the multitude of the Iſraelites, that are conſumed) and we wyl ſende, and ſee.

C 14 They tooke therefore the horſes of two charettes, and the kyng ſent after the hoſte of the Syrians, ſayeing, Goe, and ſee.

15 And they went after them euen vnto Iordane, and loe, al the way was ful of clothes, and veſſels, whiche the Syrians hadde caſt from them in their haſte: And the meſſengers returned, and tolde the kyng.

16 And the people went out, and ſpoyled the tentes of yͤ Syrians: And ſo it came to paſſe, that a buſhel of fine flowre was ſolde for a ſicle, and two buſhels of barly for a ſicle, according to the worde of the Lorde.

17 And the kyng appoynted that Lorde (on whoſe hand he leaned) to be at the gate: And

(a) The wicked neede no greater enimie, then theyr owne conſcience to purſue them.

(b) He miſtruſted the prophetes wordes, and as one more politike then godly, caſt more perils then needed.

(c) The faithleſſe derider of Gods prophete puniſhed.

the people[c] trode vpon hym in the gate, and he dyed, accordyng to the woorde of the man of GOD, whiche he ſayde, when the kyng came downe to hym.

4.Reg.7.a

18 And ſo came the thyng to paſſe, that the man of God had ſpoken to the kyng, ſayeing, Two buſhelles of barly for a ſicle, and a buſhel of fine flowre for another, ſhalbe * to morowe this tyme in the gate of Samaria.

19 Whereunto that lorde anſwered the man of God, and ſayde, Yea, and yf the Lorde made windowes in heauen, myght it cōme to paſſe? And he ſayde, Beholde, thou ſhalt ſee it with thyne eyes, and ſhalt not eate thereof.

20 And euen ſo chaunced it vnto hym: For the people trode vpon hym in the gate, and he dyed.

The. viii. Chapter.

1 Eliſa propheſied vnto the Sunamite, the dearth of ſeuen yeeres. 11 He propheſieth to Hazael that he ſhalbe kyng of Syria. 15 Hazael raigneth after Benhadad. 16 Ioram raigneth ouer Iuda. 20 Edom falleth from Iuda. Ohoziah ſucceedeth Ioram.

4.Reg.7.a

A 1 Then ſpake * Eliſa vnto the woman (whoſe ſonne he had reſtoared to lyfe agayne) ſayeing, Up, and goe thou & thyne houſe, and ſoiourne whereſoeuer thou canſt: For the Lorde hath called for a dearth, and the ſame ſhal comme vpon the lande ſeuen yeeres.

2 And the woman aroſe, and dyd after the ſayeing of the man of God, and went both ſhe and her houſholde, and ſoiourned in the lande of the Philiſtines ſeuen yeeres.

3 And at the ſeuen yeeres ende, it fortuned, that the woman came againe out of the land of the Philiſtines, and went out to calle vpon the kyng for her houſe, and for her lande.

4 And the kyng talked with Gehezi the ſeruant of the man of God, ſayeing, Tell me, I pray thee, al the great deedes, that Eliſa hath donne.

5 He tolde the kyng howe he had reſtoared a dead body to lyfe agayne: but in the meane time the woman, whoſe ſonne he had rayſed vp agayne, cryed to the kyng for her houſe, & for her lande: And Gehezi ſayd, My lorde, O kyng, this is the woman, & this is her ſonne, whom Eliſa rayſed vp agayne.

(a) The kyng cauſed that to be iuſtly reſtored, whiche was wrongfully holden from her.

6 And when the kyng aſked the woman, ſhe tolde hym: And ſo the kyng deliuered her a chamberlayne, ſayeing, Reſtoare thou vnto her al that is hers, and al the (a) fruites of the feelde, ſence the day that ſhe leaſt the lande, vnto this tyme.

3.Reg.19.c

B 7 And * Eliſa came to Damaſco: and Benhadad the kyng of Syria was ſicke: And one tolde hym, ſayeing, The man of God is comme hyther.

3.Reg.14.a

8 And the kyng ſayde vnto Hazael, * Take a preſent in thyne hande, and goe meete the man of GOD, that thou mayeſt inquire of the Lorde by hym, ſayeing, Shal I recouer of this diſeaſe?

9 And ſo Hazael went to meete hym, & tooke the preſent with hym, & of euery good thyng of Damaſco, euen as muche as fourtie cammelles coulde beare: and came and preſented hym ſelfe before hym, and ſayde, Thy ſonne Benhadad kyng of Syria hath ſent me to thee, ſayeing, Shal I recouer of this diſeaſe?

10 And Eliſa ſayde vnto hym, Goe, and ſay vnto hym, Thou ſhalt (b) recouer: howbeit the Lorde hath ſhewed me, that he ſhal ſurely dye.

(b) Meanyng that he ſhould not dye of that diſeaſe, yet he ſhoulde dye by the hande of Hazael the meſſenger.

11 He looked vpon hym ſtedfaſtly, vntyl he was aſhamed: and the man of God wept.

12 And Hazael ſayde, Why weepeth my lorde? He anſwered, For I know the euil thinges, that thou ſhalt doo vnto the chyldren of Iſrael: for their ſtrong cities ſhalt thou ſet on fire, and their young menne ſhalt thou ſlay with the ſworde, and ſhalt daſhe out the braynes of their ſuckyng chyldren, and al to teare their women with chylde.

13 But Hazael ſayde, What is thy ſeruant a dogge, that I ſhoulde doo this great thyng? And Eliſa anſwered, The Lorde hath ſhewed me, that thou ſhalt be kyng of Syria.

14 And ſo he departed from Eliſa, and came to his maiſter: whiche ſayde to hym, What ſayde Eliſa to thee? He anſwered, He tolde me, that thou ſhouldeſt recouer. C

15 And on the morowe it fortuned, that he tooke a thicke cloth, & dypt it in water, and (c) ſpreade it on his face: and he died, and Hazael raigned in his ſteede.

(c) Hazael vnder pretence to refreaſh the kyng, ſtyfeled him with this cloth.

16 The fifth yeere of Ioram the ſonne of Ahab kyng of Iſrael, Iehoſaphat beeyng alſo kyng of Iuda, Ioram the ſonne of Iehoſaphat kyng of Iuda began to raigne.

2.Par.21.a

17 * Thirtie & two yeeres olde was he, when he began to raigne, and he raigned eyght yeeres in Hieruſalem.

18 And he walked in the wayes of the kinges of Iſrael, as they, that were of the houſe of Ahab: for the daughter of Ahab was his wyfe, and he dyd euyl in the ſyght of the Lorde.

2.Reg.7.e. 19 And the Lorde woulde not deſtroy Iuda [and that] becauſe of Dauid his ſeruant,* as he promiſed him, to geue him alway a lyght among his chyldren.

2.Reg.8.c. 3.Re.22.g. 1.Par.21.a. 20 In thoſe dayes Edom rebelled from vnder the hand of Iuda: for they made them a king of their owne.

D 21 So Ioram went to Zair, he and al his charettes with him: And he roſe by nyght, and ſmote the Edomites, whiche compaſſed him in with the captaynes of his charettes, and the people fled into their tentes.

22 But Edom rebelled, ſo that he would not be vnder the hande of Iuda vnto this day: Then Libnah rebelled that ſame tyme.

23 The reſt of the wordes, that concerne Ioram, and al that he dyd, are they not written in the booke of the chronicles of the kynges of Iuda?

24 And Ioram reaſted with his fathers, and was buryed beſide his fathers in the citie of Dauid: And* Ahaziahu his ſonne raigned in his ſteede. 2.Par.22.a

25 In the twelfth yeere of Ioram the ſonne of Ahab kyng of Iſrael, dyd Ahaziahu the ſonne of Ioram kyng of Iuda beginne to raigne.

26 Two and twentie yeeres olde was Ahaziahu, when he began to raigne, & he raigned one yeere in Hieruſalem: and his mothers name was Athaliahu, the daughter of Omri king of Iſrael.

27 But he walked in the way of the houſe of Ahab, & dyd euyl in the ſight of the Lorde [euen] as dyd the houſe of Ahab: for he was the ſonne in lawe of the houſe of Ahab. E

28 And he went with Ioram the ſonne of Ahab, to warre againſt Hazael kyng of Syria in Ramoth Gilead, and the Syrians wounded Ioram.

29 And* kyng Ioram went backe agayne to be healed in Iezrahel of the woundes, whiche the Syrians had geuen him at Ramoth, when he fought agaynſt Hazael kyng of Syria: And Ahaziahu the ſonne of Ioram, kyng of Iuda, went downe to ſee Ioram, the ſonne of Ahab in Iezrahel, becauſe he was ſicke there. 4.Re.9.c.

The.ix.Chapter.

6 Iehu is made kyng of Iſrael. 24 And kylleth Ioram the kyng thereof, 27 and Ahaziah, otherwyſe called Ochozias the kyng of Iuda. 33 And cauſeth Iezabel to be caſt downe out of a windowe, and the dogges dyd eate her.

1 AND Eliſa the prophete called one of the chyldren of the prophetes, and ſayd vnto hym,* Gyrde vp thy loynes, and take this boxe of oile in thine hand, and geat thee to Ramoth [in] Gilead. 4.Re.4.c.

2 And when thou commeſt thyther, looke where is Iehu, the ſonne of Iehoſaphat, the ſonne of Nimſi: and goe to hym, and make hym ryſe vp from among his brethren, and carrie hym to a ſecrete chamber.

3 Then take the boxe of oyle, and powre it on his head, and ſay, Thus ſayth the Lorde, I haue annoynted thee to be kyng ouer Iſrael: And then open the doore, and flee without any taryeing.

4 And ſo the ſeruant of ẏͤ prophete gate hym to Ramoth Gilead:

5 And when he came in, behold, the captaines of the hoſte were ſitting togeather: And he ſaide, I haue an errande to thee, O captaine.

3.Re.19.d. (a) This annoyntyng was for kynges, prieſtes, and prophetes, which were al figures of Meſſias, in whom theſe three offices were accompliſhed.

6 And Iehu ſayde, Unto whiche of al vs? He ſayde, To thee, O captayne. And he aroſe, and went into the houſe, and he powred the oyle on his head, and ſayde vnto hym, Thus ſayth the Lorde God of Iſrael,* I haue(a) annoynted thee to be kyng ouer the people of the Lorde, euen ouer Iſrael.

B 7 Thou ſhalt ſmite the houſe of Ahab thy maiſter, that I may auenge the blood of my ſeruantes the prophetes, and the blood of al the ſeruantes of the Lorde, of the hande of Iezabel:

8 For the whole houſe of Ahab ſhalbe deſtroyed, and* I wyl deſtroy from Ahab [euen] hym, that maketh water agaynſt the wal, and hym that is pryſoned and forſaken in Iſrael: 3.Re.21.f.

9 And I wyl make the houſe of Ahab, lyke the houſe of Ieroboam, the ſonne of Nabat, & like the houſe of Baaſa the ſonne of Ahia.

10 And as for Iezabel,* the dogges ſhal eate her in the feelde of Iezrahel: and there ſhalbe none to burie her. And he opened the doore, and fled. 4.Re.19.f.

11 Iehu came out to the ſeruantes of his lord, and one ſayde vnto hym, Is al wel? Wherefore came this mad felowe to thee? And he ſayde vnto them, Ye knowe, what manner of man it is, & what his communication is.

12 They ſayde vnto hym agayne, It is not ſo: telle vs. He ſayde, Thus and thus ſpake he to me, ſayeing, Thus ſayth the Lorde, I haue annoynted thee to be kyng ouer Iſrael.

13 Then they haſted, and tooke euery man his garment, and put it vnder hym on the

toppe of the ſtaires, and blewe with trumpettes, ſayeing, Iehu is kyng.

C 14 And ſo Iehu the ſonne of Iehoſaphat, the ſonne of Nimſi, conſpired agaynſt Ioram: (Ioram kept Ramoth Gilead, he and al Iſrael, becauſe of Hazael kyng of Syria:

4.Re.8.g. 15 And* kyng Ioram returned to be healed in Iezrahel of the woundes, whiche the Syrians had geuen hym when he fought with Hazael kyng of Syria) And Iehu ſayde, If it be your mindes, then let no man departe, and eſcape out of the citie, to goe and telle in Iezrahel.

16 So Iehu gate vp [into a charet] and went to Iezrahel, where Ioram lay: and Ahaziahu kyng of Iuda was comme downe thyther to ſee Ioram.

17 And the watcheman, that ſtoode on the towre in Iezrahel, ſpied the companie of Iehu as he came, and ſayde, I ſee a companie. And Ioram ſayde, Take an horſeman, and ſende to meete them, that he may aſke, whether be peace.

18 And ſo there went one on horſebacke, to meete hym, and ſayde, Thus ſayth the king, Is it peace? And Iehu ſayde, What haſt thou to doo with peace? turne thee behynde me. And the watcheman tolde, ſayeing, The meſſenger came to them, but he commeth not agayne.

19 Then he ſent out another on horſebacke, whiche came to them, and ſayd, Thus ſayth the king, Is it peace? Iehu anſweared, What haſt thou to doo with peace? turne thee behynde me.

D 20 And the watcheman tolde, ſayeing, He came to them alſo, & commeth not agayne: And the dryuing is lyke the dryuing of Iehu the ſonne of Nimſi: for he dryueth the charet as he were mad.

21 And Ioram ſayde, Make ready. And the charet was made ready. And Ioram kyng of Iſrael, and Ahaziahu kyng of Iuda, went out eyther of them in his charet agaynſt Iehu, and met him in the feelde of Naboth the Iezrahelite.

22 And it fortuned, that when Ioram ſawe Iehu, he ſayd, Is it peace Iehu? He anſweared, What peace ſhoulde there be, ſo long as the whoredomes of thy mother Iezabel, & her wytchcraftes are ſo great?

23 And Ioram turned his hande, and fled, and ſayde to Ahaziahu, There is falſhood, O Ahaziahu.

24 And Iehu tooke a bowe in his hande, and ſmote Ioram betweene the armes, and the arrow went through his hart, & he fel downe flat in his charet.

25 Then ſayde Iehu to Bidkar a captayne, Take [him] and caſt hym in the plat of the ground of Naboth the Iezrahelite: For I remember, that when I and thou rode togeather after Ahab his father, the Lorde layed his heauy burthen vpon hym:

26 I haue ſeene yeſterday the blood of Naboth, and the blood of his ſonnes, ſayde the Lorde: and I wil requite it thee in this ground, ſaith the Lorde. Nowe therefore take [him] and caſt hym in the plat of grounde, accordyng to the woorde of the Lorde. E

27 But when Ahaziahu the kyng of Iuda ſawe this, he fled by the way of the garden houſe: And Iehu folowed after hym, and ſayde, Smite him alſo in the charet, at the goeing vp to Gur by Iebleam. And he fled to Megiddo, and there dyed.

28 And his ſeruantes caryed hym in a charet to Hieruſalem, and buried hym there in his ſepulchre with his fathers in the citie of Dauid.

29 And in the eleuenth yeere of Ioram the ſonne of Ahab, beganne Ahaziahu to raigne ouer Iuda.

30 And when Iehu was comme to Iezrahel, Iezabel hearde of it, and painted her face, and tired her head, and looked out at a window.

31 And as Iehu entred at the gate, ſhe ſayde, Had (b) Zimri peace, which ſlue his maiſter?

(b) As though ſhe ſhould ſay, treaſon can haue no good ſucceſſe.

32 And he lyfted vp his eyes to the window, & ſayde, Who is of my ſide? Who? And there looked out to hym two or three chamberlaynes.

33 And he ſayd, Throwe her downe. So they threwe her downe, and her blood daſhed towarde the wal, and towarde the horſes: and he troode her vnder foote. F

34 And when he was comme in, he dyd eate and drinke, and ſayd, Goe and viſite, I pray you, yonder curſed creature, and burie her:* for ſhe is a kynges daughter. 3.Re.16.g.

35 And ſo when they came to burie her, they founde no more of her, then the ſkul, and the feete, and the palmes of her handes.

36 Wherefore they came agayne, and tolde hym: And he ſayde, This is the woord of the Lorde, whiche he ſpake by the hande of his ſeruant Elias the Theſbite, ſayeing,* In the feelde of Iezrahel ſhal dogges eate the fleaſh of Iezabel. 3.Re.21.f.

37 And ſo the carkeſſe of Iezabel was euen as dounge vpon the earth in yͤ feelde of Iezrahel, ſo that no man might ſay, This is Iezabel.

¶ The

XUM

The .x. Chapter.

6 Iehu cauſeth the ſeuentie ſonnes of Ahab to be ſlayne. 13 And after that, fourtie and two of Ahaziahs brethren. 25 He kylleth alſo al the prieſtes of Baal. 35 After his death his ſonne raigneth in his ſteede.

A 1 Ahab had * threeſcore and ten ſonnes in Samaria: And Iehu wrote letters, and ſent to Samaria, vnto the rulers of Iezrahel, to the elders, and to them, that brought vp Ahabs chyldren, ſayeing,

Ioſ.viii.g.

2 Nowe when this letter commeth to you, (ye that haue with you your maiſters ſõnes, ye haue with you both charettes and horſes; a ſtrong citie haue ye alſo, and harneſſe)

3 Looke, whiche of your maiſters ſonnes is beſt and moſt meete: and ſet hym on his fathers ſeate, and fight for your lordes houſe.

4 But they were exceedyngly afrayde, and ſayde, See, two kynges were not hable to ſtande before hym: how ſhal we then be hable to ſtande?

5 And he, that was gouernour of Ahabs houſe, and he that ruled the citie, the elders alſo, and the tutours, ſent to Iehu, ſayeing, We are thy ſeruantes, and wyl doo al that thou ſhalt bid vs: we wyl make no man kyng, therefore doo thou, what ſeemeth good in thyne eyes.

6 Then he wrote another letter to them, ſayeing, If ye be myne, and wyl hearken vnto my voyce, then take the heades of the menne that are your maiſters ſonnes, and comme to me to Iezrahel by to morow this time: (And the kynges ſonnes were threeſcore and tenne perſones, & they were with the great menne of the citie, whiche brought them vp.)

B 7 And when the letter came to them, they tooke the kynges chyldren, and ſlue them, euen threeſcore and ten perſones, and layed their heades in baſkettes, and ſent them to hym to Iezrahel.

8 And there came a meſſenger, and tolde him, ſayeing, They haue brought the heades of the kynges ſonnes. And he ſayde, Let them lay them on two heapes in the entryng in of the gate, vntyl the mornyng.

9 And when it was day, he went out, and ſtoode, and ſayde to al the folke, Ye [illegible] ryghteous: Behold, I conſpired againſt my maiſter, and ſlue hym: But who ſlue al theſe?

10 Learne here, that there ſhal falle vnto the earth nothyng of the woorde of the Lorde, whiche he ſpake, concernyng the houſe of Ahab: for the Lorde hath brought to paſſe the thinges, that he ſpake by the hande of his ſeruant * Elias.

3.Re.21.f.

11 And ſo Iehu ſlue al that remayned of the houſe of Ahab in Iezrahel, and al that were great with hym, and his kinſfolkes, and his prieſtes, ſo that he let nothyng of hym remayne.

12 And he aroſe, and departed, and came to Samaria: And when Iehu was in the way of the houſe, where yͤ ſhepheardes dyd ſheare their ſheepe,

C 13 He met with the brethren of Ahaziahu king of Iuda, and ſayde, What are ye? They anſweared, The brethren of Ahaziahu are we, and goe downe to ſalute the chyldren of the kyng, and of the queene.

14 And he ſayde, Take them aliue. Whom when they had taken aliue, they ſlue them at the wel, whiche was beſide the houſe, where the ſheepe are ſhorne, euen two and fourtie menne, neyther leaft he any of them.

15 And when he was departed thence, he met with Iehonadab, the ſonne of * Rechab commyng agaynſt hym, and he bleſſed him, and ſayde to hym, Is thyne hart ryght, as myne hart is true with thyne? And Iehonadab anſweared, Yea, that it is. Then geue me thine hande. And when he had geuen hym his hande, he tooke hym vp to hym into the charette,

Iere.25.a.

16 And ſayde, Comme with me, and ſee the zeale, that I haue for the Lorde. And ſo they made hym ryde in his charet.

17 And when he came to Samaria, he ſlue al that remayned vnto Ahab in Samaria, tyll he had wiped hym out, accordyng to the ſayeing of yͤ Lorde, whiche he ſpake to Elias.

18 And Iehu gathered al the people togeather, and ſayde vnto them, * Ahab ſerued (a) Baal a litle: but Iehu ſhal ſerue hym more.

2.Re.16.g.

(a) Baal ſignifieth Aſtaroth, the idol of the Sidonions.

D 19 Nowe therefore calle vnto me al the prophetes of Baal, al ſuche as ſerue hym, and al his prieſtes, and let none be lackyng: For I haue a great ſacrifice to doo to Baal: & therefore whoſoeuer is miſſed, he ſhal not liue. But Iehu dyd it for a ſutteltie, to the intent that he might deſtroy the ſeruantes of Baal.

20 And Iehu ſayde, Proclayme an holy conuocation for Baal. And they proclaymed it.

21 And Iehu ſent vnto al Iſrael, and al the ſeruantes of Baal came, that there was not a man leaft behinde that came not: And they came into the houſe of Baal, and the houſe of Baal was ful from one ende to another.

22 And he ſayde vnto hym that was the kee-

per of the veſtrie: Bryng foorth garmentes for al the ſeruantes of Baal. And he brought them out garmentes.

23 And when Iehu went with Iehonadab, the ſonne of Rechab into the houſe of Baal, he ſaid vnto the ſeruantes of Baal, Search, and looke, that there be here with you none of the ſeruantes of yͤ Lorde, but the ſeruantes of Baal only.

24 And when they went in to offer ſacrifice, and burnt offering, Iehu appoynted foure ſcore menne without, and ſayde, If any of the menne whō I haue brought vnder your handes eſcape, he that letteth hym goe, ſhal dye for hym.

25 And it fortuned, that as ſoone as he hadde made an ende of offering the burnt ſacrifice, Iehu ſaide to the menne of warre, and to the captaynes, Goe in, and ſlay them: let none comme out. And they ſmote them with the edge of the ſwoorde: And yͤ menne of warre, and the captaynes caſt them out, and went to the citie of the temple of Baal,

26 And fette the images out of the temple of Baal, and burnt them.

E 27 And they brake the image of Baal, and brake the houſe of Baal, and made a draft houſe of it vnto this day.

28 And ſo Iehu deſtroyed Baal out of Iſrael.

29 But from the ſinnes of Ieroboam the ſonne of Nabat, which made Iſrael to ſinne, Iehu departed not from them, [neither from] the golden calues that were in Bethel and in Dan.

30 And the Lorde ſayde vnto Iehu, Becauſe thou haſt donne ryght wel, in bringyng to paſſe the thyng, that is ryght in myne eyes, and haſt donne vnto the houſe of Ahab accordyng to al thinges, that are in myne hart, therefore ſhal thy * chyldren vnto the fourth generation ſit on the ſeate of Iſrael. 4.Re.15.c.

31 But Iehu cared not for this, to walke in the lawe of the Lorde God of Iſrael with al his hart: for he departed not from the ſinnes of Ieroboam, whiche made Iſrael to ſinne.

32 In thoſe dayes the Lorde began to cut Iſrael ſhort, * and Hazael ſmote them in al the coſtes of Iſrael, 4.Re.8.c.

33 From Iordane eaſtward, euen al the land of Gilead, the Gadites, the Rubenites, and them that were of Manaſſes, from Aroer, (whiche is by the riuer Arnon) euen Gilead and Baſan.

34 The reſt of the woordes, that concerne Iehu, and al that he dyd, and al his power, are they not wrytten in the booke of the Chronicles of the kynges of Iſrael: F

35 And Iehu ſlept with his fathers, and they buryed him in Samaria, and Iehoahas his ſonne, raigned in his ſteede.

36 And the tyme, that Iehu raigned vpon Iſrael in Samaria, is twentie and eyght yeeres.

The.xi.Chapter.

1 Athalia putteth to death al the kynges ſonnes, except Ioas the ſonne of Ohoſiah. 4 Ioas is appoynted kyng. 15 Iehoiada cauſeth Athalia to be ſlayne. 17 He maketh a couenant betweene God and the people. 18 Baal and his prieſtes are deſtroyed.

A 1 AND Athalia the mother of Ahaziahu, when ſhe ſawe, that her ſonne was dead, ſhe aroſe, and deſtroyed al the kynges ſeede.

2 But Iehoſaba, yͤ daughter of kyng Ioram, and ſyſter of Ahaziahu, tooke Ioas the ſonne of Ahaziahu, and ſtale hym from among the kynges ſonnes, that were ſlayne, and his nurſe with hym in the bedde chamber: and hyd hym from Athalia, that he was not ſlayne.

3 And he was with her hid in the houſe of the Lorde ſixe yeeres: And Athalia dyd raigne ouer the lande.

4 And the ſeuenth yeere Iehoiada ſent and fet the rulers ouer hundredes, with the captaynes, and them of the garde, & tooke them to him into the houſe of the Lord, and made a bonde with them, & tooke an othe of them, in the houſe of the Lorde, and ſhewed them the kynges ſonne.

5 And he commaunded them, ſayeing, This it is, that ye muſt doo: One third part of you, whoſe duetie is to comme in on yͤ Sabboth day, ſhal keepe the watche of the kynges houſe:

6 And another thirde part ſhal keepe the gate of Sur: And another thirde part ſhal keepe the gate, whiche is behinde them of yͤ garde: and ſo ſhal ye keepe the watche of the houſe of Meſſah.

7 And two partes of you, that is, al that goe out on the Sabboth day, ſhal keepe the watche of the houſe of the Lorde about the kyng.

8 And ye ſhal compaſſe the king round about, and euery man ſhal haue his weapon in his hande: And whoſoeuer commeth within the ranges, let hym be ſlayne: And ſee, that ye be with the kyng, as he goeth out and in. B

2.Par.24.a

9 And the captaynes ouer the hundredes dyd accordyng to al thynges, that * Jehoiada the prieſte commaunded: and they tooke euery man his menne, that were to cōme in on the Sabboth day, with them, that ſhoulde goe out on the Sabboth, and came to Jehoiada the prieſt.

10 And to the captaynes ouer hundredes, dyd the prieſte geue kyng Dauids ſpeares and ſhieldes, that were in the temple.

11 And they of the garde ſtoode, & euery man had his weapon in his hande rounde about the kyng, from the right corner of the temple to the leaft, along by the aulter and the temple.

12 And he brought out the kinges ſonne, and put the crowne vpon hym, & deliuered hym * (a) the witneſſe, and made hym kyng, and annointed him: And they clapt their handes, and ſayde, God ſaue the kyng.

Deu.17.d.

(a) Meaning, the lawe of God.

2.Par.23.d

C

13 * And when Athalia heard the noyſe of the runnyng of the people, ſhe came to the people into the temple of the Lorde.

(b) where the kinges place was in the temple.

14 (b) And when ſhe looked, beholde, the king ſtood by a piller as the manner was, and the ſingers and the trumpettes by the kyng, and al the people of the lande reioyſed, and blewe with trumpettes: And Athalia rent her clothes, and cryed, Treaſon, treaſon.

15 But Jehoiada the prieſt commaunded the captaines of the hundredes, that had the rule of the hoſt, and ſayde vnto them, Haue her foorth of the ranges: and yf any folowe her, kyl hym with the ſworde. For the prieſt had ſayde, She may not be ſlayne in the houſe of the Lorde.

16 And they layde handes on her, tyl ſhe came into the way, by the whiche the horſes went in to the kynges palace, and there was ſhe ſlaine.

2.Par.23.c

17 * And Jehoiada made a bonde betweene the Lorde, and the kyng, and the people, that they ſhoulde be the Lordes people: and alſo betweene the kyng and the people.

18 And al the people of the land went into the houſe of Baal, and deſtroyed it: his aulters alſo, and his images brake they downe luſtily, and ſlue Mathan the prieſte of Baal before the aulters: And the prieſt ſet watche ouer the houſe of the Lorde.

19 And tooke the rulers ouer hundredes, the captaynes, and them of the garde, and al the people of the lande: & they brought the kyng from the houſe of the Lorde, and came by the way of the gate of them of the garde to the kynges palace: and he ſate hym downe on the ſeate of the kynges.

D

20 And al the people of the lande reioyſed, and the citie was in quiete: And they ſlue Athalia with the ſworde, beſide the kynges palace.

21 Seuen yeeres olde was Jehoas, when he began to raigne.

The .xii. Chapter,

6 Jehoas maketh prouiſion for the repayring of the temple. 16 He ſtayeth the kyng of Syria by a preſent from comming agaynſt Hieruſalem. 20 He is kylled by two of his ſeruantes.

A

1 AND Jehoas beganne to raigne in yͤ ſeuenth yeere of Jehu, fourtie yeeres raigned he in Hieruſalē: and his mothers name was Zebiah of Beerſeba.

(a) So long as rulers geue eare to the true miniſters of god, they proſper.

2 And he dyd that whiche was good in the ſyght of the Lorde, as long as (a) Jehoiada the prieſt enfourmed hym.

3 But the high places were not taken away: for the people offered & burnt incenſe yet vpon the hygh places.

4 And Jehoas ſayde to the prieſtes, Al the ſiluer of the dedicate thinges that be brought to the houſe of the Lorde, that is, the money of them that were numbred, the money that euery man is ſet at, & al the money that euery man with a wyllyng hart geueth & bringeth into the houſe of the Lorde:

5 Let the prieſtes take it to them, euery man of his acquaintance, to repayre the broken places of the houſe whereſoeuer any decaye is founde.

6 And ſo it came to paſſe, that vnto the three and twentith yeere of king Jehoas, the prieſtes had mended nothyng that was decayed in the temple.

7 Then kyng Jehoas called for Jehoiada the prieſt, and the other prieſtes, and ſayd vnto them, Why repayre ye not the broken places of the temple? Nowe therefore, ſee that ye receaue no more money of your acquayntance, except ye deliuer it to repayre the temple withal.

B

8 And yͤ prieſtes conſented to receaue no more money of the people, except to repayre the decayed places of the temple.

9 But Jehoiada the prieſt tooke a cheſt, and bored a hole in the lyd of it, and ſet it beſyde the aulter, on the ryght ſide as euery man commeth into the temple of the Lorde, and the prieſtes that kept the veſſels, put therein al the money that was brought into yͤ houſe

of the Lorde.

10 And it fortuned, that when they ſawe there was muche money in the cheſt, * the kinges ſcribe and the hye prieſt came vp, and told the money that was founde in the houſe of the Lord, and put it into a bagge.

4.Re.22.a.

11 And they gaue the money ſealed into the handes of them that executed the woorke, & that had the ouerſyght of the houſe of the Lord: and they brought it out to the carpenters and buylders that wrought vpon the houſe of the Lorde,

12 And to maſons, and hewers of ſlone: And they brought timber and free ſtone to repaire the decay in the houſe of the Lorde, and to al that went out to mende the temple.

13 Howbeit, there was not made for the houſe of the Lorde bowles of ſiluer, inſtrumentes of muſicke, baſons, trumpettes, or any veſſels of golde, or veſſels of ſiluer, of the money that was brought into yͤ houſe of the Lorde.

C 14 But they gaue that to the woorkemen, & repaired therewith the houſe of the Lorde.

15 Moreouer, they reckened not with the men into whoſe handes they deliuered that money to be beſtowed on woorkemen: for they dyd theyr buſineſſe faythfully:

16 Howbeit, treſpaſſe money, and ſinne money, was not brought into the houſe of the Lorde, for it was the prieſtes.

17 Then came Hazael kyng of Syria vp, and fought agaynſt Geth, and tooke it: And Hazael ſet his face to goe vp to Hieruſalem.

18 And Iehoas king of Iuda, tooke al the halowed thinges that Iehoſaphat, Iehoram, and Haziahu his fathers kynges of Iuda had dedicate, and that he hym ſelfe had dedicated, and al the golde that was founde in the treaſures of the houſe of the Lorde, and in the kynges houſe, & ſent it to Hazael kyng of Syria, and ſo he departed from Hieruſalem.

19 The remnant of yͤ woordes that concerne Iehoas, and al that he did, are they not written in the booke of the Chronicles of the kynges of Iuda?

20 D And his owne ſeruantes aroſe, & wrought treaſon, and ſlue Iehoas in the houſe Millo, when he came downe to Silla:

21 Iozachar the ſonne of Semaath, and Iehozabad the ſonne of Somer his ſeruantes, ſmote hym, and he dyed: And they buryed hym with his fathers in the citie of Dauid, & Amaziahu his ſonne raigned in his ſteede.

The.xiii.Chapter.

3 Iehoahaz the ſonne of Iehu is deliuered into the handes of the Syrians. 5 He prayeth vnto God, and is deliuered. 9 Ioas his ſonne raigneth in his ſteede. 24 Hazael dyeth. 26 Eliſa dyeth.

A 1 IN the three & twentith yeere of Ioas the ſonne of Ahaziahu kyng of Iuda, Iehoahaz the ſonne of Iehu began to raigne ouer Iſrael in Samaria ſeuēteene yeeres.

2 And he wrought that whiche was euil in the ſyght of the Lorde, & folowed the ſinnes of Ieroboam the ſonne of Nabat, whiche made Iſrael to ſinne, and departed not therefrom.

3 And the Lorde was angry with Iſrael, and deliuered them into the hand of Hazael king of Syria, and into the hande of Benhadad the ſonne of Hazael al their dayes.

4 And Iehoahaz beſought the Lorde, and the Lorde hearde hym: For he conſydered the trouble of Iſrael, wherewith the kyng of Syria troubled them.

5 (And the Lorde gaue Iſrael a deliuerer, ſo that they went out from vnder the ſubiection of the Syrians: And the chyldren of Iſrael dwelt in their tentes as before tyme.

6 Neuertheleſſe, they departed not from the ſinnes of yͤ houſe of Ieroboam whiche made Iſrael ſinne, but walked in them: And there remayned an idols groue ſtil alſo in Samaria.)

7 Neither did he leaue of the people to Iehoahaz but fiftie horſemen, ten charettes, and ten thouſande footemen: * for the kyng of Syria deſtroyed them, and made them lyke threſhed duſt.

4.Re.8.b.

8 The reſt of the woordes that concerne Iehoahaz, and al that he did, and his power, are they not written in the booke of the Chronicles of the kynges of Iſrael?

9 And Iehoahaz ſlept with his fathers, and they buried him in Samaria, and Ioas his ſonne raigned in his ſteede.

10 In the thirtie and ſeuenth yeere of Ioas kyng of Iuda, beganne Iehoas the ſonne of Iehoahaz to raigne ouer Iſrael in Samaria ſixteene yeeres:

11 And dyd that whiche is euil in the ſyght of the Lorde, & departed not from al the ſinnes of Ieroboam the ſonne of Nabat that made Iſrael ſinne: for he walked therein.

12 The remnant of the woordes that concerne Ioas, and al that he dyd, & his power

wherewith they fought agaynſt Amaziahu kyng of Juda, are they not wrytten in the booke of the chronicles of the kynges of Iſrael?

13 And Joas ſleapt with his fathers, and Jeroboam ſate vpon his ſeate: And Joas was buryed in Samaria among the kynges of Iſrael.

C 14 When Eliſa was fallen ſicke of the ſicknes whereof he dyed, Joas the kyng of Iſrael came downe vnto hym, & wept before hym, and ſayde,* O my father, my father, the charet of Iſrael, and the horſemenne of the ſame.

4.Re.2.c.

15 Eliſa ſayde vnto hym, Take bowe and arrowes. And he tooke vnto hym bowe and arrowes.

16 And he ſayde to the kyng of Iſrael, Put thyne hande vpon the bowe. And he put his hande vpon it: And Eliſa put his handes vpon the kynges handes,

17 And ſayde, Open a wyndowe eaſtwarde. And when he had opened it, Eliſa ſayde, Shoote. And he ſhot: And he ſayde, The arrowe of health of the Lorde, and the arrowe of health agaynſt Syria: for thou ſhalt ſmite Syria in Aphec, tyl thou haue made an ende of them.

18 And he ſayde, Take the arrowes. And he tooke them: And he ſayde vnto the kyng of Iſrael, Smyte the grounde. And he ſmote thryſe, and ceaſſed.

19 And the man of God was angrye with hym, and ſayde, Thou ſhouldeſt haue ſmytten fyue or ſyxe times, and then thou haddeſt ſmitten Syria tyl thou haddeſt made an end of them: Where nowe thou ſhal ſmyte Syria but thryſe.

20 And ſo Eliſa dyed, and they buryed hym: and the ſouldiers of the Moabites came into the lande (a) the ſame yeere. D

(a) Other reade the yeere folowyng, whiche beſt agreeth with the Hebrues.

21 And it chaunced, as ſomme of them were burying a man, and ſpyed the ſouldiers, they caſt the man into the ſepulchre of Eliſa: And when the man was rolled downe, and touched the bones of Eliſa, he reuiued, and ſtood vpon his feete.

22 But Hazael kyng of Syria vexed Iſrael al the dayes of Jehoahaz.

23 And the Lorde had mercye on them, and pitied them, & had reſpecte vnto them, becauſe of his appoyntmente made with Abraham, Iſahac, aud Jacob, and woulde not deſtroy them, neyther caſt he them from hym as yet.

24 So Hazael the kyng of Syria dyed, and Benhadad his ſonne raigned in his ſteede,

25 And Jehoaz the ſonne of Jehoahaz went agayne, and tooke out of the hande of Benhadad the ſonne of Hazael, the cities whiche he had taken awaye out of the hande of Jehoahaz his father, in warre: For three tymes dyd Joas beate hym, and reſtoared the cities vnto Iſrael agayne.

The.xiiii.Chapter.

1 Amaziahu the kyng of Juda putteth to death them that ſlue his father. 7 And after ſmyteth Edom. 15 Joas dyeth, and Jeroboam his ſonne ſucceedeth hym, and after hym raigneth Zacharia.

A 1 The ſeconde yeere of Joas, ſonne of Jehoahaz, kyng of Iſrael, raigned Amaziahu ẏ ſonne of Joas king of Juda.

2.Par.25.a.

2 *He was twentie and fyue yeeres olde when he began to raigne, and raigned twentie & nine yeeres in Hieruſalem: and his mothers name was Jehoadan of Hieruſalem.

3 And he dyd that whiche is good in the ſyght of the Lord, yet not lyke Dauid his father: but dyd accordyng to al thynges as Joas his father dyd.

4 Neyther were the hygh places taken awaye: For as yet the people dyd ſacrifice and burnt incenſe on the hygh places.

5 And as ſoone as ẏ kyngdome was ſetled in his hande,* it came to paſſe, ẏ he ſlue his ſeruantes which had killed the kyng his father.

4.Re.12.d.

6 But the chyldren of thoſe murtherers he ſlue not, acordyng vnto it that is wrytten in the booke of the lawe of Moſes, wherein the lorde commaunded, ſayeing,* Let not the fathers dye for the chyldren, nor let the chyldren be ſlayne for the fathers: but let euery man be put to death for his owne ſynne.

Deu.24.b.

7 He ſlue of Edom in the ſalt valley* tenne thouſande, and tooke the caſtel on the rocke in the ſame batayle, and called the name of it Joktheel vnto this day.

2.Par.25.c. B

8 Then Amaziahu ſent meſſengers to Jehoas the ſonne of Jehoahas ſonne of Jehu kyng of Iſrael, ſayeing, Comme, (a) let vs ſee eche other,

(a) Let vs fyght and trye it by batayle.

9 And Jehoas the kyng of Iſrael ſent to Amaziahu king of Juda, ſayeing,* Dyd not a thiſtle that is in Libanon, ſende to a Cedar tree that is in Libanon, ſayeing, Geue thy daughter to my ſonne to wyfe? And the wilde beaſt that was in Libanon, went and trode downe the thiſtle.

Iudi.9.a.

10 Thou haſt ſmytten Edom, thine hart hath made thee proude: Enioy this glorye, and tarrye at home: why dooeſt thou prouoke to miſchiefe, that thou ſhouldeſt be ouerthrowen and Iuda with thee?

11 But Amaziahu woulde not heare: And Iehoas kyng of Iſrael went vp, and he and Amaziahu kyng of Iuda, ſawe eyther other at Bethſames, whiche is in Iuda.

12 And Iuda was put to the woorſe before Iſrael, and they fled euery man to their tentes.

13 And Iehoas kyng of Iſrael tooke Amaziahu kyng of Iuda the ſonne of Iehoas the ſonne of Ahaziahu at Bethſames, and came to Hieruſalem, and brake downe the walle of Hieruſalem, from the gate of Ephraim, to the corner gate, foure hundred cubites.

C 14 And he tooke al the golde and ſyluer, and al the veſſels that were founde in the houſe of the Lorde, and in the treaſures of the kynges houſe: and the chyldren tooke he to be his wardes, and returned to Samaria agayne.

15 The reaſt of the actes of Iehoas whiche he dyd, and his power, and howe he fought with Amaziahu kyng of Iuda, are they not wrytten in the booke of the cronicles of the kynges of Iſrael?

16 And Iehoas ſleapt with his fathers, & was buryed at Samaria among the kynges of Iſrael, and Ieroboam his ſonne raigned in his ſteede.

17 Amaziahu the ſonne of Ioas kyng of Iuda lyued after the death of Iehoas ſonne of Iehoahaz kyng of Iſrael fyfteene yeeres.

18 And the remnante of the woordes that concerne Amaziahu, are they not wrytten in the booke of the cronicles of the kings of Iuda?

19 But they conſpired treaſon agaynſt hym in Hieruſalem, and when he fledde to Lachis, they ſent after hym to Lachis, and ſlue him there.

D 20 And they brought hym on horſes, and he was buryed at Hieruſalem with his fathers in the citie of Dauid.

21 *And al the people of Iuda tooke Azaria (which was ſyxteene yeeres olde) and made hym kyng for his father Amaziahu. 2.Par.26.a.

22 He buylt *Elath, and brought it agayne to Iuda after that the kyng was layde to reaſt with his fathers. 4 Re.16.b

23 In the fyftienth yeere of Amaziahu, the ſonne of Ioas kyng of Iuda, was Ieroboam the ſonne of Ioas made kyng ouer Iſrael in Samaria, and raigned fourtie and one yeers:

24 And wrought that which was euyl in the ſyght of the Lorde, neyther turned he awaye from al the ſynnes of Ieroboam the ſonne of Nabat, whiche made Iſrael to ſynne.

25 He reſtoared the coaſt of Iſrael from the entring of Hemath, vnto the ſea of the wylderneſſe, accordyng to the woorde of the Lorde God of Iſrael whiche he ſpake by the hande of his ſeruante* Ionas the ſonne of Amithai the prophete, whiche was of Geth Hepher: Ionas.1.a.

26 For the Lorde ſawe howe that the affliction of Iſrael was exceedyng bytter, inſomuche that the pryſoned and the forſaken were at an end, and there was none to helpe Iſrael.

27 *And the Lorde ſayde not that he woulde put out the name of Iſrael from vnder heauen: but he helped them by the hand of Ieroboam the ſonne of Ioas. 4.Reg.13.d E

28 The reaſt of the woordes that concerne Ieroboam, and al that he dyd, and his ſtrength, and howe he fought in the warres, and howe he reſtoared Damaſcon and Hemath to Iuda in Iſrael, are they not written in the booke of the cronicles of the kynges of Iſrael?

29 And Ieroboam ſleapt with his fathers, euen with the kynges of Iſrael, and Zacharia his ſonne raigned in his ſteede.

The.xv.Chapter.

1 Azaria the kyng of Iuda becommeth a leper. 5 Of Iotham. 10 Sallum, 14 Menahem. 23 Pecahia. 30 Vziahu. 32 Iotham. 38 Ahaz.

A 1 IN the the twentie and ſeuenth yeere of Ieroboam kyng of Iſrael, beganne Azaria ſonne of Amazia king of Iuda to raigne.

2 Syxteene yeeres olde was he when he was made kyng, and he raigned two and fyfty yeeres in Hieruſalem: and his mothers name was Iecholiahu, of Hieruſalem.

3 And he dyd that whiche was ryght in the ſyght of the Lorde, accordyng to al thynges as dyd his father Amaziahu.

4 Saue that the hygh places were not put awaye: For the people offered and burnt incenſe ſtyl on the hygh places.

5 And the Lorde ſmote the kyng, and he was a leper vnto the daye of his death, * and dwelt in a ſeueral houſe at libertie: and Iotham the kinges ſonne gouerned the palace, and iudged the people of the lande. Leui.14.a.

6 And

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6 The reaſt of the woordes that concerne Azaria, and al that he dyd, are they not wrytten in the booke of the cronicles of the kynges of Juda?

B 7 And ſo Azaria ſleapt with his fathers, and they buried hym with his fathers in the citie of Dauid, and Jotham his ſonne raigned in his ſteede.

8 In the thirtie and eygth yeere of Azaria king of Juda, did Zacharia the ſonne of Jeroboam raigne vpon Iſrael in Samaria ſyxe moonethes:

9 And wrought that whiche was euyl in the ſyght of the Lorde, as dyd his fathers: And turned not away from the ſinnes of Jeroboam the ſonne of Nabat whiche made Iſrael to ſynne.

10 And Sallum the ſonne of Jabes conſpired agaynſt hym, and ſmote hym in the ſyght of the people, and kylled hym, and raigned in his ſteede.

11 The reaſt of the woords that concerne Zacharia, beholde they are wrytten in the booke of the cronicles of the kynges of Iſrael.

12 This is alſo the woord of the Lord which he ſpake vnto Jehu, ſayeing,* Thy ſonnes ſhal ſyt on the ſeate of Iſrael in the fourth generation after thee. And ſo it came to paſſe.

4.Re.11.c.

13 Sallum the ſonne of Jabes beganne to raigne in the thirtie & nynth yeere of Uzziah kyng of Juda, and he raigned a mooneth in Samaria.

C 14 For Menahem the ſonne of Gadi went vp from Thirza, and came to Samaria, and ſmote Sallum the ſonne of Jabes in Samaria, and ſlue hym, and raigned in his ſteede.

15 The reaſt of the woordes that concerne Sallum, and the treaſon which he conſpired, beholde, they are wrytten in the booke of the cronicles of the kynges of Iſrael.

16 The ſame tyme Menahem deſtroyed Thiphſah, and al that were therein, and the coaſtes therof from Thirza: and becauſe they opened not to hym, he ſmote it, and rypt vp al the women with chylde.

17 The thirtie and nynth yeere of Azaria king of Juda, beganne Menahem the ſonne of Gadi to raigne vpon Iſrael ten yeeres in Samaria.

18 And he dyd euyl in the ſyght of the Lorde, and turned not awaye al his dayes from the ſynne of Jeroboam yͤ ſonne of Nabat which made Iſrael to ſynne.

19 And Phul the kyng of Aſſyria, came vpon the lande: And Menahem gaue Phul a thouſande talentes of ſyluer, that his hande myght be with hym, and ſtabliſhe the kyngdome in his hande.

20 And Menahem made a proclamation for the money in Iſrael, that al menne of ſubſtance, ſhoulde geue the kyng of Aſſyria fyftie ſicles of ſyluer a peece: and ſo the kyng of Aſſyria turned backe agayne, and tarryed not there in the lande. D

21 The reſt of the woordes that concerne Menahem, and al that he dyd, are they not wrytten in the booke of the cronicles of yͤ kynges of Iſrael?

22 And Menahem ſleapte with his fathers, and Pecahia his ſonne dyd raigne in his ſteede.

23 In the fyftieth yeere of Azaria kyng of Juda, beganne Pecahia the ſonne of Menahem to raigne ouer Iſrael in Samaria two yeeres:

24 And dyd that which was euyl in the ſight of the Lorde, and left not of from the ſynnes of Jeroboam the ſonne of Nabat whiche made Iſrael ſynne.

25 But Pecah the ſonne of Remaliahu, whiche was a captayne of his, conſpired againſt hym, and ſmote hym in Samaria, euen in the place of the kynges houſe, with Argob and Aria, and with hym were fyftie menne of the Gileadites: and he kylled hym, and raigned in his roome.

26 The reaſt of the woordes that concerne Pecahia, and al that he dyd, beholde they are wrytten in the booke of the cronicles of the kynges of Iſrael.

27 In the fyftieth and two yeere of Azaria kyng of Juda, beganne Pecah the ſonne of Remaliahu to raigne ouer Iſrael in Samaria twenty yeeres: E

28 And dyd euyl in the ſyght of the Lorde, and turned not away from the ſinnes of Jeroboam the ſonne of Nabat that made Iſrael to ſynne.

29 In the dayes of Pecah kyng of Iſrael, came Thiglath Peleſar king of Aſſyria, and tooke Jion, Abel, Beth maacha, Janoah, Kedes, Hazor, Gilead, Galilee, & al the lande of Nephthali, and carryed them awaye to Aſſyria.

30 And Hoſea the ſonne of Ela, conſpired treaſon agaynſt Pecah the ſonne of Remaliahu, and ſmote hym, and ſlue hym, and raigned in his ſteede in the twentith yere of Jotham the ſonne of Uzziah.

31 The reaſt of the woordes that concerne Pecah, and al that he dyd, behold they are wrytten in the booke of the cronicles of the kings of Iſrael.

32 The ſecond yeere of Pecah, the ſonne of Remaliahu kyng of Iſrael, beganne Iotham the ſonne of Uzziah kyng of Iuda to raigne.

33 Fyue and twentie yeeres olde was he when he began to raigne, and he raigned ſyxteene yeeres in Hieruſalem: His mothers name was Ieruſa, the daughter of Zadoc.

34 And he dyd that whiche is ryght in the ſyght of the Lorde: euen accordyng to al as dyd his father Uzziah, ſo dyd he.

35 But the hygh places were not put away, for the people offered and burnt incenſe ſtyl in the hygh places: he buylt the higher doore of the houſe of the Lorde.

36 The reſt of the woordes that concerne Iotham, and al that he dyd, are they not wrytten in the booke of the cronicles of the kings of Iuda?

37 (In thoſe dayes the Lorde began to ſende into Iuda, Rezin the kyng of Syria, and Pecah the ſonne of Remaliahu.)

38 And Iotham ſleapt with his fathers, and was buryed with his fathers in the citie of Dauid his father, & Ahaz his ſonne raigned in his ſteede.

The. xvi. Chapter.

1 Ahaz kyng of Iuda conſecrateth his ſonne in fyre. Hieruſalem is beſieged. 9 Damaſcon is taken, and Rezin ſlayne. 11 Idolatrie. 19 The death of Ahaz 20 Hezekia ſucceedeth hym.

A 1 The ſeuentienth yeere of Pecah the ſonne of Remaliahu [king of Iſrael,] (a) Ahaz yͤ ſonne of Iotham king of Iuda began to raigne.

(a) A wicked ſonne of a godly father.

2 Twenty yeeres old was he when he was made kyng, & raigned ſyxteene yeeres in Hieruſalem, and did not that which was ryght in the eyes of the Lorde his God, lyke Dauid his father:

3 But walked in the way of the kynges of Iſrael, yea and made * his ſonnes to goe through the fyre, after the abominations of the heathen whom the Lorde caſt out before the chyldren of Iſrael.

Deut. 18. b

4 And he offered & burnt incenſe in the hygh places, and on the hylles, and vnder euerye thicke tree.

5 * Then Rezin kyng of Syria, and Pecah ſonne of Remaliahu kyng of Iſrael, came vp to Hieruſalem, to fight: And they fought agaynſt Ahaz, but coulde not ouercomme hym.

Eſa. 7. a.

6 At the ſame tyme Rezin kyng of Syria, brought Elath agayne to Syria, and ryd the Iewes thence: and the Syrians * came to Elath, and dwelt thereon vnto this day.

4. Re. 14. f.

7 So Ahaz ſent meſſengers to Thiglath Peleſer kyng of Aſſyria, ſayeing, I am thy ſeruant, and thy ſonne, comme vp and delyuer me out of the hande of the kyng of Syria, and out of the hande of the kyng of Iſrael, whiche ryſe vp agaynſt me.

8 (b) And Ahaz tooke the ſiluer and golde that was founde in the houſe of the Lord, and in the treaſures of the kynges houſe, and ſent a reward to the kyng of Aſſyria.

(b) Neglecting Gods helpe, he ſpoyled the temple of God, to procure mans helpe.

9 * And the kyng of Aſſyria conſented vnto him: For yͤ king of Aſſyria went vp agaynſt Damaſcon, and when he had taken it, he carryed the people away to Kir, & ſlue Rezin.

Eſai. 8. b.

10 And kyng Ahaz went to Damaſcon, to meete Thiglath Peleſer kyng of Aſſyria: & when kyng Ahaz ſawe an aulter that was at Damaſcon, he ſent Uria the prieſt, the paterne of the aulter, and the faſhion of it, and al the workemanſhyp thereof.

11 And Uria the prieſte made an aulter, in (c) al poyntes lyke to the paterne whiche kyng Ahaz had ſent from Damaſcon, euen ſo dyd Uria the prieſt make it agaynſt kyng Ahaz came from Damaſcon.

(c) There is no prince ſo wicked, but he ſhal fynde flatterers and falſe miniſters to ſerue his turne.

12 And ſo when the kyng was comme from Damaſcon, he ſawe the aulter: and the king went to it, and offered thereon:

13 And he burnte his burnt offeryng, and his meate offeryng, and powred his drynke offeryng, and ſprynkeled the blood of his peace offeryngs beſyde the aulter,

C 14 And by the braſen aulter whiche was before the Lorde, and ſet it without the temple betweene the aulter & the temple of the lorde, and put it on the north ſyde of the aulter.

15 And kyng Ahaz commaunded Uria the prieſt, and ſayde, Upon the great aulter, ſet on fyre in the mornyng the burnt offeryng, and in the euen the meate offeryng, & the kynges burnt ſacrifice, and his meate offeryng, with the burnt offering of al the people of the land, and their meate offeryng, and their drynke offeryngés, and powre thereby al the blood of the burnt offeryng, & al the blood of the ſacrifice: & the braſen aulter wyl I come, & ſee.

16 And Uria the prieſte dyd accordyng to al thynges as kyng Ahaz commaunded hym.

17 * And kyng Ahaz brake the ſydes of the bottomes, and tooke the lauer from of them, &

3. Reg. 7. d.

tooke downe the lauatorie frõ of the braſen oxen that were vnder it, and put it vpon a pauement of ſtones.

18 And the vayle for the Sabboth that they had made in the houſe, and the kynges entrie without, turned he to the houſe of the Lorde, for feare of the kyng of Aſſyria.

19 The reaſt of the woordes that concerne Ahaz what he dyd, are they not wrytten in the booke of the chronicles of the kynges of Iuda?

20 And Ahaz ſleapt with his fathers, and was buryed with his fathers in the citie of Dauid, & Hezekia his ſonne raigned in his ſteed.

The.xvii.Chapter.

5 Hoſea kyng of Iſrael is taken. 4 And he and al his realme brought to the Aſſyrians, 18 for their idolatrie. 24 Lions deſtroy the Aſſyrians that dwelt in Samaria. 29 Euery one worſhypped the god of his nation, 35 contrary to the commaundement of God.

A 1 IN the twelfth yere of Ahaz king of Iuda, began Hoſea the ſonne of Elah to raigne in Samaria vpon Iſrael nyne yeeres:

2 And dyd that whiche was euyl in the ſyght of the Lorde, but not as the kynges of Iſrael that were before hym.

3 And Salmanaſar king of Aſſyria came vp againſt hym, and Hoſea became his ſeruant, and gaue hym ʺpreſentes.

ʺOr, tribute.

4 And the kyng of Aſſyria founde treaſon in Hoſea: for he had ſẽt meſſengers to So kyng of Egypt, and brought no preſent vnto the kyng of Aſſyria from yeere to yeere: and therfore the kyng of Aſſyria ſhutte hym vp, and bounde hym in the pryſon houſe.

3.Re.18.c.

5 *And then the kyng of Aſſyria came vp throughout al the land, and gate vp agaynſt Samaria, and beſieged it three yeeres.

3.Eſd.13.c.

6 In the nynth yeere of Hoſea, the* kyng of Aſſyria tooke Samaria, and carryed Iſrael awaye vnto Aſſyria, and put them in Hala, and in Habor, by the ryuer of Goza, and in the cities of the (a) Medes.

(a) At that tyme the Medes and Perſians were ſubiect to the Aſſyrians.

7 For it came to paſſe, that the chyldren of Iſrael ſynned agaynſte the Lorde their God

B whiche had brought them out of the land of Egypt, from vnder the hande of Pharao kyng of Egypt, and feared other gods.

8 And they walked in the ceremonies of the heathen whom the Lorde caſt out before the chyldren of Iſrael, & [in the ceremonies] whiche the kynges of Iſrael had made:

9 And the chyldren of Iſrael went about to hyde thoſe thynges that were not wel from the lord their God, and they buylt them high places in al their cities, both in the townes where they kept watche, & alſo in the ſtrong townes:

10 And they made them images and groaues in euery hye hyl, and vnder euery thicke tree.

11 And there they burnt incenſe in al the hygh places, as dyd the heathen whom the Lorde carryed awaye before them, and wrought wicked thynges to anger the Lorde withal:

12 For they ſerued moſt vyle idols, wherof the Lorde had ſayd vnto them, * Ye ſhal doo no ſuche thyng.

Deu.4.c.

13 And the Lorde teſtified in Iſrael and in Iuda, by al the prophetes, and by al the ſears, ſayeing, Turne from your wicked wayes, & keepe my commaũdementes & my ſtatutes, accordyng to al the law which I commaunded your fathers, and whiche I ſent to you by my ſeruantes the prophetes.

Ier.25.b.

14 Notwithſtandyng, they would not heare, * but rather hardened their neckes, like to the ſtubbernneſſe of their (b) fathers, that dyd not beleue in the Lorde their God.

Deu.21.g.
Mala.3.b.

(b) It is not ſafe to folowe our fathers, except we can proue them godly.

15 For they refuſed his ſtatutes, & his appointment, that he made with their fathers, and the witneſſes wherewith he witneſſed vnto them, & they folowed vanitie, and became vaine, and went after the heathen that were rounde about them, concernyng whom the Lorde had charged them that they ſhoulde not doo lyke them.

16 But they leaft al the commaundementes of the Lord their God, and made them images of metal, *euen two calues, & [made] idol groaues, and woorſhypped al the (c) hoſte of heauen, aud ſerued Baal.

3.Re.12.c.

(c) That is the ſunne and the moone, & the ſtarres.

17 * And they ſacrificed their ſonnes and their daughters in fyre, and vſed witchecraftes, & enchauntmentes, euen ſellyng them ſelues to woorke wickedneſſe in the ſight of the lord, and to anger hym.

18 And the Lorde was exceedyng wroth with Iſrael, and put them out of his ſyght, * that there was leaft but the tribe of Iuda only.

3.Reg.12.d

19 Neuertheleſſe, Iuda alſo kept not the commaundementes of the Lorde their God, but walked in the ceremonies of Iſrael whiche they made.

20 And the Lorde caſt of al the ſeede of Iſrael, and vexed them, and delyuered them into the handes of ſpoylers, vntyl he had caſte them out of his ſyght.

21 For he (d) cut of Iſrael from the houſe of Dauid, and made them a king, euen Ieroboam the ſonne of Nabat: And Ieroboam drewe

(d) That is the ten tribes.

Iſrael away that they ſhoulde not folowe the Lorde, and made them ſynne a greate ſynne.

22 For the chyldren of Iſrael walked in al the ſynnes of Jeroboam whiche he dyd, and departed not therfrom,

23 Untyl the Lord put Iſrael away out of his ſyght, as he had ſayde by al his ſeruantes the prophetes: And ſo was Iſrael carryed away out of their owne lande to Aſſyria, euen vnto this day.

24 And the kyng of Aſſyria brought menne from Babylon, from (e) Cutha, from Aua, from Hamath, and from Sepharuaim, and put them in the cities of Samaria, in ſteede of the chyldren of Iſrael: and they poſſeſſed Samaria, and dwelt in the cities thereof.

(e) Of theſe people came the Samaritanes, of whom mention is made in the goſpel.

25 And it fortuned, that at the begynnyng of their dwelling there, they feared not the lord, and the lord ſent lions among them, whiche ſlue them.

26 Wherfore they ſpake to the kyng of Aſſyria, ſayeing, The nations which thou haſt tranſlated & put in the cities of Samaria, knowe not the lawe of the God of the lande: therfore he hath ſent lions vpon them, and beholde they ſlaye them, becauſe they knowe not the manner of woorſhyppyng the God of the lande.

E 27 Then the kyng of Aſſyria commaunded, ſayeing, Carrye thyther one of the prieſtes whom ye brought thence, and let hym goe & dwel there, and teache them the faſhion how to ſerue the God of the countrey.

28 And thē one of the prieſtes whom they had carryed from Samaria, came and dwelt in Bethel, and taught them howe they ſhoulde feare the Lorde.

29 Howbeit, euery nation made them gods of their owne, and put them in the houſes of the hygh places whiche the Samaritanes had made, euery nation in their cities wherein they dwelt.

30 The menne of Babylon made Socoth Benoth, and the menne of Cuth made Nergal, and the menne of Hamath made Aſima,

31 The Auites made Nibhaz and Tharthak: and the Sepharuites burnt their chyldren in fyre for Adramelech & Anamelech, the gods of Sepharuaim.

32 And ſo they feared the Lorde, and made them prieſtes of yͤ baſiſt of them, which ſacrifiſed for them in the houſes of yͤ hygh places. F

33 And ſo (f) they feared the Lorde, and ſerued their owne gods, after the manner of the people whom they carryed thence.

(f) We canne not worſhyp God and idols

34 And vnto this day, they doo after the olde manner: and neyther feare God, neyther doo after their ordinances and cuſtomes, and after the lawe and commaundement whiche the Lord cōmaunded the chyldren of Jacob, * whom he called Iſrael. Gen, 32. c.

35 And the Lorde made an appoyntment with them, & charged them, ſayeing, * Feare none other goddes, nor bowe your ſelues to them, nor ſerue them, nor ſacrifice to them: Iud. 6. b. Iere. 10, a.

36 But feare the Lorde whiche brought you out of the lande of Egypt with great power, and a ſtretched out arme, hym feare, and to hym bowe, and to hym doo ſacrifice.

37 The ſtatutes, ordinances, lawe, and commaundemente whiche he wrote for you, ſee that ye be diligent to doo for euermore, and feare not any other gods.

38 And the appoyntment that I haue made with you, ſee ye forget not, and feare none other gods.

38 But the Lorde your God ye ſhal feare, and he ſhal delyuer you out of the handes of al your enemies.

40 Howbeit, they dyd not hearken, but dyd after their olde cuſtome.

41 And ſo theſe nations feared the Lord, and ſerued their images alſo, lyke as dyd their chyldren, and their chyldrens chyldren: euen as did their fathers, ſo doo thei vnto this day.

The. xviii. Chapter.

4 Hezekia kyng of Juda putteth downe the braſen ſerpent, and deſtroyeth the idols, 7 and proſpereth. 11 Iſrael is carryed away captiue. 30 The blaſphemie of Sennacherib.

A 1 IN the thirde yeere of Hoſea ſonne of Ela kyng of Iſrael, it came to paſſe that Hezekia the ſonne of Ahaz kyng of Juda dyd raigne.

2. Par, 29. f. 2 * Twentie and fyue yeeres olde was he when he beganne to raigne, and raigned twenty and nyne yeeres in Hieruſalem: His mothers name alſo was Abi, the daughter of Zacharia.

3 And he dyd that whiche is ryght in the ſyght of the Lorde, accordyng to al as dyd Dauid his father.

4 He (a) put away the high places, and brake the images, and cut downe the groaues, and al to brake the * braſen ſerpent that Moſes had made: For vnto thoſe dayes the children of Iſrael dyd burne ſacrifice to it: and he called it Nehuſtan. Num, 21. c

(a) It perteyneth to a good prince, to purge the churche of god

5 He truſted in the lorde God of Iſrael, ſo that after hym was none lyke hym among al

the kynges of Juda, neyther were there anye ſuche before hym.

6 For he claue to the Lorde, and departed not from hym: but kept his commaundements, whiche the Lorde commaunded Moſes.

7 And the Lorde was with hym, ſo that he proſpered in al thynges whiche he tooke in hande: And he rebelled agaynſt the kyng of Aſſyria, and ſerued hym not.

8 He ſmote the Philiſtines euen vnto Azza, and the coaſtes thereof, both caſtelles where they kept watches, and ſtrong cities.

9 * And in the fourth yeere of kyng Hezekia, (which was the ſeuēth yeere of Hoſea ſonne of Ela kyng of Iſrael) it fortuned that Salmanazar kyng of Aſſyria came vp agaynſte Samaria, and beſieged it.

10 And after three yeeres they tooke it: euen in the ſyxth yeere of Hezekia (that is to ſaye, the nynth yeere of Hoſea king of Iſrael) Samaria was wonne.

11 And the kyng of Aſſyria dyd carrye awaye Iſrael vnto Aſſyria, and put them in Halah, and in Habor, by the ryuer of Gozan, and in the cities of the Medes:

12 Becauſe they would not hearken vnto the voyce of the Lorde their God, but tranſgreſſed his appoyntment, and al that Moſes the ſeruant of the Lorde commaunded: ⁊ would neyther heare them, nor doo them.

2.Par.32.a. Eſa.36.a. Eccl.48.d.

13 *Therefore in the fourtienth yeere of kyng Hezekia, dyd Sennacherib kyng of Aſſyria comme vp agaynſt al the ſtrong cities of Juda, and tooke them.

C

14 And Hezekia kyng of Juda, ſent to the kyng of Aſſyria to Lachis, ſaying, I haue offended: departe from me, and al that thou putteſt on me, that wyl I beare. And yͤ king of Aſſyria appoynted vnto Hezekia kyng of Juda, three hundred talentes of ſyluer, and thirtie talentes of golde.

4.Re.12.d.

15 * And Hezekia gaue hym al the ſyluer that was founde in the houſe of the Lord, and in the treaſures of the kynges houſe.

16 At the ſame ſeaſon dyd Hezekia rente of the doores of the temple of the Lord, and the pyllers (whiche the ſayde Hezekia kyng of Juda had couered ouer) and gaue them to the kyng of Aſſyria.

17 And the kyng of Aſſyria ſent (b) Tharthan, and Rabſaris, and Rabſakeh from Lachis, to kyng Hezekia with a great hoſt againſt Hieruſalem: and they went vp, and came to Hieruſalem, and gate them vp, & ſtoode by the conduite of the vpper poole, whiche is in the way of the fullers fielde.

(b) After certayne yeeres when Hezekia ceaſed to pay the appoynted tribute, the king of Aſſyria ſent his captaynes agaynſt hym.

Matth.1.b

18 And when they had called to the king, there came out to them * Eliakim the ſonne of Elkia, which was ſteward of the houſhold, and Sobna the ſcribe, and Joah the ſonne of Aſaph the recorder.

19 And Rabſakeh ſayde vnto them, Telle ye Hezekia, I praye you, thus ſayth the great kyng, euen the kyng of Aſſyria, What confidence is this that thou haſt?

D

20 Thou thynkeſt ſurely, I haue eloquence, but counſel & ſtrength are for the warre: On whom then dooeſt thou truſte, that thou rebelleſt agaynſt me?

Eſai.36.a. Eze.29.a.

21 *Dooeſt thou truſt to yͤ ſtaffe of this broken reede Egypt, on which if a man leane, it wil goe into his hand, & pearſe it: Euen ſo is Pharao king of Egypt vnto al that truſt on him.

2.Par.32.c.

22 * If ye ſaye vnto me, We truſt in the Lorde our God: Is not that he, whoſe hygh places & whoſe aulters Hezekia hath (c) put downe? and hath ſayde to Juda and Hieruſalem, Ye ſhal worſhyp before this aulter here in Hieruſalem.

(c) Idolaters thynke that gods religion is deſtroyed, when idolatry and ſuperſtition are remoued.

23 Nowe therfore, I pray thee, geue hoſtages to my lorde the kyng of Aſſyria, and I wyl delyuer thee two thouſande horſes, yf thou be able to ſet ryders vpon them:

24 Why thynkeſt thou ſcorne at the preſence of one of the leaſte dukes of my maiſters ſeruants, and truſteſt to Egypt for charets and horſemen?

25 Moreouer, am I comme nowe without the byddyng of the Lorde to this place, to deſtroy it? The Lorde ſayde to me, Goe vp to this lande, and deſtroy it.

26 And Eliakim the ſonne of Helkia, & Sobna, and Joah, ſaid vnto Rabſakeh, Speake, I pray thee, to thy ſeruantes in the Syrians language (for we vnderſtande it) and talke not with vs in the Jewes tongue, in the eares of this people that are on the wal.

E

27 And Rabſakeh ſaide vnto them, Hath my maiſter ſent me to thy maiſter and thee, to ſpeake theſe woordes? Hath he not ſent me becauſe of the menne whiche ſyt on the wal, that they maye eate their owne dongue, and drynke their owne pyſſe with you?

28 And ſo Rabſakeh ſtoode, and cryed with a lowde voyce in the Jewes language, and ſpake, ſayeing, Heare the woords of the great kyng, euen of the kyng of Aſſyria.

29 Thus ſayth the kyng, Let not Hezekia beguyle you, for he ſhal not be able to delyuer you out of myne hande:

30 Neyther let Hezekia make you to truſt in the Lorde, ſayeing, The Lorde ſhal ſurely delyuer vs, and this citie ſhal not be geuen ouer into the hande of the kyng of Aſſyria.

31 Hearken not vnto Hezekia: for thus ſayth yͤ kyng of Aſſyria, Deale kyndly with me, and comme out to me, and then eate euery man of his owne vine, and of his owne figge tree, and drynke euery man of the water of his owne wel,

32 Tyl I comme & fet you to as good a lande as yours is, a land of corne and wyne, a land of bread and vineyardes, a lande of oyle, of Olyue trees, and of hony, that ye maye lyue, and not dye: And hearken not vnto Hezekia, for he beguileth you, ſayeing, The Lord ſhal delyuer vs.

Eſai,20.d. 33 * Hath euery one of the goddes of the nations delyuered his lande out of the hande of the kyng of Aſſyria?

34 Where is the god of Hamath, and of Arphad? and where is the god of Sepharuaim, Hena, and Iua? Dyd they delyuer Samaria out of myne hande?

35 And what God is among al the goddes of the nations, that hath delyuered his land out of myne hande? (b) Shal the Lorde delyuer Hieruſalem out of myne hande?

(b) An execrable blaſphemie, to compare dead idols with the lyuyng God.

36 But the people helde their peace, & anſwered not him a woorde: for the kyng had commaunded, ſayeing, Anſweare hym not.

37 Then Eliakim the ſonne of Helkia, which was the ſtewarde of the houſhold, & Sobna the ſcribe, and Ioah the ſonne of Aſaph the recorder, came to Hezekia with their clothes rent, & tolde hym the woordes of Rabſakeh.

The.xix.Chapter.

6 God promiſeth Iſai victorie to Hezekia. 35 The angel of the Lord killeth an hundred & fourescore & fyue thouſande menne of the Aſſyrians. 37 Sennacherib is kylled of his owne ſonnes.

A 1 SO it came to paſſe, that whē kyng Hezekia hearde it, he rent his clothes, and put on ſacke, & came into the houſe of the Lorde,

Eſa.38,a.

2 And ſent Eliakim whiche was the ſtewarde of the houſeholde, and Sobna the ſcribe, and the elders of the prieſtes clothed in ſacke, to Iſai the prophete, the ſonne of Amoz.

3 And they ſayde vnto hym, Thus ſayth Hezekia, This day is a day of tribulation, and of rebuke and blaſphemie: For the chyldren are comme to the byrth, & there is no ſtrength to be delyuered.

4 Peraduenture the lord thy God wyl heare al the woords of Rabſakeh, whom the king of Aſſyria his maiſter hath ſent to rayle on the lyuyng God, and to rebuke hym with woordes whiche the Lorde thy God hath hearde: and lyfte thou vp thy prayer for the remnant that are leaft.

5 So the ſeruantes of kyng Hezekia came to Iſai.

6 And Iſai ſayde vnto them, So ſhal ye ſaye to your maiſter, Thus ſayth the Lorde, Be not afraide of the woordes whiche thou haſt hearde, with which the young menne of the kyng of Aſſyria haue rayled on me.

B 7 Behold, I wyl put hym in an other mind, and he ſhal heare tydynges, and ſo returne to his owne lande, * and I wyl bryng to paſſe, that he ſhal falle vpon the ſwoorde, * euen in his owne lande.

Eſa.37.d.
2,Par.32,d.

8 And Rabſakeh went backe agayne, and founde the king of Aſſyria fyghtyng againſt Libna, for he had hearde howe that he was departed from Lachis.

9 And when he hearde menne ſay of Thirhaka kyng of the blacke Mores, Behold he is comme out to fyghte agaynſt thee: he departed, & ſent meſſengers vnto Hezekia, ſayeing,

10 Thus ſpeake to Hezekia kyng of Iuda, ſayeing, Let not thy God deceaue thee in whom thou truſteſt, ſayeing, Hieruſalem ſhal not be delyuered into the hande of the kyng of Aſſyria.

11 Beholde, thou haſt hearde what yͤ kynges of Aſſyria haue donne to al landes, how they haue vtterly deſtroyed them: And ſhalt thou eſcape?

12 Haue the gods of the heathen delyuered thē, whiche myne aunceſtours haue deſtroyed? As Gozan, and Haran, and Rezeph, and the chyldren of Eden which were in Thelaſſar?

13 Where is the kyng of Hamath, and the kyng of Arphad, the kyng of the citie of Sepharuaim, and of Hena, and Iua?

C 14 And Hezekia receiued the letter of the hand of the meſſengers, and read it: And Hezekia went vp into the houſe of the Lorde, and layde it abrode before the Lorde.

15 And Hezekia (a) prayed before the Lorde, and ſayde, O Lorde God of Iſrael, whiche dwelleſt betweene the Cherubs, thou art God alone ouer al the kingdomes of the earth, thou haſt made heauen and earth.

(a) It is the true refuge & ſuccour in al daungers, to flee vnto the Lorde by earneſt prayer.

16 Lorde bowe downe thine eare, and heare: Open lord thyne eyes, [I beſeeche thee,] & ſee: and heare the woords of Senacherib which hath ſent [this man] to rayle on yͤ liuing god.

17 Of a trueth Lorde, the kynges of Aſſyria haue deſtroyed nations, and their landes,

18 And haue ſet fyre on their goddes: For they were no goddes, but the worke of ẏ handes of man, euen of wood and ſtone: and they deſtroyed them.

19 Now therfore, O Lord our God, I beſeche thee, ſaue thou vs out of his hande, that al the kyngdomes of the earth may knowe, that thou only art the Lorde God.

D 20 And Iſai the ſonne of Amoz ſent to Hezekia, ſayeing, Thus ſayth the Lorde God of Iſrael, That whiche thou haſt prayed me concernyng Sennacherib kyng of Aſſyria, I haue hearde it.

21 This is therefore the woord that the Lord hath ſayde of hym, (b) The virgin, euen the daughter of Sion hath deſpiſed thee, and laughed thee to ſcorne [O thou king of Aſſyria] the daughter of Hieruſalem hath ſhaken her head at thee.

(b) Hieruſalem is called virgin, becauſe as yet it had not ben taken by the enimie.

Mat.23.d.
Zach.2.c.
Actes.9.a.

22 * Whom haſt thou rayled on? and whom haſt thou blaſphemed? Agaynſt whom haſt thou exalted thy voyce, and lyfted vp thyne eyes ſo hye? Euen agaynſt the holy of Iſrael.

23 By the hand of thy meſſengers thou haſt rayled on the Lorde, and ſayde, With the multitude of my charettes, I am comme vp to the toppes of the mountaynes, euen along by the ſides of Libanon, & I wyl cut downe the hye Cedar trees, and the luſtie fyrre trees thereof: and I wyl goe into the lodgyng of his borders, and into the wood of his Carmel.

24 I haue digged, and drunke ſtrange waters: and with the ſteppe of my goyng, wyl I drye al the water pooles that are beſieged.

25 Haſt thou not hearde howe I haue ordeyned ſuche a thing a great whyle agoe, and haue prepared it from the beginnyng? And ſhal I not nowe bryng it foorth that it may deſtroy, and bryng ſtrong cities into waſte heapes of ſtones?

pſal.37.a.

26 And the inhabiters of them ſhalbe of litle power, and faynt hearted, and confounded, and * ſhalbe lyke the graſſe of the feelde, or greene hearbe, or as the hay on the toppes of the houſes, or as the corne that is vnripe and ſmitten with blaſting.

27 I knowe thy dwellyng, thy commyng out, and thy goeing in, and thy furie againſt me.

E 28 And becauſe thou rageſt agaynſt me, and thy tumult is comme vp to myne eares, I wyl put my hooke in thy noſtrels, and my byt in thy lippes, and wyl bryng thee backe agayne the ſame way thou cameſt.

29 And this ſhalbe a ſigne vnto thee, O Hezekia: Ye ſhal eate this yeere of ſuche thynges as growe of them ſelues, and the next yeere ſuche as comme vp of thoſe that dyd growe of theyr owne accorde, and the thirde yeere ſowe ye and reape, plant vineyardes, & eate the fruites thereof.

30 And it that is eſcaped and leaſt of ẏ daughter of Iuda, ſhal yet agayne take rootyng downewarde, and beare fruite vpwarde.

31 For out of Hieruſalem ſhal goe a remnant, and a number that ſhal eſcape out of mount Sion: The zeale of the Lorde of hoſtes ſhal bryng this thing to paſſe.

32 Wherefore thus ſayth the Lorde concernyng the king of Aſſyria: he ſhal not comme to this citie, nor ſhoote an arrowe into it, nor comme before it with ſhield, nor caſt a banke agaynſt it.

33 But ſhal goe backe agayne the way he came, & ſhal not comme into this citie, ſayth the Lorde.

34 For I wyl defende this citie, to ſaue it for myne owne ſake, & for Dauid my ſeruantes ſake.

F 35 And it came to paſſe, that the ſelfe ſame nyght the angel of the Lorde went out, and ſmote in the hoſte of the Aſſyrians, an hundred foureſcore and fiue thouſand: And when the remnant were vp early in the mornyng, beholde they were al dead coarſes.

Tobi.1.d.

36 * And ſo Sennacherib kyng of Aſſyria auoyded and departed, and went agayne, and dwelt at Niniue.

37 And it fortuned, that as he was in a temple woorſhipping Niſroch his God, Adramelech & Sareſar his owne ſonnes, (c) ſmote hym with the ſworde: And they eſcaped into the lande of Armenia, and Aſarhaddon his ſonne raigned in his ſteede.

(c) This was the iuſt iudgement of God, for his blaſphemie.

The.xx.Chapter.

1 Hezekia is ſicke, and receiueth the ſigne of his health. 12 He receiueth rewardes of Berodach, 13 ſheweth his treaſures, and is reprehended of Iſai. 22 He dyeth, and Manaſſe his ſonne raigneth in his ſteede.

A

2.Par.32.f.
Eſai.38.a.

1 ABout that tyme * was Hezekia ſicke vnto the death: And the prophete Iſai the ſonne of Amoz came to him, and ſaide vnto hym, Thus ſayth the Lorde, Put thyne houſholde in an order, for thou ſhalt dye, and not lyue.

2 And Hezekia turned his face to the wal, and prayed vnto the Lorde, ſayeing,

3 I beſeche thee, O Lorde, remember nowe

howe I haue walked before thee in trueth, and with a perfect hart, and haue donne that whiche is good in thy ſyght. And Hezekia wept ſoare.

4 And it fortuned, that afore Iſai was gone out into the middle of the court, the woord of the Lorde came to hym, ſayeing,

5 Turne againe, and tel Hezekia the captaine of my people, Thus ſayth the Lorde GOD of Dauid thy father, (a) I haue hearde thy prayer, and ſeene thy teares, and beholde, I wyl heale thee, ſo that on the thirde day thou ſhalt goe vp into the houſe of the Lorde.

(a) God is moued with true prayer, and vnfaigned repentance.

6 And I wil adde vnto thy dayes yet fifteene yeeres, and I wyl deliuer thee and this citie out of the hande of the kyng of Aſſyria, and wyl defende this citie, for myne owne ſake, and for Dauid my ſeruantes ſake.

7 And Iſai ſayde, Take a lumpe of dryed figges. And they tooke and layed it on the ſore, and he recouered.

B 8 And Hezekia ſayde vnto Iſai, What ſhalbe the ſigne that the Lord wyl heale me, and that I ſhal goe vp into the houſe of the Lord the thirde day?

9 Iſai anſweared, This ſigne ſhalt thou haue of the Lorde, that the Lord wyl doo that he hath ſpoken: * Shal the ſhadowe goe forwarde ten degrees? or goe backe agayne ten degrees?

Eccle.48.c

10 Hezekia anſweared, It is a lyght thing for the ſhadowe to goe downe ten degrees, I deſyre not [that:] but let the ſhadowe goe backwarde ten degrees.

11 And Iſai the prophete called vnto the lord, * and he brought the ſhadowe tenne degrees backwarde, by whiche it had gone downe in the dyal of Ahaz.

Ecel,48.c.

12 * The ſame ſeaſon Berodach Baladan the ſonne of Baladan king of Babylon, ſent letters and a preſent vnto Hezekia: for he had hearde howe that Hezekia was ſicke.

Eſai,39,a.

13 And Hezekia was glad of them, and ſhewed them al his treaſure houſe, ſiluer, golde, odours, pretious ointment, al the houſe of his armorie, and al that was founde in his treaſures: There was nothyng in his houſe, and in al his Realme, that Hezekia ſhewed them not.

C 14 And Iſai yͤ prophete came vnto king Hezekia, & ſayd vnto hym, What ſayd theſe men? and from whence came they to thee? And Hezekia ſayde, They be comme from a farre countrey, euen from Babylon.

15 And he ſayde agayne, What haue they ſeene in thy houſe? Hezekia anſweared, All the things that are in my houſe haue they ſeene: there is nothyng among my treaſures, that I haue not ſhewed them.

16 And Iſai ſayde vnto Hezekia, Heare the woorde of the Lorde,

17 Beholde, the dayes comme, that al that is in thy houſe, & whatſoeuer thy fathers haue layde vp in ſtore vnto this day, * ſhalbe caried into Babylon: and nothyng ſhalbe leaſt ſayth the Lorde.

4.Re.24.a and.25.b. Iere.20.b.

18 And of thy ſonnes that ſhal proceede out of thee, and whiche thou ſhalt beget, ſhal they take away, and they ſhalbe chamberlaynes in the palace of the king of Babylon.

19 And Hezekia ſayd vnto Iſai, (b) Welcome be the woorde of the Lord whiche thou haſt ſpoken. And he ſayd, Shal there not be peace and trueth in my dayes?

(b) He humbleth him ſelfe vnto the word of the prophet.

20 The remnant of yͤ woordes that concerne Hezekia, and al his power, and how he made a poole and a conduite, and brought water into the citie, are they not written in yͤ booke of the Chronicles of the kynges of Iuda?

21 * And Hezekia ſlept with his fathers, * and Manaſſe his ſonne raigned in his ſteede.

2.Par.32.f. Matth.1.a.

The .xxi. Chapter.

3 Kyng Manaſſe reſtoreth idolatrie. 16 And vſeth great crueltie. 18 He dyeth, and Ammon his ſonne ſucceedeth, 23 who is killed of his owne ſeruantes. 26 After him raigneth Ioſia.

A 1 Manaſſe* was twelue yeeres olde when he began to raigne, & raigned fiftie and fiue yeeres in Hieruſalem: his mothers name alſo was Hephziba.

2.Par.33,a.

2 And he dyd euil in the ſyght of the Lorde, euen after the abominations of the heathen whom the * Lorde caſt out before the chyldren of Iſrael.

Deu,18.b.

3 For he went and buylt vp the hygh places * whiche Hezekia his father hadde deſtroyed, and he reared vp aulters for Baal, and made idol groues as dyd Ahab king of Iſrael, and woorſhipped al the hoſte of heauen, and ſerued them.

4.Re.18.a.

4 And he buylt aulters in the houſe of the lord, of whiche the Lorde ſayde, * In Hieruſalem wyl I put my name.

2.Re.7.b. 3.Reg.9.b.

5 And he buylt aulters for al the hoſt of heauen, [euen] in two courtes of the houſe of the Lorde.

6 * And he offered his owne ſonne in fire, and gaue heede vnto witchcraft and ſorcerie, and mainteyned workers with ſpirites, and tellers of fortunes, and wrought much wickedneſſe

Leui.20.d. Deu.18.b. 4.Re.16.a.

neſſe in the ſight of the Lorde to anger hym.

7 And he put an image of a groue that he had made [euen] in the temple, of which the lord had ſayde to Dauid & Solomon his ſonne, * In this houſe and in Hieruſalem whiche I haue choſen out of al tribes of Iſrael, wyl I put my name for euer.

3.Reg.9.a.

B 8 Neyther wyl I make the feete of Iſrael moue any more out of the lande whiche I gaue theyr fathers: ſo that they wyl obſerue and doo al that I haue commaunded them, & accordyng to al the lawe that my ſeruant Moſes commaunded them.

9 But they hearkened not: and Manaſſe led them out of the way, to doo more wickedly then did the heathen people whom the Lord deſtroyed before the chyldren of Iſrael.

10 And the Lorde ſpake by his ſeruantes the prophetes, ſayeing,

11 Becauſe Manaſſe king of Iuda hath donne ſuche abominations, & hath wrought more wickedly, then al the Amorites whiche were before hym dyd, and hath made Iuda ſinne alſo with his idols:

12 Therefore thus ſayth the Lorde God of Iſrael, * Beholde, I wyl bryng ſuche euil vpon Hieruſalem & Iuda, that whoſo heareth of it, both his eares ſhal tingle.

Ier,19.a.

13 And I wyl ſtretche ouer Hieruſalem the ſquaring line of (a) Samaria, and the plummet of the houſe of Ahab: And I wyl wype out Hieruſalem, as a man wypeth a diſhe, and when he hath wyped it, turneth it vp ſyde downe.

(a) As I haue deſtroyed Samaria, and the houſe of Ahab, ſo wyl I deſtroy Iuda.

14 And I wyl leaue the (b) remnant of myne inheritance, and deliuer them into the hande of their enimies, and they ſhalbe robbed and ſpoyled of al their aduerſaries:

(b) Meaning Iuda and Beniamin.

C

15 Euen becauſe they haue donne euyl in my ſyght, & haue angred me, ſence the tyme their fathers came out of Egypt, vnto this day.

16 And Manaſſe ſhedde innocent blood exceedyng muche, tyl he repleniſhed Hieruſalem from corner to corner, beſide his ſinne wherewith he made Iuda to ſinne, and to doo euil in the ſyght of the Lorde.

17 The reſt of the woordes that concerne Manaſſe, and al that he did, and his ſinne that he ſinned, are they not written in the booke of the Chronicles of the kynges of Iuda?

18 And Manaſſe ſlept with his fathers, and was buried in the garden of his owne houſe, euen in the garden of Uzza, and Amon his ſonne raigned in his ſteede.

19 * Amon was twentie and two yeeres olde when he beganne to raigne, and he raigned two yeeres in Hieruſalem: His mothers name alſo was Meſullemeth the daughter of Harus of Iotba.

2.Par.33.d.

D

20 And he dyd euyl in the ſyght of the Lorde, as his father Manaſſe dyd:

21 And walked in al the way that his father walked in, and ſerued the idols that his father ſerued, and woorſhipped them:

22 And he forſooke the Lorde God of his fathers, and walked not in the way of ẏ Lord.

23 And the ſeruantes of Amon conſpyred agaynſt hym, and ſlue the king in his owne houſe.

24 And the people of the land ſlue al them that had conſpyred agaynſt kyng Amon, and the people made Ioſia his ſonne kyng in his ſteede.

25 The reſte of the woordes that concerne Amon what thinges he dyd, are they not written in the booke of the chronicles of ẏ kinges of Iuda?

26 And they buried him in his ſepulchre in the garden of Uzza, and Ioſia his ſonne raigned in his ſteede.

The.xxii.Chapter.

4 Ioſia repayreth the temple. 8 Helkia findeth the booke of the lawe, and cauſeth it to be preſented to Ioſia. 14 who ſendeth to Hulda the prophetiſſe to enquire the Lordes wyl.

A 1 IOſia was * eyght yeeres olde when he beganne to raigne, & he raigned thirtie and one yeeres in Hieruſalem: His mothers name alſo was Iedida, the daughter of Adaia of Bozcath.

2.Par,34.a

2 He dyd that whiche is ryght in the ſyght of the Lorde, and walked in al the wayes of Dauid his father, and bowed neither to the ryght hande, or to the left.

3 * And it came to paſſe, that in ẏ eyghteenth yeere of the raigne of kyng Ioſia, the kyng ſent Saphan the ſonne of Azalia, the ſonne of Meſulam the ſcribe, to the houſe of the Lorde, ſayeing,

2.Par,34.b

4 * Goe vp to Helkia the hye prieſt, that he may ſumme the ſiluer whiche is brought into the houſe of the Lorde, whiche the keepers of the porche haue geathered of ẏ people:

4.Re.12.b.

5 And let them deliuer it into the hande of them that doo the woorke, and that haue the ouerſyght of the houſe of the Lorde: and let them geue it to them that woorke in the houſe of the Lord, to repayre the decayed places of the temple,

6 Euen vnto carpenters and maſons, & woorkers

kers vpon the walles, and for to bye timber and free ſtone, to repayre the temple.

7 Howbeit, let no reckenyng be made with them of the money that is deliuered into their hande, for their vſe is to deale faythfully.

B 8 * And Helkia the hye prieſt ſaide vnto Saphan the ſcribe: (a) I haue founde the booke of the lawe in the houſe of the Lorde. And Helkia gaue the booke to Saphan, and he read in it.

2 Par. 34. c

(a) The wicked kings Manaſſes & Amon, had taken from the people and aboliſhed the booke of the lawe of God.

9 And Saphan the ſcribe came to the kyng, and brought hym woorde agayne, and ſayd, Thy ſeruantes haue geathered the money that was founde in the temple, and haue deliuered it vnto them that doo the woorke, and that haue the ouerſyght of the houſe of the Lorde.

10 And Saphan the ſcribe ſhewed the kyng, ſayeing, Helkia the prieſt hath deliuered me a booke: And Saphan read in it before the kyng.

11 And it fortuned, that when the kyng hadde hearde the woordes of the booke of the lawe, he rent his clothes.

12 And the kyng commaunded Helkia the prieſt, and Ahikan the ſonne of Saphan, and Achbor, the ſonne of Michaia, and Saphan the ſcribe, and Aſahia a ſeruant of the kings, ſayeing,

Iere. 21. a.

13 * Goe ye and enquire of the Lorde for me, and for the people, and for al Iuda, concernyng yͤ woordes of this booke that is found: For great is the wrath of the Lorde that is kindled againſt vs, because our fathers haue not hearkened vnto yͤ woords of this booke, to doo according vnto al that which is written therein for vs.

C

14 So Helkia the hye prieſt & Ahikam, Achbor, and Saphan, and Aſahia, went vnto Hulda the prophetiſſe, the wyfe of Sallum, the ſonne of Thikua, the ſonne of Harhas, keeper of the wardroppe: (whiche prophetiſſe dwelt in Hieruſalem in the houſe of the doctrine:) and they communed with her.

15 And ſhe anſweared them, Thus ſayth the Lorde God of Iſrael, Tel the man that ſent you to me,

16 Thus ſayth the Lorde, Beholde, I wyl bryng euyl vpon this place, and on the inhabiters thereof, euen al the woordes of the booke whiche the kyng of Iuda hath read:

17 Becauſe they haue forſaken me, and haue burnt incenſe vnto other goddes, to anger me with al the woorkes of their handes: My wrath alſo ſhalbe kindled againſt this place, and ſhal not be quenched.

18 But to the kyng of Iuda, whiche ſent you to aſke counſel of the Lorde, ſo ſhal ye ſay, Thus ſayth the Lord God of Iſrael, as touching the woordes which he haue heard:

19 Becauſe thyne hart dyd (b) melt, & becauſe thou haſt humbled thy ſelfe before me the Lorde, when thou heardeſt what I ſpake agaynſt this place, and againſt the inhabiters of the ſame, howe that they ſhoulde be deſtroyed and accurſed: and haſt rent thy clothes and wept before me, of that alſo haue I hearde ſayth the Lorde:

(b) Meanyng that he dyd repent.

D

20 Beholde therefore, I wyl receiue thee vnto thy fathers, and thou ſhalt be put into thy graue in peace, and thyne eyes ſhal not ſee al the euyl whiche I wyl bryng vpon this place. And they brought the kyng woorde agayne.

The .xxiii. Chapter.

2 Ioſias readeth the lawe before the people. 3 He maketh a couenant with the Lord. 4 He putteth downe the idols, after he had kylled the prieſtes. 22 He keepeth Paſſeouer. 24 He deſtroyeth the coniurers. 29 He was kylled in Megiddo. 30 And his ſonne Iehoahaz raigneth in his ſteede. 33 After he was taken, his ſonne Iehoachim was made kyng.

A 1 AND then * the kyng ſent, and there geathered vnto hym al the elders of Iuda and of Hieruſalem.

2. Par. 34. f.

2 And the kyng went vp into the houſe of the lord, with al the menne of Iuda, and al the inhabitours of Hieruſalem, with the prieſtes and prophetes, and al the people both ſmal and great: And he read in the eares of them, * al the woordes of the couenant whiche was founde in yͤ houſe of the Lorde.

2. Eſd. 8. a.

3 And the kyng ſtoode by a piller, and made a couenant before the Lord, that they ſhould walke after the Lorde, and keepe his commaundementes, his witneſſes, and his ſtatutes, with al their hart, and al their ſoule, & make good the woordes of the ſayd appointment, that were written in the foreſayde booke: And al the people conſented to the appoyntment.

Ioſu. 24. f.

4 (a) And the kyng commaunded Helkia the hye prieſt, and the inferior prieſtes, and the keepers of the " ornamentes, to bring out of the temple of the Lorde, al the veſſelles that were

(a) Kyng Ioſias zelouſly purgeth the temple of god, and deſtroyeth al the monumentes of idolatrie and ſuperſtition.

" Or, doore keepers.

were made for Baal, for the idol groues, and for al the hoſt of heauen: And he burnt them without Hieruſalem in the feeldes of Cedron, and carried the aſſhes of them into Bethel.

5 And he put downe the miniſters [of Baal] whom the kinges of Juda hadde founded to burne incenſe in the hygh places, and cities of Juda, that were rounde about Hieruſalem, and alſo them that burnt incenſe vnto Baal, to the ſunne, to the moone, to the planettes, and to al the hoſt of heauen.

6 And he brought out the groue from the temple of the Lord without Hieruſalem vnto the brooke Cedron, & burnt it there at the brooke Cedron, and ſtampt it to powder, and caſt the duſt thereof vpon the graues of the chyldren of the people.

7 And he brake downe the celles of the male ſtewes that were by the houſe of the Lorde, where the women woue hangynges for the idol groue.

B 8 And he brought al the prieſtes out of the cities of Juda, & defiled the hygh places where the prieſtes had burnt incenſe, euen from Geba to Beerſeba, and deſtroyed the hygh places of the gates that were in the entering in of the gate of Joſua the gouernour of the citie, whiche were [as a man goeth in] on the left hande of the gate of the citie.

9 (b) [Neuertheleſſe, the prieſtes of the hygh places came not vp to the aulter of the Lord in Hieruſalem, ſaue only they dyd eate of the ſweete bread among theyr brethren.

(b) Joſias thought not meete that thoſe prieſtes whiche had ſerued idols, ſhoulde be miniſters in the temple of god.

10 And he defiled Thopheth, whiche is in the valley of the chyldren of Hinnom, becauſe no man ſhoulde offer his ſonne or his daughter in fire to Moloch.

Iere.7.d.

11 He put downe the horſes that the kynges of Juda had geuen to the ſunne, at the entring in of yͤ houſe of the Lord, by the chamber of Nathanmelech the chamberlayne, whiche was ruler of the ſuburbes, and burnt the charettes of the ſunne with fyre.

12 And the aulters that were on the toppe of the parlour of Ahaz, whiche the kynges of Juda had made, and the aulters which Manaſſe had made in the two courtes of yͤ houſe of the Lorde, dyd the kyng breake downe, & ranne thence, and caſt the duſt of them into the brooke Cedron.

C 13 And the hygh places that were before Hieruſalem, on the ryght hande of the mount (c) Oliuet, * whiche Solomon the kyng of Iſrael had buylded for Aſtaroth the idol of the Zidons, & for Chamos the idol of the Moabites, and for Milchon, the abominable idol of the chyldren of Ammon, thoſe the kyng defiled:

(c) A mounte that was ful of idols.

3.Re.9.d.

14 And brake the images, and cut downe the idol groues, and filled their places with the bones of menne.

15 Moreouer, * the aulter that was at Bethel, the hygh places made by Jeroboam yͤ ſonne of Nabat, whiche made Iſrael ſinne, both the aulter and alſo the hygh places he brake downe, and burnt the hygh places, & ſtampt it to powder, and burnt the idol groue.

3.Re.13.a.

16 And as Joſia turned hym ſelfe, he ſpyed the graues that were in the mount, and ſent and fet the bones out of the graues, & burnt them vpon the aulter, to pollute it, according to the woorde of the Lorde that the man of GOD proclaymed * whiche tolde the ſame woordes.

3.Re.13.a.

17 Then he ſayd, What title is that that I ſee? And the menne of the citie told hym, It is the ſepulchre of the man of GOD, which came from Juda, and tolde the ſelfe ſame thynges that thou haſt donne to the aulter of Bethel.

18 And he ſayde, Let him be: ſee that no man moue his bones. And ſo his bones were ſaued, with the bones of a prophete that came out of Samaria.

D 19 And al the houſes of the hygh places in the cities of Samaria, whiche the kyng of Iſrael had made to anger [the Lorde withal] thoſe Joſia put out of the way, and dyd to them accordyng to al the actes that he hadde donne in Bethel.

20 And he ſacrifiſed al the prieſtes of the hygh places that were there, euen vpon the aulters, and burnt mens bones vpon them, and returned to Hieruſalem.

21 And the kyng commaunded al the people, ſayeing, Keepe the feaſt of Paſſeouer vnto the Lorde your God, * as it is written in the booke of this couenant.

2.Par.35.a.

22 * There was no Paſſeouer holden lyke that, from the dayes of the iudges that iudged Iſrael, and in al the dayes of the kynges of Iſrael, and of the kynges of Juda.

Deu.16.a.

23 In the eyghteenth yeere of kyng Joſia, was this Paſſeouer holden to the Lorde in Hieruſalem.

24 And thereto woorkers with ſpirites, and ſoothſayers, images, idols, and al the abominations that were ſpyed in the lande of Juda, and in Hieruſalem, thoſe dyd Joſia put out of the way, to perfourme the woordes of the lawe, whiche were written in yͤ booke that * Helkia the prieſte founde in the houſe of the Lorde.

Leui.20.
Deu.18.

25 Lyke vnto hym was there no kyng before

hym that turned to the Lorde with al his hart, with al his ſoule, and al his myght, accordyng to al the law of Moſes, neither after hym aroſe there any ſuche as he.

26 Notwithſtandyng, the Lorde turned not from the fiercenes of his great wrath wherwith he was angry agaynſt Iuda, becauſe of al the prouocations that Manaſſe hadde prouoked hym withal.

E 4.Re.24.a 27 And the Lorde ſayde, * I wyl put Iuda alſo out of my ſyght, as I haue donne away Iſrael, and wyl caſt of this citie Hieruſalem which I haue choſen, and the houſe of whiche I ſayd, My name ſhalbe there.

28 The reſt of the wordes that concerne Ioſia, and al that he did, are they not written in the booke of the Chronicles of the kynges of Iuda?

2.Par.35.d. 29 * In his dayes Pharao Necho kyng of Egypt, went vp agaynſt the king of Aſſyria to the riuer of Euphrates: And kyng Ioſia went agaynſt hym, and was ſlaine of hym at Megiddo when he had ſeene hym.

30 And his ſeruantes caryed hym dead from Megiddo, and brought hym to Hieruſalem, and buried hym in his owne ſepulchre: And the people of the lande tooke Iehoahaz the ſonne of Ioſia, and annoynted hym, & made hym kyng in his fathers ſteede.

31 Iehoahaz was twentie and three yeeres olde when he beganne to raigne, and raigned three monethes in Hieruſalem: His mothers name alſo was Hamiel, the daughter of Ieremia of Libna.

32 And he dyd euyl in the ſyght of the Lorde, accordyng to al thinges as his (b) fathers had donne.

(b) Meanyng the wicked kinges before,

33 And Pharao Necho put hym in bondes at Ribla, in the lande of Hamath, whyle he raigned in Hieruſalem, and put the lande to a tribute of an hundred talentes of ſiluer, and a talent of golde.

34 And Pharao Necho made Eliakim the ſonne of Ioſia, kyng in the roome of Ioſia his father, and turned his name to Iehoakim, and tooke Iehoahaz away: whiche when he came to Egypt, dyed there.

35 And Iehoakim gaue the ſiluer and ẏ gold to Pharao, and taxed the lande, to geue the money accordyng to the commaundement of Pharao: requiryng of euery man accordyng to theyr habilitie ſiluer and golde, euen of the people of the lande, to geue vnto Pharao Necho.

36 Iehoakim was twentie and fiue yeeres olde when he began to raigne, and he raigned aleuen yeeres in Hieruſalem: His mothers name alſo was Zebuda, the daughter of Pedaia of Ruma. F

37 And he dyd that whiche was euyl in the ſyght of the Lorde, accordyng to al thynges as his fathers had donne.

The.xxiiii.Chapter.

1 Iehoakim made ſubiect to Nabuchodonozor, rebelleth. 3 The cauſe of his ruine and al Iudaes. 9 Iehoachin raigneth. 15 He and his people are caryed vnto Babylon. 17 Zedekia is made kyng.

A 1 IN his daies came * Nabuchodonozor kyng of Babylon vp, and Iehoakim became his ſeruant three yeeres: and then turned, and rebelled agaynſt hym.

* Or, Nabuchadnezer.

2 And the Lorde ſent agaynſt hym bandes of the Chaldes, and bandes of the Syrians, and bandes of the Moabites, and bandes of the Ammonites: and ſent them agaynſt Iuda to deſtroy it, accordyng to the ſayeing of the Lorde, whiche he ſpake by his ſeruantes the prophetes.

3 Only at the bydding of the Lorde happened it ſo to Iuda, to put thē out of his ſight, for the ſinnes of Manaſſe, accordyng to al that he dyd,

4 And for the innocent blood that he ſhedde, and filled Hieruſalem with innocent blood: and the Lorde woulde not be reconciled.

5 The reſt of the wordes that concerne Iehoakim, and al that he did, are they not written in the booke of the chronicles of ẏ kinges of Iuda?

6 And ſo Iehoakim (a) ſlept with his fathers: and Iehoachin his ſonne raigned in his ſteede.

(a) Not that he was buried with his fathers, for he dyed in the way as they caryed hym priſoner towarde Babylon. Iere.22.

7 And the kyng of Egypt came no more out of his lande: For the kyng of Babylon had taken from the riuer of Egypt vnto the riuer of Euphrates, al that parteyned to the kyng of Egypt.

8 Iehoachin was eyghteene yeeres old when he beganne to raigne, and raigned in Hieruſalem three monethes: His mothers name alſo was Nehuſta, the daughter of Elnathan of Hieruſalem.

9 And he dyd that whiche was euil in ẏ ſight of the Lord, according to al as his father had donne.

10 * In that time came the ſeruantes of Nabuchodonoſor kyng of Babylon vp againſt Hieruſalem, and the citie was beſieged. Dani.1.a.

11 And Nabuchodonoſor the kyng of Babylon came agaynſt the citie, and his ſeruantes dyd beſiege it.

Heſter.2.a

(b) That is, he yeelded hym ſelfe vnto hym.

12 *And Jehoachin the kyng of Juda, (b) came out to the king of Babylon, he and his mother, his ſeruantes, his lordes, & his chamberlaynes: and the kyng of Babylon tooke hym in the (c) eyght yeere of his raigne.

(c) In the raigne of the kyng of Babylon.

4.Re.20.e

13 *And he carried out thence al the treaſures of the houſe of the Lorde, and the treaſure of the kynges houſe, and brake al the veſſels of golde, whiche Solomon kyng of Iſrael had made in the temple of the Lord, as the Lord had ſayde.

C 14 And he carryed away al Hieruſalem, and al the lordes, and al the ſtrong men of warre, euen ten thouſande, into captiuitie, and al the craftesmen, and (d) keepers, none remaynyng, ſaue the poore common people of the lande.

(d) The worde ſignifieth counſaylours, wyſemen, menne of eſtimation, cunnyng men in orderyng of a campe.

15 And he carried away Jehoachin to Babylon, and the kynges mother, and the kynges wyues, his chamberlaynes: and them that were myghtie in the lande, those carryed he away into captiuitie, from Hieruſalem to Babylon.

16 And al the actiue men of warre, euen ſeuen thouſande, and craftesmen, and " porters a thouſande, al that were ſtrong, and apt for warre, dyd the kyng of Babylon bryng to Babylon captiue.

" Or, cunnyng men, as before.

17 *And the kyng of Babylon made Mathania his fathers brother king in his ſteede, and changed his name to Zedekia.

2.Par,26 d

18 Zedekia was twentie and one yeeres olde when he beganne to raigne, and he raigned aleuen yeeres in Hieruſalem: His mothers name alſo was Hamital, the daughter of Jeremia of Libna.

Iere.3.a.

D

19 And he dyd euyl in the ſyght of the Lorde, accordyng to al as Jehoachin had donne.

20 For the wrath of the Lorde was moued agaynſt Hieruſalem and Juda, vntyl he caſt them out of his (e) ſyght: And Zedekia rebelled agaynſt the kyng of Babylon.

(e) Out of Hieruſalem and Juda, into Babylon.

The.xxv.Chapter.

1 Hieruſalem is beſieged of Nabuchodonoſor, and taken. 7 The ſonnes of Zedekia are ſlayne before his eyes, and after are his owne eyes put out. 21 Juda is brought to Babylon. 25 Gedolia is ſlayne. 27 Jehoachin is exalted.

A

Iere.39.a.

1 AND it fortuned, * that in ẏ ninth yere of his raigne, the tenth day of the tenth mooneth, Nabuchodonoſor king of Babylō came, he and al his hoſt, againſt Hieruſalem, and pitched agaynſt it, and made engins agaynſt it on euery ſide.

2 And the citie was beſieged vnto ẏ eleuenth yeere of kyng Zedekia.

Eze.3,d.

3 *And the ninth day of the mooneth, there was ſo great hunger in the citie, that there was no bread for the people of the lande.

4 And the citie was broken vp, and al the men of armes [fled] by nyght, by a way thorowe a gate [whiche is] betweene two wals by the kynges garden (the Chaldees lying about the citie:) And the kyng went the way towarde the playne.

5 And the ſouldiers of the Chaldees folowed after the kyng, and tooke hym in the playne of Jericho: and al his armie were ſcattered away from hym.

6 So they tooke the kyng, and brought him to [Nabuchodonoſor] the kyng of Babylon to Ribla, where they gaue iudgement vpon hym.

7 And they ſlue the ſonnes of Zedekia before his eyes, and he put out the eyes of Zedekia, and fettered hym with chaynes, and carried hym to Babylon.

B

8 And the ſeuenth day of the fifth mooneth, (whiche is the nineteenth yeere of king Nabuchodonoſor kyng of Babylon) came Nabuſaradan a ſeruant of the kyng of Babylon, and chiefe captaine of the men of warre, vnto Hieruſalem:

9 And burnt the houſe of the Lorde, and the kynges houſe, and al the houſes of Hieruſalem, and al great houſes burnt he with fyre.

10 And al the ſouldiers of the Chaldees that were with the cheefe captayne of the menne of warre, brake downe the walles of Hieruſalem rounde about.

11 But the reſt of the people that were leaft in the citie, and them that were fled to the king of Babylon, with the remnant of the common people, dyd Nabuſaradan the chiefe captayne of the men of warre carrie away.

12 But the captayne of the ſouldiers leaft of the poore of the lande, to dreſſe the vines, and to tyl the grounde.

3.Reg.7.b.

13 *And the pillers of braſſe that were in the houſe of the Lorde, and the ſockettes, and the braſen lauatorie that was in the houſe of the Lorde, dyd the Chaldees breake, and carryed al the braſſe of them to Babylon.

14 And the pottes, ſhouelles, inſtrumentes of muſicke, ſpoones, and al the veſſels of braſſe

that they miniſtred in, tooke they away,

15 And the fire pannes, and baſons: and ſuche thynges as were of golde and of ſiluer, them tooke the chiefe captayne away:

16 Euen two pillers, one lauatorie, and the ſockettes whiche Solomon had made for the houſe of the Lorde: The braſſe of al theſe veſſels was without wayght.

17 The height of the one piller was eyghteene cubites, and the pommel thereof was braſſe: and the heyght of the pommel was with wreathen worke three cubites, and pomegranates vpon the pommel rounde about al of braſſe: And of the ſame faſhion was the ſeconde piller, with a wreathen worke.

18 And the chiefe captayne of the menne of warre, tooke Saraia the chiefe prieſt, & Zephoniah the hygheſt prieſt ſaue one, and the three keepers of the holy thynges:

D 19 And out of the citie he tooke a chamberlayne, that had the ouerſight of the menne of warre, and fiue men of them that were euer in the kynges preſence, whiche were founde in the citie, and hym that was ſcribe to the captayne of the hoſt whiche brought out the people of the lande to warre, and threeſcore menne of the people of the lande that were founde in the citie.

20 And Nabuſaradan the chiefe captayne of the menne of warre, tooke theſe, and brought them to the kyng of Babylon to Ribla.

21 And the kyng of Babylon ſmote them, and ſlue them at Ribla in the lande of Hamath: And ſo Iuda was caryed away out of their lande.

22 Howbeit, there remained people in the land of Iuda, whom Nabuchodonoſor kyng of Babylon leaft, and made Gedalia the ſonne of Ahikam the ſonne of Saphan ruler ouer them.

23 And al the captaynes of the ſouldiers, and other men, hearde that the kyng of Babylon had made Gedalia gouernour, and there came to Gedalia to Mizpah Iſmael, the ſonne of Nathania, Iohannan the ſonne of Karea, Saraia the ſonne of Thanhumeth the Netophatite, and Iaazania the ſonne of Maachati, they and their menne.

24 And Gedalia ſware to them, and to the menne whom they had with them, & ſayde vnto them, Feare not ye, because ye are the ſeruantes of the Chaldees: dwel in the land, and ſerue the kyng of Babylon, and ye ſhal be wel.

25 But it chaunced in the ſeuenth mooneth, that Iſmael yͤ ſonne of Nathania the ſonne of Eliſama of the kynges blood, came, and ten menne with hym, and ſmote Gedalia that he dyed: and ſo dyd he the Iewes, and the Chaldees that were with hym at Mizpah.

26 And al the people both ſmal and great, and the captaines of warre aroſe, and came to Egypt: for they were afrayde of the Chaldees.

27 Notwithſtandyng, yet in the ſeuen and thirtith yeere after Iehoachin kyng of Iuda was caryed away, the ſeuen and twentith day of the twelfth mooneth, Euilmerodach kyng of Babylon, the ſame yeere that he began to raigne, dyd lyft vp the head of Iehoachin kyng of Iuda out of priſon, E

28 And ſpake kyndely to him, and ſet his ſeate about the ſeate of the kinges that were with hym in Babylon,

29 And chaunged his priſon garmentes, and he dyd euer eate bread before hym al yͤ dayes of his lyfe.

30 His portion was a continual portion that was aſſigned hym of the kyng, euery day a certayne, as long as he liued.

* Or, be ye not afrayde of the ſeruantes of the Chaldees.

The ende of the fourth booke of the Kynges.

The firſt booke of the Chronicles, called in Latine, Verba dierum: or after the Greekes, Paralipomenon: whiche the Hebrues calle, Dibre Haiamim, and recken both the bookes but for one.

The firſt Chapter.

1 The genealogie of Adam and Noah vntyl Abraham. 27 And from Abraham vnto Eſau. 35 His chyldren. 43 Kynges and Dukes came of hym.

A 1 ADam, * Seth, Enos. (Gen.5.a.)

2 Kenan, Mahalehel, Iared,

3 Henoh, Methuſalah, Lamech.

4 Noah, Sem, Ham, and Iapheth.

5 * The ſonnes of Iapheth: Gomer, Magog, Madai, Iauan, and Thubal, Meſech, and Thiras. (Gen.10.a.)

6 The ſonnes of Gomer: Aſchenaz, Riphath, and Thogarma.

B 7 And the ſonnes of Iauan: Eliſa, and Tharſis, Citim, and Dodanim.

8 The ſonnes of Ham: Chus, and Mizraim, Phut, and Chanaan.

9 The ſonnes of Chus: Seba, & Hauila, Sabbetha, and Raama: and Sabtheca. And the ſonnes of Raama: Seba, and Dedan.

10 And Chus begat Nimrod: and he beganne to be myghtie vpon the earth.

11 Mizraim begat Ludim, and Anamim, Lahabim, and Naphthuim,

12 Phathruſim, and Caſluim, of whiche came the Philiſtines, and the Caphthorites.

13 Chanaan begate Zidon his eldeſt ſonne, & Heth.

C 14 Iebuſi alſo, and Amori, and Girgaſi,

15 Heui, Araki, and Sini.

16 And Aruadi, Zamari, and Hemathi,

17 The ſonnes of Sem: Elam, and Aſſur, Arphacſad, Lud, and Aram, and Uz, Hul, and Gether, and Meſech,

18 Arphacſad begate Selah, and Selah begat Eber.

19 And vnto Eber were borne two ſonnes: the name of the one was Peleg, becauſe that in his dayes the lande was diuided, and his brothers name was Ioktan.

D 20 Ioktan begat Almodad, and Saleph, Hazermaneth, and Ierah,

21 Hadoram alſo, and Uſal, and Dikla,

22 Ebal, and Abimael, and Seba,

23 And Ophir, Aauila, and Iobab:

24 All theſe were yͤ ſonnes of Ioktan: * Sem, Arphacſad, Selah, (Gen.11.b.)

E 25 Eber, Peleg, Rehu,

26 Serug, Nahor, Therah,

27 Abram, otherwyſe called Abraham.

28 The ſonnes of Abraham: Iſahac, & Iſmael.

29 And theſe are their generations: * the eldeſt ſonne of Iſmael was Nabaioth, then Kedar, Adbeel, and Mibſam, (Gen.25.b.)

30 Miſma, and Dumah, Maſſa, Hadad, and Thema,

31 Ietur, Naphis, and Kedma: Theſe are the ſonnes of Iſmael.

F 32 The chyldren of Ketura, Abrahams concubine, ſhe bare Zimram, Iokſan, Medan, Midian, Iiſbok, and Suah. The chyldren of Iokſan: Seba, and Dedan.

33 The children of Midian: Epha, and Ephar, Henoch, Abida, and Eldaa: * All theſe are the chyldren of Ketura. (Gen.25.b.)

34 And ſo Abraham begat Iſahac. The ſõnes of Iſahac: Eſau, and Iſrael.

35 The ſonnes of Eſau: * Eliphaz, Rehuel, Iehus, Iaelam, and Korah. (Gen.36.b.)

36 The children of Eliphaz: Theman, Omar, Zephi, and Gatham, Kenas, Thimna, and Amalek.

37 The chyldren of Rehuel, Nahath, Zerah, Zamma, and Miza.

38 * The ſonnes of Zeir: Lotan, Sobal, Zibeon, and Ana, Diſon, Ezer, and Diſan. (Gen.36.d.)

G 39 The chyldren of Lotan: Hori, and Homan: and Thimna was Lotans ſyſter.

40 The children of Sobal: Alian, Manahath, Ebal, Sephi, and Onam. The ſonnes of Zibeon: Aia, and Ana.

41 The ſonnes of Ana: Diſon. The ſonnes of Diſon, Hamran, Eſban, Iethran, and Cheran.

42 The ſonnes of Ezer: Bilhan, Zaeuan, & Iakan. The ſonnes of Diſon: Uz, & Aram.

43 Theſe are the kynges that raigned in the land of Edom, before any king raigned ouer the

the chyldren of Iſrael: Bela, the ſonne of Beor, and the name of his citie was Dinhaba.

44 And Bela dyed, and Iobab the ſonne of Zerah of Bozra raigned in his ſteede.

45 And when Iobab alſo was dead, Huſam of the lande of the Themanites raigned in his ſteede.

46 And when Huſam was dead, Hadad the ſonne of Bedad, whiche ſmote Midian in the fielde of Moab, raigned in his ſteede: and the name of his citie was Auith.

47 So Hadad dyed, and Samla of Maſreka raigned in his ſteede.

48 And Samla dyed, & Saul of Rehoboth by the ryuer ſyde, raigned in his ſteede.

49 And when Saul was dead, Baalhanan the ſonne of Achbor raigned in his ſteede.

50 And Baalhanan dyed, and Hadad raigned in his ſteede: and the name of his citie was Phai, and his wyues name was Mehetabel the daughter of Matred, the daughter of Mezahab.

51 Hadad dyed alſo. And there was dukes in Edom: Duke Thimna, Duke Aliah, Duke Ietheth,

52 Duke Aholibama, Duke Ela, Duke Pinō,

53 Duke Kenaz, Duke Themā, Duke Mibzar,

54 Duke Magdiel, Duke Iram. Theſe are the Dukes of Edom.

The.ii.Chapter.

2 The genealogie of Iuda, vnto Iſai the father of Dauid.

A 1 These are the ſonnes of Iſrael: Rubē, Simeon, Leui, Iuda, Iſachar, & Zabulon,

2 Dan, Ioſeph, Beniamin, Nephthali, Gad, & Aſer.

Gen.38.a 3 *The ſonnes of Iuda: Er, Onan, and Sela: theſe three were borne vnto hym of (a) Bath Sua the Chanaaniteſſe. And Er the eldeſt ſonne of Iuda was euyl in the ſyghte of the Lorde, and he ſlue hym.

(a) Bath ſignifieth a daughter.

Matth.1.a 4 And *Thamar his daughter in lawe bare hym Pharez, and Zara: and ſo al the ſonnes of Iuda were fyue.

Ruth.4.d. 5 *The ſonnes of Pharez, Heſron, and Hamul.

6 The ſonnes of Zara: Zimri, Ethan, Heman, Chalchol, and Dara: whiche were fiue in al.

Iosu.7.a. 7 And the ſonnes of Charmi: *" Achan, that troubled Iſrael, tranſgreſſyng in the thyng that was damned.

" Or, Achar.

B 8 The ſonnes of Ethan: Azaria.

9 The ſonnes alſo of Hezron that were borne vnto hym: Ierameel, Ram, and Chelubai.

Matth.1.b 10 And *Ram begate Aminadab, & Aminadab begat Naaſſon a lorde of the chyldren of Iuda,

11 And Naaſſon begate Salma, and Salma begate Boaz.

12 Boaz begate Obed, and Obed begate Iſai.

1.Re.16,b 13 *And Iſai begate his eldeſt ſonne Eliab, and Aminadab the ſeconde, and Simaa the thirde,

C 14 Nathanael the fourth, and Radai the fifth,

15 Ozem the ſyxt, and Dauid the ſeuenth:

16 Whoſe ſyſters was Zeruia and Abigail. The ſonnes of Zeruia: Abiſai, Ioab, and Azael, three.

17 And Abigail bare Amaza, the father of whiche Amaza was Iether, an Iſmaelite. 2.Re,17,c.

18 And Caleb the ſonne of Hezron begate Azuba of his wyfe Azuba, and Ierioth, whoſe ſonnes are theſe: Iaſer, Sobab, and Ardon.

19 And when Azuba was dead, Caleb tooke Euphrata, whiche bare hym Hur.

20 *And Hur begate Uri, and Uri begate Bezaleel. Exod.32.a.

21 Afterward came Heſron to the daughter of Machir the father of Gilead, and tooke her when he was threeſcore yeeres olde: and ſhe bare hym Segub.

D 22 And Segub begate Iair, whiche had three and twentie cities in the lande of Gilead.

23 And he ouercame Geſſur and Aram the townes of Iair, from them [whiche dwelt in them] and Kenath and the townes thereof, euen threeſcore townes: All theſe were the ſonnes of Machir the father of Gilead.

24 And after that Hezron was dead at Caleb in Euphrata, Abia Eſroms wyfe bare hym* Aſhur the father of Thekoa. 2.Par.4.a.

25 And yͤ ſonnes of Ierahmeel, the eldeſt ſonne of Hezron, were: Ran the eldeſt, Buna, Oren, Ozem, and Ahia.

26 And Ierahmeel had yet another wyfe named Atara, whiche was the mother of Onam.

27 And the ſonnes of Ram, the eldeſt ſonne of Ierahmeel, were: Maaz, Iamin, and Ekar.

28 The ſonnes of Onam, were: Sammai, & Iada. The ſonnes of Sammai: Nadab, and Abiſur.

29 And the wyfe of Abiſur was called Abihail, and ſhe bare hym Ahban, and Molid.

30 The ſonnes of Nadab: Seled, and Appaim. And Seled dyed without chyldren.

31 The ſonne of Appaim, Ieſi: and the ſonne of Ieſi, Seſan: & the ſonne of Seſan, Ahlai.

E 32 And the ſonnes of Iada, the brother of Samai, Iether and Ionathan: And Iether dyed without chyldren.

33 The ſonnes of Ionatham: Peleth, and Zaza. Theſe were the ſonnes of Ierahmeel.

34 Seſan had no ſonnes, but daughters: And Seſan had a ſeruant that was an Egyptian, named Iarha:

35 To whom he gaue his daughter to wyfe, and ſhe bare hym Athai.

36 And Athai begate Nathan, and Nathan begate Zabad.

37 And Zabad begate Aphlal, and Aphlal begate Obed.

F 38 Obed begate Iehu, and Iehu begat Azaria.

39 Azaria begate Helez, and Helez begat Elaſa.

40 Elaſa begate Siſamai, and Siſamai begate Sallum.

41 Sallum begate Iecamia, Iecamia begate Eliſamah.

42 The ſonnes of Caleb the brother of Ierahmeel: Meſa his eldeſt ſonne, whiche was the father of * Ziph: and the ſonnes of Mareſa the father of Hebron. 1.Re.23.d.

43 The ſonnes of Hebron: Corah, and Thapuah, Rekem, and Sama.

44 Sama begate Raham the father of Ierkoam, aud Rekem begate Sammai.

45 The ſonne of Sammai was Maon: And Maon was the father of Bethzur.

46 And Epha a concubine of Calebs bare Haran, and Moſa, and Gazez: Haran begate Gazez.

47 The ſonnes of Iahdai, were: Regem, Iotham, Geſan, Phelet, Epha, and Saaph.

48 And Maacha was Calebs concubine, of whom he begate Seber, and Thirhana:

49 And ſhe bare alſo Saaph yͤ father of Madmanna, and Seua the father of Machbena, and the father of Gibea: * And Achſa was Calebs daughter. Ioſu.15.d.

50 Theſe were the ſonnes of Caleb the ſonne of Hur the eldeſt ſonne of Ephrata: Sabal the father of Kiriath Iarim,

51 Salma the father of Bethlehem, and Hareph the father of Beth Gader.

52 And Sobal the father of Kiriath Iarim had ſonnes, and he ″ ſawe the halfe of the countrey of the manſions. ″ Or, gouerned.

53 The kynredes of Kiriath Iarim are theſe: The Iethrites, the Puthites, The Sumathites, and the Miſrahethites: and of them came the Zarathites, and the Eſthaulites.

54 The ſonnes of Salma: Bethlehem, and Netophathi, the glorye of the houſe of Ioab, and halfe the countrey of the Manahethites, the Zaraites.

55 The kynredes of the ″ wryters dwelt at Iabes, the Thirathites, the Simeathites, the Suchathites, * whiche are the Kenites that came of Hemath the father of the houſe of Rechab. ″ Or, ſcribes. Iud.1.d.

The.iii.Chapter.

1 The genealogie of Dauid, and of his poſteritie vnto the ſonnes of Ioſia.

A 1 These were the ſōnes of Dauid, whiche were borne vnto hym in Hebron: the eldeſt, Ammon of Ahinoam the Ieſraeliteſſe: the ſeconde, Daniel of Abigail the Carmeliteſſe: 2.Re.5.c.

2 The thirde, Abſalom the ſonne of Maacha, the daughter of Thalmai king of Geſur: the fourth, Adonia the ſonne of Haggith:

3 The fyft, Sephatia of Abital: the ſyxte, Iethream, by Egla his wyfe.

4 Theſe ſixe were borne vnto him in Hebron, and there he raigned ſeuen yeeres and ſyxe moonethes: and in Hieruſalem he raigned thirtie and three yeeres.

5 * And theſe were borne vnto hym in Hieruſalem: Sima, Sobab, Nathā, & Solomon, foure, of Bathſua, the daughter of Ammiel, 1.Re.3.a.

6 Ibhar alſo and Eliſama, Eliphelet,

B 7 Noga, Nepheg, and Iephia,

8 Eliſama, Eliada, and Eliphelet: nine [in number.]

9 Theſe are al the ſonnes of Dauid, beſyde the ſonnes of the concubines: and Thamar was their ſyſter.

10 Solomons ſonne was Rehoboam, whoſe ſonnne was Abia, and Aſa was his ſonne, and Iehoſaphat his ſonne,

11 Whoſe ſonne was Ioram, and his ſonne was Ahazia, and Ioas was his ſonne.

12 Amazia his ſonne, Azariah his ſonne, and Iotham his ſonne,

13 Ahaz was his ſonne, Hezekia his ſonne, and Manaſſe his ſonne,

14 And Amon was his ſonne, and Ioſia was his ſonne. C

15 And the ſonnes of Ioſia, were: the eldeſt ſonne Iohanan, the ſeconde, Iehoakim, the thirde, Zedekia, and the fourth, Sallum.

16 The ſonnes of Iehoakim, were: Ieconiah his ſonne, and Zedekiah his ſonne.

17 The ſonne of Ieconiah: Aſir, and Salathiel his ſonne.

18 Malchiram alſo, and Pedaia, Senazar, Iecamia, Hoſama, and Nedabia.

19 The ſonnes of Pedaia, were Zorababel, & Semei: The ſonnes of Zerobabel: Meſullam, Hanania, and Selomith their ſyſter,

20 And Haſubah, Ohel, Berechia, Haſadia, and Iuſabheſed, fyue [in number.]

21 The ſonnes of Hanania: Pelatia, and Ieſaia: whoſe ſonne was Rephaia, and his ſonne Arnan, and his ſonne was Obadia, and his ſonne Sechania.

22 The ſonne of Sechania was Semaia, and the ſonnes of Semaia, were: Hattus, Igal, Bariah, Neariah, and Saphat, ſyxe.

23 And the ſonnes of Neariah, were: Elioenai, Hizciiah, and Azricam, three.

24 And the ſonnes of Elioenai, were: Hodaiuahu, Eliaſib, Pelaiah, Accub, Iohanam, Dalaia, and Anani, ſeuen.

The.iiii.Chapter.

1 The genealogie of the ſonnes of Iuda. 5 Of Aſſur. 9 Of Iabes and his prayer. 11 Of Chelub, 24 And Simeon: their habitations, 38 and conqueſtes.

A 1 The ſonnes of Iuda: *Pharez, Heſron, Charmi, Hur and Sobal.

Gen.38.g. and.46.b.

2 And Reaia the ſonne of Sobal, begate Iahath, & Iahath begate Ahumai, and Lahad: and theſe are the kynredes of the Zorathites.

3 And theſe were of the father of Etam: Iezrahel, Iſma, and Idbas: and the name of their ſyſter was Hazlelphuni.

4 Penuel was the father of Gedor, and Ezer the father of Huſa: and theſe are the ſonnes of Hur the eldeſt ſonne of Ephratha the father of Bethlehem.

5 And Aſhur the father of Thekoa had two wyues: Helah, and Naarah.

6 And Naarah bare hym Ahuſam, Hepher, Themeni, & Ahaſthari: theſe were the ſonnes of Naarah.

B 7 And the ſonnes of Helah, were: Zereth, Iezoar, and Ethnan.

8 And Coz begate Anob, and Zobeba, and the kynrede of Aharhel, the ſonne of Harum.

9 And Iabes was more honorable then his brethren: and his mother called his name Iabes, ſayeing, Becauſe I bare hym with ſorowe.

10 And Iabes called on the God of Iſrael, ſayeing, If thou wylt bleſſe me in deede, and enlarge my coaſtes, and ſhalt let thyne hand be with me, and wylt keepe me from euyl that it hurt me not. And God graunted him his deſyre.

11 Chelub the brother of Suah begate Mehir, whiche was the father of Eſthon.

12 And Eſthon begate Beth rapha, and Paſeha, and Thehinna the father of the citie of Nahas: theſe are the menne of Recha.

13 The ſonnes of Kenas: Othniel, and Saraia: and the ſonne of Othniel was, Hathath.

C 14 And Meonathi begate Ophrah: And Seraia begate Ioab the father of the valley of craftes menne, [ſo called] becauſe they were craftes menne.

15 And the ſonnes of Caleb, the ſonne of Iephune, were: Iru, Ela, and Naam: and the ſonne of Ela was Kenas.

16 And the ſonnes of Iehaleleel, were: Ziph, and Ziphah, Thiria, and Aſarel.

17 And the ſonnes of Ezra: were, Iether, Mered, Epher, and Ialon: and he begate Miriam, and Sammai, and Iſbah, the father of Eſthemoa.

18 And his wyfe Iehudia bare Gered the father of Gedor, & Heber the father of Socho, & Iecuthiel the father of Zanoah. And theſe are the ſonnes of Bithiah the daughter of Pharao, whiche Mered tooke.

19 The ſonnes of the wyfe of Hodia the ſyſter of Naham the father of Keilah, were: Garmi, and Eſthemoia the Maachathite.

D 20 The ſonnes of Simon, were: Ammon, and Rimna, Ben hanan, and Thilon: and the ſonnes of Iiſſi, were: Zoheth, & Ben zoheth.

21 *The ſonnes of Selah the ſonne of Iuda, were: Er the father of Lecha, and Laada the father of Mareſa, and the kynredes of the houſholdes of them that wrought lynnen in the houſe of Aſbea.

Gene.38.g

22 And Iokim, & the menne of Chozebah, and Ioas, and Saraph whiche had the dominion in Moab, and Iaſubi Lehem: Theſe alſo are wordes of olde.

23 Theſe were potters, and dwelt there among trees, and hedges, nygh vnto the kyng, becauſe of his worke.

24 The ſonnes of Simeon, were: Nemuel, Iamin, Iarib, Zerah, and Saul:

25 Whoſe ſonne was Sallum, and the ſonne of hym was Mibſam, and his ſonne was Miſma,

26 And the ſonne of Miſma was Hamuel, and his ſonne was Zachur, and the ſonne of hym was Semehi.

27 Semehi had ſyxteene ſonnes, & ſyxe daughters: But his brethren had not manye chyldren, neyther was al the kynred of them like

the chyldren of Juda in multitude.

28 And they dwelt at Beerſeba, Molada, and at Hazar Sual,

29 At Bilha, at Ezem, and at Tholad,

30 At Bathuel, at Horma, and at Ziglag,

31 At Bethmarcaboth, Hazer, Suſim, at Bethbirei, & at Saaraim: Theſe were their cities vnto the raigne of Dauid.

32 And their villages were: Etan, and Ain, Rimmon, Tochen, and Aſan, fiue townes.

33 And al their villages that were rounde about the ſame cities, vnto Baal. This is the habitation of them and their genealogie:

34 Moſobad, and Jamlech, & Joſa the ſonne of Amaſia,

35 And Joel, and Jehu the ſonne of Joſibi, the ſonne of Saraia, the ſonne of Aſiel,

36 And Elioenai, and Jaakoba, Jſohaia, and Aſaiah, Adiel, Jſmiel, and Benaia,

37 And Ziza the ſonne of Siphi, the ſonne of Alon, the ſonne of Jedaia, the ſonne of Zimri, the ſonne of Semaia.

38 Theſe are famous captaynes in their kynredes, ſetting vp greatly the houſe of their fathers.

39 And they went to the entryng in of Gedor, euen vnto the eaſtſyde of the valley, to ſeeke paſture for their ſheepe:

40 And they found fat paſture and good, and a wyde lande quiet and fruiteful: for they of Ham had dwelt there before.

41 And theſe nowe afore wrytten by name, came in the dayes of Hezekia kyng of Juda, and ſmote the tentes of them, and the habitations that were founde there, and deſtroyed them vtterly vnto this day, & dwelt in their roomes: becauſe there was paſture there for their ſheepe.

42 And ſomme of the chyldren of Simeon wente to mounte Seir, euen fyue hundred men, hauing for their captaines, Phelathia, Nearia, Raphaia, and Uzziel, the ſonnes of Jſi:

43 And ſmote the reſt of the Amalekites that were eſcaped, and they dwelt there vnto this day.

The.v.Chapter.

1 The byrthryght taken from Ruben and geuen to the ſonnes of Joſeph. 3 The genealogie of Ruben, 11 and Gad. 23 And of the halfe tribe of Manaſſe.

A 1 The ſonnes of Ruben, the eldeſt ſonne of Jſrael (forasmuch as he was the eldeſt,* and had defiled his fathers bedde, his birthright was geuē vnto the ſonnes of Joſeph ẏ ſonne of Jſrael: Howbeit, the genealogie is not reckened after this byrthright.

Gen.49.a
Exod.5.b.
Num.25.a

2 For Juda preuayled aboue his brethren, and of his tribe came the chiefe, and the birthryght was geuen to Joſeph.)

3 The ſonnes then of Ruben the eldeſt ſonne of Jſrael, were: Henoch, Phalu, Heſron, and Charmi.

4 The ſonnes of Joel: Samaiah his ſonne, Gog his ſonne, and Semhi his ſonne,

5 Micah his ſonne, Reaia his ſonne, and Baal his ſonne.

6 Beera his ſonne, whom Thiglath Pilneſer kyng of Aſſyria carryed away: for he was a great lorde among the Rubenites.

B 7 And when his brethren in their kynredes reckened the genealogie of their generations, Jeiel and Zachariah were the chiefe,

8 And Baal the ſonne of Azan, the ſonne of Sema, the ſonne of Joel, dwelt in Aroer, and ſo foorth vnto Nebo, and Baalmeon.

9 And eaſtwarde he inhabited vnto the entryng in of the wyldernesse, from the ryuer Euphrates: for they had muche cattel in the lande of Gilead.

10 And in the daies of Saul, they warred with the Agarites, whiche were ouerthrowen by their hande: and they dwelte in their tentes throughout al the eaſt [lande] of Gilgal.

11 And the children of Gad dwelt ouer againſt them in the lande of Baſan, euen vnto Salcha:

12 And in Baſan Johel was the chiefeſt, and Sapham the nexte: then Janai, and Saphat.

13 And their brethren of the houſholde of their fathers, were Michael, Meſullam, Seba, Jorai, Jahcan, Zia, Eber, ſeuen.

C 14 Theſe are the chyldren of Abihail the ſonne of Huri, the ſonne of Jaroah, the ſonne of Gilead, the ſonne of Michael, the ſonne of Jeſiſai, the ſonne of Jahdo, the ſonne of Buz:

15 Ahi the ſonne of Abdiel, the ſonne of Guni was a captayne of the houſholde of their fathers.

16 And they dwelt in Gilead in Baſan, and in her townes, and in al the ſuburbes of Saron, and in their borders.

17 And theſe were reckened by kynredes in the dayes of Jotham kyng of Juda, and in the dayes of Jeroboam kyng of Jſrael,

18 The ſonnes of Ruben, and of Gad, and of halfe the tribe of Manaſſe, were fyghtyng menne, & hable to beare ſhielde and ſwoord,

and to ſhoote with bowe exerciſed in warre, euen foure and fourtie thouſande, ſeuen hundred, & threeſcore, that went out to the warre.

19 And they fought with the Hagarites, with Ietur, Nephis, and Nodab.

D 20 And they were helped [of the Lord] againſt them, and the Hagarites were deliuered into their hande, and ſo were al that were with them: For they cryed to God in the batayle, and he hearde them, becauſe they put theyr truſt in hym.

21 And they tooke of their cattelle, and of their cammelles, fyftie thouſande, and two hundred, and fyftie thouſande ſheepe, and two thouſande aſſes, and of the ſoules of menne, an hundred thouſande.

22 And there fel many wounded, becauſe the warre was of God: And they dwelt in theyr ſteedes, vntil the time that they were carryed away.

23 And the chyldren of the halfe tribe of Manaſſe, dwelte in the lande from Baſan vnto Baal Hermon, & Senir, and vnto mount Hermon: [for] they were growen to a great multitude.

24 And theſe were the heades of the houſeholdes of their fathers: Epher, and Ieſi, Eliel, and Azriel, Ieremia, and Hodauia, and Iahdiel, ſtrong menne and valiant, famous menne, and heades of the houſholdes of their fathers.

25 And they tranſgreſſed agaynſt the God of their fathers, and went a whooring after the gods of the people of the lande, whom God deſtroyed before them.

26 And the God of Iſrael ſtirred vp the ſpirite of Phul kyng of Aſſyria, and the ſpirite of Thiglath Pilneſer kyng of Aſſyria, and carryed them away: euen the Rubenites, the Gadites, and the halfe tribe of Manaſſe, and brought them vnto Halah, Habor, Hara, and to the ryuer Goſan vnto this day.

The.vi.Chapter.

10 The genealogie of the ſonnes of Leui. 31 Their order in the miniſterie of the tabernacle.
49 Aaron and his ſonnes prieſtes. 54. 57. Their habitation.

A 1 THE ſonnes of Leui: Gerſom, Caath, and Merari.

Gen.46.b 2 * The ſonnes of Caath: Amram, Izahar, Hebron, and Vzziel.

3 The chyldren of Amram: Aaron, Moſes, and Miriam. The ſonnes alſo of Aaron: Nadab, Abihu, Eleazar, and Ithamar.

4 Eleazar begate Phinehes, Phinehes begat Abiſua,

5 Abiſua begate Boki, Boki begate Vzzi,

6 Vzzi begate Zarahia, Zarahia begate Meraioth,

B 7 Meraioth begate Amaria, and Amaria begate Ahitob,

8 Ahitob begate Zadoc, and Zadoc begate Ahimaaz.

9 Ahimaaz begate Azaria, and Azaria begate Iohonan,

10 Iohonan begate Azaria, whiche miniſtred in the temple that Solomon buylt in Hieruſalem.

2.Par.26.c 11 Azaria begate Amaria, Amaria begate Ahitob,

12 Ahitob begate Zadoc, and Zadoc begate Sallum,

4.Re.22.c. 13 Sallum begate * Helkia, and Helkia begate Azaria,

4.Re.15.c. C 14 Azaria begate Saraia, * and Saraia begate Iehozedech,

15 And Iehozedech departed when the Lorde carryed awaye Iuda and Hieruſalem by the hand of Nabuchodonoſer.

Exod.6.c. 16 * The ſonnes of Leui: Gerſom, Caath, and Merari.

17 And theſe be the names of the ſonnes of Gerſom: Libni, and Simhi.

18 And the ſonnes of Caath were: Amram, Iſahar, Hebron, and Vzziel.

19 The ſonnes of Merari: Mahali, and Muſi: and theſe are the kynredes of Leui concernyng their fathers.

D 20 The ſonne of Gerſom was Libni, whoſe ſonne was Iehath, and his ſonne Zemma,

21 And his ſonne Ioah, and his ſonne Iddo, and his ſonne Zerah, and his ſonne Ieathrai.

22 The ſonnes of Caath: Aminadab, and his ſonne Korah, and his ſonne Aſſir,

23 And his ſonne Elcana, and his ſonne Ebiaſaph, and his ſonne Aſſir,

24 And Thahath was his ſonne, and Vriel his ſonne, and Vzzia his ſonne, and Saul was his ſonne.

25 The ſonnes of Elcana: Amazai, and Ahimoth.

E 26 And Elcana: the ſonnes of Elcana, Zophai, whoſe ſonne was Nahath,

27 And his ſonne Eliab, and Ierohaam his ſonne, and Elcana his ſonne.

28 And the ſonnes of Samuel: the eldeſt Vaſni, and Abia.

29 The ſonnes of Merari: Mahali, and his ſonne Libni, and his ſonne Simhi, and his ſonne Uzza,

30 And his ſonne Simha, and his ſonne Haggia, and his ſonne Aſaia.

31 And theſe be they whom Dauid ſet for to ſyng in the houſe of the Lorde, after that the arke had reaſt.

E 32 And they miniſtred before the dwellyng place of the tabernacle of the congregation with ſyngyng, vntyl Solomon had buylte the houſe of the Lorde in Hieruſalem: and then they wayted on their offices, accordyng to the order of them.

Exo.27.d.

33 Theſe are they that wayted with their chyldren, of the ſonnes of Caath, Heman a ſynger, whiche was the ſonne of Ioel, the ſonne of Samuel,

1.Reg.1.a.

34 The ſonne of * Elcana, the ſonne of Ieroham, the ſonne of Eliel, the ſonne of Thoah,

35 The ſonne of Zuph, the ſonne of Elcana, the ſonne of Mahath, the ſonne of Amaſai,

36 The ſonne of Elcana, the ſonne of Ioel, the ſonne of Azaria, the ſonne of Zephania.

37 The ſonne of Thahath, the ſonne of Aſſyr, the ſonne of Ebiaſaph, the ſonne of Korah,

F 38 The ſonne of Iſahar, the ſonne of Caath, the ſonne of Leui, the ſonne of Iſrael:

39 And his brother Aſaph ſtoode on his ryght hand, and Aſaph was the ſonne of Barachia the ſonne of Simha,

40 The ſonne of Michael, the ſonne of Baaſa, the ſonne of Melchia,

41 The ſonne of Athan, the ſonne of Zarah, the ſonne of Adaia,

42 The ſonne of Ethan, the ſonne of Zimma, the ſonne of Simhi,

43 The ſonne of Iahath, the ſonne of Gerſom, the ſonne of Leui.

44 And their brethren the ſonnes of Merari ſtoode on the leaſte hande, euen Ethan the ſonne of Kiſi, the ſonne of Abdi, the ſonne of Maluch.

45 The ſonne of Hazabia, the ſonne of Amazia, the ſonne of Helkia,

46 The ſonne of Amzi, The ſonne of Bani, the ſonne of Samer,

47 The ſonne of Mahli, the ſonne of Muſi, the ſonne of Merari, the ſonne of Leui.

48 Their brethren alſo the Leuites were appoynted vnto al manner of ſeruice of the tabernacle of the houſe of God.

49 But Aaron and his ſonnes burnt incenſe vpon the aulter of burnt offeryng, and on the aulter of incenſe [and were appoynted] for al that was to doo in the place moſt holy, and to make an attonement for them of Iſrael, accordyng to al that Moſes the ſeruante of God had commaunded.

50 Theſe are the ſonnes of Aaron: Eleazar his ſonne, whoſe ſonne was Phinehes, and his ſonne Abiſua,

51 And his ſonne Bocci, whoſe ſonne was Uzzi, and his ſoune Zerahiah,

52 And the ſonne of hym Maraioth, and his ſonne Amaria, aud the ſonne of him Ahitob,

53 And Zadoc his ſonne, & Ahimaaz his ſonne.

54 And theſe are the dwellyng places of them throughout their townes and coaſtes, euen of the ſonnes of Aaron throughout the kynredes of the Caathites: for ſo the lot felle for them.

55 And they gaue them * Hebron in the lande of Iuda, and the ſuburbes thereof rounde about it.

Ioſu.14.d. and.21.b.

56 But the fieldes of the citie, and the villages parteynyng thereto, they gaue to Caleb the ſonne of Iephune.

57 And to the ſonnes of Aaron they gaue the cities of refuge, euen Hebron & Libna with their ſuburbes, Iathir and Eſthemoa with their ſuburbes:

58 And Hilen with her ſuburbes, and Dabir with her ſuburbes,

59 Aſan and her ſuburbes, Bethſemes and her ſuburbes.

60 And out of the tribe of Beniamin, Geba & her ſuburbes, Alemeth & her ſuburbes, Anathoth & her ſuburbes: al their cities throughout their kynredes, were thirteene.

61 And vnto the ſonnes of Caath the remnant of the kinred of the tribe, were cities geuen out of the halfe tribe of Manaſſe by lot, euen ten cities.

62 And the ſonnes of Gerſom throughout their kinreds, had out of the tribe of Iſachar, out of the tribe of Aſer, and out of the tribe of Nephthali, & out of the tribe of Manaſſe in Baſan, thirteene cities.

63 And vnto the ſonnes of Merari were geuen by lot throughout their kynredes out of the tribe of Ruben, and out of the tribe of Gad, & out of the tribe of Zabulon, twelue cities.

64 And the chyldren of Iſrael gaue the Leuites cities with their ſuburbes,

65 And that by lot, out of the tribe of the chyldren of Iuda, and out of the tribe of the chyldren of Simeon, and out of the tribe of the chyldren of Beniamin, theſe cities whiche they called by their names.

66 And they [that were] of the kynredes of the ſonnes of Caath, had cities and their coaſtes out of the tribe of Ephraim.

Ioſu.20.2. 67 *And they gaue vnto them cities of refuge: Sichem in mount Ephraim, and her ſuburbes, Gaſer and her ſuburbes,

68 Iocmeam and her ſuburbes, Bethoron and her ſuburbes,

69 Aialon and her ſuburbes, Geth Rimmon and her ſuburbes.

70 And out of the halfe tribe of Manaſſe, Auer and her ſuburbes, and Bileam and her ſuburbes, for the kynrede of the remnante of the ſonnes of Caath.

71 And vnto the ſonnes of Gerſom were geuen out of the kynrede of the halfe tribe of Manaſſe: Golon in Baſan & her ſuburbes, and Aſtaroth and her ſuburbes.

72 Out of the tribe of Iſachar, Kedes and her ſuburbes, Dabrath and her ſuburbes,

73 Ramoth alſo and her ſuburbes, Anem and her ſuburbes.

74 And out of Aſer, Maſal and her ſuburbes, Abdon and her ſuburbes,

75 Hukok and her ſuburbes, Rehob and her ſuburbes.

76 Out of the tribe of Nephthali, Kedes in Galilea and her ſuburbes, Hamon and her ſuburbes, Kiriathaim and her ſuburbes,

77 And vnto the reaſt of the chyldren of Merari were geuen out of the tribe of Zabulon, Rimmon and her ſuburbes, Thabor & her ſuburbes.

78 And on the other ſyde Iordane by Iericho, euen on the eaſt ſyde of Iordane [were geuen them] out of the tribe of Ruben, Bezer in the wyldernes with her ſuburbes, Iahzah with her ſuburbes,

79 Kedemoth alſo with her ſuburbes, Mephaath with her ſuburbes.

80 Out of the tribe of Gad, Ramoth [in] Gilead with her ſuburbes, Mahanaim with her ſuburbes,

81 Heſbon with her ſuburbes, and Iazer with her ſuburbes,

The.vii.Chapter.

1 The genealogie of Iſachar, Beniamin. 13 Nephthali. 14 Manaſſes. 20 Ephraim. 30 And Aſer.

A 1 THE ſonnes of Iſachar: Thola, Phua, Iaſub, Simron, foure.

2 And yͤ ſonnes of Thola: Uzzi, Rephaia, Ieriel, Iamai, Iebſam, and Sehmuel, whiche were heades in the houſholdes of their fathers. Of Thola [there were] menne of myght in their generations, *whoſe number [was] in the dayes of Dauid two and twentie thouſand, and ſyxe hundred. 2.Re.24.a.

3 The ſonnes of Uzzi, Izrahia. The ſonnes of Izrahia, Michael, Obadia, Ioel, and Ieſiah, fyue menne, al captaynes.

4 And with them in their generations after yͤ houſholde of their fathers, were ſyxe & thirtie thouſande ſouldiers, and valiant menne of warre: For they had many wyues & ſonnes.

5 And their brethren among al the kinreds of Iſachar, were valiant menne of warre, reckened in al by their genealogies, foureſcore & ſeuen thouſande.

6 [The ſonnes] of Beniamin: Bela, Becher, and Iediel, three.

B 7 The ſonnes of Bela: Ezbon, Uzzi, Uzziel, Ierimoth, and Iri, fyue heades of the houſeholde of their fathers, menne of myght, and were reckened by their genealogies twentie and two thouſande, and thirtie and foure.

8 The ſonnes of Becher: Zemira, Ioas, Eliezer, Elionai, Omri, Ierimoth, Abia, and Anathoth, and Alamath: Al theſe are the chyldren of Becher.

9 And the number of them after their genealogie and generations, and captaynes of the houſholdes of their fathers, menne of might [were] twentie thouſande, and two hundred.

10 The ſonnes of Iediel: Bilhan. The ſonnes of Bilhan: Ieus, Beniamin, Ehud, & Chanaana, Zethan, Tharſis, and Ahiſahar.

11 Al theſe are the ſonnes of Iediel, auncient heades & menne of warre, ſeuentiene thouſande, and two hundred, that went out harneſſed to batayle.

12 And Suppim and Huppim were the chyldren of Ir: and the Huſites were the children of Aher.

13 The ſonnes of Nephthali: Iahziel, Guni, Iezer, and Sallum, the chyldren of *Bilha. Gen.30.b.

C 14 The ſonnes of Manaſſe: Azriel, whom his wyfe bare vnto him: But Aramiah his concubine bare Machir the father of Gilead.

15 And Machir tooke wiues for Huppim and Suppim: And the name of his ſyſter was Maacha, and the name of an other ſonne was Zelophahad: *and Zelophaad had daughters. Num.26.d and 36.a.

16 And Maacha the wyfe of Machir bare a ſonne, and called his name Pherez: and the name of his brother was Zeres, and his ſonnes were Ulam and Recem.

17 The ſonnes of Ulam: Bedam. Theſe are the ſonnes of Gilead, the ſonne of Machir, the ſonne of Manaſſe:

18 And his ſyſter Molecath bare Ieſhud, Abieſer,

eſer, and Mahelah.

19 And the ſonnes of Semida, were: Ahia, Sechem, Lichi, and Aniham.

D 20 The ſonnes of Ephraim: Suthalah, whoſe ſonne was Bered, and Thahah his ſonne, and his ſonne Eladah, and Thahah his ſonne,

21 And Sabad his ſonne, and Suthelah his ſonne, and Eſer, and Elead: And the men of Gath that were borne in that lande, ſlue them, becauſe they were comme downe to take away their cattel.

22 And Ephraim their father mourned many a day, and his brethren came to comforte hym.

23 And when he went in to his wyfe, ſhe conceaued, and bare hym a ſonne, and he called the name of it Beria, becauſe it went euyl with his houſholde,

24 And his daughter was Seera, whiche buylt Bethhoron the neather, and alſo the vpper, and Uzan Seera,

25 And Raphah was his ſonne: whoſe ſonne was Reſeph, and Thelah, whoſe ſonne was Thaham,

26 And his ſonne Ladan, and his ſonne Amihud, and his ſonne Eliſama,

E 27 And his ſonne Nun, ⁊ his ſonne Joſuah.

28 Their poſſeſſions and habitations was in Bethel, and the townes that longed thereto, and vnto the eaſt of Naeram, and on the weaſt ſide of Gazer, with the townes thereof, Sichem and the townes thereof, Adaia, and the townes thereof,

29 And along by the borders of the chyldren of Manaſſe, Bethſean and her townes, Thaanach ⁊ her townes, Megiddo ⁊ her townes, and Dor and her townes: In thoſe dwelt the chyldren of Joſeph, the ſonne of Iſrael.

30 The ſonnes of Aſer: Jimna, Jeſua, Jſui, and Beria, and Serah their ſiſter.

31 The ſonnes of Beria, Heber, and Melchiel, whiche is the father of Birſaith.

32 And Heber begate Japhlet, Somer, Hotham, and Sua was their ſiſter.

33 The ſonnes of Japhlet: Paſah, Bimhal, ⁊ Aſuah: Theſe are the chyldren of Japhlet.

F 34 The ſonnes of Semer: Ahi, Rohga, Jehubba, and Aram.

33 And the ſonnes of his brother Helem: Zophah, Jimna, Seles, and Amal.

36 The ſonnes of Zophah: Suah, Harnepher, Sual, Beri, and Jimrah,

37 Bezer, Hod, Samma, Silſa, Jethran, and Beera.

38 The ſonnes of Jether: Jephune, Piſpa, and Ara.

39 The ſonnes of Olla: Areh, Haniel, and Rezia.

40 All theſe were the chyldren of Aſer, ⁊ heades of their fathers houſe, noble men, and mightie head captaynes: The number throughout the genealogie of them that were apt to the warre and battaile, was twentie and ſixe thouſande menne.

The .viii. Chapter,

The ſonnes of Beniamin. 33 And race of Saul.

A 1 Beniamin begate Bela his eldeſt ſonne, Aſbel the ſeconde, and Aharah the thirde,

2 Nohah the fourth, and Raphah the fifth.

3 And the ſonnes of Bela, were: Adar, Gera, Abihud,

4 Abiſna, Naaman, and Ahoha,

5 Gera, Sephuphan, and Huram.

6 And theſe are the ſonnes of Ehud, and theſe are auncient heades among the inhabiters of Geba, and they caryed them to Manahath:

7 Naaman, Ahia, and Gera, whiche Gera caryed them away, and begate Uzza, and Ahihud.

B 8 And he begate Saharaim in the feelde of Moab, after he had ſent them away, Huſim alſo, and Baarah were his wyues.

9 And he begate of Hodes his wyfe, Jobab, and Zibia, Meſa, and Malcham,

10 Jeuz, and Sachia, and Mirma: Theſe were his ſonnes [and] auncient fathers.

11 And of Huſim he begate Ahitob, and Elpaal.

12 The ſonnes of Elpaal, were: Eber, Miſaham, and Samed, whiche buylt Ono, Lod, and the townes thereof.

13 Beria and Sema, were auncient fathers among the inhabiters of Aialon, and they draue away the inhabiters of Geth.

14 And Aio, Saſac, and Jerimoth,

C 15 Zebadia, Arad, and Ader,

16 Michael, and Jiſpa, and Joha, yͤ ſonnes of Beria.

17 Zebadia, Meſullam, Hezeki, and Heber,

18 Jſmerai alſo and Jeſiah, and Jobab the ſonnes of Elpaal.

19 Jakim, and Zicri, and Sabdi,

20 Elienai, Zilthai, and Eliel,

21 Adaia, and Beraia, ⁊ Zimreth the ſonnes of Simhi.

22 Jiſpan, Eber, and Eliel,

23 Abdon, and Zicri, and Hanan,

24 Hanania, Elam, and Anathothia,

25 Jephdeia, and Phenuel, the ſonnes of Sadoc.

26 And Samſerai, Seharia, and Athaliah,

27 Jareſiah, Elia, and Zichri, the ſonnes of Jeroham. E

28 Theſe were auncient fathers & captaynes in theyr kynredes, and theſe dwelt in Hieruſalem.

29 And at Gibeon dwelt Abi Gibeon, whoſe wyfe was called Maacah.

30 And his eldeſt ſonne was Abdon, then Zur, Cis, Baal, and Nadab,

31 Gedor, Ahio, and Zacher.

32 And Mikloth begate Simea: And theſe alſo dwelt with theyr brethren in Hieruſalem ouer agaynſt them.

1.Re.9.a. 33 Ner begate Cis, and * Cis begate Saul, and Saul begate Jehonathan, Malchiſuah, Abinadab, and Eſbaal.

34 And the ſonne of Jehonathan was Meribbaal, and Meribbaal begate Micah.

35 And the ſonnes of Micah were Piton, Melech, Tharea, and Ahaz. F

36 And Ahaz begate Jehoiada: And Jehoiada begate Alemeth, Aſmaneth, and Zimri: Zimri begate Moza.

37 Moza begate Binea, whoſe ſonne was Rapha, and his ſonne was Elaſa, and his ſonne Azel.

38 And Azel had ſixe ſonnes, whoſe names are theſe: Eſricam, Bochri, Iſmel, Searia, Obadia, and Hanan: All theſe were the ſonnes of Azel.

39 And the ſonnes of Eſek his brother, were Ulam his eldeſt, Jehus the ſeconde, and Eliphelet the thirde.

40 And the ſonnes of Ulam were myghtie men, and ſtrong archers, & had many ſonnes, and ſonnes ſonnes, an hundred and fiftie. All theſe are of the ſonnes of Beniamin.

The.ix.Chapter.

1 Al Iſrael and Juda numbred. 10 Of the prieſtes and Leuites, 11. 18. and of theyr offices.

A 1 And ſo al Iſrael numbred by kynredes, behold they are written in the booke of the kynges of Iſrael and of Juda, and were caryed away to Babylon for theyr tranſgreſſion:

2 Euen the olde inhabiters that dwelt in their owne poſſeſſions and cities, the Iſraelites, the prieſtes, Leuites, and Nathenei.

3 And in Hieruſalem dwelt of the chyldren of Juda, of the chyldren of Beniamin, and of the chyldren of Ephraim and Manaſſe:

4 Uthai the ſonne of Amihud, the ſonne of Omri, the ſonne of Imri, the ſonne of Beni, * of the children of Pharez the ſonne of Juda. 1.Eſdras.

5 And of Siloni: Aſaia the eldeſt, and his ſonnes.

6 And of the ſonnes of Zerah: Jehuel, and theyr brethren, ſixe hundred and ninetie.

7 And of the ſonnes of Beniamin: Salu the ſonne of Meſullam, the ſonne of Hodauia, the ſonne of Senua,

B 8 And Jibneia the ſonne of Jeroham: And Ela the ſonne of Uzi the ſonne of Michri: And Meſullam the ſonne of Sephatia, the ſonne of Rehuel, the ſonne of Jibnia.

9 And theyr brethren accordyng to their kynredes, nine hundred fiftie and ſixe: All theſe were principal men & auncient in the houſeholdes of theyr fathers.

10 And of the prieſtes: Jedaia, Jehoiarib, and Jachin,

11 Azaria the ſonne of Helkia, the ſonne of Meſullam, the ſonne of Zadoc, the ſonne of Maraioth, the ſonne of Ahitob, the chiefeſt in the houſe of God.

12 And Adaiah yͤ ſonne of Jeroham, the ſonne of Phaſhur, the ſonne of Melchia: and Maaſi the ſonne of Adiel, the ſonne of Jehezrah, the ſonne of Meſullam, the ſonne of Meſillamith, the ſonne of Immer.

13 And theyr brethren whiche were heades of the auncient houſholdes of their fathers, a thouſande ſeuen hundred and threeſcore, actiue men for the worke of the ſeruice of the houſe of God.

14 And of the Leuites: Semeia the ſonne of Haſub, the ſonne of Aſricam, the ſonne of Haſabia of the ſonnes of Merari. C

15 And Bacbakar Heres, and Galal: And Mathania the ſonne of Micah, the ſonne of Zicri, the ſonne of Aſaph.

16 And Obadia the ſonne of Semeia, the ſonne of Galal, the ſonne of Iduthun: And Berechia the ſonne of Aſa, the ſonne of Elcana, that dwelt in the villages of the Netophathites.

17 * The porters were, Sallum, Accub, Talmon, and Ahiman, and their brother: Sallum was the chiefe. 2.Eſd.11.c.

18 For they watched hytherto, euen vnto the kynges gate eaſtwarde " by courſe, yͤ chyldren of Leui.

" Or, by companies.

19 And Sallum the ſonne of Core, the ſonne of Abiaſaph, the ſonne of Corah, and his brethren the Corathites of the houſe of theyr father, had theyr buſineſſe and office to keepe the porches of the tabernacle: and theyr fathers beyng ouer the hoſt of the Lorde, kept the enteryng.

D 20 And Phinehes the ſonne of Eliazar was their foreguide, & the Lorde was with hym.

21 And Zacharia the ſonne of Meſelemia, kept the watche before the doore of the tabernacle of the congregation.

22 Al theſe were choſen men to keepe the threſſholdes, euen two hundred and twelue: and throughout al yͤ genealogie were they numbred in theyr villages: And them dyd Dauid and Samuel the Sear inſtitute, ‶ becauſe of their fidelitie.

‶ Or, in theyr perpetual office.

23 So they and theyr chyldren had the ouerſyght of the gates of the houſe of the Lorde, euen of the tabernacle, ‶ to keepe them.

‶ Or, by courſe.

24 * In foure quarters dyd they keepe the watche: toward the Eaſt, weaſt, North, and South.

Num.3.d.

25 And theyr brethren remayned in the countrey, and came after ſeuen dayes from tyme to tyme with them.

26 For the Leuites whiche had the ouerſight of the veſtries and treaſures of the houſe of God, were vnder the cuſtody of foure notable porters.

E 27 And they laye rounde about the houſe of God, becauſe the keeping thereof parteyned to them, and they had the charge to open it euery mornyng.

28 And certayne of them had the rule of the miniſtring veſſels, and brought them in and out by tale.

29 Somme of them were appoynted to ouerſee the veſſels, and al the ornamentes of the ſanctuarie, and the flowre, wine, oyle, frankencenſe, and ſweete odours.

30 And certayne of the ſonnes of the prieſtes made oyntmentes of the ſweete odours.

31 And Mathathia one of the Leuites, (whiche was the eldeſt ſonne of Sallum the Corathite) had the ouerſyght of the thynges that were made in the frying panne.

32 And other of theyr brethren the ſonnes of Cahath had the ouerſight of the ſhew bread, whiche they prepared euery Sabboth.

33 Theſe are the ſingers, euen auncient fathers of the Leuites, whiche dwelt in ſeparate chambers, and were free: for they hadde to doo in the temple both day and nyght.

34 Theſe were auncient fathers of the Leuites in theyr generations, and dwelt at Hieruſalem.

F 35 And in Gibeon dwelt the father of Gibeon, Jehiel: whoſe wyfe was called Maacha.

36 His eldeſt ſonne was Abdon, then Zur, Cis, Baal, Ner, and Nadab,

37 Gedor, Ahio, Zacharia, and Mikloth.

38 And Mikloth begate Simeam: and they alſo dwelt with theyr brethren at Hieruſalem, euen harde by them.

39 And Ner begate Cis, and * Cis begate Saul, and Saul begate Jehonathan, Malchiſua, Abinadab, and Eſbaal.

1.Reg.9.a.

40 And the ſonne of Jehonathan, was Meribbaal, and Meribbaal begate Micah.

41 And the ſonnes of Micah, were: Pithon, Melech, and Thahrea.

42 And Ahaz begate Jahra, Jahra begate Alameth, and Aſmaueth, and Zimri: Zimri begate Moza,

G 43 Moza begate Binea, whoſe ſonne was Rephaia, and his ſonne was Elaſa, & his ſonne Azel,

44 And Azel had ſixe ſonnes, whoſe names are theſe: Azricam, Bochru, Iſmael, Searia, Obadia, and Hanan: Theſe are the ſonnes of Azel.

The .x. Chapter.

1 The battayle of Saul agaynſt the Philiſtines. 4 In whiche he dyeth. 5 And his ſonnes alſo. 13 The cauſe of Sauls death.

A 1 AND yͤ Philiſtines fought agaynſt Iſrael, * and the menne of Iſrael fled before the Philiſtines, and were ouerthrowen and wounded in mount Gilboa.

1.Re.31.a.

2 And the Philiſtines folowed after Saul and his ſonnes, and the Philiſtines ſmote Jonathan and Abinadab, and Malchiſua the ſonnes of Saul.

3 And the battayle went ſore agaynſt Saul, and the archers founde hym, and he was wounded of ſhooters.

4 Then ſayde Saul to his harneſſe bearer, * Drawe thy ſworde, and thruſt me through therewith, that theſe vncircumciſed comme not, and doo me ſhame. But his harneſſe bearer woulde not, for he feared exceedingly: So Saul caught a ſworde, and fel vpon it.

Iudi.9.g.

5 And when his harneſſe bearer ſawe that Saul was dead, he fel on a ſworde alſo, and dyed.

6 And thus Saul and his three ſonnes, and

al they of his houſe, dyed togeather.

7 And when al the men of Iſrael that were in the valley, ſawe howe they fled, and that Saul and his ſonnes were dead, they forſoke their cities, aud ranne away: and the Philiſtines came, and dwelt in them.

B 8 * And it fortuned, that on the morowe when the Philiſtines came to ſtrippe the dead bodyes, they founde Saul and his ſonnes ouerthrowen in mount Gilboa.

1.Re,31.c.

9 And when they had ſtript hym, they tooke his head and his harneſſe, and ſent them into the lande of the Philiſtines rounde about, to ſhew them vnto their idols, & to the people.

10 And they put his harneſſe in the houſe of theyr god, and ſet vp his head in the temple (a) of Dagon.

(a) The idol of the Philiſtines.

11 And when al they of Iabes [in] Gilead hearde al that the Philiſtines had donne to Saul:

12 They aroſe, al the ſtrongeſt of them, and fet away the body of Saul, and the bodyes of his ſonnes, and brought them to Iabes, and buried the bones of them vnder an Oke in Iabes, and faſted ſeuen dayes.

13 So Saul dyed for his treſpaſſe that he treſpaſſed agaynſt the Lorde, in that he kept not the woord of the Lord, and in that he ſought & aſked counſaile of a woman that wrought with a ſpirite:

C 14 And aſked not of the Lorde, and therefore he ſlue hym, and turned the kyngdome vnto Dauid the ſonne of Iſai.

The.xi.Chapter.

3 After the death of Saul, Dauid is annoynted in Hebron. 5 The Iebuſites rebel agaynſt Dauid, from whom he taketh the towre of Sion. 6 Ioab is made captayne. 10 His valiaunt menne.

A 1 Then al Iſrael geathered them ſelues to Dauid vnto Hebron, * ſayeing,

2,Re,5,a.

2 Beholde, we be thy bones, and thy fleaſh: And moreouer in tyme paſt, euen when Saul was king, thou leddeſt Iſrael out and in: And the Lorde thy God ſayde vnto thee, Thou ſhalt feede my people Iſrael, and thou ſhalt be captayne ouer my people Iſrael.

3 Therefore came al the elders of Iſrael to the kyng to Hebron, and Dauid made a couenant with them in Hebron before the Lord: And they annoynted Dauid king ouer Iſrael * accordyng to the woorde of the Lorde, by the hande of Samuel.

1.Re,16,a.

4 And Dauid and al Iſrael went to Hieruſalem (whiche is Iebus, where as were the Iebuſites, the inhabiters of the lande.)

5 And the inhabiters of Iebus ſayde to Dauid, Thou commeſt not in here. Neuertheleſſe, Dauid wan the caſtel of Sion: whiche is called the citie of Dauid.

6 And Dauid* ſayd, Whoſoeuer ſmyteth the Iebuſites firſt, ſhalbe the principal captaine, and a lorde. So Ioab the ſonne of Zaruia went firſt vp, and was made the chiefe captayne.

2,Re,5,b.

7 And Dauid dwelt in the caſtel [Sion] and therefore they called it the citie of Dauid.

B 8 And he buylt the citie on euery ſyde, euen from Millo rounde about: and Ioab repayred the reſt of the citie.

9 And Dauid proſpered & waxed great, and the Lorde of hoaſtes was with hym.

10 * Theſe are the principal menne of power whom Dauid had, and that claue to hym in his kyngdome with al Iſrael to make hym kyng, accordyng to the woorde of the Lorde ouer Iſrael.

2 Re,23.a.

11 And this is the number of the myghty menne whom Dauid had: Ioſobeam the ſonne of Hachmoni the chiefe among thirtie: He lyft vp his ſpeare agaynſt three hundred, and wounded [them] at one tyme.

12 After hym was Eleazar his vncles ſonne an Ahothite, whiche was one of the three myghtieſt:

13 He was with Dauid at Paſdammim, and there the Philiſtines were geathered togeather to batayle: And there was there a parcel of grounde ful of barly, and the people fled before the Philiſtines.

C 14 And they ſtept foorth into the middeſt of the feelde, and ſaued it, and ſlue the Philiſtines, and the Lorde gaue a great victorie.

15 And the three, of the thirtie chiefe captaines, went to a rocke to Dauid, into the caue Adullam: And the hoſt of the Philiſtines abode in the valley of Rephaim.

16 And when Dauid was in the holde, the Philiſtines watch was at Bethlehem that ſame tyme.

17 And Dauid longed, and ſayde, * Oh that one woulde geue me drynke of the water of the wel that is at the gate at Bethlehem.

2,Re,23,e

18 And the three brake through the hoſt of the Philiſtines, and drewe water out of the wel that was by the gate of Bethlehem, & tooke it, and brought it to Dauid: Neuertheleſſe, Dauid woulde not drinke of it, but rather offered it to the Lorde,

19 And ſayde, My God forbyd it me, that I ſhoulde doo this thyng: Shal I drynke the (a) blood of theſe menne, that haue put theyr lyues in ieoperdie? for with the ieoperdie of theyr liues they brought it: therfore he would not drinke it. And this did theſe three mightieſt.

(a) That is, this water, for the whiche they ventered their blood.

D 20 And Abiſai the brother of Ioab, he alſo was captayne among three: For he lyſt vp his ſpeare agaynſt three hundred, and wounded them, and had a name among the three:

21 Yea among three, he was more hónorable then the two, for he was theyr captayne: Howbeit, he atteyned not to the [firſt] three.

22 Banaia the ſonne of Iehoiada, the ſonne of a very ſtrong man, whiche had donne many actes, of Cabzeel: he ſlue two ſtrong " [Lions] of Moab, and went downe, and ſlue a Lion in a pit in tyme of ſnowe.

" Some reade, menne.

23 And he ſlue an Egyptian, whoſe ſtature was euen fiue cubites long, and in the Egyptians hande was a ſpeare lyke a weauers beame: And the other went downe to hym with a waſter, and plucked the ſpeare out of the Egyptians hande, and ſlue hym with his owne ſpeare.

24 Suche thynges dyd Banaia the ſonne of Iehoiada, and hadde the name among the three myghtieſt,

25 And was honorable among thirtie: but atteyned not vnto the [firſt] three: And Dauid made hym of his counſayle.

26 The other menne of armes were theſe: Aſahel the brother of Ioab, Elhanan his vncles ſonne, of Bethlehem:

E 27 Samoth the Harodite, Helez the Pelonite,

28 Ira the ſonne of Ickes the Thekoite, Abieſer the Anatothite,

29 Sibbecai the Huſathite, Ilai the Ahohite,

30 Maharai the Nepthophathite, Heled the ſonne of Baana the Nethophathite,

31 Ithai the ſonne of Ribai of Gibea [that parteyned] to the chyldren of Beniamin, Benaia the Phirathonite,

32 Hurai of the riuers of Gaas, Abiel the Arbathite,

33 Azmaueth the Baharumite, Elihaba the Salabonite,

34 The ſonnes of Haſſem the Gezonite, Ionathan the ſonne of Sage an Hararite,

35 Ahiam the ſonne of Sacar the Hararite, Eliphal the ſonne of Ur,

36 Hepher the Mecherathite, Ahia the Pelonite, F

37 Hezro the Carmelite, Naari the ſonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the ſonne of Hagari,

39 Zelec the Ammonite, Naharai a Berothite, the bearer of the harneſſe of Ioab the ſonne of Zaruia,

40 Ira the Iethrite, and Gareb a Iethrite,

41 Uria the Hethite, and Zahad the ſonne of Ahlai,

42 Adina the ſonne of Siſa a Rubenite, a captayne of the Rubenites, and thirtie with hym.

43 Hanan the ſonne of Maacah, and Ioſaphat a Mithanite,

44 Uzzia an Aſtherathite, Sama and Iehiel, the ſonnes of Hothan an Aroerite,

45 Iediel the ſonne of Zimri, and Ioha his brother a Thoſaite,

46 Eliel a Mahauite, Ieribai and Ioſaia the ſonnes of Elnaam, and Iithma a Moabite, G

47 Eliel and Obed, and Iaſiel a Meſobaite.

The.xii.Chapter.

What they were that went with Dauid when he fled from Saul.

A 1 These are they that came to Dauid to Ziklag while he yet kept hym ſelfe cloſe becauſe of Saul the ſonne of Cis: & they were very ſtrong helpers in batayle.

2 They were weaponed with bowes, and coulde hurle ſtones with the ryght hande, and with the leaſt, & ſhoote arrowes out of a bowe, and were of Sauls brethren, euen of Beniamin.

3 The chiefeſt were, Ahiezer, and Ioas the ſonnes of Simaa a Gibeonite, and Ieziel & Pelet the ſonnes of Aſmaueth, Beracah and Iehu of Anathoth,

4 And Iſmaia a Gibeonite, a myghty man among thirtie, and more then the thirtie: Ieremiah, Iehaziel, Iehonan, and Ioſabad of Gedor.

5 Eleuſai, Ierimoth, Bealia, Semaria, and Seaphatia, the Haraphites.

6 Elcana, Ieſia, Azarael, Ioezer, Ioſebeam, Coranites.

7 Ioela and Zebadiah the ſonnes of Ieroam of Gedor. B

8 And of the Gadites there ſeparated them ſelues ſome vnto Dauid into the holde of the wyldерneſſe, menne of myght, and men apt for the warre, and that coulde handle ſhielde and ſpeare, whoſe faces were lyke the

faces of[a] Lions, and they were as ſwyft as the Roes in the mountaynes.

(a) Meanyng fierce and terrible.

9 Ezer the firſt, Obdia the ſeconde, and Eliab the thirde,

10 Maſmana the fourth, Ieremia the fifth,

11 Atthai the ſixt, Eliel the ſeuenth,

12 Iohanan the eygth, Elſabad the ninth,

13 Ieremia the tenth, and Machbanai the eleuenth

C

14 These were of the ſonnes of Gad, & were captaynes ouer the menne of warre: one of the leaſt coulde reſiſt an hundred, & the greateſt a thouſande.

15 These are they that went ouer Iordane in the[b] firſt moneth when he had filled ouer al his banckes, and they put to flyght al them of the valley both towarde the eaſt & weaſt.

(b) Marche.

16 And there came of the chyldren of Beniamin and Iuda to the holde vnto Dauid.

17 And Dauid went out to meete them, and anſweared, and ſayde vnto them, If ye be comme peaceably vnto me, to helpe me, myne hart ſhalbe knit vnto you: but and yf you comme to betraye me to myne aduerſaries, ſeeyng there is no wickedneſſe in myne handes, the God of our fathers looke thereon, and rebuke it.

18 And the[c] ſpirite came vpon Amaſai, whiche was the chiefe among thirtie, & ſayd, Thyne are we Dauid, and on thy ſide thou ſonne of Iſai: * Peace, peace be vnto thee, and peace be to thy helpers, for thy God is thyne helpe. Then Dauid receaued them, & made them heades of companies of the menne of warre.

(c) The ſpirite of boldneſſe.

Tob. 12. d.

19 And there felle ſomme of Manaſſe to Dauid, when he came with the Philiſtines agaynſt Saul to batayle, * but they helped them not: For the lordes of the Philiſtines tooke aduiſement, and ſent hym away agayne, ſayeing, He wyl fal to his maiſter Saul, to the ieopardie of our heades.

1. Re. 26. a.

D

20 As he went to Ziklag, there fel to hym of Manaſſe Adna, Iozadad, Iediel, Michael, Iozabad, Elihu, and Zilthai, heades of the thouſandes that were of Manaſſe.

21 And they holpe Dauid agaynſt[d] the rouers: For they were al myghty menne of warre, and captaynes in the hoſt.

(d) The Amalechites whiche had burned the citie Ziklag.

22 For at that time there came one or other to Dauid day by day to helpe hym, vntyl it was a great hoſt, lyke the hoſt of God.

23 And this is the number of the chiefe captaynes that were prepared to batayle, and came to Dauid to Hebron, to turne the kingdome of Saul to hym, accordyng to yͤ word of the Lorde.

24 The chyldren of Iuda that bare ſhielde and ſpeare, were ſixe thouſande, and eyght hundred, redy prepared to the warre.

25 Of the chyldren of Simeon, menne of myght to warre. vii. M. and one hundred.

26 Of the chyldren of Leui, foure thouſand, and ſixe hundred.

E

27 And Iehoiada was the chiefe of them of[e] Aaron, and with hym three thouſand, and ſeuen hundred.

(e) Of the Leuites whiche came by diſcent of Aaron.

28 And Zadoc a young man, ſtrong and valiant, and of his fathers houſholde, twentie and two captaynes.

29 And of the chyldren of Beniamin the brethren of Saul, three thouſande: And a great part of them dyd vnto that tyme folowe the houſe of Saul.

30 And of the chyldren of Ephraim, twentie thouſande, and eyght hundred, myghty men of warre, and famous menne in the houſeholde of theyr fathers.

31 And of the halfe tribe of Manaſſe, eyghteene thouſande, whiche were appoynted by name to comme and make Dauid kyng.

32 And of the chyldren of Iſachar, whiche were men that hadde vnderſtandyng of the tymes, to know what Iſrael ought to doo, the heades of them were two hundred: and al theyr brethren were at theyr wyl.

33 And of Zabulon whiche went out to batayle, expert in warre and in al inſtrumentes of warre, fiftie thouſande, whiche coulde ſet the batayle in array, they were not of double hart.

F

34 And of Nephthali a thouſand captaynes, and with them with ſhielde and ſpeare thirtie and ſeuen thouſande.

35 And of Dan expert in batayle, twentie and eyght thouſande, and ſixe hundred.

36 And of Aſer that went out to the warre and kept the forefront of the bataile, fourtie thouſande,

37 And of the otherſyde of Iordane, of the Rubenites, and Gadites, and of the halfe tribe of Manaſſe, with al manner of inſtrumentes of warre, an hundred and twentie thouſande.

38 [f] All theſe were men of warre, keepyng the forefront of the batayle [and] with perfect hart came to Hebron to make Dauid kyng ouer al Iſrael: And al the reſt of Iſrael was of one accorde to make Dauid kyng.

(f) So the whole hoſt was three hundred twentie and two thouſand, two hundred twentie and two.

39 And there they were with Dauid three dayes eatyng and drynkyng: for theyr brethren had prepared for them.

40 Moreouer, they that were nigh them, euen vnto Iſachar, Zabulon, and Nephthali, brought bread on Aſſes, Cammelles, Mules,

and Oxen, and meate, flowre, figges, reaſynges, wine, and oyle, Oxen, and Sheepe abundantly: For there was ioy in Iſrael.

The .xiii. Chapter.

7 The arke is brought agayne from Kiriathiarim to Hieruſalem. 9 Vzza dyeth becauſe he toucheth it.

A 1 AND Dauid counſayled with yͤ captaines of thouſandes and hundreds, and with al the lordes,

2 And ſayde vnto al the congregation of Iſrael, If it ſeeme you good, and to be of the Lorde our GOD, we wyl ſende abrode vnto our brethren that are leaft in al the land of Iſrael, and with them alſo to the prieſtes and Leuites whiche are in their ſuburbes, to geather them togeather vnto vs:

3 And we wyl bryng agayne the (a) arke of our God to vs: for we regarded it not in the dayes of Saul.

4 And al the congregation was content that he ſhould doo ſo: for the thyng ſeemed good in the eyes of al the people.

5 So Dauid geathered al Iſrael togeather from (b) Sihor in Egypt, vnto the enteryng of Hemath, to bryng the arke of the Lorde from Kiriathiarim.

6 And Dauid went vp and al Iſrael, to an hygh place towarde Kiriathiarim, that was in Iuda, to fet thence the arke of the Lorde God that dwelleth betweene the Cherubs, where his name is called on.

7 And they carryed the arke of God in a newe carte out of the houſe of Abinadab: and Vzza and his brother guyded the carte. B

8 And Dauid and al Iſrael played before the arke of God with al theyr myght, with ſingyng, and harpes, pſalteries, and tymbrels, and cymbales, and trumpettes.

9 And when they cams vnto the threſhyng floore of Chidon, Vzza put foorth his hande to holde the arke, for the oxen ſtumbled.

10 And the Lorde was wroth with Vzza, and (c) ſmote hym, becauſe he put his hande to the arke: and there he dyed before God.

11 And Dauid was out of quiet becauſe the Lorde had rent a rent in Vzza, and he called the name of that place, the renting of Vzza, vnto this day.

12 And Dauid was afrayd of God that day, ſayeing, Howe ſhal I bryng the arke of god home to me?

13 And ſo Dauid brought not the arke home to hym to the citie of Dauid: but caried it into the houſe of Obed Edom a Gethite.

14 And the arke of God remayned with Obed Edom, euen in his houſe, three monethes: And the Lorde bleſſed the houſe of Obed Edom, and al that he had. C

(a) His firſt care was to reſtore religion.

(b) That is, Nilus.

(c) Vzza puniſhed, becauſe he tooke vpon hym an office wherevnto he was not called.

The .xiiii. Chapter.

2 Hiram ſendeth wood and workemen to Dauid. 4 The names of his chyldren. 8, 14 By the counſel of God he goeth agaynſt the Philiſtines, and ouercommeth them. 15 God fighteth for hym.

A 1 SO Hiram the kyng of Tyre ſent meſſengers to Dauid, and timber of Cedar trees, with Maſons and Carpenters, to buylde hym an houſe.

2 And Dauid perceaued that the Lorde hadde confirmed hym kyng vpon Iſrael, and that his kyngdome was lyft vp on hygh becauſe of his (a) people Iſrael:

3 And Dauid tooke yet mo wyues at Hieruſalem, and begate mo ſonnes and daughters.

4 These are the names of his chyldren, whiche were borne vnto hym at Hieruſalem: Samua, Sobab, Nathan, and Solomon,

5 Ibhar, Eliſua, and Eliphalet,

6 Noga, Nepheg, and Iaphia,

7 Eliſama, Beeliada, and Eliphalet.

8 And when the Philiſtines heard that Dauid was annoynted kyng vpon al Iſrael, al yͤ Philiſtines went vp to ſeeke Dauid: And Dauid heard of it, & went out agaynſt them. B

9 And the Philiſtines came in, and ſpread them ſelues through the valley of Rephaim.

10 And Dauid (b) aſked counſaile at GOD, ſayeing, Shal I goe agaynſt yͤ Philiſtines? & wylt thou deliuer them into myne hande?

11 And the Lorde ſayde vnto hym, Goe vp, for I wyl deliuer them into thine hand. And ſo they came vp to Baal Perazim, and Dauid ſmote them there, and Dauid ſayd, God hath diuided myne enimies with myne hande, as a man woulde diuide water, and therefore they called the name of that place Baal Perazim.

12 And when they had left their goddes there, Dauid gaue a commaundement, and they were burnt with fyre.

(a) Becauſe of Gods promiſe made to the people of Iſrael.

(b) Dauid aſketh counſel at God, before he enterpriſed warre.

13 And the Philiſtines came togeather againe, and ruſſhed into the valley.

C 14 And Dauid aſked agayne at GOD: And God ſayde to hym, Goe not vp after them, but turne away from them, that thou mayeſt comme vpon them ouer agaynſt the (c) peretrees.

(c) Baca beyng the Hebrue woorde, ſignifieth a Mulberie tree.

15 And when thou heareſt a ſounde goe in the toppes of the peretrees, then goe out to batayle: for God is gone foorth before thee, to ſmyte the hoaſt of the Philiſtines.

16 Dauid therefore dyd as God commaunded him, and they ſmote the hoſte of the Philiſtines, from Gibeon to Gazer.

17 And the fame of Dauid went out into al landes, and the Lorde made al nations feare hym.

The.xv.Chapter.

1 Dauid prepareth an hoſt for the arke. 4 The number and order of the Leuites. 16 The ſingers are choſen out among them. 25 They bryng agayne the arke with ioy. 29 Dauid dauncing before it, is deſpiſed of his wyfe Michol.

A 1 AND Dauid made hym houſes in the citie of Dauid, and prepared a place for the arke of God, and pitched for it a tent.

2 Then Dauid ſayd, The arke of God ought not to be carried but of the Leuites: For them hath the Lord choſen to beare the arke of the lord, and to miniſter vnto hym for euer.

3 And Dauid geathered al Iſrael togeather to Hieruſalem, to fetche the arke of the Lord vnto his place whiche he had ordeyned for it.

4 And Dauid brought togeather the chyldren of Aaron and the Leuites.

5 Of the ſonnes of Caath, was Uriel the chiefe, and of his brethren there were an hundred and twentie.

6 Of the chyldren of Merari, Aſaia the chiefe, and of his brethren two hundred and twentie.

7 Of the ſonnes of Gerſom, Ioel the chiefe, and of his brethren an hundred and thirtie.

B 8 Of the chyldren of Elizaphan, Semaia the chiefe, and of his brethren two hundred.

9 Of the ſonnes of Hebron, Eliel the chiefe, and of his brethren fowreſcore.

10 Of the ſonnes of Uzziel, Aminadab the chiefe, and of his brethren an hundred and twelue.

11 And Dauid called Zadoc and Abiathar the prieſtes: and the Leuites, Uzziel, Aſaia, Ioel, Semaia, Eliel, and Aminadab,

12 And ſayde vnto them, Ye that are the principal fathers of the Leuites, ſee that ye be holy with your brethren, that ye may bryng in the arke of the Lorde God of Iſrael vnto the place that I haue prepared for it.

13 For becauſe ye were not there at the fyrſt, the Lorde our God made a rent among vs, for that we ſought hym not as the faſhion ought to be.

C 14 So the prieſtes and the Leuites ſanctified them ſelues, to fet the arke of the Lorde God of Iſrael.

15 And the chyldren of the Leuites bare the arke of GOD vpon theyr ſhoulders with ſtaues thereon, as Moſes commaunded, accordyng to the woorde of the Lorde.

16 And Dauid ſpake to the chiefe heades of the Leuites, that they ſhoulde appoynt certayne of theyr brethren to ſing with inſtrumentes of muſicke, pſalteries, harpes, and Cymbales, that they myght make a ſounde, and to ſyng on hygh with ioyfulneſſe.

17 And the Leuites appoynted Heman the ſonne of Ioel, and of his brethren, Aſaph the ſonne of Berechia, and of the ſonnes of Merari and of theyr brethren, Ethan the ſonne of Cuſaiahu.

18 And with them their brethren of the ſecond degree, Zacharia, Ben, Iaziel, Semiramoth, Iehiel, Unni, Eliab, Benaiahu, Maaſiah, Mathathiahu, Eliphalehu, Mikniahu, Obed Edom, and Ieiel, porters.

19 So Heman, Aſaph, and Ethan the ſingers, made a ſounde with Cymbales of braſſe.

D 20 And Zacharia, Aziel, Semiramoth, Iehiel, Unni, Eliab, Maaſiahu, & Benaiahu, played with pſalteries on an (a) Alamoth.

(a) A muſical inſtrument. Pſal.46.

21 Mathathiahu, Eliphalehu, Mikniahu, Obed Edom, Ieiel, and Azaiahu, played vpon harpes an eyght aboue, with courage.

22 And Chenaniahu the chiefe of the Leuites was maiſter of the ſong: for he taught other to ſing, becauſe he was a man of vnderſtandyng.

23 Berechia and Elcana kept the doore of the arke.

24 And Sebaniahu, Iehoſaphat, Nathanael, Amaſai, Zachariahu, Banaiahu, and Eliezer the prieſtes, dyd blowe with trumpettes before the arke of God: And Obed Edom and Iehia were keepers of the doore of the arke.

25 *And Dauid and the elders of Iſrael, and the captaynes ouer thouſandes, went to fette the arke of the appoyntment of the Lorde, out

2.Re.6.c.

out of the houſe of Obed Edom with gladneſſe.

26 And when God helped the Leuites that bare the arke of the appoyntmente of the Lorde, they offered ſeuen oxen, and ſeuen rammes.

D 27 And Dauid had on him a linnen garment, lyke as had alſo al the Leuites that bare the arke, and ſo had the ſyngers, and Chenania the ruler of the ſonge, with the ſyngers: and Dauid had vpon hym an Ephod of lynnen.

28 And al they of Iſrael brought the arke of the Lordes couenante with ſhowtyng, and blowyng of the ſhawme, and trumpettes, makyng a noyſe with cymbales, pſalteries, and harpes.

29 And as the arke of the appoyntmente of the Lorde came into the citie of Dauid, Michol the daughter of Saul lookyng out at a wyndowe, ſawe king Dauid daunſing and playing, and ſhe deſpiſed hym in her hart.

The.xvi.Chapter,

1 The arke beyng placed, they offer ſacrifices. 4 Dauid ordeyneth Aſaph and his brethren to miniſter before the Lorde. 8 He appoynteth a notable pſalme to be ſong in the prayſe of the Lorde.

A 1 SO they brought in the arke of God, and ſet it in the myddeſt of the tente that Dauid pitched for it: and they offered burnt ſacrifices & peace offeringes before God.

2 And when Dauid had made an ende of offeryng the burnt offerynges and peace offerynges, he bleſſed the people in the name of the Lorde.

3 And he dealt to al Iſrael both man and woman, a cracknel of bread, and a good peece of fleaſhe, and a flacket of wyne.

4 And he appoynted certayne of the Leuites to miniſter before the arke of the Lorde, and to repeate, and to thanke and prayſe the lorde God of Iſrael.

5 And Aſaph was the chiefe, and next to him Zacharia, Ieiel, Semiramoth, Iehiel, Mathathia, Eliab, Benaia, * Obed Edom, and Ieiel with inſtrumentes, pſalteries, & harpes: But Aſaph made a ſounde with cymbales.

2.Reg.6.b

6 Banaia and Iahaziel prieſtes blewe with trumpettes continually before the arke of the couenant of God.

B 7 And that ſame tyme Dauid dyd appoynte chiefely to thanke the Lorde by Aſaph and his brethren.

8 * Confeſſe you [it] vnto God, cal vpon his name: cauſe the people to vnderſtand his deuiſes.

Pſal.105.

9 Syng vnto hym, ſyng pſalmes vnto hym: talke you of al his wonderous workes.

10 Glorye ye in his holy name: let the harte of them reioyce that doo ſeeke God.

11 Seeke God and his ſtrength: ſeeke his face euermore.

12 Remember the marueylous workes that he hath donne: his wonders, and the iudgementes of his mouth.

13 O ye ſeede of Abraham his ſeruant: ye his choſen chyldren of Iacob.

14 He is God our Lorde: his iudgementes are in al the earth.

C

15 He hath benne myndeful allwayes of his couenant: (for he promiſed a woorde to a thouſande generations,)

16 Euen of his couenant that he made with Abraham: and of his othe vnto " Iſaac.

" Iiſheth

17 And he apoynted the ſame vnto " Iacob for a law: & to Iſrael for an euerlaſting couenant,

" Iaacob.

18 Sayeing, Unto thee I wyl geue the lande of " Chanaan: the " lotte of your inheritance.

" Kenaan.

" Corde, wherwith porrions of inheritances were meaſured.

19 When they were a fewe menne in number: & had ben ſtrangers but a litle while in it.

20 And when they went from one nation to another: from one kyngdome to another people,

21 He ſuffered no man to " doo them wrong: yea he reproued euen kinges for their ſakes.

" Deceiue them.

22 Touche not mine annoynted: and triumph not ouer my prophetes.

23 * Syng vnto the Lorde al the earth: and ſhewe from day to day his ſaluation.

Pſalm.96.

D

24 Tel of his glorye among the heathen: his woonderful deedes among al nations.

25 For great is the Lorde, and woorthy to be prayſed exceedyngly: he is to be feared aboue al gods.

26 For al the gods of the people are " but idols: but the Lorde made heauen.

" Vanitie, and no God.

27 Prayſe and honour are in his preſence: ſtrength and gladneſſe are in his place.

28 Aſcribe vnto the Lorde ye kynredes of people: aſcribe to the Lorde glory and dominion.

29 Aſcribe vnto the Lorde the glory due vnto his name: bryng ſacrifices, and comme before hym, and woorſhyppe the Lorde in his glorious ſanctuarie.

30 Let al the earth feare hym: ſurely the Lord ſhalbe ſtable, and not moue.

31 Let the heauens reioyce, and let the earth be glad, and let menne telle among the nations that the Lorde is kyng.

32 Let the ſea rore, and the fulneſſe thereof: let the fieldes reioyce, and al that is therein.

33 Then ſhal the trees of the wood reioyce at the preſence of the Lorde, becauſe he commeth to iudge the earth.

34 O geue thankes vnto the Lorde, for he is good, for his mercie endureth for euer:

35 And ſaye ye, Saue vs O God our ſaluation, geather vs togeather, & delyuer vs from among the heathen, that we may geue thankes to thy holye name, and triumph in the prayſe of thee.

36 Bleſſed be the Lorde God of Iſrael for euer and euer: and let al people ſay, Amen, & prayſe the Lorde.

37 And ſo he leaft there before the arke of the Lordes couenant Aſaph and his brethren, to miniſter before the arke continually, [in ſuch thynges as were to be donne] day by day.

38 And Obed Edom and his brethren, threeſcore and eyght, and Obed Edom the ſonne of Jeduthun, and Hoſa, were appoynted to be porters.

39 And Zadoc the prieſte and his brethren the prieſtes were before the tabernacle of the lorde, in the hygh place that was at Gibeon,

40 To offer burnt offerynges vnto the Lorde vpon the burnt offeryng aulter perpetually, in the mornyng and euenyng, accordyng to al that whiche is wrytten in the lawe of the Lorde whiche he commaunded Iſrael.

41 And with them were Heman and Jeduthun, & other that were choſen, whoſe names were expreſſed to geue thankes to the Lorde, That his mercie laſteth euer. C

42 And with them dyd Heman & Jeduthun ſyng with the trumpettes and cymbales, makyng a ſweete melodie with inſtrumẽts of muſicke & godly ſongues: and the ſonnes of Jeduthun were porters.

43 And al the people departed euerye man to his houſe, and Dauid returned to bleſſe his houſe.

The.xvii.Chapter.

3 Dauid is forbydden to buylde an houſe vnto the Lorde. 12 Chriſte is promiſed vnder the fygure of Solomon. 18 Dauid geueth thankes, 23 and prayeth vnto God.

A 1 AND it fortuned, that whẽ Dauid dwelt in his houſe, he ſayd to Nathan the prophet, Loe, I dwel in * an houſe of Cedar tree, but the arke of the Lordes couenant remayneth vnder (a) curtaynes.

2.Re.7.a.

(a) In tentes couered with ſkynnes.

2 And Nathan ſayde vnto Dauid, Doo al that is in thyne hart, for God is with thee.

3 And the ſame nyght, it fortuned that the woorde of God came to Nathan, ſayeing.

4 Goe and tel Dauid my ſeruant, thus ſayth the Lord, Thou ſhalt not build me an houſe to dwelle in:

3 For I haue dwelt in no houſe ſince the day that I brought out the chyldrẽ of Iſrael, vnto this day: but haue gonne from tent to tent, and from one habitation to an other.

6 And whereſoeuer I haue walked with al Iſrael, ſpake I euer one woorde to any of the Judges of Iſrael, whom I commaunded to feede my people, ſayeing, Why haue ye not buylt me an houſe of Cedar tree?

B 7 Nowe therefore thus ſhalt thou ſay vnto my ſeruante Dauid, Thus ſayth the Lorde of hoſtes, I tooke thee from the ſheepe coate, and from folowyng the ſheepe, that thou ſhouldeſt be captaine ouer my people Iſrael:

8 And I haue benne with thee whytherſoeuer thou haſt walked, and haue weeded out al thyne enimies out of thy ſyght, and haue made thee a name lyke the name of the greateſt menne that are in the earth.

9 And I haue ordeyned a place for my people Iſrael, and made it faſt, ſo that nowe they may dwel in their place, and moue no more: Neyther ſhal the chyldren of wickedneſſe vexe them any more as at the begynnyng.

10 And ſince the tyme that I commaunded iudges to be ouer my people Iſrael, I haue ſubdued al thyne enimies: and I tolde thee that the Lorde would buylde thee an houſe.

11 This alſo ſhal comme to paſſe: when thy dayes be expired that thou muſt goe vnto thy fathers, I wyl rayſe vp thy ſeede after thee, whiche ſhalbe of thy ſonnes, and I wyl ſtabliſhe his kyngdome.

12 He ſhal buylde me an houſe, and I wyl ſtabliſhe his ſeate for euer.

13 I wylbe his father, and he ſhalbe my ſonne, and I wyl not take my mercie awaye from hym, as I tooke it from hym that was before thee.

14 But I wyl ſtabliſhe hym in myne houſe & my kyngdome for euer, and his ſeate ſhalbe ſure for euermore. C

15 Accordyng to al theſe woordes, and accordyng to al this viſion dyd Nathan tel kyng Dauid.

16 And Dauid the kyng came and ſate before the Lorde, and ſayde, What am I, O Lorde

God, and what is myne houſhold, that thou haſt promoted me thus farre?

17 And yet this ſeemed litle in thyne eyes, O God: But thou haſt alſo ſpoken of thy ſeruantes houſe for a great whyle to comme, and haſt looked vpon me as vpon a man of hygh degree, O Lorde God.

18 What ſhal Dauid deſyre more of thee for the honour of thy ſeruant? for thou haſt knowen thy ſeruant.

19 O Lorde, for thy ſeruantes ſake, euen accordyng to thyne owne hart, haſt thou donne al this magnificence, to ſhew al great thinges.

D 20 Lorde there is none lyke thee, neyther is there anye God ſaue thou, accordyng to al that we haue hearde with our eares.

21 Moreouer, what nation on the earth is lyke thy people Iſrael, to whom god hath vouchſafed to comme and redeeme them to be his owne people, and to make thee a name of excellencie and terribleneſſe, with caſtyng out nations from before the people, whom thou haſt delyuered out of Egypt?

22 Thy people of Iſrael dyddeſt thou make thyne owne people for euer, and thou becameſt their God.

23 Therefore nowe Lorde, let the thyng that thou haſt ſpoken concernyng thy ſeruant and his houſe, be true for euer, that thou lorde doo as thou haſt ſayde:

24 Let it come to paſſe, that thy name may be magnified for euer, that it may be ſaide, The Lorde of hoſtes is the God of Iſrael, euen the God of Iſrael, and the houſe of Dauid thy ſeruant endureth ſtable before thee.

25 For thou, O my God, haſt told thy ſeruant that thou wylt buylde hym an houſe, and therefore thy ſeruant hath found in his hart, to pray before thee.

26 And nowe Lorde, thou art God, and haſt promiſed this goodneſſe vnto thy ſeruant.

27 Now therfore let it be thy pleaſure to bleſſe the houſe of thy ſeruant, that it maye continue before thee for euer: For whom thou bleſſeſt O Lorde, the ſame is bleſſed for euer. E

The.xviii.Chapter.

1 The batayle of Dauid agaynſt the Philiſtines. 2 And agaynſt Moab, 3 Zoba, 5 Aram. 12 And Edom.

A 1 AND after this, it fortuned that Dauid ſmote the Philiſtines, and ſubdued them, and tooke Geth & the townes that *longed thereto out of the handes of the Philiſtines.

2.Re.8.a.

2 And he ſmote Moab, and the Moabites became Dauids ſeruantes, and payde hym tribute.

3 And Dauid ſmote Hadarezer kyng of Zoba vnto Hanath, as he went to ſtabliſhe his dominion by the ryuer Euphrates.

4 And Dauid tooke from hym a thouſande charrettes, and ſeuen thouſande horſemenne, and twentie thouſande footemenne, and lamed al the charret horſes, & reſerued of them an hundred charrettes.

5 And when the Syrians of Damaſcon came to helpe Hadarezer kyng of Zoba, Dauid ſlue of the Syrians twentie and two thouſande.

6 And Dauid put ſouldiers in Syria Damaſcon, and the Syrians became Dauids ſeruantes, and brought hym tribute: And the Lord preſerued Dauid in al that he went to.

B 7 And Dauid tooke the ſhieldes of golde that were on the ſeruantes of Hadarezar, and brought them to Hieruſalem.

8 And from Tebhath, and from Chun, cities of Hadarezar, brought Dauid exceedyng muche braſſe, wherewith Solomon made the braſen lauatorie, *the pyllers, and the veſſels of braſſe.

3.Re.7.b. Ier.51.e.

9 And when Thou kyng of Hemath hearde howe Dauid had beaten al the "ſtrength of Hadarezar kyng of Zoba,

" Or, hoſt,

10 He ſent "Hadoram his ſonne to kyng Dauid, to make peace with hym, and to bleſſe hym, becauſe he had fought agaynſt Hadarezer, and beaten hym, (for Thou had warre with Hadarezer) and [Hadoram brought] al manner of iewels of golde, ſyluer, and braſſe, with hym.

" Or, Ioram 2.Kinges.8.a

11 And kyng Dauid dedicated them vnto the Lorde, with the ſyluer and golde that he brought from al nations, from Edom, from Moab, from the chyldren of Ammon, from the Philiſtines, and from Amalec.

12 And Abiſai the ſonne of Zaruia ſlue of the Edomites in the ſalt valley eyghteene thouſande,

13 And put ſouldiers in Edom, and al the Edomites became Dauids ſeruantes: Thus the Lorde kept Dauid in al that he tooke in hande.

14 And Dauid raigned ouer al Iſrael, and executed iudgement and righteouſnes among al his people. C

15 And Ioab the ſonne of Zaruia was ouer the hoſt, and Iehoſaphat the ſonne of Ahilud recorder:

16 And Zadoc the ſonne of Ahitob, and Abimelech the ſonne of Abiathar, were the prieſtes, and Sauſa was ſcribe,

17 And Benaiahu the ſõne of Jehoiada was ouer the Crethites and the Phelethites: And the ſõnes of Dauid were next vnto the king.

The.xix.Chapter.

4 Hanon kyng of the chyldren of Ammon dooth great iniuries to the ſeruantes of Dauid.
6 He prepareth an armie agaynſt Dauid, 15 and is ouercomme.

A 1 After this, it chaunced, that * Nahas the kyng of the chyldren of Ammon dyed, and his ſonne raigned in his ſteed.

2.Re.10.a.

2 And Dauid ſaide, I wyl ſhew kyndeneſſe vnto Hanon the ſonne of Nahas, because his (a) father dealt kyndly with me. And Dauid ſent meſſengers to comfort hym ouer the death of his father: And the ſeruantes of Dauid came into the lande of the chyldren of Ammon, to Hanon, to comfort hym.

(a) Becauſe Nahas receiued Dauid and his companie when Saul perſecuted hym, he woulde nowe ſhew pleaſure to his ſonne for the ſame.

3 But the lordes of the chyldren of Ammon ſayde to Hanon, Thynkeſt thou that Dauid dooth honour thy father in thy ſyght, that he hath ſent comforters vnto thee? Are not his ſeruantes comme to (b) ſearche, to looke, and eſpye out the lande?

(b) The malitious euer interprete the purpoſe of the godly in the worſt ſenſe.

4 Wherefore Hanan tooke Dauids ſeruants, and (c) ſhaued them, and cut of their coates harde by their buttockes, & ſent them away.

(c) They cut of halfe their beardes.

5 And there went certayne, and tolde Dauid howe the menne were ſerued: And the kyng ſent to meete them (for the menne were exceedyngly aſhamed) and the kyng ſayde, Tarrie at Jericho vntil your beardes be growen, and then returne.

6 And when the chyldren of Ammon ſawe that they ſtanke in the ſyght of Dauid, Hanon and the children of Ammon, ſent a thouſande talentes of ſyluer to hyre them charrettes and horſemenne out of Meſopotamia, and out of Syria Maacha, & out of Zoba.

B 7 And they hyred thirtie and two thouſande charrettes, and the kyng of Maacha and his people, whiche came and pitched before Medeba: And the chyldren of Ammon geathered them ſelues togeather from their cities, and came to batayle.

8 And when Dauid hearde of it, he ſent Joab and al the hoſt of ſtrong menne.

9 And the chyldren of Ammon came out, and put them ſelues in aray to batayle before the gate of the citie: And the kynges that were comme, kepte them by them ſelues backe in the fielde.

10 When Joab alſo ſawe that the frunte of the batayle was agaynſt hym before and behynde, he choſe out of al the choſen menne of Iſrael, and put them in aray agaynſte the Syrians.

11 And the reaſt of the people he delyuered vnto the hande of Abiſai his brother, and they put them ſelues in aray agaynſt the chyldren of Ammon.

12 And he ſayde, If the Syrians be to ſtrong for me, thou ſhalt ſuccour me, and if the chyldren of Ammon preuayle agaynſt thee, I wyl helpe thee.

13 Plucke vp thyne harte, and let vs play the menne for our peoples ſake, and for the cities of our God: and the Lorde ſhal doo that whiche is good in his owne ſyght.

14 So Joab and the people that were with hym, drue nygh before the Syrians vnto the batayle: and they fled before hym. C

15 And when the chyldren of Ammon ſawe that the Syrians were fled, they ranne away lyke wyſe before Abiſai his brother, and gate them into the citie: and Joab came to Hieruſalem.

16 And when the Syrians ſawe that they were put to the woorſe before Iſrael, they ſent meſſengers, and fet out the Syrians that were beyonde the * ryuer: and Sophach the captayne of the hoſt of Hadarezer, went before them.

* Euphrates

17 And it was tolde Dauid: and he geathered al Iſrael, and went togeather ouer Jordane, and came and ſet vpon them: and when Dauid had put hym ſelfe in aray agaynſt the Syrians, they fought with hym.

18 But the Syrians fled before Iſrael, and Dauid deſtroyed of the Syrians ſeuen thouſande charrettes, and fourtie thouſand footemenne, and kylled Sophach the captayne of the hoſt.

19 And when the ſeruantes of Hadarezer ſawe that they were put to the woorſe before them of Iſrael, they made peace with Dauid, & became his ſeruantes: Neyther would the Syrians helpe the chyldren of Ammon any more.

¶ The

XUM

The.xx.Chapter.

1 Rabba deſtroyed. 3 The Ammonites tormented. 4 The Philiſtines are thryſe ouercomme with their giantes.

A 1 AND it came to paſſe, that after the yeere was expi- 2.Re.11.a.
red (* about the time that kynges goe out a warrefare) Joab carried out the
* armie of the hoſt, and * deſtroyed the countrey of the chyldren of Ammon, and came and beſieged Rabba, and deſtroyed it: But Dauid tarryed at Hieruſalem whyle Joab ſmote Rabba and deſtroyed it.

* Or, ſtrength of the armie.

2.Re.10.a.

2.Reg.12.g 2 * And Dauid tooke the crowne of their king from of his head, and found that it had the weight of a talent of golde, & there were precious ſtones in it, & it was ſet vpon Dauids head: and he brought alſo exceedyng muche ſpoyle out of the citie.

3 And he brought out the people that were in it, and tormented them with ſawes and harrowes of iron, and with other ſharpe * inſtrumentes, & ſo dealt Dauid with al the cities of the chyldren of Ammon: And Dauid and al the people came agayne to Hieruſalem.

* Axes.

4 * After this, it fortuned that there aroſe warre at Gazer with ẏ Philiſtines: at which tyme Sobokai the Huſathite ſlue Sippai that was of the chyldren of * Rephaim, and they were ſubdued. 1.Re.12.d.

Gen.14.a.

5 And there was batayle agayne with the Philiſtines, and Elhanan the ſonne of Jair ſlue Lahemi the brother of Goliah the Gethite, whoſe Speare was lyke a weauers beame.

6 And there chaunced yet agayne warre at Geth, where as was a man of great ſtature, with twenty and foure fingers and toes, ſixe on euerye hande, and ſixe on euerye foote, and was the ſonne of Raphah.

B 7 But when he defyed Jſrael, Jehonathan the ſonne of Simea, Dauids brother, ſlue hym.

8 These were borne vnto Raphah at Geth, and were ouerthrowen in the hande of Dauid, and in the hande of his ſeruantes.

The.xxi.Chapter.

1 Dauid cauſeth the people to be numbred. 14 And there dye ſeuentie thouſande menne of the peſtilence.

A 1 AND Satan ſtoode vp agaynſt Jſrael, and prouoked Dauid to number Jſrael.

2 And Dauid ſayde to Joab and to the rulers of the people: Goe ye and number Jſrael from Beerſeba vnto Dan: and bryng it to me, that J may knowe the number of them.

3 And Joab anſweared, The Lorde make his people an hundred tymes ſo manye moe as they be: But my lorde, O kyng, are they not al my lordes ſeruantes? Why then dooth my lorde requyre this thyng? Why wyl my lorde be a cauſe of (a) treſpaſſe to Jſrael?

(a) Dauid offended in numbring the people, partely becauſe he dyd it of ambition, but chiefly for that he payed not to the vſe of the temple: for euery one numbred halfe a ſicle, accordyng to the lawe. Exo.30

4 Neuertheleſſe, the kynges woorde preuayled agaynſt Joab: And Joab departed, and walked throughout al them of Jſrael, and came to Hieruſalem agayne,

5 And gaue the ſumme of the number of the people vnto Dauid: and al they of Jſrael were a thouſand thouſande, and an hundred thouſand menne that drue ſwoorde: and Juda was foure hundred threeſcore & ten thouſande menne that drue ſwoorde.

6 But the Leuites and Beniamin counted he not among them: For the kynges woord was abominable to Joab.

B 7 And the Lorde was diſpleaſed with this thyng, and ſmote Jſrael.

8 And Dauid ſayde vnto God, J haue ſynned exceedyngly in dooyng this thyng: And nowe J beſeeche thee, doo away the wickedneſſe of thy ſeruante, for J haue donne verye fooliſhly.

9 And the Lorde ſpake vnto Gad Dauids ſear, ſayeing,

10 Goe, and telle Dauid, ſayeing, Thus ſaith the Lorde, J geue thee the choyſe of three thinges: chooſe the one of them, that J may doo vnto thee.

11 And Gad came to Dauid, and ſayde vnto hym, Thus ſayth the Lorde, Chooſe thee

12 Eyther three yeeres famiſhment, or three moonethes to be deſtroyed before thyne aduerſaries, and that the ſwoorde of thyne enimies may ouertake thee: or els the ſwoord of the Lorde, and peſtilence in the lande three dayes, and the angel of the Lorde deſtroying throughout al the coſtes of Jſrael: and nowe aduiſe thee ſelfe, what woorde J ſhal bryng agayne to hym that ſent me.

13 And Dauid ſayde vnto Gad, J am in an exceedyng ſtrayte: Let me falle nowe into the hande of the Lorde (for paſſyng great are his mercies) but let me not falle into the hande of menne.

14 So the Lorde ſent peſtilence vpon Iſrael: and there were ouerthrowen of Iſrael threeſcore and ten thouſande menne.

15 And God ſent the angel into Hieruſalem to deſtroye it:and as he was about to deſtroye, the Lorde behelde, and had compaſſion on the euyl,and ſayd to the angel that deſtroyed, It is yenough, let nowe thyne hande ceaſſe. And the angel of the Lord ſtoode by the threſhyng floore of Ornan the Iebuſite.

16 And Dauid lyfte vp his eyes, and ſawe the angel of the Lord ſtande betweene the earth and heauen, hauing a drawen ſwoord in his hande, ſtretched out towarde Hieruſalem: Then Dauid and the elders of Iſrael which were clothed in ſacke,felle vpon their faces.

17 And Dauid ſayde vnto God, Is it not I that cõmaunded the people to be numbred? It is I that haue ſynned and donne euyl in deede: and what haue theſe ſheepe donne? Let thyne hande, O Lorde my God, be on me,and on my fathers houſe:but not on thy people,that they ſhoulde be pouniſhed.

18 And the angel of the Lorde commaunded Gad to ſaye to Dauid, that Dauid ſhoulde goe vp,and ſet vp an aulter vnto the Lorde in the threſhyng floore of Ornan yͤ Iebuſite.

19 And Dauid went vp accordyng to the ſayeing of Gad, which he ſpake in the name of the Lorde.

D 20 And Ornan turned about,and ſawe the angel, and his foure ſonnes were with hym, and hydde them ſelues: But Ornan was threſhyng wheate.

21 And as Dauid came to Ornan,Ornan looked and ſawe Dauid, and went out of the threſhing floore, and bowed him ſelfe to Dauid with his face to the grounde.

22 And Dauid ſayde to Ornan, Geue me the place of the threſhyng floore, that I maye buylde an aulter therein vnto the Lorde: Thou ſhalt geue it me for as muche money as it is woorth, that the plague maye ceaſſe from the people.

23 And Ornan ſayde vnto Dauid, Take it to thee, & let my lorde the kyng doo that which ſeemeth good in his eyes: Loe, I geue thee oxen alſo for burnt ſacrifices, and threſhyng inſtruments for wood, and wheat for meate offeryng, I geue it al.

24 And kyng Dauid ſayde to Ornan, Not ſo, but I wyl bye it for as muche money as it is woorth: For I wyl not take that whiche is thyne for the Lorde, nor offer burnt offerynges without coaſt.

25 And ſo Dauid gaue to Ornan for that place ſicles of golde,ſyxe hundred by weyght.

26 And Dauid buylte there an aulter vnto the Lorde, and offered burnt offerynges, & peace offerynges, and called vpon the Lorde,and he hearde hym from heauen in fyre, vpon the aulter of burnt offeryng.

27 And when the Lord had ſpoken to the angel, he put vp his ſwoorde agayne into the ſheathe of it. E

28 At that tyme when Dauid ſawe that the Lorde had hearde hym in the threſhyng floore of Ornan the Iebuſite, he vſed to offer there:

29 For the tabernacle of the Lord which Moſes made in the wyldernesse,and the aulter of burnt offeryng, were at that ſeaſon in the hyl of Gibeon:

30 And Dauid coulde not goe before it, to aſke counſel at God, for he was afrayde of the ſwoorde of the angel of the Lorde.

The.xxii.Chapter.

2 Dauid prepareth thynges neceſſary for the buyldyng of the temple. 6 He commaundeth his ſonne Solomon to buylde the temple of the Lorde, whiche thyng he hym ſelfe was forbydden to doo. 9 Vnder the fygure of Solomon, Chriſte is promiſed.

A 1 AND Dauid ſayde, This is the houſe of the Lorde god, and this is the aulter for the burnt offeryng of Iſrael.

2 And Dauid commaunded to geather togeather the ſtrangers that were in the lande of Iſrael, and he ſette Maſons to hewe and puliſhe ſtones for the buyldyng of the houſe of God.

3 And Dauid prepared plentye of iron for nayles, and doores of the gates, and to ioyne withal, and abundance of braſſe without weyght.

4 And Cedar trees without number: For the Sidons, and they of Tyre, brought muche Cedar wood to Dauid.

5 And Dauid ſayde, Solomon my ſonne is young and tender,and the houſe that is to be buylded for the Lorde muſt be magnifical, excellent, and of greate fame and dignitie throughout al countreyes: I wyl therefore make ordinances for it. And ſo Dauid prepared many thynges before his death.

6 And he called Solomon his ſonne,and charged hym to buylde an houſe for the Lorde God of Iſrael.

7 And Dauid ſayde to Solomon, * My ſonne, I thought [as it was] in myne harte 2.Reg.7.b. 3.Reg.5.a.

to buylde an houſe vnto the name of the Lorde my God:

8 But the woorde of the Lorde came to me, ſayeing, Thou haſt ſhead muche blood, and haſt made great batayles: thou ſhalt therfore not buyld an houſe vnto my name, for thou haſt ſhead muche bloode vpon the earth in my ſyght.

9 Beholde, a ſonne is borne to thee, and he ſhalbe a man of reaſt, for I wyl geue hym reaſt from al his enimies rounde about: For his name is Solomon, and I wyl ſend reaſt and peace vpon Iſrael in his dayes.

10 He ſhal buylde an houſe for my name, and he ſhalbe my ſonne, and I wyl be his father, & I wyl eſtabliſh the ſeate of his kyngdome vpon Iſrael for euer.

11 Nowe therfore my ſonne, the Lord be with thee, and proſper thee, and thou ſhalt buylde an houſe to the Lorde thy God, as he hath ſayde of thee.

12 And the Lord ſhal geue thee wiſedome and vnderſtandyng, and ſhal geue thee commaundementes for Iſrael, that thou mayeſt keepe the lawe of the Lorde thy God.

13 For then thou ſhalt proſper, euen when thou takeſt heede, and fulfylleſt the ſtatutes, and lawes whiche the Lorde charged Moſes with for Iſrael: Plucke vp thyne hart therefore, & be ſtrong, dread not, nor be diſcoraged.

14 Beholde, accordyng to my pouertie haue I C alſo prepared for the houſe of the Lorde, an hundred thouſande talentes of golde, and a thouſande thouſande talentes of ſyluer: and as for braſſe and iron, it can not be numbred, (for it is verie muche) and I haue prepared tymber and ſtone, and thou mayeſt prouide more thereto.

15 Moreouer, thou haſt woorkmen with thee inowe, and maſons, and carpenters [to woorke in ſtone and tymber,] and manye menne that be actiue for euery woorke.

16 And of golde, ſyluer, braſſe, and iron, there is no number: Up therefore, and be dooyng, and the Lorde ſhalbe with thee.

17 And Dauid commaunded al the lordes of Iſrael to helpe Solomon his ſonne, ſayeing,

18 Is not the Lorde your God with you? and hath he not geuen you reaſt on euerye ſyde? for he hath geuen the inhabitours of the land into my hande, and the lande is ſubdued before the Lorde, and before his people.

19 Nowe therefore ſet your hartes and your ſoules to ſeeke the Lorde your God: Up, and buylde ye the temple of the Lorde GOD, to bryng the arke of the couenant of the Lorde, and the holy veſſels of God into the houſe ſo buylt for the name of the Lorde.

The.xxiii.Chapter,

1 Dauid beyng old ordeyneth Solomon kyng. 3 He cauſeth the Leuites to be numbred.
4 And aſſigneth them to their offices. 13 Aaron and his ſonnes are for the hye prieſtes.
14 The ſonnes of Moſes.

A 1 SO when Dauid was olde and fulle of dayes,* he made Solomon his ſonne kyng ouer Iſrael. ☞ 3.Re.1.c.

2 And then he geathered togeather al the lordes of Iſrael, with the prieſtes and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeeres and aboue: and the number and ſumme of them was thirty & eight thouſande menne.

4 Of which, twentie & foure thouſande were ſet to further the worke of yͤ houſe of the lord: and ſyxe thouſand were officers and iudges.

5 Foure thouſande were porters, and foure thouſande prayſed the Lorde with ſuche inſtrumentes as was made to prayſe withal.

6 And ſo Dauid put an order among them, diuidyng them in partes: Of the chyldren of Leui, Gerſon, Caath, and Merari.

B 7 Of the Gerſonites was Laadan, & Semei.

8 The ſonnes of Laadan, the chiefe was Iehiel, Zethan, and Ioel, three.

9 The ſonnes of Semei: Selomith, Haziel, and Haran, three. Theſe were the auncient fathers of Laadan.

10 And the ſonnes of Semei, were: Iahath, Zina, Ieus, and Beria: theſe foure were the ſonnes of Semei.

11 And Iahath was the chiefe, Ziza the ſeconde: but Ieus, and Beria had not manye ſonnes, therefore they were in one reckenyng accordyng to their fathers houſholde, reckened for one auncient houſholde.

12 The ſonnes of Caath: Amram, Izahar, Hebron, and Uzziel, foure.

13 The ſonnes of Amram: Aaron, and Moſes: and Aaron was ſeparated to haue the rule of the holy thynges in the place moſt holye, he and his ſonnes for euer, and to burne incenſe before the Lorde, and to miniſter vnto him, and to bleſſe in his uame for euer. 1.Par.6.a. Exod.6.c.

14 Moſes alſo the man of God, and his chyldren, were named with the tribe of Leui. C

15 The ſonnes of Moſes: Gerſom, and Eliezer.

16 Of the ſonnes of Gerſom, Sebuel was the chiefe.

17 The ſonnes of Eliezer, Rehabia the chiefe: And Eliezer had none other ſonnes, but the ſonnes of Rehabia were verie many.

18 The ſonnes of Iſahar, Selomith the chiefe.

19 The ſonnes of Hebron, Ieriahu the fyrſte, Amaria the ſeconde, Iahaziel the thirde, and Iecmaam the fourth.

D 20 The ſonnes of Uzziel: Micha the fyrſte, and Ieſia the ſeconde.

21 The ſonnes of Merari: Mahli, and Muſi. The ſonnes of Mahli: Eleazar, and Cis.

22 And Eleazar dyed, and had no ſonnes, but daughters, and their brethren the ſonnes of Cis tooke them.

23 The ſonnes of Muſi: Mahli, Eder, Ieremoth, three.

24 Theſe are the chyldren of Leui after the houſholde of their fathers, euen the auncient of the fathers accordyug to their offices, and after the number and ſumme of the names of them that dyd the worke in the ſeruice of the houſe of the Lorde, from the age of twentie yeeres and aboue.

25 And Dauid ſaide, The Lorde God of Iſrael hath geuen reaſt vnto his people, that they may dwel in Hieruſalem for euer.

26 That the Leuites alſo ſhoulde nowe no more beare the tabernacle, and al the veſſels for the ſeruice thereof.

27 For accordyng to the laſt woordes of Dauid, the Leuites were numbred from twentie yeeres and aboue. E

28 And their office was vnder the hande of the ſonnes of Aaron, for the ſeruice of the houſe of the Lorde in the courtes and celles, and in the purifiyng of al holye thynges, and in the woorke of the ſeruice of the houſe of God:

29 In the ſhewbread, in the fyne flowre, in the meate offring, in the wafers of ſweete bread, in the frying panne, in the grediron, and in al manner of meaſures and ſyſe:

30 And to ſtande euery day in the mornyng to thanke and prayſe the Lord, and ſo lykewiſe at euen:

31 And to offer al burnt ſacrifices vnto the lord, in the Sabbothes, in the newe moones, and on the feaſtful dayes, by number and cuſtome continually as they were commaunded, before the Lorde.

32 And that they ſhoulde wayte on the tabernacle of the congregation, and on the holye place, and on the ſonnes of Aaron their brethren, in the ſeruice of the houſe of the Lorde. F

The.xxiiii. Chapter.

Dauid aſſigneth offices vnto the ſonnes of Aaron.

A 1 These are the diuiſions of the ſonnes of Aaron. The ſonnes Aaron: Nadab, Abihu, Eleazar, & Ithamar.

Leuit.16,a 2 Nadab alſo and Abihu dyed before their father, and had no chyldren: But Eleazar and Ithamar executed the prieſtes office.

3 And Dauid ordered them on this manner: Zadoc of the ſonnes of Eleazar, and Ahimelec of the ſonnes of Ithamar [were] accordyng to their offices in their miniſtration.

4 And there were mo auncient men founde among the ſonnes of Eleazar, thē the ſonnes of Ithamar. And thus were they ordred togeather: Among the ſonnes of Eleazar there were ſyxteene rulers accordyng to the houſeholde of their fathers, and eyght among the ſonnes of Ithamar accordyng to the houſeholde of their fathers.

5 And thus were they put in order by lot the one ſort from the other: and ſo were there rulers in the ſanctuarie, and lordes before God, aſwel of the ſonnes of Eleazar, as of the ſonnes of Ithamar.

6 And Semaia the ſonne of Nathanael the ſcribe, of the kynrede of the Leuites, wrote them before the kyng and the lordes, and before Zadoc the prieſte, and Ahimelec the ſonne of Abiathar, and before the auncient fathers of the prieſtes and Leuites, one principal houſholde beyng reſerued for Eleazar, and one for Ithamar.

7 And the fyrſte lot felle to Iehoiarib: and the ſeconde to Iedaia, B

8 The thirde to Harim, and the fourth to Sehorim.

9 The fyft to Melchia, and the ſyxt to Miiamin,

10 The ſeuenth to Hakos, and the eygth to * Abia, Luke.1.

11 The nynth to Ieſua, and the tenth to Secaniah,

12 The eleuenth to Eliaſib, and the twelfth to Iakim,

13 The thirteenth to Huppa, & the fourteenth to Ieſebeab,

14 The fyftienth to Bilga, and the ſyxtienth to Immer, C

15 The ſeuentienth to Hezir, & the eightienth to Aphſes,

16 The nyntienth to Pethahia, and the twentieth to Ieheſkel,

17 The twentie and one to Iachin, and the twentie and two to Gamul,

18 The twentie and three to Delaiahu, and the twentie and foure to Maaſiahu.

19 Theſe are the ordinances of them in theyr offices when they came into the houſe of the Lorde, accordyng to theyr manner vnder Aaron theyr father, as the Lorde God of Iſrael had commaunded hym.

D 20 The reſt of the ſonnes of Leui, are theſe: Of the ſonnes of Amram, Subael: of the ſonnes of Subael, Iehediahu.

21 Of the ſonnes of Rehabia, the firſt Ieſia.

22 Of the Iezaharites, Selomoth: Of the ſonnes alſo of Selomoth, Iahath.

23 His ſonnes Ieriahu the fyrſt, Amariahu the ſeconde, Iahaziel the thirde, and Iekameam the fourth.

24 Of the ſonnes of Vzziel, Micha: Of the ſonnes of Micha, Samir.

25 The brother of Micha was Iſſia: Of the ſonnes alſo of Iſſia, Zechariahu.

26 The ſonnes of Merari, were Mahli, and Muſi: The ſonnes of Iaaziahu, Beno.

27 The ſonnes of Merari by Iaaziahu, Beno, Soham, Zacur, and Ibri. E

28 Of Mahli came Eleazar, and he hadde no ſonnes.

29 Of Cis: the ſonnes of Cis, Ierahemeel.

30 The ſonnes of Muſi, Mahli, Eder, and Ierimoth: Theſe are the chyldren of the Leuites, after the houſholde of theyr fathers.

31 And theſe caſt lottes next to their brethren the ſonnes of Aaron in the preſence of Dauid the kyng, and Zadoc, and Ahimelec, and the auncient fathers of the prieſtes and Leuites, euen the principal fathers, before theyr younger brethren. ☞

The.xxv.Chapter.

The ſingers are appoynted, with theyr places and lottes.

A 1 ☞ AND ſo Dauid and the captaynes of the hoſt, appoynted out to doo ſeruice the ſonnes of Aſaph, and Heman, and Ieduthun, whiche ſhould prophecie with harpes, pſalteries, and cymbales: And there was a multitude of the menne that were appoynted to the ſeruice and miniſtration:

2 Of the ſonnes of Aſaph, Zacur, Ioſeph, Nathania, and Aſarela that wayted on Aſaph, whiche prophecied accordyng to the commaundement of the kyng.

3 Of Ieduthun: the ſonnes of Ieduthun, Gedeliahu, Zeri, Ieſaiahu, Haſabiahu, and Mathathiahu, ſixe, vnder the handes of their father Ieduthun, whiche prophecied with a harpe, for to geue thankes and prayſes vnto the Lorde.

4 Of Heman: the ſonnes of Heman, Bucciahu, Matthaniahu, Vzziel, Zebuel, Ierimoth, Hananiah, Hanani, Eliatha, Geddalthi, Romanthi Ezer, Ioſbekaſa, Malothi, Hothir, and Mahazioth.

5 All theſe were the ſonnes of Heman, whiche was the kynges Sear in the wordes of God, to lift vp the horne [of the regal dignitie:] And God gaue to Heman fourtiene ſonnes, and three daughters.

6 All theſe alſo were at the hande of theyr father, ſingyng in the houſe of the Lorde, with cymbales, pſalteries, and harpes, when Aſaph, Ieduthun, and Heman executed the ſeruice in the houſe of GOD at the kynges commaundement.

7 And the multitude of them, with theyr brethren that were inſtruct in the ſonges of the Lorde, euen al that were cunnyng, were two hundred foureſcore and eyght.

8 And they * caſt lottes among them ſelues howe they ſhould wayte, aſwel for the ſmal as for the great, for the ſcholler aſwel as for the ſchoolemaiſter. B

Pro.16.d.

9 And the firſt lot in Aſaph fel to Ioſeph, the ſeconde to Gedaliahu, with his brethren and ſonnes, whiche men were twelue.

10 The thirde fel to Zacur, with his ſonnes and brethren, beyng twelue perſons.

11 The fourth, to Izri, with his ſonnes and brethren, twelue perſons.

12 The fifth to Nathaniahu, with his ſonnes and brethren, twelue perſons.

13 The ſixth to Bucciahu, with his ſonnes and brethren, twelue perſons.

14 The ſeuenth to Ieſarela, with his ſonnes and brethren, twelue perſons. C

15 The eygth to Ieſaiahu, with his ſonnes and brethren, twelue perſons.

16 The ninth to Mathaiahu, with his ſonnes and brethren, twelue perſons.

17 The tenth to Semei, with his ſonnes and brethren, twelue perſons.

18 The eleuenth to Azareel, with his ſonnes and brethren, twelue perſons.

19 The twelfth to Hazabia, with his ſonnes and brethren, twelue perſons.

20 The thirtienth to Subael, with his ſonnes and brethren, twelue perſons.

21 The fourtienth, to Mathathiahu, with his

ſonnes and brethren, twelue perſons.

22 The fiftienth to Jeremoth, with his ſonnes and brethren, twelue perſons.

23 The ſixtienth to Hananiahu, with his ſõnes and brethren, twelue perſons.

24 The ſeuentienth to Joſbekaſa, with his ſonnes and brethren, twelue perſons.

25 The eyghtienth to Hanani, with his ſonnes and brethren, twelue perſons.

26 The ninetienth to Malothi, with his ſõnes and brethren, twelue perſons.

27 The twentieth to Eliatha, with his ſonnes and brethren, twelue perſons.

28 The twentie and one to Hothir, with his ſonnes and brethren, twelue perſons.

29 The twentie and two to Geddalthi, with his ſonnes and brethren, twelue perſons.

30 The twentie & three to Mahazioth, with his ſonnes and brethren, twelue perſons.

31 The twentie and foure to Romanthi Ezer, with his ſonnes and brethren, twelue perſons.

The .xxvi. Chapter.

1 The porters of the temple are ordeyned euery man to the gate whiche he ſhoulde keepe, 20 and ouer the treaſure.

A 1 These are the diuiſions of the porters. Among the Corethites, Meſelemiahu, the ſonne of Kore of the chyldren of Aſaph.

2 And the ſonnes of Meſelemiahu were theſe: Zachariahu the eldeſt, Jedihel the ſeconde, Zebadiahu the thirde, and Jahniel yͤ fourth,

3 Elam the fifth, Jehohanan the ſixth, and Elioenai the ſeuenth.

4 The ſonnes of Obed Edom, Semeia the eldeſt, Jehoſabad the ſeconde, Joah the third, Sacar the fourth, and Nathanael the fifth,

5 Ammiel the ſixth, Iſſachar the ſeuenth, Peulthai the eyghth, for God bleſſed hym.

6 And vnto Semeia his ſonne, were ſonnes borne, that ruled in the houſe of theyr father: for they were menne of myght.

7 The ſonnes of Semeia, Othni, Rephael, Obed, and Elzabad, and his brethren were ſtrong men, Elihu, and Samachiahu.

B 8 All theſe were of the chyldren of Obed Edom: they and theyr chyldren, and theyr brethren, actiue men, and of ſtrength to doo ſeruice, euen threeſcore & two of Obed Edom.

9 And Meſelemiahu had ſonnes & brethren, actiue men, eyghtiene.

10 The ſonnes of Hoſa of the chyldren of Merari, Simri the chiefe, and though he was not the eldeſt, yet his father ſet hym in the chiefeſt place:

11 Helkiahu the ſeconde, Tebaliahu the third, and Zechariahu the fourth: al the ſonnes & brethren of Hoſa were thirtiene.

12 Among theſe was diuided the office of the portership, that they ſhould be auncient men, to waite with theyr brethren, when they miniſtred in the houſe of the Lorde.

13 And they caſt lottes betweene the great and ſmal, after the houſholde of theyr fathers, for euery gate.

C 14 And the lot on the eaſtſide fel vpon Selemiahu: And for Zachariahu his ſonne (whiche was a wyſe counſailour) they caſt lottes, & his lot came out towarde the north.

15 And Obed Edoms lot felle to the South: and for his ſonnes fel yͤ houſes of (a) Aſuppim.

16 For Shuppim and Hoſa toward the Weaſt, with the gate Shallecheth by the paued ſtreate that goeth vpwarde, one watche beyng ouer agaynſt an other.

17 In the eaſt were ſixe Leuites, and toward the north foure a day, towarde the ſouth foure a day, and towarde Aſuppim two and two.

18 In (b) Parbar towarde the Weaſt, two at the going vp, and two in Pharbar.

19 Theſe are the diuiſions of the porters among the ſonnes of Koreh, and among the ſonnes of Merari.

D 20 And of the Leuites, Ahiah had the ouerſyght of the treaſures of the houſe of GOD, and of the treaſures of the dedicate thynges.

21 As concernyng the ſonnes of Laadan, whiche were the chyldren of the Gerſonites of Laadan, came auncient fathers, euen of Laadan there came Gerſuni, and Jehieli.

22 The ſonnes of Jehieli, Zetham, and Joel his brother, which were ouer the treaſures of the houſe of the Lorde.

23 Of the Amramites alſo and Izaharites, Hebronites, and Ozielites.

24 And Subael the ſonne of Gerſom the ſonne of Moſes, [was] a ruler ouer the treaſures.

25 And of his brethren the ſonnes of Eliezer was Rahabiahu, whoſe ſonne was Jeſaiahu, whoſe ſonne was Joram, whoſe ſonne was Zichri, whoſe ſonne was Selomith.

26 Whiche Selomith and his brethren, were ouer al the treaſures of the dedicate thynges, whiche Dauid the kyng, and the auncient fathers, the captaynes ouer thouſandes and hundredes, and the captaynes of the hoſt had dedicated,

(a) Aſuppim, that is to ſay, the counſel houſe.

(b) Whiche was an houſe wherein they kept the inſtrumentes of the temple.

27 Out of the ſpoiles wonne in batayles, they dyd dedicate to maynteyne the houſe of the Lorde.

28 And al that Samuel the Sear, and Saul the ſonne of Cis, and Abner the ſonne of Ner, and Ioab the ſonne of Zaruia, had dedicated, and whoſoeuer had dedicated any thing, it was vnder the hande of Selomith and of his brethren.

29 Of the Izaharites was Chenaniahu and his ſonnes appoynted to yͤ buſineſſe (c) withoutfoorth ouer Iſrael: for they were officers and iudges.

(c) Meanyng of thynges that were out of the citie.

30 And of the Hebronites, Haſabiahu and his brethren, men of actiuitie, a thouſande and ſeuen hundred, were officers among them of Iſrael beyonde Iordane weaſtwarde, in al buſineſſe belonging to GOD, and ſeruice of the kyng.

31 Among yͤ Hebronites was Iedia the chiefeſt, euen a prince among the Hebronites and fathers of his kynred: And in the fourtieth yeere of the kyngdome of Dauid, they were ſought for, and there were founde among them men of actiuitie at Iazer in Gilead.

32 And his brethren were men of actiuitie, euen two thouſande and ſeuen hundred auncient fathers: whom kyng Dauid made rulers ouer the Rubenites, Gadites, and ouer the halfe tribe of Manaſſe, for euery matter parteynyng to God, and for the kynges buſineſſe.

The.xxvii. Chapter.

Of the princes and rulers that miniſtred vnto the kyng.

A 1 THE children of Iſrael, after the number of them, the auncient heades and captaynes of thouſandes and hundredes, and theyr officers that serued the kyng by diuers courſes, whiche came in, and went out moneth by moneth, throughout al the monethes of the yeere: And in euery courſe were twentie and foure thouſande.

2 Ouer the firſt courſe for the firſt moneth, was Iaſoboam the ſonne of Zabdiel, and in his courſe were twentie and foure thouſande.

3 And the chiefeſt of al the captaynes of the hoſt for the fyrſt moneth, was of the chyldren of Pharez.

4 Ouer the courſe of the ſeconde moneth, was Dodai an Ahohite, & in his courſe was Mikloth a ruler, [his helper:] & in his courſe, were twentie and foure thouſande.

5 The chiefe captayne of the third hoſt for the thirde moneth, was * Banaiahu the ſonne of Iehoiada the hye prieſt, and in his courſe, were twentie and foure thouſande.

2.Re.25.e.

6 This is that Banaiahu whiche was moſt myghty among thirtie, and aboue thirtie: And in his part was Amizabad his ſonne.

7 The fourth captayne for the fourth moneth, was Aſael the brother of Ioab, and Zabadaia his ſonne after hym, and in his courſe were twentie and foure thouſande.

B 8 The fifth captayne for the fifth moneth, was Samhut the Iezrahite, & in his courſe, were twentie and foure thouſande.

9 The ſixt captayne for the ſixt moneth, was Ira the ſonne of Ickes a Theckuite, and in his courſe were twentie and foure thouſand.

10 The ſeuenth captayne for the ſeuenth moneth, was Helez the Pelonite, of the chyldren of Ephraim, & in his courſe were twentie and foure thouſande.

11 The eygth captaine for the eyght moneth, was Sibbechai an Huſathite of the kynrede of Zarhi, and in his courſe were twentie & foure thouſande.

12 The ninth captaine for the ninth moneth, was Abiezer an Anathothite of the ſonnes of Iemini, and in his courſe were twentie and foure thouſande.

13 The tenth captayne for the tenth moneth, was Maharai the Netophatite of the Zarahites, and in his courſe were twentie and foure thouſande.

14 The eleuenth captayne for the eleuenth moneth, was Banaia the Pirathonite of the chyldren of Ephraim, and in his courſe were twentie and foure thouſande. C

15 The twelfth captayne for the twelfth moneth, was Heldai the Netophatite of Othoniel, and in his courſe were twentie & foure thouſande.

16 And the rulers ouer the tribes of Iſrael were theſe: Among the Rubenites, was Eliezer the ſonne of Zichri: Among yͤ Simeonites alſo, was Saphathiahu the ſonne of Maacha:

17 Among the Leuites, Haſabia the ſonne of Kemuel: Among the Aaronites, Zadok:

18 Among them of Iuda, Elihu of the brethren of Dauid: Among them of Iſſachar, Omri the ſonne of Michael:

19 Among them of Zabulon, Ieſmaiahu the ſonne of Obadiahu: Among them of Nephthali, Ierimoth the ſonne of Azriel: D

20 Among the chyldren of Ephraim, Hoſea the ſonne of Azariahu: In the halfe tribe al-

ſo of Manaſſe, Joel the ſonne of Pedaiahu:

21 Of the halfe tribe of Manaſſe in Gilead, Jiddo the ſonne of Zachariahu: Among them of Beniamin, Jaaſiel the ſonne of Abner:

22 Among them of Dan, Azarel the ſonne of Jeroham. Theſe are the lordes of the tribes of Iſrael.

23 But Dauid tooke not yͤ number of them vnder twentie yeeres, becauſe the Lord ſayd he would encreaſe Iſrael lyke vnto yͤ ſtarres of the ſkie.

1.Par.21.a. 24 And *Joab the ſonne of Zaruia beganne to number: but he finiſhed it not, becauſe that there fel wrath for it agaynſt Iſrael, neyther was the number put into the chronicles of kyng Dauid.

25 Ouer the kynges treaſures was Aſmaueth the ſonne of Adiel: And ouer the treaſures of the feeldes, in the cities, and villages, and caſtels, was Jehonathan the ſonne of Uzziahu.

26 And ouer the workemen in the feeldes that tilled the grounde, was Ezri the ſonne of Chelub.

E 27 And the ouerſyght of the vineyardes, had Semei the Ramathite: Ouer the encreaſe alſo of the vineyardes, and ouer the wineſellers, was Sabdi the Zaphonite.

28 And ouer the Oliue trees and Mulberie trees that were in the valleyes, was Baal Hanan the Gederite: And ouer the treaſure of oyle, was Joas.

29 Ouer the Oxen that fed in Saron, was Setrai the Saronite: and ouer the oxen that were in the valleyes, was Saphat the ſonne of Adlai.

30 Ouer the Cammels, Obil the Iſmaelite: And ouer the aſſes, was Jehdeiahu the Meronothite.

31 Ouer the Sheepe was Jazez the Hagerite: Al theſe were the rulers of the ſubſtance of kyng Dauid.

32 And Jehonathan Dauids vncle, a man of counſel & of vnderſtandyng, was [a] a ſcribe, and Jehiel yͤ ſonne of Hachmoni was with the kynges ſonnes [inſtructing them.]

[a] A man learned in the worde of God.

33 And Ahitophel was of the kinges counſel: And Huſai the Arachite was yͤ kynges companion.

34 And next to Ahitophel was Jehoiada the ſonne of Banaiahu, and Abiathar: and the captayne of the kynges warre, was Joab.

The.xxviii.Chapter.

5 Becauſe Dauid was forbidden to buylde the temple, he wylleth Solomon and the people to perfourme it. 8 Exhorting hym to feare the Lorde.

A 1 AND Dauid geathered al the lordes of Iſrael, the lordes of the tribes, the lordes of the companies, that miniſtred to yͤ kyng by courſe, the captaynes ouer the thouſandes and ouer the hundredes, and the lordes that had the ouerſyght ouer al the ſubſtance and poſſeſſion of Dauid, and of his ſonnes, with the chamberlaynes, and al the myghty and valiant, and al actiue men, vnto Hieruſalem.

2 And king Dauid ſtoode vp vpon his feete, and ſayde, Heare me my brethren and my people, *I hadde in myne hart to buylde an houſe of reſt, for the arke of the couenant of the Lorde, and for the footeſtoole of our God, and had made redy for the buyldyng:

2.Reg.7.a.

3.Reg.5.a. 3 But God ſayde vnto me, *Thou ſhalt not buylde an houſe for my name, becauſe thou haſt benne a man of warre, and haſt ſhedde blood.

1.Re.16.a. 4 Moreouer the Lorde God of Iſrael *choſe me before al yͤ houſe of my father, to be kyng ouer Iſrael for euer: for in Juda woulde he chooſe a captayne, and of the houſholde of Juda, is the houſe of my father, and among the ſonnes of my father, he had a luſt to me to make me kyng ouer al Iſrael.

5 And of al my ſonnes (for the Lord hath geuen me many ſonnes) he hath choſen Solomon my ſonne, to ſit vpon the ſeate of the kyngdome of the Lorde in Iſrael.

6 And he ſaid vnto me, *Solomon thy ſonne, he ſhal buylde me an houſe and courtes: I haue choſen hym to be my ſonne, and I wyl be his father. 1.Par.17.a.

7 I wyl ſtabliſhe his kyngdome for euer, yf he wyl be ſtrong to doo my commaundementes and my lawes, as it goeth this day.

8 Nowe therefore in the ſyght of al Iſrael the congregation of the Lorde, and in the audience of our GOD, keepe and ſeeke for al the commaundementes of the Lord your God, that ye may enioy a good land, and leaue inheritance for your chyldren after you for euer. B

9 And thou Solomon my ſonne, knowe thou the GOD of thy father, and ſerue hym with a pure hart, and with a wylling mind: *For the Lorde ſearcheth al hartes, and vnderſtandeth al the imaginations of thoughtes: And yf thou ſeeke hym, he wyl be Pſalm.7.c.

founde of thee: but yf thou forſake hym, he wyl caſt thee of for euer.

10 Take heede nowe, for the Lorde hath choſen thee to buylde hym an houſe of a ſanctuarie: Be ſtrong therefore, and play the man.

11 And Dauid gaue Solomon his ſonne the paterne of the porche, and of the houſes that longed therto, of the ſtorehouſes, vpper chambers, inner parlours, and of the houſe of the mercie ſeate.

12 And the example of al that he had in his mind for the courtes of the houſe of the lorde, and for al the celles rounde about, for the treaſures of the houſe of GOD, and for the treaſures of the dedicate thynges:

13 For the diuiſions of the prieſtes and Leuites that wayted by courſe, and for al the woorkemanſhip that ſhoulde ſerue for the houſe of the Lorde, and for al the veſſels that ſhoulde ſerue in the houſe of the Lorde:

C 14 For golde, and for the waygh t of gold, for al veſſels of ſundry miniſtratiōs, for al manner of veſſels of ſiluer in waygh t, and for al veſſels whatſoeuer purpoſe thei ſerued vnto:

15 The waygh t of gold for the candelſtickes, and the golde for theyr lampes, with the waygh t for euery candelſticke and for the lampes thereof: And for the candelſtickes of ſiluer by waygh t, both for the candelſticke and alſo for her lampes, accordyng to the diuerſitie of the vſe of euery candelſticke.

16 And by waygh t [he gaue] golde for the tables of ſhewe bread, euen for euery table, and lykewyſe ſiluer for the tables of ſiluer.

17 And pure golde for the fleaſhe hookes, cuppes, and drynkyng pottes: and [pure] golde in waygh t for baſons, euen for euery baſon: and lykewyſe ſiluer by waygh t, for euery baſon of ſiluer.

18 And for the aulter of incenſe, pure golde by waygh t, and golde for the paterne of the charet of the Cherubs that ſtretched out theyr winges and couered the arke of the couenant of the Lorde.

19 Al [he ſayde] was geuen me * by wrytyng of the hande of the Lorde, whiche made me vnderſtande al the woorkemanſhip of the paterne.

Exodus.5.

D 20 And Dauid ſaide to Solomon his ſonne, Be ſtrong and of good courage, & doo manfully, feare not, nor be faint harted, for the lord God, euen my God, is with thee, and he ſhal not fayle thee, nor forſake thee, vntyl thou haſt finiſhed al the woorke that muſt ſerue for the houſe of the Lorde.

21 Beholde, the prieſtes and Leuites are diuided in companies for al manner of ſeruice that perteyneth to the houſe of God, they are with thee for al manner of woorkmanſhip, & ſo are al that excel in wiſedome for any manner of ſeruice: thou haſt alſo the princes and al the people, who lye at thy commaundement.

The.xxix.Chapter.

2 The offeryng of Dauid and of the princes for the buyldyng of the temple. 10 Dauid geueth thankes to the Lorde. 20 He exhorteth the people to doo the ſame. 22 Solomon is created kyng. 28 Dauid dyeth, and Solomon his ſonne raigneth in his ſteede.

A 1 AND Dauid the kyng ſayd vnto al the congregation, * GOD hath ſpeciallye choſen Solomon " my ſonne, which is yet young and tender, & the woorke is great: for the houſe ſhal not be for man, but for the Lorde God.

3.Reg.5.a.

" Others reade, my only ſonne.

2 Moreouer, I haue prepared with al my myght for the houſe of my GOD, golde for veſſels of golde, ſiluer for them of ſiluer, braſſe for thynges of braſſe, iron for thynges of iron, and wood for thynges of wood, and Onix ſtones, and ſtones to be ſet, " gliſteryng ſtones, and of diuers colours, & al manner of pretious ſtones, and marble ſtones in great abundance.

" Some reade, carbuncle ſtones.

3 And becauſe I haue luſt to the houſe of my God, I haue of myne owne proper good, of golde and ſiluer, whiche I haue geuen to the houſe of my God, beſide al that I haue prepared for the holy houſe,

4 Euen three thouſande talentes of golde of Ophir, and ſeuen thouſande talentes of tried ſiluer, to ouer laye the walles of the houſe withal.

5 The golde for thynges of golde, ſiluer for them of ſiluer, and for al manner of woorke by the handes of artificers: And whoſoeuer is (a) wyllyng, may this day (b) conſecrate his hande vnto the Lorde.

(a) He was not only liberal hym ſelfe towarde the buyldyng of gods houſe, but alſo procured others.
(b) That is, may offer to the buyldyng of the houſe of the Lorde.

6 And ſo the auncient fathers, and the lordes of the tribes of Iſrael, the captaynes of thouſandes and hundredes, with the Lordes that were rulers ouer the kynges woorke, were wyllyng,

7 And gaue for the ſeruice of yͤ houſe of God, fiue thouſande talentes of golde, and tenne thouſande peeces [of golde,] and tenne thouſande talentes of ſiluer, and eyghtiene thouſande talentes of braſſe, & one hundred thouſande talentes of iron.

8 And they with whom pretious ſtones were found, gaue them to the treaſure of the houſe

of the Lorde by the hande of Iehiel the Gerſonite.

9 And the people reioyced when they were ſo wyllyng to geue their goodes, and with a perfect hart they offered wyllyngly to the Lorde: And Dauid the kyng reioyced with great gladneſſe.

10 And Dauid bleſſed the Lorde before al the congregation, and ſayde, Bleſſed be thou Lorde God of Iſrael, our father from euer, and for euer.

11 Thyne, O Lord, is greatneſſe, and power, glorie, victorie, & praiſe: for al that is in heauen and in earth is thyne, and thyne is the kingdome, O Lord, and thou excelleſt aboue al, euen as the head of al.

12 And richeſſe and honour comme of thee, and thou raigneſt ouer al, and in thyne hand is power and ſtrength, & in thyne hande it is to make great, and to geue ſtrength vnto al.

13 And nowe our God we thanke thee, and prayſe thy glorious name.

C 14 But who am I? and what is my people? that we ſhoulde enforce our ſelues to geue theſe thynges ſo wyllyngly? But al thinges comme of thee, and of that whiche we receiued at thy hand, we haue geuen thee.

Gen.47.b 15 * For we be but ſtrangers before thee, and ſoiourners, as were al our fathers: Our dayes on the earth alſo are but as a * ſhadowe, and there is none abydyng. Sapi.2.b.

16 O Lorde our God, al this ſtuffe that we haue prepared, to buylde thee an houſe for thy holy name, commeth of thyne hande, and is al thyne.

17 I wote alſo my God, that thou tryeſt the hartes, and haſt pleaſure in vnfaynedneſſe, and in the vnfaynedneſſe of my hart, I haue wyllyngly offered al theſe thinges: And now haue I ſeene thy people whiche are founde here, to offer vnto thee wyllyngly, and with gladneſſe.

18 O Lorde God of Abraham, Iſahac, and of Iſrael our fathers, (c) keepe this for euer in the deſyre of the thoughtes of the hart of thy people, and prepare their hartes vnto thee.

(c) Continue them in this good minde, that they may ſerue thee wyllingly

19 And geue vnto Solomon my ſonne a perfect hart, to keepe thy commaundementes, thy teſtimonies, and thy ſtatutes, and to doo al, and buylde the houſe, for the whiche I haue made prouiſion.

20 And Dauid ſayde to al the congregation, Nowe bleſſe the Lorde your GOD. And al the congregation bleſſed the Lorde God of their fathers, and bowed downe their heads, and woorſhipped the Lorde, and the kyng. D

21 And they offered offeringes vnto the lorde: And on the morowe after the ſayde day, they offered burnt offeringes vnto the Lord, euen a thouſand young oxen, a thouſāde rammes, and a thouſand ſheepe, with their drinke offeringes: Many ſacrifices offered they for al Iſrael,

22 And dyd eate and drynke before the Lorde the ſame day with great gladneſſe: And they made Solomon the ſonne of Dauid kyng the ſeconde tyme, and annoynted hym prince before the Lorde, and Zadoc to be the hygh prieſt.

23 * And Solomon ſate on the ſeate of the Lord, and was kyng in ſteede of Dauid his father, and proſpered: and al they of Iſrael obeyed hym. 3.Reg.2.c.

24 And al the lordes and men of power, and al yͤ ſonnes of kyng Dauid, ſubmitted them ſelues, and were vnder kyng Solomon.

25 * And the Lorde magnified Solomon in dignitie, in the ſyght of al them of Iſrael, and gaue hym ſo glorious a kyngdome, as no kyng had before hym in Iſrael. 3.Reg.4.d

26 And ſo Dauid the ſonne of Iſai raigned ouer al Iſrael.

27 And the ſpace that he raigned ouer Iſrael, was fourtie yeeres: Seuen yeeres raigned he in Hebron, and thirtie and three yeeres raigned he in Hieruſalem. E

28 And he dyed in a good age, ful of dayes, riches, and honour: and Solomon his ſonne raigned in his ſteede.

29 The actes of Dauid the kyng fyrſt and laſt, beholde, they are written in the booke of Samuel the Sear, & in the booke of (b) Nathan the prophete, and in the booke of Gad the Sear:

(b) The bookes of Nathan and Gad are periſhed.

30 With al his kyngdome, and power, and tymes, that went ouer hym, and ouer al Iſrael, and ouer al the kyngdomes of the earth.

The ende of the firſt booke of the Chronicles, otherwyſe called
the firſt booke of Paralipomenon.

The ſeconde booke of the Chronicles, which in the Hebrue is one with the firſt.

The firſt Chapter.

6 The offeryng of Solomon at Gibeon, 8 He prayeth vnto God to geue hym wyſe-
dome, 11 whiche he geueth him, and more. 14 The number of his charets and horſ-
ſes, 15 and of his riches.

A 1 AND Solomon
the ſonne of
Dauid waxed
ſtrong in his
kingdome, and
3.Reg,3,a. the* Lorde his
God was with
hym, and mag-
ʺ Or, greatly. nified him ʺ in
dignitie.

2 And Solomon ſpake vnto al Iſrael, to the captaynes
ouer thouſandes, to the captaynes ouer hundredes,
to the iudges, and to euery officer in
al Iſrael, and to the auncient fathers.

3 And ſo Solomon and al the congregation
3.Reg,3,a. with hym * went to the hye place that was
1,Par.21,d. at Gibeon: * for there was the tabernacle of
the congregation of God, whiche Moſes the
Exo.36. ſeruant of the Lorde made in the wyldernesse.

4 But the arke of god* had Dauid brought
2.Reg,6,a. from Kiriathiarim, into the place whiche
Dauid had prepared therefore: For he hadde
pitched a tent for it at Hieruſalem.

Exo,38,a. 5 Moreouer, the braſen aulter * that Bezaleel
the ſonne of Vri the ſonne of Hur had made,
was there before the tabernacle of the Lord:
And Solomon and the congregation went
to viſite it.

6 And Solomon gat vp there before the lord,
to the braſen aulter that was before the tabernacle
3.Reg,3,c of the congregation, & offered a thouſande
burnt ſacrifices vpon it.

7 And the ſame nyght dyd God appeare vnto
Solomon, and ſayde vnto hym, Aſke
what I ſhal geue thee.

B 8 And Solomon ſayde vnto GOD, Thou
haſt ſhewed great mercie vnto Dauid my
Sapi.9,a. father, and * haſt made me to raigne in his
ſteede.

3,Reg,3,a 9 * Nowe therefore, O Lorde GOD, let thy
promiſe whiche thou madeſt vnto Dauid
my father, be true: * For thou haſt made me 3.Reg.3,a.
kyng ouer a people which is lyke the duſt of
the earth in multitude:

10 Wherefore geue me nowe wyſedome and
knowledge, that I may be hable to (a) goe in (a) That I may gouerne this people.
and out before this people: for who els can
iudge this people that is ſo great?

11 * And God ſayde to Solomon, Becauſe 3.Reg,3.b.
this was in thine hart, and becauſe thou haſt
not aſked treaſure and riches, and honour,
and the (b) lyues of thyne enimies, neyther (b) That is, to be reuenged on thyne enimies.
yet long lyfe, but haſt aſked wyſedome and
knowledge for thy ſelfe, to iudge my people
ouer whiche I haue made the king:

12 Wyſedome and knowledge is graunted
vnto thee, and I wyl geue thee treaſure, and
ryches, and glory: ſo that among the kinges
that haue ben before thee, or after thee, none
was, or ſhalbe lyke thee.

13 And ſo Solomon came from the hygh
place that was at Gibeon, to Hieruſalem,
from the tabernacle of the congregation, and
raigned ouer Iſrael.

14 * And Solomon geathered charettes and 3.Reg,x.d.
horſemen: and he had a thouſande and foure C
hundred charettes, and twelue thouſande
horſemen, whom he beſtowed in the charet
cities, and with the kyng at Hieruſalem.

15 And * the kyng made ſiluer and golde at 3.Reg x.d.
Hieruſalem as plenteous as ſtones, and Cedar
trees made he as plentie as the Mulbery
trees that growe in the valleyes.

16 Alſo Solomon had horſes brought out of
Egypt, and fine linnen: The kynges marchantes
receiued the fine linnen for a price.

17 They came alſo and brought out of Egypt
a charet for ſixe hundred peeces of ſiluer, euen
an horſe for an hundred and fiftie: And ſo
brought they [horſes] for al the kinges of the
Hethites, and for the kynges of Syria, by
their owne hande.

The .ii. Chapter.

2 The number of Solomons woorkemen to buylde the temple. 3 Solomon ſendeth to Hiram the kyng of Tyrus for wood and woorkemen.

A 1 AND Solomon determined to buylde an houſe for the name of the Lord, & an houſe for his kyngdome.

2 And Solomon told out threeſcore and ten thouſande menne to beare burthens, and foureſcore thouſande menne to hewe ſtones in the mountayne, and (a) three thouſande and ſixe hundred to ouerſee them.

(a) It is to be vnderſtand of al ſortes of officers and ouerſeers.

3 * And Solomon ſent to Hiram the kyng of Tyre, ſayeing, As thou dyddeſt deale with Dauid my father, and * dyddeſt ſende hym Cedar wood to buyld hym an houſe to dwel in [euen ſo deale with me:]

3.Reg.5.a.

2.Reg.5.b.

4 Beholde, I buylde an houſe for the name of the Lorde my God, to offer vnto hym holy thynges, and to burne ſweete incenſe, and to ſet ſhewe bread before hym continually, to offer burnt ſacrifices of the mornyng & euenyng on the Sabboth dayes, in the fyrſt day of euery newe moone, and in the ſolempne feaſtes of the Lorde our God: for it is an ordinance to be continually kept of Iſrael.

5 And the houſe which I buyld ſhalbe great: for great is our God aboue al goddes.

6 But who is hable to buylde him an houſe? When that heauen, and heauen aboue al heauens is not able to receiue hym: What am I then that ſhoulde buylde him an houſe? nay, but euen to burne ſacrifice before hym [ſhal this buyldyng be.]

7 Sende me now therefore a cunning man, that can woorke in golde and ſiluer, in braſſe and iron, in purple, crymoſin, (b) yelow ſilke, and that can ſkil to graue with the cunning men that are with me in Iuda and Hieruſalem, whom Dauid my father did prepare.

(b) Others reade, ſilke of a violet colour.

B 8 Sende me alſo Cedar trees, pine trees, and (c) algume trees, out of Libanõ: For I wote that thy ſeruantes can ſkil to hewe tymber in Libanon: and beholde, my menne ſhalbe with thyne,

(c) Some take it for braſel.

9 That they may prepare me timber yenough: For the houſe whiche I am determined to buylde, ſhalbe wonderful great.

10 And beholde, for the vſe of thy ſeruantes, the cutters and hewers of timber, I haue geuen twentie thouſande quarters of beaten wheate, and twentie thouſande quarters of barly, and twentie thouſand battes of wine, and twentie thouſande battes of oyle.

11 And Hiram the kyng of Tyre anſweared in wrytyng, whiche he ſent to Solomon: Becauſe the Lorde hath loued his people, therefore hath he made thee kyng ouer them.

12 And Hiram ſaide moreouer, Bleſſed be the Lorde GOD of Iſrael, whiche made heauen and earth, and that hath geuen Dauid the kyng a wyſe ſonne, and one that hath diſcretion, prudence, & vnderſtandyng, to buyld an houſe for the Lorde, and a palace for his kyngdome.

13 And nowe I haue ſent a wyſe man, and a man of vnderſtandyng, whom my father Hiram dyd vſe:

14 * The ſonne of a woman of the daughters of Dan, and his father was a man of Tyre, and he can ſkil to woorke in gold and ſiluer, in braſſe and iron, in ſtone & timber, in purple & " yelowe ſilke, in fine whyte & crymiſon, and can graue ſundry manner of grauinges, and to finde out diuers manner of ſubtil woorke that ſhalbe ſet before hym, with thy cunnyng men, and with the cunnyng men of my lorde Dauid thy father.

C

3.Re.7.b.

" Or, violet colour.

15 Nowe therefore, the wheate and barly, oyle and wine, whiche my lorde hath ſpoken of, let hym ſende vnto his ſeruantes:

16 And we wyl cut wood in Libanon as muche as thou ſhalt neede, and wyl bryng it to thee in flotes by ſea to Iapho, frõ whence thou mayeſt carrie them to Hieruſalem.

17 And Solomon numbred al the ſtrangers that were in the lande of Iſrael, after ẏ number of them whom his father Dauid hadde numbred: And they were found an hundred fiftie and three thouſande, and ſixe hundred.

18 And he ſet threeſcore and ten thouſande to beare burthens, and foureſcore thouſande to hewe ſtones in the mountayne, and three thouſande and ſixe hundred officers to ſet the people a woorke.

The.iii.Chapter.

The temple of the Lorde, and the porche are buylded, with other thynges thereto belongyng.

A 1 AND Solomon beganne to buylde the houſe of the Lorde at Hieruſalem in mount (a) Moria * where the Lorde appeared vnto Dauid his father, euen in the place that Dauid prepared in the threſhyng floore of Ornan the Jebuſite.

(a) whiche is the mountaine where Abraham thought to haue ſacrificed his ſonne Gen.22.

1.Par.11.a.

2 And he * beganne to buylde in the ſeconde day of the ſecond mooneth,* the fourth yeere of his raigne.

Actes.7.f. 3.Reg.6.a.

3 And theſe are the patternes whereby Solomon was inſtruct to buylde the houſe of God: The length was threeſcore cubites after the olde meaſure, and the breadth twenty cubites.

4 And the porche that was before the length in the front, accordyng to the breadth of the houſe, was twentie cubites, and the heygth was an hundred and twentie cubites: and he ouerlayde it on the inner ſyde with pure golde.

5 And the greater houſe he ſeeled with firre tree, whiche he ouerlayde with the beſt gold, and graued thereto paulme trees ⁊ chaynes.

6 And he ouerlayde the houſe with precious ſtone beautifully: And the golde was golde of Paruaim.

B 7 The houſe [I ſay] the beames, poſtes, wals, and doores thereof ouerlayde he with golde, and graued Cherubs on the walles.

8 And he made the houſe moſt holy: whoſe length was twentie cubites, lyke to the breadth of the houſe, and the breadth thereof was alſo twentie cubites: and he ouerlayde it with good golde, euen with ſyxe hundred talentes.

9 And the weyght of the nayles of gold was fiftie ſicles, and he ouerlaide the vpper chambers with golde.

10 * And in the houſe moſt holy he made two Cherubims of image woorke, lyke children, and ouerlayde them with golde.

Exo.25.b.

11 And the winges of the Cherubs were twentie cubites long: The one wyng was fyue cubites, reachyng to the walle of the houſe: and the other wyng was lykewyſe fyue cubites, reachyng to the wyng of the other Cherub.

12 And euen ſo the one wyng of the other Cherub was fyue cubites, reachyng to the walle of the houſe: and the other wyng was fyue cubites alſo, and reached to the wyng of the other Cherub.

13 So that the wynges of the ſayde Cherubs were ſtretched out twentie cubites: and they ſtoode on their feete, and looked inwardes.

14 And he made a forehangyng of " yelowe ſylke, purple, crymoſin, and fyne whyte, and cauſed the pyctures of Cherubs to be brodered thereon.

" Or, violet colour.

C

15 And he made before the houſe two pyllers of thirtie and fyue cubites high, and the head that was aboue on the toppe of euery one of them was fyue cubites.

16 And he made chaynes of wreathen woorke for the quier, and put them on the heades of the pyllers: and made an hundred pomegranates, and put them on the chaynes.

17 And he reared vp the pillers before the temple, one on the ryght hande, and the other on the leaſt: and called the ryght Jachin, and the leaſt Boaz.

The.iiii.Chapter.

1 The aulter of braſſe. 2 The lauatorie. 6 The caldrons. 7 The candleſtickes. ⁊c.

A 1 AND he made an aulter of braſſe twentie cubites long, and twentie cubites broade, and tenne cubites hygh.

2 *And he caſt a braſen lauatorie of tenne cubites from brym to brym, rounde in compaſſe, and fyue cubites hygh: and a line of thirtie cubites dyd compaſſe it rounde about.

3 And vnder it was the faſhion of oxen, whiche dyd compaſſe it rounde about: With ten cubites dyd they compaſſe yͤ lauatorie round about, and there were two rowes of oxen, whiche were caſt lyke molten woorke.

4 And it ſtoode alſo vpon twelue oxen: three looked towarde the north, three towarde the weaſt, three towarde the ſouth, and three towarde the eaſt: and the lauatorie was ſet vpon them, and al their backes were towarde the lauatorie.

5 And the thickeſt of it was an hand breadth, and the brym lyke the brym of a cup, with floures of lilies: and it receiued and held three thouſande battes,

6 * And he made tenne lauers, and put fyue on the ryght hande, and fyue on the leaſt, to waſhe and cleanſe in them ſuch thynges as they offered for a burnt offering: But yͤ great lauatorie was for the prieſtes to waſhe in.

3.Reg.7.a.

7 And

B 7 And he made tenne candleſtickes of golde, accordyng to the patterne that was geuen of them, and put them in the temple, fyue on the ryght hande, and fyue on the leaſt.

8 And he made alſo ten tables, and put them in the temple, fyue on the ryght ſyde, and fiue on the leaſt: And he made an hundred baſens of golde.

9 And he made the court of the prieſtes, and the great courte, and doores to it, and ouerlayde the doores of them with braſſe.

10 And he ſet the great lauatorie on the ryght ſyde of the eaſt ende, ouer agaynſt the ſouth.

11 And Hiram made pottes, ſhouels, and baſens, and finiſhed the worke that he was appoynted to make for kyng Solomon in the houſe of God.

12 The two pyllers, and the bowles, and the pommelles on the toppe of the two pyllers, and the two wreathes to couer the two bowles of the pommelles whiche were on the toppe of the pyllers.

13 And foure hundred pomegranates on the two wreathes: two rowes of pomegranates on one wreath to couer the two bowles of the pommelles.

C 14 And he made two bottomes, and lauers made he vpon the bottomes.

15 The great lauatorie, and twelue oxen vnder it.

16 Pottes alſo, ſhouels, and fleaſhhookes: and al theſe veſſels did (a) Hiram his father make to king Solomon for the houſe of the Lord, of bryght braſſe.

(a) Hiram is called Solomons father, becauſe Solomon reuerenced hym, and fauoured hym as his father.

17 In the playne of Iordane dyd the kyng caſt them, euen in the clay ground that is betweene Socoth and Zaredatha.

18 And Solomō made al theſe veſſels in great abundance: for the weyght of braſſe coulde not be reckened

19 And Solomon made al yͤ veſſels that were for the houſe of God, the golden aulter alſo, and the tables to ſet the ſhewe bread vpon.

20 Moreouer, the candleſtickes with their lampes, to burne after the manner before the quier, and that of precious golde. D

21 And the floures, and the lampes, and the ſnuffers made he of golde, and that perfect golde.

22 And the * dreſſyng knyues, baſens, ſpoones, and cenſers of pure golde: And the doore of the temple, and the inner doores within the place moſt holye, and the inner doores of the temple were gylted.

* Somme reade hookes: and others, inſtrumentes of muſicke.

The.v.Chapter.

1 The thynges dedicated by Dauid, are put in the temple. 2 The arke is brought into the temple. 10 What was within it. 12 They ſyng prayſe vnto the Lorde.

A 1 AND ſo al the worke that Solomō made in the houſe of the Lord was finiſhed: And * Solomon brought in al the thyngs that Dauid his father had dedicated, with the ſyluer and golde, & al the iewels, and put them among the treaſures of the houſe of God.

3.Re.7.g.

3.Re.8.a. 2 Then Solomon geathered the elders of Iſrael togeather, and al the heades of the tribes, and auncient fathers of the chyldren of Iſrael, vnto Hieruſalem, to bryng the arke of the couenant of the Lorde out of the citie of Dauid, whiche is [in] Sion.

3 Wherefore al the menne of Iſrael reſorted vnto the kyng in the feaſte, euen in the (a) ſeuenth mooneth.

(a) September.

4 And al the elders of Iſrael came, and the Leuites tooke vp the arke.

5 And the prieſtes and the Leuites brought awaye the arke of the tabernacle of the congregation, and al the holye veſſels that were in the tabernacle, and they bare them.

6 And kyng Solomon and al the congregation of Iſrael that were aſſembled vnto him before the arke, offered ſheepe and oxen, ſo many, that they coulde not be told, nor numbred for multitude.

7 And the prieſtes brought the arke of the appoyntmente of the Lorde vnto his place, euen into the quier of the temple within the place moſt holy, and ſet it vnder the winges of the Cherubs, B

8 So that the Cherubs ſtretched out their wynges ouer the place of the arke, and the Cherubs couered both the arke & her barres aboue on hygh.

9 And the barres of the arke were ſo long, that the heades of yͤ barres were ſeene without the arke within the quier, but not without: and there the arke remayned vnto this day.

3.Re.8.f. 10 But there was nothyng in the arke, * ſaue the two tables whiche Moſes put therein at Horeb, when the Lorde made a couenant with the chyldren of Iſrael after they were comme out of Egypt.

11 And it fortuned, that when the prieſtes were come out of the holy place (for al the prieſtes that were preſent, were ſanctified, and dyd not then wayte by courſe,)

12 That both the Leuites and the ſingers, vnder Aſaph, Heman, and Ieduthun, were appoynted to ſundrye offices, with their chyldren and brethren, and were arayed in fyne white, hauing cymbales, pſalteries, & harpes, and ſtoode at the eaſt ende of the aulter, and by them an hundred and twentie prieſtes blowyng with trumpettes.

13 And the trumpet blowers, and the ſyngers ſo agreed, that it ſeemed but one voyce in prayſing & thankyng the Lorde: and when they lyft vp their voyce with the trumpets, cymbales, & other inſtrumentes of muſicke, and when they prayſed the Lorde, how that he is good, and that his mercye laſteth euer: the houſe of God was filled with a cloude,

14 So that the prieſtes coulde not endure to miniſter by the reaſon of the cloude: For the Maieſtie of the Lorde had fylled the houſe of God. C

The.vi.Chapter.

3 Solomon bleſſeth the people. 4 He prayſeth the Lorde. 14 He prayeth vnto God for thoſe that ſhal pray in the temple.

A 1 Then Solomon ſayde, * The Lorde hath ſpoken, howe that he wyl dwelle in the darcke cloude. 3.Reg.8.b.

2 And I haue buylte thee an houſe of habitation for thee, and a place for thy dwellyng for euer.

3 And the kyng turned his face, and bleſſed the whole congregation of Iſrael, and al the congregation of Iſrael ſtoode.

4 And he ſayde, Bleſſed be the Lorde God of Iſrael, whiche hath with his handes fulfylled it that he ſpake with his mouth to my father Dauid, ſayeing,

2.Reg.7.a. 3.Reg.13.b 5 Since the daye that I brought my people out of the lande of Egypt, I choſe no citie among al the tribes of Iſrael to buylde an * houſe in, that my name myght be there, neyther choſe I any man to be a ruler ouer my people Iſrael: * Or, temple.

2.Par.7.d. and.12.d. 6 Sauyng that * I haue choſen Hieruſalem, that my name might be there, and haue choſen Dauid to be ouer my people Iſrael.

2.Reg.7.a. 3.Reg.8.b 1.Par.22.b. 7 * And when it was in the harte of Dauid my father to buylde an houſe for the name of the Lorde God of Iſrael.

B 8 The Lorde ſaide to Dauid my father, Foraſmuche as it was in thyne hart to buyld an houſe for my name, thou dyddeſt wel that thou thoughteſt in thyne hart.

9 Notwithſtandyng, thou ſhalt not buylde the houſe: but thy ſonne whiche is proceeded out of thy loynes, he ſhal buylde an houſe for my name.

10 The Lorde therefore hath made good his ſayeing that he hath ſpoken: and I am ryſen vp in the roome of Dauid my father, and am ſet on the ſeate of Iſrael, as the Lord promiſed, and haue buylte an houſe for the name of the Lorde God of Iſrael.

11 And in it haue I put the arke, wherin is the (b) couenant of the Lorde that he made with the chyldren of Iſrael. (b) Meanyng the two tables

12 And the king ſtoode before the aulter of the Lorde in the preſence of al the congregation of Iſrael, and ſtretched out his handes.

13 (For nowe Solomon had made a braſen ſcaffolde of fyue cubites long, & fyue cubites broade, and three of heyght, and had ſet it in the myddes of the great courte, and vpon it he ſtoode, and kneeled downe vpon his knees before al the congregation of Iſrael, and ſtretched out his handes towarde heauen,)

14 And ſayde, * O Lorde God of Iſrael, there is no god lyke thee in heauen and earth, which keepeſt couenant, and ſheweſt mercy vnto thy ſeruantes that walke before thee with al their hartes. 3.Reg.8.c. C

15 Thou whiche haſt kept with thy ſeruante Dauid my father the thinges that thou promiſedſt him, thou ſaideſt it with thy mouth, and haſt fulfylled it with thyne handes, as it is to ſee this day.

16 And nowe Lorde GOD of Iſrael, keepe with thy ſeruante Dauid my father the thynges that thou promiſedſt hym, ſayeing, * Thou ſhalt in my ſyght not be without a man that ſhal ſytte vpon the ſeate of Iſrael, ſo that thy chyldrẽ take heede to their wayes to walke in my lawe, as thou haſt walked before me. 3.Reg.2.a. and.6.b. 2.Par.7.d.

17 And now Lord God of Iſrael, let thy ſayeing be true which thou ſpakeſt vnto thy ſeruant Dauid.

18 (And wyl God in verye deede dwelle with menne on earth? Beholde, * heauen & heauen aboue al heauens doo not conteyne thee, how muche leſſe, the houſe whiche I haue buylded?) 3.Reg.8.c. Eſai.66.a. Actes.7.f.

19 Let it be thy pleaſure therefore, to turne to the prayer of thy ſeruant, and to his ſupplication, O Lorde my God, to hearken vnto the voyce and prayer which thy ſeruant prayeth before thee,

20 And let thyne eyes be open towarde this houſe day and nyght, ouer this place

whereof thou haſt ſayde that thou wouldeſt put thy name there, to hearken vnto the prayer whiche thy ſeruant prayeth in this place.

21 Hearken vnto the prayers of thy ſeruant, and of thy people Iſrael, whiche they pray in this place: heare thou, I ſay, out of thy dwellyng place, euen out of heauen, heare, and be mercyful.

3.Reg.8.d. 22 *If a man ſinne agaynſt his neyghbour, & take an othe agaynſt hym, and make hym to ſweare, and they both comme before thine aulter in this houſe:

23 Then heare thou from heauen, and doo and iudge thy ſeruantes, that thou rewarde the vngodly, and recompence hym his way vpon his head, and iuſtifie the ryghteous, and geue hym accordyng to his ryghteouſneſſe.

24 And if thy people Iſrael be put to the worſe before the enimie, becauſe they haue ſynned agaynſt thee: yet if they turne and geue thankes vnto thy name, and make interceſſion, and pray before thee in this houſe:

25 Then heare thou from heauen, and be mercyful vnto the ſinne of thy people Iſrael, and bryng them agayne vnto the lande whiche thou gaueſt to them, and to their fathers.

Deut.10.b 3.Reg.17.a 26 *When heauen is ſhut vp, and there be no rayne, becauſe they haue ſinned agaynſt thee: yet if they praye in this place, and confeſſe thy name, and repent from their ſynne for the whiche thou chaſteneſt them:

E 27 Then heare thou in heauen, and be mercyful vnto the ſynne of thy ſeruantes, and of thy people Iſrael, and guyde thou them into the good way to walke in, and ſende rayne vpon thy lande which thou haſt geuen vnto thy people for an inheritance.

28 And if there be dearth in the lande, or peſtilence, corruption, or blaſtyng of corne, graſhoppers, or caterpillers, or that their enimies beſiege them in the * cities of their lande, or whatſoeuer plague or ſickneſſe it be:

* Or, in the lande of their gates.

29 Then what ſupplications and prayers ſoeuer ſhalbe made of anye man, and of al thy people Iſrael, which ſhal knowe euery man his owne ſoare and his owne griefe, and ſhal ſtretche out their handes toward this houſe:

30 Thou ſhalt heare from heauen, euen from thy dwellyng place, and ſhalt be mercyful, & geue euery mā accordyng vnto al his waies, euen as thou dooeſt know euery mans hart: (for thou (d) onlye knoweſt the hartes of the chyldren of menne,)

(d) God onlye knoweth the hart of menne.

31 That they may feare thee, and walke in thy wayes as long as they lyue, in the land whiche thou gaueſt vnto our fathers.

3.Reg.8.c. Iohn.12.c. Actes,8.f. 32 Moreouer, the ſtraunger whiche is not of thy people Iſrael, if he comme from a farre lande for thy great names ſake, & thy myghtie hande, and thy ſtretched out arme: If they comme, I ſay, and pray in this houſe: F

33 Thou ſhalt heare from heauen, euen from thy dwellyng place, and ſhalt doo according to al that the ſtranger calleth to thee for: that al people of the earth maye knowe thy name, and feare thee as dooth thy people Iſrael, and that they may knowe how that in this houſe whiche I haue buylte, thy name is called vpon.

34 If thy people goe out to warre agaynſte their enimies by the waye that thou ſhalte ſend them, and they pray to thee in the way * towarde the citie whiche thou haſt choſen, euen towarde the houſe which I haue built for thy name: Deut.6.d.

35 Then heare thou from heauen their ſupplication and prayer, and healpe them in their ryght.

36 If they ſinne agaynſt thee (as* there is nō man but he dooth ſynne) and thou be angry with them, and delyuer them ouer before their enimies, and they take them, and carry them awaye captiues vnto a lande farre or neare: 3.Reg.8.e. 1.Iohn.1.d.

37 Yet if they repent in their harte in the lande where they be in captiuitie, and turne, and praye vnto thee in the lande of their captiuitie, ſayeing, We haue ſinned, we haue donne euyl and wickedly:

38 And turne agayne to thee with al their harte, and al their ſoule, in the lande of their captiuitie where thei kepe them in bondage, and ſo pray towarde their land, whiche thou gaueſt vnto their fathers, euen towarde the citie whiche thou haſt choſen, and towarde yͤ houſe whiche I haue buylt for my name:

39 Then heare thou from heauen, euen from thy dwellyng place, their ſupplication and their prayer, and iudge their cauſe, and be mercyful vnto thy people whiche haue ſynned agaynſt thee.

40 Nowe my God, let thyne eyes be open, and thyne eares attent vnto the prayer that is made in this place. G

41 Nowe vp,* O Lord God, into thy (e) reaſtyng place, thou & the arke of thy ſtrength: O Lord God, let thy prieſtes be clothed with health, and let thy ſaintes reioyce in goodneſſe. Pſal.132.a

(e) That is, into thy temple.

42 O Lorde God, turne not awaye the face of thyne (f) annoynted: remember the mercies which thou haſt promiſed to Dauid thy ſeruant.

(f) Heare my prayer, whiche am thyne annoynted king.

¶ The

The vii. Chapter.

1 The fyre conſumeth the ſacrifice. 2 The glory of the Lorde fylleth the temple.
12 He heareth his prayer. 17 And promiſeth to exalt hym and his throne.

A 1 AND* when Solomon had made an end of praying,* there came downe fyre from heauen, & conſumed the burnt offering and the ſacrifices: and the houſe was fylled with the glory of the Lorde.

3.Reg.8.f.
Leui.9.d.
3.Reg.8.g.

2 And the prieſtes coulde not goe into the houſe of the Lorde, becauſe the glorye of the Lorde had fylled the Lordes houſe.

3 And when al the chyldren of Iſrael ſawe howe the fyre and the glory of the lord came downe vpon the houſe, they felle downe flat vpon their faces to the earth vpon the pauement, and woorſhypped and confeſſed vnto the Lorde, that he is gracious, and that his mercy laſteth euer.

4 And the kyng and al the people offered ſacrifices before the Lorde.

5 And kyng Solomon offered a ſacrifice of twentie and two thouſande oxen, and an hundred and twentie thouſande ſheepe: and ſo the kyng and al the people dedicated the houſe of God.

6 And the prieſtes waited on their offices, and the Leuites had the inſtruments of muſicke of the Lorde, which kyng Dauid had made to confeſſe vnto the Lorde, that his mercye laſteth euer, Dauid prayſing God by them: And the prieſtes blewe with trumpettes before them, and al they of Iſrael ſtoode.

B 7 Moreouer, Solomon halowed the myddle of the court that was before the houſe of the Lorde, for there he offered burnt offerynges: and the fatte of the peace offerynges, becauſe the braſen aulter whiche Solomon hadde made, was not able to receiue the burnt offerynges, and the meate offeringes, and the fat.

1.Mac.3.g.
(a) That was the feaſt of tabernacles.

8 So at the ſame tyme Solomon kept * a (a) feaſte of ſeuen dayes, and al they of Iſrael with hym, an exceeding great congregation, euen from the entryng in of Hamath, vnto the ryuer of Egypt.

9 And in the eygth daye they made an aſſemblie: for they kept the dedication of the aulter ſeuen dayes, and the feaſt ſeuen dayes.

10 And the three and twentieth day of the ſeuenth moneth, he let the people departe into their tentes gladde and mery in harte, for the goodneſſe that the Lord had ſhewed to Dauid and to Solomon, & to Iſrael his people.

3.Reg.9.a. 11 * And ſo Solomon finiſhed the houſe of the Lorde, and the kynges houſe: and al that came in his harte to make in the houſe of the Lorde, and in his owne houſe, went proſperouſly forewarde.

12 And the Lorde appeared to Solomon by nyght, and ſayde to hym, I haue hearde thy petition, and * haue choſen this place for my ſelfe to be an houſe of ſacrifice.

2.Par.6.a.

13 If I ſhut vp heauen that there be no rayne, or if I commaunde the locuſtes to deuoure the lande, or if I ſende peſtilence among my people:

14 And if they that are of my people, among whom my name is called vpon, doo humble them ſelues, and make interceſſion, and ſeeke my preſence, and turne from their wicked wayes: then wyl I heare from heauen, and be merciful to their ſynne, and wyl heale their lande. C

15 And from henceforth myne eyes ſhalbe open, and myne eares attent vnto the prayer that is made in this place.

16 And therefore nowe * I haue choſen and ſanctified this houſe, that my name maye be there for euer: and myne eyes and myne hart ſhalbe there perpetually.

2.Par.6.a.

17 And if thou wylt walke before me, as Dauid thy father walked, to doo al that I haue commaunded thee, and ſhalt obſerue my ſtatutes and my lawes:

18 Then wyl I ſtabliſhe the ſeate of thy kingdome, accordyng as I made the couenante with Dauid thy father, ſaieing, * Thou ſhalt not be without a man to be ruler in Iſrael.

2.Reg.2.a. and.20.a.

19 But and if ye turne away, and forſake my ſtatutes & my commaundementes whiche I haue ſet before you, and ſhal goe and ſerue other gods, and woorſhyp them:

2.Par.6,c.

20 Then wil I plucke them vp by the rootes, out of my land whiche I haue geuen them, and this houſe whiche I haue ſanctified for my name, wyl I caſte out of my ſyght, and wyl make it to be a prouerbe & a ieſt among al nations. D

21 And this houſe whiche is moſt hygh, ſhalbe an aſtoniſhment to euery one that paſſeth by, and ſhal ſay, * Why hath the Lorde dealt on this faſhion with this lande, and with this houſe?

Deut.29.d
3.Reg.9.b.
Iere.22.c.

22 And they ſhal anſweare, Becauſe they forſooke the Lorde God of their fathers whiche brought them out of the land of Egypt, and caught holde on other gods, and woorſhypped them, and ſerued them: euen therefore hath he brought al this euyl vpon them.

¶ The

The.viii.Chapter,

2 The cities that Solomon buylte. 7 People that were made tributarie vnto hym. 12 His ſacrifices. 17 He ſendeth to Ophir.

A 1 AND* it fortuned, that after[(a)] twentie yeeres, when Solomon had buylte the houſe of the Lorde & his owne houſe:

3.Reg.9.b.

(a) Signifying that he was twentie yeeres in buildyng them.

2 He buylt the cities that Hiram gaue hym, and put of the chyldren of Iſrael in them.

3 And Solomon went to Hamath, Zoba,[(b)] and ſtrengthed it.

(b) Other reade, he ouercame it.

4 And he buylt Thadmor in the wyldernesse, and repayred al the ſtore cities whiche were in Hamath.

5 And he built Bethhoron the vpper, & Bethhoron the neather, ſtrong cities, hauyng walles, gates, and barres:

6 And Baalah, and al the ſtore cities that Solomon had, and al the charret cities, and the cities of the horſemenne, and euerye pleaſant place that Solomon had luſt to buylde in Hieruſalem and Libanon, and throughout al the lande of his dominion.

B 7 And al the people that were leaft of the Hethites, Amorites, Pherezites, Heuites, and Iebuſites, which were not of the chyldren of Iſrael,

8 But were the chyldren of them whiche were leaft after them in the lande, and were not conſumed of the chyldren of Iſrael, them dyd Solomon make to pay tribute, vntyl this day.

9 But of the children of Iſrael dyd Solomon make no bondemenne for his worke: but they were menne of warre, and rulers, and great lordes with hym, and captaynes ouer his charrettes and horſemenne.

10 And kyng Solomons officers that ouerſawe and ruled the people, were two hundred and fyftie.

11 And Solomon brought the daughter of Pharao out of the citie of Dauid, into the houſe that he had buylded for her: for he ſayd, My wyfe ſhal not dwel in the houſe of Dauid kyng of Iſrael, for it is holy, becauſe that the arke of the Lorde is comme vnto it.

12 Then Solomon offered burnt offeryngs vnto the Lorde on the aulter of the Lorde, whiche he had buylt before the porche:

13 Dooyng euery thyng in his due tyme, and offering accordyng to the commaundement of Moſes, in the Sabbothes, newe moones, and ſolempne feaſtes, *three tymes in the yeere, [that is to ſay] in the feaſte of ſweete bread, in the feaſt of weekes, and in the feaſte of tabernacles.

Exo.23.c. Deut.16.c

14 And Solomon ſet the ſortes of prieſtes to their offices, as Dauid his father had ordered them, and the Leuites in their watches, for to prayſe and miniſter before the prieſtes day by day, and the porters by courſe at euerye gate: *for ſo had Dauid the man of God commaunded.

C

1.Par.9.d

15 And they omitted not the commaundement of the kyng vnto the prieſtes and Leuites, concernyng any manner of thyng, and concernyng the treaſures.

16 For Solomon made prouiſion for the charges, from the firſte day that the fundation of the houſe of the Lorde was layde, tyl it was finiſhed, that the houſe of the Lorde was perfect.

17 Then went kyng Solomon to Ezion Gaber, and to Eloth at the ſea ſyde in the lande of Edom.

18 And Hiram ſent hym by the handes of his ſeruantes, ſhippes, and ſeruantes that had knowledge of the ſea: and they went with the ſeruants of Solomon to Ophir, & caried thence foure hundred and fyftie talentes of golde, and brought it to kyng Solomon.

The.ix.Chapter.

1.9. The Queene of Saba commeth to ſee Solomon, and bryngeth gyftes. 12 His yeerely reuenues. 30 The tyme of his raigne. 31 His death.

A 1 AND* when the Queene of Saba hearde of the fame of Solomon, ſhe came to proue hym in harde queſtions at Hieruſalem, with a very great companie, with camels that bare ſpices, and plenty of golde, and precious ſtones: And when ſhe was comme to Solomon, ſhe communed with hym of al that ſhe had in her hart.

3.Reg.10.a Mat.14.d. Luke.10.b

2 And Solomon ſoyled her al her queſtions: and there was not one woorde hyd from Solomon whiche he tolde her not.

3 And when the Queene of Saba had ſeene the wyſedome of Solomon, and the houſe that he had buylt,

4 And the meate of his table, the ſyttyng of his ſeruantes, and the ſtandyng of his wayters, their apparel, his butlars, their apparel, his

ʺhis goeyng vp, by the which he went into the houſe of the Lorde: there was no more ſpirite in her.

ʺ Or, his ſacrifices which he offered in the houſe of the Lorde.

5 And ſhe ſayde to the kyng, The ſayeing which I hearde in myne owne land of thine actes, and of thy wyſedome, is true.

6 I beleued not the woordes of them, vntyl I came, and myne eyes had ſeene it: and beholde, the one halfe of thy wyſedome was not tolde me: for thou exceedeſt the fame that I hearde.

B 7 Happy are thy menne, and happy are theſe thy ſeruantes whiche ſtande before thee alway, and heare thy wyſedome.

8 Bleſſed be the Lorde thy God, whiche had luſt to thee, to ſet thee [kyng] on his ſeate, that thou myghteſt be kyng for the Lorde thy God: becauſe thy God loueth Iſrael [and hath delyte] to make them continue euer, therfore made he thee kyng ouer them to doo ryght and equitie.

9 And ſhe gaue the king an hundred & twentie talentes of golde, and of ſpyces exceedyng great abundance, and precious ſtones: Neyther was there anye more ſuche ſpice as the queene of Saba gaue kyng Solomon.

10 And the ſeruantes of Hiram, and the ſeruantes of Solomon, whiche brought golde from Ophir, brought alſo Algume woode and precious ſtones.

11 And the kyng made of the Algume woode ſtayres in the houſe of the Lorde, and in the kynges palace, and harpes, and pſalteries for ſyngers: and there was none ſuche woode ſeene before in the lande of Iuda.

12 And kyng Solomon gaue to the Queene of Saba euerye pleaſante thyng that ſhe aſked, (c)beſydes that whiche ſhe had brought vnto the kyng, and ſo ſhe turned, and went away to her owne lande with her ſeruantes.

(c) Beſyde that, that is to ſay, the recompence of that which ſhe had brought vnto the kyng.

13 The weyght of golde that came to Solomon in one yeere, was ſyxe hundred threeſcore and ſyxe talentes of golde:

C 14 Beſydes that whiche chapmen and marchantes brought: and al the kynges of Arabia, and rulers of that countrey, brought gold and ſyluer to Solomon.

15 And kyng Solomon made two hundred targettes of beaten golde: and ſyxe hundred ſicles of beaten golde were ſpente vpon one target.

16 And three hundred ſhieldes made he of beaten golde, and one ſhielde coſt three hundred peeces of gold: and the kyng put them in the houſe that was in the forreſt of Libanon.

17 And the kyng made a great ſeate of iuory, and ouerlayde it with pure golde.

18 And there were ſyxe ſteps to the ſeate, with a footeſtoole of gold faſtened to the ſeate: and pommelles on eche ſyde of the ſyttyng place, and two lions ſtandyng by the pommelles.

19 And twelue lions ſtoode on the one ſyde and on the other vpon the ſixe ſteppes: ſo that there was no ſuche woorke made in anye kyngdome.

20 And al the drynkyng veſſels of kyng Solomon were of golde, and al the veſſels of the houſe that was in the forreſt of Libanon were of precious golde: for ſyluer was counted nothyng woorth in the dayes of Solomon. D

21 For the kynges ſhyppes went to Tharſis with the ſeruantes of Hiram, euerye three yeeres once came the ſhippes to Tharſis, and brought golde, ſyluer, iuorie, and apes, and pecockes.

22 *And kyng Solomon paſſed al the kings of the earth, in richeſſe and wyſdome. 3.Re.10.d.

23 And al the kynges of the earth ſought the preſence of Solomon, to heare his wiſedome that God had put in his hart.

24 And they brought euerye man his preſent, veſſels of ſyluer, & veſſels of golde, rayment, harneſſe, ſpices, horſes, and mules, and whatſoeuer myght be gotten yeere by yeere.

25 *And Solomon had foure thouſand ſtalles for horſes, and charrettes, and twelue thouſand horſemenne, whom he beſtowed in the charret cities, and [ſomme were] with the kyng at Hieruſalem. 3.Re.4.d.

26 And he raigned ouer al the kynges that were from Euphrates, vnto the lande of the Philiſtines, and to the border of Egypt.

27 And the kyng made ſyluer in Hieruſalem as plenteous as ſtones, and Cedar trees as plenteous as the mulberie trees that growe in the valleys: 3.Re.10.d.

28 And they brought vnto Solomon horſes out of Egypt, and out of al landes.

29 *The reaſt of the actes of kyng Solomon firſt and laſt, are they not written in the ſayeinges of Nathan the prophet, and in the propheſie of Ahiah the Silonite, and in the viſions of Iddo the ſear of viſions agaynſt Ieroboam the ſonne of Nabat: 3.Reg.11.g

30 And Solomon raigned in Hieruſalem vpon al Iſrael fourtie yeeres.

31 And Solomon ſleapt with his fathers: and they buryed hym in the citie of Dauid his father, and Rehoboam his ſonne raigned in his ſteede.

The.x.Chapter.

4 The rigour of Rehoboam. 13 He foloweth lewde counſel. 16 The people rebel.

A 1 AND * Rehoboam went to Sichem: for to Sichē were al Iſrael comme togeather to make hym kyng. 3.Reg.12.a

2 And when Ieroboam the ſōne of Nabat (which * was fled into Egypt from the preſence of Solomon the kyng) hearde it, he returned out of Egypt. 3.Reg.11.g

3 And they ſent, and called hym: and ſo Ieroboam, and al they of Iſrael, came and communed with Rehoboam, ſayeing,

4 Thy father layde a greeuous yoke vpon vs: nowe therefore remit thou ſomewhat of the greeuous ſeruice of thy father, and of his heauye yoke that he put vpon vs, & we wyl ſerue thee.

5 And he ſayde to them, Comme agayne vnto me after three daies. And the people departed.

6 And kyng Rehoboam counſailed with the elders that had ſtande before Solomon his father whyle he yet lyued, & he ſayde, What counſayle geue ye me, to anſweare this people agayne?

B 7 And they tolde hym, ſayeing, If thou be kynd to this people, and ſhew thee ſelfe lowlie to them, and ſpeake louyng woordes to them, they wyl be thy ſeruantes for euer.

8 But he leaft the counſayle which the elders gaue hym, and tooke counſayle with the young menne that were growen vp with hym, and (a) that ſtoode in his preſence.

(a) whiche were of his counſel and ſecrete.

9 And he ſaide vnto them, What aduiſe geue ye, that we maye anſweare this people, whiche haue cōmuned with me, ſayeing, Abate ſomewhat of the yoke whiche thy father did put vpon vs?

10 And the young menne that were growen vp with hym, ſpake vnto hym, ſayeing, Thus ſhalt thou anſweare the people that ſpake to thee, ſayeing, Thy father made our yoke heauie, but make thou it ſomewhat lyghter for vs: Thus ſhalt thou ſaye vnto them, My litle fynger ſhalbe heauier then my fathers loynes.

11 * For where my father put a heauie yoke vpon you, I wil put more to your yoke: My father chaſtiſed you with whyppes, but I wyl chaſtiſe you with ſcourges. 3.Re.11.e.

12 And ſo Ieroboam and al the people came to Rehoboam the thirde day, as the kyng bade, ſayeing, Come agayne to me the thirde day.

13 And the kyng anſweared them cruelly: and kyng Rehoboam leafte the counſayle of the aged menne.

C 14 And anſweared them after the aduiſe of the young menne, ſayeing, My father made your yoke greeuous, and I wyl adde therto: my father chaſtiſed you with whyppes, but I wyl chaſtiſe you with ſcourges.

15 And ſo the kyng hearkened not vnto the people: but the occaſion came of God, that the Lorde myght make good his ſayeing * which he ſpake by the hand of Ahia the Silonite to Ieroboam the ſonne of Nabat. 3.Reg.11.f.

16 And when al they of Iſrael ſawe that the king would not agree vnto them, the people anſweared the kyng, ſayeing, What portion haue we in Dauid? For we haue no inheritance in the ſonne of Iſai: Euery man to his tent oh Iſrael, * and nowe Dauid ſee to thyne owne houſe. And ſo al Iſrael gate thē to their tentes. 3.Re.12.d.

17 So that Rehoboam raigned ouer no moe of the chyldren of Iſrael, then dwelt in the cities of Iuda.

18 Then kyng Rehoboam alſo ſent Haduram, that was ruler ouer the tribute, and the chyldren of Iſrael ſtoned hym with ſtones, that he dyed: But kyng Rehoboam made ſpeede to geat hym vp to his charret, to flee to Hieruſalem.

19 And they of Iſrael rebelled againſt the houſe of Dauid vnto this day.

The.xi.Chapter.

4 Rehoboam is forbydden to fyght agaynſt Ieroboam. 5 Cities whiche he buylt. 21 He hath eyghteene wyues, and threeſcore concubines, and by them eyght and twentie ſonnes, and threeſcore daughters.

A 1 AND when Rehoboam was comme to Hieruſalem, * he geathered of the houſe of Iuda and Beniamin, nyne ſcore thouſande choſen menne of warre, to fyght agaynſte Iſrael, and to bryng the kyngdome agayne to Rehoboam. 3 Re.12.e.

2 And the woorde of the Lorde came to Semiahu the man of God, ſayeing,

3 Speake vnto Rehoboam the ſonne of Solomon king of Iuda, and to al them of Iſrael that are in Iuda and Beniamin, & ſaye,

4 Thus ſayth the Lord, ye ſhal not goe vp, nor fyght agaynſt your brethren: returne euery man to his houſe, for this thyng is donne of me. And they obeyed the woordes of the Lorde, & returned from going againſt Jeroboam.

5 And Rehoboam dwelt in Hieruſalem, and buylt ſtrong cities in Juda.

6 He buylt vp Bethlehem, and Etam, and Thekoa,

7 Bethzur, Socho, and Adullam,

B 8 Gath, and Mareſa, and Ziph,

9 Adurahim, Lachis, and Azechah,

10 Zoraa, Aialon, and Hebron, whiche is in Juda and Beniamin, ſtrong cities.

11 And he repaired the ſtrong holdes, and put captaynes in them, and ſtoare of vitayle, and wine, and oyle:

12 And in al cities he put ſhieldes and ſpeares, and made them exceedyng ſtrong, hauyng Juda and Beniamin on his ſyde.

13 And the prieſtes and the Leuites that were in al Iſrael, reſorted to hym out of al theyr coaſtes.

C 14 For the Leuites left theyr ſuburbes, and their poſſeſſion, and came to Juda and Hieruſalem:* For Jeroboam and his ſonnes had caſt them out from miniſtring vnto the lord.

2.Par,13.d.

15 * And he ordeyned hym prieſtes for the high places, for the (a) deuils, and for the calues which he had made.

3.Re,12.g.

(a) Meanyng idols.

16 And after the Leuites, there went out al the tribes of Iſrael, ſuche as ſubmitted theyr hartes to ſeeke the Lorde God of Iſrael, and came to Hieruſalem to offer vnto the Lorde God of theyr fathers.

17 And ſo they ſtrengthed the kyngdome of Juda, & made Rehoboam the ſonne of Solomon myghty three yeeres long: for three (b) yeeres they walked in the way of Dauid and Solomon.

(b) So long as they feared God, and ſet foorth his woorde, they proſpered.

18 And Rehoboam tooke hym Mahalath the daughter of Jerimoth the ſonne of Dauid to wyfe, and Abihail the daughter of Eliab the ſonne of Iſai:

19 Whiche bare hym chyldren, Jeus, Samaria, and Zaham.

20 And after her he tooke* Maacha the daughter of Abſolon, which bare him Abia, Atthai, Ziza, and Selomith.

3.Re.15.a.

21 And Rehoboam loued Maacha the daughter of Abſolon, aboue al his wyues and concubines: for he tooke eyghtiene wyues and threeſcore concubines, and begate twentie and eyght ſonnes, and threeſcore daughters. D

22 And Rehoboam made Abia the ſonne of Maacha, the chiefe ruler among his brethren: for he thought to make hym kyng.

23 (c) And he played wyſely, and ſcattered al his chyldren throughout al the countreys of Juda and Beniamin vnto euery ſtrong citie, and he gaue them abundance of vitayle, and obteyned many wyues.

(c) Others reade, and he taught hym.

The .xii. Chapter,

1 Rehoboam forſaketh the Lorde, and is puniſhed by Seſac. 6 Semeia reproueth hym.
6 He humbleth hym ſelfe. 7 God ſendeth hym ſuccour. 9 Seſac taketh his treaſures.
13 His raigne and death. 16 Abia his ſonne ſucceedeth hym.

A 1 AND it came to paſſe, that when Rehoboam hadde ſtabliſhed the kingdome, and became myghty, he forſooke the lawe of the Lorde, and (a) al Iſrael with hym.

(a) As the prince is, ſo for the moſt part the people wyl be.

2 And it fortuned, that in the fifth yeere of kyng Rehoboam, Seſac the kyng of Egypt came vp agaynſt Hieruſalem, because they had tranſgreſſed agaynſt the Lorde,

3 With twelue hundred charettes, and threeſcore thouſande horſemen: And the people were without number that came with him out of Egypt, Lubim, (b) Suckim, and the blacke Moores.

(b) Whiche were a people in Africa, called the Troglodites, becauſe they dwelt in holes

4 And he tooke the ſtrong cities in Juda, and came to Hieruſalem.

5 Then came Semeia the prophete to Rehoboam, and to the lordes of Juda that were geathered togeather within Hieruſalem for Seſac, and ſayd vnto them, Thus ſayth the Lorde, ye haue leaft me, and therefore haue I alſo (c) leaft you in the handes of Seſac.

(c) God neuer leaueth vs, vntyl we haue caſt hym away.

6 Whereupon the lordes of Iſrael & the kyng humbled them ſelues and ſayde, The Lorde is ryghteous.

7 And when the Lorde ſawe that they ſubmitted them ſelues, the woorde of the Lorde came to Semeia, ſayeing, They ſubmit them ſelues, therfore I wil not deſtroy them, but I wyl deliuer them ſomewhat, and my wrath ſhal not be powred out vpon Hieruſalem by the hande of Seſac.

B 8 Neuertheleſſe, they ſhalbe his ſeruantes: to knowe what difference is betweene (d) my ſeruice, and the ſeruice of the kyngdomes of the worlde.

(d) God puniſheth his, not to deſtroy them, but to reforme them.

9 And ſo Seſac kyng of Egypt came to Hieruſalem, and tooke away the treaſures of the

houſe of the Lorde, and the treaſures of the kynges houſe, he tooke euen al: and he caryed away the ſhieldes of golde * whiche Solomon made.

3.Re.10.a.

10 In ſteede of whiche, kyng Rehoboam made ſhieldes of braſſe, & committed them to the handes of the chiefe of the garde, and that kept the entrance of the kynges houſe.

11 And it came to paſſe, that when the kyng entred into the houſe of the Lorde, the garde came, and fet them, & brought them agayne vnto the garde chamber.

12 And when he humbled hym ſelfe, yͤ wrath of the Lord turned from him, that he would not deſtroy altogeather: and in Iuda al was wel.

13 And ſo kyng Rehoboam waxed myghty, and raigned in Hieruſalem: And Rehoboam was one and fourtie yeeres olde when he beganne to raigne, and he raigned ſeuentiene yeeres in Hieruſalem, the citie whiche the Lorde had choſen out of al the tribes of Iſrael, to put his name there: And his mothers name was Naama, an Ammoniteſſe.

14 * And he dyd euyl, becauſe he prepared not his hart to ſeeke the Lorde.

3.Re.14.f.

15 The actes alſo of Rehoboam firſt and laſt, are they not written in the ſayeinges of Semeia the prophete, and of Iddo the Sear, which noted the genealogie? And there was warre alway betweene Rehoboam and Ieroboam.

16 And Rehoboam ſleapt with his fathers, and was buried in the citie of Dauid, and Abia his ſonne raigned in his ſteede.

The.xiii.Chapter.

1 Abia maketh warre agaynſt Ieroboam. 4 He ſheweth the occaſion. 12 He truſteth in the Lorde, and ouercommeth Ieroboam. 21 Of his wyues and chyldren.

A

4.Re.15.a.

1 THE eyghtienth yeere of kyng Ieroboam * beganne Abia to raigne ouer Iuda.

2 And he raigned three yeeres in Hieruſalem: (His mothers name alſo was Michaiahu, the daughter (a) of Vriel of Gibea:) And there was warre betweene Abia and Ieroboam.

(a) Called otherwyſe Abſalon.

3 And Abia ſet the batayle in aray, with the armie of valiant menne of warre, euen foure hundred thouſande choſen men: And Ieroboam ſet hym ſelfe in aray, to fyght agaynſt hym, with eyght hundred thouſande pickt men, which were ſtrong, and men of armes.

4 And Abia ſtoode vp vpon Zemaraim, an hil whiche is in mount Ephraim, and ſayd, Heare me thou Ieroboam, and al Iſrael.

5 Doo not you knowe howe that the Lorde GOD of Iſrael gaue the kyngdome ouer them of Iſrael to Dauid for euer, euen to hym and to his ſonnes, with a (b) ſalted couenant?

(b) With a firme and perpetual.

6 And Ieroboam the ſonne of Nabat, the ſeruant of Solomon the ſonne of Dauid, is ryſen vp, and hath rebelled agaynſt his lorde.

7 And there geathered to hym lewde men, the children of Belial, and preuayled againſt Rehoboam the ſonne of Solomon, when Rehoboam was (c) young and tender harted, and coulde not ſtande before them.

(c) In hart and courage.

B

8 And now ye ſay, that ye be hable to preuaile agaynſt the kyngdome of the Lord, whiche is in the hande of the ſonnes of Dauid, and ye be a great multitude, and haue the golden calues * whiche Ieroboam made you for goddes.

3.Re.12.f.

2.Par.11.c.

9 * And haue ye not caſt out the prieſtes of the Lorde, the ſonnes of Aaron, and the Leuites, and haue made you prieſtes, after the manner of the nations of other landes? ſo that whoſoeuer commeth and conſecrateth his hand with a young oxe and ſeuen rammes, the ſame may be a prieſt of them that are no goddes.

10 But we belong vnto the Lorde our God, whom we haue not forſaken, and the prieſts are the ſonnes of Aaron, whiche miniſter vnto the Lorde, and the Leuites wayte vpon their office.

11 They burne vnto the Lorde euery mornyng and euenyng burnt ſacrifices, & ſweete incenſe: the ſhewe bread ſet they in order vpon a pure table, and prepare the candelſticke of golde, with yͤ lampes of the ſame, to burne euer at euen: And truely we kept the watche of the Lorde our God, but ye haue forſaken hym.

12 And beholde, GOD hym ſelfe is our captayne, and his prieſtes blow with the * trumpettes, and crie alarum agaynſt you. O ye chyldren of Iſrael, fight not agaynſt the lord God of your fathers: for it wyl not proſper with you.

Leuit.10.a

C

13 But for al that, Ieroboam conueyed men priuily about, to comme behinde them: and ſo they were before Iuda, and the layers in wayte were behinde them.

14 And when they of Iuda looked about, beholde the batayle was before and behinde, and they cryed vnto the Lorde, & the prieſtes

blewe with the trumpettes,

15 And the menne of Iuda gaue a ſhowte: And as the menne of Iuda ſhowted, it came to paſſe, that GOD ſmote Ieroboam and al Iſrael before Abia and Iuda.

16 And the chyldren of Iſrael fled before Iuda, and God deliuered them into their hand.

17 And Abia & his people ſlue a great ſlaughter of them: There fel downe wounded of Iſrael fiue hundred thouſande choſen men.

18 And ſo the chyldren of Iſrael were brought vnder at that tyme, and the chyldren of Iuda preuayled, (b) becauſe they leaned vnto the Lorde God of theyr fathers.

(b) The cauſe of victory.

19 And Abia folowed after Ieroboam, and tooke cities from hym, Bethel with the townes belongyng thereto, Ieſana with the townes that belonged thereto, and Ephron with theyr townes.

20 And Ieroboam recouered no ſtrength agayne in the dayes of Abia: And the Lorde plagued hym, and he dyed. D

21 And Abia waxed myghty, and maried fourtiene wyues, and begate twentie & two ſonnes, and ſixtiene daughters.

22 The reſt of the actes of Abia, his manners, and his ſayeinges, are written in the ſtory of the prophete Iddo.

The .xiiii. Chapter,

3 Aſa deſtroyeth idolatrie, and commaundeth his people to ſerue the true God. 11 He prayeth vnto God, when he ſhoulde goe to fyght. 12 He obteyneth the victorie.

A 1 SO Abia ſleapt with his fathers, and they buryed him in the citie of Dauid, and * Aſa his ſonne raigned in his ſteede, in whoſe dayes the lande was in quietneſſe tenne yeeres.

Math.1.b

3.Reg.15.a 2 And * Aſa dyd that was good and ryght in the eyes of the Lorde his God.

3 For he tooke away ſtrange aulters, and the hygh places, and brake downe the images, and cut downe the groues:

4 And commaunded Iuda to ſeeke the lord God of theyr fathers, and to doo accordyng to the lawe and commaundement.

5 And he put away out of al the cities of Iuda the hygh places and the images: and the kyngdome was quiet before hym.

6 And he buylt ſtrong cities in Iuda, becauſe the lande was in reſt, and he hadde no warre in thoſe yeeres: for the lorde had geuen hym reſt.

7 Therefore he ſayde vnto Iuda, Let vs buylde theſe cities, and make about them walles, towres, gates, & barres, for the lande is yet in reaſt before vs: becauſe we haue ſought the Lorde our God, we haue ſought him, & he hath geuen vs reaſt on euery ſide. And ſo they buylt, & it proſpered with them.

B 8 And Aſa had an armie of menne that bare ſhieldes and ſpeares out of Iuda three hundred thouſande, and out of Beniamin that bare ſhieldes and drewe bowes, two hundred and foureſcore thouſande: al theſe were valiant menne.

9 And there came out agaynſt them Zarah, the blacke Morian * with an hoſt of tenne hundred thouſande, and three hundred charettes, and came as farre as Mareſa. 2.Par.16.c.

10 And Aſa went out before hym, and they ioyned the batayle in the valley of Zephata, beſide Mareſa.

11 And Aſa cryed vnto the Lorde his GOD, and ſayde, Lorde, * it is no harde thyng with thee to helpe with many, or them that haue no power: Helpe vs therefore, O Lorde our God, for we truſt to thee, and in thy name we goe agaynſt this multitude: Thou art the Lorde our GOD, and no man ſhal preuayle agaynſt thee. 1.Re.14.d.

12 So the Lorde ſmote the blacke Moores before Aſa and Iuda, and the blacke Moores fledde.

13 And Aſa & the people that was with hym, folowed after them vnto Gerar: And the blacke Moores hoſt was ouerthrowen, that there was none of them leaft, but were deſtroyed before the Lorde, and before his hoſt: And they caryed away a myghty great pray. C

14 And they ſmote al the cities rounde about Gerar, for the feare of the Lorde came vpon them: And they ſpoyled al the cities, & there was exceedyng muche ſpoyle in them.

15 They ſmote alſo the tentes of catayle, and caryed away plentie of ſheepe and cammels, and returned to Hieruſalem.

The.xv.Chapter.

1 The exhortation of Azaria. 8 Aſa purgeth his countrey of idolatrie. 11 He ſacrifiſeth with the people. 14 They ſweare togeather to ſerue the Lorde. 16 He depoſeth his mother for her idolatrie.

A 1 AND the ſpirite of GOD came on Azaria the ſonne of Obed,

2 And he went out to meete Aſa, and ſayde vnto hym, Heare me Aſa, and al Juda and Beniamin, the Lorde is with you, whyle ye be with hym: and when ye ſeeke hym, he wyl be founde of you: and agayne when ye forſake hym, he alſo wyl forſake you.

3 Nowe for a long ſeaſon, Iſrael hath benne without the true God, and without prieſtes to teache, and without lawe.

4 And when any man in his trouble, dyd turne vnto the Lorde God of Iſrael, & ſought hym, he was founde of them.

5 And in that time there was no peace to him that dyd goe out and in, but great ſedition was there among al the inhabiters of the earth.

6 And nation was deſtroyed of nation, and citie of citie: for God dyd moue al aduerſitie among them.

7 Play ye therefore the men, and let not your handes ſlacke: for your worke ſhal be rewarded.

B 8 And when Aſa hearde thoſe wordes, and the prophecie (a) of Azaria the ſonne of Obed the prophete, he tooke courage, & put away the abominable idols out of al the lande of Juda and Beniamin, and out of the cities whiche he wanne in mount Ephraim, and renued the aulter of the Lorde, that was before the porche of the Lorde.

(a) He had two names, both Azaria, and Obed.

9 And he geathered al Juda and Beniamin, and the ſtrangers with them, out of Ephraim, Manaſſe, & Simeon: For there fel many to hym out of Iſrael, when they ſawe that the Lorde his God was with hym.

10 So they aſſembled togeather at Hieruſalem the (b) thirde moneth, the fiftienth yeere of the raigne of Aſa.

(b) May.

11 And they offered vnto the Lorde the ſame tyme of the ſpoyle whiche they had brought, ſeuen hundred oxen, & ſeuen thouſand ſheepe.

12 And they made a couenant to ſeeke the lord God of theyr fathers, with al theyr hart, and al theyr ſoule.

13 And whoſoeuer woulde not ſeeke the Lord God of Iſrael, (c) ſhoulde dye for it, whether he were ſmal or great, man or woman.

(c) A lawe of death for al idolaters. Deut.xiii.

C 14 And they ſware vnto the Lorde with a loude voyce, ſhowtyng and blowyng with trumpettes and ſhawmes.

15 And al they in Juda reioyced at the othe: for they had ſworne vnto the Lorde with al theyr hart, and ſought him with al theyr luſt, and he was founde of them: And the Lorde gaue them reaſt rounde about on euery ſide.

16 And kyng Aſa put (d) Maacha his mother out of aucthoritie, becauſe ſhe had made an abominable idol in a groue: And Aſa broke downe her idol, and ſtamped it, and burnt it at the brooke Cedron.

(d) His grandmother.

17 But al the hygh places were not taken away out of Iſrael, though the hart of Aſa was perfect al his dayes.

18 And he brought into the houſe of God the thynges that his father had dedicate, and that he hym ſelfe had dedicate: euen ſiluer, and golde, and iewels.

19 And there was no more warre vnto the * thirtie and fiue yeere of the raigne of Aſa.

Iudi,3.b,

The.xvi. Chapter.

1 Aſa for feare of Baaſa kyng of Iſrael, maketh a couenant with Benhadad kyng of Syria. 7 He is reproued by the prophete, 10 whom he putteth in priſon. 12 He putteth his truſt in the phiſitions. 13 His death.

A 1 IN the thirtie and ſixth yeere of the raigne of Aſa, came * Baaſa kyng of Iſrael againſt Juda, and buylt Rama, to thintent that he woulde let none paſſe out or in to Aſa king of Juda.

3,Re.15.c.

2 And Aſa fet out golde and ſiluer out of the treaſures of the houſe of the Lorde, and [out] of the kynges houſe, and ſent to Benhadad kyng of Syria, that dwelt at Darmeſec, and ſayde,

3 There is a confederation betweene me and thee, betweene my father and thyne: beholde, I haue ſent thee ſiluer and golde, that thou wylt comme & breake thyne appoyntment with Baaſa kyng of Iſrael, that he may depart from me.

4 And Benhadad graunted vnto king Aſa, and ſent the captaynes of his armies to the cities of Iſrael: and they ſmote Jion, Dan, & Abelmaim, and al the ſtrong cities of Nephthali.

5 And when Baaſa heard this, he leaſt buyldyng of Rama, and let his woorke ceaſſe.

6 And then Aſa the kyng tooke al Juda, and caryed away the ſtones & timber of Rama, wherewith Baaſa was a buyldyng, and he buylt therewith Geba, and Miſpah.

7 At that time Hanani the Sear came to Aſa kyng of Juda, and ſayd vnto hym, (a) Becauſe thou haſt truſted in the kyng of Syria, and not rather put thy truſt in the Lorde thy God, therefore is the hoſt of the kyng of Syria eſcaped out of thyne hande.

(a) God reproueth ſuche leagues as are made with infidels.

B 2.Par.14.c.

8 * Had not the blacke Moores and Lubim, an exceedyng great hoſt, with many charets and horſemenne? And yet becauſe thou truſtedſt in the Lorde, he deliuered them into thyne hande.

9 For the eyes of the Lorde beholde al the earth, to ſtrengthen them that are of perfect hart towarde hym: * Herein thou haſt donne fooliſhly, and therfore from hencefoorth, thou ſhalt haue warre.

Gen.31.d.

10 And ſo Aſa was wroth with the Sear, and put hym into a (b) priſon houſe, for he was diſpleaſed with hym becauſe of this thyng: And Aſa deſtroied [certayne] of the people the ſame ſeaſon.

(b) The prophete of God puniſhed, for ſpeakyng his meſſage.

11 And beholde, theſe deedes of Aſa firſt and laſt, are written in the booke of the kynges of Juda and Iſrael.

12 And Aſa in the thirtie and ninth yeere of his raigne, fel ſicke in his feete, and that his diſeaſe continued very long: And * in his ſickneſſe he ſought not the Lorde, but phiſitions.

Eccle.38.a

13 And Aſa ſleapt with his fathers, and dyed in the fourtie and one yeere of his raigne.

14 And they buried hym in his owne ſepulchre whiche he had made for hym ſelfe in the citie of Dauid, and layde hym in the bedde whiche he had filled with diuers kyndes of ſpices, and ſweete odours made by the crafte of the apothecaries: and burnt very muche ſpice about hym. C

The.xvii.Chapter.

5 Jehoſaphat truſting in the Lorde, proſpereth in richeſſe and honour. 6 He aboliſheth idolatrie, 7 and cauſeth the people to be taught. 11 He receaueth tribute of ſtrangers. 13 His munitions and menne of warre.

A Matth.1.b

1 AND * Jehoſaphat his ſonne raigned in his ſteede, and preuayled agaynſt Iſrael.

2 And he put ſouldiers in al the ſtrong cities of Juda, and ſet rulers in the lande of Juda, and in the cities of Ephraim, whiche Aſa his father had wonne.

3 And the Lorde was with Jehoſaphat, becauſe he walked in the olde wayes of his father Dauid, and ſought not Baalim,

4 But ſought the Lorde God of his father, and walked in his commaundementes, and not after the dooynges of Iſrael.

5 And the Lorde ſtabliſhed the kyngdome in his hande, and al they that were in Juda, brought hym preſentes, ſo that he had abundance of richeſſe and honour.

6 And he lyft vp his hart vnto the wayes of the Lorde, and he put downe yet more of the hygh places and groues out of Juda.

7 In the thirde yeere of his raigne he ſent to his lordes, euen to Benhail, Obadia, Zacharia, Nathanel, and to Michaiahu, that they ſhoulde (a) teache in the cities of Juda:

(a) Jehoſaphat ſent viſitours abrode into the countreys, to ſee religion reformed, and the people truely inſtructed.

8 And with them he ſent Leuites, euen Semeiahu, Nethaniahu, Zebadiahu, Aſael, Semiramoth, Jehonathan, Adoniahu, Tobiahu, and Tob adoniahu, and with them Eliſama, and Jehoram, prieſtes.

9 And they taught in Juda, and had yͤ booke of the lawe of God with them, and went about throughout al the cities of Juda, and taught the people. B

10 And the feare of the Lorde fel vpon al the kyngdomes of the landes, that were rounde about Juda, and they fought not agaynſt Jehoſaphat.

11 And ſome of the Philiſtines brought Jehoſaphat gyftes, and tribute ſiluer, and therto the Arabians brought hym catayle, euen ſeuen thouſand and ſeuen hundred rammes, and ſeuen thouſande and ſeuen hundred hee goates.

12 And ſo Jehoſaphat proſpered, and grewe vp an high: and he buylt in Juda caſtels and cities of ſtoare.

13 And he had great ″ ſubſtance in the cities of Juda: but the menne of armes and ſtrongeſt ſouldiers were in Hieruſalem.

″ Or, great woorkes.

14 And theſe are the ″ offices of them in the houſe of theyr fathers: the captaynes ouer thouſandes in Juda, Adna the captayne, and with him of fyghtyng menne, three hundred thouſande.

″ Or, numbers.

15 And next to his hande was Jehohanan a captayne, and with hym, two hundred and fourescore thouſande.

16 And next hym was Amazia the ſonne of Zichri, whiche of his owne good wyl offered hym ſelfe vnto the Lorde, and with hym

two hundred thouſande myghty menne of warre.

17 And of the chyldren of Beniamin, Eliada a man of myght, and with him armed men, with bowe and ſhielde two hundred thouſande.

18 And next hym was Iehoſabad, and with hym an hundred and fourescore thouſande, that were prepared for the warre.

19 Theſe wayted on the kyng, beſides thoſe whiche the kyng put in the ſtrong cities thorowout al Iuda.

The. xviii. Chapter.

1 Iehoſaphat maketh affinitie with Ahab. 10 Foure hundred prophetes counſel Ahab to goe to warre. 14 Michea is agaynſt them. 23 Zedekia ſmyteth hym. 25 The kyng putteth hym in priſon. 29 The effect of his prophecie.

A 1 AND Iehoſaphat had abundance of richeſſe and honour, and ioyned affinitie with Ahab.

3.Re.22,a. 2 And * after certayne yeeres, he went downe to Ahab to Samaria: And Ahab ſlue many ſheepe & oxen for hym and for the people that he had with hym, and entreated hym to goe vp with hym vnto Ramoth [in] Gilead.

3 And Ahab kyng of Iſrael ſaide vnto Iehoſaphat kyng of Iuda: Wylt thou goe with me to Ramoth [in] Gilead? And he anſweared hym, I wyl be as thou, and my people ſhalbe as thyne [and we wyl goe] with thee to the warre.

4 And Iehoſaphat ſayde vnto the kyng of Iſrael, Seeke counſel I pray thee at yͤ woord of the Lorde this ſame day.

5 Therefore the kyng of Iſrael geathered togeather of prophetes foure hundred menne, and ſayde vnto them, Shal we goe to Ramoth [in] Gilead to fyght, or ſhould I ceaſſe? And they ſayde, Goe vp, and God ſhal deliuer it into the kynges hande.

6 But Iehoſaphat ſayde, Is there yet here neuer a prophete more of the Lordes, that we might aſke of hym?

7 And the kyng of Iſrael ſayde vnto Iehoſaphat, There is yet one man by whom we may aſke the Lorde: but I hate hym, for he neuer prophecieth me good, but alway euyl, and the ſame is Michea the ſonne of Iemla. And Iehoſaphat ſayde, Let not the king ſay ſo.

B 8 And the kyng of Iſrael called one of his chamberlaynes, and ſayde, Fetche hyther quickely Michea the ſonne of Iemla.

9 And the kyng of Iſrael, and Iehoſaphat king of Iuda, ſate eyther of them on his ſeate in theyr apparel, in a threſſhing floore beſyde the gate of Samaria, and al the prophetes prophecied before them.

10 And one Zedekia the ſonne of Chanaana had made hym * hornes of iron, and ſayde, Thus ſayth the Lord, With theſe thou ſhalt puſh Syria, vntil they be brought to nought.

3.Reg.22.

11 And al the prophetes prophecied euen ſo, ſayeing, Goe vp to Ramoth [in] Gilead, and it ſhal proſper with thee: for the Lorde ſhal deliuer it into the hande of the kyng.

12 And the meſſenger that went to calle Michea, ſpake to hym, ſayeing, Beholde, the woordes of the prophetes ſpeake good to the kyng with one aſſent: let thy woordes therefore, I pray thee, be lyke one of theyrs, that thou ſpeake that whiche is pleaſant.

13 And Michea ſayde, As the Lorde liueth, euen what my god ſayth, that wil I ſpeake.

14 And when he was comme to the kyng, C the kyng ſayde vnto hym, Michea, ſhoulde we goe to Ramoth [in] Gilead to fyght, or leaue of? And he ſayde, Goe vp, and al ſhalbe wel, and they ſhalbe deliuered into your hande.

15 And the kyng ſayde to hym, So and ſo many times doo I charge thee, that thou ſay nothyng but the trueth to me in the name of the Lorde.

16 Then he ſayde, I dyd ſee all them of Iſrael ſcattered in the mountaines, as ſheepe that haue no ſhepheard: And the Lorde ſayde, [b] Theſe haue no maiſter, let them returne euery man therefore to his houſe in peace.

17 And the kyng of Iſrael ſayde vnto Iehoſaphat, Dyd I not tel thee, that he would not prophecie good vnto me, but euyl?

18 But he ſayde agayne, Therefore heare ye the woorde of the Lorde: * I ſawe the Lorde ſit vpon his ſeate, & al the companie of heauen ſtoode on his ryght hande, & on his leaft. D

3.Reg.22.b
Eſai.6.a.

19 And the Lorde ſayde, Who ſhal deceiue Ahab kyng of Iſrael, that he may goe vp and be ouerthrowen at Ramoth [in] Gilead? And one ſayde this, a nother that.

20 And there came out a ſpirite, and ſtoode before the Lorde, and ſaid, I wyl deceiue him. And the Lorde ſayde vnto hym, Wherein?

21 And he ſayde, I wyl goe out and be a [c] lying ſpirit in the mouth of al his prophetes. And the Lorde ſayde, Thou ſhalt deceiue hym, and ſhalt preuayle: goe out, and doo euen ſo.

22 And

[b] He prophesieth howe the people ſhoulde be diſperſed, and Ahab ſlayne.

[c] They that wyl not beleue the truth, God ſendeth ſtrong deluſions, that they ſhoulde beleue lyes. 2. Theſ. 2

2.Re.22.b. Job.12.d. Ezec.14.c.

22 And nowe therefore beholde, * the Lorde hath put a lying ſpirite in the mouthes of [al] theſe thy prophetes, and the Lorde hath ſpoken euyl agaynſt thee.

23 And Zedekia the ſonne of Chanaana went to, and ſmote Michea vpon the cheeke, and ſayde, By what way went the ſpirite of the Lorde from me, to ſpeake with thee?

24 And Michea ſayde, Beholde, thou ſhalt ſee the day when thou ſhalt goe from chamber to chamber, for to hyde thee ſelfe.

25 And the kyng of Iſrael ſaide, Take ye Michea, and bring him to Amon the gouernour of the citie, and to Joas the kynges ſonne.

26 And ye ſhal ſay, Thus ſayth the kyng, Put this felowe in the priſon houſe, and feede him with breade of affliction, ⁊ water of trouble, vntyl I comme agayne in peace.

E 27 And Michea ſayd, If thou comme againe in peace, then hath not the Lorde ſpoken by me. And he ſayd, Hearken to ye people euery one of you.

28 And ſo the kyng of Iſrael, and Jehoſaphat the kyng of Juda, went vp to Ramoth [in] Gilead.

29 And the kyng of Iſrael ſayde vnto Jehoſaphat, I muſt change me when I goe to the batayle: but ſee that thou haue thyne owne apparel vpon thee. And the kyng of Iſrael changed hym ſelfe, and they came to the batayle.

30 But the kyng of Syria had commaunded the captaines of the charettes that were with hym, ſayeing, See that ye fyght not againſt ſmal or great, ſaue agaynſt the kyng of Iſrael only.

31 And when the captaynes of the charettes ſawe Jehoſaphat, they ſayde, It is the kyng of Iſrael: And therfore they compaſſed about hym to fyght. But Jehoſaphat cryed out, and the Lorde helped hym, ⁊ God ″ chaſed them away from hym.

″ Or, moued them to depart from hym.

32 For it came to paſſe, that when yͤ captaines of the charettes perceiued that it was not the king of Iſrael, they turned backe agayne from hym.

33 And a certayne man drew a bowe ″ with al his myght, and ſmote the kyng of Iſrael betweene the ioyntes of his habergin, and he ſayde to his charetman, Turne thyne hand, that thou mayſt carry me out of the hoſt, for I am wounded.

″ Or, ignorantly.

34 And the batayle increaſed that day: Howbeit the kyng of Iſrael cauſed his charet [e] to ſtand ſtil agaynſt the Syrians vntil euen: And about the time of yͤ ſunne going downe, he dyed.

(e) He diſſembled his hurt, that his ſouldiers myght fight the more couragiouſly.

The.xix.Chapter.

1 After Jehoſaphat was rebuked by the prophete, he calleth agayne the people to the honoring of the Lorde. 5 He appoynteth iudges and miniſters, 9 and exhorteth them to feare God.

A 1 AND Jehoſaphat the king of Juda, came home agayne in peace to Hieruſalem.

2 And Jehu the ſonne of Hanani the Sear went out to meete hym, and ſayde to kyng Jehoſaphat, Wouldeſt thou helpe the vngodly, and loue them that hate the Lorde? Therefore is wrath comme downe vpon thee from before the Lorde:

3 Neuertheleſſe, there are ſomme good actes founde in thee, in that thou haſt hewen downe the groues out of the lande, and haſt prepared thyne hart to ſeeke God.

4 And Jehoſaphat dwelt at Hieruſalem, and turned, [a] and went out to the people from Beerſeba to mount Ephraim, and brought them agayne vnto the Lorde God of theyr fathers.

(a) He viſited al his countrey, and brought his people from idolatrie to the knowledge of the true God.

5 And he ſet iudges in the lande throughout al the ſtrong cities of Juda, citie by citie:

6 And ſayde to the iudges, Take heede what ye doo: for ye execute not the iudgementes of man, but of God, whiche is [b] with you in the iudgement.

(b) To preſerue you yf you doo iuſtly, and to puniſhe you yf you doo contrary.

7 Wherefore nowe, let the feare of the Lorde be vpon you, and ta[illegible] heede, and be doyng [the thyng that pleaſeth him] for there is no vnryghteouſneſſe with the Lorde our GOD, * that he ſhoulde haue any reſpect of perſons, or take rewardes.

Rom.2.b. Actes.x.b Colloſ.3.b

B 8 Moreouer, in Hieruſalem dyd Jehoſaphat ſet of the Leuites, and of the prieſtes, and of the auncient fathers, ouer Iſrael, in the iudgement and cauſe of the Lorde: And they returned agayne to Hieruſalem.

9 And he charged them, ſayeing, Thus ſhal ye doo in the feare of the Lorde faythfully, and with a pure hart:

10 What cauſe ſoeuer comme to you of your brethren that dwel in theyr cities, betweene blood and blood, betweene lawe and commaundement, betweene ſtatutes and ordinances: ye ſhal warne them that they treſpaſſe not agaynſt the Lorde, and ſo wrath comme vpon you and your brethren: Thus doo, and ye ſhal not offende.

11 And beholde, Amaria the hye prieſte is among you in al matters of the Lorde, and

Zebadia the ſonne of Iſmael, a ruler of the houſe of Juda, for al the kynges matters: There be officers of the Leuites alſo before you, Take courage to you therefore, and be doyng [manfully] and the Lord ſhalbe with ſuche as be good.

The,xx.Chapter.

3 Jehoſaphat and the people pray vnto the Lorde. 22 The marueylous victorie that the Lorde gaue hym agaynſt his enimies. 30 His raigne and actes.

A 1 AFter this alſo, it fortuned that the chyldren of Moab & the chyldren of Ammon, and with them other of the Ammonites, came agaynſt Jehoſaphat to batayle.

2 And there came ſomme that tolde Jehoſaphat, ſayeing, There commeth a great multitude agaynſt thee from the other ſide of the ſea, and out of Syria, and beholde they be in Haſaſon Thamar, whiche is Engadi.

3 And Jehoſaphat feared, and ſet hym ſelfe to ſeeke the Lord: and proclaymed faſting thorowout al Juda.

4 And they that were in Juda, geathered them ſelues togeather, to aſke counſel of the Lorde: And they came out of al the cities of Juda, " to make interceſſion to the Lorde.

" Or, to enquire of the Lorde.

5 And Jehoſaphat ſtoode betweene the congregation of Juda & Hieruſalem in the houſe of the Lorde before the newe court,

6 And ſayde, O Lorde God of our fathers, art not thou GOD in heauen, and raigneſt not thou on al the kyngdomes of the Heathen, and in thyne hand is power & might, & there is no man that is hable to withſtande thee?

7 Art not thou our God, whiche dyddeſt caſt out the inhabiters of this lande, before thy people Iſrael, and gaueſt it to the ſeede of Abraham thy louer for euer?

B 8 And they dwelt therein, and haue built thee a temple therein for thy name, ſayeing,

2. Par.6.c. 9 * Yf euyl comme vpon vs, as the ſwoorde of iudgement, peſtilence, or hunger: then, yf we ſtande before this houſe in thy preſence, (for thy name is in this houſe) and crye vnto thee in our tribulation, heare thou, & helpe.

10 And nowe beholde, the chyldren of Ammon & Moab, and mount Seir, by whom thou wouldeſt not let them of Iſrael goe, when they came out of the lande of Egypt, but they departed from them, and deſtroyed them not:

11 See howe they rewarde vs, to comme for to caſt vs out of thy poſſeſſion, whiche thou haſt geuen vs to inherite.

12 O our God, wylt thou not iudge them? for we haue no myght agaynſt this great companie that cõmeth agaynſt vs: neither wote we what to doo, but our eyes[a] be vnto thee.

[a] We only put our truſt in thee, and wayte for our deliuerance from heauen.

13 And al Juda ſtoode before the Lorde, with their young ones, their wiues, and theyr chyldren.

14 And there was Jahaziel the ſonne of Zacharia, the ſonne of Banaia, the ſonne of Jehiel, the ſonne of Matthania, a Leuite, of the ſonnes of Aſaph, and vpon hym came the ſpirite of the Lorde, euen in the middes of the congregation: C

15 And he ſayde, Hearken al Juda, and ye inhabiters of Hieruſalem, and thou kyng Jehoſaphat, thus ſayth the Lorde vnto you, Be not afrayde nor faynt hearted, by reaſon of this great multitude: for the batayle is not yours, but Gods.

16 To morowe goe ye downe agaynſt them: beholde they comme vp by the clift of Ziz, and ye ſhal finde them at the end of yͤ brooke before the wyldernesse of Jeruel.

17 Ye ſhal not neede to fight in this batayle: but ſteppe foorth and ſtande, and behold the helpe of the Lorde whiche is with you: feare not, nor let your hartes fayle you, O ye of Juda & of Hieruſalem: To morowe goe out agaynſt them, for the Lord wylbe with you.

18 And Jehoſaphat [b] bowed his face to the earth, and al Juda, and the inhabiters of Hieruſalem fel before the Lorde, woorſhipping the Lorde.

[b] Declaring his fayth and obedience, to the woorde of the Lorde.

19 And the Leuites of the chyldren of the Caathites, and of the chyldren of the Corahites, ſtoode vp to prayſe the Lorde God of Iſrael with a loude voyce on hygh.

20 And when they aroſe early in the mornyng, they gate them out vnto the wyldernesse of Thekoa, and as they went out, Jehoſaphat ſtoode, and ſayde, Heare me O Juda, and ye inhabiters of Hieruſalem: Put your truſt in the Lorde your God, that ye may be founde faythful: Geue credence to his prophetes, and ſo ſhal ye proſper. D

21 When he had conſulted with the people, and ſet ſomme to ſyng vnto the Lorde, and to prayſe hym in the beautie of holineſſe, and to goe out before the armie, and to ſay, Praiſe the Lorde, for his mercie laſteth euer:

22 And when they beganne to ſhowte and to prayſe, the Lorde layde ambuſhementes agaynſt the chyldren of Ammon, Moab, and mount Seir, whiche were comme agaynſt Juda: and they were ouerthrowen with

ſtrokes among them ſelues.

23 For the chyldren of Ammon and Moab, roſe agaynſt the inhabiters of mount Seir, and they ſlue and deſtroyed them: and when they had made an ende of the inhabiters of Seir, euery one healped to deſtroy another among them ſelues.

24 And when Juda came toward Miſpah in the wyldernes, they looked vnto the multitude: and beholde, they were dead carkaſſes fallen to the earth, and none eſcaped.

25 And when Jehoſaphat & his people came to take away the ſpoyle of them, they found among them abundance of goods, rayment, and pleaſant iewels, whiche they tooke for them ſelues, more then they coulde carrye away: ſo that they were three dayes in geatheryng of the ſpoyle, it was ſo muche.

26 And the fourth day they aſſembled in the valley of bleſſyng, for there they (c) bleſſed the Lorde: and therefore they called the name of the ſame place, the valley of bleſſyng, vnto this day.

(c) Gaue thankes vnto the Lorde for that victorie.

27 And ſo al the menne of Juda and Hieruſalem, returned with Jehoſaphat their head, for to goe agayne to Hieruſalem with gladneſſe: for the Lord had made them to reioyce ouer their enimies.

28 And they came to Hieruſalem with pſalteries, and harpes, and ſhawmes, euen to the houſe of the Lorde.

29 And the feare of God felle on the kyngdomes of al landes, when they hadde hearde that the Lorde fought agaynſt the enimies of Iſrael.

30 And ſo the Realme of Jehoſaphat was in tranquilitie, and his God gaue hym reaſt on euery ſyde.

31 And * Jehoſaphat raigned vpon Juda, and was thirtie and fyue yeeres old when he beganne to raigne, and he raigned twentie and fyue yeeres in Hieruſalem: and his mothers name was Azuba, the daughter of Silhi.

4.Re.22.f.

32 And he walked in the waye of Aſa his father, and bowed not therefrom, dooyng that whiche was ryght in the ſyght of the Lord.

33 Howbeit the hygh places were not taken away: for the people hadde not yet prepared their hartes vnto the God of their fathers.

34 The reaſt of the actes of Jehoſaphat fyrſt and laſt, behold they are wrytten among the ſayeinges of Jehu the ſonne of Hanani, whiche noted them in the booke of the kynges of Iſrael.

35 After this dyd Jehoſaphat kyng of Juda ioyne hym ſelfe with Ahaziahu kyng of Iſrael, whoſe mynde was to doo wickedly.

36 He coupled hym ſelfe with hym, to make ſhyppes to goe to Tharſis: and they made the ſhyppes in Ezion Gaber.

37 And Eliezer the ſonne of Dodauah of Mareſa propheſied againſt Jehoſaphat, ſayeing, Becauſe thou haſt (d) ioyned thee ſelfe with Ahaziahu, the lord hath broken thy woorks. And the ſhyppes were broke͞ that they were not able to goe to Tharſis.

(d) God would not haue his to ioyne in ſocietie with idolaters and wicked menne

The, xxi. Chapter,

1 Jehoſaphat dyeth. 3 Jehoram ſucceedeth hym. 4 Whiche kylleth his brethren. 6 He was brought to idolatrie, 11 and ſeduceth the people. 16 He is oppreſſed of the Philiſtines. 18 His miſerable ende.

A 1 IEhoſaphat alſo ſleapte with his fathers, & was buryed with his fathers in the citie of Dauid: and Jehoram his ſonne raigned in his ſteede.

3.Reg.2.g.

2 And he had brethren which were the ſonnes of Jehoſaphat, Azaria, Jehiel, Zacharia, Azariahu, Michael, & Sephatiahu: All theſe are the ſonnes of Jehoſaphat kyng of Juda.

3 And their father gaue them manye greate gyftes of golde and ſyluer, and other ſpecial ſubſtance, with ſtrong cities in Juda: but the kyngdome gaue he to Jehoram, for he was the eldeſt.

* Or, precious.

4 And Jehoram roſe vp agaynſt the kyngdome of his father, and preuayled, and * ſlue al his brethren with the ſwoorde, and diuers of the Lordes of Iſrael.

Iud.9.a.

5 * Jehoram was thirtie and two yeeres olde when he beganne to raigne, and he raigned eyght yeeres in Hieruſalem.

4.Reg.8.e.

6 And he walked in the way of the kynges of Iſrael, lyke as dyd the houſe of Ahab, for he had the daughter of Ahab to (a) wyfe: and he wrought euyl in the eyes of the Lorde.

(a) It is daungerous to marrie one of a ſtraunge religion.

7 Howbeit, the Lorde woulde not deſtroye the houſe of Dauid, because of the * couenant that he had made with Dauid, as he promiſed to geue a lyght to hym and to his ſonnes for euer.

4.Reg.2.a. and.9.b. 2.Par.6.c. and.7.d. 2.Reg.8.c. 3.Re.22.g. 4.Reg.8.e

8 * In his daies the Edomites rebelled, when they were vnder the dominion of Juda, and made them ſelues a kyng.

9 And Jehoram went foorth with his lordes, and al his charrettes were with hym: and he roſe vp by nyght, and ſmote the Edomites, whiche compaſſed him in, and the captaines of the charrettes.

10 But Edom rebelled ſtil, ſo that they would not be vnder the hande of Iuda vnto this day: that ſame tyme alſo dyd Libna departe from beyng vnder his hande, becauſe he had forſaken the Lorde God of his fathers.

11 Moreouer, he made hygh places in the mountaynes of Iuda, and cauſed the inhabiters of Hieruſalem to commit fornication, and prouoked Iuda [to idolatrie.]

12 And there came a wrytyng to hym from Elia the prophete, ſayeing, Thus ſayth the Lorde God of Dauid thy father: Becauſe thou haſt not walked in the wayes of Iehoſophat thy father, and in the wayes of Aſa kyng of Iuda:

13 But walkedſt in the wayes of the kynges of Iſrael, and haſt made Iuda and the dwellers of Hieruſalem to goe a whooryng lyke to the whoordome of the houſe of Ahab, and haſt ſlayne thy brethren, euen thy fathers houſe, whiche were better then thou,

C 14 Behold, with a great plague wyl the Lord ſmyte thy folke, thy children, thy wyues, and al thy goodes:

15 And thou ſhalt ſuffer great payne, euen a diſeaſe of thy bowels, vntyl thy guttes fal out, by reaſon of thy ſickneſſe, day by day.

16 And ſo the lord ſtirred vp agaynſt Iehoram the ſpirite of the Philiſtines, & the Arabians that were beſyde the blacke Moores.

17 And they came vp into Iuda, and waſted it, and carryed awaye al the ſubſtance that was founde in the kynges houſe, and his ſonnes, and his wyues: ſo that there was neuer a ſonne leaſt him, ſaue Iehohahaz, which was the youngeſt among his ſonnes.

18 And after al theſe thynges, the lorde ſmote him in his bowels with an incurable diſeaſe.

19 And it came to paſſe, that in proceſſe of time, euen after the ende of two yeeres, his guttes felle out in his ſickneſſe, and ſo he dyed of very euyl diſeaſes: And they made no burnyng for hym, lyke the burnyng of his fathers.

20 When he beganne to raigne, he was thirtie and two yeeres olde, and raigned in Hieruſalem eyght yeeres, and lyued wretchedly: howbeit they buryed hym in yͤ citie Dauid, but not among the ſepulchres of the kinges. D

The, xxii. Chapter.

1 Ahaziahu raigneth after Iehoram. 8 Iehu kyng of Iſrael kylleth Ahaziahu. 10 Athaliahu putteth to death al the kinges linage. 11 Ioas eſcapeth.

A 1 AND * the inhabiters of Hieruſalem made Ahaziahu his young ſōne king in his ſteede: For the men of warre that * came (a) with the hoſt of the Arabians, hadde ſlayne al his eldeſt ſonnes: And ſo Ahaziahu the ſonne of Iehoram kyng of Iuda was made kyng. 4.Reg.8.c 2.Par.21.d

2 (b) Two & fourtie yeeres olde was he when he beganne to raigne, and he raigned one yeere in Hieruſalem: his mothers name was Athaliahu, the daughter of (c) Amri.

3 And he walked alſo in the wayes of the houſe of Ahab: for his mother by her counſel entiſed hym to doo wickedly.

4 Wherefore he dyd that whiche was euyl in the ſyght of the Lorde, as dyd they that were of the houſe of Ahab: for they were his (d) counſelours after the death of his father, to his deſtruction.

5 And he walked after their counſel, and went with Iehoram ſonne of Ahab kyng of Iſrael, to fyght agaynſt Hazael kyng of Syria, at Ramoth [in] Gilead: and the Syrians ſmote Iehoram.

6 And he returned to be healed in Iezrahel, of the woundes whiche were geuen hym at Rama, when he fought with Hazael kyng of Syria: and Ahaziahu the ſonne of Iehoram kyng of Iuda, went downe to ſee Iehoram the ſonne of Ahab at Iezrahel, becauſe he was diſeaſed.

7 And it came of God that Ahaziahu ſhould be deſpiſed for his commyng to Iehoram: for when he was comme, he went out with Iehoram agaynſt Iehu the ſonne of Nimſi, * whom the Lord had annoynted to deſtroy the houſe of Ahab. B 4.Reg.9.b

8 And ſo it came to paſſe, that when Iehu was executing iuſtice vpon the houſe of Ahab, and had founde the Lordes of Iuda, and the ſonnes of the brethren of Ahaziahu that wayted on Ahaziahu, he ſlue them.

9 * And he ſought Ahaziahu: and they caught hym where he was hydde in Samaria, and brought hym to Iehu, and when they had ſlayne hym, they buryed hym: becauſe, ſayde they, he is the ſonne of Iehoſaphat, whiche ſought the Lorde with al his hart: And the houſe of Ahaziahu had no power to keepe ſtyl the kyngdome. 4.Reg.9.f.

10 * But when Athaliahu the mother of Ahaziahu ſaw that her ſōne was dead, ſhe aroſe, and (e) deſtroyed al the kynges ſeede in the kynred of the houſe of Iuda. 4.Reg.9.f.

11 And Iehoſabeth the daughter of the king, tooke Ioas the ſonne of Ahaziahu, and ſtale hym from among the kynges ſonnes that were ſlayne, and put hym and his nurſe in a

priuie

(a) Meanyng the Philiſtines.

(b) which is to be vnderſtande, that he raigned twentie yeeres, his father yet lyuing, but after his fathers death he was confirmed kyng, when he was fourtie and two yeres olde.

(c) She was Ahabs daughter, who was the ſonne of Amri.

(d) Euil counſailours make an euyl kyng.

(e) To the intent that there ſhould be none to make title to the crowne, and ſo ſhe might vſurpe the gouernement.

priuie chamber, and ſo Jehoſabeth the daughter of kyng Jehoram, the wyfe of Jehoiada the prieſt, and the ſyſter of Ahaziahu, hyd hym from Athaliahu, that he was not ſlayne.

12 And ſo he was with them hyd in the houſe of God ſyxe yeeres: and Athaliahu raigned ouer the lande.

The.xxiii.Chapter.

1 Joas the ſonne of Ahazia is made kyng. 3 Athaliahu is put to death. 17 The temple of Baal is deſtroyed. 19 Jehoiada appoynteth miniſters in the temple.

A 1 AND* in the ſeuenth yeere Jehoiada beyng bolde, tooke the captaynes of hundredes, Azariah the ſonne of Jehoram, and Iſmael the ſonne of Jehohanan, Azariahu the ſōne of Obed, Maaſiahu the ſonne of Adaiahu, and Eliſaphat the ſonne of Zichri, ⁊ made a bonde with them.

4.Reg.11.a

2 And they went about in Juda, and geathered the Leuites out of al the cities of Juda, and the auncient fathers of (a) Iſrael, ⁊ they came to Hieruſalem.

(a) Meanyng of Juda and Beniamin.

3 And al the congregation made a bond with the kyng in the houſe of God, and he ſayde vnto them, Beholde, the kynges ſonne muſt raigne, * as the Lorde hath ſayde of the chyldren of Dauid.

3.Reg.2.a. and.9.b. 2.Par.6.c. 7.d.&.21.b

4 This is it therfore that ye ſhal doo: the third part of you ſhal on the Sabboth come to the prieſtes, Leuites, ⁊ kepers of the porches,

5 And an other third part ſhalbe by the kings houſe, and an other thirde part ſhalbe at the gate of the fundation: and al the people ſhalbe in the * courtes of the houſe of the Lorde.

Exod.27.b

6 But there ſhal none comme into the houſe of the Lorde, ſaue the prieſtes, and they that miniſter vnto the Leuites, they ſhal goe in, for they are holy: but al the people ſhal keepe the watche of the Lorde.

B 7 And the Leuites ſhal compaſſe the kyng rounde about, and euerye man ſhal haue his weapon in his hande: and what other man ſoeuer dooth comme into the houſe [of the Lorde] he ſhalbe ſlayne: and let them be with the kyng when he commeth in, and when he goeth out.

8 And the Leuites ⁊ al Juda dyd accordyng to al thynges that Jehoiada the prieſt hadde commaunded, and tooke euerye man his menne that came in on the Sabboth, with them that went out on the Sabboth day: neyther dyd Jehoiada the prieſt let the companies depart.

9 And Jehoiada the prieſt delyuered to the captaines of hundredes, ſpeares, ſhieldes, and bucklers, that had parteyned to kyng Dauid, and were in the houſe of god.

10 And he ſet al the people (euerye man hauyng his weapon in his hande) from the ryght ſyde of the temple, to the leafte ſyde of the temple, along by the aulter ⁊ the temple, rounde about the kyng.

11 And they brought out the kinges ſonne, and put vpon hym the crowne, and * the teſtimonie, and made hym kyng: and Jehoiada and his ſonnes annoynted hym, and ſayde, God ſaue the kyng.

Deu.17.d.

12 When Athaliahu hearde the noyſe of the people runnyng, aud prayſyng the kyng, ſhe came to the people into the houſe of the Lorde.

13 And ſhe looked, and beholde the kyng ſtood * in his place at the entring in, and the lordes and the trumpets were by the kyng, and al the people of the lande reioyced, blowyng with trumpets, and the ſyngers were with inſtrumentes of muſicke, and ſuche as could ſyng prayſe: But Athaliahu rent his clothes, and ſayde, Treaſon, treaſon.

* Or, at his pyller.

C 14 And Jehoiada the prieſt went out to the captaynes of hundredes that were gouernours of the hoſt, and ſayde vnto them, Haue her foorth of the ranges: and (b) whoſo foloweth her, let him be ſlayne with the ſwoord. For the prieſt ſayde, that they ſhould not ſlay her in the houſe of the Lorde.

(b) Meanyng to take her parte.

15 And they layde handes on her, tyl ſhe was comme to the entryng of yͤ horſe gate beſide the kynges houſe, and there they ſlue her.

16 * And Jehoiada made a bonde betweene hym, and al the people and the kyng, that they ſhoulde be the Lordes people.

4.Reg.9.d

17 And al the people went to the houſe of Baal, and (c) deſtroyed it, and brake his aulters and his images, and ſlue Mathan the prieſt of Baal before the aulters.

(c) Accordyng to their couenant made.

18 And Jehoiada put the officers for the houſe of the Lorde, vnder the hande of the prieſtes and Leuites, * as Dauid hadde diſtributed them in the houſe of the Lorde, to offer burnt offerynges vnto the Lorde, * as it is wrytten in the lawe of Moſes, with reioyſyng ⁊ ſingging, as it was ordeyned by Dauid.

1.Para.15.a

Num.28.a.

19 And he ſet porters by the gates of the houſe of the Lord, that none which was vncleane in any thyng, ſhoulde enter in.

D 20 And he tooke the captaynes of hundredes, and al the nobles, and the gouernours of the people, and al the folke of the lande, and cauſed the kyng to comme downe out of the houſe of the Lorde, ⁊ they came through the hygh gate into the kynges houſe, and ſet the kyng vpon the ſeate of the kyngdome.

21 And al the people of the lande reioyced, and the citie was in tranquilitie after that they had ſlayne Athaliahu with the ſwoord.

The.xxiiii.Chapter.

1 Ioas repayreth the houſe of the Lorde. 17 After the death of Iehoiada he falleth to idolatrie.
21 He ſtoneth to death Zecharia the prophete. 25 Ioas is kylled of his owne ſeruantes.
27 After hym raigneth Amaziahu.

A 1 IOas was ſeuen yeeres olde when he beganne to raigne, and * he raigned fourty yeeres in Hieruſalem: His mothers name alſo was Zibia of Berſeba.

4.Reg.11.a

2 And Ioas dyd that whiche was ryght in the ſyght of the Lorde, al the dayes of (a) Iehoiada the prieſt.

(b) who was a faithful counſeler, and gouerned hym by the woorde of God.

3 And Iehoiada tooke hym two wyues, and he begate ſonnes and daughters.

4 And it chaunced after this, that Ioas was mynded to renue the houſe of the Lorde.

5 And he geathered togeather the prieſtes and the Leuites, and ſayde to them, Goe out vnto the cities of Iuda, and geather of al Iſrael money to repayre the houſe of your God from yeere to yeere, and ſee that ye haſte the thyng: Howbeit the Leuites were ſlacke.

6 And the kyng called Iehoiada that was the (b) chiefeſt, and ſayde vnto hym, Why requyreſt thou not of the Leuites to bryng in out of Iuda and Hieruſalem * the collection of money, accordyng to the commaundement of Moſes the ſeruant of the Lorde, and of the congregation of Iſrael, for the tabernacle of wytneſſe?

(b) For he was the hygh prieſt.

Exo.30.b.

B 7 For wicked Athaliahu and her chyldren brake vp the houſe of God, and al the things that were dedicate for the houſe of the Lord, dyd they beſtowe for Baalim.

8 And at the kynges commaundement * they made a cheſt, and ſet it without at the gate of the houſe of the Lorde.

4.Re.12.b.

9 And made a proclamation through Iuda and Hieruſalem, to bryng in to the Lorde, * the taxation of money that Moſes the ſeruant of God ſet vpon Iſrael in the wyldernesſe.

Exo.30.b.

10 And the lordes and al the people reioyced, and brought in, and caſt into the cheſt, " vntil it was ful.

" Or, vntyl they had made an ende.

11 And it fortuned, that at the ſame tyme, they brought in the cheſt vnto them which were in the kynges buſyneſſe, by the hande of the Leuites, and when they ſaw that there was muche money, the kynges ſcribe, and one appoynted by the hygh prieſt, came, ⁊ emptied the cheſt, and tooke it, and carryed it to his place agayne. Thus they did day by day, and geathered muche money.

12 And the kyng and Iehoiada gaue it to ſuch as dyd the labour and woorke in the houſe of the Lorde, and hyred maſons and carpenters to repayre the houſe of the Lorde, and ſo dyd the artificers in iron and braſſe, to mend the houſe of the Lorde.

13 And ſo the woorkmenne wrought, and the woorke mended through their handes: and they made the houſe of God as it ought to be, and ſtrengthed it.

C 14 And whẽ they had finiſhed it, they brought the reaſt of the money before the kyng and Iehoiada, and therewith were made veſſels for the houſe of the Lorde, euen veſſels to miniſter withal, [⁊ to ſerue for burnt offeringes,] " chargers and ſpoones, veſſels of golde and ſyluer: And they offered burnt offerynges in the houſe of the Lorde continuallye, al the dayes of Iehoiada.

" Or, Morters, or bowles.

15 But Iehoiada waxed olde, and dyed ful of dayes: for an hundred and thirtie yeeres olde was he when he dyed.

16 And they buryed hym in the citie of Dauid among the kynges, because he dealt wel with Iſrael, and with God, and with his houſe.

17 And after the death of Iehoiada, came the (c) lordes of Iuda, and made obeyſance to the kyng: and the kyng hearkened vnto them.

(c) whiche were flatterers, and idolaters.

18 And ſo they leaft the houſe of the Lord God of their fathers, and ſerued groues and idols, and then came the wrath of God vpon Iuda and Hieruſalem for this their treſpaſſes ſake.

19 And he ſent prophetes to them, to bryng them agayne vnto the Lorde, and they teſtified vnto them: but they woulde not heare. D

20 And the ſpirite of God came vpon Zacharia the ſonne of Iehoiada the prieſt, whiche ſtoode by the people, and ſayde vnto them, Thus ſayth God, Why tranſgreſſe you the commaundementes of the Lorde, that ye can not proſper? For becauſe ye haue forſaken the Lorde, he alſo hath forſaken you.

21 * And they conſpired agaynſt hym, (b) and ſtoned him with ſtones at the commaundement

Mat.23.d.

(b) Idolaters are euer cruel.

ment of the kyng, euen in the court of the houſe of the Lorde.

22 And ſo Ioas the kyng remembred not the kyndeneſſe whiche Iehoiada his father had donne to hym, but ſlue his ſonne: And when he dyed, he ſayde, The Lorde looke vpon it, and requyre it.

23 And when the yeere was out, it fortuned that the hoſt of Syria came vp againſt him, and they came agaynſt Iuda and Hieruſalem, and deſtroyed al the lordes of the people from among the people, and ſent al the ſpoile of them vnto the kyng to Damaſcon.

24 For the Syrians came with a ſmal companie of menne, and the Lorde delyuered a very great hoſt into their hande, becauſe they had forſaken the Lord God of their fathers: and they gaue ſentence agaynſt Ioas.

25 And when they were departed from hym, they leaſt hym in great diſeaſes: and * his owne ſeruantes conſpired agaynſt hym for the blood of the (e) chyldren of Iehoiada the prieſt, and ſlue hym on his bed, and he dyed: and they buryed hym in the citie of Dauid, but not in the ſepulchres of the kynges.

4.Re,12.d.

(e) Meanyng Zacharie one of Iehoiada his ſonnes.

26 And theſe are they that conſpired agaynſt hym: Zabad the ſonne of Simeath an Ammonite, and Iehoſabad the ſonne of Simrith a Moabite.

27 (f) And his ſonnes, and the ſumme of the taxe that was rayſed in his tyme, and the repayring of the houſe of God, beholde they are written in the ſtorie of the booke of yͤ kinges: & Amaziahu his ſonne raigned in his ſteede.

(f) That is, concernyng his ſonnes.

The.xxv.Chapter.

3 Amazia putteth them to death whiche ſlue his father. 10 He ſendeth backe them of Iſrael. 11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Ioas kyng of Iſrael ouercommeth Amazia. 27 He is ſlayne by a conſpiracie.

A 1 Amaziahu was twentie & fiue yeeres old when he beganne to raigne, and he raigned twentie and nine yeeres in Hieruſalem: His mothers name was Iehoadan, of Hieruſalem.

4.Re.14.a.

2 And he dyd that whiche is (a) ryght in the ſyght of the lord, but not with a perfect hart.

(a) Meanyng in reſpect of his predeceſſours, albeit he had his imperfections.

3 And aſſoone as he was ſetled in the kyngdome, he ſlue his ſeruantes that had kylled the kyng his father.

4 But he ſlue not their chyldren, becauſe it is wrytten thus in the lawe and booke of Moſes, where the Lorde commaunded, ſayeing, * The fathers ſhal not dye for the chyldren, neyther ſhal the chyldren dye for the fathers, but euery man ſhal dye for his owne ſynne.

Deut.24.c
4.Re,14.b.
Ierem.31.e
Ezec.18.c.

5 And Amaziahu geathered Iuda togeather, and made them captaynes ouer thouſandes, and ouer hundredes, accordyng to the houſes of their fathers throughout al Iuda & Beniamin: and he numbred them from twentie yeeres olde and aboue, and founde among them three hundred thouſande choſen men, able to goe to batayle, and that could handle ſpeare and ſhielde.

6 He hyred alſo an hundred thouſande ſtrong fighting menne out of Iſrael, for an hundred talentes of ſyluer.

B 7 And there came a man of God to hym, & ſaid, O king, let not the armie of Iſrael come with thee: for the Lorde is not with Iſrael, [to wit] with al the chyldren of Ephraim.

8 But if thou wilt needes [be faythleſſe:] come on, & take the batayle in hand, and God ſhal make thee falle before the enimie: For God hath power to helpe, and to caſt downe.

9 And Amaziahu ſayde to the man of God, What ſhal we doo then for the hundred talentes which I haue geuen for yͤ hoſt of Iſrael: The man of God anſweared, The Lord is able to geue thee much more then they be.

10 And Amaziahu ſeparated them, [to wit] the armie that was comme to hym out of Ephraim, to goe home agayne: Wherfore they were exceedyng wroth with Iuda, and returned home in great anger.

11 And Amaziahu tooke hart, and carryed out his people, and went to the ſalt valley, and * ſmote of the chyldren of Seir ten thouſande.

4.Re.14.b

12 And other ten thouſand dyd the chyldren of Iuda take alyue, and carryed them vnto the top of a rocke, & caſte them downe from the top of the rocke, that they al to burſt.

13 But the ſouldiers of the (b) armie whiche Amaziahu ſent away, that they ſhoulde not goe with his people to batayle, felle vpon the cities of Iuda frō Samaria vnto Bethron, and ſmote three thouſand of them, and tooke muche ſpoyle.

(b) That is, the hundred thouſande of Iſrael.

14 And it chaunced, after that Amaziahu was comme from the ſlaughter of the Edomites, he brought the gods of the chyldren of Seir, and ſet them vp to be his gods, and bowed hym ſelfe before them, and burned incenſe vnto them.

15 Wherfore the lord was wroth with Amaziahu, & ſent vnto hym a prophet, which ſaid vnto him: Why haſt thou ſought the gods of the people whiche were not able to (c) deliuer their owne people out of thyne hande?

(c) That which can not deliuer others nor ſaue it ſelfe, is no god, but an idol.

16 And it chaunced, that as the prophet talked with hym, the kyng ſayde vnto hym, Haue menne made thee of the kynges counſel: Ceaſſe, why wylt thou be beaten? And the prophete ceaſſed, & ſayd, I am ſure that god is mynded to deſtroy thee, becauſe thou haſt donne this, & agreeſt not vnto my counſel.

4.Re.14.b 17 *Then Amaziahu kyng of Juda tooke aduiſe, and ſent to Joas the ſonne of Jehoahaz the ſonne of Jehu kyng of Iſrael, and ſayde, Comme, that we may ſee eyther other.

18 And Joas kyng of Iſrael ſent to Amaziahu kyng of Juda, ſayeing, A thiſtle that is in Libanon, ſent to a Cedar tree of Libanon, ſayeing,* Geue thy daughter to my ſonne to wyfe: And there came a wylde beaſt of Libanon, and trode downe the thiſtle. 4.Re.14.c,

19 Thou ſayeſt, Loe thou haſt ſmytten the Edomites, & thyne hart maketh thee proude to glorifie thee ſelfe: Nowe therefore byde at home, why dooeſt thou prouoke vnto euyl, that thou mayeſt periſhe, both thou and Juda with thee?

D 20 But Amaziahu woulde not hearken vnto hym: for it came of god, euen to deliuer them into the hande of their enimies, becauſe they ſought counſel at the gods of Edom.

21 And ſo Joas the kyng of Iſrael came vp, and they ſaw eyther other, both he and Amaziahu kyng of Juda, at Bethſames which is in Juda.

22 And Juda was put to the worſe before Iſrael, and they fled euery man to his tent.

23 And Joas the kyng of Iſrael tooke Amaziahu kyng of Juda the ſonne of Joas the ſonne of Jehoahaz at Bethſames, & brought hym to Hieruſalem, and tare the walle of Hieruſalem (from the gate of Ephraim, vnto the gate that was ouer agaynſt it) foure hundred cubites.

24 And he tooke awaye alſo al the golde and ſyluer, and al the iewels that were founde in the houſe of God with Obed Edom, the treaſures of the kynges houſe, and the young wardes, and returned to Samaria.

25 And Amaziahu the ſonne of Joas kyng of Juda, lyued after the death of Joas ſonne of Jehoahaz kyng of Iſrael fyftiene yeeres.

26 The reaſt of the actes of Amaziahu firſt and laſt, are they not wrytten in the booke of the kynges of Juda and Iſrael?

27 And after the tyme that Amaziahu dyd turne away from the Lord, * they conſpired treaſon agaynſt hym in Hieruſalem: and when he was fledde to Lachis, they ſent to Lachis after hym, and ſlue hym there: E 4.Re.14.f.

28 And brought hym vp with horſes, & buried hym with his fathers in * the citie of Juda. Luke.1.d.

The.xxvi.Chapter.

14 Uzzia obeying the Lorde, proſpereth in his enterpriſes. 16 He wareth proude, and vſurpeth the prieſtes office. 19 The Lorde plagueth hym. 20 The prieſtes driue hym out of the temple, and exclude hym out of the Lordes houſe. 23 His buryal, and his ſucceſſour.

A 1 Then al the people of Juda tooke Uzzia, whiche was *ſyxtiene yeeres olde, and made hym kyng in the roome of his father Amaziahu. 4.Reg.15.a

2 And he buylt Eloth, and brought it agayne to Juda, after that the kyng was layde to ſleepe with his fathers.

3 Syxtiene yeeres olde was Uzzia when he beganne to raigne, and he raigned fyftie and two yeres in Hieruſalem: his mothers name alſo was Jecholia, of Hieruſalem.

4 And he dyd that whiche was ryght in the ſyght of the Lorde, accordyng to al, as dyd his father Amaziahu.

4.Re.12.b. 5 And [it came to paſſe that] he ſought God* in the dayes of Zachariahu, who had vnderſtandyng in the viſions of God: And as long as he ſought the lord, God made him to proſper.

6 And he went to batayle agaynſt the Philiſtines, and brake downe the wal of Geth, and the wal of Jabne, and the wal of Aſdod, and buylte cities about Aſdod, and among the Philiſtines.

7 And God holpe hym agaynſt the Philiſtines, and agaynſt the Arabians that dwelt in Gur baal, and Hamehunim. B

8 And the Ammonites gaue tribute to Uzzia, and his name ſpread abrode euen to the entryng in of Egypt: for he played the man exceedyngly.

9 Moreouer, Uzzia buylte towres in Hieruſalem by the corner gate, and by the valley gate, and at the turnyng of the walle, and made them ſtrong.

10 And he buylte towres in the wyldernesſe, and dygged many wels: For he had muche cattayle in the valleys and playnes, plowemenne, and vine dreſſers in the mountaines, and in Charmel: for he loued huſbandry.

11 And Uzzia had an hoſt of fyghting menne, that went out to warre in the armie, accordyng to the number of their office, vnder the hande of Jeiel the ſcribe, and Maaſiahu the ruler, and vnder the hande of Hananiahu, whiche was one of the kynges lordes.

12 And the whole number of the auncient fathers, and of the menne of myght, were two thouſande and ſyxe hundred.

13 And vnder the hande of them was the armie of the menne of warre, euen three hundred and ſeuen thouſande, and fyue hundred that made warre with the power of an armie, helpyng the kyng agaynſt the enimies.

C 14 And Uzzia prouided them throughout al the hoſte, ſhieldes, ſpeares, helmettes, haberginnes, bowes, and ſlinges for to caſt ſtones.

15 And he made ſubtil engins in Hieruſalem, whiche he inuented, and layde on the towres and corners, to ſhoote arrowes and great ſtones withal: And his name ſpread farre abroade, because he had prepared to him ſelfe marueylous ſtrength.

16 But in his ſtrength (a) his harte aroſe to his deſtruction: For he tranſgreſſed agaynſt the Lorde his God, and went into the temple of the Lorde to burne incenſe vpon the aulter of incenſe.

(a) Proſperitie puffeth vp the harte of man, and maketh hym often to forget God.

17 And Azariahu the prieſt went in after hym, and with hym foureſcore prieſtes of the lord, that were valiant menne:

18 And they ſtoode by Uzzia the kyng, and ſaid vnto hym, It parteyneth not to thee Uzzia to burne incenſe vnto the Lorde, but to the prieſtes the chyldren of Aaron, that are conſecrated for to offer incenſe: (b) Comme therfore out of the ſanctuary, for thou haſt treſpaſſed, and it is no woorſhyp to thee before the lorde God.

(b) Though his zeale & intention ſeemed good, yet becauſe they were not ruled by Gods woorde, his fact was wicked, and iuſtly puniſhed.

19 And Uzzia was wroth, and had incenſe in his hand to burne it, and ſo whyle he had indignation agaynſt the prieſtes, * the leproſie ſprang in his forehead before the prieſtes in the houſe of the Lord, euen beſide the incenſe aulter.

3.Re.15.a.

20 And Azariahu the chiefe prieſte, with al the other prieſtes, looked vpon hym, and behold he was becomme a leper in his forehead, and they vexed hym thence: and he was fayne to goe out, becauſe the Lorde had ſmitten him. D

21 And Uzzia the kyng continued a leper vnto the daye of his death, and dwelt ſeueral in an houſe, beyng a leper, and ſhutte out of the houſe of the Lorde: and Iotham his ſonne hadde the gouernance of the kynges houſe, and iudged the people of the lande.

22 The reaſt of the actes of Uzzia fyrſte and laſt, dyd Iſai the prophet, the ſonne of Amos, wryte.

23 And ſo Uzzia ſleapt with his fathers, and they buryed hym with his fathers in the fielde of the buryal whiche was beſyde the ſepulchres of the kynges: for they ſayde, He is a leper: and Iotham his ſonne raigned in his ſteede.

The.xxvii.Chapter.

1 Iotham raigneth, and ouercommeth the Ammonites. 8 His raigne and death.
9 Ahaz his ſonne raigneth in his ſteede.

A 1 IOtham was fyue and twenty yeeres olde when * he beganne to raigne, and he raigned ſyxteene yeeres in Hieruſalem: His mothers name alſo was Ieruſa, the daughter of Zadoc.

4.Re.15.b.

2 And he dyd that whiche was ryght in the ſyght of the Lorde, in al poyntes as dyd his father Uzzia, ſaue that he came not into the (a) temple of the Lorde: and the people dyd yet wickedly.

(a) To wit, to offer incenſe agaynſt Gods woorde.

3 He buylt the hygh gate of the temple of the Lorde, and on the walle (where the houſe of ordinance was) he buylt muche.

4 Moreouer, he built cities in the mountaines of Iuda, and in the wood countrey he buylt caſtels and towres.

5 He fought with the kyng of the chyldren of Ammon, and preuayled agaynſt them: And the chyldren of Ammon gaue hym the ſame yeere an hundred talentes of ſyluer, and tenne thouſande quarters of wheate, & tenne thouſande of barlye: ſo muche dyd the chyldren of Ammon geue him the ſeconde yeere, and the thirde alſo.

6 So Iotham became myghtie, (b) becauſe he directed his waye before the Lorde his God.

(b) Al proſperitie commeth of God, who neuer fayleth them that put their truſt in hym.

7 The reaſt of the actes of Iotham, and al his warres, and his conuerſation, loe they are wrytten in the booke of the kynges of Iſrael and Iuda.

8 He was twenty and fyue yeeres olde when he beganne to raigne, and raigned ſyxteene yeeres in Hieruſalem.

9 And Iotham ſleapt with his fathers, and they buryed hym in the citie of Dauid: and Ahaz his ſonne raigned in his ſteede.

The.xxviii.Chapter.

1 Ahaz an idolater is geuen into the handes of the Syrians and the kyng of Iſrael.
9 The prophet reproueth the Iſraelites crueltie. 18 Iuda is moleſted with enimies.
23 Ahaz increaſeth his idolatrie. 26 His death, and ſucceſſour.

A 1 Ahaz was twentie yeeres olde when he beganne to raigne, and raigned ſixteene yeeres in Hieruſalē, and he dyd not that whiche is ryghte in the ſyghte of the Lorde, as did his father Dauid: 4.Re.16.a.

2 For he walked in the wayes of the kinges of Iſrael, and made moulten images for Baalim.

3 He offered incenſe in the valley of the ſonne of Hinnon, and * burnt his chyldren in fyre, after the abominations of yͤ heathen, whom the Lorde caſte out before the chyldren of Iſrael. Deut.18.f

4 He offered alſo and burnt incenſe in the hygh places, and on mountaynes, and vnder euery greene tree.

4.Re.16.a. 5 * Wherfore the lord his God delyuered hym into the hande of the kyng of the Syrians, whiche beat hym, and carryed away a great multitude of his, captiue, & brought them to Damaſcon. And he was deliuered into the hand of the king of Iſrael, which ſmote him with a great ſlaughter.

6 For Pecah the ſonne of Remaliahu ſlue in Iuda an hundred and twentie thouſande in one daye, whiche were al fyghtyng menne: and that becauſe they had forſaken the lorde God of their fathers.

B 7 And Zichri a myghtie man of Ephraim ſlue Maaſiahu the kynges ſonne, and Azrica the gouernour of the houſe, and Elcana that was next to the kyng.

8 And the chyldren of Iſrael tooke pryſoners of their brethren two hundred thouſand women, ſonnes, and daughters, and carryed away muche ſpoyle of them, and brought the ſpoyle to Samaria.

9 But there was a prophete of the Lordes, whoſe name was Obed: and he wente out before the hoſt that came to Samaria, and ſayde vnto them, Beholde, becauſe the Lord God of your fathers is wroth with Iuda, (a) he hath delyuered them into your hande, and ye haue ſlaine them with cruelneſſe, that reacheth vp to heauen.

(a) A victorie commeth of God.

10 And nowe ye purpoſe to keepe vnder the chyldren of Iuda and Hieruſalem, and to make them bondmenne and bond women: And do ye not lade your ſelues with ſynne in the ſyght of the Lorde your God?

11 Nowe heare me therefore, and delyuer the captiues agayne whiche ye haue taken of your brethren: or els ſhal the great wrath of God be vpon you.

12 Wherefore certayne of the heades of the chyldren of Ephraim, as Azariahu the ſonne of Iehohanan, Berechiahu the ſonne of Meſillemoth, and Iehezkiahu the ſonne of Sallum, and Amaſa the ſonne of Hadlai, ſtoode vp againſt them that came from the warre,

13 And ſayd vnto them, Bryng not in the captiues hyther: for where as we haue offended towarde God already, ye entende to adde more to our ſynnes and treſpaſſe: for our treſpaſſe is great already, and there is a fierce wrath agaynſt Iſrael.

14 And vpon that, the menne of armes leaft the captiues and the ſpoyle before the lordes, and al the congregation: C

15 And the menne that were nowe rehearſed by name, roſe vp, and tooke the pryſoners, and with the ſpoyle clothed al that were naked among them, and arayed them, and ſhoed them, and gaue them to eate & to drynke, and annoynted them, and carryed al that were feeble of them vpon aſſes, and brought them to Iericho the citie of Paulme trees, to their brethren: and then they returned to Samaria agayne.

16 * At that ſame tyme dyd kyng Ahaz ſende vnto the kynges of the Aſſyrians, to haue healpe of them. 4.Re.16.b.

17 And the Edomites came agayne, and ſlue ſomme of Iuda, and carried away captiues.

18 And the Philiſtines inuaded the cities in the lowe countrey, and towarde the ſouth of Iuda: and tooke Bethſames, and Aialon, and Gederoth, and Socho with the townes belongyng thereto, and Thimna with the townes of the ſame, Gimſo and the townes thereof, and dwelt there.

19 For the Lorde brought Iuda lowe, becauſe of Ahaz kyng of Iuda, whiche made Iuda naked, and tranſgreſſed ſoare agaynſt the Lorde.

20 And Thiglath Pilneſer kyng of the Aſſyrians came vpon hym, and troubled him rather then ſtrengthed hym.

21 For Ahaz tooke awaye a portion out of the

houſe of the Lorde, and out of the kynges houſe, and out of the Lordes houſes, & gaue vnto the kyng of the Aſſyrians: and yet it helped hym not.

22 And in the very time of his tribulation, dyd kyng Ahaz treſpaſſe yet more agaynſt the Lorde.

23 For he offered vnto the goddes of them of Damaſcon, which (d) beat hym: and he ſaid, Becauſe the goddes of the kynges of Syria helpe them, therefore wyl I offer to them, that they may helpe me alſo: But they were his deſtruction, and the deſtruction of al Iſrael.

(d) As he falſly ſuppoſed

24 And Ahaz geathered togeather the veſſels of the houſe of God, and brake them, and * ſhut vp the doores of the houſe of the Lorde, and made hym * aulters in euery corner of Hieruſalem.

2.Par.29.a.
2.Par.30.c.

25 And in al the cities of Iuda, he made hygh places to burne incenſe vnto other goddes, and angred the Lorde God of his fathers.

26 The reaſt of his actes, and his workes firſt and laſt, beholde, they are written in yͤ booke of the kynges of Iuda and Iſrael.

27 And Ahaz ſleapt with his fathers, and they buryed hym in the citie of Hieruſalem: but brought him not vnto the ſepulchres of the kinges of Iſrael: and Hezekia his ſonne raigned in his ſteede.

The.xxix.Chapter.

3 Hezekia repayreth the temple, and aduertiſeth the Leuites of the corruption of religion. 12 The Leuites prepare the temple. 20 The kynges and his princes ſacrifice in the temple. 25 The Leuites ſyng prayſes. 31 The oblation of the people.

A 1 HEzekia began to raigne, when he was fiue and twentie yeeres olde, and he raigned nine & twentie yeeres in Hieruſalem: And his mothers name was Abia, yͤ daughter of Zachariahu.

4.Re.18.a.

2 And he dyd that whiche was ryght in the ſyght of the Lorde, in al poyntes as dyd Dauid his father.

2.Par.28.d.

3 He * opened the (a) doores of the houſe of the Lorde, in the firſt yeere and (b) firſt moneth of his raigne, and repayred them.

(a) whiche Ahaz had ſhut vp.
(b) An example for al princes, that firſt of al they ſtabliſhe the true religion of God.

4 And he brought in the prieſtes and the Leuites, and geathered them togeather into the eaſt ſtreete,

5 And ſaide vnto them, Heare me ye Leuites, and now be ſanctified, and halowe the houſe of the Lorde God of your fathers, bryng filthyneſſe out of the holy place.

6 For our fathers haue treſpaſſed, and donne euyl in the eyes of the Lorde our God, and haue forſaken hym, and turned away their faces from the habitation of the Lorde, and turned their backes on it.

7 And beſide that, they haue ſhut vp yͤ doores of the porche, and quenched the lampes, and haue neyther burnt incenſe, nor offered burnt offeringes in the holy place vnto the God of Iſrael.

B 8 (c) Wherefore the wrath of the Lorde fel on Iuda and Hieruſalem, and he hath brought them to trouble to be woondred on, and to be hiſſed at, euen as ye ſee with your eyes.

(c) The contempt of religion, is the cauſe of gods plagues.

9 For loe, our fathers were ouerthrowen with the ſwoord, and our ſonnes, our daughters, and our wiues were caryed away captiue for the ſame cauſe.

10 And nowe it is in myne harte to make a couenant with the Lorde God of Iſrael, that he may turne away his heauy indignation from vs.

11 Nowe therefore my ſonnes, be not negligent: for the Lord * hath choſen you to ſtand before hym, and for to miniſter & ſerue hym, and to burne incenſe.

Nu.18.a.

12 Then the Leuites aroſe, Mahath the ſonne of Amaſai, and Ioel the ſonne of Azariahu, of the chyldren of the Caathites: And of the ſonnes of Merari, Cis the ſonne of Abdi, and Azariahu the ſonne of Iahaleel: And of the ſonnes of the Gerſonites, Ioah the ſonne of Simma, and Eden the ſonne of Ioah:

13 And of the ſonnes of Elizaphan, Simri and Iehiel: And of the ſonnes of Aſaph, Zechariahu and Matthaniahu:

14 And of the ſonnes of Heman, Iehiel, and Semei: And of the ſonnes of Ieduthun, Semaia and Uzziel, C

15 And they geathered their brethren, and purified them ſelues, and came according to the commaundement of the kyng, & the woordes of the Lord, for to clenſe the houſe of the lord:

16 And the prieſtes went into the inner partes of the houſe of the Lord to clenſe it, & brought out al the vncleanneſſe that they founde in the temple of the Lorde, into the court of the houſe of the Lorde: And the Leuites tooke it, to cary it out into the brooke Cedron.

17 They beganne the firſt day of the firſt moneth to purifie, and the eyght day of the moneth, came they to the porche of the Lorde: So they ſanctified the houſe of the Lorde in eyght dayes, and in the ſixtienth day of the firſt moneth they made an ende.

18 And they went in to Hezekia the kyng, and ſayde, We haue cleanſed al the houſe of the Lorde, the aulter of burnt offering, with al his veſſels, and the ſhewe bread table, with * al his apparel:

* Or, veſſels.

19 And al the veſſels whiche kyng Ahaz dyd caſt aſide, when he raigned, and tranſgreſſed, them we haue prepared, and ſanctified, and behold they are before the aulter of the Lord.

D 20 And Hezekia the kyng roſe early, and geathered the lordes of the citie, and went vp to the houſe of the Lorde.

21 And they brought ſeuen Oxen, ſeuen Rammes, ſeuen Sheepe, & ſeuen he Goates, to be a ſinne offeryng for the kyngdome, for the ſanctuarie, and for Iuda: And he commaunded the prieſtes the ſonnes of Aaron, to offer them on the aulter of the Lorde.

22 And they ſlue the oxen, and the prieſtes receiued the blood, and (b) ſprinckled it on the aulter: lykewyſe when they had ſlayne the rammes, they ſprinckled the blood vpon the aulter: They ſlue alſo the ſheepe, and they ſprinckled the blood vpon the aulter.

(b) For without ſprinckelyng of blood, nothyng could be ſanctified. Heb.ix. Exo.xxiiii.

23 And then they brought foorth ỹ hee goates for the ſinne offering, before the kyng and the congregation, and put theyr handes vpon them.

24 And the prieſtes ſlue them, and with the blood of them they clenſed the aulter, to make ſatiſfaction for al Iſrael: for the kyng commaunded, that the burnt offering, and the ſinne offering, ſhoulde be made for al Iſrael:

25 And ſet the Leuites in the houſe of ỹ Lord, with cymbales, pſalteries, and harpes, *according to the commaundement of Dauid and of Gad the kynges Sear, and Nathan the prophete: For ſo was the commaundement of the Lorde, through the hande of his prophetes.

1.Par,25.a.

26 And the Leuites ſtoode, hauing the inſtrumentes of Dauid: and the prieſtes helde the trumpettes.

E 27 And Hezekia commaunded to offer the burnt offering vpon the aulter: And when the burnt offering beganne, the ſong of the Lord beganne alſo, and the trumpettes, with the inſtrumentes that were ordayned by the hande of Dauid kyng of Iſrael.

28 And al the congregation woorſhipped, ſinging a ſong, and blowyng with the trumpettes, and al this [continued] vntyl the burnt offeryng was finiſhed.

29 And when they had made an ende of offering, the kyng, and al that were preſent with hym, bowed them ſelues, and woorſhipped.

4.Re,16.b.

30 And Hezekia the king and the lordes, ſpake to the Leuites to prayſe the Lorde, with the wordes of Dauid, and of Aſaph the Sear: And they ſang prayſes with gladneſſe, and the other bowed them ſelues, and woorſhipped.

31 And Hezekia anſweared, and ſayde, Nowe ye haue conſecrated your handes to the lorde: goe to therefore, and bryng the ſacrifices and thanke offeringes into the houſe of the Lord. And the congregation brought in the ſacrifices and thanke offeringes, & burnt offerings, as many as were of a free liberal hart.

32 And the number of the burnt offeringes which the congregation brought, was threeſcore and tenne oxen, an hundred rammes, and two hundred ſheepe, whiche were al for the burnt offering of the Lorde.

33 And there were dedicated ſixe hundred oxen, and three thouſande ſheepe.

34 And the prieſtes were to fewe to flay al the burnt offeringes: but theyr brethren the Leuites dyd helpe them, tyl they had ended the woorke, and vntyl the prieſtes were ſanctified: For the Leuites were purer harted to be ſanctified, then the prieſtes.

35 And thereto the burnt offeringes were many, with the fat of the peace offeringes, and the drinke offerings, that belong to the burnt offering: And ſo the ſeruice parteynyng to the houſe of the Lorde, was finiſhed.

36 And Hezekia reioyced, and al the people, that God had made the folke ſo ready, and that the thyng was ſo ſoone donne.

The .xxx. Chapter.

1 The keeping of the paſſeouer by the kynges commaundement. 6 He exhorteth Iſrael to turne to the Lorde. 18 He prayeth for the people. 24 His oblation, and the princes. 27 The Leuites bleſſe the people.

A 1 AND Hezekia ſent to al Iſrael and Iuda, & wrote letters to Ephraim and Manaſſe, that they ſhuld comme to the houſe of the Lord at Hieruſalem, and offer paſſeouer vnto the Lorde God of Iſrael.

2 And the king held a counſel with his lordes, and al the congregation of Hieruſalem, * to keepe the feaſt of paſſeouer in the (a) ſeconde moneth:

Num.9.b.

(a) Though they ought to haue donne it in the firſt moneth. Exodus.xii.

3 For they coulde not keepe it at that tyme, becauſe the prieſtes were not ſanctified ſufficiently,

XUM

ciently, neyther was the people geathered togeather to Hieruſalem.

4 And the thyng pleaſed the kyng and al the congregation.

5 And they decreed that it ſhoulde be proclaimed throughout al Iſrael from Beerſeba to Dan, that they ſhoulde comme and hold the feaſt of Paſſeouer vnto the Lord God of Iſrael at Hieruſalem: For they had not donne it of a great ſeaſon, as it was written.

6 So the poſtes went with letters of the king and of his lordes throughout al Iſrael and Iuda, and at the commaundement of the kyng they ſayde, Ye chyldren of Iſrael, turne agayne vnto the Lorde God of Abraham, Iſahac, and Iſrael, and he wil returne to the remnant that are eſcaped of you, out of the hande of the kynges of the Aſſyrians.

7 And be not ye lyke your fathers and your brethren, whiche treſpaſſed agaynſt the Lord God of theyr fathers, whiche gaue them vp to be deſtroyed, as ye ſee.

B 8 And nowe be not ye ſtiffe necked, lyke as were your fathers: but yeelde your ſelues vnto the Lorde, and enter into his holy place whiche he hath ſanctified for euer, and ſerue the Lorde your GOD, and the fierceneſſe of his wrath ſhal turne away from you.

9 For yf ye turne agayne vnto the Lord, then ſhal your brethren and your chyldren finde compaſſion in the preſence of them that toke them captiue, and they ſhal comme agayne vnto this lande: * For the Lorde your God is gratious and merciful, and wyl not turne away his face from you, yf ye conuert vnto hym.

Exo.34.a.

10 And ſo the poſtes went from citie to citie, in the lande of Ephraim and Manaſſe, euen vnto Zabulon: but they laughed them to ſcorne, and mocked them.

11 Neuertheleſſe, yet diuers of Aſer, Manaſſe, and of Zabulon, ſubmitted them ſelues, and came to Hieruſalem.

12 And the hande of God was in Iuda, and he gaue them one hart to doo the commaundement of the kyng and of the rulers, accordyng to the woorde of the Lorde.

13 And there aſſembled to Hieruſalem muche people, and there was preſent a mighty great congregation, to holde ẏ feaſt of ſweete bread in the ſeconde moneth.

2.Par.28.d

C 14 And they aroſe, and remoued * the aulters that were in Hieruſalem: And al the aulters for incenſe did they away, and caſt them into the brooke Cedron.

15 And they ſlue Paſſeouer the fourtienth day of the ſeconde moneth: And the prieſtes and Leuites whiche were (b) aſhamed, ſanctified them ſelues, and brought in the burnt offeringes into the houſe of the Lorde.

(c) Seeyng theyr owne negligence, and the readineſſe of the people.

16 And they ſtoode in theyr office after theyr manner, and accordyng to the lawe of Moſes the man of God: And the prieſtes ſprinckled the blood, [whiche they receaued] of the hande of the Leuites.

17 For there were many in the congregation that were not ſanctified, and therfore the Leuites hadde the charge of the kyllyng of the Paſſeouer, for euery one that was not cleane, to ſanctifie hym vnto the Lorde.

18 For many of the people, and very many out of Ephraim, Manaſſe, Iſachar, and Zabulon, were not cleanſed, and yet dyd eate Paſſeouer agaynſt the lawe appoynted: but Hezekia prayed for them, ſayeing, The good Lorde be merciful towarde euery one

19 That prepareth his hart to ſeeke the Lord God, the God of his fathers: though he be not [cleanſed] accordyng to the purification of the ſanctuarie.

D 20 And the Lorde hearde Hezekia, and healed the people.

21 And the chyldren of Iſrael that were preſent at Hieruſalem, helde the feaſt of ſweete bread ſeuen dayes, with great gladneſſe: and the Leuites and the prieſtes prayſed the lorde day by day, ſinging with loude inſtrumentes vnto the Lorde.

22 And Hezekia ſpake comfortablie vnto al the Leuites that hadde good knowledge [to ſing] vnto the Lorde: and they dyd eate thorowout that feaſt ſeuen dayes long, and offered peace offeringes, and thanked the Lord God of theyr fathers.

23 And the whole aſſemblie tooke counſel to doo ſo other ſeuen dayes: and they helde thoſe ſeuen dayes with gladneſſe:

24 For Hezekia kyng of Iuda, dyd geue to the congregation (c) a thouſand young oxen, and ſeuen thouſande ſheepe: And the lordes gaue out to the congregation a thouſande oxen, and ten thouſande ſheepe, and a great number of the prieſtes were ſanctified.

(c) Hezekia beſtowed his goodes liberally, for the ſetting foorth of gods glory.

25 And al the congregation of Iuda, with the prieſtes and Leuites, and al the congregation that came out of Iſrael, and the ſtrangers that came out of the lande of Iſrael, and that dwelt in Iuda, reioyced.

26 And there was great gladneſſe in Hieruſalem: For ſince the tyme of Solomon, the ſonne of Dauid kyng of Iſrael, there was no ſuche [ioy] in Hieruſalem.

27 And the prieſtes and the Leuites aroſe, and bleſſed the people: and theyr voyce was

heard [of the Lorde] and theyr prayer came vp vnto heauen his holy dwellyng place.

The,xxxi. Chapter.

1 The people deſtroy idolatrie. 2 Hezekia appoynteth prieſtes and Leuites, 4 and prouideth for theyr liuing. 13 He ordeyneth ouerſeers to diſtribute to euery one his portion.

A 1 AND when al theſe thynges were finiſhed, al they of Iſrael that were preſent in the cities of Iuda, went out and brake the images, and * cut downe the idol groues, and al to brake the hygh places and * aulters throughout al Iuda and Beniamin, in Ephraim alſo and Manaſſe, vntil they had vtterly deſtroyed them al: And al the chyldren of Iſrael returned euery man to his poſſeſſions, and to their owne cities.

2.Par.14.a

2.Par.33.c.

2 And Hezekia appoynted ſundry companies of the prieſtes and Leuites, after the diuerſitie of theyr miniſtrations, euery man accordyng to his office both prieſtes and Leuites, for the burnt offering and peace offeringes, to miniſter and to geue thankes and prayſe in the gates of the (a) hoſt of the Lorde.

(a) That is, in the temple where they aſſembled.

3 And the kinges portion of his ſubſtance that he gaue, were dayly burnt offeringes in the mornyng and euenyng, and burnt offeringes for the Sabboth dayes, newe moones, and ſolempne feaſtes, accordyng * as it is written in the lawe of the Lorde.

Nu.28.b.

4 And he bade the people that dwelt in Hieruſalem, to geue a (b) parte to the prieſtes and Leuites, that they myght ſubſtancially apply them ſelues to the lawe of the Lorde.

(b) The tithes and firſt fruites, for the maintenance of the prieſtes and Leuites.

5 And as ſoone as the kynges commaundement came abrode, the chyldren of Iſrael brought abundance of firſt fruites, of corne, wine, oyle, hony, and of al manner of fruites of the feelde, and the tithes of al manner of thynges brought they in plenteouſly.

6 And the chyldren of Iſrael and Iuda that dwelt in the cities of Iuda, they alſo brought in the tithes of oxen and ſheepe, and other holy tythes whiche were conſecrate vnto the Lorde theyr God, they dyd offer and brought them al by heapes.

7 In the thirde moneth, they beganne to lay the heapes in maner of a fundation, and finiſhed them in the ſeuenth moneth.

B 8 And when Hezekia & the lordes came and ſawe the heapes, they bleſſed the Lorde, and his people Iſrael.

9 And Hezekia queſtioned with the prieſtes and the Leuites concernyng the heapes.

10 And Azaria the chiefe prieſt of the houſe of Zadoc, anſweared hym, and ſayd, Since the people beganne to bring the heaue offeringes into the houſe of ẏ Lord, (c) we alſo haue had yenough to eate, there remayned ſo muche: for the Lord hath bleſſed his people, and this heape is leaſt.

(c) The miniſters were liberally prouided for.

11 And Hezekia bade prepare * the chambers in the houſe of the Lorde: And they dyd prepare them,

* Or, ſtore houſes.

12 And caried in the fyrſt fruites, the tithes, and the dedicate thynges faythfully: ouer whiche Chonaniahu the Leuite had the rule, & Semei his brother next to hym:

13 And Iehiel, Azariahu, Nahath, Aſael, Ierimoth, Ioſabad, Eliel, Ieſmachiahu, Mahath, and Banaiahu, were ouerſeers ordeyned by Chonaniahu, and Semei his brother was an officer of Hezekia the kyng, and Azariahu was the ruler of the houſe of God. C

14 And Core the ſonne of Imna the Leuite, and porter of the eaſt doore, had the ouerſight of the thynges that were offered of a free wyl vnto God, and were geuen in manner ſeuerally vnto the Lorde, and ouer the thynges moſt holy.

15 And vnder his hande were Eden, Miniamin, Ieſua, Semeiahu, Amariahu, and Sechaniahu, in the cities of the prieſtes [appoynted] of theyr fidelitie to geue to theyr brethren theyr portions, aſwel to the ſmal, as to the great.

16 Beſide theyr generation, beyng males, from three yeeres olde and vpward, euen vnto euery one that entereth into the houſe of the Lorde, they ſhoulde geue day by day, for theyr miniſtration, and for theyr geuing attendance, and for theyr diuers waytinges by courſe,

17 Both to the generation of the prieſtes and Leuites throughout the houſholde of theyr fathers, from twentie yeeres and aboue, to wayte when their courſes came:

18 And to the families of al their babes, wiues, ſonnes and daughters through al the congregation: For vpon the fidelitie of them were the holy thinges beſtowed.

19 And to the chyldren of Aaron the prieſtes, whiche were in the feeldes and ſuburbes of theyr cities, citie by citie, the menne whoſe names were expreſſed afore, ſhoulde geue portions, euen to al the males among the prieſtes, and to al the Leuites, accordyng to theyr number.

20 And of this manner did Hezekia throughout al Iuda; and wrought it that is good, D

and right and true before the Lord his God.

21 And in al the woorkes that he beganne, for ſeruice of the houſe of God, for the lawe, and for the commaundementes, he ſought his God: and that dyd he with al his harte, and proſpered.

The.xxxii.Chapter.

1 Sennacherib inuadeth Iuda. 3 Hezekia prepareth for the warre. 7 He exhorteth the people to put theyr truſt in the Lord. 9 Sennacherib blaſphemeth God. 20 Hezekia prayeth. 21 The angel deſtroyeth the Aſſyrians, & the kyng is ſlayne. 25 Hezekia is not thankeful towarde the Lorde. 33 His death.

A 1 After that theſe deedes were faythfully donne, *Sennacherib kynge of the Aſſyrians came, and entred into Iuda, & compaſſed the ſtrong cities, and thought to winne them for hym ſelfe.

4.Re.18.c. Eſa,36.a. Eccl.48.c.

2 And ſo when Hezekia ſawe that Sennacherib was comme, and that he was purpoſed to fyght agaynſt Hieruſalem,

3 He tooke counſel with his lordes & menne of myght, to ſtoppe the water of the fountaynes without the citie: And they did helpe hym.

4 For there geathered many of the people togeather, and ſtopte al the welles, and the brooke that ranne through the myddes of the lande, ſayeing, Why ſhal the kynges of the Aſſyrians come and fynde much water?

5 And Hezekia went to luſtily, and buylte vp the walle where it was broken, and made ordinance vpon the towres, and to the other walle without, and repayred Millo in the citie of Dauid, and made many dartes and ſhieldes.

6 And he ſet captaynes of warre ouer the people, and geathered them togeather to hym in the large ſtreete of the gate of the citie, and ſpake gentilly to them, ſayeing,

B 7 Plucke vp your hartes, and be ſtrong: be not afrayde nor diſcouraged for the kyng of the Aſſyrians, and for al the multitude that he hath with hym: *For there be moe with vs then with hym.

4.Re.16.c

8 With him is an *arme of fleaſhe: but with vs is the Lorde our God for to helpe vs, and to fyght our batayles. And the people tooke a courage through the woordes of Hezekia kyng of Iuda.

Ier,17.a.

9 *After this, dyd Sennacherib kyng of the Aſſyrians, ſende of his ſeruantes to Hieruſalem (but he hym ſelfe remayned beſyde Lachis, hauing al his power with hym) vnto Hezekia kyng of Iuda, and vnto al Iuda that were at Hieruſalem, ſayeing,

4.Re.18.c.

10 Thus ſayth Sennacherib kyng of the Aſſyrians, *Wherein doo ye truſte, O ye that dwel in Hieruſalem which is beſieged?

4.Re.18.c.

11 Dooth not Hezekia entice you to geue ouer your ſelues vnto death, hunger, and thyrſte, ſayeing, The Lorde our God ſhal rydde vs out of the hand of the kyng of the Aſſyrians?

12 Hath not the ſame Hezekia put downe his hygh places, & his [a] aulters, and commaunded Iuda and Hieruſalem, ſayeing, Ye ſhal woorſhyppe before one aulter, and burne incenſe vpon the ſame?

13 Know ye not what I and my fathers haue donne vnto the people of al landes? Were the Gods of the people of other landes, able or myghtie to ſaue theyr landes out of my hande?

C 14 Which of al the gods of thoſe nations that my fathers deſtroyed, coulde deliuer his people out of my hande? And ſhal your God be able to delyuer you out of my hande?

15 Wherfore now let not Hezekia deceiue you, nor perſwade you of this faſhion, nor yet beleue hym: For as no god, among al nations and kyngdomes, was able to rydde his people out of my hande, and out of the hand of my fathers: How much leſſe ſhal your gods be able to keepe you out of my hande?

16 And yet moe thynges dyd his ſeruantes ſpeake agaynſt the Lorde God, and againſt his ſeruant Hezekia.

17 And Sennacherib alſo wrote a letter to raile on the Lorde God of Iſrael, & ſpake againſt hym, ſayeing, As the gods of the nations of [other] landes haue not benne able to deliuer theyr people out of my hande: Euen ſo ſhal not the god of Hezekia deliuer his people out of my hande.

18 And they cryed with a loude voyce in the Iewes ſpeache vnto the people of Hieruſalem that were on the walle, to feare them, and to make them faynt harted, and that they myght ſo take the citie.

19 And they ſpake agaynſt the God of Hieruſalem, as agaynſt the Gods of the nations of the earth, [whiche were] the woorkes of the handes of menne.

20 But Hezekia the kyng, and the prophete Eſai the ſonne of Amos, [b] prayed agaynſte that [blaſphemie,] and cryed vp to heauen,

[a] The wicked make no difference betweene true religion and falſe.

[b] Prayer is the beſt refuge in al troubles and dangers.

21 And the Lord ſent an angel, which deſtroyed al the menne of warre, and the lordes and captaynes of the hoſt of the kyng of the Aſſyrians, that he turned his face agayne with ſhame toward his owne lande: * And when he was comme into the houſe of his god, they that came of his owne body, ſlue hym there with the ſworde.

4.Re.19.g.

22 And ſo the Lorde ſaued Hezekia, and the inhabiters of Hieruſalem, out of the hande of Sennacherib the kyng of the Aſſyrians, and from the hande of al other, and maynteyned them on euery ſyde.

23 And manye brought offerynges vnto the Lorde to Hieruſalem, and preſentes to Hezekia kyng of Iuda: ſo that he was magnified in the ſyght of al nations from thenceforth.

4.Re.20.a Eſai.38.a.

24 * In thoſe dayes Hezekia was ſicke to the death, and prayed vnto the Lorde: whiche anſweared hym, and ſhewed hym a woonderful miracle.

25 But Hezekia dyd not agayne vnto God accordyng to it that he had ſhewed hym: for his harte aroſe, and there came wrath vpon hym, and vpon Iuda and Hieruſalem.

26 Notwithſtanding, Hezekia ſubmitted him ſelfe after that his hart was ryſen vp, he and the inhabiters of Hieruſalem: and the wrath of the Lorde came not vpon them in the dayes of Hezekia.

27 And Hezekia had exceedyng muche riches and honour: And he gate hym treaſures of ſyluer and golde, pretious ſtones, and ſpices, ſhieldes, and of al manner pleaſant iewels:

28 And made ſtore houſes for the fruites of corne, for wyne, and oyle, and ſtalles for al manner of beaſtes, and foldes for ſheepe.

29 And he made hym cities, and had of ſheepe and oxen great abundance: For God hadde geuen hym ſubſtance exceedyng muche.

30 This ſame Hezekia ſtopped the vpper water ſprynges of (c) Gihon, and brought them downe to the weaſt ſyde of the citie of Dauid: and Hezekia proſpered in al his workes.

(c) Whiche alſo was called Siloe. Eſai.8. Io.9.

31 And when the princes of Babylon ſent vnto hym Ambaſſadours, to enquire of the woonder that chaunced in the lande, God leaft hym, * to (d) trye him, and that al that was in his hart myght be knowen.

Deut.18.a.

(d) God tempteth his faythful, to trye them.

32 The reaſt of the deedes of Hezekia, and his goodneſſe, beholde, they are wrytten in the viſion of Eſai the prophet the ſone of Amos, in the booke of the kinges of Iuda & Iſrael.

33 And Hezekia ſleapt with his fathers, and they buryed hym in the moſte worthy place of the ſepulchres of the ſonnes of Dauid, and al Iuda and the inhabiters of Hieruſalem dyd hym worſhippe at his death: and Manaſſe his ſonne raigned in his ſteede.

The, xxxiii. Chapter.

2 Manaſſes an idolater. 9 He cauſeth Iuda to erre. 11 He is ledde away pryſoner into Babylon. 12 He prayeth to the Lorde, and is deliuered. 15 He aboliſheth idolatrie, 16 and ſetteth vp true religion. 20 He dyeth, and Amon his ſonne ſucceedeth, 24 whom his owne ſeruantes ſlaye.

A

4.Re.21.a.

1 Manaſſe was twelue yeeres olde * when he began to raigne, and he raigned fyftie and fyue yeeres in Hieruſalem:

2 But dyd euyl in the ſyght of the Lorde, lyke vnto the abominations of the heathen, whom the Lorde caſt out before the chyldren of Iſrael.

4.Re.18.a.

3 For he went to, and buylt the hygh places * whiche Hezekia his father hadde broken downe: and he reared vp aulters for Baalim, and made groues, and woorſhipped al the hoſt of heauen, and ſerued them.

2.Re.7.b. 2.Para.6.a and.7.c.

4 And he buylte aulters in the houſe of the Lorde, where as the Lorde yet had ſayde, * In Hieruſalem ſhal my name be for euer.

5 And he buylded aulters for al the hoſte of heauen, in the two courtes of the houſe of the Lorde.

6 And he burnt his chyldren in fyre, in the valley of the ſonne of Hinnon: He was a ſorcerer, he regarded the cryeing of byrdes, vſed inchauntmentes, & maynteyned woorkers with ſpirites, and ſears of fortunes, and wrought muche euyl in the ſyght of the lord to anger hym withal.

B

7 And he put the carued image, and an idol whiche he had made, in the houſe of God: of whiche houſe, God had ſaid to Dauid, and to Solomon his ſonne, In this houſe, & in Hieruſalem whiche I haue choſen afore al the tribes of Iſrael, * Wyl I put my name for euer.

2.Re.7.b. 3.Reg.8.b. 2.Par.6.a. and.7.c.

8 Neyther wyl I make the foote of Iſrael to remoue any more out of the lande, whiche I haue ordeyned for your fathers, if ſo be that they wylbe diligent, and doo al that I haue commaunded them in al the law & ſtatutes, and ordinances, by the hande of Moſes.

9 And ſo Manaſſe made Iuda, and the inhabiters

XUM

biters of Hieruſalem to erre, and to doo worſe then the heathen whom the Lorde deſtroyed before the chyldren of Iſrael.

10 And the Lorde ſpake [a] to Manaſſe and to his people: but they woulde not regarde.

[a] Meanyng by his prophetes.

11 Wherefore the Lorde brought vpon them, the captaynes of the hoſte of the kyng of the Aſſyrians, whiche tooke Manaſſe in holde, and bounde hym with chaynes, and caryed hym to Babylon.

12 And when he was in tribulation, he beſought the Lord his God, and humbled him ſelfe exceedingly before the god of his fathers,

13 And made interceſſion to hym: and God was [b] intreated of hym, and heard his prayer, and brought hym agayne to Hieruſalem into his kyngdome: & then Manaſſe knewe that the Lorde was God.

[b] Affliction geueth vnderſtandyng.

C 14 After this he buylt a wal without the citie of Dauid on the weaſt ſide of Gion, in the valley, as they came to the fiſhe gate, and rounde about Ophel, and brought it vp of a very great heyght, & put captaynes of warre in al the ſtrong cities of Iuda.

15 And he tooke away ſtrange gods and images out of the houſe of God, and * al the aulters that he had built in the mount of yͤ houſe of God and Hieruſalem, and caſt them out of the citie.

1.Par.14 a and,31.a.

16 And he prepared the aulter of the Lord, and ſacrifiſed thereon peace offeringes & thanke offeringes, & charged Iuda to ſerue the Lord God of Iſrael.

17 Neuertheleſſe, the people dyd offer ſtil in the hygh places, howebeit vnto the Lorde their God only.

18 The reaſt of the actes of Manaſſe, and his prayer vnto his GOD, and the wordes of the Sears that ſpake to him in the name of the Lorde God of Iſrael, beholde they are [written] in the ſayeinges of the kinges of Iſrael.

19 And his prayer, and howe that he was hearde, and al his ſinnes, and his treſpaſſe, and the places where he made hygh places, and ſet vp groues & images, before he was meekened, beholde they are written among the ſayeinges of the Sears.

D 20. And Manaſſe sleapt with his fathers, and they buried hym in his [c] owne houſe, and Amon his ſonne raigned in his roome.

[c] Becauſe he had ſo horrible offended agaynſt the Lord, they did not burie hym in the ſepulchre of the kinges, but in the garden of the kynges houſe.

21 Amon was two and twentie yeeres olde, when he began to raigne, and raigned two yeeres in Hieruſalem.

22 But he dyd euyl in the ſight of the Lorde, lyke as dyd Manaſſe his father: for Amon ſacrifiſed to al the carued images which Manaſſe his father had made, and ſerued them.

23 And ſubmitted not hym ſelfe before yͤ lord, as Manaſſe his father had meekened hym ſelfe: but Amon treſpaſſed greatly.

24 And his owne ſeruantes conſpired againſt hym, and ſlue hym in his owne houſe.

25 But the people of the lande, ſlue al them that had conſpired agaynſt kyng Amon: and the ſame people of the lande made Ioſia his ſonne kyng in his roome.

The .xxxiiii. Chapter

1 Ioſia deſtroyeth the idols. 8 and reſtoreth the temple. 14 The booke of the lawe is found. 21 He ſendeth to Hulda the prophetiſſe for counſel. 27 God heareth his prayer. 31 He maketh a couenant with God.

A 1 IOſia was eyght yeeres olde when he beganne to raigne, * and he raigned in Hieruſalem thirtie and one yeeres.

4.Re,22.a.

2 And he dyd that whiche was ryght in the ſight of the Lorde, and walked in the wayes of Dauid his father, & bowed neyther to the ryght hande, nor to the left.

3 In the eygth yeere of his raigne, when he was yet a childe, he beganne to ſeeke after the God of Dauid his father: And in the twelfth yeere he beganne to purge Iuda and Hieruſalem from the hygh places, groues, carued images, and images of metal.

4 And they brake downe the aulters of Baalim, euen in his [a] preſence: and other images that were in greater honour then they, he cauſed to be deſtroyed: And the groues, carued images, and images of metal he brake, and made duſt of them, and ſtrowed it vpon the graues of them that had offered vnto them.

[a] He would ſee the reformation with his owne eyes

5 And he burnt the bones of the prieſtes vpon the aulters of them, and cleanſed Iuda and Hieruſalem:

6 And euen ſo dyd he in the cities of Manaſſe, Ephraim, Simeon, vnto Nephthali, and in the wylderneſſe of them rounde about,

7 He plucked aſunder the [b] aulters and the groues, and dyd beate the images, & ſtampe them to powder, and cut downe al the idols throughout al the lande of Iſrael, and returned to Hieruſalem agayne.

[b] The godly zeale of this good prince is a worthy example for al princes to folowe.

B 8 In the eyghtienth yeere of his raigne, when he had purged the lande and the temple, * he ſent Saphan the ſonne of Azaliahu, & Maa-

4.Re.22.a.

ſiah the gouernour of the citie, and Joah the ſonne of Joahaz the recorder, to repayre the houſe of the Lorde his God.

9 And when they came to Helkiah the hygh prieſt, they deliuered the money that was brought into the houſe of God, whiche the Leuites that kept the entries had geathered of the hande of Manaſſe and Ephraim, and of al that yet remained in Iſrael, and of al Juda and Beniamin, and they returned to Hieruſalem.

10 And they put it in the handes of the woorkemenne that had the ouerſyght of the houſe of the Lorde, and they gaue it to the labourers, that wrought in the houſe of the Lorde, to repayre and mende the houſe.

11 Euen to maſons and carpenters gaue they it, to geat heawed ſtone, and timber for couples, and for beames of the houſes which the kynges of Juda had deſtroyed.

(c) Faythful officers.

12 And the menne dyd the woorke (c) faythfully: And the ouerſeers of them, to courage them forwarde, were Jahath, and Obadiahu, Leuites, of the chyldren of Merari: and Secharia, and Meſullam, of the chyldren of the Caathites, and other of the Leuites, whiche al could ſkil of inſtrumentes of muſicke.

13 And ouer the bearers of burdens, and ouer al that wrought, in whatſoeuer woorkmanſhip it were, were there ſcribes, officers, and porters of the Leuites.

C 14 And when they brought out the money that was brought into the houſe of the lorde, Helkia the prieſte * founde the booke of the lawe of the Lorde [geuen] by Moſes.

4.Re.22.b

15 And Helkia anſweared, and ſayde to Saphan the ſcribe, J haue founde the booke of the lawe in the houſe of the Lorde. And Helkia gaue the booke to Saphan.

16 And Saphan caried the booke to the king, and brought the kyng woorde agayne, ſayeing, All that was committed to thy ſeruants, that doo they.

17 And they haue geathered togeather the money that was founde in the houſe of the lord, and haue deliuered it into the handes of the ouerſeers of the woorke, and to the handes of the woorkemenne.

18 And then Saphan the ſcribe ſhewed the kyng, ſayeing, Helkia yͤ prieſt hath geuen me a booke: ⁊ Saphan read in it before the king.

19 And it fortuned, that when the kyng had hearde the woordes of the lawe, he (d) tare his clothes:

(d) For ſorow that the word of God had ben ſo long ſuppreſſed.

20 And the kyng commaunded Helkia, and Ahikam the ſonne of Saphan, and Abdon the ſonne of Micah, and Saphan the ſcribe, and Aſaa a ſeruant of the kynges, ſayeing,

D

21 Goe and enquire of the Lorde for me, and for them that are leaft in Iſrael and Juda, concerning the woordes of the booke that is founde: For great is the wrath of the Lorde that is fallen vpon vs, becauſe our fathers haue not kept the woorde of the Lord, to doo after al that is written in this booke.

22 And Helkia, and they that the kyng had [appoynted] went to Hulda, a prophetiſſe, the wyfe of Sallum, the ſonne of Thecuath, the ſonne of Haſra, keeper of the wardrope (for ſhe dwelt in Hieruſalem, within the ſeconde wal:) and ſo they communed with her.

23 She anſweared them, Thus ſayth the lord God of Iſrael, Tel ye the man that ſent you to me,

24 Euen thus ſayth the Lorde, Beholde, J wyl bryng euyl vpon this place, and vpon the inhabiters thereof, euen al the curſes that are written in the booke whiche they haue read before the kyng of Juda:

25 Becauſe they haue forſaken me, and haue offered vnto other goddes, to anger me with al manner woorkes of theyr handes: therefore is my wrath ſet on fyre agaynſt this place, and ſhal not be quenched.

26 And as for the kyng of Juda, whiche ſent you to enquire of the Lord, ſo ſhal ye ſay vnto hym, Thus ſayth the Lorde God of Iſrael, concernyng the woordes which thou haſt hearde:

27 Becauſe thyne hart dyd (e) melt, and thou dyddeſt meeke thee ſelfe before God, when thou heardeſt his woords againſt this place, and againſt the inhabiters thereof, and humbledſt thee ſelfe before me, and tareſt thy clothes, and weepedſt before me: that haue J heard alſo, ſayth the Lorde.

(e) The ende of gods threatnynges, is for our repentance.

28 Beholde, J wyl take thee to thy fathers, and thou ſhalt be put in thy graue in peace, and thyne eyes ſhal not ſee al the miſchiefe that J wyl bryng vpon this place, and vpon the inhabiters of the ſame. And they brought the kyng woorde agayne.

29 * Then the king ſent and geathered al the elders of Juda and Hieruſalem:

4.Re.22.a.

30 And the kyng went vp into the houſe of the Lord, and al the menne of Juda, and the inhabiters of Hieruſalem, and the prieſtes, and Leuites, and al the people great ⁊ ſmal, and [the kyng] dyd reade in theyr eares al the woordes of the booke of the couenant, that was founde in the houſe of the Lorde.

31 And the kyng ſtoode at his ſtandyng, and made a couenant before the Lorde, to folowe the Lorde, and to keepe his commaundementes, his witneſſe, and his ſtatutes, with al his harte, and with al his ſoule, and to fulfil

fulfyl the woords of the appoyntment written in the ſayde booke.

32 And he ſet in their roome al them that were founde in Hieruſalem and Beniamin: and the inhabiters of Hieruſalem dyd according to the couenant of the Lorde God of their fathers.

33 And Ioſia put away al manner of Abominations out of al landes that parteined to the chyldren of Iſrael, and brought in al that were founde in Iſrael, to woorſhyp and to ſerue the Lorde their God: and they turned not aſyde from after the Lorde God of their fathers, as long as he lyued.

The.xxxv.Chapter.

1 Ioſia keepeth the paſſeouer. 2 He ſetteth foorth Gods ſeruice. 20 He fyghteth agaynſt the kyng of Egypt, and dyeth. 24 The people bewayle hym.

A 1 AND Ioſia helde the [feaſt of] Paſſeouer vnto the Lorde in Hieruſalem, and they ſlue Paſſeouer in the fourtienth daye of the fyrſt mooneth.

4.Re.23.a.
3.Eſd.1,a.

2 And he ſet the prieſtes in their offices, and ayded them in the ſeruice of the houſe of the Lorde,

3 And ſayde vnto the Leuites that taught al Iſrael, and were ſanctified vnto the Lorde: Put the holy arke in the houſe which Solomon the ſonne of Dauid kyng of Iſrael dyd buylde, it ſhalbe no more a burden vpon your ſhoulders: But nowe ſerue the Lorde your God, and his people Iſrael:

4 And prepare your ſelues by your auncient houſholdes, & companies, accordyng to the wrytyng of Dauid kyng of Iſrael, and the wrytyng of Solomon his ſonne:

5 And ſtande in the holy place, accordyng to the diuiſion of the auncient houſholdes of your brethren the chyldren of the people, and after the diuiſion of the auncient houſholdes of the Leuites:

6 Kylle Paſſeouer, and ſanctifie your ſelues, and prepare your brethren, that they maye doo accordyng to the woorde of the Lord by the hande of Moſes.

B 7 And Ioſia gaue to the people flockes of ſheepe, and kyddes, al for Paſſeouer, and for al that were preſent, thyrtie thouſand by tale, and three thouſand oxen: and theſe were euen of the kynges ſubſtance.

8 And his lordes gaue wyllyngly, both vnto the people and to the prieſtes, and vnto the Leuites: Helkia alſo, Zacharia, and Iehiel, rulers of the houſe of God, gaue vnto the prieſtes for Paſſeouer offerynges two thouſand and ſyxe hundred ſheepe, and three hundred oxen.

9 (a) Conania, and Semaiahu, and Nathanael, his brethren, and Haſabiah, and Iehiel, and Ioſabad, rulers of the Leuites, gaue vnto the Leuites Paſſeouer offerynges [euen] fyue thouſande ſheepe, & fyue hundred oxen.

(a) Liberal prouiſion for the miniſterie.

10 And ſo the ſeruice was prepared, and the prieſtes ſtoode in their places, & the Leuites in their diſtinct companies, at the kynges commaundement.

11 And they ſlue Paſſeouer, and the prieſtes ſprinckled the blood with theyr hande, and the Leuites pulled of the ſkynnes of the beaſtes.

12 And they ſet away the burnt offerynges, to geue them vnto the people that were diuided by auncient houſes, and that they ſhould offer vnto the Lorde, lyke * as it is wrytten in the booke of Moſes: and ſo dyd they with the oxen alſo.

Leuit.1.a.

13 And they dreſſed the Paſſeouer with fyre, as the manner was: & the other dedicate beaſtes ſodde they in pottes, caldrons, and pannes, and diuided them among al the people.

Exod.12.b

14 And afterwarde they made ready for them ſelues, and for the prieſtes: for the prieſtes the chyldren of Aaron, were buſyed in offeryng of burnt offerynges, and the fat, vntil nyght: therefore yͤ Leuites prepared for them ſelues, and for the prieſtes the ſonnes of Aaron. C

15 And the ſyngers the childrẽ of Aſaph ſtoode in their ſtandyng, * accordyng to the commaundement of Dauid, & Aſaph, Heman, and Ieduthun the kynges (b) ſear: and the porters wayted at euery gate, and myght not departe from their ſeruice: for theyr brethren the Leuites prepared for them.

1.Pa.25.a. and.26.d.

(b) Meanyng the prophete.

16 And ſo al the ſeruice of the Lorde was prepared the ſame day, to offer Paſſeouer, and to offer burnt offerynges vpon the aulter of the Lorde, accordyng to the commaundement of kyng Ioſia.

17 And the chyldren of Iſrael that were preſent, kept the Paſſeouer the ſame tyme, and the feaſt of ſweete bread ſeuen dayes.

18 And there was no Paſſeouer lyke to that kept in Iſrael frõ the dayes of Samuel the prophete, neyther dyd al the kynges of Iſrael holde ſuche a Paſſeouer feaſte, as dyd Ioſia, and the prieſtes and Leuites, and al Iuda & Iſrael that were preſent, and the inhabiters of Hieruſalem.

19 This Paſſeouer was holden in the eyghtienth yeere of the raigne of Ioſia.

4.Reg.23.f 20 *After al this when Ioſia had prepared the temple, Necho kyng of Egypt came vp to fight againſt Charcamis beſide Euphrates: and Ioſia went out agaynſt hym.

21 Whiche ſent meſſengers to hym, and ſayde, What haue I to doo with thee thou kyng of Iuda? " Be not thou agaynſt thee ſelfe this day, for my warre is agaynſt another houſe, and God bade me make haſt: leaue of therefore, and meddle not with God whiche is with me, leſt he deſtroy thee.

" Or, I come not agaynſt thee this day, but agaynſt the houſe of myne enimie.

22 Neuertheleſſe, Ioſia woulde not turne his face from hym, " but rather tooke aduiſe to fight with him, and hearkened not vnto the woordes of Necho out of the mouth of god, and came to fight in the valley of Mageddo.

" Or, changed his apparel to fyght with hym.

23 And the ſhooters ſhot dartes at kyng Ioſia: And the kyng ſayde to his ſeruantes, Carrye me away, for I am ſoare wounded.

24 His ſeruantes therefore hadde hym out of that charret, and put hym in an other charret that they hadde; And when they hadde brought hym to Hieruſalem, he dyed, and was buryed in the ſepulchre of his fathers: *And al Iuda and Hieruſalem mourned for Ioſia. Zach.12.a.

25 And Ieremia lamented Ioſia, and al ſynging men & ſyngyng women mourned for Ioſias in their lamentations to this day, and made the ſame lamentations an ordinance in Iſrael: and beholde they are written in the lamentations.

26 The reaſt of the actes of Ioſia & his goodneſſe [whiche he did] in folowing the writing of the lawe of the Lorde,

27 And his ſayeinges fyrſte and laſt, beholde they are wrytten in the booke of the kynges of Iſrael and Iuda.

The.xxxvi.Chapter.

1 After Ioſia raigneth Iehoahaz. 4 After Iehoahaz Iehoiacim. 8 After hym Iehoiacin. 11 After hym Zedekia, 14.17. in whoſe tyme al the people were carryed away to Babylon, for contemnyng the admonitions of the prophetes, 22 and were reſtoared agayne the seuentieth yeere after, by kyng Cyrus.

A 4.Re.23.f. 1 AND the people of the land tooke Iehoahaz the ſonne of Ioſia, and made hym kyng in his fathers ſteede in Hieruſalem.

2 And Iehoahaz was twentie and three yeeres olde when he began to raigne, & he raigned three moonethes in Hieruſalem.

3 And the kyng of Egypt put hym downe at Hieruſalem, " and merced the lande in an hundred talentes of ſyluer, and a talent of golde.

" Or, condemned.

4 And the king of Egypt made Eliakim his brother kyng vpon Iuda and Hieruſalem, and turned his name to Iehoiacim: and Necho tooke Iehoahaz his brother, and carryed hym to Egypt.

5 Iehoiacin was twentie and fyue yeeres old when he beganne to raigne, and he raigned a leuen yeeres in Hieruſalem, and he dyd euyl in the ſyght of the Lorde his God.

6 Agaynſt hym came vp Nabuchodonoſor kyng of Babylon, and bounde hym with two chaynes, to carry hym to Babylon.

4.Re.24.a 7 The kyng* Nabuchodonoſor alſo carryed of the veſſels of the houſe of the Lord to Babylon, & put them in his temple at Babylon.

B 8 The reaſt of the actes of Iehoiacim, and his abominations whiche he did, (a) and that whiche was founde vpon hym, behold they are wrytten in the booke of the kynges of Iſrael and Iuda; and Iehoiacin his ſonne raigned in his ſteede.

(a) He meaneth the markes of idolatrie, whiche were founde prynted in his body when he was dead.

9 And Iehoiacin was eyght yeeres old when he beganne to raigne, and he raigned three moonethes and tenne dayes in Hieruſalem, and dyd euyl in the ſyght of the Lorde.

10 And when the yeere was out, kyng Nabuchodonoſor ſent, & fet hym to Babylon, with the goodly veſſels of the houſe of the Lorde, and made Zedekia his fathers brother king ouer Iuda and Hieruſalem.

11 *Zedekia was one and twentie yeeres old when he beganne the raigne, and raigned a leuen yeeres in Hieruſalem. Ier.55.a. 3.Re.24.d.

12 And he dyd euyl in the ſyght of the Lorde his God, & humbled not hym ſelfe before Ieremia the prophete, at the mouth of the Lorde.

13 And he rebelled agaynſt Nabuchodonoſor, whiche had receiued an othe of him by God: but he was ſtifnecked, and to hard harted to turne vnto the Lorde God of Iſrael.

14 Moreouer, al the chiefe of the prieſtes and the people treſpaſſed woonderfully after al manner of abominations of the heathen, and polluted the houſe of the Lorde whiche he had halowed in Hieruſalem.

15 *And the Lorde God of their fathers ſent to thē by his meſſengers, ryſyng vp betimes, and ſendyng: for he had compaſſion on his people, and on his dwellyng place. Ie.25.a.

16 But they mocked the meſſengers of God, and deſpiſed his woordes, and miſuſed his prophetes, vntil the wrath of the Lord aroſe agaynſt

againſt his people, and tille there was no remedie.

4.Re,25,a. 17 And ſo * he brought vpon them the kyng of Chaldee, whiche ſlue their young menne with the ſwoorde in their holy temple, and ſpared neither young man, mayden, olde man, nor him that ſtouped for age: He gaue them al into his hande.

18 And al the veſſels of the houſe of God, both great and ſmal, & the treaſures of the houſe of the Lorde, and the treaſures of the kyng, and of his lordes: al theſe caried he to Babylon.

19 And they burnt the houſe of God, & brake downe the wal of Hieruſalem, and burnt al the pallaces thereof with fire, and deſtroyed al the goodly iewels thereof.

D 20 And the reaſt that had eſcaped the ſwoord, caried he to Babylon: Where they were bondmen to him and his children, vntil the time that Perſia had the Empire:

21 To fulfil the woorde of the Lorde * by the mouth of Ieremie, vntil the lande had her pleaſure of her Sabbothes: for as long as ſhe lay deſolate, ſhe kept Sabboth, vntil threeſcore and ten yeeres were fulfilled. Iere,25.b.

22 * And the (b) firſt yeere of Cyrus kyng of Perſia (when the woorde of the Lorde * ſpoken by the mouth of Ieremie was finiſhed) the Lord ſtirred vp the ſpirite of Cyrus king of Perſia, that he made a proclamation throwe out al his kingdome, and that by writing, ſayeing,

1.Eſd.1.a.

(b) That is, in the firſt yeere that he raigned ouer the Chaldeans.

Iere,25.c. and.26,c.

23 Thus ſayth Cyrus king of Perſia, Al the kyngdomes of the earth, hath the lord God of heauen geuen me, and hath charged me to buylde him an houſe in Hieruſalem, that is in Iuda: Wherefore, whoſoeuer is among you of al his people, the Lorde his God be with him, and let him goe vp.

E. VV.

The ende of the ſeconde booke of the Chronicles.

Edwyn Sandys, Bishop of Worcester.

¶ A very profitable declaration, for the vnderſtanding of the hiſtories of *Eſdras, Nehemias, Eſther, Daniel, and diuers other places of ſcripture,* very darke, by reaſon of the diſcorde that is among Hiſtoriographers, and amongſt the expoſitours of the holy Scriptures, touching the ſucceſſiue order of the Kinges or Monarchies of Babylon and of Perſia: of the yeeres that the ſayde Monarchies laſted, from the tranſmigration of the Iewes vnder Nabuchodonoſor, vntil the Monarchie of the Grekes, and of the confuſion that is in the names of the Kinges of Perſia.

That whiche happened to the people of Iſrael, during theſe Monarchies.

Nabuchodonoſor, the .19. yeere of his raigne, deſtroyed Hieruſalem, and ledde the people captiue. 2.King.24. and Iere.29.

The.25. yeere of his ſayde raigne, he inſtituted his Monarchie: in the ſeconde yeere of the ſame, he ſawe the dreame of the foure Monarchies. Daniel.2.

The.5. yeere, he ſawe the dreame of the tree hewen downe. Daniel.4.

The.6.yeere, he was driuen among the wylde beaſtes, by the ſpace of ſeuen yeeres. Dan.4.

Euilmerodach, the firſt yeere of his raigne, deliuered Iechonias, whom his father had put in priſon.2.King.25. and Iere.52.

The .1. yeere of Balthaſer, Daniel ſawe the dreame of the foure beaſtes, ſignifiyng the foure Monarchies. Dan.7.

From the time that Nabuchodonoſor caried the people into Babylon, vntil the ende of the Monarchie of Balthaſer, it amounteth to.70. yeeres, foretolde by Ieremi.

Cyrus deliuered the people from captiuitie, the ſame yere that he tooke Babylon, and gaue them great treaſures to builde vp the temple of Hieruſalem: whyther he ſent them vnder the conduct of Zorobabel. Eſdras.1.

Artaxerxes his ſucceſſour, hindred the buyldyng of the temple. Eſdras.4.

The ſeconde yeere of Artaxerxes, Agge, and Zacharie prophecied, ſtirring the people to goe forward with the buylding of the temple, notwithſtandyng the hindrance. Eſdras.5.

The thirde yeere beganne the hiſtorie of Eſther.

The ſeuenth yeere Eſther is brought in to him. Eſther.2.

The twelfth yeere, Aman threatneth the Iewes. Eſther.3.

Darius longhand the ſecond yeere of his raigne, commaunded the temple to be made an ende of. Eſd.6.

The ſixth yeere the temple was ended. Eſdras.6.

The ſeuenth yeere, Eſdras went into Iuda. Eſd.7.

The twentieth yeere, beganne the .70. weekes foreſhewed by Daniel. Dan.9. And the ſaid yeere Nehemias went into Iuda, to buylde vp the walles of Hieruſalem. Nehemias.2.

The thirtie and two yeere, Nehemias returned agayne to Darius, accordyng to his promiſſe, and obtayned leaue of him, to returne to Hieruſalem. Nehemia.13.

Al the time of the Perſians Monarchie, amounteth to 191.yeeres.

Alexander the great, tranſported the ſame yeere, the ſayde Monarchie to the Grekes: whiche was in the.20.weeke reuealed to Daniel. Daniel.9.

The Monarchie of Babylon.

1 Nabuchodonoſor after the captiuitie raigned.26. yeeres.

2 Euilmerodach his ſonne.30. yeeres.

3 Regaſar.3.yeeres.

4 Labarſadach 6.yeeres.

5 Balthaſar.5.

The monarchie of the Perſians.

1 Cyrus with Darius his vncle raigned.2.yeeres.

1 Cyrus raigned alone.22.yeeres.

2 Darius the ſonne of Hyſtaſpis being choſen king, & ſurnamed Artaxerxes, Aſſuerus raigned 20.yeeres.

3 Darius Artaxerxes longhande.37. In the time of this Darius, began the 70.weekes of Da.

4 Darius Nothus.19.

5 Artaxerxes Mnemon.55.yeeres.

6 Darius Ochus.26.

7 Arſenes.4.yeeres,

8 Darius the laſt monarchie ouercõme by Alexander the great, which tranſported the monarchie to the Grekes, raigned.6.yeeres.

The ſumme of the yeeres of the monarchie of the Perſians is.191.and of Nabuchodonoſor 261.

Of the yeeres that the Monarchies of Perſia raigned. Of the difference of Aucthours therein: and of the diuerſitie and confuſion of the names of the ſaide Monarchies.

The difference of aucthours, aſwel hiſtoriographers as expoſitours, of the holy ſcriptures is great, touching the time and yeeres that the two Monarchies of the Babylonians and Perſians continued, & alſo touching the names of the Monarchies herein deſcribed, wherein there is great confuſion. And therefore al other opinions ſet aparte, we wyl herein folowe Philo Iudeus, and Metaſthene, auncient aucthours, whoſe opinions doo neereſt agree with the holy ſcripture.

Cyrus hauing conquered the kingdome of the Medes againſt Aſtyages, leaft the ſaid kyngdome to his vncle Darius: by whoſe aide he tooke Babylon, and tranſported the Monarchie of Babylon to the Perſians. Two yeeres after, the ſaid Darius returned into Mede, & Cyrus raigned alone in Babylon. Then he mooued warre againſt the Scythians, & marched toward them, and in the meane whyle leaft Cambyſes his ſonne, king of the countrey in his abſence, according to the cuſtome of the Perſians: whiche was to appoynt the neereſt of the kinges blood, to be kyng ouer the countrey, when the king went out to fight againſt any ſtrange nation. This is the cauſe why Cambyſes was not ſet in the ſucceſſiue order of the monarchies. Neither is there any mention of two brethren that were Magitians, whiche guilefully vſurped the kingdome: but their guile being knowẽ, they continued but a fewe monethes, and Darius, ſonne to Hyſtaſpis, was choſen kyng.

Xerxes the ſonne of the ſaid Darius, ſucceeded him: but is not here placed in the number of the monarchies, for that he leaft his kingdome to Darius longhande his ſonne, (according to the cuſtome of yͤ Perſians) when he went to warre agaynſt the Grekes. The Greke hiſtoriographers, not reſpecting that cuſtome, number the ſaid Xerxes and Cambyſes, aboue mentioned, among the ſaid monarches ſucceſſiuely in order, whiche is the cauſe that they count more yeeres in the ſaid monarchie: that is to ſay.226.yeres.

As touching their confuſed names, ye ſhal vnderſtande, that among the Perſians, Darius ſignifieth he that ſubdueth: Xerxes, a warriour: Artaxerxes, a great warriour. Alſo, that this name Aſſuerus, is drawen from the Hebrues, in ſteede of Artaxerxes. Further, that Artaxerxes was the common name of al kinges of Perſia, as Pharao was the common name of the kinges of Egypt, and Caeſar of the Romiſhe Emperours. Therefore where ye finde many indifferently named Darius, or Artaxerxes, or both togeather, that is the cauſe of the difficultie, howe to vnderſtande vnder what king that happened, which is reſited in the ſaide bookes of Eſdras, Nehemias, Eſther, Daniel, & other places of yͤ holy ſcriptures, except ye wel marke them, and wel vnderſtande the contentes of this table.

The firſt booke of Eſdras.

The firſt Chapter.

1 Cyrus ſendeth agayne the people that was in captiuitie, 8 and reſtoareth them their holy veſſels.

A 1 In the fyrſt yeere of* Cyrus kyng of Perſia (that the worde of the Lorde ſpoken *by the mouth of Ieremia myght be fulfylled) the Lorde ſtirred vp the ſpirite of Cyrus kyng of Perſia, that he cauſed to be proclaymed throughout al his empyre, and to be written, ſayeing,

2.Par.36.d

Iere.25.c.

2 Thus ſayth Cyrus the kyng of Perſia, The Lorde God of heauen hath geuen me al the kyngdomes of the earth,* and hath commaunded me to buylde hym an houſe at Hieruſalem, whiche is in Iuda.

3 Whoſoeuer nowe among you is of his people, the Lorde his God be with hym, and let hym goe vp to Hieruſalem in Iuda, & buyld the houſe of the Lorde God of Iſrael, he is the God that is at Hieruſalem.

4 And whoſoeuer remayneth yet in anye manner of place where he is a ſtranger, let the menne of that place healpe him with ſiluer and golde, with good and cattayle, beſide that whiche they wyllyngly offer for the houſe of God that is at Hieruſalem.

5 Then gate vp the principal fathers of Iuda and Beniamin, and the prieſtes and Leuites, and al they whoſe ſpirite God had rayſed to goe vp and to buylde the houſe of the Lorde whiche is at Hieruſalem.

6 And al they that were about them ſtrengthed their hande with veſſels of ſyluer & golde, with goods and cattayle, and iewels, beſides al that was wyllyngly offered.

7 And kyng Cyrus brought foorth the veſſels of the houſe of the Lorde:* whiche Nabuchodonoſor had taken out of Hieruſalem, and had put in the houſe of his God.

2.Pa.36.c. B

8 Thoſe dyd Cyrus the kyng of Perſia bring foorth by the hande of Mithridates the treaſurer, and numbred them vnto Seſbazer the prynce of Iuda.

9 And this is the number of them: thyrtie chargers of golde, a thouſande chargers of ſyluer, twentie and nyne knyues:

10 Thyrtie baſons of golde, and of other ſiluer baſons foure hundred and ten: and of other veſſels a thouſande.

11 Al the veſſels of golde and ſyluer were fyue thouſande, and foure hundred: al theſe dyd Seſbazer carry away with them that came vp out of the captiuitie of Babylon, vnto Hieruſalem.

The.ii.Chapter

The number of them that returned from the captiuitie.

A 1 These are the chyldrẽ of the prouince, that wente vp out of yͤ captiuity, whom Nabuchodonoſor yͤ king of Babylon had carryed away vnto Babylon: & came againe vnto Hieruſalem & into Iuda, euery one vnto his citie.

☞

2 They that came with Zorobabel [are theſe] Ieſuah,* Nehemiah, Saraiah, Rehelaia, Mardochai, Bilſan, Miſpar, Biguai, Rehum, Baana. This is the number of the menne of the people of Iſrael:

1.Eſd.2.d.

3 The chyldren of Pharos, two thouſand, an hundred ſeuentie and two.

4 The chyldren of Sephatia, three hundred ſeuentie and two.

5 The chyldren of Arath, ſeuen hundred ſeuentie and fyue.

6 The chyldren of the captayne of Moab, of the chyldren of Ieſua and Ioab, two thouſand eyght hundred and twelue.

7 The chyldren of Elam, a thouſande two hundred fyftie and foure. B

8 The chyldren of Zathu, nyne hundred and fourtie and fyue.

9 The children of Zaccai, ſeuen hundred and threeſcore.

10 The children of Bani, ſyxe hundred fourtie and two.

11 The chyldren of Bebai, ſyxe hundred twẽtie and three.

12 The chyldren of Agad, a thouſande two hundred twentie and two.

13 The chyldren of Adonicam, ſyxe hundred ſyxtie and ſyxe.

14 The chyldren of Beguai, two thouſande fyftie and ſyxe. C

15 The chyldren of Adin, foure hundred fyftie and foure.

16 The chyldren of Ater of Hezekia, nynetie and eyght.

17 The chyldren of Bezai, three hundred twẽtie and three.

18 The chyldren of Jora, an hundred and twelue.

19 The childrẽ of Haſum, two hundred twentie and three.

D 20 The chyldren of Gebbar, ninetie and fyue.

21 The chyldren of Bethlehem, an hundred twentie and three.

22 The menne of Netopha, fyftie and ſyxe.

23 The men of Anathoth, an hundred twentie and eyght.

24 The chyldren of Aſmaueth, fourtie and two.

25 The chyldren of Kiriathiarim, euen the children of Cephira and Beeroth, ſeuen hundred fourtie and three.

26 The chyldren of Harama and Geba, ſyxe hundred twentie and one.

E 27 The men of Michmas, an hundred twentie and two.

28 The menne of Bethel and Hai, two hundred twentie and three.

29 The chyldren of Nebo, fyftie and two.

30 The chyldren of Magbis, an hundred fyftie and ſyxe.

31 The children of the other Elam, a thouſand two hundred fyftie and foure.

32 The chyldren of Harim, three hundred and twentie.

F 33 The children of Lodhadid and Ono, ſeuen hundred twentie and fyue.

34 The chyldrẽ of Jericho, three hundred fourtie and fyue.

35 The chyldren of Senaa, three thouſand ſixe hundred and thirtie.

36 The prieſtes: of the children of Jedaia of the houſe of Jeſua, nyne hundred, ſeuentie and three.

37 The chyldren of Immer, a thouſande fyftie and two.

38 The chyldren of Phaſhur, a thouſand two hundred fourtie and ſeuen.

39 The chyldren of Arim, a thouſande and ſeuentiene.

40 The Leuites: the chyldren of Jeſua and Cadmiel, of the chyldren of Hodauia, ſeuentie and foure.

41 The ſingers: the children of Aſaph, an hundred twentie and eyght.

42 The chyldren of the doore keepers, the children of Sallum, the chyldren of Ater, the chyldren of Talmon, the chyldren of Accub, the chyldren of Hatita, the children of Sobai, altogeather an hundred thirtie and nyne.

43 The Nethinims, the chyldren of Ziha, the chyldren of Aſupha, the chyldren of Tabaoth,

44 The children of Ceros, the chyldren of Siaa, the chyldren of Padon,

45 The chyldren of Lebana, the chyldren of Hagaba, the chyldren of Accub,

46 The chyldren of Hagab, the chyldren of Semlai, the children of Hanan, G

47 The chyldren of Giddel, the chyldren of Gahar, the chyldren of Reaia,

48 The chyldren of Razin, the children of Necoda, the chyldren of Gaſam,

49 The chyldren of Uzza, the chyldren of Paſeah, the children of Beſai,

50 The chyldren of Aſna, the chyldren of Mehunem, the chyldren of Nephuſim,

51 The chyldren of Bacbuc, the chyldren of Hacupa, the chyldren of Harhur,

52 The chyldren of Bazluth, the chyldren of Mehida, the chyldren of Harſa,

53 The chyldren of Barcos, the chyldren of Siſara, the chyldren of Thamah,

54 The chyldren of Neſiah, the chyldren of Hatipha.

55 The chyldren of Solomons ſeruantes, the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Peruda,

56 The chyldren of Jaala, the chyldren of Darcon, the chyldren of Giddel,

57 The chyldren of Sephatiah, the chyldren Hattil, the chyldren of Pochereth Hazbaim, the chyldren of Ami.

58 Al the Nethinims, and the chyldren of Solomons ſeruantes, were altogeather three hundred ninetie and two.

59 And theſe went vp from Thelmelah, and from Thelharſa, Cherub, Addon, and Immer: but they could not diſcerne their fathers houſe & their ſeede, whether they were of Iſrael.

60 The chyldren of Delaia, the chyldren of Tobia, the chyldren of Necoda, ſyxe hundred fyftie and two.

61 And the chyldren of the prieſtes: the chyldren of Habaia, the chyldren of Accoz, the chyldren of Berzillai, whiche tooke one of the daughters of * Berzillai the Gileadite to wyfe, and was called after theyr name. 2.Re.17.g.

62 Theſe ſought their euidence among them that had the Regeſter of byrth, and were not founde therein, therefore were they put from the prieſthood.

63 And Hathirſatha ſayd vnto them, that they ſhoulde not eate of the moſte holy, tyl there roſe vp a * prieſte [to weare] Urim & Thummim. Exod.28.c

64 The whole congregation togeather, was fourtie and two thouſande, three hundred, and threeſcore:

65 Beſyde their ſeruantes and maydens, of whom there were ſeuen thouſand, three hundred thirtie and ſeuen: and there were among them two hundred ſinging menne and women.

66 Their horſes were ſeuen hundred thirtie and ſyxe: their Mules two hundred fourtie and fyue,

67 And their Camels foure hundred thirtie and fyue: their Aſſes ſyxe thouſande, ſeuen hundred and twentie.

68 And certayne of the chiefe fathers, when they came to the houſe of the Lord at Hieruſalem, they offered them ſelues wyllyng for the houſe of God, to ſet it vp in his place:

69 And gaue golde after their habilitie, vnto the treaſure of the worke, euen threeſcore & one thouſande peeces, and fyue thouſande pound of ſyluer, and an hundred prieſtes garmentes.

70 So the prieſtes, and the Leuites, and certayne of the people, and the ſyngers, and the porters, and the Nethinims, dwelt in their cities, and al Iſrael in their cities.

The.iii.Chapter.

1 They buylde the aulter of God. 6 They offer vnto the Lorde. 7 They prepare for the temple, 11 and ſyng vnto the Lorde.

A 1 AND when the ſeuenth mooneth came, and the chyldren of Iſrael were nowe in their cities, yͤ people came togeather euē as one man to Hieruſalem. 2.Eſd.8.a.

2 And there ſtoode vp Ieſua the ſonne of Ioſedec, and his brethren the prieſtes, and Zorobabel the ſonne of Salathiel, and his brethren, and buylded the aulter of the God of Iſrael, to offer burnt offerings thereon, as it is wrytten in the lawe of Moſes the man of God.

* Or, baſes. 3 And the aulter ſet they vpon his * ſockets: for there was a fearefulneſſe among them, becauſe of the people of thoſe countreys, therfore they offered burnt offerynges thereon, vnto the Lorde, euen burnt offerynges in the mornyng, and at euenyng.

4 And they helde the feaſte of tabernacles as it is wrytten, and offered burnte ſacrifices dayly, accordyng to the number and cuſtome, day by day.

5 Afterwarde they offered dayly burnt offerynges alſo, and in the newe moones, and in al the feaſt dayes that were conſecrated vnto the Lorde, and for al them whiche dyd of their owne free wyl offer vnto the Lorde.

6 From the firſt day of the ſeuenth mooneth, beganne they to offer burnt ſacrifices vnto the Lorde: euen when the fundation of the temple of the Lorde was not yet layde.

B * Or, workmenne. 7 They gaue money alſo vnto the maſons and * carpenters, and meate and drynke, and oyle vnto them of Sidon and of Tyre, to bryng the Cedar tymber from Libanus by ſea vnto Ioppa, accordyng to the graunt that they had of Cyrus the kyng of Perſia.

8 In the ſeconde yeere of their commyng vnto the houſe of God at Hieruſalem, in the ſeconde mooneth, beganne Zorobabel the ſonne of Salathiel, and Ieſua the ſonne of Ioſedec, and the remnant of their brethren, the prieſtes and Leuites, and al they that were comme out of the captiuitie vnto Hieruſalem: and appoynted the Leuites from twentie yeeres olde and aboue, to ſee that the worke of the houſe of the Lorde went forewarde.

9 And Ieſua ſtoode with his ſonnes and brethren, and Cadmiel with his ſonnes, and the chyldren of Iuda togeather, to ſet forewarde the workemenne of the houſe of God, euen the children of Henadad, with their children, and their brethren the Leuites.

10 And when the buylders layde the fundation of the temple of the Lorde, they appointed the prieſtes in their * araye with trumpettes, * Or, apparel and the Leuites the children of Aſaph with cymbales, to prayſe the Lorde * after 1.Par.16.b the maner of Dauid kyng of Iſrael.

11 And they ſang togeather when they gaue prayſe and thankes vnto the Lord, Becauſe he is gracious, and becauſe his mercie endureth for euer vpon Iſrael: and al the people ſhowted loude in prayſyng the Lorde, becauſe the fundation of the houſe of the Lord was layde.

12 Manye alſo of the prieſtes and Leuites, and chiefe fathers, and auncient menne whiche had ſeene the fyrſt houſe, when the fundation was layde before their eyes, wepte with a loude voyce, & many ſhowted aloude with ioy:

13 So that the people coulde not diſcerne the ioyful ſounde and gladneſſe, from the noyſe of the weepyng among the people: for the people ſhowted with a loude crye, and the noyſe was hearde farre of.

The.iiii.Chapter.

2 The buyldyng of the temple is hyndered, and howe. 11 Letters to Artaxerxes, and the anſweare.

A 1 BVT* the aduerſaries of Juda and Beniamin, hearde that the chyldren of the captiuitie buylded the temple vnto the Lorde God of Iſrael:

3.Eſd.5.g.

2 And they came to Zorobabel, and to the principal fathers, and ſaid vnto them, We wyl buyld with you, for we ſeeke the Lorde your God, as ye doo, and we haue donne ſacrifice vnto hym ſince the tyme of Asor Hadon the kyng of Aſſur * whiche brought vs vp hyther.

3.Reg.12,d

3 And Zorobabel, and Jeſua, and the other auncient fathers of Iſrael, ſayde vnto them, " It can not be, that you and we togeather ſhoulde buyld the houſe vnto our God: for we our ſelues wyl buylde alone vnto the Lorde our God of Iſrael, * as Cyrus the kyng of Perſia hath commaunded vs.

" Or, it is not for you, but for vs to.

1.Eſ.1.a.

4 And it came to paſſe, that the folke of the lande diſcouraged the people of Juda, and troubled them as they were buyldyng:

5 And hyred counſelours agaynſt them, to hynder their deuiſe, as long as Cyrus the kyng of Perſia lyued, vntyl the raigne of Darius kyng of Perſia.

6 And in the raigne of Ahaſuerus, euen at the begynnyng of his raigne, wrote they vnto hym a complaynt agaynſt the inhabiters of Juda and Hieruſalem.

B 7 And in the dayes of Artaxerxes, wrote Mithridath, Tabel, and the other of his counſel, vnto Artaxerxes the kyng of Perſia with fayre woordes: And the wrytyng of the letter was in the Syrians ſpeache, and interpreted in the language of the Syrians:

8 Rehum the recorder, & Samſai the ſcribe, wrote a letter " frō Hieruſalem to Artaxerxes the kyng, as it foloweth.

" Or, againſt

9 Then Rehum the recorder, and Samſai the ſcribe, and other of their companie, they of Dina, of Apharſath, of Tharpelai, of " Perſia, of Arache, of Babylon, of Suſan, of Deha, of Elan.

" Or, Apharſa.

10 And other of the people * whom the great and noble Asnappar brought ouer, and ſet in the cities of Samaria, and other that are now beyond the water, and Cheeneth.

4.Re.18.a

11 This is the copie of the letter that they ſent vnto kyng Artaxerxes: Thy ſeruantes, and the menne that are nowe beyond the water, and Cheeneth.

12 Be it knowen vnto the kyng, that the Jewes whiche came vp from thee to vs, are comme vnto Hieruſalem, a citie ſeditious & froward, and buyld the ſame, and ſet vp the walles thereof, and lay the fundations.

13 Be it knowen nowe vnto the kyng, that yf this citie be buylded, & the walles made vp againe, then ſhal not they geue toule, tribute, and cuſtome, and the kynges profite ſhal incurre damage.

14 And nowe " in the meane ſeaſon we haue deſtroyed the temple, and woulde no longer ſee the kynges diſhonour, therefore ſent we out alſo, and certified the kyng,

" Or, we remembryng that we were brought vp in the kynges pallace, and would, &c.

15 That it maye be ſought in the booke of the chronicles of thy progenitours, and ſo ſhalt thou fynd in the booke of the chronicles, and perceiue that this citie is ſeditious and noyſome vnto the kinges and " landes, and that they cauſe other alſo among them to rebel of olde: and for the ſame cauſe was this citie deſtroyed.

" Or, prouinces.

C

16 Therefore doo we certifie the kyng, that yf this citie be buylded agayne, and the walles thereof made vp, thou ſhalt hereafter haue no portion beyond the water.

17 Then ſent the kyng an anſwere vnto Rehum the recorder, and Samſai the ſcribe, and to the other of their companions that dwel in Samaria, and vnto the other that were beyond the water in Selam & " Cheeth,

" Or, Cheeneth.

18 The letter whiche ye ſent vnto vs, hath benne openly read before me.

19 And I haue commaunded to make ſearch, and it is founde that this citie of olde hath made inſurrecteon agaynſt kynges, and that rebellion & ſedition hath ben cōmitted therin.

20 There haue ben mightie kings alſo at Hieruſalem, whiche haue raigned ouer al countreys beyonde the water: and toule, tribute, and cuſtome was geuen vnto them,

21 Geue ye nowe therefore commaundement, that the ſame menne be forbydden, and that the citie be not buylded agayne, tyl I haue geuen another commaundement.

22 Take heede nowe that ye be not negligent to doo this: for why ſhoulde the kyng haue harme therethrough?

23 Nowe when the copie of kyng Artaxerxes letter was read before Rehum, and Samſai the ſcribe, and their companions, they went vp in al the haſte to Hieruſalem vnto the Jewes, and forbad them with violence and power.

24 Then ceaſſed the woorke of the houſe of God at Hieruſalem, and continued ſo vnto the ſecond yeere of Darius kyng of Perſia.

¶ The

The .v. Chapter

1 Aggeus and Zacharie doo propheſie. 3 The woorke of the temple goeth forwarde, contrary to the minde of Thathanai. 6 His letters to Darius.

A 1 The prophetes Aggeus, and Zachari the ſonne of Iddo, prophecied vnto the Iewes that were in Iuda and Hieruſalem, in the name of the God of Iſrael, euen vnto them.

Agge.1.a. 2 *Then gate vp Zorobabel the ſonne of Salathiel, and Ieſua the ſonne of Ioſedec, and beganne to buylde the houſe of God at Hieruſalem: and with them were the prophetes of God, whiche helped them.

3 At the ſame tyme came to them Thathanai, whiche was captayne beyonde the water, and Stharbuzanai, and their companions, and ſayde thus vnto them, Who hath commaunded you to buylde this houſe, and to make vp theſe walles?

4 Then ſayde we vnto them after this maner, What are the names of the menne that make this buyldyng?

5 But the eye of theyr God was vpon the elders of the Iewes, that they coulde not cauſe them to ceaſſe, tyl the matter was brought to Darius: and then they anſweared by letters thereunto.

6 This is the copie of the letter that Thathanai, whiche was captayne beyonde the water, and Stharbuzanai, and the counſailours of Apharſath, whiche were beyonde the water, ſent vnto kyng Darius.

7 And the matter that they ſent vnto hym, was written thus within the letter: Unto Darius the kyng, al peace.

B 8 Be it knowen vnto the king, that we went into the prouince of Iurie, to the houſe of the great God, whiche is buylded with mighty great ſtones, and beames are layde in the walles, and the woorke goeth faſt foorth, & proſpereth in their handes.

9 Then aſked we the elders, and ſayde vnto them as it foloweth, Who cõmaunded you to buylde this houſe, and to make vp the walles thereof?

10 We aſked their names alſo, that we might certifie thee, and write the names of the men that were theyr rulers.

11 But they anſweared vs with theſe woordes, and ſayde, We are the ſeruantes of hym that is God of heauen and earth, and buylde the houſe that was buylded of olde and many yeeres ago, *whiche the great kyng of Iſrael buylded, and ſet vp. 3.Reg.6.a.

12 But after our fathers hadde prouoked the God of heauen vnto wrath, *he gaue them ouer into the hande of Nabuchodonoſor the kyng of Babylon and of the Chaldees, whiche brake downe this houſe, and caryed the people away captiue vnto Babylon. 4.Re.24.b C

13 *But in the fyrſt yeere of Cyrus the kyng of Babylon, yͤ ſame kyng Cyrus gaue commaundement concernyng this houſe of god, that it ſhoulde be buylt agayne. 1.Eſd.1.a.

14 And the veſſels of golde and ſiluer of the houſe of god, which Nabuchodonoſor tooke out of the temple that was at Hieruſalem, and brought them into the temple at Babylon: thoſe dyd Cyrus the kyng take out of the temple at Babylon, *and they were deliuered vnto one Saſbazar by name, whom he made captayne, 1.Eſd.1.d.

15 And ſayde vnto hym, Take theſe veſſels, and goe thy way, and ſet them in the temple, that is at Hieruſalem, and let the houſe of God be buylded in his place.

16 Then came the ſame Saſbazar, and layed the fundation of the houſe of God, whiche is at Hieruſalem: Since that tyme alſo vntyl nowe hath it benne in buyldyng, and yet is it not finiſhed.

17 Nowe therefore yf it pleaſe the kyng, let there be ſearche made in the kynges librarie, whiche is there at Babylon, whether it haue benne kyng Cyrus commaundement that this temple of God at Hieruſalem ſhould be buylded: and let the kyng ſende his minde concernyng the ſame matter.

The .vi. Chapter.

At the commaundement of Darius kyng of Perſia, after the temple was buylded and dedicated, the chyldren of Iſrael keepe the feaſt of vnleauened bread.

A 1 Then commaunded king Darius: and they made ſearche in the librarie, euen in yͤ place where they layed vp the treaſure at Babylon:

2 And there was found in a coffer, in the palace that is in the prouince of the Medes, a volume: and therein was it thus written as a memorial.

3 In the fyrſt yeere of kyng Cyrus, gaue the ſame kyng Cyrus commaundement concernyng the houſe of God at Hieruſalem, that

the ſame houſe ſhoulde be buylded in yͤ place where they offer the ſacrifices, and to ioyne the walles togeather of threeſcore cubites heygth, and threeſcore cubites breadth.

4 Three rowes of rough ſtones, & one rowe of newe timber: and the expences ſhalbe geuen of the kynges houſe.

5 And let the golde and ſiluer veſſelles of the houſe of god, which Nabuchodonoſor tooke out of the temple at Hieruſalem, and brought vnto Babylon, be reſtored, and brought againe vnto the temple at Hieruſalem to their place in the houſe of God.

6 Nowe therefore thou Thathanai captaine beyonde the water, and Stharbuzanai, and your counſaylours, & Apherſechei whiche are beyond the water, geat ye away from them.

7 Let the woorke of the houſe of this God alone, that the captayne of the Iewes & theyr elders may build yͤ houſe of God in his place.

8 I haue commaunded what ye ſhal doo to the elders of Iuda, for the buyldyng of the houſe of God, that of yͤ kynges goodes, euen of the tribute beyonde the water, foorthwith expences be geuen vnto the men, that they be not hyndred. B

9 And yf they haue neede of calues, rammes, and lambes, for the burnt offering of the god of heauen, wheate, ſalte, wine and oyle, after the cuſtome of the prieſtes at Hieruſalem, let the ſame be geuen them dayly without any delay:

10 That they may haue to offer ſweete ſauours vnto the God of heauen, and pray for the kynges lyfe, and for his chyldren.

11 And ſuche a commaundement haue I geuen, that what man ſoeuer he be that altereth this woorde, there ſhal a beame be taken from his houſe, & ſet vp, and he ſhalbe hanged thereon, and his houſe ſhalbe made a dounghil for the ſame thing.

12 And the God that ſet his name there, deſtroy al kynges and people that put to theyr hande to alter & to breake downe the houſe of God, whiche is at Hieruſalem. I Darius haue made a decree, that this be donne with ſpeede.

13 Then Thathanai the captaine [of the countrey] beyonde the water, and Stharbuzanai, with theyr counſaylours, accordyng to that whiche kyng Darius had ſent, ſo they dyd ſpeedyly theyr diligence.

14 And the elders of the Iewes buylded, and they proſpered through the prophecying of Aggeus the prophete, and Zachari the ſonne of Iddo, and they buylded, and they finiſhed it accordyng to the commaundement of the God of Iſrael, and after the commaundement of Cyrus, and Darius, and Artaxerxes, kynges of Perſia. C

15 And this houſe was finiſhed the third day of the moneth Adar, euen in the ſixth yeere of the raigne of kyng Darius.

16 *And the chyldren of Iſrael, the prieſtes, the Leuites, and the other chyldren of the captiuitie, held the dedication of this houſe of God with ioy: 2.Par.7.d.

17 And offered at the dedication of this houſe of God an hundred oxen, two hundred rammes, foure hundred lambes: and for the reconciling of al Iſrael, twelue hee goates, accordyng to the number of the tribes of Iſrael:

18 And ſet the prieſtes in their ſundry courſes, and the Leuites in their diuers offices, to miniſter vnto God at Hieruſalem, as it is written in the booke of Moſes.

19 And the chyldren of the captiuitie helde Paſſeouer vpon the fourtienth day of the firſt moneth.

20 For the prieſtes and Leuites were purified al togeather, and killed Paſſeouer for al the chyldren of the captiuitie, and for theyr brethren the prieſtes, and for them ſelues. D

21 And the chyldren of Iſrael whiche were comme agayne out of captiuitie, and al ſuche as had ſeparated them ſelues vnto them frõ the filthyneſſe of the heathen of the lande, to ſeeke the Lorde God of Iſrael, dyd eate,

22 And helde the feaſt of vnleauened bread ſeuen dayes with ioy: For the Lord had made them glad, and turned the hart of the king of Aſſur vnto them, to ſtrengthen their handes in the woorke of the houſe of God, euen the God of Iſrael.

The.vii.Chapter.

1 By the commaundement of the kyng, Eſdras and his companions comme to Hieruſalem.
27 He geueth thankes to God.

A 1 After theſe thynges, there was in the raigne of Artaxerxes kyng of Perſia, one Eſdras the ſonne of Saraia, the ſonne of Aſaria, the ſonne of Helkia,

2 The ſonne of Sallum, the ſonne of Zadoc, the ſonne of Ahitob,

3 The ſonne of Amaria, the ſonne of Aſaria, the ſonne of Meraioth,

4 The ſonne of Zeraia, the ſonne of Vzzi, the ſonne of Bucci,

5 The ſonne of Abiſua, the ſonne of Phinehes, the ſonne of Eleaſar, the ſonne of Aaron the chiefe prieſt.

6 This Eſdras alſo went vp from Babylon, and was a " perfect ſcribe in the law of Moſes,* whiche the Lorde GOD of Iſrael dyd geue: And the kyng gaue hym al that he required, accordyng to the hande of the Lorde his God, whiche was vpon hym.

" Or, ready, or prompt.

Exo,20.a.

7 And there went vp certaine of the chyldren of Iſrael, of the prieſtes, Leuites, ſingers, porters, and of yͤ Nethinims vnto Hieruſalem, in the ſeuenth yeere of kyng Artaxerxes.

B

8 And he came to Hieruſalem in the fifth moneth, euen in the ſeuenth yeere of the kyng.

9 For vpon the fyrſt day of the firſt moneth, beganne he to goe from Babylon: and on the firſt day of the fifth moneth came he to Hieruſalem, accordyng to the good hande of his God that was vpon hym.

10 For Eſdras prepared his hart to ſeeke the lawe of the Lord, and to doo it, and to teache the preceptes and iudgementes in Iſrael.

11 And this is the copie of the letter that kyng Artaxerxes gaue vnto Eſdras the prieſt, and ſcribe, whiche was a writer of the wordes and commaundementes of the Lorde, and of his ſtatutes ouer Iſrael.

12 Artaxerxes a king of kynges, vnto Eſdras the prieſt and ſcribe of the lawe of the God of heauen, peace and ſalutation.

13 I haue commaunded that al they of the people of Iſrael, and of the prieſtes and Leuites in my Realme, whiche are minded of theyr owne good wyl to goe vp to Hieruſalem, goe with thee:

C

14 And therefore art thou ſent of the king and of his ſeuen counſaylours, to viſite Iuda and Hieruſalem, accordyng to the lawe of thy God, whiche is in thy hande:

15 And that thou ſhouldeſt take with thee ſiluer and golde which the kyng and his counſaylours offer of theyr owne good wyl vnto the god of Iſrael, whoſe habitation is at Hieruſalem:

16 And al the ſiluer and golde that thou canſt finde in al the " countrey of Babylon, with it that the people offer of theyr owne good wyl, and the prieſtes geue wyllyngly for the houſe of their God whiche is at Hieruſalem:

" Or, prouince.

17 That thou mayſt bye diligently with the ſame money, oxen, rammes, & lambes, with their meate offeringes and drinke offeringes, and thou ſhalt offer them vpon the aulter of the houſe of your God whiche is at Hieruſalem.

18 And looke what lyketh thee and thy brethren to doo with the remnant of the ſiluer and gold, that doo after the wil of your God.

19 And the veſſels that are geuen thee for the miniſtration in the houſe of thy God, thoſe deliuer thou before God at Hieruſalem.

20 And whatſoeuer thing more ſhalbe needeful for the houſe of thy God, whiche is neceſſarie for to ſpende, thou ſhalt receiue the charges out of the kynges treaſure houſe.

21 I kyng Artaxerxes haue commaunded al the treaſurers beyonde the water, that looke what ſoeuer Eſdras the prieſt & ſcribe in the lawe of the God of heauen requireth of you, that ye fulfil the ſame ſpeedyly,

D

22 Vntil an hundred talentes of ſiluer, and til an hundred quarters of wheate, and til an hundred battes of wine, and til an hundred * battes of oyle, and ſalt without meaſure.

3.Re.7.d.

23 Whatſoeuer alſo is by the commaundement of the God of heauen, let the ſame be donne without any delay, for the houſe of the God of heauen, that he be not wroth agaynſt the Realme, and agaynſt the kyng and his chyldren.

24 And we certifie you, that ye haue no auctoritie to require taxing and cuſtome, & yerely rentes, vpon any of the prieſtes, Leuites, ſingers, porters, Nethinims, and miniſters in the houſe of his God.

25 And thou Eſdras, after the wyſedome of thy God that is in thine hand, ſet iudges and arbitters [by my auctoritie] to iudge al the people that is beyond the water, euen al ſuch as knowe the lawe of thy GOD: and them that knowe it not, thoſe ſee that ye teache.

26 And whoſoeuer wyl not fulfil the lawe of thy God, and the kinges lawe, let hym haue his iudgement without delay, whether it be vnto death, or to be rooted out, or to be condempned in goodes, or to be put in priſon.

E

27 * Bleſſed be the Lord God of our fathers, whiche ſo had inſpired the kynges harte, to garniſhe the houſe of the Lord that is at Hieruſalem:

3.Eſd,8.a.

28 And hath enclined mercie vnto me in the preſence of the kyng and his counſaylours, and before al the kynges hygh eſtates: And I was comforted euen as the hande of the Lorde my God was vpon me, and ſo geathered I the heades of Iſrael togeather, that they myght goe vp with me.

The.viii.Chapter.

1 The number of them that returned to Hieruſalem with Eſdras. 21 He cauſeth them to faſt. 24 He admoniſheth the prieſtes of their dueties.

A 3.Eſd.8.e. " Or, genealogie.

1 These are nowe the principal fathers of them, and this is the " regiſter of them that went vp with me from Babylon, what tyme as kyng Artaxerxes raigned.

2 Of the chyldren of Phinehes, Gerſom: of the chyldren of Ithamar, Daniel: of the chyldren of Dauid, Hattus:

3 Of the chyldren of Zechania, among the chyldren of Pharos, Zachari: and with him were numbred an hundred and fiftie men.

4 Of the chyldren of the captayne of Moab, Elioenai the ſonne of Zerahia, & with hym two hundred menne.

5 Of the chyldren of Zechania the ſonne of Iahaſiel, and with hym three hundred men.

6 Of the chyldren of Adin, Abed the ſonne of Ionathan, and with hym fiftie men.

7 Of the chyldren of Elam, Iſai the ſonne of Athalia, and with hym ſeuentie men.

B

8 Of the chyldren of Saphatia, Zebadia the ſonne of Michael, and with hym fourescore menne.

9 Of the chyldren of Ioab, Obadia the ſonne of Iehiel, and with hym two hundred and eyghtiene menne.

10 Of the chyldren of Selomith, the ſonne of Ioſephia, and with hym an hundred and threeſcore menne.

11 Of the chyldren of Bebai, Zachari the ſonne of Bebai, and with hym twentie and eyght menne.

12 Of the chyldren of Agad, Iohanan the ſonne of Hakatan, and with hym an hundred and ten menne.

13 Of the chyldren of Adonicam that were the laſt, whoſe names are theſe: Eliphelet, Iehiel, and Samaiah, and with them threeſcore menne.

C

14 Of the chyldren of Biguai: Uthai, & Zabud, and with them ſeuentie menne.

15 And I geathered them togeather by the water that runneth towarde Ahaua, & there abode we three dayes: And I looked among the people and the prieſtes, and founde there none of the chyldren of Leui.

16 Then ſent I to Eliezer, to Ariel, Semeia, Elnachan, Iarib, Elnathan, Nathan, Zacharia, and to Meſullam, the rulers, and to Ioiarib, and Elnathan, whiche were menne of vnderſtandyng.

" Or, and I ſent vnto.

17 " And to thoſe gaue I commaundement vnto Iddo the chiefeſt at Caſphia, & I tolde them what they ſhoulde ſay vnto Iddo and to his brethren the Nethinims at Caſphia, that they ſhoulde cauſe the miniſters of the houſe of our God to comme vnto vs.

18 And through the good hande of our God vpon vs, they brought vs a very wyſe man from among the chyldren of Moholi yͤ ſonne of Leui, the ſonne of Iſrael, and Sarabia with his ſonnes and his brethren, euen eyghtiene.

19 And Haſabia, and with him Iſai of yͤ chyldren of Merari, with his brethren, and theyr ſonnes, twentie.

D

20 And of the Nethinims whom Dauid and the princes gaue to miniſter vnto the Leuites, two hundred and twentie of Nethinims: whiche al were named by name.

21 And euen there at the water beſide Ahaua, I proclaimed a faſt, that we myght humble our ſelues before our God, and ſeeke of hym a ryght way for vs, and for our children, and for al our ſubſtance.

22 For I was aſhamed to require of the king ſouldiers and horſemen, to helpe vs agaynſt the enimie in the way: for we hadde ſpoken vnto the kyng, ſayeing, The hande of our god is vpon al them that ſeeke him in goodneſſe, and his power and wrath is agaynſt al them that forſake hym.

23 So we faſted, and beſought our God for this, and he was entreated of vs.

24 And I tooke out twelue of the chiefe prieſtes, Sarabia, and Haſabia, and ten of theyr brethren with them,

25 And wayed them the ſiluer and gold, and veſſels that were appoynted for the houſe of our God, whiche the kyng and his counſailours, and his lordes, and al Iſrael that were there at hande, had geuen togeather.

26 And I wayed vnto their hande, ſixe hundred and fiftie talentes of ſiluer, and in ſiluer veſſels an hundred talentes, and in golde an hundred talentes:

E

27 Twentie baſons of golde of a thouſande drammes, & two coſtly veſſels of good braſſe, as cleare as golde.

28 And I ſayde vnto them, ye are conſecrate vnto the Lorde, lyke as the veſſels are holy alſo: and the golde and ſiluer are geuen of a good wil vnto the lord God of your fathers.

29 Watche ye and keepe them: for ye ſhal way them downe before the chiefe prieſtes, & Leuites, and auncient fathers of Iſrael at Hieruſalem,

ruſalem, in the treaſuries of the houſe of the Lorde.

30 Then tooke the prieſtes and Leuites the wayed ſiluer and golde, and veſſels, to bring it to Hieruſalem vnto the houſe of our God.

31 And we brake vp from the water of Ahaua, on the twelfth day of the firſt moneth, to goe vnto Hieruſalem: and the hande of our God was vpon vs, and deliuered vs from the hande of the enimies, and of ſuche as layed wayte for vs by the way.

32 And we came to Hieruſalem, and abode there three dayes.

33 But on the fourth day was the ſiluer and golde, and veſſels wayed in the houſe of our God, by the hande of Meremoth, the ſonne of Uria the prieſt, and with hym was Eleazar the ſonne of Phinehes, and with them was Joſabad the ſonne of Jeſua, and Noadia the ſonne of Bennoi the Leuites.

34 According to the number and weyght of euery one, was the wayght al written vp at the ſame time.

35 And the chyldren of the captiuitie, whiche were comme out of captiuitie, offered burnt offeringes vnto the GOD of Iſrael, twelue bullockes for al Iſrael, ninetie & ſixe rammes, ſeuentie & ſeuen lambes, twelue hee goates for ſinne [offering] al to the burnt offering of the Lorde.

36 And they deliuered the kynges commiſſion vnto the kynges officers, and to the captaines that were beyond the water: And they promoted the people, and the houſe of God.

The.ix.Chapter.

1 Eſdras complayneth on the people that had turned them ſelues from God, and maryed with the gentiles. 5 He prayeth vnto God.

A 1 When theſe thynges were donne, the rulers came to me, & ſayde, The people of Iſrael, and the prieſtes & Leuites are not ſeparated from the people of the landes, as touchyng their abominations: namely of the Chanaanites, Hethites, Pherezites, Jebuſites, Ammonites, Moabites, Egyptians, and Amorites.

Deut.7.a. Ioſue.23.c Iud.3.a.

2 * For they haue taken the daughters of the ſame to them ſelues and to their ſonnes, and the holy ſeede is mixed with the nations of the landes, and the hande of the princes and the rulers hath ben principal in the treſpaſſe.

3.Eſd.8.c.

3 * And when I hearde this ſayeing, I rent my clothes and my garment, and pluckt of the heare of my head and of my bearde, and " ſate mournyng.

" Or, ſate downe aſtonied.

4 And there reſorted vnto me al ſuche as feared the woordes of the God of Iſrael, becauſe of the tranſgreſſion of the [people] of the captiuitie: And I ſate " mournyng vntyl the euenyng ſacrifice.

" Or, aſtonied.

5 And about the euenyng ſacrifice, I aroſe vp from my heauineſſe, and rent my clothes and my rayment, and felle vpon my knees, and ſpread out my handes vnto the Lorde my God,

6 And ſayde, My God, I am aſhamed, and dare not lyft vp myne eyes vnto thee my God: for our wickedneſſes are growen ouer our heade, and our treſpaſſe is waxed great vnto the heauen.

7 Since the tyme of our fathers haue we benne in great treſpaſſe vnto this day, * and becauſe of our wickedneſſes, haue we, & our kynges, and our prieſtes, benne deliuered into the hande of the kynges of the nations, vnto the ſwoord, into captiuitie, into a ſpoile, and into confuſion of face, as it is to ſee this day.

Deut.18 a. 2.Par.32.b. 3.Re.24.d.

8 And now for a litle ſpace, grace hath benne ſhewed from the Lorde our God, in cauſing a remnant to eſcape, & in geuing vs a nayle in his holy place, that our God may light our eyes, and geue vs a litle lyfe to take breath in our bondage:

9 For we were bondmen, and yet our God hath not forſaken vs in our bondage, but hath enclined mercie vnto vs, in the ſyght of the kyng of Perſia, to geue vs lyfe to ſet vp the houſe of our God, and to redreſſe the deſolation thereof, and to geue vs a wal in Juda and Hieruſalem.

10 And nowe, O our God, what ſhal we ſay after this? for we haue forſaken thy commaundementes,

11 Which thou haſt commaunded by thy ſeruantes the prophetes, ſayeing, The land vnto whiche ye goe to poſſeſſe it, is an vncleane lande, becauſe of the filthyneſſe of the people of the landes, whiche with their abominations haue made it ful of vncleanneſſe on euery ſyde.

12 * Therefore ſhal ye not geue your daughters vnto their ſonnes, and their daughters ſhal ye not take vnto your ſonnes, nor ſeeke their peace and wealth for euer: that ye may be ſtrong and " enioy the goodneſſe of the lande, and that ye and your chyldren may

Deut.7.a.

" Or, eate.

haue the inheritance of it for euermore.

13 And after that al theſe thynges are comme vpon vs, becauſe of our euyl deedes & great treſpaſſes, ſeeyng that thou our GOD haſt ſtayed vs from being beneath for our iniquities, and haſt geuen vs ſuche deliuerance:

14 Shoulde we returne to breake thy commaundementes, and ioyne in affinitie with the people of theſe abominations? wouldeſt not thou be angry towards vs, til thou hadſt conſumed vs, ſo that there ſhould be no remnant, nor any eſcaping?

15 O Lorde God of Iſrael, thou art ryghteous, for we remayne yet eſcaped, as it is to ſee this day: Behold alſo, in thy preſence are we in our treſpaſſes, and becauſe of it may we not ſtande before thee.

The. x. Chapter.

1 The people repent and turne, and put away their ſtrange wyues.

A 1 AND when* Eſdras prayed after this manner, and knowledged, wept, and lay before the houſe of God, there reſorted vnto hym out of Iſrael a very great congregation, of menne, and women, and chyldren: and the people wept very ſore.

3. Eſd. 8. g.

2 And Sechania the ſonne of Iehiel, one of the chyldren of Elam, anſweared, and ſayde vnto Eſdras, We haue treſpaſſed agaynſt our God, and haue taken ſtrange wyues of the people of the lande: Yet nowe there is hope in Iſrael concernyng this thyng.

3 For nowe we wyl make a couenant with our God, and put away al the wiues, and ſuche as are borne of them, accordyng to the counſel of the Lorde: and we wyl be in the " feare of the commaundementes of our God, that we may doo according to the law.

" Or, and of thoſe that.

4 Geat thee vp, for this matter belongeth vnto thee, we alſo wyl be with thee: be of good comfort therefore, and doo it.

5 * Then roſe Eſdras, and tooke an oth of the chiefe prieſtes and Leuites, and of al Iſrael, that they ſhould doo accordyng to this word: And they ſware.

3. Eſd, 9. a.

6 And Eſdras roſe vp from before the houſe of God, and went into the chamber of Iohanan the ſonne of Eliaſib: and when he came thyther, he dyd eate no bread, nor drunke water: for he mourned, becauſe of the tranſgreſſion of ẏͤ people that had benne in captiuitie.

7 And they cauſed a proclamation to goe thorowout Iuda and Hieruſalem, vnto al them of the captiuitie, that they ſhoulde geather them ſelues togeather vnto Hieruſalem:

B 8 And that whoſoeuer came not within three dayes, accordyng to the deuice of the rulers and elders, al his ſubſtance ſhoulde be forfeited, and he ſhoulde be put out from the congregation of them of the captiuitie.

9 Then al the men of Iuda and Beniamin, geathered them ſelues togeather vnto Hieruſalem within three dayes, euen the twentith day of the ninth moneth: and al the people ſate in the ſtreete of the houſe of God, & trembled, becauſe of this matter, and for the raine.

10 And Eſdras the prieſt ſtoode vp, and ſayde vnto them, * Ye haue tranſgreſſed, and haue taken ſtrange wyues, to make the treſpaſſe of Iſrael yet more.

Deut. 7. a.
Iud, 3, a.

11 " Confeſſe nowe therefore vnto the Lord God of our fathers, and doo his pleaſure: and ſeparate your ſelues from the people of the lande, and from the ſtrange wyues.

" Or, giue prayſe.

12 And al the congregation anſweared, and ſayde with a loude voyce: It ſhalbe ſo, and we wyl doo as thou haſt ſayde.

13 But the people are many, and it is a rayny weather, and the people are to faint to tary without in ẏͤ ſtreete, neither is this a worke of one day or two: for " we haue offended very ſore in this thing.

" Or, we are many that haue offended in this thyng.

C

14 Let our rulers ſtande therefore in al the congregation, and let al them whiche haue taken ſtrange wyues in our cities, comme at the time appoynted, and let the elders of euery citie, and their iudges, be with them, til the fierce wrath of our GOD for this matter be turned from vs.

15 Then were appoynted Ionathan the ſonne of Aſahel, and Iahaſia the ſonne of Thecua ouer this matter: and Meſullam and Sabathai the Leuites helped them.

16 And the children of the captiuitie dyd euen ſo: And Eſdras the prieſt, and the auncient heades through the houſe of their fathers, al men of great fame, ſeparated them ſelues, & ſate them downe in the firſt day of the tenth moneth, to examine the matter.

17 And vntyl the fyrſt day of the fyrſt moneth, they were finiſhing the buſineſſe, with al the menne that had taken ſtrange wyues.

18 And among the chyldren of the prieſtes, there were menne founde that hadde taken ſtrange wyues, namely among the chyldren of Ieſua, the ſonne of Ioſedec, and of his brethren, Maaſia, and Eliezer, Iarib, and Gedalia.

19 And they gaue theyr handes, that they would put away theyr wiues: and they that had treſpaſſed, gaue a ramme for their treſpaſſe.

D 20 And among the chyldren of Immer: Hanani, and Zebadia.

21 Among the chyldren of Harim: Maaſia, Elia, Semeia, Iehiel, and Uzziah.

22 Among the chyldren of Paſhur: Elioenai, Maaſia, Iſmael, Nethanel, Ioſabad, and Elaſah.

23 Among the Leuites: Ioſabad, Semei, and Selaia (whiche ſame is Celitah) Phathaiah, Iuda, and Eliezer.

24 Among the ſingers alſo, Eliaſib: And among the porters, Sellum, and Telem, and Uri.

25 And of Iſrael: Among the children of Pharos, Remeia, Ieſia, Melchia, Miamin, Eliezer, Melchia, and Banaiah.

26 Among the chyldren of Elam: Mathania, Zacharia, Iehiel, Abdi, Ierimoth, and Elia.

E 27 Among the chyldren of Zatthu: Elioenai, Eliaſib, Mathania, Ierimoth, Zabad, and Aziza.

28 Among the chyldren of Bebai: Iehohanan, Hanania, Zabbai, and Athalai.

29 Among the chyldren of Bani: Meſullam, Malluch, Adaiah, Iaſub, Saal, and Ieramoth.

30 Among the chyldren of the captayne of Moab: Adna, Chelal, Benaia, Maaſia, Mathania, Beſalel, Bennui, and Manaſſe.

31 Among the chyldren of Harim: Eliezer, Iſiah, Melchiiah, Semeia, and Simeon,

32 Beniamin, Malluch, and Semariah.

33 Among the chyldren of Haſum: Matthenai, Mathatha, Zabad, Eliphelet, Ieremai, Manaſſe, and Semei.

34 Among the chyldren of Bani: Maadai, Amram, and Uel,

35 Banea, Badaia, Cheliau,

36 Uaniah, Maremoth, Eliaſib,

37 Mathaniah, Mathanai, Iaſi,

38 Bani, Bennui, and Semei,

39 Selemia, Nathan, Adaiah,

40 Machnadebai, Saſai, Sarai,

41 Azarel, Selemiahu, and Semariah,

42 Sallum, Amaria, and Ioſeph.

43 Among the children of Nebo, Iehiel, Mathathia, Zabad, Zabina, Iadau, Ioel, and Banaia.

44 All theſe had taken ſtrange wyues, and among the ſame, there were ſomme that had chyldren by the wiues.

The ſeconde booke of Eſdras, otherwyſe called the booke of Nehemia.

The firſt Chapter.

1 Nehemia bewayleth the calamitie of Hieruſalem. 5 He confeſſeth the ſinnes of the people, and prayeth God for them.

A 1 The woordes of Nehemia the ſonne of Hachalia. In the moneth Chiſleu, in ẏ twentie yeere, as I was in the caſtel at Suſan,

2 Came Hanani, one of my brethren, he and the menne of Iuda: and I aſked them howe the Iewes dyd, that were deliuered and eſcaped from the captiuitie, and howe it went at Hieruſalem.

3 And they ſayd vnto me, The remnant that are leaſt of the captiuitie there in the lande, are in great affliction and rebuke: * the wal of Hieruſalem alſo is broken downe, and the gates thereof are burnt with fyre.

4.Re.25.b.

4 And when I hearde theſe woordes, I ſate downe and wept, and mourned certayne dayes, and faſted, and prayed before the God of heauen,

5 And ſayde, O Lorde God of heauen, thou great and terrible God, * thou that keepeſt couenant and mercie for them that loue thee, and obſerue thy commaundementes:

Exo.20.a.
Deut.7.b.

6 Let thyne eares hearken, I beſeche thee, and let thyne eyes be open, that thou mayſt heare the prayer of thy ſeruant, which I pray now before thee day and nyght for the chyldren of Iſrael thy ſeruantes, and knowledge the ſinnes of the chyldren of Iſrael whiche we haue ſinned agaynſt thee: I and my fathers houſe haue ſinned.

7 We haue greeuouſly ſinned agaynſt thee, and haue not kept thy commaundementes, ſtatutes, and iudgementes, which thou commaundedſt thy ſeruant Moſes.

B 8 I beſeche thee cal to remembrance the woord that thou commaundedſt thy ſeruant Moſes, and ſaydeſt, Ye wyl tranſgreſſe, and * I

Deu.27.e.

wyl ſcatter you abrode among the nations:

9 But yf ye turne vnto me, and keepe my commaundementes, and doo them: though ye were caſt out vnto the vttermoſt part of heauen, yet wyl I geather you from thence, and wyl bryng you vnto the place that I haue choſen, to ſet my name there.

10 They are thy ſeruantes, and thy people, whom thou haſt deliuered through thy great power, and in thy myghty hande.

11 O Lord, I beſeche thee, let thyne eare hearken to the prayer of thy ſeruant, and to the prayer of thy ſeruantes, whoſe deſyre is to feare thy name: and let thy ſeruant proſper this day, and graunt hym mercie in the ſight of this man. For I was the kynges butler.

The, ii. Chapter.

1 After Nehemia had obteyned letters of Artaxerxes, 11 he came to Hieruſalem, 17 and buylded the walles.

A 1 IT came to paſſe, that in the moneth Niſan, in the twentith yeere of kyng Artaxerxes, the wine ſtoode before hym: and I tooke vp the wine, and gaue it vnto the kyng: And I had not benne before heauy in his preſence.

2 And the kyng ſayde vnto me, Why lookeſt thou ſo ſadly, ſeyng thou art not ſicke? It is nothing els, but that thou art heauy hearted. And I was ſoare afrayde,

3 And ſayde vnto the kyng, GOD ſaue the kyng for euer: Howe ſhoulde I not looke ſadly, when the citie and place of my fathers burials lye waſte, and the gates thereof are conſumed with fyre?

4 And the kyng ſayd vnto me, What is then thy requeſt? I made my prayer alſo to the God of heauen,

5 And ſayde vnto the kyng, If it pleaſe the kyng, and yf thy ſeruant haue found fauour in thy ſyght, ſende me vnto Iuda vnto the citie of my fathers burialles, that I may buylde it.

6 And the kyng ſayde vnto me (the queene his wyfe ſitting by hym:) Howe long ſhal thy iourney continue, and when wylt thou comme agayne? And it pleaſed the kyng to ſende me, and I ſet hym a tyme,

7 And ſayde vnto the kyng, If it pleaſe the kyng, let hym geue me letters to the captaines whiche are beyonde the water, that they may conuay me ouer, til I cōme into Iuda:

B 8 And letters vnto Aſaph the lord of yͤ kinges wood, that he may geue me timber to make beames, for the gates of the palace, whiche is harde by the houſe, and for the walles of the citie, and for the houſe that I ſhal enter into. And the kyng gaue me accordyng to the hande of my God, whiche was good vpon me.

9 And when I came to the captaynes beyond the water, I gaue them the kynges letters: And the kyng had ſent captaynes of the armie, and horſemen with me.

10 Sanaballat alſo the Horonite, and Tobia a ſeruant the Ammonite hearde of it, and it greeued them ſore, that there was comme a man, whiche ſought the wealth of the chyldren of Iſrael.

11 And I came to Hieruſalem, and was there three dayes,

12 And I gate me vp in the nyght ſeaſon, and a fewe menne with me, neither tolde I any man what God had geuen me in my hart, to doo at Hieruſalem: and there was not one beaſt with me, ſaue it that I rode vpon.

13 And I departed in the nyght by the valley port, before the dragon wel, and to the doung port, and conſydered the walles of Hieruſalem howe they were broken downe, and the portes thereof conſumed with the fyre.

14 And I went ouer vnto the wel port, and to the kynges " conduite, and there was no roome for the beaſt that was vnder me to paſſe. C

" Or, the poole.

15 Then went I on in the nyght by the brooke ſide, and conſydered the wal, ⁊ turned backe, and came home agayne by the valley port.

16 And the rulers knewe not whyther I went, or what I dyd: neither dyd I as yet tel it vnto the Iewes, to the prieſtes, to yͤ noble men, to the rulers, and to the other that laboured in the worke.

17 Afterwarde ſayde I vnto them, Ye ſee the miſerie that we are in, howe Hieruſalem lyeth waſte, and howe the gates thereof are burnt with fyre: comme therefore, and let vs buylde vp the wal of Hieruſalem, and that we be no more a rebuke.

18 Then I tolde them of the hande of my God, that it was gratious ouer me, and the kinges woordes that he hadde ſpoken vnto me: And they ſayde, Let vs geat vp ⁊ buyld. And they ſtrengthed their hands to good.

19 But when Sanaballat the Horonite, and Tobia the ſeruant an Ammonite, and Geſem the Arabian hearde it, they laughed vs to ſcorne, and deſpiſed vs, and ſayde, What is

this that ye doo? wyl ye falle away from the kyng?

20 Then anſweared I them, and ſayde, The God of heauen, he it is that hath graunted vs proſperitie, and we his ſeruantes wyl get vp and buylde: as for you, ye haue no portion, nor ryght, nor remembrance [illegible] Hieruſalem.

The.iii.Chapter.

The number of them that buylded the walles.

A ☞ 1 And Eliaſib the hye prieſt gate hym vp with his brethren the prieſtes, and they buylded the ſheepe gate: they repayred it, and ſet vp the doores of it: euen vnto the towre Mea repayred they it, and vnto the * towre of Hananeel.

Ier.31.g. Zach.14.

2 Next vnto hym alſo buylded the menne of Jericho: and beſyde hym buylded Sachur the ſonne of Amri.

3 But the fyſh porte dyd yͤ chyldren of Aſnaa buylde, whiche alſo layed the beames thereof, and ſet on the doores, lockes, & barres of it.

4 And nexte vnto them buylded Meremoth, the ſonne of Uria, the ſonne of Hakoz: and next vnto thē builded Meſullam the ſonne of Berachia, the ſonne of Meſeſabel: & next vnto them builded Zadoc the ſonne of Baana.

5 And nexte vnto hym buylded they of Thekoa: But the great men that were among them put not theyr neckes to the worke of theyr Lorde.

6 The olde gate buylded Jehoiada the ſonne of Paſeah, and Meſullam the ſonne of Beſodia, they layed the beames thereof, and ſet on the doores, lockes, and barres of it.

B 7 Next vnto them buylded Melatiah of Gibeon, and Jadon of Merona, menne of Gibeon and of Miſpah, vnto the throne of the duke [whiche was] beyonde the ryuer.

8 Next vnto hym buylded Uzziel the ſonne of Harhaiah of the Goldeſmythes: Next vnto hym alſo buylded Hananiah the ſonne of Harakahim, and they repayred Hieruſalem vnto the broade walle.

9 Nexte vnto them buylded Raphaiah the ſonne of Hur, the ruler of the halfe part of Hieruſalem.

10 Next vnto hym buylded Jedaia the ſonne of Harumaph ouer agaynſt his houſe: and next vnto hym buylded Hattus the ſonne of Haſabnia.

11 But Melchia the ſonne of Harim, and Haſub the ſonne of the captayne of Moab builded the other peece, and the towre beſyde the fornaces.

12 Next vnto him buylded Sallum the ſonne of " Hallohes, the ruler of the halfe part of Hieruſalem, he and his daughters.

" Or, the inchanters ſonne.

13 The valley gate buylded Hanun, and the cittizins of Zonoa: they buylded it, and ſet on the doores, lockes, and barres thereof, & a thouſande cubites on the walle, vnto the doung port.

C 14 But the doung port buylded Melchiah the ſonne of Rechab, the ruler of the fourth parte of Beth acharem: he repayred it, and ſet on the doores, lockes, and barres thereof.

15 But the welle gate repayred Sallum the ſonne of Cholhoſah, the ruler of the fourth part of Miſpah: He buylded it, and couered it, and ſet on the doores, lockes, and barres thereof: and the walle vnto the poole Siloah by the kynges garden, & vnto the ſteppes that goe downe from the citie of Dauid.

16 After him buylded Nehemiah the ſonne of Aſbok, the ruler of the halfe part of Bethzur, vntyl the other ſyde ouer agaynſt the ſepulchres of Dauid, and to the poole that was repayred, and vnto the houſe of the myghtie.

17 After hym buylded the Leuites, Rehum the ſonne of Bani: and next vnto him buylded Haſabia the ruler of the halfe part of Keilah in his quarter.

18 After hym buylded theyr brethren Banai the ſonne of Henadad, the ruler of the halfe part of Keſlah.

19 And after hym buylded Ezer the ſonne of Jeſua the ruler of Miſpah the other peece, harde ouer agaynſte the goeyng vp to the houſe of ordinance [that was] in the corner.

D 20 Agayne, after hym brake foorth Baruch the ſonne of Zachai, of indignation, and repayred the other peece from the turnyng corner, vnto the doore of the houſe of Eliaſib the hygh prieſt.

21 After hym alſo buylded Merimoth the ſonne of Uria, the ſonne of Haccos, the other peece, from the doore of the houſe of Eliaſib, euen as long as yͤ houſe of Eliaſib extended.

22 After hym buylded the prieſtes, the menne of the playne.

23 After hym buylded Beniamin and Haſub ouer agaynſt theyr houſe: and after hym wrought Azaria the ſonne of Maaſia, the ſonne of Anania, by his houſe.

24 After hym alſo buylded Bennui the ſonne of Henadad the other peece, from the houſe of Azaria, vnto the turning [of the walle] and vnto the corner.

25 After hym buylded Pala the ſonne of Uſai, ouer agaynſt the corner, and the hygh towre which lyeth out ouer from the kinges houſe, that was beſyde the court of the pryſon: after hym Phadaia the ſonne of Pharos.

26 As for the Nethinims they dwelte in the ſtrong holde, vnto the water gate towarde the eaſt, and to the towre that lyeth out.

27 After hym builded they of Thekua, the other peece ouer againſt the great towre that lyeth outwarde, vnto the walle of the ſtrong holde.

28 But from aboue the horſe gate foorth builded the prieſtes, euery one ouer agaynſte his houſe.

29 And after them buylded Zadoc the ſonne of Immer, ouer agaynſte his houſe: After hym buylded alſo Semeia the ſonne of Sechania the keeper of the eaſt gate.

30 After hym buylded Hanania the ſonne of Selemia, and Hanun the ſonne of Zalaph the ſyxth, the other peece: and after him buylded Meſullam the ſonne of Barachia, ouer agaynſt his ſtore houſe.

31 After hym buylded Melchia the goldeſmythes ſonne, vnto the houſe of the Nethinims, ⁊ of the marchantes, ouer agaynſt the gate Mephkad, and to the parlour in the corner.

32 And betweene the parlour of the corner vnto the ſheepe gate, builded the goldeſmithes, and the marchantes. ☞

The.iiii.Chapter.

7 The buyldyng of Hieruſalem is hyndered, 15 but God breaketh theyr enterpriſe. 17 The Jewes buylde with one hande, and holde theyr weapon in the other.

A 1 BUT when Sanaballat hearde that we buylded the walle, he was wroth in hym ſelfe, and tooke great indignation, and mocked the iewes:

2 And ſayde before his brethren ⁊ the ſouldiers of Samaria, What doo theſe impotent Jewes? " Wyl the [heathen] ſuffer them? ſhal they offer? ſhal they perfourme it in one day? ſhal they make the ſtones whole agayne that are brought to duſt and brent?

" Or wil they fortifie them ſelues.

3 And Tobiah the Ammonite was beſyde hym, and ſayde, Though they buylde, yet if a foxe goe vp, he ſhal breake downe theyr ſtony walle.

4 Heare O thou our God, for we are deſpiſed, turne theyr ſhame vpon theyr owne head, and geue them ouer " into deſpiſing in the lande of theyr captiuitie.

" Or, for a pray.

5 Couer not theyr wickedneſſe, and let not theyr ſinne be put out in thy preſence: for they haue prouoked the buylders.

6 And ſo buylded we the walle, and it was ioyned whole togeather vnto ẏ halfe height thereof: and the people were mynded to labour.

B 7 But when Sanaballat, and Tobiah, and the Arabians, Ammonites, and Aſdodites, hearde that the walles of Hieruſalem were made vp, and that the breaches began to be ſtopped, they were very wroth,

8 And conſpired altogeather to comme and fyght agaynſt Hieruſalem, and to make an hynderance therein.

9 Neuertheleſſe, we made our praier vnto our God, and ſet watchmenne by them day and nyght, becauſe of them.

10 And Juda ſayde, The ſtrength of the bearers is feeble, ⁊ there is yet muche more morter, and we are not able to builde on the wal.

11 And our aduerſaries ſayde, They ſhal not knowe, neyther ſee, tyl we comme in the myddes among them, and ſlay them, ⁊ cauſe the woorke to ceaſſe.

12 But when the Jewes whiche dwelt beſide them, came, they tolde vs as good as tenne tymes, that in al places where ye goe vnto, they are appoynted to falle vpon vs.

13 Therefore ſet I the people after theyr kynredes, with theyr ſwoordes, ſpeares, and bowes, beneath in the lowe places behynde the walle vpon the toppes of the ſtones.

C 14 And I looked, and gate me vp, and ſayde vnto the chiefe menne, to the rulers, and to the other people, Be not ye afrayde of them: but * thynke rather vpon the great Lorde which ought to be feared, and fyght for your brethren, your ſonnes, your daughters, your wyues, and your houſes.

2.Eſd.1.b. and.9.f.

15 Neuertheleſſe, when our enimies hearde that we had gotten woord of it, god brought theyr counſel to naught: and we turned al agayne to the wal, euery one vnto his labour.

16 And from that tyme foorth, the halfe part of the young men dyd the labour, and the other halfe part of them helde the ſpeares, ſhieldes, bowes, and breſtplates: and the rulers ſtoode behynde al the houſe of Juda.

17 They whiche builded on the wal, and they that bare burdens, & thoſe that laded them, with one hande dyd euery one his woorke, and with the other helde his weapon.

18 For euery one that buylded, had his ſwoord girded by his thigh, and ſo builded they: And he that blew the trumpet was beſyde me.

19 And I ſayde vnto the principal menne, to the rulers, & to the other people: The woorke is great and large, and we are ſeparated vpon the walle one farre from another.

D 20 Looke in what place therefore ye heare the noyſe of the trumpet, reſorte ye thyther vnto vs,* and our God ſhal fyght for vs:

Exod.14.c

21 And we wyl be labouryng in the woorke. And the halfe part of them held theyr ſpeares from the mornyng ſpryng, tyl the ſtarres came foorth.

22 And at the ſame tyme ſayd I vnto the people, Let euery one with his ſeruant lodge within Hieruſalem, that in the nyght ſeaſon we may watch, and labour on the day time.

23 As for me and my brethren, my ſeruantes, and the menne of the watche whiche folowed me, we put neuer of our clothes, ſaue only becauſe of the waſhyng.

The.v.Chapter.

1 The people are oppreſſed and in neceſſitie. 7 Nehemia remedieth it. 15 He tooke not the portion of others that had ruled before, leſt he ſhoulde greeue the people.

A 1 AND there aroſe a great complaynt of the people and theyr wyues agaynſt theyr brethren the Iewes.

2 For there were ſomme that ſayde, Our ſonnes & daughters and we are very many: therefore wyl we take corne for them, that we may eate and lyue.

3 Somme alſo there were that ſayde, Let vs ſet our landes, vineyardes, and houſes to pledge, and take vp corne in the dearth.

4 But ſomme there were that ſayd, We haue borowed money for the kynges tribute, and that vpon our landes and vineyardes.

5 And now our fleaſhe is as the fleaſhe of our brethren, and our chyldren as theyr chyldren: and loe we bryng into ſubiection our ſonnes and our daughters as ſeruantes, and ſomme of our daughters are ſubdued vnto bondage alreadie, & no ſtrength is there in our handes to redeeme them, and other menne haue our landes and vineyardes.

6 And when I hearde theyr complaynt, and ſuche woordes, it diſpleaſed me ſore.

B 7 And I aduiſed ſo in my mynde, that I rebuked the counſellers and the rulers, and ſaid vnto them, Euery one of you layeth great burdens vpon his brother. And I brought a great congregation agaynſt them,

8 And ſayd vnto them, We after our habilitie haue redeemed our brethren the Iewes, whiche were ſolde vnto the heathen: And wyl you ſelle your brethren agayne, and ſhal they be ſolde vnto vs? Then helde they theyr peace, & coulde fynde nothyng to anſweare.

9 And [Nehemia] ſayd, It is not good that ye doo: Ought ye not to walke in the feare of our God, becauſe of the rebuke of the heathen that are our enimies?

10 I and my brethren and my ſeruantes doo lende them money and corne: I pray you let vs leaue of this burden.

11 Therfore this ſame day I pray you ſee that ye reſtore them theyr landes agayne, theyr vineyardes, Oliue gardens, and theyr houſes, and remit the hundred part of the money, of the corne, wyne, and oyle that ye haue exacted of them.

12 Then ſayde they, We wyl reſtore them agayne, and wyl requyre nothyng of them, and wyl doo as thou haſt ſpoken. And I called the prieſtes, and tooke an oth of them that they ſhoulde doo ſoo.

13 And I ſhooke my lappe, and ſayde, God ſhake out euery man after the ſame manner, from his houſe and labour, that mainteineth not this woorde, euen thus be he ſhaken out, and voyde. And al the congregation ſayde, Amen, and prayſed the Lord: And the people dyd accordyng to this promiſe.

14 And from the tyme foorth that the kyng committed vnto me to be captayne of them that were in the land of Iuda, euen from the twentieth yeere, vnto the thirtie & two yeere of kyng Artaxerxes, that is twelue yeeres, I with my brethren lyued not of ſuche ſuſtinance as was geuen vnto a captayne. C

15 For the old captaynes that were before me, had ben chargeable vnto the people, and had taken of them bread & wyne, beſyde fourtie ſicles of ſyluer, yea and theyr ſeruantes had oppreſſed the people: But ſo dyd not I, and that becauſe of the feare of God.

16 "But I laboured alſo in the woorke vpon the walle, and we bought no lande: and al my ſeruantes came thyther togeather vnto the woorke.

" Or, but rather, I fortified a porcion, in the woorke of this walle.

17 Moreouer, there were at my table an hundred and fiftie of the Iewes and rulers, which came vnto me from among the heathen that are about vs.

18 And there was prepared for me dayly an oxe, and syxe choſen ſheepe, and byrdes were prepared for me: and euer once in tenne dayes wyne for al, in abundance: yet required not I the ᵃ lyuyng of a captayne, for the bondage was greeuous vnto the people.

ᵃ Or, bread.

19 * Thinke vpon me my God vnto the beſt, according to al that I haue donne for this people.

* 2. Eſd, 6. d.

The. vi. Chapter.

3 Nehemia anſwareth with great wyſedome and zeale to his aduerſarie. 11 He is not diſcouraged by the falſe prophetes.

A 1 AND when Sanaballat, Tobia, and Geſem, the Arabian, and the other of our enimies, heard that I had buylded the wal, and that there were no moe ᵃ gappes therein: (Howbeit at the ſame tyme hadde I not hanged the doores vpon the gates,)

ᵃ Or, breaches.

2 Sanaballat and Geſem ſent vnto me, ſayeing, Comme, that we maye meete and take counſel togeather in the villages that are in the playne of the citie Ono. Neuertheleſſe, they thought to doo me euyl.

3 And I ſent meſſengers vnto them, ſayeing, I haue a great buſyneſſe to doo, & I can not comme downe: Why ſhoulde the worke ceaſſe, whyleſt I leaue it, and comme downe to you?

4 Howebeit, they ſente vnto me as good as foure tymes after the ſame manner: And I gaue them the ſame anſweare.

5 Then ſent Sanaballat his ſeruant agayne vnto me the fyft time, with an open letter in his hande,

6 Wherein was wrytten: It is tolde the heathen, and Geſem hath ſayde it, that thou and the Iewes thinke to rebel: for the which cauſe thou buyldeſt the walle, that thou mayeſt be theyr kyng, according to theſe woordes:

B 7 And haſt ordeyned the prophetes to preach of thee at Hieruſalem, and to ſay, He is kyng of Iuda. And nowe ſhal this comme to the kynges eares: comme nowe therefore, and let vs take our counſayle togeather.

8 And I ſent vnto hym, ſayeing, There is no ſuche thyng donne as thou ſayeſt, for thou faygneſt them out of thyne owne hart.

9 For they were al mynded to make vs afrayde, ſayeing, They ſhal withdrawe theyr handes from theyr woorke, that it ſhal not be finiſhed: Nowe therefore ſtrengthen thou my hande.

10 And I came vnto the houſe of Semaia the ſonne of Delaia, the ſonne of Mehetabeel, and he hadde ſhut hym ſelfe within, and ſayde, Let vs comme togeather in the houſe of God, euen vnto the middeſt of the temple, and ſhut the doores of the temple, for they wyl comme to ſlay thee, yea euē in the night wyl they comme to put thee to death.

11 And I ſayde, Shoulde any ſuche man as I flee? Who is, that beyng as I am, wil goe into yͤ temple to ſaue his lyfe? I wil not goe in.

12 And loe, I perceiued that God hath not ſent hym, but that he pronounced this propheſie agaynſt me: for Tobia and Sanaballat had hyred hym for money.

13 Therefore was he hyred, that through feare I ſhoulde ſo doo, and ſynne, that they might haue an euyl reporte of me to laye to my charge.

14 My God, thynke thou vpon Tobia and Sanaballat, accordyng vnto theſe theyr woorkes, & on the prophetiſſe Noadia, and the other prophetes that woulde haue put me in feare. C

15 And the wal was finiſhed on the twentie and fyfth daye of the mooneth Elul, in fyftie and two dayes.

16 And when al our enimies hearde thereof, al the heathen that was about vs were afrayd, and theyr courage fayled them: For they perceiued that this woorke came of our God.

17 And at the ſame tyme were there manye of the chiefe of Iuda, whoſe letters wente vnto Tobia, and agayne from Tobia vnto them.

18 For there were many in Iuda that were ſworne vnto hym: for he was the ſonne in lawe of Sechania, the ſonne of Arah, and his ſonne Iehonathan had the daughter of Meſullam the ſonne of Barachia,

19 And they ſpake good of hym before me, and told hym my woordes: and Tobia ſent letters to put me in feare.

¶ The

The.vii.Chapter.

1 After the walle once buylded, is the watche appoynted. 6 They that returned from the captiuitie are numbred.

A 1 NOwe when the walle was buylded, I hanged on the ° doores alſo, and the porters, ſyngers, and Leuites were appointed:

° Or, gates.

2 And I commaunded my brother Hanani, and Hanania the ° ruler of the caſtle at Hieruſalem, (for he was a faythful man, and feared God more then dyd many other,)

° Or, prince of the pallace.

3 And ſayde vnto them, Let not the gates of Hieruſalem be opened vntyl the ſunne be whot: and whyle they ſtande by, let them ſhut the doores, and barre them. And we appoynted certayne citizins of Hieruſalem to be watchemen, euery one to kepe his watch, and euery one to be ouer agaynſt his houſe.

4 As for the citie, it was large of roome, and great, but the people were fewe therein, and the houſes were not buylded.

5 And God gaue me in myne harte that I geathered togeather the principal menne, and the officers, and the people, to ° number them: and I founde a regiſter of the number of them * whiche came vp ° before, & found wrytten therein,

° Or, to count theyr genealogies.
1.Eſd.11.a.
° Or, at the firſt.
° Or, prouince.

☞ 6 These are the ſonnes of the ° lande that went vp from the captiuitie that was carried away, whom Nabuchodonoſor the kyng of Babylon had brought away, and came agayne to Hieruſalem and Juda, euery one vnto his citie.

B 7 They whiche came with Zorobabel, are theſe: Jeſua, Nehemia, Aſariah, Raamia, Nahamani, Mardochee, Belſan, Meſperath, Beguai, Nahum, and Baanah. This is the number of the menne of the people of Iſrael:

8 The chyldren of Pharaos, were two thouſande an hundred ſeuentie and two.

9 The chyldren of Saphatia, three hundred ſeuentie and two.

10 The chyldren of Arah, ſyxe hundred fyftie and two.

11 The chyldren of the captayne of Moab among the chyldren of Jeſua and Joab, two thouſande, eyght hundred and eyghteene.

12 The chyldren of Elam, a thouſande, two hundred fyftie and foure.

13 The chyldren of Zathua, eyght hundred fourtie and fyue.

C 14 The children of Zachai, ſeuen hundred and threeſcore.

15 The children of Bannui, ſyxe hundred fourtie and eyght.

16 The chyldren of Bebai, ſyxe hundred twentie and eyght.

17 The children of Aſgad, two thouſand, three hundred twentie and two.

18 The chyldren of Adonicam, ſyxe hundred threeſcore and ſeuen.

19 The chyldren of Beguai, two thouſande threeſcore and ſeuen.

20 The chyldren of Adin, ſyxe hundred fyftie and fyue. D

21 The chyldren of Ater of Hezekia, nynetie and eyght.

22 The chyldren of Haſem, three hundred twentie and eyght.

23 The chyldren of Bezai, three hundred twẽtie and foure.

24 The chyldren of Hariph, an hundred and twelue.

25 The chyldren of Gibeon, nynetie and fyue.

26 The menne of Bethlehem, and Nethophah, an hundred foureſcore and eyght.

27 The men of Anathoth, an hundred twentie and eyght. E

28 The menne of Bethaſmaueth, fourtie and two.

29 The menne of Kiriathiarim, Cephira, and Beeroth, ſeuen hundred fourtie and three.

30 The menne of Ramah, and Geba, ſixe hundred twentie and one.

31 The menne of Michmas, an hundred twẽtie and two.

32 The menne of Bethel, and Ai, an hundred twentie and three. F

33 The menne of the other Nebo, fyftie and two.

34 The childrẽ of the other Elam, a thouſand, two hundred fyftie and foure.

35 The chyldren of Harim, three hundred and twentie.

36 The chyldren of Jericho, three hundred fourtie and fyue.

37 The children of Lodhadid and Ono, ſeuen hundred twentie and one.

38 The chyldren of Senaa, three thouſande, nyne hundred and thyrtie.

39 The prieſtes: the chyldren of Jedaia, of the houſe of Jeſua, nyne hundred ſeuentie and three.

40 The chyldren of Jmmer, a thouſand fyftie and two.

41 The chyldren of Phaſhur, a thouſand, two hundred fourtie and ſeuen.

42 The chyldren of Harim, a thouſande and ſeuentiene.

43 The Leuites: the children of Jeſua of Cadmiel, and of the chyldren of Hoduiah, ſeuentie and foure.

44 The ſyngers: the chyldren of Aſaph, an hundred fourtie and eyght.

45 The porters: the chyldren of Sallum, the chyldren of Ater, the children of Talmon, the chyldren of Accub, the chyldren of Hatita, the chyldren of Sobai, [altogeather] an hundred thirtie and eyght.

46 The Nethinims: the chyldren of Siha, the chyldren of Haſupha, the chyldren of Tebbaoth,

47 The chyldren of Ceros, the chyldren of Sia, the chyldren of Phadon,

48 The chyldren of Lebanah, the chyldren of Hagaba, the chyldren of Salmai,

49 The chyldren of Hanan, the chyldren of Giddel, the chyldren of Gaher,

50 The chyldren of Reaiah, the chyldren of Reſin, the chyldren of Necodah,

51 The chyldren of Gazzam, the chyldren of Vzza, the chyldren of Phaſea,

52 The chyldrẽ of Beſai, the chyldren of Meunim, the chyldren of Nephuſſim,

53 The chyldren of Bacbuc, the chyldren of Hacupha, the chyldren of Harhur,

54 The chyldren of Baſlith, the chyldren of Mehida, the chyldren of Harſa,

55 The chyldren of Barcos, the chyldren of Siſera, the chyldren of Thamah.

56 The chyldren of Neſiah, the children of Hatipha,

57 The chyldren of Solomons ſeruantes, the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Pharida,

58 The chyldren of Jaala, the children of Darcon, the chyldren of Giddel,

59 The chyldren of Sephatiah, the chyldren of Hattil, the chyldren of Phochereth of Sabaim, the chyldren of Amon.

60 Al theſe Nethinims, and the chyldren of Solomons ſeruantes, were three hundred nynetie and two.

61 And theſe went vp alſo from Thelmela: Thelharſa, Cherub, Addon, and Jmmer: but they could not ſhew theyr fathers houſe, nor theyr ſeede, and that they were of Jſrael.

62 The chyldren of Dalaiah, the chyldren of Tobia, and the children of Necoda, ſyxe hundred fourtie and two.

63 And of the prieſtes: the chyldren of Habaiah, the chyldren of Haccos, the chyldren of Barzillai, which tooke one of the daughters of Barzellai the Gileadite to wyfe, and was named after theyr name.

☞ 64 Theſe ſought theyr writing in the regiſter of their generation, but they were not found: therefore they were put from the prieſthood.

65 And Athirſatha ſayde vnto them, that they ſhoulde not eate of the moſt holy, tyl there came vp a prieſt which ſhoulde were Urim and Thummim.

66 And ſo the whole congregation togeather, was fourtie and two thouſande, three hundred and threeſcore,

67 Beſyde theyr ſeruantes and maydens, of whom there were ſeuen thouſand, three hundred thirtie and ſeuen: and they hadde two hundred fourtie and fyue ſyngyng menne and women.

68 Theyr horſes ſeuen hundred thirtie and ſyxe: and theyr mules two hundred fourtie and fyue:

69 The Cammels foure hundred thirtie and fyue: ſyxe thouſande ſeuen hundred & twentie Aſſes.

70 And certayne of the auncient fathers gaue vnto the woorke: Athirſatha gaue vnto the treaſure, a thouſande * peeces of golde, fyftie baſons, fiue hundred and thirtie prieſtes garmentes.

* Or, drammes.

71 And ſomme of the chiefe fathers gaue vnto the treaſure of the woorke, twentie thouſande peeces of golde, and two thouſand and two hundred pounde of ſyluer.

72 And the other people gaue twentie thouſande peeces of golde, and two thouſande pounde of ſyluer, and threeſcore and ſeuen prieſtes garmentes.

73 And the prieſtes and Leuites, the porters, and the ſyngers, and the other of the people, and the Nethinims, and al Jſrael dwelt in theyr cities: And when the ſeuenth mooneth came, the chyldren of Jſrael were in theyr cities.

The. viii. Chapter.

2 Eſdras geathereth togeather the people, and readeth to them the lawe. 12 They reioyce in Jſrael for the knowledge of the woorde of God. 15 They keepe the feaſt of tabernacles or boothes.

A 1 AND al * the people geathered them ſelues togeather as one man, in the ſtreete that was before the water gate, & they ſayde vnto Eſdras the ſcribe, that he ſhoulde fetche * the booke of the lawe of Moſes, whiche the Lorde commaunded to Jſrael.

1. Eſd, 3. a.

Deut, 31. f.

2 And Eſdras the prieſt brought the lawe before

fore the congregation both of menne and women, and al that coulde vnderſtande, dyd hearken vnto it vpon the fyrſte day of the ſeuenth mooneth.

3 And he read therein in the ſtreete that was before yͤ water gate, from the mornyng vntyl the noone day, before menne and women that dyd hearken to it: and the eares of al the people were inclined vnto the booke of the lawe.

4 And Eſdras the ſcribe ſtoode vpon a pulpet of wood whiche they had made for the preachyng, and beſyde hym ſtoode Mathathia, Sema, and Anaiah, Uriah, Helkia, Maaſeiah, on his ryght hande: and on his leafte hande ſtoode Pedaia, Miſael, & Melchia, & Haſum, Haſabadana, Zachari, & Meſullam.

5 And Eſdras opened the booke before al the people, (For he ſtoode aboue al the people:) & when he opened it, al the people ſtoode vp.

6 And Eſdras prayſed the Lorde the great God: and al the people anſweared, Amen, Amen, lyftyng vp theyr handes, and bowed them ſelues, and worſhypped the Lorde, fallyng downe vpon theyr faces to the ground.

B 7 And Jeſua, Bani, Serebiah, Jamin, Accub, Sebbethai, Hodaia, Maaſia, Celita, Azariah, Jozabad, Hanan, Pelaiah, and the Leuites cauſed the people to geue heede vnto the lawe: and the people ſtoode in theyr place.

8 And they read in the booke of the lawe of God diſtinctly, and gaue the ſenſe, and cauſed them to vnderſtand the readyng.

9 And Nehemia, whiche is Athirſatha, and Eſdras the prieſt and ſcribe, and the Leuites that cauſed the people to take heede, ſayd vnto al the people, This daye is holye vnto the Lorde your God, be not ye ſory, and weepe not: For al the people wept, when they heard the wordes of the lawe.

3.Eſd.9.g. 10 And he ſayde vnto them, *Goe your way, and eate the fatte, and drynke the ſweete, and ſende part vnto them alſo that haue not prepared for them ſelues, for this day is holy vnto our Lorde: be not ye ſory therefore, for the ioy of the Lorde is your ſtrength.

11 And the Leuites ſtylled al the people, & ſayd, Holde your peace, for the day is holy, be not ſad therefore.

12 And al the people went theyr way to eate, and to drynke, and to ſende part vnto other, and to make great myrth, becauſe they had vnderſtand the wordes that were declared vnto them.

13 And on the next day were geathered togeather the chiefe fathers among al the people, and the prieſtes, and Leuites, vnto Eſdras the ſcribe, that they myght vnderſtande the wordes of the lawe.

14 And they founde wrytten in the lawe* which the Lord had commaunded by Moſes, that the chyldren of Iſrael ſhoulde dwel in boothes in the feaſte of the ſeuenth mooneth: C Leuit.23.f.

15 And that they ſhould cauſe it to be declared and proclaymed in al their cities, & throughout Hieruſalem, ſayeing, Goe foorth vnto the mount, and fetch Oliue branches, Pine branches, Myrtel branches, Palme branches, and branches of the thicke tree, to make boothes, as it is wrytten.

16 And ſo the people went foorth, and fet them, and made them boothes, euery one vpon the roofe of his houſe, and in theyr courtes, and in the courtes of the houſe of God, and in the ſtreete by the water gate, and in the ſtreete of the porte of Ephraim.

17 And al the congregation of them that were comme agayne out of the captiuitie, made boothes, and ſate vnder the boothes: for ſince the tyme of Joſua the ſonne of Nun, vnto this day, had not the chyldrē of Iſrael donne ſo: And there was very great gladneſſe.

18 And euery day from the fyrſte day vnto the laſt, reade Eſdras in the booke of the lawe of God: And ſeuen dayes helde they the feaſte, and on the eygth day they geathered togeather, accordyng vnto the manner.

The.ix.Chapter

1 The people repent, and forſake theyr ſtrange wyues. 5 The Leuites exhort them to prayſe God, 6 declaryng his woonders, 26 and theyr ingratitude, 30 and Gods great mercies toward them.

A 1 IN the twentie and fourth daye of this mooneth, came the chyldren of Iſrael togeather agayne, with *faſtyng and ſacke clothes, and earth vpon them, 3.Eſd.9,a.

2 And they that were of the ſeede of Iſrael, were ſeparated from al the ſtrange chyldren, and ſtoode and knowledged theyr ſynnes, and the wyckedneſſes of theyr fathers:

3 And ſtoode vp in theyr place, and read in the booke of the lawe of the Lord theyr God foure tymes on the day, & they knowledged and worſhipped the Lord theyr God foure tymes on the day.

4 Then ſtoode vp vpon the ſtayres of the Leuites, Jeſua, Bani, Cadmiel, Sabaniah,

Bunni,

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Bunni, Serebiah, Bani, and Chanani, and cryed loude vnto the Lorde theyr God:

5 And the Leuites, Jeſua and Cadmiel, Bani, and Haſabnia, Serebiah, and Hodia, Sebania, and Phathahia ſayd, Stande vp and prayſe the Lorde your God for euer, and let thankes be geuen vnto the name of thy glorye, whiche excelleth al thankes geuyng and prayſe.

6 Thou art Lord alone, thou haſt made heauen and the heauen of al heauens, with al their hoſt, the earth and al thynges that are therin, the ſea and al that is therein, and thou preſerueſt them al, and the hoſt of heauen worſhyppeth thee.

B 7 Thou arte, O Lorde, the God that haſt choſen Abraham, and broughteſt hym out of Ur in Chaldea, * & calledſt hym Abraham: Gen.11.d.

8 And foundeſt his hart faythful before thee, * and madeſt a couenant with hym, to geue vnto his ſeede the lande of the Chanaanites, Hethites, Amorites, Pherezites, Jebuſites, and Gergeſites, and haſt made good thy woordes: for thou art ryghteous,

9 * And haſt conſydered the miſerie of our fathers in Egypt, and hearde theyr complaynt by the red ſea: Exod.3.d.

10 And ſhewed tokens and woonders vpon Pharao and al his ſeruantes, and on al the people of his lande: For thou knoweſt that they were preſumptuous and cruel agaynſt them: and ſo madeſt thou thee a name as it is this day.

11 And the [red] ſea dyddeſt thou diuide in ſunder before them, ſo that they went through the myddes of the ſea " drye ſhod: and theyr perſecuters threweſt thou into the deepe, as a ſtone in the myghtie waters: * Or, on drye lande.

12 And leddeſt them on the day time in a cloudie pyller, and on the nyght ſeaſon in a pyller of fyre, to ſhewe them lyght in the way that they went.

13 * Thou cameſt downe alſo vpon mount Sinai, and ſpakeſt vnto them from heauen, and gaueſt them ryght iudgementes, true lawes, good commaundementes, and ſtatutes: Exod.19.a

C 14 And declaredſt vnto them thy holye Sabboth, and commaundedſt them preceptes, ordinances, and lawes, by the hande of Moſes thy ſeruant:

15 And * gaueſt them bread from heauen when they were hungrye, and * broughteſt foorth water for them out of the rocke when they were thyrſty, and promiſedſt them that they ſhould goe in and take poſſeſſion of the land ouer which thou haddeſt lyft vp thyne hand for to geue them. Exod.16.b Exod.17.d

16 But they and our fathers were proude and hardenecked, ſo that they folowed not thy commaundementes:

17 And woulde not obey, neither were myndful of the woonders that thou dyddeſt for them: but hardened theyr neckes, and had in theyr heades to returne to theyr bondage by theyr rebellion: But thou O God of mercyes, gracious, and fulle of compaſſion, of long ſufferyng, and of great mercie, yet forſookeſt them not.

18 Moreouer, when they hadde made them a moulten calfe, and ſayde, This is thy God that brought thee out of the lande of Egypt, and dyd blaſphemies:

19 Yet forſookeſt thou them not in the wylderneſſe, accordyng to thy great mercyes: * And the cloudye pyller departed not from them on the day tyme, to leade them the way, neyther the pyller of fyre in the nyght ſeaſon, to ſhewe them lyght in the waye by whiche they ſhoulde goe. Exod.13.b

20 And thou gaueſt them thy good ſpirite to enfourme them, * and withheldeſt not thy Manna from theyr mouth, * and gaueſt them water when they were thyrſtie. Exod.16.d Exod.17.d

D 21 Fourtie yeeres long diddeſt thou feede them in the wylderneſſe, ſo that they lacked nothing, theyr clothes waxed not old, and theyr feete ſwelled not. Deut.8.b

22 And thou gaueſt them kingdomes and nations, and ſcatteredſt them into the corners: ſo they poſſeſſed * the lande of Sehon, and the lande of the kyng of Heſebon, and the lande of Og kyng of Baſan. Num.21.f.

23 And theyr children multipliedſt thou as the ſtarres of heauen, and broughteſt them into the lande whereof thou haddeſt ſpoken to theyr fathers, that they ſhoulde goe into it, and haue it in poſſeſſion.

24 And the children went in, and poſſeſſed the lande, * and thou ſubduedſt before them the inhabiters of the lande, euen yͤ Chanaanites, and gaueſt them into theyr handes, with theyr kynges and the people of the land, that they myght doo with them what they woulde. Ioſue.2.a.

25 And they wanne theyr ſtrong cities, and a fat lande, and tooke poſſeſſion of houſes that were ful of al manner of goodes, welles digged out, vineyardes, oliue gardens, " and many fruiteful trees: and they dyd eate, and were fylled, and became fatte, and lyued in pleaſure through thy great goodneſſe. * Or, ciſternes.

26 Neuertheleſſe, they were diſobedient, and rebelled agaynſt thee, and caſte thy lawe behynde

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hinde their backes, and *ſlue their prophetes, " whiche exhorted them earneſtly, that they myght bryng them agayne vnto thee, and dyd great blaſphemies.

3.Re.19.b.
" Or, whiche proteſted among them, to turne them to thee.

27 Therefore thou gaueſt them ouer into the hande of their enimies that vexed them: And in the time of their trouble, when they cryed vnto thee, thou heardeſt them from heauen, and through thy great mercie thou gaueſt them ſauiours, whiche helped them out of the hande of their enimies.

E 28 But when they came to reaſt, they turned backe agayne to doo euil before thee: therfore lefteſt thou them in yͤ hande of their enimies, ſo that they had the dominion ouer them: And when they conuerted, and cryed vnto thee, thou heardeſt them from heauen, and many times haſt thou deliuered them accordyng to thy great mercie,

29 And " teſtifiedſt vnto them, that thou myghteſt bryng them againe vnto thy law: Notwithſtandyng they were proude, & hearkened not vnto thy commaundementes, but ſinned " in thy lawes, *which if a man doo, he ſhal liue in them: and turned the ſhoulder away, and were ſtiffe necked, and woulde not heare.

" Or, proteſtedſt.

" Or, againſt thy iudgementes.
Leui,18.a.

30 Yet many yeeres dyddeſt thou forbeare them, and " teſtifiedſt vnto them through thy ſpirite, euen by the hand of thy prophetes, and yet woulde they not heare: therefore gaueſt thou them into the hande of the nations of the landes.

" Or, proteſtedſt.

31 And for thy great mercies ſake, thou haſt not vtterly conſumed them, neither forſaken them: for thou art a gratious and merciful God.

32 *Now therefore our God, thou great God mighty and terrible, thou that keepeſt couenant and mercie, regarde not a litle al the trauaile that hath comme vnto vs, & our kinges, our princes, our prieſtes, our prophetes, and our fathers, and al the people ſince the time of the kynges of Aſſur, vnto this day.

2.Eſd.1.b.

33 And truely thou art iuſt in al that thou haſt brought vpon vs, for thou haſt donne right: As for vs, we haue benne vngodly,

34 And our kynges, and our princes, our prieſtes, & our fathers, haue not donne thy lawe, nor regarded thy commaundementes, and thy " earneſt exhortations, wherewith thou haſt " exhorted them,

" Or, proteſtations.
" Or, proteſted among them.

35 And they haue not ſerued thee in their kingdome, and in thy great goodneſſe that thou gaueſt them, and in the large and " plenteous lande, whiche thou gaueſt before them, and haue not conuerted from their wicked workes.

" Or, fatte.

36 Beholde, we are in bondage this day, and ſo is the lande that thou gaueſt vnto our fathers, to eate the fruites and goodneſſe thereof, beholde there are we bondmen.

37 And great is the increaſe of it, vnto yͤ kings whom thou haſt ſet ouer vs, becauſe of our ſinnes, and they haue dominion ouer our bodyes & catayle, euen as they wyl them ſelues: and we are in great trouble.

38 Nowe becauſe of al this, make we a ſure couenant and write it, and our princes, Leuites, and prieſtes, ſeale vnto it.

The.x.Chapter.

1 The names of them that ſealed the couenant, betweene God and the people.

A 1 The ſealers were, Nehemiah [that is] Athirſatha the ſonne of Hachaliah, & Sedecias,
2 Seraiah, Azariah, Ieremiah,
3 Paſhur, Amariah, Malachiiah,
4 Hattus, Sebeniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginethon, Baruch,
7 Meſullam, Abiiah, Miiamin,
8 Maaziah, Bilgai, Semaiah: theſe were
B prieſtes.
9 The Leuites were, Ieſua the ſonne of Azaniah, Bennui among the chyldren of Henadad, and Cadmiel.
10 And their brethren, Sebaniah, Hodiiah, Celita, Pelaiah, Hanan,
11 Micha, Rehob, Haſabiah,
12 Zacchur, Serebiah, Sebaniah,
13 Hodiiah, Bani, Beninu. C
14 The heades of the people were, Pharos the captayne of Moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adoniiah, Biguai, Adin,
17 Ater, Hizciiah, Azur,
18 Hodiiah, Haſum, Beſai,
19 Hariph, Anathoth, Nebai,
20 Magpias, Meſullam, Hezir,
21 Meſeſabel, Sadoc, Iaddua,
22 Phelatia, Hanan, Anaaia,
23 Hoſea, Hanania, Haſub,
24 Halohes, Phaleha, Sobek,
25 Rehum, Haſebna, Maaſia,
26 Ahia, Aanan, and Anan,
27 Malluch, Harim, and Baana:
28 And the other people, the prieſtes, Leuites,

porters, ſingers, Nethinims, and al they that ſeparated them ſelues from the people of the landes vnto the lawe of GOD, with theyr wyues, theyr ſonnes, and their daughters, & as many as coulde vnderſtande,

29 And their lordes that had rule of them, receiued it for theyr brethren: * And they came to ſweare, and to binde them ſelues with an othe to walke in Gods lawe, whiche was geuen by Moſes the ſeruant of God, & that they woulde obſerue and doo accordyng vnto al the commaundementes, iudgementes, and ſtatutes of the Lorde our God: Ioel,24.f.

Deut.7.a. 30 * And that we would not geue our daughters vnto the people of the lande, neyther to take their daughters for our ſonnes.

2.Eſd.13.c. 31 * And yf the people of the lande brought ware on the Sabboth, and al manner vitayles to ſelle, that we woulde not take it of them on the Sabboth & on the holy dayes, * and that we woulde let the ſeuenth yeere be free, and the debtes of euery perſon. Leuit.25.a

32 And we decreed a ſtatute vpon our ſelues, to geue yeerely the thirde part of a ſicle to the miniſtration in the houſe of our God,

33 To the ſhewe bread, to the dayly meate offering, to the dayly burnt offering, of yͤ Sabbothes, of the new Moones, and feaſt dayes, and to the thynges that were ſanctified, and to the offeringes of attonement, to reconſile Iſrael withal, and to al the buſineſſe in the houſe of our God.

34 And we caſt the lot among the prieſtes, Leuites, and the people, for the offering of the wood, to be brought vnto the houſe of our God from yeere to yeere, after yͤ houſes of our fathers, that it myght be brent at tymes appoynted vpon the aulter of the Lord God, as it is written in the lawe:

35 And to bryng the fyrſt fruites of our lande, and the firſtlinges of our fruites, of al trees yeere by yeere vnto the houſe of the Lorde:

36 And the firſt borne of our ſonnes, and of our catayle, (as it is written in the lawe) and the firſtlinges of our oxen and of our ſheepe, whiche we ſhould bryng to the houſe of our GOD, vnto the prieſtes that miniſter in the houſe of our God: E

37 And that we ſhoulde bring the fyrſt fruites of our dough and our heaue offeringes, and the fruites of al manner of trees, of wine alſo and of oyle, vnto the prieſtes, to the * cheſtes of the houſe of our God, and the tithes of our lande vnto the Leuites, that the Leuites myght haue the tythes in al the cities of our miniſtration. * Or, chambers.

38 And the prieſt the ſonne of Aaron, ſhalbe with the Leuites, when the Leuites take tythes: ſo that the Leuites ſhal bryng vp the tythes of theyr tythes, vnto the houſe of our god, to yͤ ſtore houſes, & to the treaſure houſes.

39 For the chyldren of Iſrael, and the children of Leui, ſhal bryng vp the heaue offeringes of the corne, wine, and oyle, vnto the ſtore houſes, there as are the veſſels of the ſanctuarie, and the prieſtes that miniſter, and the porters and ſingers, and we wyl not forſake the houſe of our God.

The.xi.Chapter.

1 Who dwelled in Hieruſalem after it was buylded. 21 And who in the cities of Iuda.

A 1 AND the rulers of the people dwelt at Hieruſalem: The other people alſo caſt lottes, that among tenne, one parte ſhoulde goe to Hieruſalem into the holy citie to dwel, and nine partes to be in the cities.

2 And the people thanked al the menne that were wyllyng to dwel at Hieruſalem.

3 Theſe are the heades of the prouince that dwelt in Hieruſalem, and in the cities of Iuda, euery one in his poſſeſſion, and in their cities: they of Iſrael, the prieſtes, Leuites, the Nethinims, and the chyldren of Solomons ſeruantes.

4 And at Hieruſalem dwelt certayne of the chyldren of Iuda, and of Beniamin: Of the chyldren of Iuda, Athaiah, the ſonne of Uzia, the ſonne of Zacharia, the ſonne of Amaria, the ſonne of Saphatia, the ſonne of Mahalaleel, of the chyldren of Phares.

5 And Maaſia the ſonne of Baruch, the ſonne of Chol Hoſa, the ſonne of Haſaia, the ſonne of Adaia, the ſonne of Ioiarib, the ſonne of Zacharia, the ſonne of Siloni.

6 Al theſe were the chyldren of Phares that dwelt at Hieruſalem, euen foure hundred, threeſcore and eyght valiant menne.

7 Theſe are the chyldren of Beniamin: Salu the ſonne of Meſullam, the ſonne of Ioed, the ſonne of Pedaia, yͤ ſonne of Colatia, the ſonne of Maſia, the ſõne of Ithiel, the ſonne of Iſai.

8 And after him Gabai, Sellai, nine hundred and twentie and eyght.

9 And Ioel the ſonne of Zichri, had the ouerſyght of them: and Iuda the ſonne of Senua was the ſeconde ouer the citie.

10 * Of the prieſtes: Iedaiah the ſonne of Ioiarib, Iachin, 1.Par.x.b.

11 Saraiah the ſonne of Helkia, the ſonne of Meſullam, the ſonne of Zadoc, the ſonne of Meraioth, the ſonne of Achitob, was chiefe in the houſe of God,

12 And their brethren that dyd the worke in the temple, eyght hundred & twentie & two: And Adaia the ſonne of Ierohim, the ſonne of Pelaliah, the ſonne of Amzi, the ſonne of Zachari, the ſonne of Phaſhur, the ſonne of Malchia,

13 And his brethren chiefe among the fathers, two hundred and fourtie and two: And Amaſia yͤ ſonne of Azrael, the ſonne of Ahaſai, the ſonne of Moſelemoth, yͤ ſonne of Immer,

C 14 And theyr brethren valiant menne, an hundred and twentie and eyght: And their ouerſeer was Zabdiel, a ſonne of one of the great menne.

1,Par.x.b. 15 * Of the Leuites: Semeia the ſonne of Haſub, the ſonne of Azarikam, the ſonne of Haſabia, the ſonne of Buni,

16 And Sabathai, and Ioſabad, of the chiefe of the Leuites, had the ouerſyght of the outwarde buſineſſe of the houſe of God.

17 And Mathania, the ſonne of Micha, the ſonne of Zabdi, the ſonne of Aſaph, was the principal to beginne the thankeſgeuing and prayer: and Bacbucia the ſeconde among his brethren, and Abda the ſonne of Sammua, the ſonne of Galal, the ſonne of Ieduthun.

18 Al the Leuites in the holy citie, were two hundred foureſcore and foure.

2,Par.x,c. 19 * And the porters Accub and Talmon, and theyr brethren that kept the portes, were an hundred and ſeuentie and two.

D 20 As for the reſidue of Iſrael, of the prieſtes and Leuites, they were in al the cities of Iuda, euery one in his inheritance.

21 And the Nethinims dwelt ″ in Ophel, and Ziha, and Giſpa were ſet ouer the Nethinims.

″ Or, in the hyneſſe.

22 The ouerſeer of the Leuites at Hieruſalem was Uzzi, the ſonne of Bani, the ſonne of Haſabia, yͤ ſonne of Matthania, yͤ ſonne of Micha: Of the chyldren of Aſaph, ſingers, were ouer the buſines in the houſe of God:

23 For it was the kynges commaundement concernyng them, that the ſingers ſhoulde deale faithfully euery day, as was accordyng.

24 And Pathaia the ſonne of Meſebazel of the chyldren of Zerah, the ſonne of Iuda, was ″ next the kyng in al matters concernyng the people.

″ Or, was at the kynges hande.

25 And in the villages in theyr landes, ſome of the chyldren of Iuda, that were without in the townes of theyr lande, dwelt at Kiriath arba, and in the villages thereof: and in Dibon, and in the villages therof, and at Iecabzeel, and in the villages thereof:

26 At Ieſua, Moladath, Bethphalet:

27 In ″ the towne of Sual, Beerſeba, and in the villages thereof:

″ Or, Haſer; Sual.

28 At Siklag, and Moconah, and the villages thereof:

29 And at En rimon, Zarah, Ierimuth,

30 Zonoa, Odollam, and in theyr villages, at Lachis, and in the feeldes thereof: at Aſeka, and in the villages thereof, and they dwelt from Beerſeba vnto the valley of Hinnom.

31 The chyldren alſo of Beniamin from Geba, dwelt at Machmas, Aia, Bethel, and in their villages,

32 And at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gethaim,

34 Hadid, Zeboim, Neballath,

35 Lod, and Ono, in the carpenters valley.

36 And the Leuites had poſſeſſion both in Iuda and in Beniamin.

The .xii. Chapter.

1 The prieſtes and Leuites, whiche came with Zorobabel vnto Hieruſalem, are numbred, 27 and the wal is dedicated.

A 1 These are the prieſtes and Leuites that went vp with Zorobabel the ſõne of Salathiel: and with Ieſua, Saraia, Ieremia, and Eſdras,

2 Amaria, Malluch, Hattus,

3 Sechania, Rehum, Merimoth,

4 Iddo, Genthon, Abia,

5 Miamin, Madaia, Belga,

6 Semaia, Ioiarib, Iedaia,

7 Salu, Amok, Helkia, and Iedaia: Theſe were the heades among the prieſtes & theyr brethren in the dayes of Ieſua.

B 8 The Leuites were theſe: Ieſua, Bennui, Cadmiel, Sarebia, Iuda, and Mathania, whiche was ouer [the office] of thankeſgeuing, he and his brethren.

9 Bacbucio, and Hanni, and theyr brethren, were about them in the watches.

10 Ieſua begate Ioakim, Ioakim alſo begate Eliaſib, and Eliaſib begate Ioſada:

11 Ioiada begate Ionathan, and Ionathan begate Iaddua.

12 In the dayes of Ioakim were theſe, the chiefe fathers among the prieſtes: vnder Saraia, Maraia: vnder Ierima, Hanania:

13 Under Eſdras, Meſullam: vnder Amaria, Jehoanan:

14 Under Milico, Jonathan: vnder Sebania, Joſeph:

15 Under Horim, Adna: Under Maraioth, Helkia:

16 Under Iddo, Zacharie: vnder Genthon, Meſullam:

17 Under Abia, Zichri: vnder Miniamin, & Moadia, Piltai:

18 Under Belga, Sammua: vnder Semaia, Jehonathan:

19 Under Joiarib, Mathenai: vnder Jadaia, Uzzi:

20 Under Selai, Kellai: vnder Amok, Eber:

21 Under Helchia, Haſabia: vnder Jadaia, Nathanael.

22 And in the tyme of Eliaſib, Joiada, Johanan, and Jadua, were the chiefe fathers among the Leuites and the prieſtes, written in the raigne of Darius the Perſian.

23 The children of Leui the principal fathers, were written in the Chronicles, vntyl the tyme of Jonathan the ſonne of Eliaſib.

24 And theſe were the chiefe among the Leuites: Haſabia, Serebia, and Jeſua the ſonne of Cadmiel, and their brethren " in their preſence, to geue prayſe and thankes, accordyng as Dauid the man of God had ordeyned it, one watche ouer agaynſt another. " Or, about them.

25 Mathania, Bacbukia, Obadia, Meſullam, Talmon, and Accub, were porters " in the watche at the threſholdes of the gates. " Or, keping the wardes.

26 Theſe were in the dayes of Joiakim the ſonne of Jeſua, the ſonne of Joſedec, and in the dayes of Nehemia the captayne, and of the prieſt Eſdras the ſcribe.

27 And in the dedication of the wal at Hieruſalem, they ſought the Leuites out of al their places, that they myght be brought to Hieruſalem, to keepe the dedication and gladneſſe, with thankeſgeuing, & ſinging, with cymbales, " pſalteries, and harpes. " Or, violles.

28 And the chyldren of the ſingers geathered them ſelues togeather from euery ſide, out of the playne countrey about Hieruſalem, and from the villages of Nethophathi,

29 From the houſe of Gilgal, and out of the countreys of Geba, and Aſmaueth: for the ſingers had buylded them villages round about Hieruſalem.

30 And the prieſtes and Leuites were purified, and cleanſed the people, and the gates, and the wal.

31 And I brought the princes of Juda vpon the wal, and appoynted two great quiers of menne to geue thankes, whiche went on the right hand of yͤ wal toward the doung gate.

32 And after them went Hoſaia, and halfe of the princes of Juda,

33 And Azaria, Eſdras, and Meſullam,

34 Juda, Beniamin, Semeia, and Jeremi,

35 And certayne of the prieſtes chyldren, with trumpettes: namely Zacharie the ſonne of Jonathan, the ſonne of Semeia, the ſonne of Mathania, the ſonne of Michaia, the ſonne of Zaccur, the ſonne of Aſaph,

36 And his brethren, Semeia, Azarael, Melalai, Gilalai, Maai, Nathanael, and Juda, and Hanani, with the muſical inſtrumentes of Dauid the man of God: And Eſdras the ſcribe went before them.

37 And beſyde the wel gate, they went vp ouer agaynſt them, vpon the ſteppes of the citie of Dauid, at the goyng vp of the wal, beyonde the houſe of Dauid, vnto the water gate eaſtwarde.

38 The other quier of them that gaue thankes went ouer agaynſt them, and I after them, and the halfe part of the people vpon the wal beyonde the fornace gate, vntyl the brode wal,

39 And beyonde the port of Ephraim, and beyonde the olde gate, beyonde the fiſhe gate, and the towre of Hananeel, and the towre of Mea, euen vnto the ſheepe gate, and they ſtoode ſtil in the " priſon gate. " Or, the gate of the warde.

40 And ſo ſtoode the two quiers of them that gaue thankes in the houſe of god, and I, and the halfe of the rulers with me:

41 And the prieſtes, namely Eliakim, Maaſia, Miniamin, Michaia, Elionai, Zachari, and Hanania, with trumpettes:

42 And Maaſia, Semeia, Eleaſer, Uzzi, Jehohanan, Melchiah, Elam, and Ezer: And the ſingers ſang loude, hauyng Jeſrahiah for theyr ouerſeer.

43 And the ſame day they offered great ſacrifices, and reioyced: for God had geuen them great gladneſſe, ſo that both the wyues and chyldren were ioyful, and the mirth of Hieruſalem was hearde farre of.

44 And the ſame tyme were the menne appoynted ouer the treaſure houſes, wherein were the heaue offeringes, the fyrſtlynges, & the tythes, that they ſhoulde geather them out of the feeldes about yͤ cities, to diſtribute them vnto the prieſtes and Leuites, accordyng to the lawe: for Juda was glad of the prieſtes and Leuites that ſerued.

45 And there ſtoode and wayted vpon the office of theyr God, which is a pure office, both the ſingers and porters, after the commaundement of Dauid, & of Solomon his ſonne:

46 For

1.Par.23.a. 46 * For in the tyme of Dauid and Aſaph, of olde were the chiefe ſingers [founded] and the ſonges of prayſe and thankeſgeuyng vnto God.

47 In the tyme of Zorobabel and Nehemia, dyd al they of Iſrael geue portions vnto the ſingers and porters, euery day his portion: and they gaue tythes vnto the Leuites, and the Leuites gaue tythes agayne vnto the chyldren of Aaron.

The .xiii. Chapter.

1 The lawe is read. 3 They ſeparate from them al ſtrangers. 15 Nehemia reprooueth them that breake the Sabboth. 30 An ordinance to ſerue God.

A 1 AND that day dyd they reade in the booke of Moſes, in the audience of the people, and therein was founde written, * that the Ammonites, ⁊ Moabites ſhoulde neuer comme into the congregation of God, Deut.34.a

2 Becauſe they met not the chyldren of Iſrael with bread and water, * but hyred Balaam agaynſt them, that he ſhould curſe them: and our God turned the curſe into a bleſſing. Num,23.a

3 Nowe when they had heard the lawe, they ſeparated from Iſrael, euery one that hadde mixt hym ſelfe therein.

4 And before this, had the prieſt Eliaſib the ouerſyght of the treaſurie of the houſe of our God, and he was kynſman vnto Tobia,

5 And had made hym a great chamber, and there had they afore time layd the offeringes, frankencenſe, veſſels, and the tythes of corne, wine, and oyle, accordyng to the commaundementes geuen to the Leuites, ſingers, and porters, ⁊ the heaue offeringes of the prieſtes.

6 But in al this tyme, was not I at Hieruſalem: for in the two ⁊ thirtieth yeere of Artaxerxes kyng of Babylon, came I vnto the kyng, and after certayne dayes obtayned I licence of the king, to comme to Hieruſalem.

7 And I gate knowledge of the euil that Eliaſib dyd for Tobia, in that he hadde made him a chamber in the court of the houſe of God,

B 8 And it greeued me ſore: therefore I caſt foorth al the veſſels of the houſe of Tobia out of the chamber:

9 And commaunded them to cleanſe yͤ chambers, and thyther brought I agayne the veſſels of the houſe of God, with the meate offering, and the incenſe.

10 And I perceiued that the portions of the Leuites hadde not benne geuen them, and that euery one was fled to his lande, euen the Leuites ⁊ ſingers that executed the worke.

11 Then reprooued I the rulers, and ſayde, Why is the houſe of God forſaken? And I geathered them togeather, and ſet them in theyr place.

12 Then brought al Iuda the tithes of corne, and wine, and oyle, vnto the treaſure.

13 And I made treaſurers ouer the treaſure, euen Selemiah the prieſt, and Zadoc the ſcribe, and of the Leuites, Phadaia: and vnder theyr hand, was Hanan the ſonne of Zacur, the ſonne of Mathania: for they were counted faythful, and theyr office was to diſtribute [the portions] vnto theyr brethren.

14 Thinke vpon me, O my God herein, and wype not out my " mercie that I haue ſhewed on the houſe of my God, and on the offices thereof. C

" Or, kyndneſſe.

15 And the ſame tyme ſawe I in Iuda ſome treadyng wine preſſes on the Sabboth, and bryngyng in ſheaues, and whiche laded aſſes alſo with wine, grapes, and figges, and al burdens, and brought them into Hieruſalem vpon the Sabboth day: And I rebuked them earneſtly the ſame day that they ſolde the vitayles.

16 There dwelt menne of Tyre alſo therein, whiche brought fiſhe ⁊ al manner of ware, and ſolde on the Sabboth vnto the chyldren of Iuda, euen in Hieruſalem.

17 Then reprooued I the rulers in Iuda, and ſayde vnto them, What euil thyng is this that ye doo, and breake the Sabboth day?

18 Dyd not your fathers euen thus, and our God brought al this plague vpon vs, and vpon this citie? And ye make yͤ wrath more yet vpon Iſrael, in that ye breake the Sabboth?

19 And when the portes of Hieruſalem began to be darke in the euenyng before the Sabboth, I commaunded to ſhut the gates, and charged that they ſhoulde not be opened tyl after the Sabboth: and ſomme of my ſeruantes ſet I at the gates, that there ſhoulde no burden be brought in on the Sabboth day.

20 Then remayned the chapmen and marchantes once or twyſe ouer nyght without Hieruſalem, with al maner of wares. D

21 Then reprooued I them ſore, ⁊ ſayde vnto them, Why tary ye al night about the wal? If ye doo it once agayne, I wyl lay handes vpon you: From that tyme foorth came they

no more on the Sabboth.

22 And I ſayde vnto the Leuites, that they ſhoulde cleanſe them ſelues, and that they ſhoulde comme and keepe the gates, to halowe the Sabboth day: Thinke vpon me, O my God, concernyng this alſo, and ſpare me, accordyng to thy great mercie.

23 In thoſe dayes alſo, ſawe I Iewes that maried wyues of Aſdod, of Ammon, and of Moab,

24 And their chyldren ſpake halfe in the ſpeache of Aſdod, and coulde not ſpeake in the Iewes language, but accordyng to the language of the one people & of the other people.

25 Then I reprooued them, and curſed them, and ſmote certayne menne of them, & made them bare: and tooke an oth of them by god, Ye ſhal not geue your daughters vnto their ſonnes, neither ſhal ye take their daughters vnto your ſonnes, or for your ſelues.

3.Reg.3.b.

26 * Dyd not Solomon the kyng of Iſrael ſinne by theſe thinges? and yet among many heathen, was there no kyng lyke hym, whiche was deare vnto his God, and God made hym kyng ouer al Iſrael: and yet neuertheleſſe outlandiſh women cauſed him to ſinne.

3.Reg.11,a.

27 Shal we then obey vnto you to doo al this great euyl, and to tranſgreſſe agaynſt our God, and marry ſtrange wyues?

28 And one of the chyldren of Iehoiada the ſonne of Eliaſib the hye prieſt, was the ſonne in lawe of Sanaballat the Horonite: but I chaſed hym from me.

29 O my God, thinke thou vpon them that defile the prieſthood, and the couenant of the prieſthood, and of the Leuites.

30 Thus cleanſed I them from al ſuche as were outlandiſhe, and appoynted the courſes of the prieſtes and Leuites, euery one in his office:

31 And to offer the wood at times appoynted, and the firſt fruites: Thinke thou vpon me, O my God, for the beſt.

The ende of the ſeconde booke of Eſdras, otherwyſe
called the booke of Nehemia.

The booke of Eſther.

The firſt Chapter.

3 Kyng Ahaſuerus maketh a royal feaſt. 10 Whereunto the queene Vaſthi wyl not comme.
19 For which cauſe ſhe is diuorced. 20 The kynges decree touching the preeminence of man.

A

1 IT came to paſſe, that in the dayes of Ahaſuerus, (this is Ahaſuerus whiche raigned from India vnto Ethiopia, ouer an hundred & twentie and ſeuen prouinces)

2 Euen in thoſe dayes, when the kyng Ahaſuerus ſate on his ſeate royal, whiche was in Suſan the chiefe citie:

3 In the thirde yeere of his raigne, he made a feaſt vnto al his princes and ſeruantes: and the myghty menne of Perſia and Media, the captaynes alſo & rulers of his countreys were before hym.

4 And he ſhewed the richeſſe and glorie of his kyngdom, and the glorious worſhip of his greatneſſe, many dayes long, [euen] an hundred and foureſcore dayes.

5 And when theſe dayes were expired, the kyng made a feaſt vnto al the people, that were in Suſan the chiefe citie, both vnto great & ſmal, ſeuen dayes long, in the courte of the garden by the kynges palace.

6 Where there hanged white, greene, and " yelowe clothes, faſtened with cordes of fine ſilke and purple, in ſiluer ringes, vpon pillers of marble ſtones: The " benches alſo were of golde and ſiluer made vpon a pauement of " greene, white, yelowe, and blacke marble.

" Or, blewe, or violet coloured clothes

" Or, beddes, or tables.

" Or, porphire, marble, alabaſter, and blewe colour.

7 And they dranke in veſſels of golde, and changed veſſel after veſſel, and royal wine in abundance, accordyng to the power of the kyng.

B

8 And the drinking was by an order, none myght compel: for ſo the kyng had appoynted to al the officers of his houſe, that they ſhoulde doo accordyng to euery mans pleaſure.

9 And the queene Vaſthi made a feaſt alſo for the women in the palace of Ahaſuerus.

10 And on the ſeuenth day, when the kyng was merry after the wine, he commaunded Mehuma, Biztha, Harbona, Bigtha, Abagthan, Zethar, and Charchas, the ſeuen chamberlaines, that dyd ſeruice in the preſence of kyng Ahaſuerus,

11 To fetche the queene Vaſthi with ẏ crowne regal into the kynges preſence, that he might ſhewe the people and princes her faireneſſe: for ſhe was beautiful.

12 But the queene Vaſthi, would not comme at the kinges worde by his chamberlaines: Then was the kyng very wroth, and his indignation kindled in hym.

13 And the king ſpake to the wiſe menne whiche knewe the times (for ſo was the kinges manner, towardes al that knewe the lawe and the iudgementes:

C 14 And the next vnto him were, Carſena, Sethar, Admata, Therſis, Mares, Marſena, & Memuchan, the ſeuen princes of Perſia and Media, whiche ſawe the kinges face, and ſate the firſt in the kyngdome,)

15 What, ſhal we doo vnto the queene Vaſthi according to the lawe, becauſe ſhe dyd not according to the worde of the kyng Ahaſuerus, whiche he commaunded by his chamberlaines:

16 And Memuchan anſweared before ẏ king and the princes: The queene Vaſthi hath not only donne euyl agaynſt the king, but alſo againſt al the princes, and againſt al the people, that are in al the prouinces of king Ahaſuerus.

17 For this deede of the queene ſhal comme abrode vnto al women, ſo that they ſhal deſpiſe their huſbandes before theyr eyes, and ſhal ſay, The king Ahaſuerus commaunded Vaſthi the queene, to be brought in before him, but ſhe woulde not comme.

18 And ſo ſhal the princes in Perſia and Media, ſay likewyſe this day vnto al the kinges princes, when they heare of this deede of the queene: thus ſhal there aryſe to muche deſpitefulneſſe and wrath.

19 If it pleaſe the king, let there goe a commaundement from him, and let it be written according to the lawes of the Perſians and Medians, & not to be tranſgreſſed, that Vaſthi comme no more before king Ahaſuerus, and let the king geue her royal eſtate vnto an other that is better then ſhe.

20 And when this commaundement of the king whiche ſhalbe made, is publiſhed thorowout al his empire, whiche is great, al women ſhal holde their huſbandes in honour both among great and ſmal. D

21 This ſaying pleaſed the king & the princes, and the king dyd according to the worde of Memuchan.

22 For he ſent letters foorth into al the kinges prouinces, into euery lande according to the writing thereof, and to euery people after their language, that euery man ſhoulde be lorde in his owne houſe: and this to be publiſhed after the language of his people.

The.ii.Chapter.

2 After the queene is put away, certayne young maidens are brought to the kyng. 14 Eſther pleaſeth the kyng, and is made queene. 22 Mardocheus diſcloſeth vnto the kyng, thoſe that woulde betray hym.

A 1 AFter theſe actes, when the diſpleaſure of kyng Ahaſuerus was nowe " alayed, he thought vpon Vaſthi, & what ſhe had donne, and what was decreed agaynſt her.

" Or, appeaſed.

2 Then ſayde the kinges ſeruantes that miniſtred vnto him, Let there be faire young virgins ſought for the king,

3 And let the kyng appoynt officers in al the prouinces of his empire, that they ſhoulde bryng togeather al the faire young virgins vnto Suſan, the head citie, to the womens buylding, vnder the hande of Hegai the kinges chamberlaine that kept the women, to geue them their " apparel:

" Or, thinges for purification.

4 And that the mayden whiche pleaſeth the kyng, ſhoulde be queene in Vaſthis ſteede. And this pleaſed the kyng, and he dyd ſo.

5 In the citie of Suſan there was a certayne Iewe, whoſe name was Mardocheus, the ſonne of Iair, the ſonne of Semei, the ſonne of Cis, a man of Iemini,

6 Whiche was caryed away from Hieruſalem with the captiuitie,* when Iekonia the kyng of Iuda was lead away, whom Nabuchodonoſor the king of Babylon caryed thence:

1.Re.24.e. Iere.24.a.

7 And he nouriſhed Hadaſſa (that is Eſther) his vncles daughter: for he had neither father nor mother, and ſhe was a faire & beautiful mayden, whom Mardocheus (when her father and mother were dead) receiued for his owne daughter,

8 So when the kinges commaundement and commiſſion was publiſhed, and many maydens were brought togeather into the citie of Suſan vnder the hand of Hegai, Eſther was brought alſo vnto the kinges houſe

vnder the hande of Hegai the keeper of the women.

9 And the mayden pleaſed hym, & ſhe founde fauour in his ſight: and he cauſed ʺ ornamentes to be geuen her ſpeedily, and ſuche thinges as belonged to her, and appoynted her ſeuen comely maydens out of the kinges houſe, ʺ and fauoured both her & her gentlewomen ſingularly in the houſe of the women.

ʺ Or, her thynges for purification.

ʺ Or, and he gaue charge to her, and to her maidēs, of the beſt in the houſe of the women.

10 But Eſther ſhewed not her people and her kinred: for Mardocheus hadde charged her, that ſhe ſhoulde not tel it.

11 And Mardocheus walked euery day before the court of ẏ womens houſe, that he might knowe howe Eſther dyd, and what ſhoulde becomme of her.

12 And when the appoynted tyme of euery mayden came, that ſhe ſhoulde goe in to the king Ahaſuerus, after that ſhe hadde benne twelue monethes, accordyng to the manner of the women (for ſo were the dayes of their purification accompliſhed, ſixe monethes with oyle of myrre, and ſixe monethes with ſweete odoures, and in the purifiyng of the women:

13 And thus went the maydens vnto the kyng) whatſoeuer ſhe required, that muſt be geuen her to goe with her out of the womens buyldyng vnto the kinges palace.

C 14 In the euenyng ſhe went, and on the morowe ſhe returned into the ſeconde houſe of the women, abidyng vnder the hand of Saaſgaz the kinges chamberlayne, which kept the concubines: And ſhe came in vnto the kyng no more, except it pleaſed the kyng to haue her, and that ſhe were called by name.

15 Nowe when the courſe came of Eſther the daughter of Abihail, the vncle of Mardocheus (whiche hadde receiued her as his owne daughter) that ſhe ſhoulde comme in vnto the kyng, ſhe deſyred nothyng but what Hegai the kynges chamberlayne, the keeper of the women ſayde. And Eſther found fauour in the ſight of al them that looked vpon her.

16 And Eſther was taken vnto kyng Ahaſuerus into his houſe royal, in the tenth moneth (whiche is the moneth Tebeth) in the ſeuenth yeere of his raigne.

17 And the kyng loued Eſther aboue al the women, & ſhe found grace and fauour in his ſight more then al the virgins, ſo that he ſet the crowne of the kingdome vpon her head, and made her queene in ſteede of Vaſthi.

18 And the king made a great feaſt vnto al his princes and ſeruantes, whiche feaſt was becauſe of Eſther, and cauſed the prouinces to be in quietneſſe, and gaue gyftes, as became the royaltie of a kyng.

19 And when the virgins were geathered togeather, the ſeconde tyme, Mardocheus ſate in the kynges gate.

20 And as yet had not Eſther ſhewed her kinred and her people, accordyng as Mardocheus hadde bidden her: for Eſther dyd after the woorde of Mardocheus, lyke as yf ſhe hadde benne yet vnder his gouernance. D

21 At the ſame tyme (whyle Mardocheus ſate in the kynges gate) two of the kynges chamberlaynes, Bigthan and Theres, whiche kept the doore, were wroth, and ſought to lay their handes on the kyng Ahaſuerus:

22 Whereof alſo Mardocheus gate knowledge, * and tolde it vnto queene Eſther, and Eſther certified the kyng thereof in Mardocheus name.

23 And when inquiſition was made, it was founde ſo, and they were both hanged on tree: and it was written in the Chronicles before the kyng.

The.iii.Chapter.

1 Haman after he was exalted, obteyned of the kyng, that al the Iewes ſhoulde be put to death, becauſe Mardocheus had not donne him woorſhip as other had.

A 1 After theſe actes, dyd kyng Ahaſuerus promote Haman the ſonne of Amadatha the Agagite, and ſet hym on hygh, and ſet his ſeate aboue al the princes that he had with him.

2 And al the kinges ſeruantes that were in the kynges gate, bowed their knees, and reuerenced Haman, for the kyng had ſo commaunded concernyng hym: But Mardocheus bowed not the knee, neither dyd hym reuerence.

3 Then the kinges ſeruantes, which were in the kinges gate, ſaide vnto Mardocheus, Why tranſgreſſeſt thou ẏ kinges commaundement?

4 And though they ſpake this dayly vnto hym, yet would he not heare them, therefore they tolde Haman, that they myght ſee how Mardocheus matters woulde ſtande, for he had tolde them that he was a Iewe.

5 And when Haman ſawe that Mardocheus bowed not the knee vnto him, nor did reuerence vnto hym, he was ful of indignatiō,

6 And thought it to litle to laye handes only on Mardocheus, for they had ſhewed hym ẏ nation of Mardocheus: Wherefore he ſought to deſtroy al the Iewes that were throughout the whole empire of Ahaſuerus, and that were of the nation of Mardocheus.

7 And

B 7 In the fyrſte moneth (that is, the moneth Niſan) in the twelfth yeere of kyng Ahaſuerus, they caſt Phur, that is a lot, before Haman, from day to day, and from moneth to moneth, to the twelfth moneth, that is, the moneth Adar.

8 And Haman ſayde vnto kyng Ahaſuerus, There is here a people ſcattered abrode, and diſpearſed among al people in al the prouinces of thyne empire, and theyr lawes are diuers from al people, and doo not after the kynges lawes, therefore it is not the kynges profite to ſuffer them after this manner.

9 If it pleaſe the kyng, let it be wrytten that they may be deſtroyed: aud ſo wyl I waye downe ten thouſand talentes of ſyluer by the handes of them that haue the charge of this buſynes, to bryng it into the kinges treaſury.

10 And the king tooke his ring from his hand, and gaue it vnto Haman the ſonne of Hamadatha the Agagite, the Iewes enimie.

11 And the kyng ſayde vnto Haman, Let the ſyluer be thyne, and doo with that people as it pleaſeth thee.

12 Then were the kynges ſcribes called on the thirtienth day of the fyrſt moneth, & there was wrytten, according as Haman commaunded, vnto al the kynges officers, and to the captaines that were ouer euery prouince, and to the rulers of euery people in the countreys on euery ſyde, according to the writing thereof, and to euery nation after theyr language, in the name of king Ahaſuerus was it wrytten, and ſealed with the kynges ring.

13 And the letters were ſent by poſtes into al the kynges prouinces, to roote out, to kylle, and to deſtroye al Iewes, both young and olde, chyldren, and women, in one day, [namely] vpon the thirtienth daye of the twelfth moneth (whiche is the moneth Adar) and to ſpoyle them as a pray.

14 This was the ſumme of the wrytyng, C that there ſhoulde be a commaundement geuen in al prouinces, and publiſhed vnto al people, that they ſhoulde be ready agaynſte the ſame day.

15 And the poſtes went in al the haſte accordyng to the kynges commaundement, and in Suſan the chiefe citie was the commaundement deuiſed: And the kyng and Haman ſate and dranke, when in the meane tyme the citie of Suſan was diſquieted.

The .iiii. Chapter.

5 Mardocheus geueth the queene knowledge of the cruel decree of the kyng agaynſt the Iewes. 16 She wylleth that they pray for her.

A 1 When Mardocheus perceiued al that was donne, he rent his clothes, and put on ſackcloth with aſhes, and went out into the myddeſt of the citie, and cryed loude, and lamentably,

2 And came before the kynges gate: but he myght not enter within the kynges gate, becauſe he had ſackcloth on.

3 And in al prouinces, countreys, and places, as farre as the kynges woorde and commaundement extended, there was great lamentation among the Iewes, faſtyng, weepyng, and mournyng, and many lay in ſackclothes, and in aſhes.

4 So Eſthers maydens, and her chamberlaynes, came and tolde it her: Then was the queene exceedingly aſtonied, and ſhe ſent raiment that Mardocheus ſhoulde put on, and lay the ſackcloth from hym: But Mardocheus woulde not take them.

5 Then called Eſther Hathach one of the kynges chamberlaynes which ſtoode before her, and gaue hym a commaundement vnto Mardocheus, to knowe what it was, wherefore he dyd ſo.

6 So Hathach went foorth to Mardocheus, vnto the ſtreete of the citie whiche was before the kynges gate:

7 And Mardocheus tolde hym of al that had B comme vnto hym, & of the ſumme of ſyluer that Haman had promiſed to waye downe into the kynges treaſurie, becauſe of the Iewes if he woulde deſtroy them.

8 And he gaue hym the copie of the kynges commaundement that was deuiſed at Suſan to deſtroy them, that he myght ſhewe it vnto Eſther, and to ſpeake to her, & charge her that ſhe ſhoulde goe in vnto the kyng, and make her prayer and ſupplication vnto hym for her people.

9 And when Hathach came in, he told Eſther the woordes of Mardocheus:

10 And agayne Eſther ſpake vnto Hathach, & cõmaunded hym to ſay vnto Mardocheus,

11 All the kynges ſeruantes, & the people in the prouinces of the kyng knowe, that whoſoeuer commeth within the court in to the king, whether it be man or woman, which is not called, ″ the commaundemente is, that the ſame ſhal dye, except the kyng holde out the golden ſcepter vnto him, for then he ſhal liue: As for me, I haue not benne called to come in vnto the kyng now this thirtie dayes.

″ Or, there is a lawe of his.

12 And they certified Mardocheus of Eſthers woordes.

13 And Mardocheus bad ſay agayne vnto Eſther, Thynke not with thee ſelfe that thou ſhalt eſcape in the kynges houſe more then al the Iewes.

14 For if thou holdeſt thy peace at this tyme, then ſhal the Iewes haue " healpe & deliuerance out of an other place, and thou and thy fathers houſe ſhalbe deſtroyed: And who knoweth whether thou art comme to the kyngdome " for this cauſes ſake?

" Or, breathing.

" Or, for ſuche a tyme.

15 Eſther bad them geue Mardocheus this anſweare:

16 Goe thou thy way, and geather togeather al the Iewes that are founde at Suſan, & faſte ye for me, that ye eate not and drynke not in three dayes, neither day nor nyght, I and my maydens wyl faſt lykewyſe: And ſo wyl I goe in to the kyng, whiche thyng yet is contrary to the commaundement: and if I periſhe, I periſhe.

17 So Mardocheus went his way, and dyd accordyng to al that Eſther had commaunded hym.

The .v. Chapter.

1 Eſther entreth in to the kyng, and byddeth hym and Haman to a feaſt.
11 Haman prepareth a galous for Mardocheus.

A 1 AND on the thyrde day it came to paſſe, that Eſther put on her royal apparel, and ſtoode in the court of the kinges palace within, ouer againſt the kinges houſe: and the kyng ſate vpon his royal ſeate in the kynges palace ouer againſt the gate of the houſe.

2 And when the king ſawe Eſther the queene ſtandyng in the court, ſhe founde grace in his ſyght: And the king held out the golden ſcepter that was in his hande: So Eſther ſtept foorth and touched the top of the ſcepter.

3 Then ſayde the king vnto her, What wilt thou queene Eſther? and what requyreſt thou? [aſke] euen the halfe of the empyre, and it ſhalbe geuen thee.

4 And Eſther anſweared, If it pleaſe yͤ king, let the king and Haman come this day vnto the banquet that I haue prepared for him.

5 And the king ſaid, Cauſe Haman to make haſte, that he may doo as Eſther hath ſayde. So the king and Haman came to the banquet that Eſther had prepared.

6 And the kyng ſayd vnto Eſther at the banquet of wyne, What is thy petition, that it may be geuen thee? And what requyreſt thou? If it be euen the halfe of the empyre, it ſhalbe donne.

B 7 Then anſweared Eſther, and ſayde, My petition and deſyre is,

8 If I haue founde grace in the ſyght of the king, and if it pleaſe the king to geue me my petition, and to fulfylle my requeſte, then let the kyng and Haman comme to the banquet that I ſhal prepare for them: and ſo wyl I doo to morow as the kyng hath ſaid.

9 Then went Haman foorth the ſame day ioyful and mery in his mynde: But when the ſame Haman ſawe Mardocheus in the kynges gate, that he ſtoode not vp nor moued for hym, he was fulle of indignation at Mardocheus.

10 Neuertheleſſe, Haman refrayned hym ſelfe, and when he came home, he ſent and called for his friendes, and Zares his wyfe.

11 And Haman tolde them of the glorye of his riches, and the multitude of his children, and al the thinges wherein the king had promoted hym ſo greatly, and howe that he had ſet hym aboue the princes and ſeruantes of the kyng.

12 Haman ſayde moreouer, Yea, Eſther the queene dyd let no man comme in with the kyng into the banquet that ſhe had prepared, except me: and to morowe am I bydden vnto her alſo with the kyng.

13 But in al this am I not ſatiſfied, as long as I ſee Mardocheus the Iewe ſyttyng at the kynges gate.

14 Then ſayde Zares his wyfe and al his friendes vnto him, Let them make a galous of fyftie cubites high, and to morowe ſpeake thou vnto the kyng that Mardocheus may be hanged thereon: then goe thou in meryly with the kyng vnto the banquet. And Haman was wel content withal, and cauſed the galous to be made. C

¶ The

The.vi.Chapter.

1 The king turneth ouer the Chronicles, and findeth the fidelitie of Mardocheus,
10 and commaundeth Haman to cauſe Mardocheus to be had in honour.

A 1 The ſame nyght could not the kyng ſleepe, and he commaunded to bryng ‶ the chronicles and ſtories: and they were read before the kyng.

‶ Or, the booke of recordes & the chronicles.

2 Then it was founde wrytten, howe * Mardocheus had tolde that Bigthana and Theres the kynges two chamberlaynes, whiche kept the ‶ threſholdes, ſought to lay handes on kyng Ahaſuerus.

Eſther.2.b

‶ Or, doores.

3 And the kyng ſaide, What honour and dignitie hath benne geuen to Mardocheus therfore? Then ſayde the kynges ſeruantes that miniſtred vnto hym, There is nothyng at al donne for hym.

B 4 And the kyng ſayde, Who is in the courte? (for Haman was comme into the courte without before the kynges houſe, that he myght ſpeake vnto the kyng to hang Mardocheus on the tree that he had prepared for hym.)

5 And the kynges ſeruantes ſayde vnto him, Beholde, Haman ſtandeth in the court. And the kyng ſayde, Let hym comme in.

6 And when Haman came in, the kyng ſayd vnto hym, What ſhalbe donne vnto the mā whom the kyng woulde fayne bryng vnto woorſhyp? (Haman thought in his harte: Whom deſyreth the kyng to bryng vnto woorſhyp more then me?)

7 And Haman anſweared the kyng, Let the man whom the kyng pleaſeth to bryng vnto woorſhyp, be brought hyther,

C 8 That he may be arayed with the royal garmentes which the kyng vſeth to weare, and the horſe that the king rideth vpon, and that the crowne royal maye be ſet vpon his head:

9 And let this rayment and horſe be delyuered vnder the hande of one of the kynges moſt noble princes, that they may aray the man withal whom the kyng is diſpoſed to bryng to honour, and carrye hym vpon the horſe through the ſtreete of the citie, and proclayme before hym, Thus ſhal it be donne to the mā whom the kyng pleaſeth to bryng to honour.

10 And the kyng ſaid to Haman, Make haſte, and take, as thou haſt ſayde, the rayment and the horſe, and doo euen ſo vnto Mardocheus the Jew that ſitteth before the kinges gate, and let nothyng fayle of al that thou haſt ſpoken.

D

11 Then tooke Haman the rayment and the horſe, and arayed Mardocheus, and brought hym on horſebacke through the ſtreete of the citie, and proclaymed before him, Euen this ſhal it be donne vnto the man, whom the kyng is diſpoſed to honour.

12 And Mardocheus came agayne to the kynges gate: But Haman gate hym home in al the haſte mourning, ⁊ his head couered,

13 And tolde Zares his wyfe, ⁊ al his friendes, euery thyng that had befallen hym. Then ſayde his wyſe menne and Zares his wyfe vnto hym, If it be Mardocheus, of the ſeede of the Jewes, before whom thou haſt begun to fal, thou ſhalt not preuayle agaynſt hym, but ſhalt ſurely fal before hym.

14 And whyle they were yet talkyng with hym, came the kynges chamberlaynes, and cauſed Haman to make haſte to comme vnto the banquet that Eſther had prepared.

The.vii.Chapter.

3 The queene biddeth the king and Haman againe, and prayeth for her ſelfe and her people. She accuſeth Haman, and he is hanged on the gallous whiche he had prepared for Mardocheus.

A 1 AND the kyng and Haman came to banquet with the queene Eſther,

2 And the kyng ſayde againe vnto Eſther on the ſeconde day at the banquet of wyne: What is thy petition queene Eſther, that it maye be geuen thee? ⁊ what requyreſt thou? if it be euen to the halfe of ȳ empire, it ſhalbe donne.

3 And Eſther ȳ queene anſweared, ⁊ ſayd, If I haue found grace in thy ſight O king, ⁊ if it pleaſe the king, then graunt me my lyfe at my deſire, ⁊ my people for my petitions ſake.

4 For we are ſolde, I and my people, to be deſtroyed, to be ſlayne, and to periſhe: And woulde God that we were ſolde to be bondmen and bond women, then woulde I hold my tongue: although the enimie could not recompence the kynges loſſe.

5 The kyng Ahaſuerus anſweared, and ſayd vnto queene Eſther, Who is he? And where is he, that dare preſume in his mynde to doo after that manner?

6 And Eſther ſayde, The enimie and aduerſarie is this wicked Haman. Then Haman

was exceedyngly afrayde before the kyng and the queene.

B 7 And the kyng aroſe from the banquet, and from the wyne, in his diſpleaſure, and wente into the palace garden: And Haman ſtoode vp, and beſought queene Eſther for his life: for he ſaw that there was a miſchiefe prepared for hym of the kyng already.

8 And when the kyng came agayne out of the palace garden, into the place where they dranke wyne: Haman had laide hym vpon the bed that Eſther ſate vpon. Then ſaid the kyng, Wyl he force the queene alſo before me in the houſe? As ſoone as that woorde went out of the kynges mouth, they couered Hamans face?

9 And Harbona, one of the chamberlaynes that ſtoode before the kyng, ſayde, Beholde, there ſtandeth yet a galous in Hamans houſe, fyftie cubites hye, whiche he hadde made for Mardocheus, that ſpake good for the kyng. Then the kyng ſayde, Hang hym thereon.

10 So they hanged Haman on the galous that he had made for Mardocheus: then was the kynges wrath pacified.

The.viii.Chapter.

1 After the death of Haman, was Mardocheus exalted. 14 Comfortable letters are ſent vnto the Iewes.

A 1 The ſame day dyd kyng Ahaſuerus geue the houſe of Haman, the Iewes enimie, vnto queene Eſther, and Mardocheus came before the kyng, for Eſther told what he was vnto her.

2 And the kyng tooke of his ryng whiche he had taken from Haman, and gaue it vnto Mardocheus. And Eſther ſet Mardocheus ouer the houſe of Haman.

3 And Eſther ſpake yet more before the king, and felle downe at his feete weepyng, and beſought him that he woulde put away the wickedneſſe of Haman the Agagite, and his deuice that he hadde imagined agaynſte the Iewes.

4 And the kyng helde out the golden Scepter toward Eſther. Then roſe Eſther, & ſtood before the kyng,

5 And ſayde, If it pleaſe the kyng, and if I haue founde grace in his ſyght, and if it be acceptable before the king, and I pleaſe him, then let it be wrytten, that the letters of the deuice of Haman the ſonne of Hamadatha the Agagite may be called agayne, whiche letters he wrote to deſtroy the Iewes which are in al the kynges prouinces.

6 For howe can I ſuffer and ſee the euyl that ſhal comme vnto my people? or howe can I beare and looke vpon the deſtruction of my kynred?

B 7 And the kyng Ahaſuerus ſayde vnto queene Eſther, & to Mardocheus the Iewe, Beholde, I haue geuen Eſther the houſe of Haman, whom they haue hanged vpon a tree, becauſe he layde hand vpon the Iewes.

8 Wryte ye alſo for the Iewes as it lyketh you, in the kynges name, and ſeale it with the kynges ryng: For the wrytynges that were wrytten in the kynges name, & ſealed with the kinges ring, durſt no man diſanul.

9 Then were the kynges ſcribes called at the ſame tyme, euen in the thirde moneth (that is the moneth Siuan,) on the three and twentieth day thereof, & it was wrytten according to al as Mardocheus commaunded vnto the Iewes, and to the princes, to the deputies and captaines in the prouinces which are from India vnto Ethiopia, namely an hundred twentie and ſeuen prouinces, vnto euery prouince accordyng to the wrytyng thereof, and vnto euery people after theyr ſpeache, and to the Iewes according to theyr wrytyng and language.

10 And he wrote in yͤ kyng Ahaſuerus name, and ſealed it with the kynges ryng, and by poſtes that rode vpon horſes, and ſwyfte young Mules, ſent he the wrytynges,

11 Wherein the kyng graunted the Iewes in what cities ſoeuer they were, to geather them ſelues togeather, and to ſtande for theyr lyfe, and for to roote out, to ſlay and to deſtroy al the power of the people and prouince that woulde trouble them, both chyldren and women, and to ſpoyle theyr good:

12 Upon one day in al the prouinces of kyng Ahaſuerus, namely vpon the thirtienth day of the twelfth moneth, which is the moneth Adar.

13 The ſumme of the wrytyng was, howe there ſhoulde be a commaundement geuen in al and euery prouince, and publiſhed among al people, and that the Iewes ſhould be ready agaynſt that day, to auenge them ſelues on theyr enimies.

14 And ſo the poſtes that rode vpon the ſwyft horſes and mules, made haſte with al ſpeede to execute the kynges woorde: and the commaundement was deuiſed in Suſan the chiefe citie. C

15 And Mardocheus went out from the kyng in royal apparel, of yelow ″ and whyte, and with a great crowne of golde, beyng arayed with a garment of ″ ſylke and purple: and the citie of Suſan reioyſed, and was glad.

″ Or, blewe.

″ Or, fyne lynnin.

16 And vnto the Iewes there was comme lyght and gladneſſe, ioy and worſhyp.

17 In al prouinces & cities into what places ſoeuer the kinges woorde and commaundement reached, there was ioy and myrth, a feaſt and good dayes among the Iewes: inſomuche, that many of the people in the land became Iewes, for the feare of the Iewes came vpon them.

The.ix.Chapter.

1 At the commaundement of the kyng, the Iewes put theyr aduerſaries to death.
14 The ten ſonnes of Haman are hanged. 17 The Iewes keepe a feaſt in remembrance of theyr deliuerance.

A 1 IN the twelfth mooneth (that is the mooneth Adar) vpon the thirtienth day of the ſame, when the kynges woorde and commaundemente drue neare to be put in executiō in the day that the enimies of the Iewes hoped to haue power ouer them, it turned contrary: for the Iewes had rule ouer them that hated them.

2 For then geathered the Iewes togeather in theyr cities within al the prouinces of king Ahaſuerus, to lay hande on ſuche as woulde doo them euyl, and no man could withſtand them: for the feare of them was comme ouer al people.

3 And al the rulers in the prouinces, & princes, and deputies, and officers of the kyng, promoted the Iewes: for the feare of Mardocheus came vpon them.

4 For Mardocheus was great in the kinges houſe, and the reporte of hym was noyſed in al the prouinces: for this man Mardocheus waxed greater and greater.

5 Thus the Iewes ſmote al theyr enimies with the ſtroke of the ſwoord, and ſlaughter, and deſtruction, and dyd what they woulde vnto theyr enimies.

6 And at Suſan the chiefe citie, ſlue yͤ Iewes and deſtroyed fyue hundred menne.

B 7 And ſlue Pharſandatha, Dalphon, Alphatha,

8 Phoratha, Adalia, Aridatha.

9 Pharmaſtha, Ariſai, Aridai, and Vaizatha,

10 The ten ſonnes alſo of Haman the ſonne of Hamadatha the enimie of the Iewes: but on ″ his goodes they layed no handes.

″ Or, on the pray.

11 At the ſame tyme was the kyng certified of the number of thoſe that were ſlayne in the citie of Suſan.

12 And the kyng ſayde vnto Queene Eſther, The Iewes haue ſlayne and deſtroyed fyue hundred menne in the citie of Suſan, and the ten ſonnes of Haman: What haue they donne [thinkeſt thou] in other landes of the kyng? And what is thy petition, that it may be geuen thee? or what requyreſt thou more to be donne?

13 Eſther anſweared, If it pleaſe the kyng, let hym ſuffer the Iewes whiche are in Suſan, to morowe alſo to doo accordyng vnto this dayes decree, that they may hang Hamans ten ſonnes vpon the tree.

14 And the kyng charged to doo ſo: and the decree was deuiſed at Suſan, and they hanged Hamans ten ſonnes. C

15 For the Iewes that were in Suſan geathered them ſelues togeather, vpon the fouretienth day of the moneth Adar, and ſlue three hundred menne at Suſan: but on theyr goodes they layed no handes.

16 As for the other Iewes that were in the kynges prouinces, they came togeather, and ſtoode for theyr lyues, and hadde reaſt from theyr enimies, and ſlue of theyr enimies ſeuentie and fyue thouſande: howebeit they layde no handes on theyr goodes.

17 [This they dyd] on the thirtienth day of the mooneth Adar, and on the fouretienth day of the ſame mooneth reaſted they, whiche day they helde with feaſtyng and gladneſſe.

18 But the Iewes that were at Suſan came togeather, both on the thirtienth day, and on the fourtienth: and on the fiftienth day of the ſame they reaſted, and helde that day with feaſtyng and gladneſſe.

19 And therefore the Iewes that dwelt in the villages and vnwalled townes, held the fourtienth day of the mooneth Adar with gladneſſe and feaſtyng, and kept holy day, and euery one ſent preſentes vnto his neyghbour.

20 And Mardocheus wrote theſe woordes, & ſent letters vnto al the Iewes that were in al the prouinces of kyng Ahaſuerus, both nye and farre:

21 That they ſhoulde make a lawe among them ſelues, and hold the fourtienth and fyftienth day of the mooneth Adar, yeerely,

22 As the dayes wherein the Iewes came to reaſt from theyr enimies, and as a mooneth wherein theyr payne was turned to ioy, and theyr ſorowe into a ioyful day: and that in thoſe dayes they ſhoulde make feaſtes and gladneſſe, and one to ſende gyftes vnto another, and to diſtribute vnto the poore.

23 And the Iewes promiſed to doo as they had begunne, and as Mardocheus had written vnto them:

24 Becauſe Haman the ſonne of Hamadatha the Agagite, al the Iewes enimie, had deuiſed agaynſt the Iewes howe he myght deſtroy them, and cauſed to caſt Phur (that is a lot) for to conſume them, & to bryng them to nought.

25 But when Eſther came before the king, he commaunded by letters, that his wicked deuice, which he imagined againſt the Iewes, ſhoulde be turned vpon his owne head, and that he and his ſonnes ſhoulde be hanged on the tree.

26 For the which cauſe they called theſe daies Phurim, becauſe of the name of the lot, and becauſe of al the woordes of this wrytyng, and what they them ſelues had ſeene, and what had comme vnto them:

27 And the Iewes ordeyned, and tooke it vpon them and theyr ſeede, and vpon al ſuch as ioyned them ſelues vnto them, that they would not miſſe but obſerue theſe two daies yeerely, according as they were wrytten, and appoynted in theyr ſeaſon,

28 And that theſe dayes are to be remembred, and to be kept of chylders chyldren among al kynredes in al landes and cities: In theſe dayes of Phurim, whiche are not to be ouerſlypt among the Iewes, & the memorial of them ought not to periſhe from theyr ſeede.

29 And Queene Eſther the daughter of Abihail, and Mardocheus the Iew, wrote with al aucthoritie, to confyrme this ſeconde wrytyng of Phurim.

30 And he ſent the letters vnto al the Iewes to the hundred twentie and ſeuen prouinces of the empyre of Ahaſuerus, with woordes of peace and trueth:

31 To confyrme theſe daies of Phurim in their tyme appoynted, according as Mardocheus the Iew, and Eſther the queene had appointed them: and they bounde theyr ſoule, and theyr ſeede, to faſtyng and prayer.

32 And the decree of Eſther confyrmed theſe woordes of Phurim, and was wrytten in the booke, E

33 And the kyng Ahaſuerus layed tribute vpon the lande, and vpon the iles of the ſea.

34 And al the actes of his power and of his myght, and the declaration of the dignitie of Mardocheus wherewith the kyng magnified hym, be they not wrytten in the bookes of the chronicles of the kinges of Medes and Perſia?

35 For Mardocheus the Iew, was the ſecond next vnto kyng Ahaſuerus, & great among the Iewes, and accepted among the multitude of his brethren, as one that ſeeketh the wealth of his people, and ſpeaketh peaceably for al his ſeede.

¶ The ende of the booke of Eſther.

The booke of Iob.

The firſt Chapter.

1 The holyneſſe, riches, and care of Job for his chyldren. 11 Satan hath permiſſion to tempt hym. 13 He tempteth hym by takyng away his ſubſtance, and his chyldren. 20 His faythe and patience.

A 1 IN the lande of (a)* Hus there was a man, whoſe name was Job, (b) and the ſame was a perfecte and iuſt man, one that feared God, and eſchewed euyl.

2 And he had ſeuen ſonnes and three daughters.

3 His (c) ſubſtance alſo was ſeuen thouſande ſheepe, and three thouſande cammels, fyue hundred yoke of Oxen, & fiue hundred ſhee aſſes, and a very great houſholde: ſo that he was one of the moſt principal " men among al them of the (d) eaſt [countrey.]

4 And his ſonnes went and (e) banquetted in their houſes, euery one his day, & ſent for their three ſyſters to eate and drynke with them.

5 And when the dayes of theyr banquettyng were gonne about, Job ſent (f) and ſanctified them, and gate vp early, and (g) offered for euery one a burnt offeryng: For Job ſayde, It maye be that my ſonnes haue donne ſomme offence, and haue benne (h) vnthankful to God in theyr hartes. Thus dyd Job euery day.

6 And vpon a day when the (i) chyldren of God came and ſtoode before the Lorde, Satan came alſo among them.

7 And the Lorde ſayde vnto Satan, (k) Whence commeſt thou? Satan anſweared the Lorde, and ſayde, (l) From compaſſyng the earth to and fro, and from walkyng through it.

8 And the Lord ſayd vnto Satan, Haſt thou not conſydered my ſeruant Job, howe there is none lyke hym in the earth? a perfect and a iuſt man, one that feareth God, and eſchueth euyl?

9 Satan anſweared, and ſaid vnto the Lord, Dooth Job feare God for nought?

10 Haſt thou not " preſerued hym and his houſe, & al that he hath, on euery ſyde? Thou haſt bleſſed the woorke of his handes, and his poſſeſſion is increaſed in the lande.

11 But lay thyne hande nowe vpon hym, and touche al that he hath, and he ſhal (m) curſe thee to thy face.

12 And the Lorde ſayde vnto Satan, Loe, (n) al that he hath be in thy " power, only vpon hym ſelfe ſee that thou laye not thyne hande. And Satan went foorth from the preſence of the Lorde.

13 And vpon a certayne day when his ſonnes and daughters were eatyng and drynkyng wyne in theyr eldeſt brothers houſe,

14 There came a meſſenger vnto Job, and ſayde, The oxen were plowyng, and the aſſes feedyng beſyde them:

15 (o) And the Sabees came violentlye & tooke them away, yea they haue ſlayne thy ſeruantes with the edge of the ſwoorde: and I only am eſcaped alone to tel thee.

16 Whyle he was yet ſpeakyng, there came another, and ſayde, The fyre of God is fallen from heauen, and hath brente vp thy ſheepe and ſeruantes, and conſumed them: and I onlye am eſcaped alone to telle thee.

17 And whyle he was yet ſpeakyng, there came another, and ſaide, The Caldees made out theyr bandes, and fel vpon the cammels, and haue carried them away, yea and ſlayne thy ſeruantes with the ſwoorde: and I onely am gotten away alone to telle thee.

18 And whyle he was yet ſpeaking, there came another, and ſaide, Thy ſonnes & thy daughters were eatyng and drynkyng wyne in theyr eldeſt brothers houſe,

19 And beholde there came a myghty great wynde from beyonde the wyldernesse, and ſmote the foure corners of the houſe, whiche fel vpon thy chyldren, and they are dead: and I am gotten away alone to tel thee.

20 Then Job ſtoode vp, and (p) rent his clothes, and ſhaued his head, felle downe vpon the grounde, woorſhypped,

21 And ſayde, Naked came I out of my mothers wombe, and naked ſhal I turne thyther agayne: The Lorde gaue, and the Lord hath taken away, bleſſed be the name of the Lorde.

22 In (q) al theſe thynges dyd Job not offend, nor charged God fooliſhly.

¶ The

(a) Hus is a region neare bordering vpon Idumea, ſo called of Hus the ſonne of Aram, for that he buylte two cities there, Damaſcus, and Thraconite.

(b) This Job was a gentile, declaring hereby that God hath his, euen among the heathen.

(c) His riches are recited, to ſhewe his great pacience in loſſe of them, and that riches are the bleſſyng of God, and are not euyl to him that vſeth them wel. Let not riches be accompted euyl, for they are geuen to good men; let not them be accompted hygh or excellent, for they are geuen to euyl menne. they are taken from good menne to trye them, and from euyl menne to plague them.

" Hebrue phraſe, chyldren.

(d) As wel Arabians, Caldeans, Idumeans, as others.

(e) To ſhewe the concorde & brotherly amitie of Jobs chyldrẽ, which alſo was another part of the bleſſyng of God, and his felicitie.

(f) That is, he wylled them to be ſanctified in abſtaynyng from carnal appetites, and ſhewed howe they ſhould behaue them ſelues holily and ſoberly in theyr banquettes.

(g) Herein is Jobs religion and feare of God knowen, and the fatherly care of his chyldren expreſſed. (h) The Hebrue is, bleſſe God, which is ſomtymes taken for to curſe or blaſpheme. (i) In this place not only angels, but euery godly perſon, is taken for Gods chylde, of whiche God hath a tender care as a louyng father. (k) God aſketh the queſtion, not that he was ignorant from whence he came, but for the weakeneſſe of man. (l) This is Satans only endeuour, to range abrode as a roaryng lion, ſekyng whom he may deuoure. " Or, Hebr. made an hedge about hym.

(m) The Hebrue is, bleſſe thee, as it is before taken, the fifth verſe, to curſe.

(n) Here is ſeene that the deuyl hath no power at al ouer man, vnleſſe God permit hym.

" Or, hande.

(o) That is, the Arabians, ſo called of Scheba the ſonne of Reema, of whom Arabia felix was named the region of Saba.

(p) Not that he was vnpacient, but he woulde not haue any thing remayne with hym, whiche was deliuered into the power of of Satan.

(q) Declaring that al that God dooth, is wel donne.

XUM

The.ii.Chapter.

6 Satan hath permiſſion to afflict Job. 9 His wyfe tempteth hym to forſake God.
11 His three freendes viſite hym.

A 1 AND on a daye the (a) chyldren of God came & ſtood before the Lorde, and Satan came alſo among them, and ſtood before the Lorde.

2 And the Lord ſayd vnto Satan, Frõ whence commeſt thou? Satan anſweared the Lorde, and ſayde, I haue gonne about the lande, & walked thorow it.

3 And the Lorde ſayde vnto Satan, Haſt thou not conſydered my ſeruant Job? howe there is none lyke vnto hym in the earth, a perfect & a iuſte man? one that feareth God, and eſcheweth euyl, and continueth ſtyl in his vpryghtneſſe, although thou mouedſt me agaynſt hym, to (b) deſtroy him without cauſe.

4 And Satan anſweared the Lorde, and ſayde, (c) Skinne for ſkinne, yea a man wyl geue al that euer he hath for his lyfe.

5 But lay thyne hande now vpon hym, and touche [once] his bone and his fleaſhe, and he ſhal curſe thee to thy face.

6 And the Lorde ſayde vnto Satan, Loe, he is in thyne hande, but (d) ſaue his lyfe.

7 So went Satan foorth from the preſence of the Lorde, and ſmote Job with ſore byles, from the ſole of his foote, vnto his crowne.

8 And he tooke a potſharde to ſcrape hym: and he ſate downe among the aſhes.

9 Then ſayde his wyfe vnto hym, (e) Dooeſt thou continue yet in thy perfectneſſe, curſe God, and dye.

10 But he ſayde vnto her, Thou ſpeakeſt lyke a fooliſhe woman: ſhal we (f) receiue good at the hande of God, and not receiue euyl? In al theſe thynges dyd not Job ſynne with his lyppes.

11 Nowe (g) when Jobs three freendes hearde of al the trouble that came vpon hym, they came euerye one frõ his owne place [namely] Eliphas the Themanite, Bildad ỹ Suhite, and Sophad the Naamathite: for thei were agreed togeather to comme to ſhewe theyr compaſſion vpon hym, and to comfort him.

12 So when they lyft vp theyr eyes a farre of, they knewe hym not: then they cryed and wept, and euery one of them rent his clothes, and ſprynkeled (h) duſt vpon theyr heades in "the ayre.

13 They ſate them downe by hym alſo vpon the grounde ſeuen dayes and ſeuen nyghtes, and none ſpake a woorde vnto him: for they ſawe that his greefe was very great.

(a) wherein is conteyned as wel al godly and vpryght perſons, as angels, as it is taken in the chapter before. (b) Not but that he deſerued plague for his offence, beyng vnder the lawe: but for that he was renued and purified by fayth and by the innocencie of Chriſte, al ſuche pouniſhmentes were vnwoorthylye executed on hym, as not deſerued. (c) Skynne for ſkynne: that is, a man wyl offer to danger the ſkynne of an other, rather then to venture his owne: for as a man wyl ieoparde his woorſt goodes to ſaue his better, as to obiect, his arme to the ſtroke to ſaue his head, and as the Mariner in tempeſt wyl caſt out his goodes out of the ſhyppe to ſaue his lyfe: ſo would Job beare the loſſe of his chyldrens ſkinnes, lyues, and bodyes in patience, rather then patiently to ſuffer his owne ſkynne and body to be touched: and therefore ſayth the deuyl, Touche hym on his owne ſkynne, and thou ſhalt ſee that he wyl to thy face curſe thee. (d) Declaryng that in al affliction there are certayne boundes and limittes, beyonde the whiche Satan can not goe.

(e) A cruel temptation of an euyl and vngodly wyfe. (f) Teachyng that we ought to reioyce in Gods gyftes when he ſendeth them, and be thankful, and to be patient when he taketh them agayne, and not to diſpaire. (g) That is, true freendeſhyp, whiche abydeth as wel in aduerſitie as in proſperitie: and as in proſperitie to reioyce with hym: ſo in aduerſitie to lament with hym. (h) Whiche was a cuſtome when great ſorowe was declared, ſhewing theyr humbleneſſe, that from the duſt they came, and thyther they ſhal returne. " Heb. Towarde the heauen.

The.iii.Chapter.

1 Job complayneth and curſeth the day of his byrth. 11 He deſyreth to dye, as though death were the ende of al mans miſerie.

A 1 AFter (a) this opened Job his mouth, and curſed his day,

2 And Job anſweared and ſayde,

3 Let (b) the day periſhe wherein I was borne, (c) and the nyght in the whiche it was ſayde, There is a man chylde conceiued.

4 The ſame day be [turned to] darkeneſſe, and not regarded of God from aboue, neyther let the lyght ſhyne vpon it:

5 But let it be ſtayned with darkeneſſe, and the ſhadowe of death, let the [dimme] cloude falle vpon it, which may make it terrible as a moſt bitter day.

6 Let the darke ſtorme ouercomme that nyght, & let it not be ioyned vnto the dayes of the yeere, nor counted in the number of the moonethes.

7 Deſolate be that night, & without gladnes.

8 Let them that curſe the day, & that be ready to raiſe vp mourning, geue it alſo their curſe.

9 Let the ſtarres of that "nyght be dimme thorowe darkneſſe of it, let it looke for lyght, but haue none, (d) neyther let it ſee the dawnyng of the day:

10 Becauſe it ſhut not vp ỹ doores of my mothers wombe, nor hid ſorow from mine eies.

11 [Alas] why dyed I not in the byrth? why dyd not I periſhe as ſoone as I came out of [my mothers] wombe?

12 Why ſet they me vpon theyr knees? why gaue they me ſucke with theyr breſtes?

13 Then ſhoulde I nowe haue lyen ſtyl, I ſhoulde haue ſleapt and beene at reaſt,

14 Lyke as the kynges and "lordes of the earth, whiche haue buylded them ſelues" ſpecial places,

15 Or as the prynces that haue had gold, and theyr houſes ful of ſyluer:

16 Or [why] was not I hyd, as a thyng borne

out

(a) That is, after that ſeuen dayes were fully finiſhed. (b) Job being ſore afflicted in the fleaſhe, ſeemeth after a ſort to yeeld to it, breakyng out into theſe woordes, becauſe he ſawe that that day was the begynnyng of al theſe afflictions. (c) He curſed not his dayes becauſe he was weery of it, as one deſperate, but rather wiſhyng to be diſſolued, leſt by farther troubles he ſhoulde be forced to offende God.

" Heb. Twylight. (d) The Hebrue ſpeach is, the eye liddes of the mornyng. " Heb. counſelers. " Heb. Deſolations.

out of tyme, [eyther] as young children, whiche neuer ſawe the lyght?

17 There (e) muſt the wicked ceaſſe from their tyranny, and there ſuche as laboured valiantly be at reaſt:

18 There the (f) priſoners reaſt togeather, they heare no more the voyce of the oppreſſour:

19 There are ſmal and great, and the ſeruant [is] free from his maiſter.

20 Wherefore is the lyght geuen to hym that is in miſerie? and lyfe vnto them that haue heauy hartes?

21 Whiche long for death, and finde it not, though they ſearche more for it, then for treaſures:

22 Whiche reioyce exceedyngly, and be gladde when they can finde the graue,

23 From whom their endes are hid, and conſealed by God?

24 For my ſyghes comme before I eate, and my roryngs are powred out lyke the water:

25 For the thyng that (g) I feared, is comme vpon me, and the thyng that I was afrayde of, is happened vnto me.

26 Was I not happy? Had I not quietneſſe? Was I not in reaſt? And nowe commeth ſuche miſerie vpon me.

(e) That is, death is the end and helpe from the tyrannie & wickedneſſe of them.

(f) Here Job declareth the ſore plagues he bare, countyng hym ſelfe in worſe ſtate, then the vileſt perſons and bond priſoners: of whiche cares, after opinion of the fleaſhe, he accompteth death the onlye ende.

(g) That is, aduerſitie, whiche beyng in proſperitie he feared.

The .iiii. Chapter.

5 Job is reprehended of impacience, 7 and vniuſtice, 17 and of the preſumption of his owne ryghteouſneſſe.

A 1 AND Eliphas the Themanite anſweared, and ſayde,

2 If we aſſay to comme with thee, wylt thou be diſcontent? (a) But who can withholde hym ſelfe from ſpeakyng?

3 Behold, thou haſt benne an inſtructer of many, and haſt ſtrengthned the (b) weery hands:

4 Thy woordes haue ſet vp hym that was falling, thou haſt refreaſhed ẏ weake knees.

5 But (c) nowe it is comme vpon thee, and thou art greeued: it toucheth thee, and thou art troubled.

6 Was not thy feare accordyng to thy hope? and the perfectneſſe of thy wayes, accordyng to thy expectation?

7 Conſyder I pray thee, who euer periſhed (d) beyng an innocent? or when were the godly deſtroyed?

8 For as I haue prooued by experience, they that plow iniquitie, and ſowe wretchedneſſe, reape the ſame.

9 With the blaſt of God they periſhe, with the breath of his noſtrels are they conſumed away.

10 The roring of the Lion, and the voyce of the Lion, and the teeth of the Lions whelpes are pulled out.

11 The (e) Lion periſheth for lacke of pray, and the Lions whelpes are ſcattered abrode.

12 But whereas a thyng was (f) hydde from me, yet mine eare hath receiued a litle therof.

13 In the thoughtes and viſions of the night when ſleepe commeth on men,

14 (g) Feare came vpon me, and dreade, whiche made al my bones to ſhake.

15 The winde paſſed by before my preſence, and made the heares of my fleaſhe to ſtande vp.

16 He ſtoode thereon, and I (h) knewe not his face, an image there was before myne eyes, and in the ſtilneſſe hearde I a voyce.

17 Shal (i) man be more iuſt then God? or ſhal a man be purer then his maker?

18 Beholde, he founde not trueth in his ſeruantes, and in (k) his angels there was folly:

19 Howe muche more in them that dwel in (l) houſes of clay, and whoſe fundation is but duſt, whiche ſhal be conſumed as it were with a moth?

20 They ſhalbe ſmitten (m) from the mornyng vnto the euenyng: yea they (n) ſhal periſhe for euer, when no man regardeth them.

21 Is not their royaltie gonne away with them? they ſhal dye truely, and not in wyſedome.

(a) Becauſe of thy ſore affliction, and thy impatience.

(b) Meanyng thou haſt holpen and comforted many in miſerie, and canſt thou not rule thy ſelfe nowe?

(c) As concludyng hym to be but an hypocrite.

(d) This is Eliphas his carnal reaſon, but innocents periſh not, but are afflicted, they are not ouerthrowen, but they are oppreſſed, Abel was ſlayne, but he dyed not, Job was afflicted, but he periſhed not.

(e) That is, God wyl puniſh tyrantes, whiche are compared to Lions, although menne neglectyng theyr office, doo wincke at them.

(f) Here Eliphas ſheweth the manner of diuine reuelation by the holy ghoſt, ſayeing that that whiche he wyl nowe declare, is not humane reaſon, but as reuealed vnto hym from God.

(g) Alwayes feare commeth with ſuche reuelations from God, to ſhewe the reuerence and aucthoritie of them.

(h) This is the deſcription of the winde, not knowyng from whence it commeth, or whyther it wyl, as Saul alſo hearde a voyce, but ſawe not any man.

(i) This is Eliphas weake argument, to proue Job an euyl man, becauſe God plagued hym; or els yf God afflicteth innocentes, carnal reaſon woulde iudge the creature more iuſt, then the creator, whiche is blaſphemie, for God oft puniſheth the rygheous to proue them. (k) Take from goddes chyldren, and from the angels that whiche is goddes, and they are altogeather vnperfect and fooliſhe. (l) Meanyng mans body, whiche is nothyng but duſt and clay. (m) This expreſſeth mans ſhort lyfe, and the dangers and miſeries in the ſame. (n) O mans blindneſſe, that ſeeth not his owne miſerie.

The .v. Chapter.

1, 2. Eliphas ſheweth the difference betweene the chyldren of God and the wicked. 3 The falle of the wicked. 9 Gods power, who deſtroyeth the wicked, and deliuereth his.

A 1 CRye, (a) I pray thee, yf there be any that wyl anſweare thee, and looke thou vpon any of the holy.

2 As for the fooliſhe man, wrathfulneſſe killeth hym, and enuie ſlayeth the ignorant.

3 I haue ſeene my ſelfe when the (b) fooliſhe was deepe rooted, and (c) ſodenly I curſed his habitation.

(a) An other argument of Eliphas agaynſt Job, that he can not be godly: for none of the good and godly menne were euer ſo afflicted: agaynſt whiche ſore temptations, we haue only to comfort our ſelues, whom the father loueth, hym he doth correct: the Lorde is nygh to them that are of a contrite hart. &c.

(b) Eliphas reprehendeth agayne Job ſorely, becauſe the ſame hath happened vnto hym that doth falle vpon the wicked.

(c) That is, I was perſwaded, that God had curſed hym and al his, whereby it greeued not me to ſee his proſperitie.

4 His children were without proſperitie, and they were [d] ſlaine in the gate, and there was no man to deliuer them.

5 His harueſt was eaten of the hungry, and taken from among the thornes, & the thyrſty drunke vp their labour: It is not the earth that bryngeth foorth iniquitie,

6 Neither commeth ſorowe out of the [e] grounde:

7 But man is borne vnto labour, [f] lyke as the ſparkes flee vp [out of the hot coles.]

8 But [g] I woulde aſke counſel at the Lord, and talke with God:

9 Whiche doth great thinges and vnſearcheable, [and] maruels without number.

10 He geueth raine vpon the earth, and powreth water vpon the ſtreetes,

11 To ſet vp them that be of lowe degree, and that thoſe whiche are in heauineſſe, may be exalted to ſaluation.

12 He deſtroyeth the deuices of the ſubtil, ſo that their handes are not hable to perfourme that, whiche they doo enterpriſe.

13 He compaſſeth the wyſe in their owne craftineſſe, and maketh fooliſhe the counſel of the wicked.

[d] That is, by publique iudgement condempned, whiche was vſed to be donne in the gates of the cities.
[e] Declaring that it is not of the earth that barennes and afflictions doo aryſe, neyther is it by any externe thynges, but only ſuche aduerſitie falleth for mans offence, whereof he is the authour.
[f] wherein is the ſigne of our corrupt nature, euen from the fal of Adam.
[g] If I were in thy caſe, I would craue helpe of God, ſayth Eliphas.

14 They runne into [h] darkneſſe by faire day, and grope at the noone day, as in the nyght.

15 But he deliuereth the [i] poore from the ſwoorde, from their threatninges, and from the violence of the mighty.

16 He is the hope of the poore, and the mouth of the wicked ſhalbe ſtopped.

[h] That is, in thynges manifeſt and playne, they want godly wyſedome and grace to ſee.
[i] That is, from the crueltie of the wicked, which is compared to the ſwoord.

17 Beholde, bleſſed is the man whom God correcteth, therefore refuſe not thou the chaſtening of the almighty:

18 For he maketh a wounde, and he healeth: he ſmyteth, and his hande maketh whole agayne.

19 He ſhal deliuer thee in [k] ſixe troubles, and in the ſeuenth, there ſhal no euyl comme to thee.

20 In hunger he ſhal ſaue thee from death, and when it is warre, from the power of the ſwoorde.

21 Thou ſhalt be hyd from the ſcourge of the tongue, & when deſtruction commeth, thou ſhalt not neede to feare.

[k] Alludyng to the ſixe dayes of gods firſt worke, and the ſeuenth day he reaſted, meanyng, that of al thy cares and troubles, God wyl deliuer thee, and bryng thee to reaſt as in the ſeuenth day.

22 In deſtruction and dearth, thou ſhalt be meery, and ſhalt not be afrayde of the beaſtes of the earth.

23 For the [l] ſtones of the lande ſhalbe confederate with thee, and the beaſtes of the feelde ſhalbe at peace with thee.

24 And thou ſhalt knowe, that thy dwellyng place ſhalbe in reaſt, and thou ſhalt viſite thy habitation, and ſhalt [m] not ſinne.

25 Thou ſhalt ſee alſo, that thy ſeede ſhalbe great, and thy poſteritie as the graſſe vpon the earth.

26 Thou ſhalt comme alſo to thy graue in a ful age, lyke a corne ſheafe cut downe in due ſeaſon.

27 Loe, this we our ſelues haue prooued by experience, and euen thus it is: Hearken thou to it alſo, that thou mayeſt take heede to thy ſelfe.

[l] Shewyng that when we haue God our freende, al creatures of his wyl ſerue to our good.
[m] Shalt not be offended at any thing, and here followeth the exceedyng great bleſſinges of God, towarde his.

The.vi.Chapter.

1 Job anſweareth, that his payne is more greeuous then his fault. 8 He wyſheth death.
14 He complaineth of his freendes.

A

1 But Job anſweared, and ſayde,

2 O that my complaynt were [a] truely wayed, & my puniſhment layde in the balances togeather:

3 For nowe it woulde be heauier then the ſande of the ſea: and this is the cauſe, that my woordes fayle me.

4 For the arrowes of the almyghty are vpon me, the poyſon thereof hath drunke vp my ſpirite, and the terrible [b] feares of God are ſet agaynſt me.

5 Dooth the [c] wylde aſſe rore when he hath graſſe? or loweth the oxe when he hath fodder [ynough?]

6 That whiche is vnſauerie, [d] ſhal it be eaten without ſalt? or is there any taſte in the whyte of an egge?

7 The thynges that ſometime I myght not away withal, are nowe my meate for very ſorowe.

8 O that I myght haue my deſyre, and that GOD woulde graunt me the thing that I long for:

9 O that God would beginne and ſmite me, that he woulde let his hande goe, and take me cleane away:

10 Then ſhould I haue ſomme comfort, yea I woulde deſyre hym in my payne, that he woulde not ſpare, [e] for I wyl not be againſt the woordes of the holy one.

11 [f] For what power haue I to endure? And what is myne ende, “that my ſoule myght be patient?

12 Is my ſtrength the ſtrength of ſtones? or is my

[a] Meaning that his troubles are exceſſiue, and vnmeaſurable, as the ſandes of the ſea.
[b] Declaring that he was not afflicted only bodyly, but alſo pricke in his conſcience.
[c] As though he had ſayde, I crye not without cauſe, ſeeyng neither the wylde aſſe nor the oxe doo crye when they want not.
[d] Can we beare tribulations that are vnſauerie and vnpleaſant.
[e] Meanyng that he had rather dye, then to deny the woordes of the holy one, that is, then through his impatience, to diſtruſt in gods promiſe.
[f] Fearing leaſt he ſhould not be hable to beare his afflictions to the ende, yf they ſhoulde long continue.
“ Hebr. If I ſhould: prolonge my lyfe.

my fleaſhe of braſſe?

13 Is it not ſo that there is in me no helpe? and that my " ſubſtance is taken from me?

14 He that is in tribulation, ought to be comforted of his neyghbour: but the feare of the almyghty is cleane away.

15 Myne owne brethren paſſe ouer by me (g) as the water brooke, and as the ouerflowing of waters, whiche doo haſtly goe away,

16 Whiche are blackiſhe by reaſon of the ice, and wherein the ſnowe is hyd.

17 Whiche when they haue paſſed by, doo vaniſhe, and when the heate commeth, they fayle out of theyr place.

18 They depart from the courſe of their wonted chanel to other places, they runne in vaine and periſhe.

19 They that went to (h) Theman conſydered them, & they that went to (i) Saba, wayted for them.

20 But they were confounded in their hope, they came thyther, and were aſhamed.

21 Euen ſuche truely are ye, nowe that yee ſee my miſerie, ye are afrayde.

22 Dyd I deſyre you to bryng vnto me, or to geue me any of your ſubſtance?

23 To deliuer me from the enimies hand, or to ſaue me from the hande of the tyrantes?

24 Teache me, and I wyl holde my tongue: and wherein I haue erred, cauſe me to vnderſtande.

23 Howe ſtrong are the woordes of trueth? and whiche of you can rebuke or reproue them?

26 Doo ye imagine to reproue (k) woordes, that the talke of the afflicted ſhould be as the winde?

27 Ye fal vpon the fatherleſſe, and digge a pit to ouerthrowe your owne freende.

28 And therefore be content, and (l) looke now vpon me, and I wyl not lye before your face.

29 Turne I pray you, " be indifferent iudges: turne agayne, and ye ſhal ſee myne vngiltineſſe, whether there be any vnryghteouſneſſe in my tongue, or vaine woordes in my mouth.

* Or, ſtrength, wyſedome, or lawe.

(g) For as the brooke ruſheth with vehemencie, and paſſeth by the places neare it: ſo they haue obbrayed me, and ruſhed on me with indignation, and nowe haue forſaken me.

(h) Thema was one of the twelue princes of Iſrael, and inhabited the ſouth part of Arabia, of whom the region was called Thema.

(i) Scheba was the ſonne of Reima, of whom, Arabia felix was called Saba.

(k) Doo ye goe about by your tauntes to make me deeme that I ſpeake fondly, becauſe I am in this miſerable ſtate.

(l) To conſyder my cauſe, whether I faine or no.

" Hebr. Let there be none iniquitie.

The. vii. Chapter.

1 Iob ſheweth the ſhortneſſe and miſerie of mans lyfe.

A

1 IS there not an appoynted tyme to manne vpon earth? Are not his dayes alſo lyke the dayes of an (a) hyred ſeruant?

2 For lyke as a bond ſeruant deſyreth ỹ ſhadow, and as an hyrelyng would faine haue the rewarde of his woorke:

3 Euen ſo haue I laboured whole monethes long in vayne, & many a careful night haue I tolde.

4 When I layde me downe to ſleepe, I ſaid, O when ſhal I aryſe? and (b) meaſuring the euenyng, I am euen ful with toſſing to and fro vnto the dawning of the day.

5 My fleaſhe (c) is clothed with wormes, and duſt of the earth: my ſkinne is withered, and becomme horrible.

6 My dayes paſſe ouer more ſpeedyly, then a weauers ſhuttle, and are ſpent without hope.

7 (d) O remember that my lyfe is but a wind, and that mine eye ſhal no more ſee pleaſures:

8 Yea, and the eye that hath ſeene me, ſhal ſee me no more: for yet thou (e) faſten thyne eye vpon me, I comme to nought.

9 The cloude is conſumed and vaniſhed away: ſo he that goeth downe to the graue, (f) ſhal comme no more vp,

10 Nor turne agayne into his houſe, neyther ſhal his place knowe hym any more.

11 Therefore (g) I wyl not ſpare my mouth, but I wil ſpeake in the trouble of my ſpirite, and muſe in the bitterneſſe of my minde.

12 Am (h) I a ſea or a whale fiſhe, that thou keepeſt me [ſo] in priſon?

13 When I ſay, My bedde ſhal comfort me, I ſhal haue ſomme refreaſhing, by talkyng to my ſelfe vpon my couche:

14 Then feareſt thou me (i) with dreames, and makeſt me ſo afrayde through viſions,

15 That my ſoule wiſheth rather to periſhe and dye, then my bones to remayne.

16 I can ſee no remedie, I ſhal liue no more: (k) O ſpare me then, for my dayes are but vanitie.

17 What (l) is man that thou doeſt magnifie hym? and that thou ſetteſt thy hart vpon hym?

18 Thou viſiteſt hym early, and euery day, euery moment doeſt thou trie hym.

19 Why (m) goeſt thou not fro me, nor letteſt me alone, ſo long til I may ſwalowe downe my ſpittle?

20 I (n) haue offended, what ſhal I doo vnto thee, O thou preſeruer of menne? Why haſt thou ſet me [as a marke] agaynſt thee, ſo that I am a burden to my ſelfe?

21 Why doeſt thou not pardon my treſpaſſes,

(a) Meaning, that his caſe is worſe then eyther the hyrelyng or bondman.

(b) Declaring his ſore paines, in that eche houre was lothed, and greeuous vnto hym.

(c) Hereby he ſheweth why he was ſo deſpiſed, in that his diſeaſe was very ſtrange and horrible.

(d) Iob, ſeing the ſhortneſſe of mans lyfe, that is but a vapour, and paſſeth away as the winde, deſireth God to remember it, and to pitie hym, otherwyſe his eye ſhal neuer ſee felicitie.

(e) That is, faſten thy iudgement, whiche is ſo heauy, that I can not beare it.

(f) Before the general iudgement.

(g) That is, ſeeing my lyfe vaniſheth as the wind, and that there is no returne after death, I wyl refreaſhe my ſelfe by expreſſing the greefes of my burdened minde.

(h) As though he ſhould ſay to God, I am no mighty creature, hable to trouble or diſquiet any, as the whale in the ſea: but am a poore wretche, why then plagueſt thou me ſo ſoare.

(i) That is, I am in extreme affliction continually night and day.

(k) Seeing I haue ſo litle tyme to lyue, geue me ſome reaſt.

(l) As though Iob had ſayd, there is no cauſe why thou ſhouldeſt eſteeme man.

(m) Why doeſt thou not ceaſſe to puniſhe me.

(n) Iob beginneth to drawe to repentance.

and take away myne iniquitie? Beholde, nowe muſt I ſleepe in the duſt, and yf thou ſeekeſt me to morowe in the mornyng, (o) I ſhal not be.

(o) For I ſhalbe dead.

The .viii. Chapter.

1 Bildad ſheweth that Job is a ſinner, becauſe God pouniſheth the wicked, and preſerueth the good.

A 1 THen anſweared Bildad the Suhite, and ſayde,

2 Howe long wylt thou talke of ſuche thynges? how long ſhal the woordes of thy mouth be as a mighty winde?

3 Dooth God paruert the thing that is lawful? or dooth the almyghty deſtroy the thing that is ryght?

4 For ſeeing that (a) thy ſonnes ſinned againſt him, dyd not he ſende them into the place of their iniquitie?

5 If thou wouldeſt nowe reſorte vnto God betymes, and make thy prayer to the almyghty,

6 If thou wouldeſt liue a pure and godly life: ſhould he not awake vp vnto thee immediatly, and make the habitation of thy ryghteouſneſſe proſperous?

7 In ſo much that wherein ſo euer thou haddeſt litle afore, thou ſhouldeſt haue nowe great abundance.

8 Enquire I pray thee (b) of the former age, and ſearche diligently among their fathers:

9 (For we are but of (c) yeſterday, and conſyder not, that our dayes vpon earth, are but a ſhadowe.)

10 Shal not they ſhewe thee, and tel thee, yea and gladly confeſſe the ſame, and vtter the woordes of their hart?

11 May a (d) ruſhe be greene without moyſtneſſe? or may the graſſe growe without water?

12 No, but whilſte it is nowe in his greeneneſſe, though it be not cut downe, yet withereth it before any other hearbe:

13 So are the pathes of al that forgeat God, and the (e) hypocrites hope ſhal comme to nought.

14 His confidence ſhalbe deſtroyed, and his truſt ſhalbe a (f) ſpiders webbe.

15 He ſhal leane vpon his houſe, but it ſhal not ſtande: he ſhal holde hym faſt by it, yet ſhal it not endure.

16 It is a greene [tree] (g) before the ſunne, and ſhooteth foorth the branches ouer his garden.

17 The rootes thereof are wrapped about the fountaine, and are folden about the houſe of ſtones.

18 If (h) any plucke it from his place, and it denie, ſayeing, I haue not ſeene thee:

19 Beholde it wyl reioyce by this meanes, yf it may growe in another mould.

20 Beholde, G O D (i) wyl not caſt away a vertuous manne, neither wyl he " helpe the vngodly.

21 Thy mouth ſhal he fil with laughing, and thy lippes with gladneſſe.

22 They alſo that hate thee, ſhalbe clothed with ſhame, and the dwelling of the vngodly ſhal comme to nought.

(a) And therefore are iuſtly plagued, but thou rather art more bound to god, becauſe he hath geuen thee ſpace to repent.

(b) Here Bildad confirmeth his ſayeinges, by the auctoritie of the fathers.

(c) That is, lately borne, and therefore our ſayeinges haue leſſe auctoritie, wherby is ſhewed the ſhortneſſe of mans lyfe, which though it be neuer ſo long, yet it is but as yeſterday, and as a ſhadowe vaniſheth.

(d) Meaning, that as a ruſh without moiſture can not growe: ſo can not an euil man liue, without repentance moiſtned with gods grace.

(e) As Bildad argueth, Job ſhalbe alſo if he ſo continue murmuring agaynſt God as an hypocrite, counting him ſelfe faultleſſe, and not repenting.

(f) Whiche is ſpun to day, and to morowe ſwept away, wherto is likened the houſe of the wicked, his richeſſe, and his ſubſtance.

(g) That is, the wicked floriſhe, til gods diuine iudgement fal on them.

(h) If God ſhal afflict hym.

(i) Bildad concludeth, that Job is not iuſt, but is plagued for his offences, perſwading him therefore to repentance: for God woulde not thus caſt hym away yf he were iuſt.

" Or, take the vngodly by the hande.

The.ix. Chapter.

1 Job declareth the mighty power of God, and that mans righteouſneſſe is nothyng.

A 1 IOb (a) anſweared, and ſayde,

2 I knowe it is ſo of a trueth: For howe may a man [compared] vnto God, be iuſtified?

3 If he wyl argue with hym, he can not anſweare hym (b) one thing of a thouſande.

4 He is wyſe in hart and mighty in ſtrength: (c) Who hath ben fearce agaynſt hym, and hath proſpered?

5 He tranſlateth the mountaynes, or euer they be aware, it is he that ouerthroweth them in his wrath.

6 He remoueth the earth out of her place, that the pillers thereof ſhake withal.

7 He commaundeth the ſunne, and it ryſeth not: he cloſeth vp yͤ ſtarres as vnder a ſignet.

8 He him ſelfe alone ſpreadeth out the heauens, & goeth vpon the " waues of the ſea.

9 He maketh the waynes of heauen, (d) the Orion, the ſeuen ſtarres, and the ſecrete places of the ſouth.

10 He dooth great thinges and vnſearcheable, yea, and woonders without number.

11 Loe, (e) when he goeth by me, I ſhal not ſee him, and when he paſſeth, I ſhal not perceiue hym.

12 If he be haſtie to take away, who wyl make him (f) reſtore it? or who wyl ſay vnto hym, what doeſt thou?

13 God wyl not withdraw his anger, and the moſt mighty helpes doo ſtowpe vnder hym:

(a) Anſweared to Eliphas and Bildads orations, confeſſing mans iuſtice to be nothing, beyng compared to God, as Eliphas ſayde in the fourth Chap.

(b) That is, he ſhal not be hable to anſweare one thyng for a thouſand, that God can charge hym withal.

(c) Here foloweth the infinite powre of God, whereby dooth appeare mans wickedneſſe the more.

" Or, heighthes.

(d) Theſe be the names of certayne ſtarres, declaring that the powers of heauen are at his commaundement.

(e) Though his wonderous workes be before mine eyes, yet am I not hable to comprehend them.

(f) Declaring that God doth al things iuſtly, and is vnſearcheable in his doings, whiche not one can controle.

14 Howe muche leſſe ſhal I anſweare him? or howe ſhoulde I finde out my woordes with hym?

15 For though I were ryghteous, yet myght I not geue hym one woorde agayne, but meekely ſubmit my ſelf to him as my iudge.

16 If I had called vpon him, and he had anſweared me, (g) yet would I not beleue that he hearde my voyce:

17 He troubleth me ſo with the tempeſt, and woundeth me out of meaſure without a cauſe.

18 He wyl not ſuffer me to take my breath, but filleth me with bitterneſſe.

(g) A miſerable caſe when man is brought to ſuche deſperation, whereas God hym ſelfe ſayth, before they crye I wyl heare them.

19 If [menne wyl ſpeake] of ſtrength, loe he is ſtrong: yf [menne wyl ſpeake] of iudgement, who ſhal bryng me in to pleade?

D 20 If I wyl iuſtifie my ſelfe, myne owne mouth ſhal condempne me: yf I wyl [put foorth my ſelfe for] a perfect man, he ſhal proue me a wicked dooer.

21 For though I be an innocent, and my conſcience cleare, yet am I weery of my lyfe.

22 This is one poynt, and therefore I ſayd, He deſtroyeth both the perfect and vngodly.

23 And though he ſlaye ſodaynely with the ſcourge, yet wil he laugh at the pouniſhment of the innocent.

24 As for the worlde, it is geuen ouer into the hande of the wicked, and he ſhal couer the faces of the iudges thereof: yf not, where is he, or who is he [that can ſhewe the contrary?]

25 My dayes are more ſwyft then a runner, they are gone, and haue ſeene no good thing.

26 They are paſſed away, as the ſhippes that be good vnder ſayle, and as the Eagle that fleeth to the pray.

E 27 If I ſay, I wyl forgeat my complaynyng, I wyl ceaſſe from my wrath, and comfort my ſelfe:

28 Then am I afrayde of al my ſorowes, for I knowe that thou wylt not iudge me innocent.

29 If I be wicked, why then (h) labour I in vayne?

30 If I waſhe my ſelfe with ſnowe water, and make myne handes neuer ſo cleane at the wel:

31 Yet ſhalt thou " dippe me in the myre, and (i) myne owne clothes ſhal defile me.

32 For he that I muſt geue anſweare vnto, and with whom I goe to the lawe, is not a man as I am:

33 Neither is there any dayesman to laye his hande betweene vs.

(h) As yf he had ſayde, If I be wicked, and ſhalbe iudged as the vngodly, why tarieſt thou ſo long to thruſt me into the graue, why doo I bide al this in vaine? " Or, plunge me in the pit. (i) Shewing our righteouſneſſe before God to be nothyng, but as a defiled cloth.

34 Let hym take his rodde away from me, yea, let hym make me no more afrayde of hym.

35 And then ſhal I anſweare him without any feare: but becauſe I am not ſo, I holde me ſtyl.

The. x. Chapter.

1 Job is weery of his lyfe, and ſetteth out his fragilitie before God. 20 He deſyreth him to ſtay his hande. 22 A deſcription of death.

A 1 My (a) ſoule is cutte of, though I liue, I wyl powre out my cōplaint againſt my ſelfe, and wil ſpeake out of the very heauineſſe of my ſoule.

2 I wyl ſay vnto God, O (b) doo not condempne me, but ſhewe me wherefore thou contendeſt ſo with me?

3 Thinkeſt thou it wel donne to oppreſſe me? to caſt me of beyng the woorkes of thy handes? and to (c) mainteyne the counſel of the vngodly?

4 Haſt thou (d) fleaſhy eyes? or dooeſt thou looke as a man looketh?

5 Or are thy dayes as the dayes of (e) man? and thy yeeres as mans yeeres?

6 That thou makeſt ſuch inquiſition for my wickedneſſe, and ſearcheſt out my ſinne?

7 Whereas thou knoweſt (f) whether I ſhal doo wickedly or no, and that none can deliuer me out of thyne hande.

8 (g) Thy handes haue made me, and faſhioned me altogeather rounde about, wylt thou then deſtroy me?

(a) Learne here that al thinges are ſowre and vnſauerie when God is abſent from vs: as for example, this Job who once beyng the richeſt and happieſt of al, doth wiſhe nowe to dye for ſorowe. (b) That is, in thy ſecrete iudgement do not lay thinges to my charge. (c) Wylt thou helpe the wicked, and leaue me deſtitute. (d) That is, art thou ignorant as man? and dooeſt thou not knowe howe it goeth with me. (e) That is, changeable, as though he woulde ſay, art thou not the ſame God that thou waſt woont to be? merciful and good to Job?

9 Remember I beſeche thee, that thou madeſt me as the moulde of the earth, and ſhalt bryng me into duſt agaime.

10 Haſt thou not powred me as it were milke, and turned me to cruddes lyke cheeſe?

11 Thou haſt couered me with ſkinne and fleaſhe, and ioyned me togeather with bones and ſinowes.

12 Thou haſt graunted me lyfe, and donne me good: and thy viſitation hath preſerued my ſpirite.

13 Thou haſt hyd theſe thinges in thyne hart, [yet] I am ſure that thou remembreſt this thing.

14 If I did ſinne, thou haddeſt an eye vnto me, and ſhalt not pronounce me innocent from myne offence.

15 If I haue donne wickedly, wo is me therefore: If I haue donne righteouſly, yet (h) dare I not lyft vp my head, ſo ful am I of confuſion, and ſee myne owne miſerie.

(h) That is, I wyl walke in meeke humilitie.

(f) That is, I can not offende, by reaſon thou keepeſt one lawe in affliction.
(g) Here Job deſcribeth Gods marueylous woorkes in mans creation.

16 And let it encreaſe, hunt me as a Lion, and returne and ſhewe thee ſelfe marueylous vpon me.

17 Thou bryngeſt freaſhe " witneſſe againſt me, and thy wrath increaſeſt thou vpon me: diuers & many are the plagues that I am in.

" Or, plagues.

18 Wherefore haſt thou brought me out of the wombe? O that I had periſhed, and that no eye had ſeene me,

19 And that I were, as though I hadde not benne, but brought from the wombe to the graue.

20 Are not my dayes fewe? Let him then leaue of fro me, and let me alone, that I may comfort my ſelfe a litle, D

21 Afore I goe [thyther from whence] I ſhal not turne agayne, euen to the lande of darkneſſe and ſhadowe of death:

22 Yea, a lande as darke, as darkneſſe it ſelfe, and into the ſhadow of death where is none order, but the light is there as darkneſſe.

The.xi.Chapter.

1 Job is vniuſtly reprehended of Sophar. 7 God is incomprehenſible. 14 He is merciful to the repentant. 18 Their aſſurance that liue godly.

A 1 Then anſweared Sophar the Naamathite, & ſayde,

2 Shoulde not [he that maketh] many woordes (a) be anſweared? ſhoulde he that bableth muche be commended therein?

(a) For not he that ſpeaketh muche, but he that ſpeaketh truely, ſpeaketh wel.

3 Shoulde thy lies make menne holde theyr peace, and when thou mockeſt [others] ſhal no man make thee aſhamed?

4 For thou haſt ſaid, (b) My doctrine is pure, and I am cleane in thyne eyes.

(b) Here Sophar layeth to Jobs charge, woordes that he ſpake.

5 But (c) O that GOD woulde ſpeake, and open his lippes agaynſt thee:

(c) Sophar goeth about to proue Job to be iuſtly plagued.

6 That he myght ſhewe thee the ſecretes of wyſedome, howe thou haſt deſerued double, accordyng to right: Knowe therefore that God hath forgotten thee for thyne iniquitie.

7 Art thou hable to finde out [the ſecretes of] God? or wylt thou atteyne to the perfectneſſe of the almighty?

B 8 It is (d) hygher then heauen, what art thou hable to doo? deeper then the hel, howe wylt thou then knowe it?

(d) Job is reproued in that he ſhoulde report hym ſelfe innocent before God, whiche thyng he knoweth not, becauſe Gods ſecrete iudgement is vnſearcheable

9 The meaſure of it, is longer then the earth, and broder then the ſea.

10 Though he turne al things vpſide downe, cloſe them in, geather them togeather, who wyl turne hym from his purpoſe?

11 For it is he that (e) knoweth vaine menne, he ſeeth their wickedneſſe alſo, ſhould he not then conſyder it?

(e) Not onlye the outwarde appearance, but euen the very thoughtes of the hart. Why ſhoulde not then a vaine man be afeard to thinke euyl, muche more to doo it.

12 Yet vayne man woulde be wyſe, though man [newe] borne, is like a wylde aſſes coult.

13 If thou preparedſt thyne hart, and lyftedſt vp thyne handes towarde hym:

14 If thou wouldeſt put away the wickedneſſe whiche thou haſt in hande, ſo that no vngodlineſſe dwel in thy houſe: C

15 Then myghteſt thou (f) lyft vp thy face without " ſhame, and then ſhouldeſt thou be ſure, and haue no neede to feare.

(f) Suche are the quiet myndes of thoſe that truly repent.

" Or, ſpottes

16 Then ſhouldeſt thou forgeat thy miſerie, and thinke no more vpon it, then vpon the waters that runne by.

17 Then ſhoulde thy " lyfe be as cleare as the noone day, thou ſhouldeſt ſhine foorth, and be as the mornyng.

" Or, age,

18 Then mighteſt thou be bolde, becauſe there is hope, & take thy reſt quietly, as compaſſed with a trenche.

19 Then myghteſt thou lye downe, and none to make thee afrayde, yea many one ſhoulde make ſuite vnto thee.

20 As for the eyes of the vngodly, they ſhal faile, and they ſhal not eſcape: and their hope ſhalbe ſorowe of minde.

The.xii.Chapter.

1 Job accuſeth his freendes of ignorance. 7 He declareth the myght and power of God. 17 And howe he changeth the courſe of thinges.

A 1 So Job anſweared, and ſayde,

2 Then no doubt ye are the menne (a) alone, and wyſedome ſhal periſhe with you.

(a) Nothyng is more deteſtable before God, then arrogancie, wherewith the three men before named, were infected.

3 (b) But I haue vnderſtandyng aſwel as ye, and am not inferior to you: Yea who knoweth not theſe thinges?

(b) This ſpake Job in the ſpirite of humilitie, or els it had not benne wel ſpoken.

4 I am as one mocked of his neyghbour, who calleth vpon God, and he heareth him: (c) The iuſt and the vpryght, is laughed to ſcorne.

(c) As though he ſhould ſay, no marueyle though I be ſcorned, for euen the godly are mocked.

5 Beyng as a light (d) deſpiſed in the hartes of the riche, and as one ready to fal.

(d) That is, as he that deſpiſeth the lyght in the nyght ſeaſon may ſoone ſtumble, ſo they that refuſe the afflicted whiche ſhine before gods face, doo geat to them ſelues his wrath to their peril.

6 The houſes of (e) robbers are in wealth and proſperitie, and they that maliciouſly meddle agaynſt God, dwel without care, in thoſe thinges that God hath (f) geuen richely with

(e) The robbers are in proſperitie, and iuſt menne in aduerſitie, whiche Job meaneth by the Arabians, that robbed hym of his catayle, as before is ſayde. (f) The Hebrue reads, to whom God hath brought in with his hande.

his hande.

7 Aſke the cataple,(g) and they ſhal enfourme thee: the foules of the ayre, and they ſhal telle thee.

8 Or the encreaſe of the earth, & it ſhal ſhewe thee: or the fiſhes of the ſea, and they ſhal certifie thee.

9 What is he but he knoweth, that the hande of the Lorde made al theſe?

10 In whoſe hande is the (h) ſoule of euery liuing thing, and the breath of al mankinde.

11 Haue not the eares (i) pleaſure in hearing? and the mouth in taſting the thyng that it eateth?

12 Among(k) olde perſons there is wiſedome, and in age is vnderſtandyng.

13 Yea, with [God] is wyſedome & ſtrength, it is he that hath counſel & foreknowledge.

14 Behold(l) if he breake downe a thing, who can ſet it vp agayne? yf he ſhut a thing, who wyl open it?

15 Beholde, yf he withholde the waters, they drye vp: yf he let them goe, they deſtroy the earth.

16 With him is ſtrength and wiſedome: both the deceiuer, and he that is deceiued, are his.

17 He caryeth away the wyſe menne, as it were a ſpoyle, and bringeth the iudges out of their wittes.

18 He taketh away the ſubiection of the people from their kinges, & girdeth their loines with a bonde.

19 He leadeth away the great menne into captiuitie, & turneth the myghty vpſide downe.

20 He ſtoppeth the mouth of them that ſpeake trueth, and diſapoynteth the aged of theyr reaſon. D

21 He powreth contempt vpon princes, and maketh the ſtrength of the mighty weake.

22 Looke what lyeth hyd in darkeneſſe, he declareth it openly, and the very ſhadowe of death, bryngeth he to lyght.

23 He [both] increaſeth the people, & deſtroyeth them, he maketh them to multiplie, and diminiſheth them.

24 He taketh away the hart of them that be heades of the people of the earth, and cauſeth them to wander in the wyldernesse out of the way.

25 They grope in the darke without lyght, and he maketh them to ſtacker lyke a drunken man.

(g) For euen the cataple & al creatures doo declare gods power, as it is ſayde, The heauens declare the glory of God.

(h) For God dooth not only create his creatures, but alſo noriſheth, cheriſheth, & preſerueth them ſtyl.

(i) Can not I diſcerne your woordes, as the meate is tryed by the taſte, and holſome counſel by hearing of it.

(k) The anſweare to Bildads obiection. Cap. 8 that though olde menne by experience growe wyſe, yet it is nothyng in reſpect of gods wyſedome.

(l) Here Iob proueth, that nothyng is comparable to gods power, or can preuaile againſt it.

The.xiii. Chapter.

1 Iob compareth his knowledge with the experience of his freendes. 16 The penitent ſhalbe ſaued, and the hypocrite condempned. 20 He prayeth vnto God, that he woulde not handle hym rigorouſly.

A

1 Loe,(a) al [this] haue I ſeene with myne eye, hearde with myne eare, and vnderſtande it.

2 What ye knowe, that ſame doo I knowe alſo, neither am I inferior vnto you.

3 Neuertheleſſe, I talke with the almyghty, and my deſyre is to commune with God.

4 As for you, ye are woorkemaiſters of lyes, and (b) vnprofitable phiſitians altogeather.

5 Woulde God ye kept (c) your tongue, for then myght ye be taken for wyſe men.

6 Nowe heare my (d) reaſoning, and ponder the argument of my lippes.

7 Wyl you ſpeake wickedly for goddes [defence] and talke deceitfully for his [cauſe?]

8 Wyl ye accept the perſon of him? or wyl ye contende for God?

9 Shal that helpe you when he calleth you to reckening? For as one man mocketh an other, ſo doo ye mocke him.

10 He ſhal puniſhe you, and reproue you, yf ye doo ſecretly accept any perſon.

11 Shal not his excellencie make you afrayde? Shal not his terrible feare fal vpon you?

12 Your (e) remembraunce is lyke vnto a ſparke, and your bodyes lyke the claye.

13 Holde your tongues for my ſake, that I alſo may ſpeake, and my ſorowe ſhalbe the leſſe.

14 Wherefore doo I (f) beare my fleaſhe in my teethe, and (g) put my ſoule in myne handes?

15 Loe, though he ſlay me, yet wyl I truſt in hym: but I wil reproue mine owne waies in his ſight.

16 He ſhalbe my ſaluation: for there may no (h) hypocrite comme before hym.

17 Heare diligently my woordes, and ponder my ſayeinges with your eares.

18 Behold, nowe haue I prepared my iudgement, and knowe that I ſhalbe founde (i) ryghteous.

19 What is he that wyl (k) goe to lawe with me? If I nowe holde my (l) tongue, I dye.

20 Neuertheleſſe, (m) graunt me two thinges, and then wyl I not hyde my ſelfe from thee:

21 Withdrawe thyne hande from me, and let

(a) Meaning, I knowe the power of God aſwel as you.

(b) That is, you are vnmeete for my diſeaſe, which ſeeke not the medicine to cure it, but rather to encreaſe it with your lyes and tales to trouble me.

(c) For the foole holding his peace, is counted wyſe, as ſayth Salomon.

(d) Marke what I ſhal lay agaynſt you, for I blame you not in that ye declare gods power, but becauſe you faigne a carnal and humane iuſtice to be in hym, and ſo of true thinges, ye conclude lyes.

(e) Whiche ſoone dyeth, & goeth out of it ſelfe, as the memorie of the vniuſt ſhal.

Or, aſhes.

(f) That is, ſore vexed and tormented, as though I ſhoulde rent & teare my fleſh with my teeth.

(g) That is, to ſet my lyfe in great perils and dangers.

(h) Here it appeareth, that Iobs truſt and hope in God was not al periſhed, diſcharging him ſelfe of hypocriſie wherewith they charged hym.

(i) That is, not condempned for my ſinnes, as you doo reaſon.

(k) To proue that God plagueth me for mine offences.

(l) That is, If I keepe ſilence, al men wyl count me giltie, and ſo condempne me.

(m) That is, graunt that I may be deliuered from two thynges: the one is, thy wrath: the other, the affliction: which two maketh vs afrayde of thy preſence.

not the fearful dreade of thee make me afrayde.

22 Then calle, and I wyl anſweare: or let me ſpeake, and geue me then an anſweare.

23 Howe many are my miſdeedes and ſinnes? let me knowe my tranſgreſſions & offences.

24 Wherefore hideſt thou thy face, and holdeſt me for thyne enimie?

25 Wylt thou breake a leafe driuen to and fro, and wylt thou purſue the drye ſtubble?

26 For thou layeſt ſharply to my charge, and puniſheſt me for the ſinnes of my youth.

27 Thou putteſt my feete alſo in the ſtockes, and lookeſt narowly vnto al my pathes, and makeſt the * print therof in the heeles of my feete:

28 And I as a rotten thing doo conſume away, as a garment that is motheaten.

* Or, the rootes.

The.xiiii. Chapter.

1 Iob deſcribeth the ſhortneſſe and miſerie of the lyfe of man. 14 Hope ſuſtaineth the godly. 22 The condition of mans lyfe.

A

(a) Here Iob diſcribeth the miſerie of man.

(b) This expreſſeth mans ſhortnes of lyfe, and the vnſtableneſſe thereof, being compared to a floure, to a ſhadowe, and to the graſſe in the feelde.

(c) Meaning, that ſeeing man is ſo fraile, he ſhoulde not handle hym ſo extremely.

Iob.7.a.

1 Man that is [a] borne of woman, hath but a ſhort time to liue, and is ful of miſerie.

2 He commeth vp, and is cut downe [b] lyke a flower: he fleeth as it were a ſhadowe, and neuer continueth in one ſtate.

3 Doeſt thou [c] open thyne eyes vpon ſuche one, and bringeſt me into thy iudgement?

4 Who can make it cleane, that commeth of an vncleane thing? no body.

5 *The dayes of man ſurely are determined, the number of his monethes are knowen only vnto thee, thou haſt appoynted him his bondes, whiche he can not goe beyonde.

6 Goe from hym, that he may reſt vntil his day comme whiche he looketh for, like as an hyreling dooth.

(d) He ſheweth mans miſerie the more in that he maketh it in woorſe ſtate, then the tree cut downe, whereof there is ſome hope that he wyl ſpring againe: but man once dead, returneth no more.

(e) Iob ſayth not this as hauing no hope of immortalitie, but as one ſore tormented.

7 For yf a tree be cut downe, there is [d] ſome hope yet that it wil ſproute and ſhoote foorth the braunches agayne.

8 Though the roote of it be waxen olde, and the ſtocke thereof be dead in the grounde:

9 Yet when it getteth the ſent of water, it wil budde and bryng foorth bowes, like as a tree that is planted.

10 [e] But as for man, when he is dead, periſhed, and conſumed away, what becommeth of hym?

11 As the waters paſſe from the ſea, and as the flood decayeth and dryeth vp:

12 So man, after he is a ſleepe ryſeth not, he ſhal not wake, tyl the heauens be no more, nor ryſe out of his ſleepe.

13 O that thou wouldeſt hide me in the graue, and keepe me ſecrete, vntil thy wrath were paſt, and to appoint me a time wherein thou myghteſt remember me.

14 May a dead man liue againe? Al the dayes of my lyfe, wyl I waite ſtil, til my changing ſhal comme.

15 Thou ſhalt [f] cal [me] and I ſhal anſweare thee, " deſpiſe not thou the woorke of thyne owne handes.

16 For nowe thou [g] numbreſt al my goings, and geueſt no delay vnto my ſinne.

17 Myne iniquitie is ſealed vp, as it were in a bagge, and thou addeſt [puniſhment] vnto my wickedneſſe.

18 The mountaynes fal away at the laſt, the rockes are remoued out of their place.

19 The waters pearſe through the very ſtones by litle and litle, the floodes waſhe away the grauel and earth: ſo ſhalt thou deſtroy the hope of man.

20 Thou preuaileſt ſtil agaynſt hym, ſo that he paſſeth away: thou changeſt his " eſtate, and putteſt him from thee.

21 And whether his children comme to worſhip or no, he can not tel: And yf they be men of lowe degree, he knoweth not.

22 But whyle his fleaſhe is vpon him, it muſt haue ſorowe: and his ſoule ſhal mourne within hym.

(f) Thou plageſt me nowe, yet when thou ſhalt calme vp at doomes day, I ſhal anſweare thee, for thou art merciful.

" Or, thou ſhalt loue.

(g) That is, thou haſt al my deedes numbred, ſpare me therfore.

" Or, face.

The.xv. Chapter.

1 Eliphas reprehendeth Iob, becauſe he aſcribeth wyſedome and pureneſſe to hym ſelfe. 16 He deſcribeth the curſe that falleth on the wicked, reckoning Iob to be one of that number.

(a) Woordes to no effect ſpoken, are lykened to the eaſt winde, whiche dryeth vp the moyſture, aſſoone as it falleth: So fooliſhe words vainely periſhe, aſſoone as they be ſpoken.

1 Then anſweared Eliphas the Themanite, and ſaid,

2 Shal a wyſe mans anſweare be as the winde, & fil a mans belly as it were with the [a] wind of yͤ eaſt?

3 Shal he reproue with a woord that is nothyng woorth, and ſpeake the thinges whiche can doo no good?

4 Surely thou haſt caſt of feare, and reſtraineſt prayer before God.

5 For thy mouth ſetteth foorth thyne owne

iniquitie, ſeeing thou haſt choſen the tongue of the craftie.

6 [b] Thyne owne mouth condemneth thee, and not I: yea thyne owne lyppes ſhape an anſweare agaynſt thee.

7 [c] Art thou the fyrſte man that euer was borne? or waſt thou made before the hilles?

8 Haſt thou heard the ſecrete counſel of God? and dooeſt thou reſtrayne wyſdome to thee?

9 What knoweſt thou, that we know not? and what vnderſtandeſt thou, but we can the ſame?

10 With vs are both olde and aged menne, yea ſuche as haue lyued longer then thy father.

11 Thynkeſt thou it a ſmal thyng of the conſolations of GOD? With thee is a lying woorde.

12 Why dooth thyne [d] harte ſo bewitch thee? And wherefore winckeſt thou with thyne eyes,

13 That thy mynde is ſo [e] puffe vp agaynſte God, and letteſt ſuche woordes goe out of thy mouth?

14 What is man, that he ſhoulde be cleane? and he whiche is borne of a woman, whereby he myght be ryghteous?

C

15 Beholde, he dooth not truſt his ſaintes, yea the very heauens are not cleane in his ſight:

16 Howe muche more then an abominable and vyle man, which drynketh wickednes lyke water.

17 I wyl tel thee, heare me, and I wyl [f] ſhew thee that I haue ſeene:

18 Whiche wyſe menne haue tolde, and haue not hyd that which they receiued from theyr fathers:

19 Unto whom alone the earth was geuen, and no ſtranger went among them.

20 The [g] vngodly ſoroweth al the dayes of his lyfe, as it were a woman with chylde, and the [h] number of a tyrantes yeeres is vnknowen.

[b] Eliphas chargeth Iob vncharitably.

[c] That is, art thou ſo ancient, that al wyſedome is in thy head?

[d] As one ſtandyng in thyne owne conceite.

[e] So reade, anſwearyng hym at thy pleaſure: the Hebrue is, anſwearyng hym in thy ſpirite.

[f] Eliphas endeuoureth to proue Iob wicked by the auctoritie of the auncient fathers, becauſe he is plagued as wicked menne are wont.

[g] Here he repeateth certaine places of the leuitical lawe for his proofe, whiche in deede the fathers ſo ſpake, but dyd not vnderſtande them as Eliphas dyd.

[h] He ſhalbe alwayes in feares, day and nyght, not knowyng any thyng certain.

21 A fearful ſounde is [euer] in his [illegible]es, and when he is in peace, the deſtroyer ſhal come vpon hym.

22 He beleueth neuer to be delyuered [i] out of darkeneſſe: for the ſworde is alwayes before his eyes.

23 He wandreth abroade for bread where it is, knowyng that the [k] day of darkeneſſe is ready at his hande.

24 Trouble and anguiſhe wyl make hym afrayde, & compaſſe hym about, as is a kyng in the myddeſt of an armie.

25 For he hath ſtretched out his hand againſt God, and armed hym ſelfe agaynſte the almyghtie.

26 He runneth proudely vpon hym, and with a ſtiffe necke fyghteth he agaynſt hym.

27 Whereas he [l] couereth his face with fatneſſe, and maketh his body wel lykyng.

28 Therefore ſhal his dwellyng be in [m] deſolate cities, and in houſes whiche no man inhabiteth, but are becomme heapes of ſtones.

29 He [n] ſhal not be riche, neyther ſhal his ſubſtance continue, neyther ſhal the proſperitie thereof be prolonged vpon earth.

30 He ſhal neuer departe out of darkeneſſe, the flame [o] ſhal drye vp his branches, with the blaſte of the mouth [of God] ſhal he be taken away.

31 He beleueth not that he erreth in vanitie, and yet vanitie ſhalbe his recompence.

32 He ſhal periſh afore his tyme be worne out, and his [p] branche ſhal not be greene.

33 He ſhalbe plucked of as an vntymely grape from the vine, and ſhal let his floure falle as the Oliue dooth.

34 For the congregation of the hypocrites ſhalbe deſolate, and the fire ſhal conſume the houſes of ſuche as are greedy to receiue gyftes.

35 He conceiueth trauaile, and beareth vanitie, and theyr body bryngeth forth deceyte.

[i] That is, out of the troubles and feares whiche ſal vpon hym.

[k] The day of plagues and feares extreme.

[l] That is, abundance of riches hath made hym ſo proude, that he forgetteth God.

[m] That is, he ſhal haue no certayne & ſure place to dwel in.

[n] Meaning, though God permit hym for a tyme to proſper, yet it ſhal not continue, but his proſperitie ſhal ſoone turne to miſerie.

[o] That is, ſuche bleſſyng as God gaue hym, ſhalbe turned into curſyng.

[p] That is, his progenie or offſpryng ſhal not continue.

The. xvi. Chapter.

1 Iob moued by the importunacie of his friendes, 7 counteth in what extremitie he is,
19 and taketh God witneſſe of his innocencie.

A 1 IOb anſweared, and ſayd,

2 I haue oft tymes heard ſuche thynges: [a] miſerable geuers of comfort are ye al the ſorte of you.

3 * Shal not vayne woordes comme yet to an ende? Or what maketh thee bolde ſo to anſweare?

4 I coulde ſpeake as ye doo alſo: but would God that your [b] ſoule were in my ſoules ſteede, then coulde I frame woordes for you, and ſhake my head at you:

5 I ſhould comfort you with my mouth, and releaſſe your payne with the talkyng of my lippes.

6 For al my woordes, my ſorowe wyl not ceaſſe: And [c] though I holde my tongue, what am I eaſed?

7 But nowe that [God] hath ſent me aduerſitie, thou haſt troubled al [d] my congregation.

[a] For they more vyte hym with cruel woordes, then comfort hym.

* Or, woordes of wynde.

[b] Woulde ye ſuffered that whiche I ſuffer?

[c] For God wyl haue his pleaſure ouer me.

[d] My houſhold, children, and ſubſtance.

8 And [illegible] thou (e) haſt fylled me with wrynckles my fleaſhe is recorde, and my leanenesse ryſeth vp agaynſt me, and beareth witneſſe thereof in my face.

9 His wrath hath torne [me] he hateth me, & gnaſheth vpon me with his teeth: myne enimie looketh fiercely vpon me with his eyes.

9 They haue opened theyr mouthes wyde vpon me, and (f) ſmytten me vpon the cheeke diſpitefully, they geather them ſelues togeather agaynſt me.

11 God hath ſhut me vp with the vngodly, and deliuered me (g) into the handes of the wicked.

12 I was in wealth, but he hath brought me to nought: he hath taken me by the necke, he hath al to ſhaken me, and ſet me as a marke for hym ſelfe.

13 His (h) archers compaſſe me rounde about, he woundeth my reynes, and dooth not ſpare, my bowels hath he powred vpon the grounde.

14 He hath geuen me one wounde vpon another, and is fallen vpon me lyke a giant.

15 I haue ſowed a ſackcloth vpon my ſkinne, and walowed my head in the duſt.

16 My face is wythered with weepyng, and in myne eyes is the ſhadowe of death.

17 Howebeit, there is (i) no wickedneſſe in my handes, but (k) my prayer is cleane.

18 O earth couer not thou my blood, and let (l) my cryeing fynde no roome.

19 For loe, (m) my witneſſe is in heauen, and he that knoweth me, is in the heyght.

20 My friendes geue me manye woordes to ſcorne, and myne eye powreth out teares vnto God.

21 O that a body myght pleate with God, as one man dooth with another:

22 Yet the number of my yeeres is comme, and the way that I muſt goe is at hande, from whence I ſhal not turne agayne.

(e) Not by reaſon of yeeres, but by reaſon of my greefe, ſhewing his extreme paynes.

(f) That is, diſpitefully handeled me, which ſtriking on the cheeke ſignifieth.

(g) To proue hym, and not to deſtroy hym.

(h) His plagues and afflictions wherewith he vexeth me.

(i) And therfore the cauſe of my affliction is vnknowen to me.

(k) That is, without hypocriſie.

(l) No place to be hyd, but be knowen to al menne.

(m) I take God to recorde that I am innocent, though man blame me.

The.xvii.Chapter.

1 Job ſayth that he conſumeth away, and yet dooth patiently abyde it. 10 He exhorteth his friendes to repentance, 13 ſhewyng that he looketh but for death.

A 1 My breath is corrupte, my daies are ſhortened, I am harde at deathes doore.

2 (a) ˮ Frowarde menne are with me, and myne eye muſt continue in the bytterneſſe of them.

3 O deliuer me, and (b) looke out one to be my ſuretie in thy ſyght: what is he that knoweth who wyl promiſe for me?

4 For thou haſt withholden theyr hartes (c) from vnderſtandyng, therfore ſhalt thou not ſet [them] vp on hygh.

5 He that ſpeaketh flatterie to his friende, the eyes of his chyldren ſhal fayle.

6 He hath made me a bywoorde of the people, where as afore I was theyr ioy.

7 Myne eye is dimme for very heauineſſe, and al my ſtrength is lyke a ſhadowe.

8 Vertuous menne therefore ſhal wel conſyder this, and the innocent ſhal take parte agaynſt the hypocrite.

9 The ryghteous alſo wyl (d) keepe his way, and he that hath cleane handes wyl euer be ſtronger and ſtronger.

10 As for al you, turne you, and ˮ geat you hence [I pray you] ſeeyng I can not fynd one wyſe man among you.

11 My dayes are paſt, and my counſayles and thoughtes of my harte are vaniſhed away,

12 (e) Changyng the nyght into day, and the lyght approchyng into darkeneſſe.

13 (f) Though I tarry neuer ſo muche, yet the graue is my houſe, & I haue made my bed in the darke.

14 I ſaide to corruption, Thou art my father, and to the wormes, You are my mother, & my ſyſter.

15 (g) Where is then nowe my hope? or who hath conſydered the thyng that I looke for? Theſe ſhal goe downe with me into the pit, and lye with me in the duſt.

(a) In al Jobs extreme afflictions, yet this one made the reaſt moſt greeuous, that they that ſhoulde cherefully comfort hym, did cruelly vexe hym, and mocke hym.

ˮ Or, mockers.

(b) That is, make promiſe with me, O God, that I may talke with thee, for I wyl not reaſon with them, for they are fooles.

(c) That they can not vnderſtand the cauſe of my pouniſhmēt, but iudge me wicked, not knowyng thy wyſdome, whereby thou dooeſt afflict thy chyldren.

(d) Though the godly ſee them ſelues afflicted of God as the wicked are, yet they diſpaire not, knowyng that the iuſt alſo are pouniſhed for proofe of the.

ˮ Or, comme nowe.

(e) That is, the thoughtes of my harte haue brought me ſorowes in ſteede of ioy.

(f) Though my former eſtate returne, wherewith you perſwade me, yet wyl it not continue, for death ſoone commeth and diſpatcheth me.

(g) Seeyng I am but corruption.

The.xviii.Chapter.

1 Bildad rehearſeth the paynes of the vnfaythful and wicked.

A 1 Then anſweared Bildad the Suhite, and ſayde,

2 When wyl ye make an ende (a) of your woordes? Marke wel, & then we wil ſpeake.

3 Wherfore are we counted as beaſtes, and reputed ſo vyle in your ſight?

4 He deſtroyeth hym ſelfe with his anger: Shal the earth be forſaken, or any ſtone remoued out of his place, (b) becauſe of thee?

5 Yea, the lyght of the vngodlye ſhalbe put out, and the ſparke of his fyre ſhal not ſhine.

6 The (c) lyght ſhalbe darke in his dwelling, and his candle ſhalbe put out with hym.

7 The ſteps of his ſtrength ſhalbe reſtrayned, & his owne counſayle ſhal caſt hym downe:

8 For

(a) Wherein ye account your ſelfe ſo wyſe, and controlle vs.

(b) That is, ſhal God change the accuſtomed order of his operation for thee? and not afflict the wicked as his order is?

(c) His wyſdome ſhal periſhe, & from this place vnto the ende of the chapter, Bildad goeth about to proue Job wicked, becauſe God plagueth him, as he dooth the wicked man.

(d) That is, he ſhal not attayne to that whiche he deſyreth, for al his power and myght ſhalbe taken away by hunger.
(e) Meaning, the vngodly ſhalbe the deſtruction of the ſtrength of his owne ſkin, that is, of his chyldren and poſteritie. Meanyng, that he and his poſteritie ſhalbe ſubiect to moſt greeuous diſeaſes.
(f) That is, a cruel diſeaſe, ſomme take it for death that commeth before his tyme: and ſomme for the fyrſte pangues of death that comme.
(g) That is, to a thyng moſt terrible and ful of feares.

8 For his feete are taken [as it were] in the net, and he walketh vpon the ſnares.

9 The grinne ſhal take him by the heele, and it ſhal catche hym that is thyrſtie of blood.

10 The ſnare is layde for hym in the ground, and a pitfalle in the way.

11 Fearefulneſſe ſhal make hym afrayde on euery ſyde, and ſhal dryue hym to his feete,

12 Hunger ſhalbe his ſtrength, and deſtruction ſhalbe ready at his ſyde.

13 (e) It ſhal eate the ſtrength of his owne ſkin, euen the (f) firſte borne of death ſhal eate his ſtrength.

14 His hope ſhalbe rooted out of his dwelling, and ſhal bryng hym to the (g) kyng of feare.

15 Other menne ſhal dwel in his houſe, and it ſhalbe none of his, and brymſtone ſhalbe ſcattered vpon his habitation.

16 His rootes ſhalbe dryed vp beneath, and aboue ſhal his branche be cut downe.

17 His remembrance ſhal (h) periſhe from the earth, and he ſhal haue no name in the ſtreet.

18 They ſhal dryue hym from the (i) lyght into darkeneſſe, and chaſe hym cleane out of the worlde.

19 He ſhal neyther haue ″ chyldren nor kynſfolkes among his people, no, nor any poſteritie in his dwellynges.

20 They that comme after hym, ſhalbe aſtonied at (k) his day, and ″ they that goe before, ſhalbe afrayde.

21 Suche are nowe the dwellynges of the wicked, and this is the place of hym that knoweth not God.

(h) The wicked ſhal not only be deſtroyed in body & goodes, but theyr name, and fame and progenie ſhal vtterly periſhe for euer.
(i) From proſperitie, to aduerſitie.
″ Or, ſonne, nor nephew.
(k) That is, at his fal.
″ Or, elders, or ancientes.

The.xix.Chapter.

1 Iob reproueth his friendes, 15 and reciteth his miſeries and greeuous paynes.
15 He aſſureth hym ſelfe of the general reſurrection.

1 Iob anſweared, and ſayde,

A 2 Howe long wil ye vexe my ſoule, and trouble me with woordes?

3 Loe, (a) ten times haue ye reproched me, and are not aſhamed, but haue laughed me to ſcorne.

(a) That is, more then neede. For the number of them, is the number of conſummation or finiſhing.

4 Be it that I haue erred in deede, myne (b) errour then remayneth with my ſelfe.

5 But if ye wyl aduance your ſelues agaynſt me, & rebuke me for the ſhame that is come vpon me:

(b) As though he would ſay, what haue you to doo with that, the fault is myne, and not yours.

6 Knowe this then, that it is God whiche hath ouerthrowen me, and hath compaſſed me with his net.

7 If I complayne of the violence that is donne vnto me, I can not be hearde: and yf I crye, there is no ſentence geuen with me.

8 He hath hedged vp my way that (c) I can not paſſe, and he hath ſet darkeneſſe in my pathes.

9 He hath ſpoyled me (d) of myne honour, & (e) taken the crowne away from my head.

10 He hath deſtroyed me on euery ſyde, and I am ″ gonne: my hope hath he taken away as a tree pluckt vp by the roote.

11 His wrath is kyndeled agaynſt me, he taketh me as though I were his enimie.

12 (f) His menne of warre comme togeather, whiche made theyr way ouer me, and beſieged my dwellyng rounde about.

13 He hath put my brethren farre away from me, and myne acquaintance are alſo become ſtrangers vnto me.

(c) That is, I can not goe from theſe my afflictions.
(d) That is, of my riches and ſubſtance.
(e) That is, deſtroyed my chyldren, for the crowne of the aged are chylders chyldren, as it is in the prouerbes.
″ Or, vndonne.
(f) That is, his great plagues layde on me.

14 Myne owne kynſfolkes haue forſaken me, and my beſt acquaynted haue forgotten me.

15 ″ The ſeruantes and maydens of myne owne houſe tooke me for a ſtranger, and I am becomme as an aliant in theyr ſyght.

″ Or, they that dwell with me.

16 I called my ſeruant, and he gaue me no anſweare: [no though] I prayed hym with my mouth.

17 Myne owne wyfe myght not abyde my breath, though I prayed her for the children ſake of myne owne body.

18 Yea, the young menne deſpiſed me, & when I roſe, they ſpake euyl vpon me.

19 Al my moſte familiers abhorred me: and they whom I loued beſt, are turned againſt me.

20 My (g) bone cleaueth to my ſkynne and to my fleaſhe, only there is leaft me the ſkynne about my teeth.

21 Haue pitie vpon me, haue pitie vpon me, O ye my friendes, for the hande of God hath touched me.

(g) Seeyng theſe miſeries are comme vpon me, ſay not you that I fayne as an hypocrite ſpecially you that ſhould be my conſolation.

22 Why doo ye perſecute me as God [dooth] and are not ſatiſfied with my fleaſhe?

23 (h) O that my woordes were nowe written, O that they were put in a booke,

24 And grauen with an iron penne in lead, or in ſtone, to continue.

25 For I am ſure (i) that my redeemer lyueth, and he ſhal rayſe vp at the latter day them that lye in the duſt:

26 And though after my ſkynne the [wormes] deſtroy this body, yet ſhal I ſee God in my fleaſhe:

(h) To teſtifie that he hath not blaſphemed God as they report.
(i) Here is an euident confeſſing of Iobs fayth, with the aſſured hope of reſurrection.

27 Whom I my ſelfe ſhal ſee, and myne eyes ſhal beholde, and none other for me, though my reynes are conſumed within me.
28 But ye ſayde, why is he perſecuted? and there was a deepe matter in me.
29 (k) But beware of the ſworde: for the ſworde wylbe auenged of wickedneſſe, and be ſure that there is a iudgement.

The.xx.Chapter.

1 Sophar ſheweth that the wicked and the couetous ſhal haue a ſhort ende, 22 though for a tyme they floriſhe.

1 THen anſweared Sophar the Naamathite, and ſayde,
2 For the ſame cauſe doo (a) my thoughtes compelle me to anſweare, and therfore make haſte.
3 I haue ſufficiently hearde the (b) checkyng of my reproofe, therfore the ſpirite of myne vnderſtandyng cauſeth me to anſweare.
4 Knoweſt thou not this of olde, and ſince God plagued man vpon earth,
5 (c) That the gladneſſe of the vngodlye hath benne ſhorte, and that the ioy of hypocrites continued but the twincklyng of an eye?
6 Though he be magnified vp to the heauen, ſo that his head reacheth vnto the cloudes:
7 Yet at a (d) turne he periſheth for euer, inſomuche that they whiche haue ſeene hym, ſhal ſay, Where is he?
8 He ſhal vaniſhe as a dreame, ſo that he can no more be founde, and ſhal paſſe awaye as a viſion in the nyght.
9 So that the eye whiche ſawe hym before, ſhal haue no more ſyght of hym, and his place ſhal " knowe hym no more.
10 His children ſhalbe fayne to agree with the poore, & his handes ſhal reſtore their goodes.
11 From his youth his bones are (e) ful of pleaſures, but now ſhal it lie downe within hym in the " earth.
12 When wickedneſſe was (f) ſweete in his mouth, he hyd it vnder his tongue.
13 That he fauoured, that woulde he not forſake, but kept it cloſe in his throte.
14 The bread that he dyd eate, is turned to the (g) poyſon of ſerpentes within his body.
15 The riches that he deuoured, ſhal he parbreake agayne: for God ſhal drawe them out of his belly.
16 He ſhal ſucke the (h) galle of ſerpentes, and the adders tongue ſhal ſlay hym:
17 So that he ſhal no more ſee the (i) ryuers, and brookes of hony and butter.
18 The thyng he hath laboured for, ſhal he reſtore, and (k) ſhal not eate of it: great trauaile ſhal he make for riches, but he ſhal not enioy them.
19 And why? he hath oppreſſed the poore, and not healped them: houſes hath he ſpoyled, and not buylded them.
20 Becauſe he coulde not perceiue when his belly was wel, through his greedy deſyre, he ſhal not eſcape.
21 There (l) ſhal none of his meate be leaſt, therefore ſhal no man looke for his goodes.
22 When he had plenteouſneſſe of euery thing, yet was he poore, though he was healped on euery ſyde.
23 And it ſhal comme to paſſe, that wherwith he purpoſed to fyl his belly, God ſhal powre the furie of his wrath thereon, and ſhal cauſe his indignation to raigne vpon hym, and vpon his meate.
24 He ſhal flee from the iron weapon, and the bowe of ſteele ſhal ſtryke hym through.
25 The [arowe] is taken foorth, and gonne out of the quyuer, and a glyſteryng ſworde through the gal of hym, ſo feare ſhal comme vpon hym.
26 Al darkeneſſe ſhalbe hyd in their ſecret places, (m) an vnkyndeled fyre ſhal conſume hym: & looke what remayneth in his houſe, it ſhalbe deſtroyed.
27 The heauen ſhal (n) declare his wickednes, and the earth ſhal take part agaynſt hym.
28 The ſubſtance that he hath in his houſe, ſhalbe taken away, and periſhe in the day of the Lordes wrath.
29 This is the portion that the wicked man ſhal haue of God, & the heritage that he may looke for of God, becauſe of his wordes.

¶ The

(k) That is, the iudgement of God, the reuenger of iniquitie: meanyng, though their wicked endeuour take place now, yet God wil hereafter conſyder hym, and be reuenged of the euyl.

(a) Becauſe Iob bragged of his innocencie (as they thought) Sophar interrupted his talke, as though he boſted in vain, for that God accepteth none but the repentant ſynner.

(b) For two cauſes Sophar ſpake: one, becauſe Iob in anſwearyng toucheth him, and for that he deemed his knowledge ſufficient to anſweare agayne.

(c) Sophar euen to the ende of this chapter alleageth true ſentences, but he erreth in that he thought Iob for impietie and hypocriſie to be plagued.

(d) That is, ſodenly.

" Or, ſee.

(e) Meanyng, the iniquitie of his youth.

" Or, duſt.

(f) As honye by continual taſt wexeth ſowre, and is vomited agayne: ſo pleaſant vice hath a deteſtable ende.

(g) The bleſſyng of the wicked is turned into curſes, whereby that which to others is ſweete foode, to them it ſhal be poyſon.

(h) He ſhal receiue curſyng. And here il gotten goodes are lykened to the ſerpentes gal, for Sophar falſly thought Iobs goodes to be ſuche.

(i) That is, he ſhal want gods bleſſing, ſo that when al menne haue abundance, he ſhal want.

(k) For yl gotten goodes God wil ſoone take away, and reſtore to them from whom they were craftily ſpoyled and rauened.

(l) That is, his heyres and executers ſhal gape in vayne.

(m) That is, fyre from heauen: and here Sophar toucheth Iob for that his friendes and chyldren were conſumed by fyre.

(n) There is nothyng hidde that ſhal not be opened, and the earth ſhal eyther be vnfruitful, or bryng foorth thynges hurtful to the wicked.

The.xxi.Chapter.

1 Iob declareth howe the proſperitie of the wicked maketh them proude, 15 inſo muche that they blaſpheme God. 16 Theyr deſtruction is at hande. 23 None ought to be iudged wicked for affliction, neyther good for proſperitie.

A 1 Iob anſweared, and ſayd,

2 O heare diligently my woordes, and that ſhalbe in ſteede of your conſolations,

3 Suffer, me that I may ſpeake, and when I haue ſpoken, mocke on.

4 Is it for (a) mans ſake that I make this diſputation? Whiche if it were ſo, ſhould not my ſpirite then be in ſore trouble?

5 Marke me [wel] and be abaſhed, and (b) lay your hande vpon your mouth.

6 For whē I conſyder [my ſelfe] I am afraid, and my fleaſhe is ſmytten with feare.

B 7 Wherefore (c) doo wicked menne lyue, comme to theyr olde age, & increaſe in riches?

8 Theyr " chyldren lyue in theyr ſyght, and theyr generation before theyr eyes.

9 Theyr houſes are ſafe from al feare, and the rodde of God is not vpon them.

10 Theyr bullocke gendereth, and that not out of tyme, theyr cowe calueth, and is not vnfruteful.

11 They ſende foorth theyr children by flockes, and theyr ſonnes [leade the] daunce.

12 They beare with them tabrets and harpes, and reioyce in the ſounde of the organs.

13 They ſpende theyr dayes in wealthineſſe, but (d) ſodainly they goe downe to the graue.

14 They ſay alſo vnto God, (e) Goe from vs, we deſyre not the knoweledge of thy waies.

15 Who is the almyghtie that we ſhould ſerue hym? And what profite ſhoulde we haue if we ſhoulde pray vnto hym?

C 16 Loe, there is vtterly no goodneſſe in theyr hande, therefore wyl I not haue to doo with the counſayle of the vngodly.

17 Howe oft ſhal the (f) candle of the wicked be put out, and theyr deſtruction comme vpon them? O what ſorow ſhal God geue them for theyr part in his wrath?

18 Yea, they ſhalbe euen as hay before yͤ wind, and as chaffe that the ſtorme carrieth away.

19 God wyl laye vp the ſorowe of the father for his chyldren: and when he rewardeth hym, he ſhal knowe it.

D 20 Theyr owne miſerie ſhal they ſee with theyr eyes, and drynke of the fearful wrath of the almyghtie.

21 For what careth he for his houſe after his death, when the (g) number of his monethes is cut ſhort?

22 Seeyng God hath the hygheſt power of al, who can teache hym any knowledge?

23 (h) One dyeth in his ful ſtrength, beyng in al eaſe and proſperitie,

24 His breaſtes are ful of mylke, & his bones runne ful of marowe.

25 Another dyeth in the (i) bytterneſſe of his ſoule, and neuer eateth with pleaſure.

26 They ſhal ſleepe both alyke in the earth, and the wormes ſhal couer them.

27 Behold, (k) I knowe what ye thynke, yea & the ſubtiltie that ye imagine agaynſt me.

28 For ye ſaye, (l) Where is the princes palace? and where is the dwellyng of the vngodly?

29 Haue ye not aſked thē that goe by the way? Doubtleſſe ye can not denye theyr tokens,

30 That the wicked is kept vnto the day of deſtruction, and the vngodlye ſhalbe brought foorth to the day of wrath.

31 Who (m) dare declare his way to his face? Who wyl rewarde hym for that he dooth?

32 Yet ſhal he be brought to his graue, and dwel among the heape [of the dead,]

33 Then ſhal the (n) ſlymie valley be ſweete vnto hym, al menne alſo muſt folowe hym, as there are innumerable gonne before hym.

34 Howe vayne then is the comforte that ye geue me, ſeeyng falſhood remayneth in al your anſweares?

(a) As though he ſhould ſay, my cauſe is before God, whom I can not eſcape, and not before you

(b) That is, keepe ſcilence.

(c) Iob proueth agaynſt Sophar, that the wicked are in proſperitie, not meanyng to contemne the ſentences before whiche are true: but Sophars miſconſtruing of them is opened.

" Or, ſeede,

(d) Not beyng plagued with long ſickneſ.

(e) They ſay this, not with tongue, but by the wickedneſſe and impietie of theyr harte they ſeeme ſo to ſay.

(f) That is, theyr great felicitie and wealth.

(g) For the wicked dye vnwares, and neuer endure the courſe of theyr dayes to the ende,

(h) Meanyng the wicked: where Iob ſaith, that it is not for man to reaſon with God why he dooth thus plague the iuſt, and proſpereth the vniuſt: for who can teach God wyſedome?

(i) And this he meaneth by the godly.

(k) Howe ye thynke me wicked, becauſe I am plagued.

(l) Thus they calle Iobs houſe, by ſcornyng and mocking at it.

(m) For no man can iudge by the wicked mens proſperitie, what ſhal becomme of them.

(n) That is, he ſhalbe content with a homely houſe of clay, which before was not contented with a kyngly palace.

The.xxii.Chapter.

2 Eliphas affyrmeth that Iob is pouniſhed for his ſynnes. 6 He accuſeth hym of vnmercifulneſſe. 13 and that he denyed Gods prouidence. 21 He exhorteth hym to repentance.

A 1 SO (a) Eliphas the Themanite gaue anſweare, and ſayde,

2 May a man be profitable vnto God, as he that is wyſe may be profitable vnto hym ſelfe?

3 Is it anye aduantage to the almyghtye that thou arte ryghteous? Or ſhal it profite hym that thou makeſt thy wayes perfect?

4 Is he afrayde to reproue thee, and to ſteppe foorth with thee into iudgement?

5 Is (b) not thy wickedneſſe great, and thy vngratious deedes innumerable?

6 For thou (c) haſt taken the pledge from thy brother for nought, and robbed the naked of theyr clothyng.

(a) The whole courſe of this chapter is, that man compared to God is vniuſt, and therfore ought to repent.

(b) They knewe not that Iob had ſo greatly offended: but they coniectured, becauſe God ſo plagued him, whiche was not for his ſynnes, ſo muche as for to proue hym, and therfore al theyr concluſions are falſe.

(c) Thou haſt benne vncharitable, and vniuſt.

7 To ſuch as were weery, haſt thou geuen no water to drynke, & haſt withdrawen bread from the hungry.

8 But the myghtie man had the earth, and he that was in aucthoritie dwelt in it.

9 Thou haſt ſent wydowes away emptye, and the armes of the fatherleſſe were broken.

10 Therfore art thou (d) compaſſed about with ſnares, and ſodenly vexed with feare.

11 Shouldeſt thou then ſee no (e) darkeneſſe? ſhoulde not the water fludde run ouer thee?

12 Is not God on hygh in the heauen? behold the heyght of the ſtarres howe hye they are.

13 Wylt thou therfore ſay, Tuſhe, how ſhould God know? can he iudge through the darke cloude?

C 14 Tuſhe, the cloudes couer him that he may not ſee, and he walketh on the toppe of heauen.

15 Haſt thou marked the way of the worlde, wherein wicked menne haue walked?

16 Whiche were cut downe out of tyme, and whoſe (f) fundation was as an ouerflowing ryuer.

17 Whiche ſayde vnto God, Goe from vs: and aſked what the almyghtie coulde doo for them?

18 He fylled theyr houſes with good thynges: but the counſel of the vngodly be farre from me.

19 The righteous ſawe it, and were glad, and the innocent laughed them to ſcorne.

20 Is our ſubſtance hewen downe? As for the remnant of them, (g) the fyre hath conſumed. D

21 Therefore (h) reconcyle thee vnto God, and be at peace, ſo ſhal al thynges proſper with thee ryght wel.

22 Receiue I pray thee the lawe at his mouth, and lay vp his woordes in thyne hart.

23 For if thou wylt turne to the almyghtie, thou ſhalt be buylte vp, and put al vnryghteouſneſſe from thy dwellyng.

24 Thou ſhalt laye vp golde [as plentiful] as the duſt, and the gold of Ophir as the flintes of the ryuers.

25 Yea almyghtie God his owne ſelfe ſhalbe thy defence, and thou ſhalt haue plentye of ſyluer.

26 Then ſhalt thou haue thy delight in the almyghtie, and lyft vp thy face vnto God.

27 Then ſhalt thou make thy prayer vnto hym, and he ſhal heare thee, and thou ſhalte ″ keepe thy promiſes.

28 Thou ſhalt alſo decree a thyng, and he ſhal eſtabliſhe it vnto thee, and the (i) lyght ſhal ſhyne in thy wayes. E

29 When [the wicked] be caſt downe, thou ſhalt ſay, I am lyfted vp, and God ſhal ſaue the humble perſon.

30 The innocent ſhal delyuer the Ilande: (k) it ſhalbe preſerued by the pureneſſe of thyne handes.

(d) That is, therefore art thou thus plagued euery way.

(e) Trouble.

(f) That is, vnſure and vnſtable.

(g) Meaning the euyl and vngodly perſons.

(h) Eliphas exhorteth Iob to repentance by the great goodneſſe that commeth thereof.

″ Or, render thy vowes.

(i) That is, the fauour of God.

(k) The place fareth the better, where the ryghteous are

The xxiii. Chapter.

2 Iob affyrmeth that he both knoweth and feareth the power and ſentence of the iudge, and that he is not pouniſhed only for his ſynnes.

A 1 Iob anſweared, and ſayd,

2 Though my talke be this day in (a) bytterneſſe, and my plague greater then my gronyng.

3 O that I (b) might know hym and fynde hym, and that I myght comme before his ſeate.

4 I woulde pleade my cauſe before him, and fyl my mouth with argumentes:

5 I would knowe what anſweare he would geue me, and vnderſtande what he woulde ſay vnto me.

6 Wyl he pleade agaynſt me with his great power? Noe, but he wil make me the ſtronger.

B 7 There the ryghteous myght diſpute with hym, ſo ſhould I be delyuered for euer from my iudge.

8 Beholde, though I goe forewarde, I fynd hym not: If I goe backward I can geat no knowledge of hym:

9 If I goe on the leaft ſyde where he dooth his woorke, I can not attayne vnto hym: Agayne, if I goe on the right ſyde, he hydeth hym ſelfe that I can not ſee hym.

10 But as for my way, he knoweth it, and tryeth me, that as the golde I may come foorth.

11 My (c) foote dooth keepe his path, his hygh way haue I holden, & wyl not goe out of it.

12 I wil not forſake the commaundement of his lyppes, I haue eſteemed the woordes of his mouth more then mine appoynted food.

13 He is ſtil at one poynt, and (d) who can turne hym? He dooth as hym liſteth, and bryngeth to paſſe what he wyl.

14 He (e) perfourmeth the thing that is appointed for me, and many ſuch thynges dooth he.

15 This is the cauſe that I ſhrynke at his preſence, ſo that when I conſyder him, I am afrayde of hym,

16 For God maketh my hart (f) ſofte, and the almyghtie putteth me in feare.

17 Becauſe I am not (g) cut of before the darkneſſe, neyther hath he couered the (h) cloude fro my face.

(a) In this chapter is expreſſed howe hard, yea how impoſſible it is to comme to God, without a mediatour.

(b) Iob being admoniſhed before to returne to God, ſayth, If I ſhould comme to hym, where is he, or where might I fynd hym to pleade my cauſe before hym.

(c) That is, Gods wayes, prouyng therfore hym ſelfe not to deſerue ſuch greeuous plagues and afflictions for his faultes.

(d) For God is immutable, and his decrees ſtande faſt.

(e) That is, he hath decreed thus to pouniſhe me appoynted hereunto, although I can not attayne to the ſecrete iudgement of God therein, and therfore I doo feare his preſence.

(f) That is, maketh it ſo weake that it can not but be in feare.

(g) Out of paynes, troubles, and afflictions.

(h) That is, cleared my eyes that I may ſee the ende of my troubles.

The .xxiiii. Chapter.

1 Iob deſcribeth the wickedneſſe of men, and ſheweth what curſe belongeth to the wicked.
12 How al thinges are gouerned by Gods prouidence, 17 and the deſtruction of the wicked.

A 1 Conſydering (a) then that there is no time hid from the almyghtie, howe happeneth it that they which knowe hym, doo not regarde his dayes?

2 For ſomme menne remoue the lande markes, robbe men of their cattel, and feede of the ſame:

3 They dryue away the aſſe of the fatherleſſe, and take the wydowes oxe for a pledge:

4 They cauſe the poore to turne out of the way, ſo that the poore of the earth hide them ſelues togeather.

5 Beholde, as wylde (b) aſſes in the deſart goe they foorth to theyr worke, and ryſe betymes to ſpoyle: yea the very (c) wylderneſſe miniſtreth foode for them and theyr chyldren.

6 They reape the corne fielde that is not their owne, and let the vineyarde of the vngodly alone.

B 7 They cauſe the naked to lodge without garment, and without couering in the cold.

8 They are wet with the ſhowres of the mountaynes, & embrace the rocke for want of a couering.

9 They plucke the fatherleſſe from the breaſt, and take the pledge from the poore.

10 They let him goe naked without clothing, and haue taken away the ſheafe of the hungry.

11 The poore are fayne to labour in theyr oyle mylles, yea and to treade in theyr wyne preſſes, and yet to ſuffer thyrſt.

12 Menne out of the citie crye vnto the Lorde with ſighyng, the ſoules of the ſlayne alſo crye out, yet God regardeth not theyr complaynt.

13 Whereas they are conuerſant among them that abhorre the lyght, they knowe not his way, nor continue in his pathes.

C 14 The murtherer ryſeth early, and kylleth the poore and needy, and in the nyght is as a theefe.

15 The (d) eye of the adulterer wayteth for the darkeneſſe, and ſayth, There ſhal no eye ſee me: and diſguiſeth his face.

16 In the darke they dygge through houſes, whiche they marked for them ſelues in the day tyme: they knowe not the lyght.

17 The mornyng is to them euen as the ſhadowe of death: if one knowe them, they are in the terrours of the ſhadowe of death.

18 [The vngodly] is ſwyft vpon the water: theyr portion ſhalbe curſed in the earth, and he ſhal not beholde the way of ye vineyardes.

19 As the drye grounde & (e) heate conſume the ſnowye waters: ſo ſhal the graue the ſynners.

20 The (f) pitiful manne ſhal forgeat hym, he ſhalbe ſweete to the wormes, he ſhalbe no more remembred, and his wickedneſſe ſhalbe broken as a tree.

21 He hath oppreſſed the barren that can not beare, and vnto the wydowe hath he donne no good.

22 He (g) drewe the myghtie after hym with his power, and when he was gotten vp, no man was ſure of lyfe.

23 And though they gaue hym to be in ſafetie, yet his eyes are vpon theyr wayes.

24 They are exalted for a litle, but [ſhortly] are gonne, brought to pouertie, and taken out of the way, yea & vtterly pluckt of, as the eares of corne.

25 Is (h) it not ſo? Who wyl then reproue me as a lyer, and ſaye that my wordes are nothing worth?

(a) This ſpeaketh Iob in his extreme paſſions, acordyng to worldly wit in mans feeble nature, which is foolyſhneſſe before God, whereby he woulde proue, that God conſydereth not the ſynnes.

(b) The curſed crueltie of tyrauntes towarde the poore, folowyng.

(c) That is, they lyue by robbery and theft.

(d) Not only the tyrant, but alſo the adulterer eſcapeth free, and is not corrected.

(e) Although ſuch abominable ſinners lyue vncorrected in this worlde, yet at the length hel ſhal deuoure them ſodenly.

(f) Becauſe they pitied not others, they ſhal not be pitied at al.

(g) That is, when they haue plagued and ouerrun the poore and weake, they wyl oppreſſe the ſtrong and myghtie alſo.

(h) Then I lye not, and none of you can reproue me.

The .xxv. Chapter.

Bildad proueth that no man is cleane nor without ſynne before God.

1 Then anſweared Bildad the Suhite, and ſayde,

2 Is there (a) power and feare with hym aboue, that maketh (b) peace ſitting in his hyghneſſe?

3 Is there any number of his (c) armies, and vpon whom ſhal not his lyght aryſe?

4 (d) But howe may a man, compared vnto God, be iuſtified? Or howe can he be cleane that is borne of a woman?

5 Beholde, the Moone ſhyneth nothyng in compariſon to hym, and the Starres are vncleane in his ſyght.

6 Howe muche more then man that is but " corruption, and the ſonne of man whiche is but a worme?

(a) Bildad woulde proue here that God plagueth the iuſt, yet afterward he proſpereth: and becauſe god deale not ſo with Iob, he concludeth that he was wicked.

(b) That is, ordereth and ruleth al thynges.

(c) For he is called the God of Sabbaoth, that is the God of hoſtes.

(d) For the ſunne & moone are darke, compared to hym, and howe muche more man beyng borne in ſinne and corruption, and beyng but a worme?

" Or, worme

¶ The

The.xxvi.Chapter.

1 Job ſheweth that man can not helpe God, and proueth it by his miracles.

A 1 IOb anſweared and ſayd,

2 (a) Whom haſt thou healped? hym that is without ſtrength? ſaueſt thou the arme that hath no ſtrength?

3 Where is the counſel that thou ſhouldeſt geue him which hath no wyſedome? Haſt thou ſhewed the waye of ryght lyuyng?

4 To whom haſt thou ſpoken theſe woordes? who made the breath to comme out of thy mouth?

5 (b) Are not dead thynges ſhapen vnder the waters, and thynges by the waters ſyde?

6 (c) He is naked before hym, and the very deſtruction it ſelfe can not be hydde out of his ſyght.

7 He ſtretcheth out the noorth ouer the empty place, & (d) hangeth the earth vpon nothing.

8 He byndeth the water in his cloudes, and the cloude is not broken vnder them.

9 (e) He holdeth backe the face of his throne, and ſpreadeth his cloude before it.

10 He hath compaſſed the waters with certayne boundes, (f) vntyl the day and nyght comme to an ende.

11 The (g) very pyllers of heauen tremble and quake at his reproofe.

12 He ſtylleth the ſea with his power, and through his wyſdome ſmyteth he yͤ ſtrength thereof.

13 His ſpirite hath (h) garniſhed the heauens, and his hande hath made (i) the crooked ſerpent.

14 Loe, this is nowe a (k) ſhort ſumme of his wayes: but howe litle a portion heare we of hym? Who can vnderſtande the thunder of his power.

(a) Here Job reprehendeth Bildad, for that he ſpeaketh not ynough to Gods prayſe, who needeth not mans woordes, neyther comforteth him, being voyde of comfort.

(b) That is, ſuch thynges are in the waters without lyfe, as mettalles, and ſuche lyke, wherein is expreſſed Gods great power.

(c) That is, it is open and moſt playne in his ſyght, for he ſeeth al thynges.

(d) The moſt excellent and myghtie power of God.

(e) His throne of Maieſtie which are the heauens, he couereth from vs.

(f) That is, ſo long as the worlde endureth.

(g) Not that heauen hath pillers, but by the pillers be vnderſtanded al thynges vnder heauen.

(h) That is, the wynde breakyng the cloudes, the heauens are cleare.

(i) That is, a circle in heauen, wyndyng round lyke a ſerpent, called Lacteus circulus.

(k) For though theſe fewe thynges of his power be wonderful, yet they are nothyng in comparison of the reaſt of his workes, whiche mans capacitie can not reache to.

The.xxvii.Chapter.

3 The conſtancie and perfectneſſe of Job. 13 The rewarde of the wicked, and of the tyrantes.

1 AND Job proceeded and went foorth in his parable, ſayeing,

2 (a) As God lyueth whiche hath taken away my iudgement, and the almyghtie that hath (b) vexed my mynde:

3 While my breath is in me, (c) and the wind that God hath geuen me, is in my noſtrels,

4 My lippes ſhal talke of no vanitie, and my tongue ſhal ſpeake no deceite.

5 God forbydde that I ſhoulde graunte your cauſe to be ryght: as for me, vntyl myne end comme, wyl (d) I neuer goe fro myne innocencie.

6 My righteous dealyng kepe I faſt, which I wyl not forſake: my hart ſhal not reproue me (e) of my dayes.

7 Therefore (f) myne enimie ſhalbe found as the vngodly, and he that taketh part againſt me, as the vnryghteous.

8 For (g) what hope hath yͤ hypocrite though he haue great good, if God take awaye his ſoule?

9 Wyl (h) God heare his crye, when trouble commeth vpon hym?

10 Hath he ſuche pleaſure and delite in the almyghtie, (i) that he dare alway calle vpon God?

11 I wyl teach you in the * name of God, and the thyng of the almyghtie wyl I not keepe from you.

12 (k) Beholde, al ye your ſelues haue ſeene it, why then doo ye thus vaniſhe in vanitie?

13 Sayeing, (l) This is the portion that the wicked haue of God, and the heritage that tyrantes ſhal receiue of the almyghtie.

14 If he geat many children, they ſhal periſhe with the ſwoord, and his poſteritie ſhal haue ſcarſeneſſe of bread.

15 His remnant ſhalbe buryed in death, and his wydowes ſhal not weepe.

16 Though he (m) heape vp ſyluer as the duſt, and prepare rayment as the clay:

17 He may wel prepare it, but the godly ſhal put it on, and the innocent ſhal deale out the money.

18 He (n) buyldeth his houſe as the moth, and as a booth that the watcheman maketh.

19 When the ryche man ſleepeth, he ſhal not be geathered [to his fathers,] they opened theyr eyes, and he was gonne.

20 Terrour taketh holde vpon hym (o) as a water fludde, and the tempeſt ſtealeth hym away in the nyght ſeaſon.

21 A (p) vehement eaſt wynde carryeth hym hence, & he departeth: a ſtorme hurleth hym out of his place.

22 God ſhal caſt vpon hym, and not ſpare, though he woulde fayne flee out of his hande.

23 Then clap men theyr handes at hym, and hiſſe at hym out of his place.

(a) This was the order of the Hebrues to ſweare.

(b) My afflictions are ſo greeuous, that men iudge me only by outward ſhew to be wicked.

(c) That is, as long as I lyue, I wyl not reſiſt the trueth, and offende God contrary to my promiſe, though menne ſay neuer ſo euyl of me.

(d) That is, I wyl not confeſſe that God plagues me for myne offence.

(e) Of my former lyfe paſt.

(f) That is, becauſe they reprehended me vnwoorthyly, they rather myght be accompted wicked, and the plague ſhal lyght on them, and be ryd from me.

(g) What auayleth it a man if he gain al the worlde, and looſe his owne ſoule.

(h) We haue no greater gyft of God, then the ſpirite of prayer, wherby if we pray, God doth here vs.

(i) The hypocrite neyther truſteth nor prayeth to God: yea though he pray, God wyl not heare hym.

(k) Gods ſecrete workes is layde before you, and yet your blyndeneſſe wyl not permit you to ſee it.

(l) That is, not only the wicked ſhalbe plagued, but alſo theyr poſteritie ſhalbe rooted out.

(m) As it is ſayde in the lawe, thou ſhalt buyld an houſe, and not dwel in it thy ſelfe, whiche is the plague of the wicked.

(n) Meaning, it ſhalbe weake, of ſmal eſtimation: and beyng lothed, ſhal ſoone decay.

(o) That is, moſt abundantly.

(p) That is, he ſhal ſodenly be blowen away by death, nor after death ſhal he be honorably buried: and this is the ende of the tyrantes.

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* Or, hande.

The.xxviii.Chapter.

1 Iob ſheweth that the wyſedome of God is vnſearcheable.

A 1 There is a [a] place where ſiluer is brought out of, and where golde is tried,

2 Where iron is digged out of the ground, and [b] ſtones reſolued to metal.

3 [c] The darkneſſe that once comme to an ende: he can ſeeke out the grounde of al thinges, the ſtones, the darke, and the ſhadowe of death.

4 He cauſed the floodes to breake out agaynſt the inhabitant, and the waters forgotten of the foote, beyng hygher then man, are gonne away.

5 [d] Out of the ſame earth commeth bread, and vnder it as it were fyre is turned vp.

6 The [e] ſtones of it, are a place of Saphires, and the duſt of it is golde.

7 There is a way that the birdes knowe not, that no vultures eye hath ſeene:

8 Wherein the Lions whelpes walke not, and where no Lion commeth.

9 [There] [f] putteth he is hande vpon the ſtonie rockes, and ouerthroweth the mountaynes by the rootes.

10 Riuers flowe out of the rockes, and looke what is pleaſant, his eye ſeeth it.

11 He bindeth the floods, that they doo not ouerflowe: and the thing that is hyd, bringeth he to lyght.

12 Where then is wyſedome founde? and [g] where is the place of vnderſtandyng?

13 Verely no man can telle howe [h] worthy a thing ſhe is, neither is ſhe founde in the land of them that liue.

14 The deepe ſayth, She is not in me: the ſea ſayth, She is not with me.

15 She can not be gotten for gold, neither may the price of her be bought with any ſiluer.

16 No [i] wedges of golde of Ophir, no precious [k] Onix ſtones, no Saphires may be valued with her.

17 No, neither golde nor chriſtal ſhal be equal vnto it, nor her exchange ſhalbe for the plate of fine golde.

18 No mention ſhalbe made of Coral, nor of the Gabis: for wyſedome is more precious then pearles.

19 The [l] Topas of Ethiopia, ſhal not be equal vnto it, neither ſhal it be valued with the wedge of pure golde.

20 Whence then commeth wyſedome? and where is the place of vnderſtandyng?

21 She is hydde from the eyes of al menne liuing, yea and from the foules of the " ayre.

22 Deſtruction and death ſay, We haue heard the fame thereof with our eares.

23 But God ſeeth her way, and knoweth her place.

24 For he beholdeth the endes of the worlde, and looketh vpon al that is vnder heauen.

25 When he wayed the windes, and meaſured the waters:

26 When he made a decree for the raine, and a way for the lightninges of the thunder:

27 Then dyd he ſee her, then declared he her, prepared her, and knewe her.

28 And vnto man he ſayde, [m] To feare the Lorde is wyſedome, and to forſake euyl, is vnderſtandyng.

(a) Iob mooneth here, that though menne attayne to many ſecretes of nature, yet they are neuer hable to reach to the wyſedome of God which is vnſearcheable.
(b) For braſſe and leade groweth in the ſtones, which beyng mined vp, is called ore: and by vehement fire molte, the metal is ſeparate from ẏ ſtones.
(c) Here he deſcribeth gods ſecrete workes, thereby meanyng that al things ſhal haue an ende, ſauing the vnſercheable wyſedome of God.
(d) As the fruitful fieldes tilled & plowed bryngeth foorth corne: ſo it beyng deepely digged, there are founde ſtones, out of the which the fire is ſtroken.
(e) The Saphires doo ſhine with golden poyntes, ſo that here by Saphires is ment cloddes of golde. Al theſe thinges are found, but gods wyſedome who can reache?
(f) Here he ſheweth gods power: the earth may be digged, hilles ouerthrowen, a fountayne made among ſtones, riuers turned from their courſe: but gods wyſedome is not to be founde.
(g) Gods wyſedome is partly ſeene in theſe worldly thynges, but his heauenly wyſedome and ſecrete iudgement, is hydde and vnknowen to al menne.
(h) That is, it paſſeth mans capacitie to attayne to it.
(i) Ophir is the region by Ganges the riuer of India, ſo called of Ophir the ſonne of Iektan, who poſſeſſed the ſame with his brethren.
(k) This ſtone is founde in Ganges the riuer of India.
(l) Thus the wyſedome of gods maieſtie dooth farre excel al thinges.
" Or, heauen
(m) Meaning by this, that man hath ſo muche of this excellyng wyſedome of God, as he dooth ſhewe in vertue of liuing, due obedience and feare of hym.

The.xxix.Chapter.

1 Iob complaineth of the proſperitie of the time paſt. 7 His auethoritie,
12 iuſtice, and equitie.

A 1 So Iob proceeded, & went foorth in his parable, ſaying,

2 O that I were, as I was in the monethes by paſt, & in the dayes when God preſerued me:

3 When his [a] lyght ſhined vpon my head, when I went after the ſame light and ſhining, euen through the darkneſſe:

4 As it ſtoode with me when I was young, when God proſpered my houſe:

5 When the almighty was yet with me, when my chyldren ſtoode about me:

6 When my wayes [b] ranne ouer with butter, and when the ſtonie rockes gaue me riuers of oyle:

7 When I went out to the gate, euen to the iudgement ſeate, and when I prepared my ſeate in the ſtreete:

8 The [c] young menne ſawe me, and hydde them ſelues, and the [d] aged aroſe, and ſtoode vp.

9 The [e] princes leaft of their talking, and layed theyr hande to their mouth:

10 The myghty kept ſtil their voyce, and their tongue cleaued to the roofe of their mouth.

11 When the eare heard me, it bleſſed me: and

(a) That is, when as his fauour preſerued me.
(b) That is, when I hadde al thinges moſt abundantly. For milke and oyle ſignifie al plentifulneſſe: and here Iob deſcribeth his felicitie in times paſt, to the increaſe of his griefe.
(c) As a baſhed at his countenance, and aſhamed of their youthful lightneſſe.
(d) Knowyng both my wyſedome and eſtimation.
(e) Only to heare him for the great patience that appeared in him, excellyng the, cauſed theyr tongues to be in ſcilence.

When the eie ſawe me, it gaue witneſſe to me:

12 For I (f) deliuered the poore when he cryed, and the fatherleſſe, and hym that had none to helpe hym.

13 The bleſſing of him that was ready to periſhe, came vpon me, and I cauſed the wydowes hart to reioyce.

14 And why? I put vpon me righteouſneſſe, whiche couered me as a (g) garment, & equitie was my crowne.

15 I was an eye to the blinde, and a foote to the lame.

16 I was a father to the poore: and when I knew not yͤ cauſe, I ſought it out diligently.

17 I brake the (h) iawes of the vnrighteous man, and pluckt the ſpoyle out of his teeth.

18 Then I ſayde, I ſhal dye in my (i) neſt: and I ſhal multiplie my dayes as the ſande.

19 For my (k) roote was ſpread out by the water ſide: and the (l) deaw lay vpon my " corne.

20 Myne honour encreaſed more and more, and my bowe was " euer the ſtronger in my hande.

21 Vnto me menne gaue eare, me they regarded, and with ſcilence they taried for my counſel.

22 After my woordes they replied not, and my talke dropped vpon them.

23 They (m) wayted for me as for the raine: and gaped vpon me, as [the grounde doeth to receiue] the latter ſhoure.

24 When I laughed, they beleued it not, and the light of my countenance would they not put out.

25 When I agreed vnto their way, I was the chiefe, and ſate as a kyng with his armie about hym: and when they were in heauines, I was their comfortour.

(f) Becauſe Bildad and Sophar dyd ſo muche blame hym, he here yeeldeth accompt of his lyfe paſt.

(g) Iuſtice is to deliuer the poore: and iudgement is to pouniſhe the wicked: theſe two are in deede a kingly veſture and garment.

(h) That is, the tyranny.

(i) That is, in my bed, quietly without theſe plagues.

(k) That is, I haue al thynges plentifully that apparteyne to my neceſſaries.

(l) By the deawe is ſignified happy and proſperous eſtate, and by the corne is ment his chyldren, as though he would ſay, my poſteritie alſo ſhalbe in felicitie.

" Or, harueſt.

" Or, renued.

(m) Here is ſhewed of what excellencie, an vpright and vertuous lyfe is.

The .xxx. Chapter

1 Iob complaineth that he is contemned of the moſt contemptible, 11. 21. becauſe of his aduerſitie and affliction. 23 Death is the houſe of al fleaſhe.

A

1 BVT (a) nowe they that are younger then I haue me in deriſion: yea euen they whoſe fathers I woulde haue thought ſcorne to haue ſet with the dogges of my catel.

2 For whereto myght the ſtrength of (b) their handes haue ſerued me? for the tyme was but loſt among them.

3 For very (c) miſerie and hunger, they fledde into the wylderneſſe, a darke place, horrible and waſte,

4 Plucking vp nettles among the buſſhes, and the iuniper rootes for their meate.

5 And when they were driuen foorth, menne cryed after them, as it had ben after a thiefe.

6 Their (d) dwelling was in the cliefts of brookes, yea in the caues and dennes of the earth.

7 Among the buſſhes went they about crying, & vnder the thornes they geathered them ſelues togeather.

8 They were the chyldren of fooles and vyllaynes, whiche are more vile then the earth.

9 Now am I their (e) ſong, and am becomme theyr ieſtyng ſtocke.

10 They abhorre me, and flee from me, and ſtayne my face with ſpittle.

11 Becauſe God hath looſed my corde & humbled me, they haue looſed yͤ (f) bridle before me.

12 Vpon my (g) ryght hande ryſe the young menne agaynſt me, they haue hurt my feete, treadyng vpon me, as vpon the wayes of their deſtruction.

13 My (h) pathes haue they cleane marred, it was ſo eaſie for them to doo me harme, that they needed no man to helpe them.

14 They felle vpon me, as it had ben the breaking in of waters, and came in by heapes to deſtroy me.

15 Feare is turned vpon me, and they purſue my ſoule as the winde, and my health paſſeth away as (i) a cloude.

16 Therefore is my ſoule now powred out vpon me, and the dayes of my trouble haue taken holde vpon me.

17 My bones are pearſed through in the night ſeaſon, and my ſinowes take no reaſt.

18 For the vehemencie of ſorowe is my garment changed, which compaſſeth me about as the (k) coller of my coate.

19 He hath caſt me into the myre, and I am become lyke aſſhes and duſt.

20 When (l) I crye vnto thee, thou dooeſt not heare me: and though I ſtande before thee, yet thou regardeſt me not.

21 Thou art becomme mine enimie, and with thy violent hande, thou takeſt part agaynſt me.

22 [In times paſt] thou diddeſt (m) ſet me vp on high, to be caried as it were aboue the winde, [but nowe] haſt thou geuen me a very ſore falle.

23 Sure I am, that thou wylt bryng me vnto death, euen to the (n) lodging that is due vnto al men liuing.

24 Notwithſtanding, thou wilt not (o) ſtretch out thyne hande agaynſt him that is in the graue: ſhal menne crye out againſt him that is in deſtruction?

(a) Before is declared howe greatly God dooth bleſſe the godly, and here is ſhewed howe heauy a croſſe he layeth on them to proue them.

(b) They nowe deſpiſe me, whiche with al their powre when I was in proſperitie, could nothing helpe me, it was ſo weake.

(c) Here Iob declareth what abiectes they were that nowe reuiled hym, and ſheweth that they are wicked lyke vnto theyr fathers, whiche dyed yer they came to age.

(d) Shewing hereby theyr baſeneſſe and their pouertie, beyng ſuche outcaſtes: yet nowe they ſcorne Iob, whiche is a great greefe, to be mocked of ſuche.

(e) What great greefe is this, that Iob beyng once in hygh authoritie, nowe to be in miſerie, and mocked of ſuche vile villaynes.

(f) That is, ſeeyng me nowe in miſerie, not hable to correct thē, they ieſt and ſcorne at me without meaſure, as vnbrideled in theyr affectiōs.

(g) The ryght hande declareth felicitie, and the leaſt hande affliction and miſerie: ſo that Iob meaneth by the young menne that ryſe agaynſt hym on the ryght hande, that they tooke away his ſubſtance and his felicitie, as the Arabians dyd, as is before.

(h) That is, they ouerthrewe al my doynges without help of any other.

(i) That is, moſt ſwiftly.

(k) It is the maner among the Hebrues, to haue theyr garmentes ſowed rounde in euery part, ſauyng a hole only in the hygheſt of it, to put foorth the necke.

(l) Iob ſayth not this as blaming God, but greeuous affliction moued affection.

(m) That is, thou dydſt ſet me in high authoritie, and ſodenly thou putteſt me downe.

(n) Meanyng death, that ſhoulde bryng hym to the graue.

(o) He that is once dead, can no more be hurt.

25 Dyd not I weepe with him that was in trouble? Had not my ſoule compaſſion vpon the poore?

26 Yet neuertheleſſe, where as I looked for good, euyl came vnto me: and (p) where I wayted for light, there came darkneſſe.

(p) I ſte[a]de of comfort they gaue me mockes.

27 My bowels ſeethe in me without reaſt, for the dayes of my trouble are comme vpon me.

28 I went mournyng without heate, I ſtoode vp in the congregation, and (q) communed with them.

29 But nowe I am a brother of dragons, and a felowe of Eſtriches.

30 My ſkinne vpon me is [turned] to (r) blacke, and my bones are brent with heate.

31 My harpe is turned to mournyng, and my organs into the voyce of them that weepe.

(q) My [illegible] was ſo lamentable, and my crying ſo great, that I myght wel be called a companion of dragons and Eſtriches.
(r) with the heate of my ſore troubles.

The.xxxi.Chapter.

1 Iob reciteth the innocencie of his liuing, and number of his vertues, which he declareth what ought to be the lyfe of the faythful.

A 1 I Made a (a) couenant with mine eies: why then (b) should I loke vpon a mayden?

2 For howe great a portion ſhal I haue of God? and what inheritance from the almighty on hygh?

3 Is not deſtruction to the wicked? & ſtrange (c) puniſhment to the workers of iniquitie?

4 Dooth not he ſee my wayes, and tel al my goynges?

5 If I haue walked in (d) vanitie, or yf my feete haue runne to deceite:

6 Let me be wayed in an euen balance, that God may ſee myne innocencie.

7 If my ſteppe hath turned out of the way, and myne hart walked after myne eyes, and yf any blot haue cleaued to my handes:

8 Then ſhal I ſowe, & an other eate: yea my " poſteritie ſhalbe cleane rooted out.

9 If my hart haue benne deceiued by a woman, or yf I haue layed wayte at my neighbours doore:

10 Then let my wyfe (e) grinde vnto an other man, and let other menne " lye with her.

11 For this is a wickedneſſe, and ſinne that is woorthy to be pouniſhed:

12 Yea a (f) fire that vtterly ſhoulde conſume and roote out al my increaſe.

13 If I euer thought ſcorne to doo ryght vnto my ſeruantes and maydens, when they had any matter agaynſt me:

14 When God (g) wyl ſit in iudgement, what ſhal I doo? & when he wyl viſite me, what anſweare ſhal I geue hym?

15 He that (h) faſhioned me in my mothers wombe, made he not him alſo? Were we not both ſhapen a lyke in our mothers bodyes?

16 If I denied the poore of their deſyre, or haue cauſed the eyes of the wydowe to wayte in vaine:

17 If I haue eaten my (i) morſel alone, that the fatherleſſe hath not eaten thereof:

18 (For from my youth it hath growen vp with me as with a father, and from my mothers wombe I haue benne guyde to the [wydowe]

19 If I haue ſeene any periſhe for want of clothyng, or any poore for lacke of rayment: D

20 If his loynes haue not bleſſed me, becauſe he was warmed with ẏ fleece of my ſheepe.

21 If I haue lyft vp myne hande agaynſt the fatherleſſe, when I ſawe that I might helpe him in the gate:

22 Then let myne arme falle fro my ſhoulder, and myne arme holes be broken from the bone.

23 For I haue euer feared the vengeance and puniſhment of God, & [knewe very wel that] I was not hable to beare his burthen.

24 Haue I put my truſt in golde? or haue I ſaid to the wedge of gold, Thou art my confidence?

25 Haue I reioyced becauſe my power was great, and becauſe my hande gate ſo muche?

26 Dyd I euer greatly regarde the (k) ryſing of the ſunne? or had I the goyng downe of the moone in great reputation?

27 Hath my hart medled priuily with any deceite? or dyd I euer (l) kiſſe myne owne hande?

28 (That were a wickedneſſe woorthy to be pouniſhed: for then ſhoulde I haue denied the God that is aboue.)

29 Haue I euer reioyced at the hurt of myne enimie? or was I euer glad that any harme happened vnto him? [Oh, no.] E

30 I neuer ſuffered my mouth to ſinne, by wiſhing a curſe to his ſoule.

31 Dyd not the menne of myne owne houſeholde ſay, Who ſhal let vs to haue our belly ful of his fleaſhe?

32 The ſtranger dyd not lodge in the ſtreete, but I opened my doores vnto him that went by the way.

33 Haue I kept ſecrete my ſinne, and hydde myne iniquitie, as Adam dyd?

34 Though I coulde haue made afearde a

(a) In this Chapter Iob declareth his vpright liuing not to boſt agaynſt God, but to refel the falſe ſlaunder of his aduerſaries.
(b) The fleaſh was obedient to the ſpirite, neyther was he led with carnal deſire.
(c) Iob here ſheweth that the feare of God, dyd dryue hym from wickedneſſe.
(d) Meaning that before men he was giltleſſe, in obſeruing al the preceptes of the ſeconde table.
" Or, plantes
(e) Let her be a bonde ſlaue to another man,
" Or, bowe downe vpon her.
(f) Though mans puniſhment for adulterie be omitted, yet gods plague wyl neuer ceaſt to conſume and roote it out.
(g) That is, yf I in lawe haue reiected the complaint of my ſeruant, what ſhoulde I doo when God calleth me to lawe?
(h) Iob expreſſeth the cauſe why he dyd pitie his ſeruantes, for that they had one creator, and both made of the ſame ſubſtance
(i) Meaning, that he hath ben beneficial to the poore to the fatherleſſe and wydowes
(k) By the riſing vp of the ſunne, and goyng downe of the moone, he meaneth the proſperitie and felicitie that he was in.
(l) That is, dyd I euer commend the woorkes of myne owne hande?

great [m] multitude, yet the moſt contemptible of the families dyd feare me: ſo I kept ſcilence, and went not out of the [n] doore.

35 O that I had one whiche would heare me: beholde my ſigne in the whiche the almighty ſhal anſweare for me, though he that is my contrary partie, hath written a booke agaynſt me.

36 Yet wyl I take it vpon my [o] ſhoulder, and as a garlande binde it about my head.

37 I wyl tel hym the number of my goinges, and goe vnto hym as to a [p] prince.

38 But yf caſe be that my lande [q] crye againſt me, or that the [r] forowes thereof make any complaint:

39 If I haue eaten the fruite thereof vnpayed for, yea yf I haue greeued the ſoules of the maiſters thereof:

40 Then let thiſtels growe in ſteede of my wheate, and cockle for my barlye.

[m] That is, I dyd not feare to doo iuſtice, eyther by geuing eare to the multitude, or to geat yͤ fauour of my frendes and kynred.

[n] Meaning that he dyd not holde his peace, or kepe at home in the iuſt ſuite or cauſe of any.

[o] That is, I wyl carie the booke that the aduerſarie ſhal make, vpon my ſhoulder, and wyl accept it for a great gyft, meanyng he would confeſſe his fault, yf he had offended.

[p] That is, with great reuerence.

[q] That is, yf the hyreling that hath laboured in the land, haue ben defrauded of his wages by me.

[r] That is, yf I haue by violence compelled my lande to be eared, and not geuen foode to the labourers.

Here ende the woordes of Iob.

The,xxxii,Chapter.

1 Elihu reprooueth them of folly. 8 Age maketh not a man wyſe, but the ſpirite of God.

A 1 SO theſe three menne ceaſſed to anſweare Job, [a] becauſe he helde hym ſelfe a ryghteous man.

2 But Elihu yͤ ſonne of Barachel the [b] Buzite, of the kinred of Ram, was very ſoare diſpleaſed at Job, becauſe he called him ſelfe iuſt before God.

3 And with Jobs three freendes he was angry alſo, becauſe they had founde no reaſonable anſweare, and yet condempned Job.

4 Nowe taried Elihu, tille they had ended their communication with Job: for why? they were elder then he.

5 So when Elihu ſawe that theſe three men were not hable to make Job anſweare, he was miſcontent.

6 Therefore Elihu the ſonne of Barachel the Buzite anſweared, and ſaide, [Conſydering that] I am young, and ye be menne of age, I was afrayde, and durſt not ſhewe foorth my minde.

7 For I thought thus within my ſelfe: " It becommeth olde men to ſpeake, and the " aged to teache wyſedome.

B 8 Euery man no doubt hath a minde, but it is the inſpiration of the almighty, that geueth vnderſtandyng.

9 Great menne are not alway wyſe, neyther dooth euery aged man vnderſtande " the thing that is lawful:

10 Therefore I ſay, heare me, and I wyl ſhew you alſo myne vnderſtandyng.

11 For when I had wayted til ye made an end of your talking, and heard your wyſedome, [c] what argumentes ye made in your communication,

12 Yea, when I had diligently pondred what ye ſayde, I founde not one of you that made any good argument agaynſt Job, that directly coulde make anſweare vnto his woordes,

13 Leſt ye ſhoulde ſay, We haue founde out wyſedome, [d] GOD ſhal caſt him downe, and no man.

C 14 He hath not ſpoken vnto me, and I wil not anſweare hym as ye haue donne.

15 For they were ſo abaſhed, that they coulde not make anſweare, nor ſpeake one woorde.

16 When I hadde wayted (for they ſpake not, but ſtoode ſtil, and anſweared no more:)

17 Then anſweared I in my turne, and I ſhewed myne opinion.

18 For I am ful of " matter, and the ſpirite within me compelleth me.

19 Beholde, my [c] belly is as the wine, which hath no vent, lyke the newe bottelles that bruſte.

20 [Therefore] wyl I ſpeake, that I may haue a vent: I wyl open my lippes, and make anſweare.

21 I wyl [f] regarde no manner of perſon, no man wyl I ſpare.

22 For yf I would goe about to [g] pleaſe men, I knowe not howe ſoone my maker would take me away.

[a] The Hebrues reade, was iuſt in his owne eyes.

[b] This Elihu deſcended frō Buz, who was the ſonne of Nahor, the brother of Abraham, or as in the Chaldees paraphras Abram.

" Or, the dayes ſhal ſpeake.

" Or, the multitude of yeeres ſhal.

" Or, iudgement.

[c] To proue Job pleadyng for his offences.

[d] And as though therefore it had ben wyſedome for them to holde their peace.

" Or, wordes.

[e] That is, I ſhoulde breake in the middes, yf I ſhoulde not ſpeake, my minde is ſo hot within me.

[f] I wyl ſay trueth, al thinges layde apart.

[g] The Hebrue word is, to alter the name, calling a rude man learned, or a wicked man iuſt.

The.xxxiii.Chapter.

5 Elihu accuſeth Iob of ignorance. 14 He ſheweth that God hath diuers meanes to inſtruct man, and to drawe hym from ſinne. 19 He afflicteth man, and ſodenly delivereth hym. 26 Man beyng deliuered, geueth thankes to God.

A 1 Wherefore heare my woordes, O Iob, and hearken vnto al that I wyl ſay:

2 Behold, I haue nowe opened my mouth, my tongue hath ſpoken in my throte.

3 My hart dooth order my woordes aryght, and my lippes talke of pure wyſedome.

4 The[(a)] ſpirite of God hath made me, and the breath of the almighty, hath geuen me my lyfe.

5 If thou canſt then geue me anſweare, prepare thee ſelfe, and ſtande before me face to face.

6 Beholde, [(b)] before God, I am euen as thou: for I am faſhioned & made, euen of the ſame molde.

7 Beholde, my terrour ſhal not feare thee, neither ſhal my hande be heauy vpon thee.

8 [(c)] Nowe haſt thou ſpoken in myne eares, and I haue heard the voyce of thy woordes:

9 I am cleane without any fault, I am innocent, and there is no wickedneſſe in me.

10 But loe, he hath piked a quarel againſt me, and taketh me for his enimie.

11 He hath put my foote in the ſtockes, and looketh narowly vnto al my pathes.

12 Behold, in this haſt thou not donne right, I wyl make anſweare vnto thee, that God is greater then man.

13 And why dooeſt thou then ſtriue agaynſt hym? for he ſhal not geue thee accomptes of al his woordes.

14 For God ſpeaketh [(d)] once or twyſe, and yet man vnderſtandeth it not.

15 In dreames and viſions of the night, when ſlumbring commeth vpon menne, that they fall a ſleepe in their beddes,

16 He roundeth them in the eares, and ſealeth their correction:

17 That he may withdrawe man from euyl enterpriſes, and deliuer hym from [(e)] pride,

18 And kepe his ſoule from the graue, and his lyfe from the ſwoorde.

19 He chaſteneth hym with ſickneſſe vpon his bedde, he layeth ſore pouniſhment vpon his bones:

20 So that his[(f)] life may away with no bread, and his ſoule abhorreth to eate any dayntie meate:

21 [(g)] In ſo muche, that his body is cleane conſumed away, and his bones appeare, which before were not ſeene.

22 His ſoule draweth vnto the graue, and his lyfe to " death.

23 Now [(h)] yf there be a meſſenger, one among a thouſand, ſent for to ſpeake vnto man, and to ſhewe hym the ryght way:

24 Then the Lord is merciful vnto hym, and ſayth, He ſhalbe deliuered, that he falle not downe to the graue: for I am ſufficiently reconciled.

25 Then ſhal his [(i)] fleaſhe be as freaſhe as a childes, and ſhal returne as in the dayes of his youth.

26 He ſhal pray vnto God, and he wyl be fauourable vnto hym, and he ſhal ſee his face with [(k)] ioy, for he wyl render vnto man his ryghteouſneſſe.

27 A reſpect hath he vnto menne, let man then ſay, I haue offended, I dyd vnryghteouſly, and[(l)] it hath donne me no good:

28 Yea, he hath deliuered my ſoule from deſtruction, and [(m)] my lyfe ſhal ſee the lyght.

29 Loe, al theſe woorketh God alway with man:

30 That he bring backe his ſoule from the graue to the light, yea the lyght of the liuing.

31 Marke wel, O Iob, and heare me: holde thee ſtil, and I wyl ſpeake.

32 But yf thou haſt any thing to ſay, then[(n)] anſweare me, and ſpeake: for I deſyre to iuſtifie thee.

33 If thou haſt nothing, then heare me, & hold thy tongue, & I ſhal teache thee wiſedome.

(a) There is cauſe why ye ſhoulde not deſpiſe me although I be young: for I am as you are, made by gods ſpirite, created of the earth, and receiue lyfe of hym.

(b) Iob before deſyred to pleade his cauſe before God without feare, therfore ſayth Elihu, I am here in gods ſteede, whom thou nedeſt not to feare: for I am made of the matter that thou art.

(c) I haue hearde the boaſt of thy righteous life, that thou art innocent and iuſt, therefore wyl I not proue thee wicked of thy former lyfe, but by theſe thy woordes.

(d) God ſpeaketh two manner of wayes vnto menne, eyther by ſleepe, or by his rodde of ſickneſſe, and other plagues.

(e) For to beate downe the pride of man, God ſendeth his plagues.

(f) That is, ſickneſſe that decayeth lyfe, can take no ſuſtenance.

(g) Here ſpeaketh he of the ſeconde way, whereby god ſpeaketh to man by afflictions.

" Or, to the buriers.

(h) If there be a meſſenger ſeene to declare gods wyl truely, and ſhewe his benefites one of a thouſande, & man regardeth the ſame: then wyl God haue mercie.

(i) The health of the body, is the bleſſing of God.

(k) He ſhal feele the comfort of the holy ghoſt.

(l) But it prouoked gods wrath vpon me.

(m) That is, my ſoule ſhal appeare cleare in the lande of the liuing.

(n) That is, to ſhewe thy ſelfe iuſt, and not wicked.

The.xxxiiii.Chapter.

5 Elihu chargeth Iob, that he calleth hym ſelfe righteous. 12 He ſheweth that God is iuſt in iudgementes. 24 God deſtroyeth the mighty. 30 By him the hypocrite raigneth.

A 1 Elihu proceedyng in his anſweare, ſayde,

2 Heare my woordes, O ye [(a)] wyſe men, hearken vnto me, ye that haue vnderſtandyng:

3 For the eare diſcerneth woordes, and the mouth taſteth the meates.

4 As for [(b)] iudgement, let vs ſeeke it out among our ſelues, that we may knowe what is good.

5 [And why?] Iob hath ſayde, I am ryghteous, and GOD hath [(c)] taken away my iudgement.

(a) Here Elihu prooueth that God can not be vniuſt, becauſe he is the iudge of the worlde, the gouernour and creator of al.

(b) Let vs ſcan the cauſe by reaſonyng in order of iuſtice.

(c) That is, he hath not dealt with me, accordyng to the equitie of my cauſe.

6 In my right, I ſhould be a lier: my wound is incurable without my fault.

(d) That is, for his fooliſhneſſe, he beareth the ſcornful reproofes of the mockers

7 Where is there ſuche a one as Iob, that (d) drinketh vp ſcornefulneſſe lyke water?

8 Whiche goeth in the companie of wicked dooers, and walketh with vngodly menne?

B

9 For he hath ſayde, It profiteth a man nothyng that he ſhoulde walke with God.

10 Therefore hearken vnto me, ye that haue vnderſtandyng: farre be it from God, that he ſhoulde meddle with wickedneſſe, and farre be it from the almyghty, that he ſhould meddle with vnryghteous dealing.

11 For he ſhal reward man after his workes, and cauſe euery man to finde accordyng to his wayes.

12 Sure it is, that God wyl not doo wickedly, neyther wyl the almyghty paruert iudgement.

13 Who ruleth the earth but he? or who hath placed the whole worlde?

C

14 If he ſet his hart vpon [man,] and geather vnto him ſelfe his ſpirite and his breath,

15 All fleaſhe ſhal comme to nought at once, and al menne ſhal turne agayne vnto duſt.

16 If thou nowe haue vnderſtandyng, heare what I ſay, and hearken to the voyce of my wordes:

(e) As though Elihu would ſay, is it meete that the vniuſt and wicked ſhalbe rulers, or innocentes commit wickedneſſe, or inferiours to controle princes, or ſubiectes to reſiſt the kyng: how muche leſſe then oughteſt thou to doo ſo to God, the kyng of al kynges.

17 May he be a (e) ruler that loueth not right? or may he that is a very innocent man doo vngodly?

18 Is it reaſon thou ſhouldeſt ſay to the king, Thou art wicked, or thou art vngodly, and that before the princes?

19 God hath no reſpect vnto the perſons of the lordly, and regardeth not the riche more then the poore: for they be al the worke of his handes.

(f) That is, ſodenly before they are aware of it.

20 In the (f) twinckling of an eye ſhal they dye, and at midnyght when the people and the tyrantes rage, then ſhal they periſhe, and be taken away without handes.

21 For his eyes looke vpon the waies of man, and he ſeeth al his goynges.

22 There is no darkneſſe nor ſhadow of death, that can hide the wicked dooers from hym.

23 For God wil not lay vpon man, more then he hath ſinned, that he ſhoulde enter into (g) iudgement with hym.

(g) For mans fraile nature can not reache to Gods inſearcheable ſecretes, and therefore muſt leaue thē with al humilitie.

24 He ſhal deſtroy the myghty without ſeeking, and ſhal ſet other in their (h) ſteede.

(h) God exalteth one, and humbleth an other, as the foure Monarches of the worlde for example, that is, of the Aſſyrians, of the Perſians, of the Gretians, and of the Romanes: as God dooth myghtyly, ſo dooth he iuſtly.

25 Therefore ſhal he declare their workes: he ſhal (i) turne the nyght, and they ſhalbe deſtroyed.

(i) That is, he ſhal bryng to lyght, that whiche lay in darkneſſe.

26 The vngodly dooth he pouniſhe (k) openly,

(k) That is, in the ſight of al menne.

27 Becauſe they turned backe from him, and woulde not conſyder al his wayes:

28 Inſomuche that they haue cauſed the voice of the (l) poore to comme vnto him, and now he heareth the complaint of ſuche as are in trouble.

(l) Through their cruel and vnmerciful handling of them.

29 When he geueth quietneſſe, who canne make trouble? and when he hydeth his face, who can beholde hym? whether it be vpon nations, or vpon one man only:

30 Becauſe the hypocrite dooth raigne, becauſe the people are ſnared.

31 Surely, of God only it can be ſayde, I haue pardoned, I wyl not deſtroy.

32 If I haue gonne amiſſe, enfourme thou me: If I haue donne wrong, I wyl leaue of.

33 Wyl he perfourme the thing through thee? for thou haſt reprooued his iudgement, thou alſo haſt thyne owne minde, and not I: But ſpeake on what thou knoweſt.

34 Let menne of vnderſtandyng telle me, and let a wyſe man hearken vnto me.

35 Iob hath not ſpoken of knowledge, neither were his wordes accordyng to wyſedome.

(m) Elihu dooth not wiſhe to Iob any euil, but deſireth God that he may acknowledge his offence, whiche can not be brought to paſſe, but by affliction.

″ Or, vnto the ende.

36 O (m) father, let Iob be ″ wel tryed, becauſe he hath anſweared for wicked menne:

37 Yea, aboue his ſinne he dooth wickedly, triumpheth among vs, and multiplieth his wordes agaynſt God.

The.xxxv.Chapter.

6 Neither dooth godlineſſe profite, or vngodlineſſe hurt God, but man. 18 The wicked crie vnto God, and are not hearde.

A

(a) Iob holdyng his peace, Elihu went on in his talke.

1 ELihu (a) ſpake moreouer, and ſayde,

2 Thinkeſt thou it ryght that thou ſayeſt, I am more ryghteous then God?

3 For thou ſayeſt, What aduauntage wyl it be vnto thee, and what profite ſhal I haue of my ſinne?

(b) To ſuche as are lyke to thee in obſtinacie, not leauing thy great errour.

4 Therfore wyl I geue anſweare vnto thee, and to thy (b) companions with thee.

(c) If the cloudes are higher then thou, howe muche more is God excelling thee in al.

5 Looke vnto the (c) heauen, & beholde it, conſyder the cloudes which are higher then thou.

(d) It dooth nothyng aduauntage God, whether we be good or euil, for he needeth not mans helpe, he is moſt mighty, his maieſtie is moſt glorious.

6 If thou haſt (d) ſinned, what haſt thou donne agaynſt him? If thyne offences be many, what haſt thou donne vnto him?

(e) As though he would ſay, yf we doo good, it is our owne: yf we doo euil, it is ours alſo.

7 If thou be (e) ryghteous, what geueſt thou him? or what wyl he receiue of thine hande?

8 Thy wickednes [may hurt] a man as thou art, and thy ryghteouſneſſe [may profite] the ſonne of man.

9 They whiche are oppreſſed, crye out vpon the multitude, yea they crye out for the power of the myghtie:

10 But (f) none ſayth, Where is god that made me? and that geueth * vs occaſion to praiſe hym in the nyght?

11 Whiche teacheth vs more then the beaſtes of the earth, and geueth vs more wyſedome then the foules of heauen.

12 If any (g) ſuche complayne, no man geueth anſweare, and that becauſe of the wickednes of proude tyrantes.

13 For God wyl not heare vanitie, neither wil the almyghtie regarde it.

14 Although thou ſayeſt [to God] thou wylt not regarde it: yet iudgement is before hym, truſt thou in hym.

C

15 But nowe becauſe his anger hath not (h) viſited, neyther called menne to accompt with great extremitie:

16 Therefore dooth Iob open his mouth but in vayne, and he maketh manye woordes without knowledge.

(f) Iob ſayde before, that God ſeemed not to haue care of mortal thynges: by proofe, becauſe that the wicked are in proſperitie, and the godly are afflicted. But Elihu refelleth that, ſeyeing: The cauſe of theyr plague is, for that they calle not to God, nor pray, nor truſt in hym.

* Or, ſonges.

(g) That is, God heareth them not, becauſe they pray not hartily to hym in fayth.

(h) For if god ſhould plague Iob accordyng to his deſart, he were not able to ſpeake: but becauſe God is fauourable, Iob ſpeaketh ſo vnwyſely.

The.xxxvi.Chapter.

1 Elihu ſheweth the power of God, 6 and his iuſtice, 9 and wherefore he pouniſheth.
13 The propertie of the wicked.

A

1 ELihu alſo proceeded, and ſayde,

2 Holde thee ſtylle a little, & I ſhal ſhew thee what I haue yet to ſpeake on Gods behalfe.

3 I wyl open vnto thee yet farre higher knowledge, & wyl aſcribe ryghteouſneſſe vnto my maker.

4 And truely my woordes ſhal not be vaine, ſeeyng he is with thee that is (a) perfect in knowledge.

5 Beholde, the great God caſteth awaye no man, for he hym ſelfe is (b) myghtie in power and wyſedome.

6 As for the vngodly he ſhal not preſerue him, but ſhal helpe the poore to theyr ryght.

7 He ſhal not turne his eyes awaye from the ryghteous, but as (c) kynges ſhal they be in theyr throne, he ſhal ſtabliſhe them for euer, and they ſhalbe exalted.

8 But yf they be layde in chaynes, or bounde with the bondes of trouble,

9 Then wyl he (d) ſhewe them theyr woorke, and theyr ſynnes whiche haue ouercomme them.

10 He with pouniſhyng & nurturing of them, roundeth them in the eares, warneth them to leaue of from theyr wickedneſſe, and to amende.

11 If they nowe wil take heede and ſerue him, they ſhal weare out theyr dayes in proſperitie, and theyr yeeres in pleaſure.

12 But if they wyl not hearken, they ſhal goe through the ſwoorde, and periſhe or euer they be aware.

13 As for (e) hypocrites in harte, they ſhal heape vp wrath [for them ſelues] for they cal not vpon hym, though they be his pryſoners.

(a) And therfore credite my ſayeinges, for I comme to pleade for Gods cauſe.

(b) And therfore he wyl not deſtroy the iuſt, the wyſe, and the godly, ſeeyng they are therein lyke vnto hym.

(c) So God dooth exalt the godly, and they that loue hym.

(d) If he ſhal plague the ryghteous, he wyl declare the cauſe of the ſame.

(e) Hypocrites that confeſſe God in theyr mouthes, and not in theyr hartes, wyl not acknowledge theyr offence, and ſo runne into deſperation, and confuſion.

14 Thus ſhal theyr ſoule periſhe in * fooliſhnes, and theyr lyfe among the fornicatours.

15 The poore ſhal he deliuer out of his affliction, and * rounde them in the eare when they be in trouble.

16 Euen ſo woulde he take thee out of the ſtraite place, into a broade place in the which there is no ſtraytneſſe: yea, and make thy table quiet, repleniſhed with fatneſſe.

17 Neuertheleſſe, (f) thou haſt commended the iudgement of the vngodly, & euen ſuche a iudgement and ſentence ſhalt thou ſuffer.

18 And ſeeyng there is (g) wrath with God, beware leſt he take thee away in thy wealth, and al that thou haſt to redeeme thee, can not deliuer thee.

19 Thynkeſt thou that he wyl regarde thy rycheſſe? he ſhal not care for golde, nor for al them that excel in ſtrength.

20 (h) Spend not ẏͤ night in careful thoughtes, howe he deſtroyeth ſomme, and bryngeth other in theyr place.

21 But beware that thou turne not aſyde to wickedneſſe and ſynne, whiche hytherto thou haſt choſen more then affliction.

22 Behold, (i) God is of a mightie hygh power: Where is there ſuche a guyde, and lawe geuer as he?

23 Who wyl reproue hym of his way? Who wil ſay vnto him, Thou haſt donne wrong?

24 Remember that thou doo magnifie his woorke whiche menne doo prayſe,

25 Al menne ſee it, yea menne doo beholde it a farre of.

26 Behold, ſo great is God, that he paſſeth our knowledge, (k) neyther can the number of his yeeres be ſearched out.

27 Sometyme he reſtrayneth the rayne, and agayne he ſendeth rayne by his cloudes:

28 Whiche rayne the cloudes doo droppe, and let fal abundantly vpon menne.

* Or, youthfulneſſe.

* Or, open theyr eare.

(f) Thou haſt alowed the counſayle of the wicked, and layd aſide the counſayle of God as vniuſt.

(g) Meaning, thou ſhalt be in paynes, which can not be releaſſed for any price.

(h) That is, do not wickedly, waytyng a tyme to doo euyl, as the robbers in the nyght, or muſe not when thou art ſolitarie in the nyght, why ſomme people doo periſh, and ſomme doo not, for therin thou offendeſt, becauſe it belongeth to the ſecrecie of gods maieſtie.

(i) What lawe maker then is more iuſt then he, for he gaue the holy and immaculate lawe, who durſt then to cal hym vniuſt?

(k) For he is God from euerlaſtyng, without beginning or endyng.

29 Who can conſyder the (l) ſpreadinges out of his cloudes, the coueringes of his tabernacle?
30 Beholde, he dooth ſtretche his lyght vpon it, and couereth the bottome of the ſea.
31 For by theſe gouerneth he his people, and geueth them abundance of meate.
32 With the cloudes he hydeth the lyght, and at his commaundement it breaketh out:
33 Whiche daſhing vpon the nexte cloudes, ſhewe tokens of wrath.

(l) Gods maieſtie is wonderfully declared in his creatures

The.xxxvii.Chapter.

2 Elihu proueth that the vnſearcheable wyſedome of God is manifeſt by his woorkes, 4 as by the thunders, 6 the ſnowe, 9 the whyrle wynde, 11 and the rayne.

A 1 At (a) this alſo my hart is aſtonied, and moued out of his place.

2 Heare (b) then the ſound of his voyce, & the noyſe that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his lyght vnto the endes of the worlde.

4 A roaryng voyce foloweth it, for his glorious Maieſtie geueth a thunder clappe, and he wyl not ſtay when his voyce is hearde.

5 God thundereth marueylouſly with his voyce, great thynges dooth he, whiche we can not comprehend.

6 He commaundeth the ſnow, & it falleth vpon earth: he geueth the rayne a charge, and the ſhowres haue their ſtrength, & fal downe.

7 With the force of the rayne he ſhutteth mē vp, that al men may knowe his (c) woorkes.

8 The beaſtes (d) creepe into theyr dennes, & remayne in theyr places.

9 Out of the ſouth commeth the tempeſt, and colde out from the north wynde.

10 At the (e) breath of God the hoare froſt is geuen, and the broade waters are froſen.

11 He maketh the (f) cloudes to labour in geuing moyſteneſſe, and agayne with his (g) lyght he dryueth away the cloude.

12 He turneth yͤ heauens about by his gouernement, that they maye doo whatſoeuer he (h) cōmaundeth them vpon the whole worlde,

13 Whether it be for pouniſhemente, or for his lande, or to doo good to them that ſeeke him.

14 Hearken vnto this, O Job, ſtand ſtyl, and conſyder the woonderous woorkes of God.

15 Dyddeſt thou knowe when God diſpoſed them? & cauſed the lyght of (i) his cloudes to ſhyne?

16 Haſt thou knowen yͤ varietie of the cloudes, and the woonderous woorks of him which is perfect in knowledge?

17 And howe thy clothes are warme, when the lande is ſtyl through the ſouth wynde?

18 Haſt thou healped hym to ſpreade out the heauens, whiche are ſtrong and bryght as a (k) lookyng glaſſe?

19 Teache vs what we ſhal ſaye vnto hym: for we are vnmeete to frame our talke, becauſe of (l) darkeneſſe.

20 Shal it be tolde hym what I ſaye? Shal man ſpeake when he ſhal be deſtroyed?

21 For menne ſee not the lyght that ſhineth in the cloudes: but the wynde paſſeth & cleanſeth them.

22 The fayre weather commeth out of the north, the prayſe thereof is to God, who is terrible.

23 It is the almyghtie, we can not fynde hym out: he is excellent in power and iudgement, and abundant in Juſtice: he afflicteth not.

24 Let menne therefore (m) feare hym: for there ſhal no man ſee hym, that is wyſe in his owne conceit.

(a) That is, at Gods wonderful creatures, as the thunder, and ſuche lyke.
(b) As though he would ſay, the thunder is the dreadful voyce of God.
(c) Whiche woorkes are as it were a confirmation of Gods maieſtie: for as ſoone as the thunder commeth, they flee for feare, wherein they ſhewe theyr owne weakenes, and doo witneſſe a maieſtie of God on hygh.
(d) Not onely manne, but beaſtes alſo are witneſſes of Gods power and maieſtie, when thei runne to their dennes for feare of the thunder.
(e) Meaning, the wyndes whiche are called the breath of God, which as they blow whot or colde, ſo they friſe or thawe the waters, makyng them leſſer and greater.
(f) That is, togeather vapours from the earth, & to powre them downe at gods pleaſure, to the watryng of the ſame. (g) That is, he ſcattreth the cloudes abroade with the lyghtenynges that are incloſed in them. (h) Gods creatures are al at his becke to do his pleaſure, eyther to plague any land of his, or to doo good to any.
(i) That is, the lyghtnyng.
(k) For the cleareneſſe or bryghtneſſe of them.
(l) That is, of our ignorance.
(m) Meaning to Job.

The.xxxviii.Chapter.

God ſpeaketh to Job, and declareth the weakenes of man in the conſyderation of his creatures, by whoſe excellencie, the power, iuſtice, and prouidence of the creator is knowen.

A 1 Then anſweared the Lord vnto Job out of the (a) whyrle wynde, and ſayde,

2 What is he that (b) darkneth his counſayle by woordes without knowledge?

3 Gyrde vp thy (c) loynes lyke a man: for I wyl queſtion with thee, ſee thou geue me a direct anſweare.

4 Where waſt thou when I (d) layde the fundations of the earth? Telle playnely, if thou haſt vnderſtandyng.

5 Who hath meaſured it, knoweſt thou? or who hath (e) ſpread the lyne vpon it?

6 Whereupon are the (f) fundations ſet? or who hath layde the (g) corner ſtone thereof?

7 Where waſt thou whē the morning ſtarres prayſed me togeather, and al the chyldren of God reioyced triumphantly?

8 Who (h) ſhut the ſea with doores, when it brake foorth as out of the wombe?

9 When I made the cloudes [to be] a couerynge for it, (i) and ſwadled it with the darke:

10 When I gaue it my commaundement, makyng doores and barres for it,

11 Sayeing,

(a) To ſhewe his maieſtie, and to inſtruct Job, before whō he ſpake.
(b) That ſpeaketh ſo couertly and obſcurely.
(c) That is, prepare thee ſelfe to anſweare.
(d) Inferring by this, that if he could not conceiue gods woonderful woorkes, much leſſe his vnſearcheable wyſedome.
(e) That is, compaſſed the earth with his bondes.
(f) Meaning, the handes of God, whiche holde vp as a pyller the heauens and the earth that it falleth not.
(g) That is, who layde the fundations of the earth, and made it ſo ſtedfaſt that it falleth not.
(h) That is, who after the creation ſhut vp the ſeas within theyr limits as with doores.
(i) As though the huge ſeas were but a weake chylde in gods hand, to rule at his pleaſure.

11 Sayeing, hytherto ſhalt thou comme, but no further: and here ſhalt thou laye downe thy proud and hye waues.

12 Haſt thou geuen the mornyng his charge ſince thy dayes, and ſhewed the day ſpryng his place,

13 That it might take hold of the " corners of the earth, and that the vngodlye myght be ſhaken out of it?

* Or, wyngs

14 (k) They are faſhioned as the claye with the ſeale, and al ſtande vp as a garment,

15 The vngodly ſhalbe diſappoynted of theyr lyght, and " the arme of the proude ſhalbe broken.

(k) Though the vngodly truſt in theyr eſtate to endure long, yet they ſhalbe as weake as clay, and as a garment, ſhal ſoone periſhe.

* Or, the hygh arme.

16 (l) Cameſt thou euer into the " grounde of the ſea, or walkedſt in the lowe corners of the deepe?

17 Haue the gates of death ben opened vnto thee? or haſt thou ſeene the doores of the ſhadowe of death?

18 Haſt thou alſo perceiued howe broade the earth is? If thou haſt knowledge of al this:

19 Then ſhew me the way where lyght dwelleth, and where is the place of darkeneſſe?

(l) A iudge ought to be ſkylful in the cauſe that he iudgeth: but ſeeyng thou knoweſt none of theſe things that are viſible, why wylt thou preſume to iudge of thynges inuiſible?

* Or, bottoms.

20 That thou ſhouldeſt receiue it in the boundes thereof, and knowe the pathes to theyr houſes.

21 Kneweſt thou afore thou waſt borne, how olde thou ſhouldeſt be?

22 (m) Wenteſt thou euer into the treaſures of the ſnowe, or haſt thou ſeene the ſecret places of the hayle,

(m) No man can goe in the place where the ſnowe is gendred: muche leſſe may Iob clyme vp to heauen to knowe Gods ſecretes.

23 Whiche I haue prepared agaynſt the tyme of trouble, agaynſt the tyme of batayle and warre?

24 By what way is the light parted? and into what lande breaketh the eaſt wynde?

25 Who diuideth the waters into diuers chanels? or who maketh a way for the lyghtnyng and thunder,

26 To cauſe it rayne on the earth where no man is, and in the wyldernesse where none inhabiteth?

E

27 To ſatiſfie the deſolate and waſte ground, and to cauſe the bud of the hearbe to ſpryng foorth.

28 Who is the (n) father of the rayne? or who hath begotten the droppes of the deawe?

29 Out of whoſe wombe came the yce? who hath gendred the " coldeneſſe of the ayre?

(n) Meaning God is the creator and maker of al thynges.

* Or, froſt of the heauen.

* Or, ſomme reade, harde.

30 That the waters are " hydde as [with] a ſtone, and lye congealed aboue the deepe.

31 Wylt thou hynder the ſweete influences of the ſeuē ſtarres? or looſe the bandes of Orion?

32 Canſt thou bryng foorth Mazzaroth in theyr tyme? canſt thou alſo guyde Arcturus with his ſonnes?

33 Knoweſt thou the courſe of heauen, that thou mayeſt ſet vp (o) the ordinance thereof vpon the earth?

(o) The influence.

34 Moreouer, canſt thou lifte vp thy voyce to the cloudes, that they maye powre downe a great rayne vpon thee.

35 Canſt thou ſende the lyghtnynges alſo that they may goe their way and be obedient vnto thee, ſayeing, Loe here are we?

36 Who hath put wyſedome in the reynes? or who hath geuen the hart vnderſtandyng?

37 Who numbreth the cloudes in wyſedome? who ſtylleth the vehement " waters of the heauen?

* Or, bottels.

38 (p) To cauſe the earth to growe into hardeneſſe, and the clottes to cleaue faſt togeather?

39 (q) Wylt thou hunt the praye for the lion? or fylle the appetite of the lions whelpes,

40 When they couche in theyr places, and tarry in the couert to lye in wayte?

41 Who prouideth meate for the rauen, when his young ones crye vnto God, & flee about for lacke of meate?

(p) For ſo groweth the earth by the want of raine.

(q) After he had ſhewed his maruailes aboue, he commeth to the earthly creatures, as though God woulde ſaye. The thynges on the cloudes are vnknowen to thee, yea euen thynges on earth thou durſt not doo, howe muche leſſe then durſt thou to reache to gods ſecrete wyſedome.

The.xxxix.Chapter.

1 The bountie and prouidence of God, whiche extendeth euen to beaſtes, geueth man ful occaſion to put his confidence in God.

A 1 KNoweſt thou the tyme when the wylde goates bryng foorth their young among the ſtony rockes? or (a) layeſt thou wayte when the hyndes vſe to calue?

(a) He chiefly reciteth theſe beaſtes, for they bryng foorth theyr younglinges with greateſt payne.

2 Canſt thou number the monethes that they goe with young? or knoweſt thou the time when they bryng foorth?

3 They lye downe, they calue theyr young ones, and they are deliuered of theyr trauaile and payne:

4 Yet theyr young ones growe vp, and waxe fatte through good feedyng with corne: They goe foorth, and returne not agayne vnto them.

5 Who letteth the wylde Aſſe to goe free? or who looſeth the bondes of the wylde mule?

6 Euen I whiche haue geuen the wyldernesse to be theyr houſe, and the (b) vntylled land to be theyr dwellyng.

7 They (c) force not for the multitude of people in the citie, neyther regarde the cryeing of the dryuer:

8 But ſeeke theyr paſture about the mountaynes, and folowe the greene graſſe.

9 Wyl the (d) Unicorne doo thee ſeruice, or a-

byde

(b) Somme reade, ſalt places, meanyng barraine grounde.

(c) For the wylde aſſe is of al beaſtes moſt vntameable.

(d) If thou canſt not rule the Unicorne, canſt thou knowe Gods ſecretes, or appoynt hym to doo thy wyl hyde ſtyl by thy cribbe?

10 Canſt thou bynde the yoke about the Unicorne in the forowe, to make hym plowe after thee in the valleys?

11 Mayeſt thou truſt him becauſe he is ſtrong, or commit thy labour vnto hym?

11 Mayeſt thou beleue hym that he wyl bring home thy " corne, or carrye any thyng vnto thy barne?

13 Gaueſt thou the fayre wynges vnto the Pecockes, or wynges and feathers vnto the Eſtriche?

C 14 For ſhe leaueth her egges in the earth, and heateth them in the duſt.

15 She remembreth not that they myght be troden with feete, or broken with ſomme wylde beaſt.

16 So harde is ſhe vnto her young ones, as though they were not hers, and (e) laboureth in vayne without any feare.

17 And that becauſe God hath (f) taken wyſedome from her, and hath not geuen her vnderſtandyng.

18 When her time is that ſhe fleeth vp on high, ſhe careth neyther for the horſe, nor the ryder.

19 (g) Haſt thou geuen the horſe his ſtrength, or learned hym to ney couragiouſly?

20 Canſt thou make hym afrayde as a Graſhopper? Where as the ſtoute neying that he maketh is fearful.

21 He breaketh the grounde with the hooves of his feete, he reioyceth chearefullye in his ſtrength, and runneth to meete the harneſſe menne.

22 He layeth aſide al feare, his ſtomacke is not abated, neyther ſtarteth he backe for anye ſworde.

23 Though the quyuers rattle vpon hym, though the ſpeare and ſhielde glyſter:

24 Yet ruſheth he in fiercelye beatyng the grounde, he thynketh it not the noyſe of the trumpettes:

25 But when the trumpettes make moſte noyſe, he ſayth, " Tuſhe, for he ſmelleth the batayle a farre of, the noyſe of the captaynes, and the ſhoutyng.

26 Commeth it through thy wyſedome that the Goſhauke fleeth towarde the (h) South?

27 Dooth the Egle mount vp, and make his neſt on hygh at thy commaundement?

28 He abydeth in ſtonye rockes, and dwelleth vpon the hygh toppes of mountaynes:

29 From whence he ſeeketh his praye, and looketh farre about with his eyes.

30 His young ones alſo ſucke vp blood: and where any dead body lyeth, there is he.

The.xl.Chapter.

2 Howe weake mans power is, beyng compared to the workes of God, 10 whoſe power appeareth in the creation and gouernyng of the great beaſtes.

A 1 Moreouer the Lord ſpake vnto Job, and ſayde,

2 Shal he whom the almyghtie wyl chaſten, contende with hym? Shoulde not he whiche diſputeth with god, geue hym an anſweare?

3 Then Job (a) anſweared the Lord, ſayeing,

4 Behold, I am vyle, what ſhal I anſweare thee, [therefore] I wyl laye my hande vpon my mouth.

5 Once haue I ſpoken, but I wyl ſaye no more: yea twyſe, but I wyl procede no further.

6 Then anſweared the Lorde vnto Job out of the whirle wynde, and ſayde,

B 7 Gyrd vp thy loynes now lyke a man: I wil demaunde of thee, & make thou anſweare.

8 Wylt thou (b) diſanul my iudgement? or wylt thou condemne me, that thou mayeſt be ryghteous?

9 Is thy " power then like yͤ power of God? maketh thy voyce a ſounde as his dooth?

10 Decke thee ſelfe nowe with excellencie and maieſtie, and aray thee ſelfe with (c) beautie and glory:

11 Caſt abrode the indignation of thy wrath, & beholde euery one that is proud, & abaſe him:

12 Looke on euerye one that is arrogant, and bryng hym lowe, and deſtroy the wicked in theyr place.

13 Hyde them in the duſt togeather, and couer theyr faces in (d) ſecrete:

14 Then wyl I confeſſe vnto thee alſo, that (e) thyne owne ryght hande ſhal ſaue thee.

15 Beholde the beaſt (f) Behemoth, whom I made with thee, which eateth hay as an oxe:

16 Loe how his ſtrength is in his loynes, and what power he hath in yͤ nauil of his body.

17 When he wyl, he ſpreadeth out his tayle lyke a Cedar tree, al his ſinowes are ſtiffe.

18 His bones are lyke pipes of braſſe, yea his bones are lyke ſtaues of iron.

19 He is the chiefe of the wayes of God, he that made hym wyl make his ſword to approch vnto hym.

20 Surely the mountaines bryng him foorth graſſe, where al the beaſtes of the fielde take theyr paſtyme.

21 He reaſteth hym in the ſhade, in the couerte of the reede, and fennes.

22 The

" Or, ſeede.

(e) The Eſtriche when ſhe hath hatched her egs, hydeth them in the ſande, and by the heate of the ſunne the young are brought forth, but ſhe leaueth the egges as carleſſe, forgeattyng the place where ſhe put them, and ſo her labour is vayne.

(f) To be natural towarde her owne.

(g) Thus in al creatures, the glory of Gods Maieſtie is declared.

" Or, ha ha.

(h) That is flee into the regions that are whot when colde commeth.

(a) Here Job confeſſeth his offence, and durſt not ſpeake: for when God dooth reprehend, who can anſweare?

(b) Meaning, that for a man to accompt him ſelfe iuſt, is to accuſe God for vniuſt.

" Or, arme.

(c) Whiche no man is able to doo, for theſe thynges are only perteynyng to God.

(d) That is, cauſe them to dye, if it lye in thy power.

(e) Whiche God can only doo, and therefore truſtyng in thine owne ſtrength, thou compareſt with God.

(f) The Hebrues ſay, Behemoth ſignifieth an Oliphant, ſo called for his hugeneſſe, by the whiche may be vnderſtand the deuil.

22 The trees couer hym with theyr ſhadowe, and the wyllowes of the brooke compaſſe hym about.

23 Beholde, he drynketh vp whole riuers, and feareth not, he thynketh that he can drawe vp Jordane into his mouth.

24 He taketh it with his eyes, and yet the hunter putteth (a) a brydle into his noſe.

25 Canſt thou drawe out (b) Leuiathan with an hooke? or bynde his tongue with a corde?

26 Canſt thou put an hooke in the noſe of him, or bore his iawe through with a " naule?

27 Wyl he make manye fayre woordes with thee [thynkeſt thou] or flatter thee?

(a) Meaning, he is inuiſible amongſt men, yet God can leade hym.
(b) Leuiathan is a whale.
" Or, angle.

28 Wyl he make a couenant with thee? or wylt thou take hym for a ſeruant for euer?

29 Wylt thou take thy paſtime with hym as with a byrde, wylt thou bynde hym for thy maydens?

30 That thy companions may make a refection of hym: or ſhal he be parted among the marchantes?

31 Canſt thou fyl the baſket with his ſkynne? or the fiſhe (c) pannier with his head?

32 Laye thyne hande vpon hym, remember the batayle, and doo no more ſo.

33 Beholde his hope is in vayne: for ſhal not one periſhe euen at the ſyght of hym?

(c) For it is daungerous to truſt Satan in any thyng, yea it is hurtful to touche hym, for Leuiathan repreſenteth Satan.

The. xli. Chapter.

1 By the greatneſſe of this monſter Leuiathan, God ſheweth his greatneſſe and his power, whiche nothyng can reſiſt.

A 1 NO (a) man is ſo fierce that dare ſtirre him vp: Who is able to ſtand before me?

2 Or who hath geuen me any thing aforehand, that I maye rewarde hym agayne? al thynges vnder heauen are myne.

(a) If the creature can not be reſiſted, who can compare with the creator?

3 I wyl not keepe ſecrete his greate ſtrength, his power, nor his comely proportion.

4 Who can diſcouer the face of his garment? or who ſhal comme to hym with a double brydle?

5 Who (b) ſhal open the doores of his face? for he hath horrible teeth rounde about.

(b) That is, who dare looke in his mouth.

6 His ſcales are as it were ſtrong ſhieldes, ſo faſtened togeather as if they were ſealed:

B 7 One is ſo ioyned to another, that no ayre can comme in:

8 Yea, one hangeth ſo vpon another, & ſticketh ſo togeather, that they can not be ſundred.

9 His (c) neeſinges make a gliſtering lyke fire, and his eyes lyke the " mornyng ſhyne.

10 Out of his mouth goe torches, and ſparkes of fyre leape out.

(c) That is, he ſpouteth out flames of fyre out of his mouth.
" Or, eye liddes of the mornyng.

11 And out of his noſthrilles there goeth a ſmoke, lyke as out of an hot ſeethyng pot, or caldron.

12 His breath maketh the coales burne, and the flame goeth out of his mouth.

13 In his (d) necke there remayneth ſtrength, and nothyng is to labourous for hym.

14 The members of his bodye are ioyned [ſo ſtraight one to another,] and cleaue ſo faſte togeather, that he can not be moued.

15 His (e) hart is as hard as a ſtone, & as faſt as " the ſtithie that the Smyth ſmyteth vpon.

16 When he goeth, the myghtie are afrayde, and feare troubleth them.

(d) For Satan is the prince of the worlde, who ouercame by action: but Chriſte ouerthrewe his kyngdome by his paſſion.
(e) Satan is called harde of harte, becauſe he is vnmerciful, cruel, and vntreatable.
" Or, the nether mylſtone.

17 If any man drawe out a ſwoorde at him, it ſhal not hurt hym, there may neyther ſpeare, iauelyn, nor breſtplate, abyde hym.

18 He ſetteth as muche by iron as by a ſtraw, and as much by braſſe, as by a rotten ſticke.

19 He ſtarteth not away from hym that bendeth the bowe: and as for ſlyng ſtones, he careth as muche for ſtouble as for them.

20 He counteth the dartes no better then a ſtrawe, he laugheth hym to ſcorne that ſhaketh the ſpeare.

21 (f) Sharpe ſtones are vnder hym lyke potſheardes, and he lyeth vpon ſharpe thynges as vpon the ſoft myre.

22 He maketh the (g) deepe to boyle lyke a pot, & ſtirreth the ſea togeather like an oyntment.

23 He maketh the (h) path to be ſeene after him, and he maketh the deepe to ſeeme al hoarie.

24 Upon earth there is no power lyke vnto his: for he is ſo made that he feareth not.

25 He beholdeth al the hygh thynges, (i) he is a kyng ouer al the chyldren of pryde.

(f) For the hardneſſe of his ſkynne is ſuche, that he lyeth vpon it without payne as in the ſofte myre.
(g) He ſpouteth out the water in ſuche ſorte, that the ſeas ſeeme to boyle.
(h) With a white froth vpon the water.
(i) He deſpiſeth al, and is proudeſt of al.

The. xlii. Chapter.

6 The repentance of Job. 9 He prayeth for his friendes, 12 and his goodes are reſtored double vnto hym.

A 1 THen Job anſweared the lord, and ſayde,

2 I knowe that thou haſt power ouer al thynges, & that there is no thought hid vnto thee.

3 For who can keepe his owne counſayle ſo ſecrete, but it ſhalbe knowen? Therfore haue I ſpoken that I vnderſtoode not, euen the thynges that are to woonderful for me, and paſſe myne vnderſtanding.

4 O (b) hearken thou vnto me alſo, and let me ſpeake: anſweare vnto the thyng that I wyl aſke thee.

(a) Job confeſſeth the omnipotencie of God, and bewayleth his offence, that he he ſpake he wiſt not what

(b) Job deſyreth to learne of God.

5 I haue

5 I haue hearde of thee by the hearyng of the eare, but nowe myne eye (c) ſeeth thee.

(c) He ſawe hym not but by his woorde, whiche is the face & image of God, as Chriſte.

6 Wherefore, I geue myne owne ſelfe the blame, and take (d) repentance in the duſte and aſhes.

(d) As the manner of mourners was then that repented.

7 Nowe when the Lorde had ſpoken theſe woordes vnto Iob, it came to paſſe that the Lorde ſayde to Eliphas the Themanite, I (e) am diſpleaſed with thee, and thy two friendes: for ye haue not ſpoken of me the thyng that is ryght, lyke as (f) my ſeruante Iob hath donne.

B

(e) Becauſe they defended the iuſtice of God with carnal reaſons.

(f) For Iob offended of ignorance.

8 Therefore take you nowe ſeuen oxen, and ſeuen rammes, and goe (g) to my ſeruante Iob, and offer vp for your ſelues a burnt offeryng, and my ſeruant Iob ſhal pray for you: hym wyl I accept, and not deale with you after your fooliſhneſſe, in that ye haue not ſpoken of me the thyng whiche is right, lyke as my ſeruant Iob hath donne.

(g) Reconciling your ſelues to hym, in that ye haue donne hym offence, and then wyl I heare hym for you.

9 So Eliphas the Themanite, and Bildad the Suhite, and Sophar the Naamathite, went and dyd accordyng as the Lorde commaunded them: the Lorde alſo accepted " the perſon of Iob.

" Or, the face

10 And the Lorde (h) turned the captiuitie of Iob when he prayed for his friendes: Yea the Lorde gaue Iob twyſe as muche as he hadde afore.

(h) He rydde hym from his troubles and plagues.

11 And then came there vnto hym al his brethren, al his ſyſters, and al they that had ben of his acquayntance (k) afore, and dyd eate bread with hym in his houſe, and had compaſſion on hym, and comforted hym ouer al trouble that the Lorde had brought vpon hym, euerye man alſo gaue hym a certayne ſumme of money, and " a iewel of golde.

(i) That is, al they that were of his kynred.

(k) Here is the exceedyng bleſſynges of God towardes the godly, and they that ſtedfaſtly truſt in hym.

" Or, an earyng.

12 So the Lorde bleſſed the laſte dayes of Iob more then the fyrſte, for he hadde fourtiene thouſand Sheepe, ſyxe thouſand Cammels, a thouſande yoke of oxen, and a thouſande ſhee Aſſes:

13 He had ſeuen ſonnes alſo, & three daughters.

14 The fyrſte daughter called he (l) Iemima, the ſeconde (m) Kezia, and the thyrde (n) Kerenhapuch.

(l) Paſſyng in beautie as the day, and long lyuing.

(m) As ſweete as caſſia, or fyne ſpices.

(n) The childe of beautie.

15 In al the lande were no women founde ſo fayre as the daughters of Iob: and theyr father gaue them inheritance among theyr brethren.

16 After this liued Iob an hundred and fourtie yeeres: ſo that he ſawe * his chyldren, and his chyldrens chyldren, into the fourth generation.

Gen. 50. d.
Tobi. 14. a
Pſal. 128. a.

17 And ſo Iob dyed, beyng olde, and " of a perfect age.

" Or, ful of dayes.

The ende of the booke of Iob. A. P. C.

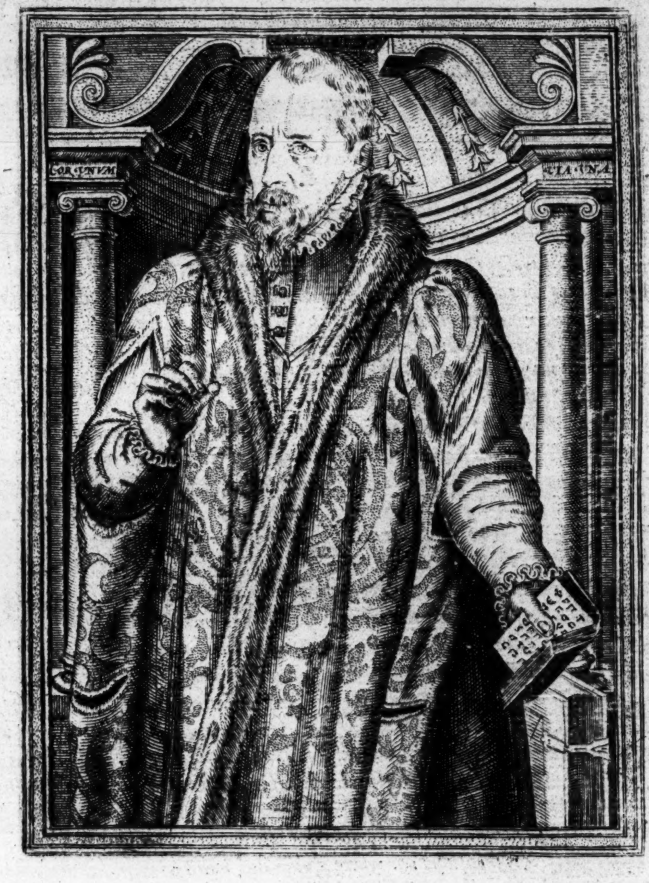
A. P. C. probably Andrew Person, one of the Archbishops Chaplains & prebendary of Canterbury. Calmet.

The thirde part of the Bible, contayning theſe bookes.

The Pſalter.
The prouerbes.
Eccleſiaſtes.
Cantica canticorum.

The Prophetes.

Eſai.
Ieremi.
Ezechiel.
Daniel.
Oſee.
Ioel.
Amos.
Abdi.
Ionas.
Micheas.
Nahum.
Habacuc.
Sophoni.
Aggeus.
Zachari.
Malachi.



XUM

A Prologue of ſaint Baſil the great, vpon the Pſalmes.

DAVID that notable king and prophete, a man ſingulerly choſen of almightie God after his owne heart, being indued both with the knowledge of his creatour, and with the knowledge of him ſelfe, and being throughly exerciſed in the whole ſtate of his life with the experience of the world: vttreth his ſundry affections (as his occaſions ſerued him) in this his booke of pſalmes, a booke ſet out with diuers names, but ſounding all to one thing. The Hebrues name it Tehillim ספר תלים & ספר תהלות that is to ſay, a booke of laudes and hymnes. The Grecians expreſſe it by the name of a muſicall inſtrument ψάλτηριον ſo called. Our ſauiour Chriſte calleth it a booke of pſalmes (as his diſciple Peter doth the ſame.) Some intituleth it, liber contemplationum, ſiue ſoliloquiorum: A booke of contemplations or ſecrete meditations, whereby the godly ſpeaketh ſolitarily and alone to almighty God: A booke of holy ſcripture, no doubt moſt comfortable in doctrine, high in myſterie, and profounde in ſenſe: but yet familier and ready to be vnderſtanded of the true chriſten heart. To the diligent vſing of which booke, the holy Apoſtle ſaint Paule by graue aduiſement, no leſſe then in two of his epiſtles exhorteth vs, ſaying in the one thus: Let the woorde of Chriſte dwell in you richly, in all wyſdome (thereof) teaching and admoniſhing your ſelues in pſalmes and hymnes and ſpirituall ſonges, ſinging with grace in your heartes to the Lorde. An admonition ſo ſerious ought not to be contempned. Nowe foraſmuch as the vſe of the pſalmes hath a ſpeciall peculiar grace aboue all other partes of ſcripture, therefore it ought of all other chiefely to be eſteemed, and duely to be vſed, as euermore in the Church of God, aſwell of the olde people of Iſrael, as of the new people of the Chriſtians, it hath ben in moſte frequent vſe and reuerence. Furthermore all maner of ſcripture, for that it is inſpirde from God aboue (as neceſſary for inſtruction) is expreſſed by the determination of the holy ghoſt, to the intent that all men in common ſhoulde gather out thereof (as out of a ſtore houſe of phiſicke for the ſoule) peculiar remedies, euery one of vs for our owne infirmities: for ſuch phiſicke (as one writeth) wyll reſtraine great and many ſinnes. Now whereas the prophetes haue doctrine proper to them ſelues, and the bookes of the deuine hiſtories matter by them ſelfe: the law haue his peculiar fourme of teaching, and the prouerbiall bookes haue their ſeuerall kinde of exhortations: The booke of the pſalmes comprehende in it ſelfe the whole commoditie of all their doctrines aforeſaide, for it prophecieth of thinges to come, it recyteth the hiſtories, it ſheweth lawe for the gouernaunce of lyfe, it teacheth what ought to be done: and to be ſhorte, it is a common ſtorehouſe of all good doctrine, which doth aptly diſtribute matter to euery man peculiar to him ſelfe: for it healeth not only olde feſtured woundes of the ſoule, but alſo can geue quicke remedie to ſuch as be newly made. It ſtayeth and comforteth that member which is ſicke and corrupt, and preſerueth that which is whole and ſounde, it plucketh vp by the rootes (as much as is poſsible) all ſuch euill affections as do raigne ſo tyrannically in the whole courſe of mans lyfe, which effect it worketh as it were with a greeable delectation, inſtilling pleaſauntly into our hearte all ſober honeſtie. For where as the holy ghoſte perceaued that mankinde was hardly trayned to vertue, and that we be very negligent in thinges concerning the true lyfe in deede, by reaſon of our inclination to worldly pleaſures and delectations: What hath he inuented? He hath mixte in his fourme of doctrine the delectation of muſicke, to the intent that the commoditie of the doctrine might ſecretly ſteale into vs, whyle our eares be touched with the pleaſauntneſſe of the melodie. Euen much lyke as expert Phiſitions vſe to do, when they miniſter their bitter potions to ſicke children, leſt they ſhoulde abhorre their health for the bitterneſſe of their drinkes, for the moſt part they annoynt the brinkes of the cuppes with hony. And for this ende be theſe ſweete and harmonious ſonges deuiſed for vs, that ſuch as be children either by age, or children by maners, ſhould in deede haue their ſoules wholeſomly inſtructed, though for the time they ſeeme but to ſinge onely. Furthermore, we ſee commonly that they which be of the vulgare people, or of rude and groſſe nature, can not redylie beare away and keepe in minde the graue preceptes of the Apoſtles or Prophetes, where yet the deuine pſalmes they ſinge at home in their houſes, and abrode they can recorde them. And certainely, though a man were neuer ſo furiouſly raging in ire and wrath, yet aſſoone as he heareth the ſweete tunes of the pſalmes, ſtraight way is he aſſwaged of his fury, and muſt depart more quiet in minde by reaſon of the melody. The pſalme is the reſt of the ſoule, the rodde of peace, it ſtilleth and pacifieth the raging bellowes of the minde, for it doth aſſwage and molifie that irefull power and paſsion of the ſoule, it induceth chaſtitie where raigned wantonneſſe, it maketh amitie where was diſcord, it knitteth friendes togeather, it returneth enimies to an vnitie againe. For who can longe repute him as an enimie, with whom he ioyneth him ſelfe in lyfting vp his voyce to God in prayer? So that the ſonge of the pſalme worketh charitie, which is the greateſt treaſure of all goodneſſe that can be, deuiſing by this enducement of concord ſinging, the knot and bonde of vnitie, ſo ioyning the people togeather after the ſimilitude of a quyer in their vnitie of ſinging. The pſalme is an introduction to beginners, it is a furtherer to them which go forwarde to vertue, it is to the perfect man a ſtable foundation to reſt on, it is the ſweete voyce, the only mouth of the ſpouſe of Chriſt the Church. The pſalme doth cheare the feaſtfull day the better to reioyce, it worketh that ſame heauineſſe which is heauineſſe to Godwarde: For the pſalme is able to plucke out teares of any mans heart, though it be neuer ſo ſtony harde. O wyſe and maruelous deuiſe of our heauenly ſchoolemaiſter, who coulde inuent that we ſhoulde both pleaſauntly ſing and therewith profitably learne, whereby wholeſome doctrine might be the deeper printed in vs: for that which with violence and force is learned of vs, is not wont to abide longe: but that which entreth into vs with pleaſure, and by louing grace, it continueth the longer in our heartes, it ſticketh the faſter in our memories. Nowe as for the matter and content of the pſalme, what is there but that a man may learne it there? Is not there to be learned the valiauntnes of fortitude, the righteouſneſſe of iuſtice? the ſobernes of temperaunce? the perfection of prudence, the fourme of penaunce, the meaſure of pacience? Yea and whatſoeuer ſoundeth to vertue or perfection, is it not there taught? In the pſalme is contayned abſolute diuinitie, both prophecie of Chriſtes comming in the fleſhe, the threatfull warninges of the iudgement, the hope of our ryſing againe, the feare of Gods puniſhmentes, the promyſes of euerlaſting ioy, the reuelation of all myſteries: all theſe be layde and couched vp in the pſalter booke, as in a great treaſure houſe common to all men. Whiche booke the prophete Dauid framed moſt aptly (among many inſtrumentes of muſicke) to agree with the inſtrument called the Pſalterie: ſignifying thereby (as I can iudge) the grace of God to come from aboue by the inſpiration of the holy ghoſt. For this onely inſtrument of all other, haue the cauſe of his ſounde from his vpper part, where the harpe or the lute by their wreſtes haue their ſounde comming foorth out of the lower part of them: but the Pſalterie put foorth the ſweeteneſſe of his harmonious melodie from the vpper part, teaching vs thereby that we ſhould ſet our whole ſtudie and meditation in heauenly thinges aboue, and not by the ſweeteneſſe of the tunes, to be borne downe to the ſenſuall affections and delectations of the fleſhe.

Act.xiij.
Luke.xx.
Actes.i.
Epheſ.v.
Coloſſ.iij.
Baſill.

Saint Auſten.

THE ſweete tunes, O Lord, wherto thy holy ſcriptures geue ſo liuely a grace, when they be ſong with the moderate voyce of expert men, I do confeſſe that they do ſomwhat delectably ſtirre me: but yet not for that I would dwell and abide ſtill there, but for that my minde might ryſe vpwarde to godly affection and heauenly deuotion. Notwithſtanding, when I feele this in my ſelfe, that the melodie moueth me more then the matter of the dittie which is ſonge: I confeſſe then that I offend mortally therein.

10.Lib.cōfeſſ.cap.33.

NOW let the gentle reader haue this Chriſtian conſyderation within him ſelfe, that though he findeth the Pſalmes of this later tranſlation folowing, not ſo to ſounde agreeably to his eares in his wonted woordes and phraſes, as he is accuſtomed with: yet let him not be to much offended with the worke, which was wrought for his owne commoditie and comfort. And if he be learned, let him correct the woorde or ſentence (which may diſlike him) with the better, and whether his note ryſeth either of good wyll and charitie, either of enuie and contention not purely, yet his reprehenſion, if it may turne to the finding out of the trueth, ſhall not be repelled with griefe, but applauded to in gladneſſe, that Chriſte may euer haue the prayſe: To whom with the father and the holy ſpirite, be all glory and prayſe for euer. Amen.

Beatus vir qui non abijt. Pſal.j. The argument.

¶ The firſt pſalme ſeemeth to be a preface vnto the reſidue. It declareth that the iuſt man only hath the true felicitie in this worlde, whoſe delight is wholly in practiſing the lawe of God. As for the vngodly man, although he ſeeme for a tyme to proſper and to floriſhe, yet his ende is very miſerable and wretched.

The tranſlation vſed in common prayer.

1 Bleſſed is that man that hath not walked in the counſel of the vngodly, nor ſtand in the way of ſinners: and hath not ſit in ÿ ſeate of the ſcorneful.

2 But his delyght is in the lawe of the Lorde: and in his lawe wil he exerciſe him ſelfe day and nyght.

3 And he ſhalbe lyke a tree planted by the water ſyde: that wyl bryng foorth his fruite in due ſeaſon.

4 His leafe alſo ſhal not wyther: and looke whatſoeuer he dooth, it ſhal proſper.

5 As for the vngodly, it is not ſo with them: but they are like the chaffe which the winde ſcattereth away from the face of the earth.

6 Therefore the vngodly ſhal not be able to ſtande in the iudgement: neyther the ſinners in the congregation of the ryghteous.

7 But the Lorde knoweth the way of the ryghteous: and the way of the vngodly ſhal periſhe.

The tranſlation after the Hebrewes.

1 Bleſſed is the man that walketh not in the counſel of the vngodly: nor ſtandeth in the way of ſinners, nor ſitteth in the ſeate of the ſcorneful.

2 But his delight (**is**) in the lawe of God: and in (**God**) his lawe exerciſeth him ſelfe day and nyght.

3 And he ſhalbe lyke a tree planted ʻʻ by the waters ſyde, that bryngeth foorth her fruite in due ſeaſon: and whoſe leafe wythereth not, for whatſoeuer he dooth (a) it ſhal proſper.

4 (**As for**) the vngodly (**it is**) not ſo (**with them:**) but they (**are**) like the chaffe which the winde ſcattereth abrode.

5 Therfore the vngodly ſhal not (**be able to**) ʻʻ ſtande in the iudgement: neither the ſinners in the congregation of the righteous.

6 For God (b) knoweth the way of the ryghteous: and the way of the vngodly ſhal periſhe.

ʻʻ Suche two poyntes declare ÿ wordes in Hebrue.

a b c. &c. An expoſition or annotation.

✻ This ſignifieth where the interpretation is by coniecture, gathered of diuers authours.

Where any wordes are added to the Hebrue text, it is incloſed in ſuche () parentheſis.

ʻʻ Neare to the riuers of water.

(a) Folowing his vocation.

ʻʻ Shal not ryſe.

(b) Approueth.

Quare fremuerunt gentes. Pſal.ij. The argument.

¶ All conſpiracies of the Gentiles, Iewes, Princes, Magiſtrates, and Kynges, agaynſt Chriſte, be but altogeather vayne, for God hath marueylouſly appoynted hym Lorde and kyng ouer al people, to the vtter confuſion of his aduerſaries. An exhortation to Kynges and Iudges for to be learned, for to ſerue God, and for to receaue his ſonne Chriſte: For happy are they that truſt in hym.

1 Why doo the Heathen ſo furiouſly rage togeather? and why do the people imagine a vayne thyng?

2 The kynges of the earth ſtand vp, and the rulers take counſel togeather: agaynſt the Lorde, and agaynſt his annoynted.

3 Let vs breake their bondes a ſunder: and caſt away their cordes from vs.

4 He that dwelleth in heauen ſhal laugh them to ſcorne: the Lorde ſhal haue them in deriſion.

5 Then ſhal he ſpeake vnto them in his wrath: & vexe them in his ſore diſpleaſure.

6 Yet haue I ſet my kyng: vpon my holy hyll of Sion.

7 I wyl preache the lawe, wherof the Lorde hath ſayde vnto me: thou art my ſonne, this day haue I begotten thee.

8 Deſyre of me, and I ſhal geue thee the Heathen for thyne inheritance: and the vttermoſt partes of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of iron: and breake them in peeces lyke a potters veſſel.

10 Be wyſe nowe therfore, O ye kinges: be learned ye that are iudges of the earth.

11 Serue the Lorde in feare: and reioyce vnto him with reuerence.

12 Kiſſe the ſonne leſt he be angry, and ſo ye periſhe from the ryght way: yf his wrath be kyndled, yea but a litle, bleſſed are al they that put their truſt in hym.

A

1 WHY doo the Heathen ſo furiouſly rage togeather? and why doo the people imagine a vayne thyng?

2 The kynges of the earth ſtande vp: and the rulers take counſel togeather agaynſt God, and agaynſt his annoynted,

3 (a) Let vs breake (**ſay they**) their bondes a ſunder: and caſt away their cordes from vs.

4 He that dwelleth in heauen wyl laugh them to ſcorne: the Lorde wyl haue them in deriſion,

5 Then wyl he ſpeake vnto them in his wrath: and he wyl aſtonie them with feare in his ſoare diſpleaſure,

6 (**Sayeing**) (b) euen I haue annoynted (**hym**) my kyng: vpon my holy hyl of Sion,

7 I wyl declare the decree, God ſaid vnto me: thou art my ſonne, this day I haue begotten thee.

8 Deſyre of me, and I wyl geue thee the Heathen for thyne inheritance: and the vttermoſt partes of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of iron: and breake them in peeces lyke a potters veſſel.

10 VVherfore be you now wel aduiſed, O ye kinges: be you learned ye (**that are**) iudges of the earth.

11 Serue ye GOD in feare: and reioyce ye with a tremblyng.

12 Kyſſe ye the ſonne leſt that he be angry, and (**ſo**) ye periſhe (**from**) the (c) way, if his wrath be neuer ſo litle kindled: bleſſed are al they that put their truſt in hym.

(a) The aduerſaries wordes.

(b) God the fathers wordes.

B

(c) That leadeth to heauen.

Domine quid multiplicati. Pſal.iij. The argument.

¶ Dauid marueiling at the great number of his enimies, calleth vpon God for helpe. He putteth his truſt in God, and therefore he feareth not his aduerſaries, but he reioyceth at the ſucceſſe that God geueth vnto hym.

¶ A pſalme of Dauid when he fled from the face of Abſalom his ſonne. 2.Samu.cap.15.&.16.

A 1 O GOD howe are myne enimies increaſed? many doo riſe vp againſt me.

2 Many ſay of (a) my ſoule: there is no ſaluation for it in God. (b) Selah.

3 But thou, O God, art a buckler for me: thou art my worſhip, and the lyfter vp of my head.

4 I dyd calle vpon God with my voyce: and he hearde me out of his holy hyl. Selah.

5 I layde me downe and ſlept: and I roſe vp againe, for God ſuſteyned me.

6 I wyl not be afraide of ten thouſandes of the people: that haue ſet (them ſelues) againſt me rounde about.

7 Ariſe vp, O God, ſaue thou me O my Lorde: for thou haſt ſmitten al myne enimies vpon the cheeke bone, thou haſt broken the teeth of the vngodly.

8 Saluation is of God: thy bleſſing is vpon thy people, Selah.

1 Lorde howe are they increaſed that trouble me? many are they that riſe agaynſt me.

2 Many one there be that ſay of my ſoule: there is no helpe for him in (his) God.

3 But thou (O Lord) art my defender: thou art my worſhip, and the lyfter vp of my head.

4 I dyd calle vpon the Lorde with my voyce: and he hearde me out of his holy hyl.

5 I layde me downe and ſlept: and roſe vp agayne, for the Lorde ſuſteyned me.

6 I wyl not be afraide for tenne thouſandes of people: that haue ſet them ſelues agaynſt me rounde about.

7 Vp Lorde and helpe me, O my God: for thou ſmyteſt al myne enimies vpon the cheeke bone, thou haſt broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lorde: and thy bleſſing is vpon the people.

(a) Of me. (b) Selah ſignifieth a lifting vp of the voyce, it admoniſhed the ſingers of the pſalmes to ſing out in their hyeſt tune, becauſe the matter of that part of yͤ pſalme where that woord is founde, was eſpecially to be hearkened vnto. and to be conſydered.

Cum inuocarem. Pſal.iiij. The argument.

¶ Dauid at the rebellion of his ſonne Abſalom, crieth to God for helpe. He reproueth the chiefe doers of his aduerſaries, and exhorteth them to repent. He is glad that they haue plentie of victuals and other neceſſaries, ſeeyng that he hym ſelfe is aſſured of God his fauour.

¶ To the ○ chiefe muſition on ○ Neginoth, a pſalme of Dauid.

1 Heare me when I calle, O God (a) of my righteouſneſſe: thou haſt ſet me at libertie when I was in diſtreſſe.

A 2 O ye ſonnes of (b) menne, howe long (wyl ye goe about to bryng) my glorie to confuſion? ye loue vanitie, ye ſeeke after lies. Selah.

3 For ye muſt knowe that God hath choſen to him ſelfe a godly (man): GOD wyl heare when I calle vnto him.

4 Be ye angry, but ſinne not: commune with your owne heart in your chamber, and be ſtyl. Selah.

5 Offer the ſacrifice of righteouſneſſe: and put your truſt in God.

B 6 There be many that ſay, who wil ſhewe vs (any) (c) good? O God lift thou vp the light of thy countenance vpon (d) vs.

7 Thou haſt put gladneſſe in my hart: ſince the time that their corne and wine increaſed.

8 I wyl lay me downe in peace and take my reſt: for thou GOD onely makeſt me to dwelle in ſafetie.

1 Heare me when I calle, O God of my righteouſneſſe: thou haſt ſet me at libertie when I was in trouble, haue mercie vpon me, and hearken vnto my prayer.

2 O ye ſonnes of menne, howe long wyl ye blaſpheme myne honour: and haue ſuche pleaſure in vanitie, and ſeeke after leaſing?

3 Knowe this alſo, that the Lorde hath choſen to him ſelfe the man that is godly: when I cal vpon the Lorde, he wyl heare me.

4 Stande in awe, and ſinne not: commune with your owne hart, and in your chamber, and be ſtyl.

5 Offer the ſacrifice of ryghteouſneſſe: & put your truſt in the Lorde.

6 There be many that ſay: who wyl ſhewe vs any good?

7 Lorde lyft thou vp: the light of thy countenance vpon vs.

8 Thou haſt put gladneſſe in my hart: ſence the time that their corne & wine (and oyle) increaſed.

9 I wil lay me downe in peace, & take my reſt: for it is thou Lord only that makeſt me dwel in ſafetie.

○ It was he to whom the pſalmes were committed, either to be ſong of hym ſelfe, for that he was moſt excellent in muſicke, or els to appoynt thoſe that ſhoulde ſing and play them.

○ Neginoth is ſuppoſed to be a certayne inſtrument of muſicke: for kyng Dauid ordayned in the temple, not onely ſome to ſing pſalmes, but alſo to play them on diuers kindes of muſical inſtrumentes, that the hearers mindes might be the more ſtirred vp and allured to conſyder the ſenſe of yͤ woordes that were ſong and played.

(a) The geuer and defender of my ryghteouſneſſe. (b) The chiefe of the conſpiracie.

(c) Many of the rebelles wiſhe not only to ſee me caſt out of my kyngdome cleane: but to be vtterly deſtroyed, as though therby they ſhoulde proſper and ſee good daies. (d) Vpon me and them.

Verba mea auribus. Pſal.v. The argument.

¶ Dauid afflicted with enimies, requireth God to heare his prayers, to guide him, and to deſtroy wicked flattering rebelles, truſting moſt aſſuredly that the godly ſhal be of him defended and bleſſed.

¶ To the chiefe muſition vpon ○ Nehiloth, a pſalme of Dauid.

1 Geue eare vnto my woordes, O GOD: vnderſtande thou my penſifneſſe.

2 Hearken thou vnto the voyce of my cryeing my king and my Lord: for vnto thee I wil make my prayer.

A 3 Thou ſhalt heare my voyce betimes O GOD: I wil early in the morning direct (a praier) vnto thee,

1 Ponder my woordes, O Lorde: conſyder my meditation.

2 O hearken thou vnto the voyce of my calling, my kyng and my God: for vnto thee wyl I make my prayer.

3 My voyce ſhalt thou heare betimes, O Lorde: early in the morning wyl I direct my prayer vnto thee,

○ A notable inſtrument of muſicke, ſo named, for that in ſounde it reſembled ſomewhat the noyſe of bees.

thee, and wyl looke vp.

4 For thou art the God that haſte no pleaſure in wickedneſſe: neyther ſhal any euyl dwelle with thee.

5 Suche as be fooliſhe ſhal not ſtande in thy ſight: for thou hateſt al them that woorke vanitie.

6 Thou ſhalt deſtroy them that ſpeake leaſing: the Lorde wyl abhorre both the blood thirſtie, and deceiptful man.

7 But as for me, I wyl come into thy houſe, euen vpon the multitude of thy mercie: and in thy feare wyl I woorſhip towarde thy holy temple.

8 Leade me (O Lorde) in thy ryghteouſneſſe, becauſe of myne enimies: and make thy way playne before my face.

9 For there is no faythfulneſſe in his mouth: their inwarde partes are very wickedneſſe.

10 Their throte is an open ſepulchre: they flatter with their tongues.

11 Deſtroy thou them (O G O D) let them periſhe through their owne imaginations: caſt them out in the multitude of their vngodlyneſſe, for they haue rebelled agaynſt thee.

12 And let al them that put their truſt in thee reioyce: they ſhal euer be geuing of thankes, becauſe thou defendeſt them, they that loue thy name ſhalbe ioyful in thee.

13 For thou Lorde wylt geue thy bleſſing vnto the righteous: and with thy fauourable kyndneſſe wylt thou defende hym, as with a ſheelde.

and I wil looke (for helpe from thee.)

4 For thou art the Lorde that hath no pleaſure in wickedneſſe: neither can any euyl dwelle with thee.

5 Suche as be fooliſhe, can not ſtande in thy ſight: thou hateſt al woorkers of iniquitie.

6 Thou wilt deſtroy them that make a lye: G O D wil abhorre both the bloodthirſtie, and deceiptful man.

7 As for me I wyl comme into thyne houſe, (truſtyng) in the multitude of thy mercy: and in thy feare I wyl (a) humble my ſelfe in thyne holy temple.

8 Leade me, O God, in thy righteouſneſſe, becauſe of myne enimies: make thy way playne before my face.

9 For no “trueth is in “their mouth, their inwarde partes are very wickedneſſe: their throte is an open ſepulchre, they flatter with their tongue.

10 Deſtroy thou them, O Lorde, let them periſhe through their owne counſailes: caſt them out in the multitude of their vngodlineſſe, for they haue “rebelled agaynſt thee.

11 And al they that truſt in thee wyl reioyce, they wil triumph for euer, “becauſe thou defendeſt thẽ: and they that loue thy name, wyl be ioyful in thee.

12 For thou, O God, wylt bleſſe the righteous: and thou wilt compaſſe him about with beneuolence, as with a ſhielde.

B

(a) woorſhyp thee.

“Stedfaſtneſſe.
“His.

“Made many alterations, that is, they haue benne nowe of one minde, and nowe of another as touching thee and thy woorde.

“And thou wylt put a couer ouer them.

Domine ne infurore. Pſal.vj. The argument.

¶ Dauid beſeecheth God of his mercy to mitigate the afflictions whiche he felt in his body and ſoule, to this ende, that he in this lyfe myght prayſe God: And for ſo muche as he aſſureth him ſelfe that God hath hearde his prayer, he pronounceth that his enimies ſhal be put to ſhame.

¶ To the chiefe muſition on Neginoth vpon ()eyght, a pſalme of Dauid.

()Either the inſtrument of muſicke Neginoth had eyght ſtrynges, or els the ſong had many eyghtes.

A

Euenyng prayer.

1 O Lorde rebuke me not in thyne indignation: neither chaſten me in thy diſpleaſure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lorde heale me, for my bones are vexed.

3 My ſoule is alſo ſore troubled: but Lorde howe long wylt thou puniſhe me?

4 Turne thee (O Lorde) and deliuer my ſoule: oh ſaue me for thy mercies ſake.

5 For in death no man remembreth thee: and who wyl geue thee thankes in the pit?

6 I am weery of my gronyng, euery nyght waſhe I my bedde: & water my couche with my teares.

7 My beautie is gonne for very trouble: & worne away becauſe of al myne enimies.

8 Away from me al ye that worke vanitie: for the Lorde hath hearde the voyce of my weeping.

9 The Lorde hath hearde my petition: the Lorde wyl receaue my prayer.

10 Al myne enimies ſhalbe confounded and ſoare vexed: they ſhalbe turned backe, and put to ſhame ſodaynely.

1 O G O D rebuke me not in thine indignation: neither chaſten me in thy wrath.

2 Haue mercie on me, O God, for I am weake: O God heale me, for my bones be very ſoare.

3 My ſoule alſo is greatly troubled: but, O God, how long (ſhal I be in this caſe?)

4 Turne thee, O God, and deliuer my ſoule: oh ſaue me for thy mercies ſake.

5 For in death no man remembreth thee: and in the graue who can acknowledge thee?

6 I am weery of my gronyng: I waſhe my bedde euery night, & I water my coutche with my teares.

7 Mine eye is almoſt put out through griefe: and worne out through al mine enimies.

8 Away from me al woorkers of iniquitie: for God hath hearde the voyce of my weeping.

9 God hath hearde my petition: God wyl receaue my prayer.

10 Al myne enimies ſhalbe confounded and ſoare vexed: they ſhalbe turned backe, they ſhalbe put to ſhame ſodainely.

B

Domine deus meus. Pſal.vij. The argument.

¶ Dauid prayeth God to deliuer hym from ſuche as doo perſecute hym to death, for that he is innocent and hath deſerued no ſuche thyng at their handes: comfortyng hym ſelfe therefore in God, he threatneth deſtruction to his enimies.

¶ ()Siggaion of Dauid, whiche he ſong vnto God in the buſineſſe of Chus, the ſonne of Iemini.

()Siggaion, is taken to be a beginning of a ſong, after whoſe tune this pſalme was ſong.

A 1 O God my Lorde, in thee I haue put my truſt: ſaue me from al them that do perſecute me, and deliuer thou me.

2 Leſt (a) he like a Lion ſeaſoneth on my ſoule: teareth it in peeces, hauing no reſcue.

3 O God my Lord, if I haue done any (b) ſuch thing: or if there be any wickedneſſe in my handes.

4 If I haue done euyl vnto him that had peace with me: and (if) I haue (not) deliuered him that is without a cauſe mine aduerſarie:

5 (Then) let mine enimie perſecute my ſoule, and take me: yea, let him “put me to death, & lay mine honour in the duſt. Selah.

6 Ariſe, O God, in thy wrath, and (c) ſtande thou vp againſt the rage of mine enimies: ſtirre thou for me (accordyng) to the (d) iudgement (whiche) thou haſt “geuen.

7 And ſo ſhal the congregation of the people come about thee: for their ſakes therefore place thy ſelfe on (e) high.

B 8 God wyl iudge the people: geue thou ſentence with me, O GOD, according to my righteouſneſſe, and according to my perfectiō (that is) within me.

9 My deſire is, that the wickedneſſe of the vngodly may comme to an ende: and that thou wouldeſt aſſiſt the iuſt, who art the tryer of hartes & of reines, O moſt righteous Lorde.

10 My buckler is with god: who preſerueth them that be vpright in hart.

11 The Lorde is a righteous iudge: and the Lorde is prouoked to anger euery day.

12 If the wicked wyl not turne, he wyl whet his ſwoord: bende his bowe, and haue it in a redineſſe (to ſhoote.)

13 He hath prepared hym inſtrumentes of death: he hath ordayned his arrowes agaynſt them that be perſecutors.

C 14 Behold, (f) he wil be in trauaile of a miſchiefe, for he hath conceaued a labour: but yet he ſhal be * brought to bed of a falſehood.

15 He hath made a graue, and digged it: but he him ſelfe wil fal into the pit whiche he hath made.

16 For his labour ſhal comme vpon his owne head: and his wickedneſſe ſhal fal vpon his owne pate.

17 I wil praiſe god “according to his righteouſneſſe: and I wyl ſing pſalmes vnto the name of the moſt high god.

(a) Saul the chiefe perſecutour.

(b) Wherof I am charged.

“Treade my lyfe vnder foote.

(c) Shewe thy power.

(d) Thou haſt appoynted the kingdome of the Iſraelites vnto me.

“Commaunded.

(e) As a iudge geuing iudgement.

(f) Saul hath conceaued in his minde to deſtroy me, & he endeuoureth by al meanes to bring it to effect: but he ſhal worke deſtruction to hym ſelfe, and not vnto me.

“Confeſſe.

1 O Lorde my God, in thee haue I put my truſt: ſaue me from al them that perſecute me, and deliuer me.

2 Leſt he deuoure my ſoule lyke a Lion, and teare it in peeces: whyle there is none to helpe.

3 Oh Lorde my G O D, if I haue done any ſuche thing: or if there be any wickednes in my handes.

4 If I haue rewarded euyl vnto hym that dealt freendly with me: yea, I haue deliuered hym that without any cauſe is mine enimie.

5 Then let myne enimie perſecute my ſoule, and take me: yea let hym treade my lyfe downe vpon the earth, and lay myne honour in the duſt.

6 Stande vp (O Lorde) in thy wrath, and lyft vp thy ſelfe: becauſe of the indignations of mine enimies aryſe vp for me in the iudgement that thou haſt commaunded.

7 And ſo ſhal the congregation of the people come about thee: for their ſakes therfore lyft vp thy ſelfe agayne.

8 The Lorde ſhal iudge the people, geue ſentence with me O Lord: according to my righteouſneſſe, and according to the innocencie that is in me.

9 Oh let the wickedneſſe of the vngodly comme to an ende: but guide thou the iuſt.

10 For the ryghteous God: tryeth the very hartes and reynes.

11 My helpe commeth of God: whiche preſerueth them that are true of hart.

12 God is a ryghteous iudge (ſtrong and patient:) and God is prouoked euery day.

13 If a man wyl not turne, he wyl whet his ſword: he hath bent his bowe, and made it redy.

14 He hath prepared for him the inſtrumentes of death: he ordeyneth his arrowes agaynſt the perſecutours.

15 Beholde he trauayleth with miſchiefe: he hath conceaued ſorowe, and brought foorth vngodlyneſſe.

16 He hath grauen and dygged vp a pit: and is fallen hymſelfe into the deſtruction that he made for other.

17 For his trauaile ſhal come vpon his owne head: and his wickedneſſe ſhal fal vpon his owne pate.

18 I wyl geue thankes vnto the Lorde, accordyng to his ryghteouſneſſe: and wyl prayſe the name of the Lorde the moſt high.

Domine dominus noſter. Pſal. viij. The argument.

¶ Dauid ſetteth foorth the magnificencie of God acknowledged of babes and abiectes of this worlde: he marueyleth at Gods woorkes, and at the great exceeding loue of God to man, who is exalted to that excellencie, that he is Lorde ouer al thynges in this worlde.

¶ To the chiefe muſition vpon ( ) Gittith, a pſalme of Dauid.

( ) A kynde of muſical inſtrument, or tune.

A 1 O God our Lorde, how excellent is thy name in al the earth? for that thou haſt ſet thy glorie aboue the heauens.

2 Out of the mouth of very babes and ſucklynges thou haſt layde the foundation of thy ſtrength for thyne aduerſaries ſake: that thou mighteſt ſtyl the enimie, and the auenger.

3 For I wil conſyder thy heauens, euen the woorkes of thy fingers: the moone and the ſtarres whiche thou haſt ordayned.

4 VVhat is man that thou art mindful of him? and the ſonne of man that thou viſiteſt him?

5 Thou haſt made him ſomething inferiour to angels: thou haſt crowned him with glory & worſhip.

1 O Lorde our gouernour, howe excellent is thy name in al the worlde: thou that haſt ſet thy glory aboue the heauens.

2 Out of the mouth of very babes and ſucklinges haſt thou ordeyned ſtrength, becauſe of thyne enimies: that thou myghteſt ſtyl the enemie, and the auenger.

3 For I wyl conſyder the heauens, euen the woorkes of thy fingers: the Moone and the Starres whiche thou haſt ordeyned.

4 What is man that thou art ſo myndful of hym: and the ſonne of man that thou viſiteſt hym?

5 Thou makeſt hym lower then the angels: to crowne hym with glory and worſhyp.

6 Thou makeſt hym to haue dominion of the woorkes of thy handes: & thou haſt put al thinges in ſubiection vnder his feete.

7 Al ſheepe and oxen: yea, and the beaſtes of the feelde.

8 The foules of the ayre, & the fiſhe of the ſea: and whatſoeuer walketh through yͤ pathes of the ſeas.

9 O Lorde our gouernour: howe excellent is thy name in al the worlde?

6 Thou makeſt him to haue dominion of the woorkes of thy handes: and thou haſt put al thynges (**in ſubiection**) vnder his feete.

7 Al ſheepe and oxen, and alſo the beaſtes of the field: the foules of the ayre, and the fiſhe of the ſea, and whatſoeuer “ſwimmeth in the ſeas. B

“ Paſſeth the waies of the ſeas.

8 O God our Lorde: howe excellent great is thy name in al the earth?

Confitebor tibi. Pſal.ix. The argument.

¶ **Dauid prayſeth God for the victorie that he had obtayned ouer his enimies, attributing it wholly to God: He beſeecheth God to continue his mercy towarde hym, that he may continually ſet foorth his prayſes.**

¶ To the chiefe muſition at the death of ○ Labben, a pſalme of Dauid.

○ Some one prince of the Philiſtines, or of other of Dauids enimies.

Mornyng prayer.

1 I Wyl geue thankes vnto thee, O Lorde, with my whole hart: I wyl ſpeake of al thy marueylous woorkes.

2 I wyl be glad, and reioyce in thee: yea, my ſonges wyl I make of thy name, O thou moſt hyghest.

3 Whyle mine enimies are driuen backe: they ſhal fal, and periſhe at thy preſence.

4 For thou haſt maynteyned my right and my cauſe: thou art ſet in the throne that iudgeſt ryght.

5 Thou haſt rebuked the Heathen, and deſtroyed the vngodly: thou haſt put out their name for euer and euer.

6 O thou enimie, deſtructions are come to a perpetual ende: euen as the cities whiche thou haſt deſtroyed, their memorial is periſhed with them.

7 But the Lorde ſhal endure for euer: he hath alſo prepared his ſeate for iudgement.

8 For he ſhal iudge the worlde in righteouſneſſe: and miniſter true iudgement vnto the people.

9 The Lord alſo wyl be a defenſe for the oppreſſed: euen a refuge in due tyme of trouble.

10 And they that knowe thy name, wyl put their truſt in thee: for thou Lorde haſt neuer fayled thē that ſeeke thee.

11 O prayſe the Lorde whiche dwelleth in Sion: ſhewe the people of his doynges.

12 For when he maketh inquiſition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercie vpon me (O Lorde:) conſyder the trouble which I ſuffer of them that hate me, thou that lifteſt me vp from the gates of death.

14 That I may ſhewe al thy prayſes within the portes of the daughter of Sion: I wyl reioyce in thy ſaluation.

15 The heathen are ſunke downe in the pitte that they made: in the ſame net whiche they hyd priuily, is their owne foote taken.

16 The Lorde is knowen to execute iudgement: the vngodly is trapped in the woorke of his owne handes.

17 The wicked ſhalbe turned into hel: and al the people that forget God.

18 For the poore ſhal not alway be forgotten: the patient abydyng of the meeke ſhal not periſhe for euer.

1 I VVyl “prayſe God with al myne hart: I wyl recite al thy marueylous woorkes. A

“ Confeſſe.

2 I wyl be glad and reioyce in thee: I wyl ſing pſalmes vnto thy name, O thou moſt higheſt.

3 For that mine enimies are returned backwarde: are fallen and periſhed at thy preſence.

4 For that thou haſt geuen iudgement in my right and cauſe: thou that iudgeſt right, haſt ſit in the throne of iudgement.

5 Thou haſt rebuked the Heathen, and deſtroyed the vngodly: thou haſt aboliſhed their name for euer and euer.

6 O thou enimie, “thou thoughteſt to bring vs to a perpetual (a) deſolation: and to deſtroy our cities, ✻ ſo that there ſhoulde remaine no memorie of them. B

“ Dryths be conſummated, thou haſt deſtroyed cities, their memorie periſheth with them.

(a) Either by burning our houſes and goodes, or els in keping vs from water to drinke.

7 But God wyl ſit for euer: he hath prepared his throne for iudgement.

8 For he wyl iudge the worlde in iuſtice: and miniſter iudgement vnto the people in righteouſneſſe.

9 God alſo wyl be a refuge for the oppreſſed: euen a refuge in tyme of trouble.

10 And they that know thy name wil put their truſt in thee: for thou, O God, haſt neuer fayled them that ſeeke thee.

11 Sing pſalmes vnto God abiding at Sion: declare his notable actes among the people.

12 For he maketh inquiſition of (b) blood: he remembreth it, and forgetteth not the complaint of the poore.

(b) That is, oppreſſion of the people.

13 Haue mercy on me O God: conſyder the trouble whiche I ſuffer of them that hate me, lift me vp frō the gates of death.

14 That I may ſhewe al thy praiſes within the gates of the daughter of Sion: and reioyce in thy ſaluation. C

15 The Heathen are ſunke downe into the pit that they made: their owne foote is ſnared in the ſame net whiche they had layde priuily (**for other.**)

16 God is knowen by the iudgement that he hath executed: the vngodly is trapped in the woorke of his owne handes, this ought to be conſydered alwayes. Selah.

17 The wicked ſhalbe turned vnto hel: and al people that forget god.

18 But the poore ſhal not alway be forgotten: (**neyther**) ſhal the hope of the humble afflicted, periſhe for euer.

19 Ariſe vp, O God, let not man preuayle: let the Heathen in thy ſight be iudged.

20 Put them in feare, O God: that the Heathē may knowe them ſelues to be but menne. Selah.

19 Up Lord, and let no man haue the vpper hand: let the Heathen be iudged in thy ſyght.

20 Put them in feare, O Lorde: that the Heathen may knowe them ſelues to be but menne.

Vt quid domine. Pſal.x. The argument.

¶ The prophete, as left in the handes of wicked aduerſaries, complayneth to God of their pride, malice, crueltie, euyl manners, craft, and proſperitie: he prayeth God to ſuccour the fatherleſſe and oppreſſed, and to repreſſe the malice of the wicked.

A 1 WHY ſtandeſt thou ſo farre of, O GOD: (**why**) hideſt (**thee**) in the time of trouble?

“In a pride.

2 The vngodly of a “ wilfulneſſe perſecuteth the poore: (**but euery one**) of them ſhalbe taken in the craftie wilineſſe that they haue imagined.

3 For the vngodly prayſeth accordyng to his owne hartes deſyre: & bleſſing the couetous, he blaſphemeth God.

4 The vngodly looketh ſo proudly as though he cared for none at al: neither is the Lorde in al his thoughtes.

5 His wayes are alwayes greeuous, but thy iudgementes are farre aboue out of his ſight: (**and therefore**) he (a) ſnuffeth at al his enimies.

(a) He thinketh, as with a ſnuffe, eaſily to ouerthrowe.

6 He hath ſayde in his hart, tuſhe, I can not be remoued: for I can not (**be touched**) at any time with harme.

B 7 His mouth is ful of curſing, and of deceipt, and of fraude: vnder his tongue is (b) labour and miſchiefe.

(b) To moleſt other.

8 He ſitteth lurkyng in theeuiſhe corners of the ſtreates: and priuily in lurking dennes he dooth murther the innocent, he (c) eyeth diligently him that is weake.

(c) To ſpoyle.

9 He lieth in wayte lurking as a Lion in his denne: he lieth in waite lurking, that he may violently carrie away the afflicted, he dooth carrie away violently the afflicted, in haling him into his net.

10 He croucheth and humbleth him ſelfe: ſo that a number of them that be weake, falle (d) by his might.

(d) As into a Lions clawes

11 He ſayeth in his hart, tuſhe, the Lorde hath forgotten: he hideth away his face, and he wyl neuer ſee it.

12 Ariſe vp, O Lorde God: lyft vp thyne hande, forget not the afflicted.

C 13 VVherefore ſhoulde the wicked blaſpheme the Lorde: (**whyle**) he ſayeth in his hart, that thou “wilt not calle to accompt?

“ “Wylt not ſearche or care for any thyng.

14 Surely thou haſt ſeene (**this**) for thou beholdeſt labour and ſpite: that thou mayeſt take the mater into thy hãdes, he that is weake leaueth it for thee, (**for**) thou art the helper of the fatherleſſe.

“ Arme.

15 Breake thou the “poore of the vngodly and malitious: ſearche thou out his vngodlineſſe, and thou ſhalt finde none afterwarde in him.

16 God is king for euer and euer: but the Heathen ſhal periſhe out of the lande.

17 O God, thou haſt hearde the deſire of the afflicted: (**and**) thou wylt ſettle their hart.

18 Thou wilt be attentiue with thyne eare, to geue iudgement for the fatherleſſe and oppreſſed: (**ſo**) no man in the earth ſhal once goe about hereafter to doo them violence.

1 WHY ſtandeſt thou ſo farre of (O Lorde:) and hydeſt thy face in the needeful tyme of trouble?

2 The vngodly for his owne luſt dooth perſecute the poore: let them be taken in the craftie wilineſſe that they haue imagined.

3 For the vngodly hath made boaſt of his owne hartes deſyre: and ſpeaketh good of the couetous (whom God abhorreth.)

4 The vngodly is ſo proude that he careth not for God: neither is God in al his thoughtes.

5 His wayes are alway greeuous: thy iudgementes are farre aboue out of his ſyght, and therefore defieth he al his enimies.

6 For he hath ſayde in his hart, tuſhe, I ſhal neuer be caſt downe: there ſhal no harme happen vnto me.

7 His mouth is ful of curſing, deceipt, and fraude: vnder his tongue is vngodlyneſſe and vanitie.

8 He ſitteth lurkyng in the theeuiſh corners of the ſtreates: and priuilie in his lurking dennes dooth he murder the innocent, his eyes are ſet agaynſt the poore.

9 For he lyeth waytyng ſecretly: euen as a Lion lurketh he in his denne, that he may rauiſhe the poore.

10 He dooth rauiſh the poore: when he getteth hym into his nette.

11 He falleth downe, and humbleth hym ſelfe: that the congregation of the poore may fal into the hande of his captaynes.

12 He hath ſayde in his hart, tuſhe, God hath forgotten: he hydeth away his face, and he wyl neuer ſee it.

13 Ariſe, O Lorde God, and lyft vp thyne hande: forget not the poore.

14 Wherefore ſhoulde the wicked blaſpheme God: whyle he dooth ſay in his hart, tuſhe, thou GOD careſt not for it.

15 Surely thou haſt ſeene it: for thou beholdeſt vngodlineſſe and wrong.

16 That thou maieſt take ỹ mater into thy hande: the poore committeth him ſelfe vnto thee, for thou art the helper of the freendleſſe.

17 Breake thou the power of the vngodly and malitious: take away his vngodlyneſſe, ⁊ thou ſhalt finde none.

18 The Lorde is kyng for euer ⁊ euer: and the Heathen are periſhed out of the lande.

19 Lorde, thou haſt hearde the deſyre of the poore: thou prepareſt their hart, and thyne eare hearkeneth thereto.

20 To helpe the fatherleſſe and poore vnto their right: that the man of the earth be no more exalted agaynſt them.

In domino confido. Pſal.xi. The argument.

¶ Dauid truſting in God, complayneth of them who would not ſuffer him to hide him ſelfe in the mountaynes when he did flee from Saul. He is comforted, for that God both beholdeth the afflictions of the iuſt, and puniſheth the wicked, and withal loueth the iuſt, being him ſelfe moſte iuſt.

To the cheefe muſition, a pſalme of Dauid.

1 IN the Lorde put I my truſt: howe ſay ye then to my ſoule, that ſhe ſhoulde flee as a bird vnto the hil.

2 For loe, the vngodly bende theyr bowe, & make ready theyr arrowes within the quiuer: that they may priuily ſhoote at them which are true of hart.

3 For the foundations wyl be caſte downe: and what hath the righteous donne?

4 The Lorde is in his holy temple: the Lordes ſeate is in heauen.

5 His eyes conſyder the poore: and his eye liddes tryeth the children of menne.

6 The Lorde aloweth the rygtheous: but the vngodly, and hym that delygteth in wyckedneſſe, dooth his ſoule abhorre.

7 Vpon the vngodly he ſhal raigne ſnares, fire and brymſtone, ſtorme and tempeſt: this ſhalbe theyr portion to drynke.

8 For the righteous Lorde loueth ryghteouſneſſe: his countenance wyl beholde the thyng that is iuſt.

1 IN God I put my truſt: howe ſay ye then to my ſoule, that ſhe ſhould flee as a birde from your hil. A

2 For loe, the vngodly haue bende theyr bowe: & nocked their arrowes with the ſtryng, ready to ſhoote priuily at them whiche are vpright in hart.

3 For yf the (a) foundations ſhalbe caſt downe: what muſt the righteous doo?

(a) Your hil is to my life, as a foundation to an houſe: yf I ſhoulde flee from it, I were as in a houſe whoſe foundations fayled.

4 But God is in his holy temple, Gods throne is in heauen: his eyes looke downe, his eye liddes trieth the children of menne.

5 God wil trie the righteous: but his ſoule abhorreth the vngodly, and him that delighteth in wickedneſſe.

6 Vpon the vngodly he wyl raine ſnares, fire and brimſtone: and " tempeſtious ſtormes ſhalbe their portion " to drinke.

" A ſingyng winde.
" Of theyr ſuppe.

7 For God moſt righteous, loueth righteouſneſſe: his countenance wil beholde the iuſt.

Saluum me fac domine. Pſal.xii. The argument.

¶ Dauid lamenteth that in ſteede of iuſtice, fayth, and trueth, there rayneth euery where hypocriſie, flatterie, lyeing, ſubtiltie, and oppreſſion: but yet he acknowledgeth, that as Gods promiſes be certayne and true, euen ſo that God wyl helpe the oppreſſed, & plague the wicked.

To the cheefe muſition, vpon (an inſtrument) of eight ſtringes, a pſalme of Dauid.

Euening prayer.

1 HElpe me Lorde, for there is not one godly man leaft: for the faithful are miniſhed from among the children of menne.

2 They talke of vanitie euery one with his neighbour: they doo but flatter with their lippes, and diſſemble in their double hart.

3 The Lorde ſhal roote out al deceiptful lippes: and the tongue that ſpeaketh proude thinges.

4 Whiche haue ſayde, with our tongue wyl we preuayle: we are they that ought to ſpeake, who is Lorde ouer vs?

5 Now for the comfortleſſe troubles ſake of the needy: and becauſe of the deepe ſighing of the poore.

6 I wil vp (ſayth the Lorde:) and wyl helpe euery one from hym that ſwelleth agaynſt him, and wil ſet them at reſt.

7 The woordes of the lord are pure woordes: euen as the ſiluer whiche from the earth is tryed, and purified ſeuen times in the fyre.

8 Thou ſhalt kepe them, O Lorde: thou ſhalt preſerue hym from this generation for euer.

9 The vngodly walke on euery ſyde: when they are exalted, the children of menne are put to rebuke.

1 SAue thou (me) O God, for there is not one godly man leaſt: for the ſaythful are diminiſhed from among the children of menne. A

2 Euerie one vſeth vayne talke with his neighbour: and ſpeaketh with a " double hart out of flatteryng lippes.

" In hart & hart they ſpeake: that is, they ſpeake one thing, and meane another.

3 God wyl cut away al flattering lippes: (and) the tongue that ſpeaketh great thinges.

4 VVhiche ſay, we wyl preuaile with our tongue: our (a) lippes are our owne, who is Lorde ouer vs?

(a) We be apt and ready to perſwade what we liſt.

5 For the calamities of the oppreſſed, for the deepe ſighing of the poore, I wil nowe vp ſaith God: and I wil put in ſafetie, (hym) whom the (wicked) hath ſnared.

6 The woordes of God be woordes pure, as the ſiluer tried in a furnace of earth: and purified ſeuen times.

7 (Wherefore) thou wilt keepe " the godly, O god: thou wilt preſerue euery one of them from this generation for euer.

" them.

8 The vngodly walke on euery ſyde: when the woorſt ſorte be exalted amongſt the chyldren of menne.

Vſquequo domine. Pſal.xiii. The argument.

¶ Dauid complayneth that God ſeemeth to forgeat hym in his afflictions. He maketh his prayer, and declareth his truſt to be in God.

To the cheefe muſition, a pſalme of Dauid.

A 1 HOwe long wilt thou forgeat me, O God, for euer? howe long wylt thou hide thy face from me?

2 Howe long ſhal I ſeeke (a) counſaile in my ſoule, and be ſo vexed in mine hart euery day? how long ſhal mine enimie triumph ouer me?

(a) Conſult with my ſelfe.

3 Looke downe and heare me, O God my Lorde: lyghten myne eyes, leſt that I ſleepe in death.

4 Leſt myne enimie ſay, I haue preuailed agaynſt him: leſt they that trouble me reioyce, if I ſhoulde (b) be remoued.

(b) Be remoued from my dignitie and honour.

5 But I repoſe my truſt in thy mercie, and my hart is ioyful in thy ſaluation: I wil ſing to god, becauſe he hath rewarded me.

1 HOwe long wilt thou forgeat me, O lord, for euer: how long wilt thou hide thy face from me?

2 Howe long ſhal I ſeeke counſayle in my ſoule, and be ſo vexed in my hart: howe long ſhal mine enimies triumph ouer me?

3 Conſyder and heare me, O Lorde my God: lighten mine eyes, that I ſleepe not in death.

4 Leaſt myne enimies ſay, I haue preuayled agaynſt him: for yf I be caſt downe, they that trouble me, wyl reioyce at it.

5 But my truſt is in thy mercie: and my hart is ioyful in thy ſaluation.

6 I wyl ſyng of the Lorde, becauſe he hath dealt ſo louingly with me: yea I wyl prayſe the name of the Lorde moſt hygheſt.

Dixit inſipiens. Pſal.xiiii. The argument.

¶ Dauid ſetteth foorth the oppreſſion of the people in his time, the regarde of God touching mens behauiour, the mockes of the wicked agaynſt them that put their truſt in God, and the ioy of the godly after they be deliuered out of thraldome.

To the cheefe muſition, a pſalme of Dauid.

A 1 THe foole hath ſayde in his hart there is no God: they haue corrupted (them ſelues) and donne an abominable woorke, there is not one that dooth good.

2 God looked downe from heauen vpon the children of menne: to ſee if there were any that did vnderſtande (and) ſeeke after the Lorde.

3 But they are al gonne out of the way, they are altogeather becomme abominable: there is none that dooth good, no not one.

4 Doo not all the woorkers of iniquitie knowe, deuouring my people as though they deuoured bread: that they (a) cal not vpon God?

(a) God heareth not the prayers of them that minde to oppreſſe ye poore, & their prayers be no prayers.

5 Hereafter they ſhal be taken with a great feare: for the Lorde is in the generation of the ryghteous.

6 As for nowe ye make a mocke at the counſayle of the poore: becauſe he repoſeth his truſte in God.

B 7 VVho ſhal geue ſaluation vnto Iſrael: out of Sion?

8 VVhen God wyl deliuer his people out of captiuitie: (then) wil Iacob reioyce, and Iſrael be glad.

1 THe foole hath ſaid in his hart: there is no god.

2 They are corrupt & becomme abominable in theyr dooynges: there is none that dooth good, no not one.

3 The Lord looked downe from heauen vpon the children of menne: to ſee yf there were any that woulde vnderſtande, and ſeeke after God.

4 But they are al gonne out of the way: they are altogeather becomme abominable, there is none that dooth good, no not one.

5 Theyr throte is an open ſepulchre, with theyr tongues haue they deceaued: the poyſon of Aſpes is vnder theyr lippes.

6 Theyr mouth is ful of curſyng and bytterneſſe: theyr feete are ſwift to ſhedde blood.

7 Deſtruction and vnhappines is in their wayes, & the way of peace haue they not knowen: there is no feare of God before theyr eyes.

8 Haue they no knowledge that they are al ſuche woorkers of miſcheefe: eating vp my people as it were bread?

9 And calle not vpon the Lorde, there were they brought in great feare: (euen where no feare was) for God is in the generation of the righteous.

10 As for you, ye haue made a mocke at the counſaile of the poore: becauſe he putteth his truſte in the Lorde.

11 Who ſhal geue ſaluation vnto Iſrael out of Sion: whē the lord turneth the captiuitie of his people, then ſhal Iacob reioyce, & Iſrael ſhalbe glad.

Domine quis habitabit. Pſal.xv. The argument.

¶ The prophete teacheth what behauiours the people of God ought to haue, that they may truely be of his Churche in this life, and afterwarde be placed in heauen.

A 1 O GOD, who ſhal dwel in thy tabernacle? who ſhal reaſt vpon thy holie hil?

2 Euen he that " leadeth an vncorrupt life: and dooth the thyng that is iuſt, and ſpeaketh the trueth from his hart.

" walketh perfect.

3 He that backbiteth not with his tongue: nor dooth any euil to his felowe, nor rayſeth a ſlaun-

1 LOrde, who ſhal dwel in thy tabernacle: who ſhal reaſt vpon the holy hil?

Morning prayer.

2 Euen he that leadeth an vncorrupt lyfe: and dooth the thyng whiche is ryght, and ſpeaketh the trueth from his hart.

3 He that hath vſed no deceypt in his tongue, nor donne euil to his neyghbour: and hath not ſlaun-

dered his neighbours.

4 He that ſetteth not by him ſelfe, but is lowly in his owne eyes: and maketh muche of them that feare the Lorde.

5 He that ſweareth vnto his neyghbour, and diſapoynteth hym not: though it were to his hynderance.

6 He that hath not geuen his money vpon vſurie: nor taken rewarde agaynſt the innocent.

7 Who ſo dooth theſe thynges: ſhal neuer falle.

der vpon his neighbour.

4 He that deſpiſeth in his eyes the reprobate: and honoureth them that feare God.

5 He that hath ſworne to his owne hurt: and yet wil not [“] goe from his oth.

6 He that geueth not his money vpon vſurie: nor taketh rewarde againſt the innocent.

7 He that dooth theſe thinges: ſhal neuer at any time (a) be remoued.

“ Change.

(a) From his good ſtate and dignitie.

Conſerua me domine. Pſal.xvi. The argument.

David expreſſeth liuely the confidence, truſt, gladneſſe, and other ſuche affectes of the children of God, in praying to God, in confeſſyng hym ſelfe to be an vnprofitable ſeruant, in declaryng that he hath nothyng to doo with ſuche as truſte in any other ſaue only in God, in takyng God to be his inheritance, in acknowledgyng that God wyl inſtruct hym, ſaue hym from fallyng, make hym glad, rayſe hym from death, and ſet hym on his ryght hande at the day of iudgement.

The golden pſalme of Dauid.

1 PReſerue me, O God: for in thee haue I put my truſt.

2 O my ſoule, thou haſt ſayde vnto the Lorde: thou art my GOD, my goodes are nothing vnto thee.

3 Al my delyght is vpon the ſaintes that are in the earth: and vpon ſuche as excel in vertue.

4 But they that runne after another God: ſhal haue great trouble.

5 Their drinke offeringes of blood wyl I not offer: neyther make mention of theyr names within my lippes.

6 The Lorde him ſelfe is the portion of mine inheritance, and of my cup: thou ſhalt maynteyne my lot.

7 The lot is fallen vnto me in a fayre ground: yea, I haue a goodly heritage.

8 I wil thanke the Lord for geuing me warning: my reynes alſo chaſten me in the night ſeaſon.

9 I haue ſet God alwayes before me: for he is on my right hande, therfore ſhal I not fal.

10 Wherefore my hart was glad, and my glorie reioyced: my fleaſhe alſo ſhal reaſt in hope.

11 For why? thou ſhalt not leaue my ſoule in hel: neyther ſhalt thou ſuffer thyne holy one to ſee corruption.

11 Thou ſhalt ſhewe me the path of lyfe, in thy preſence is the fulneſſe of ioy: and at thy ryght hand there is pleaſure for euermore.

1 PReſerue me, O Lorde: for I haue repoſed my truſt in thee.

A

2 Thou haſt ſayde (O my ſoule) vnto GOD, thou art my Lorde: my weldooing (can doo) thee no good.

3 But al my (a) delight is (to doo good) vnto the ſaintes that are in the earth: and vnto ſuche as excel in vertue.

4 As for them that runne (after) another (God) they ſhal haue great trouble: I wyl not offer their drinke offeringes of blood, neither wil I make mention of their names within my lippes.

5 O God, thou thy ſelfe art the portion of myne inheritance, and of my cuppe: thou wilt mainteine my lot.

B

6 My [“] lot is fallen vnto me in a pleaſant (ground:) I (haue) a goodly heritage.

7 I wil prayſe God who gaue (b) me counſayle: my (c) reines alſo doo inſtruct me in the night ſeaſon.

8 I haue ſet God alwayes before me: for he is on my right hande, (therefore) I ſhal not be (d) remoued.

9 VVherefore my hart is glad: my (c) glorie reioyceth, my fleaſhe alſo ſhal reaſt in a ſecuritie.

10 For thou wilt not leaue my ſoule in (f) helle: neither wilt thou ſuffer thine holy one to ſee (g) corruption.

11 Thou wilt cauſe me to knowe the path of lyfe: in thy preſence is the fulneſſe of ioy, & at thy right hande there be pleaſures for euermore.

(a) Not god, but good mens are benefited with our good deedes.

“ Cordes that meaſured mine inheritance.

(b) To chooſe hym to be mine inheritance.

(c) Mine inward affectes teache me pietie: whiche were wont to incite me to doo euil.

(d) From my ſtate and dignitie.

(e) My ſoule, or tongue.

(f) In the ſtate that ſoules be after this life.

(g) Thou wilt cauſe my body to tary in the graue without corruption.

Exaudi domine iuſtitiam. Pſal.xvii. The argument.

David prayeth God to deliuer hym from his enimies, whiche were many, myghtie, and cruel. He taketh God for a witneſſe of his innocencie, truſtyng to ſee his face at the day of reſurrection.

A prayer of Dauid.

1 HEare the right, O Lorde: conſyder my complaynt, and hearken vnto my prayer that goeth not out of fayned lippes.

2 Let my ſentence come foorth from thy preſence: & let thine eyes looke vpon the thing that is equal.

3 Thou haſt prooued and viſited my hart in the night ſeaſon, thou haſt tried me, and ſhalt finde no wickedneſſe in me: for I am vtterly purpoſed that my mouth ſhal not offende.

4 Becauſe of mens workes that are donne againſt the wordes of thy lippes: I haue kept me from the

1 HEare thou, O God of iuſtice, be attentiue vnto my complaint: geue eare vnto my prayer, not (proceeding) out of fained lippes.

A

2 Let iudgement comme foorth for me from thy face: and let thine eyes looke vpon equitie.

3 Thou haſt prooued mine hart, thou haſt viſited (it) in the night ſeaſon: thou haſt tryed me, and founde no (wickedneſſe, for) I purpoſed that nothing ſhoulde (a) ſcape my mouth.

4 As touching (other) mens woorkes: through the woordes of thy lippes I haue kept me from the

(a) In ſayeing one thing, and thinkyng another.

way of the (b) violent.

(b) A breaker in by violence, that is, I haue donne no euil to any man, for euil that they haue donne vnto me.

5 O holde thou vp my goinges in thy pathes: that my footeſteppes ſlip not.

6 I cal vpon thee, O god, for thou wilt heare me: incline thine eare to me, hearken vnto my woords.

7 Shewe thy marueylous louing kindneſſe: thou that art the ſauiour of them that truſt in thee, from ſuch as ryſe vp agaynſt thy right hande.

B

8 Kepe me as the apple of an eye, hyde me vnder the ſhadowe of thy winges: from the face of the vngodly that goe about to deſtroy me, (**from**) mine enimies that compaſſe me rounde about to take away my ſoule.

9 They haue (c) incloſed (**them ſelues**) in their owne fat: with their mouth they ſpeake proude thinges.

(c) Fylled with delicates, they contemne al other.

10 They haue nowe compaſſed me on euery ſide (**where**) our way (**lieth:**) they toote with their eyes to ouerthrowe me downe on the grounde.

11 His (**dooynges**) be like a lions that is greedy to take a pray: and as a lions whelpe lurking in ſecrete places.

12 Ariſe, O God, preuent " his comming, make him to bowe: deliuer thou my ſoule from the vngodly (**whiche is**) thy ſwoorde.

" his face.

13 (**Deliuer thou**) me O God, from menne (**whiche be**) thy (d) hande: from menne, from the worlde, whoſe portion (**is**) in this life, whoſe bellies thou filleſt with thy priuie (**treaſure.**)

(d) Executers of thy vengeance.

14 VVhoſe children haue abundance: and they leaue inough of that they haue, remaining to their babes.

15 But as for me I wil beholde thy face in ryghteouſneſſe: I ſhalbe ſatiſfied when I awake vp after thy likeneſſe.

wayes of the deſtroyer.

5 O holde thou vp my goinges in thy pathes: that my footeſteppes ſlip not.

6 I haue called vpon thee O God, for thou ſhalt heare me: encline thine eare to me, and hearken vnto my woordes.

7 Shewe thy marueylous louing kindneſſe, thou that art the ſauiour of them which put their truſt in thee: from ſuche as reſiſt thy right hande.

8 Keepe me as the apple of an eye: hide me vnder the ſhadowe of thy winges.

9 From the vngodly that trouble me: myne enimies compaſſe me rounde about, to take away my ſoule.

10 They are incloſed in theyr owne fatte: and their mouth ſpeaketh proude thinges.

11 They lye waytyng in our way on euery ſyde: turnyng theyr eyes downe to the grounde.

12 Like as a lion that is greedy of his pray: and as it were a lions whelpe lurking in ſecrete places.

13 Up Lorde, diſapoynt him, and caſt him downe: deliuer my ſoule from the vngodly, whiche is a ſworde of thyne.

14 From the menne of thy hande, O Lorde, from the menne I ſay, and from the euil world: whiche haue theyr portion in this life, whoſe bellies thou filleſt with thy hidde treaſure.

15 They haue children at theyr deſyre: and leaue the reſt of theyr ſubſtance for theyr babes.

16 But as for me, I wyl beholde thy preſence in righteouſneſſe: and when I awake vp after thy likeneſſe, I ſhalbe ſatiſfied with it.

Diligam te domine. Pſal. xviii. The argument.

¶ Dauid declareth that he wyl at al times truſt in God, and cal vpon hym for helpe, becauſe God hath with his mightie arme and wonderful meanes deliuered him from cruel enimies, whiche did ſet vpon hym lyke fiendes of hel. He imputeth this Gods fauour towardes him, to proceede of that he loued Gods woorde, ryght dealyng, and honeſt companie. Thus encouraged with gods preſence and ayde, he maketh ſure count, not only to ouerrunne and deſtroy his enimies and rebelles: but alſo to ſubdue vnto hym other nations of the heathen, that God amongſt them alſo may be prayſed.

¶ To the cheefe muſition the ſeruant of God, and of Dauid who ſpake vnto God the woordes of this ſong in the day that God deliuered him from the hande of al his enimies, and from the hande of Saul: And he ſayde.

A

1 I VVil entirely loue thee, O God, my ſtrength, GOD is my ſtony rocke, and my fortreſſe, and my deliuerer: my Lorde, my caſtel, in whom I wyl truſt, my buckler, the horne of my ſaluation, and my refuge.

2 I wyl cal vpon God, who is moſt woorthy to be prayſed: ſo I ſhalbe ſafe from mine enimies.

3 The " panges of death haue compaſſed me about: and the outragiouſneſſe of the wicked haue aſtonied me with feare.

" Cordes.

4 The " panges of a graue haue compaſſed me about: the ſnares of death ouertooke me.

" Cordes.

5 But in this my diſtreſſe I dyd cal vpon God, and I made my complaynt vnto my Lorde: he hearde my voyce out of his temple, and my crye came before his face, euen vnto his eares.

6 The earth trembled and quaked: the very foundations of the hilles tottered and ſhooke, becauſe he was wroth.

1 I wil loue thee O lord, my ſtrength, the Lord is my ſtony rocke and my defence: my ſauiour, my God, and my myght in whom I wyl truſt, my buckler, the horne alſo of my ſaluation, and my refuge.

Euening prayer.

2 I wyl cal vpon the Lorde whiche is woorthy to be prayſed: ſo ſhal I be ſafe from mine enimies.

3 The ſorowes of death compaſſed me: and the ouerflowynges of vngodlineſſe made me afrayde.

4 The paynes of hel came about me: the ſnares of death ouertooke me.

5 In my trouble I wyl cal vpon the Lorde: and complayne vnto my God.

6 So ſhal he heare my voyce out of his (holy) temple: and my complaynt ſhal comme before hym, it ſhal enter euen into his eares.

7 The earth trembled and ſhaked: the very foundations alſo of the hilles ſhooke and were remoued, becauſe he was wroth.

8 There went a ſmoke out of his preſence: and a conſumyng fyre out of his mouth, ſo that coales were kindled at it.

9 He bowed the heauens alſo and came downe: and it was darke vnder his feete.

10 He rode vpon the Cherubims and dyd flee: he came fleeyng vpon the wynges of the wynde.

11 He made darkeneſſe his ſecrete place: his pauilion round about hym, with darke water & thicke cloudes to couer hym.

12 At the bryghtneſſe of his preſence his cloudes remoued: hayleſtones and coales of fyre.

13 The Lorde alſo thundred out of heauen, and the hygheſt gaue his thunder: hayleſtones, and coales of fyre.

14 He ſent out his arrowes and ſcattered them: he caſt foorth lyghtnynges, and deſtroyed them.

15 The ſpringes of waters were ſeene, and the foundations of the round worlde were diſcouered at thy chyding, O Lorde: at the blaſtyng of the breath of thy diſpleaſure.

16 He ſhal ſende downe from the high to fetche me: and ſhal take me out of many waters.

17 He ſhal deliuer me from my ſtrongeſt enimie, and from them whiche hate me: for they are to mightie for me.

18 They preuented me in the day of my trouble: but the Lorde was my vpholder.

19 He brought me foorth alſo into a place of libertie: he brought me foorth, euen becauſe he had a fauour vnto me.

20 The Lorde ſhal reward me after my righteous dealyng: according to the cleanneſſe of my handes ſhal he recompence me.

21 Becauſe I haue kept the wayes of the Lorde: and haue not forſaken my God, as the wycked dooth.

22 For I haue an eye vnto al his lawes: and wyl not caſt out his commaundementes from me.

23 I was alſo vncorrupt before him: and eſchewed myne owne wickedneſſe.

24 Therefore ſhal the Lorde rewarde me after my righteous dealing: and according to the cleanneſſe of my handes in his eye ſyght.

25 With the holy thou ſhalt be holy: and with a perfect man thou ſhalt be perfect.

26 With the cleane thou ſhalt be cleane: and with the froward thou ſhalt learne frowardneſſe.

27 For thou ſhalt ſaue the people that are in aduerſitie: and ſhalt bryng downe the high lookes of the proude.

28 Thou alſo ſhalt light my candel: the Lorde my God ſhal make my darkeneſſe to be light.

29 For in thee I ſhal diſcomfort an hoſt of menne: and with the helpe of my God, I ſhal leape ouer the wal.

30 The way of God is an vndefiled way, the woord of the Lorde alſo is tryed in the fyre: he is the defender of al them that put their truſt in hym.

31 For who is God but the Lord: or who hath any ſtrength except our God?

32 It is GOD that gyrdeth me with ſtrength of warre: and maketh my way perfect.

33 He maketh my feete lyke Hartes feete: and ſetteth me vp on hye.

34 He teacheth my handes to fight: & mine armes ſhal breake euen a bowe of ſteele.

Thou haſt geuen me the defence of thy ſaluation: thy right hande alſo ſhal holde me vp, and thy

7 In his anger a ſmoke aſcended vp: and a fyre out of his mouth did conſume, and euery coale therof did ſet a fire. B

8 He bowed the heauens alſo, and he came downe: and it was darke vnder his feete.

9 He ridde vpon the Cherub, & he did flee: he came fleeyng vpon the winges of the winde.

10 For his ſecrete place he did put darkneſſe: and for his pauilion rounde about hym, he dyd put darkneſſe of waters in cloudes of the ayre.

11 His cloudes, hayleſtones, and coales of fire: felle downe before him after lightning.

12 God alſo thundred out of heauen: and the moſt hygheſt made his voice to ſounde, haileſtones, and coales of fire.

13 He ſhot out his arrowes and ſcattered them: he caſt foorth much lightninges, and deſtroyed them.

14 And the bottomes of waters appeared, and the foundations of the rounde world were diſcouered at thy chiding, O God: at the blaſt of the breath of thine anger. C

15 He hath ſent downe from aboue to fetche me: he hath taken me out of many (a) waters.

16 He hath deliuered me from my ſtrong enimie: & from them whiche hate me, for they were to ſtout for me.

17 They preuented me in the day of my trouble: but God was vnto me a ſure ſtay.

18 He brought me alſo foorth into a place of libertie: he brought me foorth becauſe he had a fauour vnto me.

19 God rewarded me after my righteous dealing: according to the cleanneſſe of mine handes he recompenſed me.

20 Becauſe I had kept the wayes of God: & had not wickedly ſhronke from my God.

21 For al his lawes were before me: and I reiected none of his commaundementes from me. D

22 And I was ſounde and pure towardes hym: and I was weery leſt I ſhoulde offende hym with my wickedneſſe.

23 Therefore hath God rewarded me after my righteous dealing: and according to my cleanneſſe of my handes in his ſight.

24 VVith the holy thou wilt be holy: with a perfect man thou wilt be perfect.

25 VVith the cleane thou wilt be cleane: and with the frowarde thou wilt be frowarde.

26 For thou haſt ſaued the people oppreſſed: and thou haſt brought downe the hygh lookes of the proude.

27 Thou alſo haſt lightened my candel: GOD my Lorde hath made my (b) darkeneſſe to be light.

28 For in thee I haue diſcomfited an hoſt of menne: and with the helpe of my Lorde I haue (c) ſkipped ouer the wal.

29 The way of the Lorde is a perfect way, the woord of god is tried in the fire: he is a ſhielde vnto al thē that put their truſt in him.

30 For who is a Lord beſides god: or who hath any ſtrength beſides our Lorde?

31 It is God that hath girded me with valiantneſſe of warre: and he hath made my way “ playne.

32 He hath made my feete like Hartes feete: and he hath ſet me vp on (d) high.

33 He hath taught my handes to fight: and mine armes to breake a bowe of ſteele.

34 Thou haſt geuen me the ſhielde of thy ſaluation:

thy

(a) Great dangers, and perilles.

(b) Hath turned mine aduerſitie into proſperitie.

(c) I haue eaſily ouercomme walled townes and holdes.

“ Perfect, that is, ſafe from falling.

(d) Placyng me in ſure holdes, and defendyng me there.

thy ryght hande alſo hath helde me vp, & through thy gteat gentleneſſe I haue increaſed.

35 Thou haſt made me roomth inough for to goe on: ſo that my feete haue not ſlipt.

36 I haue purſued mine enimies, & ouertaken them: neyther did I returme backe vntyl I had deſtroyed them.

37 I ſmote them downe, and they are not hable to ariſe: they haue taken ſuche a fal vnder my feete.

38 Thou haſt girded me with ſtrength vnto battaile: thou haſt made them to bowe downe vnder me who haue ryſen vp againſt me.

39 Thou haſt geuen me mine enemies neckes: and I haue deſtroyed them that hated me.

G 40 They cryed, but there was none to ſaue them: they cryed vnto God, but he did not heare them.

41 I did beate them to powder, like vnto duſt in a winde: I haue brought them as lowe as durt in the ſtreetes.

42 Thou haſt deliuered me from ſedition of the people, and thou haſt made me head of the heathen: a people whom I haue not knowen ſerueth me, as ſoone as they hearde of me, they obeyed me.

43 Children of a (e) ſtranger haue made a lye vnto me: the hartes of the chyldren of a ſtranger hath fayled them, and they feared in theyr (ſtrong) holdes.

(e) Of a ſtrange people.

44 God liueth, and he (is) my ſtrength moſt worthy of bliſſe: and the Lorde of my ſaluation ought to be magnified.

45 It is God that hath geuen me power to take (f) auengeance: and he hath ſubdued the people vnder me.

(f) Of his and myne enimies.

46 It is he that is the aucthour of my deliuerie from myne enemies: and he hath ſet me vp aboue them that roſe agaynſt me, he hath ridde me from the wicked man.

47 For this cauſe I wil acknowledge thee, O GOD, among the gentiles: and ſyng pſalmes vnto thy name.

48 VVho hath wonderful oft deliuered his kyng: and he hath donne mercifully vnto Dauid his anointed, and vnto his ſeede for euermore.

louing correction ſhal make me great.

36 Thou ſhalt make roome yenough vnder me for to goe: that my footeſteppes ſhal not ſlyde.

37 I wyl folowe vpon myne enimies, and ouertake them: neither wyl I turne agayne tyl I haue deſtroyed them.

38 I wyl ſmyte them, that they ſhal not be able to ſtande: but fal vnder my feete.

39 Thou haſt gyrded me with ſtrength vnto the batayle: thou ſhalt throwe downe myne enemies vnder me.

40 Thou haſt made myne enemies alſo to turne theyr backes vpon me: and I ſhal deſtroy them that hate me.

41 They ſhal crye, but there ſhalbe none to helpe them: yea, euen vnto the Lorde ſhal they crye, but he ſhal not heare them.

42 I wyl beate them as ſmalle as the duſte before the winde: I wyl caſt them out as the clay in the ſtreetes.

43 Thou ſhalt deliuer me from the ſtryuynges of the people: and thou ſhalt make me the head of the heathen.

44 A people whom I haue not knowen: ſhal ſerue me.

45 As ſoone as they heare of me, they ſhal obey me: but the ſtrange chyldren ſhal diſſemble with me.

46 The ſtrange chyldren ſhal fayle: and be afrayde out of theyr pryſons.

47 The Lorde liueth, and bleſſed be my ſtrong helper: and prayſed be the God of my ſaluation.

48 Euen the God whiche ſeeth that I be auenged: and ſubdueth the people vnto me.

49 It is he that delivereth me from my (cruel) enimies, and ſetteth me vp aboue mine aduerſaries: thou ſhalt ridde me from the wycked man.

50 For this cauſe I wyl geue thankes vnto thee, O Lorde, among the Gentiles: and ſyng prayſes vnto thy name.

51 Great proſperitie geueth he vnto his kyng: and ſheweth louing kindneſſe vnto Dauid his anoynted, and vnto his ſeede for euer.

Cœli enarrant gloriam dei. Pſal.xix. The argument.

Gods glorie whereby he may be knowen, appeareth ſufficiently in al his woorkes, in heauen, ayre, and earth, but eſpecially to his chyldren in his holy woorde, whiche therefore ought to be of more value and commendation, then al other worldly things. Upon conſyderation hereof, Dauid confeſſeth his ſecrete and preſumptuous ſinnes, he craueth pardon and mercie at Gods handes.

¶ To the cheefe muſition, a Pſalme of Dauid.

A 1 THe heauens declare the glorie of God: and the firmament ſheweth his handie woorke.

Morning prayer.

2 A day occaſioneth talke thereof vnto a day: & a nyght teacheth knowledge vnto a nyght.

3 No language, no woordes, no voyce of theyrs is hearde: yet theyr “ ſounde goeth into al landes, and theyr woordes into the endes of the worlde.

“ rule or line.

4 In them he hath ſet a tabernacle for the ſunne: whiche commeth foorth as a brydegrome out of his chamber, and reioyceth as a giant to runne his courſe.

5 His ſetting foorth is from the vtmoſt part of heauen, & his circuite vnto the vtmoſt part therof: and

1 THe heauens declare the glory of god: and the firmament ſheweth his handy woorke.

2 One day telleth another: and one nyght certifieth another.

3 There is neyther ſpeache nor language: but their voices are hearde among them.

4 Theyr ſounde is gonne out into al landes: and theyr woordes into the endes of the worlde.

5 In them hath he ſet a tabernacle for the ſunne: whiche commeth foorth as a brydegrome out of his chamber, and reioyceth as a giant to runne his courſe.

6 It goeth foorth from the vttermoſt part of heauen, & runneth about vnto the ende of it agayne:

and there is nothing hid from the heate thereof.
7 The lawe of the Lorde is an vndefiled lawe, conuerting the ſoule: the teſtimonie of the lord is ſure, and geueth wiſdome vnto the ſimple.
8 The ſtatutes of the Lorde are ryght, and reioyce the hart: the commaundement of the Lorde is pure, and geueth light vnto the eyes.
9 The feare of the Lorde is cleane, and endureth for euer: the iudgementes of the Lorde are true, and ryghteous altogeather.
10 More to be deſyred are they then golde, yea then much fine golde: ſweeter alſo then hony, and the hony combe.
11 Moreouer, by them is thy ſeruant taught: and in keping of them there is great rewarde.
12 Who can tel howe oft he offendeth: O cleanſe thou me from my ſecrete faultes.
13 Kepe thy ſeruant alſo frō preſumptuous ſinnes, leſt they get the dominon ouer me: ſo ſhal I be vndefiled, and innocent from the great offence.
14 Let the woordes of my mouth, & the meditation of my hart: be (alway) acceptable in thy ſyght.
15 O Lorde: my ſtrength and my redeemer.

there is nothing hid from his heate.
6 The law of God is perfect, conuerting the ſoule: the teſtimonie of God is (a) ſure, and geueth wyſdome vnto the ſimple.
7 The ſtatutes of god are ryght, and reioyce the hart: the commaundement of god is pure, and geueth light vnto the eyes.
8 The feare of god is ſincere, and endureth for euer: the iudgementes of god are trueth, they be iuſt in al pointes.
9 They are more to be deſired then golde, yea then muche fine golde: they are alſo ſweeter then hony, and the hony combe.
10 Moreouer, by them thy ſeruant is wel aduertiſed: and in keping of them there is a great (b) rewarde.
11 VVho can knowe his owne (c) errours? Oh cleanſe thou me from thoſe that I am not priuie of.
12 Kepe thy ſeruant alſo from (d) preſumptuous (ſinnes) let them not raigne ouer me: ſo I ſhalbe perfect, and voyde from al heynous offence.
13 Let the woordes of my mouth, and the meditation of my hart be acceptable in thy ſight, O God: my ſtrength and my redeemer.

(a) To be truſted vnto.

B

(b) A commoditie that foloweth the ende.

(c) Donne by ignorance.

(d) Donne willingly, and inſolently.

Exaudiat te dominus. Pſal. xx. The argument.

¶ The people ſetting forwarde to bataile agaynſt wicked enimies, beſeecheth God to heare the kinges prayers, to receaue his ſacrifices, and to geue him the victorie, wherof they aſſure them ſelues, in that they put theyr whole truſt in God, and in no worldly force or thyng, as their enimies doo. This battaile is thought to be that which was againſt the Ammonites. 2. Sam. 10. and. 1. Par. 19. where was deſtroyed fourtie thouſande horſemen, and ſeuentie thouſande chariotes.

To the cheefe muſition () a pſalme of Dauid.

() To be ſong of the people in the warre tyme.

A

1 THe Lord heare thee in the day of trouble: the name of the God of Iacob defend thee.
2 Send thee helpe from the ſanctuarie: and ſtrength thee out of Sion.
3 Remember al thy offerynges: and accept thy burnt ſacrifice.
4 Graunt thee thy hartes deſyre: and fulfyl al thy minde.
5 We wyl reioyce in thy ſaluation, and triumph in the name of the Lorde our God: the Lorde perfourme al thy petitions.
6 Now know I that the lord helpeth his annoynted, and wil heare him from his holy heauen: euen with the holſome ſtrength of his right hande.
7 Somme put their truſt in charettes, and ſomme in horſes: but we wyl remember the name of the Lorde our God.
8 They are brought downe and fallen: but we are ryſen, and ſtande vpryght.
9 Saue Lorde, and heare vs, O kyng of heauen: when we cal (vpon thee.)

1 GOD heare thee in the day of trouble: the name of the Lorde of Iacob defende thee.
2 Let hym ſende thee helpe from the ſanctuarie: and ayde thee out of Sion.
3 Let him remember al thy offerynges: and turne into aſhes thy burnt ſacrifices. Selah.
4 Let him graunt thee thy hartes deſire: and accompliſhe al thy deuice.
5 VVe wyl reioyce in thy ſaluation, and triumph in the name of our Lorde: for god wil perfourme al thy petitions.
6 Nowe I knowe that god wil ſaue his annointed, he wil heare him from his heauenly ſanctuarie: there is ſaluation in the mightineſſe of his ryght hande.
7 Somme (put their truſt) in chariots, and ſomme in horſes: but we wil remember the name of God our Lorde.
8 They ſhalbe made to bowe and fal: but we ſhal aryſe, and ſtande vpright.
9 Saue thou O god: that the kyng may heare vs in the day when we cal.

B

Domine in virtute tua. Pſal. xxi. The argument.

¶ The people reioyceth and geueth thankes to God in rehearſyng the victorie that Dauid theyr king had gotten, and attributing it only to God. A good kyng is a bleſſyng of God, and the ende of al wicked menne is wretched.

¶ To the cheefe muſition, () a pſalme of Dauid.

() To be ſong of the people after the victorie had in warre.

A

1 THe kyng ſhal reioyce in thy ſtrength, O lord: exceeding glad ſhal he be of thy ſaluation.
2 Thou haſt geuen him his hartes deſire: and haſt not denyed hym the requeſt of his lippes.
3 For thou ſhalt preuent him with the bleſſinges of goodnes: and ſhalt ſet a crowne of pure gold vpon his head.

1 THe kyng ought to reioyce in thy ſtrength, O God: and he ought to be exceeding glad of thy (a) ſaluation.
2 Thou haſt geuen hym his hartes deſire: and haſt not denied him the requeſt of his lippes. Selah.
3 For thou haſt preuēted him with (b) good bleſſings: and haſt ſet a crowne of pure golde vpon his head.

(a) Of the victorie that thou haſt geuen him.

(b) With bleſſinges of that whiche is good.

4 He aſked lyfe of thee, and thou gaueſt hym long dayes: euen for euer and euer.

5 His honour is great through thy ſaluation: thou haſt layde glorie and great woorſhip vpon him.

6 For thou haſt placed hym to be bleſſynges for euer: and haſt made hym glad with the ioy of thy countenance.

B 7 Becauſe the kyng truſteth in God, and in the mercie of the moſt higheſt: he ſhal not miſcarie.

8 Thine hande wil finde out al thine enimies: thy ryght hande wyl finde out them that hate thee.

9 Thou wilt make them like a burning furnace in tyme of thy furie: GOD wil deſtroy them in his wrath, and fyre ſhal conſume them.

10 Thou wilt roote theyr fruite out of the earth: & their ſeede from among the children of men.

11 For they intended miſcheefe agaynſt thee, and imagined a craftie deuice: (**but**) they coulde not (**bryng it to paſſe.**)

12 Therefore thou wilt put them to " flight: (**and**) direct " thine arrowes agaynſt theyr faces.

" a ſhoulder. " with thy ſtringes.

13 Be thou exalted, O god, according to thine owne might: ſo we wyl ſyng, and with pſalmes we wyl prayſe thy power.

4 He aſked lyfe of thee, and thou gaueſt hym a long lyfe: euen for euer and euer.

5 His honour is great in thy ſaluation: glory and great woorſhyp ſhalt thou lay vpon hym.

6 For thou ſhalt geue him euerlaſting felicitie: and make hym glad with the ioy of thy countenance.

7 And why? becauſe the king putteth his truſte in the Lorde: and in the mercie of the moſt hyghest, he ſhal not miſcarie.

8 Al thyne enimies ſhal feele thy hande: thy ryght hande ſhal finde out them that hate thee.

9 Thou ſhalt make them like a fyery ouen in the time of thy wrath: the Lorde ſhal deſtroy them in his diſpleaſure, and the fyre ſhal conſume them.

10 Theyr fruite ſhalt thou roote out of the earth: and theyr ſeede from among the chyldren of men.

11 For they intended miſcheefe agaynſt thee: and imagined ſuche a deuice as they are not able to perfourme.

12 Therefore ſhalt thou put them [illegible]lyght: and the ſtringes of thy bowe ſhalt thou m[illegible]e redy againſt the face of them.

13 Be thou exalted Lorde in thyne owne ſtrength: ſo wyl we ſyng and prayſe thy power.

Deus deus meus. Pſal.xxii. The argument.

David firſte in the figure of Chriſte as one forſaken, cryeth to God the father, vtteryng his croſſe, affliction, humbleneſſe, and mockes geuen of the people, gouernours, and prieſtes. Secondarily he prayeth for his deliuerie, that he may prayſe God in the Churche, & incite other to put theyr truſt in hym in aduerſitie. Laſt of al, he reioyceth that his kyngdome ſhal be extended to the vtmoſt partes of the worlde.

To the cheefe muſition of the morning () hinde, a pſalme of Dauid.

() Dauid likeneth hym ſelfe, being in perſecution, to a hind hunted with dogges in the mornyng.

1 MY God, my God, why haſt thou forſaken me? (**why**) art thou ſo farre from my health, & from the woordes of my " complant?

" roryng.

2 O my god, I crie al the day time, and in the nyght ſeaſon, and I ceaſſe not: but thou heareſt not.

3 And yet thou moſte holy: ſitteſt to receaue the (a)prayers of Iſrael.

(a) Suche as contayne the prayſes of God.

4 Our fathers hoped in thee: they truſted in thee, and thou diddeſt deliuer them.

5 They called vpon thee, & they were helped: they did put their truſt in thee, and they were not confounded.

6 But as for me I am a woorme and no man: a very ſcorne of men, and an outcaſt of the people.

B 7 Al they that ſee me, laugh me to ſcorne: they doo make a mowe, and nod their head (**at me.**)

8 (**Sayeing,**) He referreth (**al**) to God, (**looking that God**) wil deliuer him (**and**) reſcue hym: for he delighteth only in hym.

9 But thou art he that tookeſt me out of my mothers wombe: thou cauſedſt me to truſte in thee, ſuckyng my mothers breaſtes.

10 I haue benne leaſt vnto thee euer ſince I was borne: thou art my God euen from my mothers wombe.

11 O goe not farre from me, for trouble is harde at hande: and there is none to helpe me.

12 Many oxen are comme about me: fat (**bulles**) of Baſhan cloſe me in on euery ſyde.

13 They gape vpon me with theyr mouthes: as it were a rampyng and a roaring Lion.

14 I am as (**it were**) into water reſolued, and al my bones are out of ioynt: my hart alſo is like waxe melted in the middeſt of my bowels.

1 MY GOD, my God (looke vpon me) why haſt thou forſaken me? and art ſo farre from my health, and from the woordes of my complaynt?

Euening prayer.

2 O my GOD, I crye in the day time, but thou heareſt not: and in the nyght ſeaſon alſo I take no reaſt.

3 And thou continueſt holy: O thou woorſhyp of Iſrael.

4 Our fathers hoped in thee, they truſted in thee: and thou dyddeſt deliuer them.

5 They called vpon thee, and were holpen: they put theyr truſt in thee, and were not confounded.

6 But as for me, I am a woorme & no man: a very ſcorne of menne, and the outcaſt of the people.

7 Al they that ſee me, laugh me to ſcorne: they ſhoote out theyr lippes, and ſhake theyr head, ſaying,

8 He truſted in God that he woulde deliuer hym: let hym deliuer him, yf he wyl haue hym.

9 But thou art he that toke me out of my mothers wombe: thou waſt my hope when I hanged yet vpon my mothers breaſtes.

10 I haue benne leaſt vnto thee euer ſince I was borne: thou art my God euen from my mothers wombe.

11 O goe not from me, for trouble is hard at hande: and there is none to helpe me.

12 Many oxen are comme about me: fat bulles of Baſan cloſe me in on euery ſyde.

13 They gape vpon me with theyr mouthes: as it were a rampyng and roaryng Lion.

14 I am powred out like water, and al my bones are out of ioynt: my hart alſo in the middes of my body, is euen like melting waxe.

15 My ſtrength is dryed vp lyke a potſhard, and my tongue cleaueth to my gummes: and thou ſhalt bryng me into the duſt of death.

16 For (many) dogges are comme about me: and the counſayle of the wicked layeth ſiege agaynſt me.

17 They pearſed my handes & my feete, I may tel al my bones: they ſtande ſtaring & looking vpon me.

18 They part my garmentes among them: and caſt lottes vpon my veſture.

19 But be not thou farre from me, O Lorde: thou art my ſuccour, haſte thee to helpe me.

20 Deliuer my ſoule from the ſworde: my darlyng from the power of the dogge.

21 Saue me frõ the Lions mouth: thou haſt heard me alſo from the hornes of the Vnicornes.

22 I wil declare thy name vnto my brethren: in the middes of the congregation wyl I prayſe thee.

23 O prayſe the Lorde ye that feare hym: magnifie him al ye of the ſeede of Iacob, and feare hym al ye of the ſeede of Iſrael.

24 For he hath not deſpiſed nor abhorred the lowe eſtate of the poore: he hath not hidde his face from him, but when he called vnto hym, he heard hym.

25 My prayſe is of thee in the great congregation: my vowes wyl I perfourme in the ſight of them that feare hym.

26 The poore ſhal eate, and be ſatiſfied: they that ſeeke after the Lorde ſhal prayſe hym, your hart ſhal liue for euer.

27 Al the endes of the worlde ſhal remember them ſelues, and be turned vnto the Lorde: and al the kynredes of the nations ſhal worſhyp before hym.

28 For the kingdome is the Lordes: and he is the gouernour among the people.

29 Al ſuche as be fatte vpon earth: haue eaten and woorſhipped.

30 Al they that go downe into ỹ duſt, ſhal kneele before him: & no mã hath quickened his owne ſoule.

31 My ſeede ſhal ſerue hym: they ſhalbe counted vnto the Lorde for a generation.

32 They ſhal comme, and the heauens ſhal declare his righteouſnes: vnto a people that ſhalbe borne, whom the Lorde hath made.

15 My ſtrength is dryed vp like a potſharde, and my tongue cleaueth to my gummes: and thou haſt brought me into the (b) duſt of death.

16 For dogges are comme about me, the aſſemble of the wicked lay ſiege againſt me: they haue pearced my handes and my feete, I may telle al my bones.

17 They ſtande ſtaryng and gaſing vpon me: they part my garmentes among them, & they caſt lottes vpon my veſture.

18 But be not thou farre from me, O God: thou art my ſtrength, make haſte to helpe me.

19 Deliuer my ſoule from the ſwoorde: and my "dearling from the dogges "pawes.

20 Saue me from the Lions mouth: deliuer me from the hornes of the (c) Vnicornes.

21 I wil declare thy name vnto my brethren: I wyl prayſe thee in the middeſt of the congregation.

22 (Sayeing) prayſe ye God ye that feare him: glorifie him al ye of the ſeede of Iacob, and ſtande in awe of him al ye of the ſeede of Iſrael.

23 For he hath not deſpiſed, nor abhorred the affliction of the poore: he hath not hyd his face from him, but he hearde him when he cried vnto him.

24 My prayſe ſhalbe of thee in the great congregation: I wil perfourme my vowes in the ſight of thẽ that feare him.

25 The poore ſhal eate, and be ſatiſfied: they that ſeeke after God ſhal prayſe him, your hart ſhal liue for euer.

26 Al the endes of the worlde ſhal remember them ſelues, and be turned vnto God: and al the kinredes of the nations ſhal woorſhip before thy face.

27 For the kingdome is Gods: and he is the gouernour ouer the nations.

28 Al ſuche as be (d) fat vpon the earth, ſhal eate and woorſhip: al they that goe downe (in) to the duſt, ſhal kneele before him, although (e) he preſerued not his owne lyfe.

29 The poſteritie ſhal ſerue him: they ſhalbe counted vnto the Lorde (f) for a generation.

30 They wyl comme and declare his righteouſneſſe vnto a people that ſhalbe borne: for (g) he hath donne it.

(b) To hope for nothyng but my graue.

D

"Myne owne alone. So is the ſoule of man called, for that it of al thinges on the earth is onely heauenly, & from heauen. Or els it is taken for his lyfe, whiche is deſolate and forſaken of al.

"Hande.

(c) An Vnicorne is a cruel & perilous beaſt, whiche can not be tamed.

E

(d) Riche men ſhal ſacrifice vnto God, and eate at the Lordes table.

(e) Although Chriſte was content to die, & was put to death: yet the dead ſhal knowledge him to be their redemer.

(f) For his people.

(g) God hath done no leſſe then they declare.

Dominus regit me. Pſal.xxiij. The argument.

¶ Dauid reſemblyng God to a ſheepehearde, and him ſelfe to a ſheepe, declareth that al commodities, plentie, quietneſſe and proſperitie, enſueth them that be fully perſwaded of Gods prouidence: for God feedeth, nouriſheth, defendeth, & gouerneth thoſe that put their whole truſt in him, after a more ample ſorte then any ſheepehearde dooth his ſheepe.

¶ A pſalme of Dauid.

1 THE Lorde is my ſheepehearde: therfore can I lacke nothyng.

2 He ſhal feede me in a greene paſture: and leade me foorth beſides the water of comfort.

3 He ſhal conuert my ſoule: and bring me foorth in the pathes of righteouſneſſe, for his names ſake.

4 Yea though I walke through the valley of the ſhadowe of death: I wyl feare no euyl, for thou art with me, thy rodde and thy ſtaffe comfort me.

5 Thou ſhalt prepare a table before me, agaynſt them that trouble me: thou haſt annoynted my head with oyle, and my cup ſhalbe ful.

6 But thy louing kindneſſe and mercy ſhal folowe me al the dayes of my life: and I wyl dwelle in the houſe of the Lorde for euer.

1 GOD is my ſheepehearde, therefore I can lacke nothing: he wil cauſe me to repoſe my ſelfe in paſture ful of graſſe, and he wil leade me vnto calme waters.

A

2 He wil conuert my ſoule: he wil bring me foorth into the pathes of righteouſnes for his name ſake.

3 Yea though I walke through the valley of the ſhadowe of death, I wyl feare no euyl: for thou art with me, thy rod and thy ſtaffe be the thinges that doo comfort me.

4 Thou wilt prepare a table before me in the preſence of mine aduerſaries: thou haſt annointed my head with oyle, and my cup ſhalbe brimme ful.

5 Truely felicitie and mercie ſhal folowe me al the dayes of my life: and I wyl dwelle in the houſe of God for a long time.

Domini eſt terra. Pſal.xxiiij. The argument.

¶ Dauid declareth, that although al the earth and al the inhabitours thereof doo parteyne to God, yet that he hath choſen moſt eſpecially the mount Sion: So that ſuche as wyl ſeeke God and lyue bertuouſly, muſt dwel in that bleſſed mount. He alſo deſyreth to builde a temple, for to place therein the arke of God, whiche he nameth the kyng of glorie.

¶ A pſalme of Dauid.

A 1 THE earth is Gods and al that therin is: the world, and they that dwelle therein.

2 For he hath laide the foundation of it vpon the ſeas: & he hath ſet it ſure vpon the fluddes.

3 VVho ſhal aſcende into the hil of God? or who ſhal riſe vp in his holy place?

4 (**Euen he that hath**) cleane handes, and a pure hart: and that hath not (a) taken his ſoule in vayne, nor ſworne deceiptfully.

5 He ſhal receaue a bleſſing from God: and righteouſneſſe from the Lorde of his ſaluation.

6 This is the generation of them that ſeeke him: euen of them that ſeeke thy face (**in**) Iacob. Selah.

B 7 Lift vp your heades (b) O ye gates, and be ye lift vp ye euerlaſting doores: and the king of glory ſhal enter in.

8 VVho is this king of glorie? It is God both ſtrong and mightie, it is god mightie in battayle.

9 Lift vp your heades (O ye gates) and be you lift vp ye euerlaſting doores: and the king of glory ſhal enter in.

10 VVho is this king of glorie? euen the GOD of hoſtes, he is the king of glorie. Selah.

(a) In dooing not good but euyl, for man hath his ſoule to doo good.

(b) That is, kingdomes, impires, and magiſtrates. For in gates, princes and magiſtrates were wont to ſit in counſel and iudgement.

1 THE earth is the Lordes, and al that therein is: the compaſſe of the worlde, and they that dwelle therein.

Mornyng prayer.

2 For he hath founded it vpon the ſeas: and prepared it vpon the fluddes.

3 Who ſhal aſcende into the hyl of ỹ lorde: or who ſhal riſe vp in his holy place?

4 Euen he that hath cleane handes, and a pure hart: and that hath not lyft vp his minde vnto vanitie, nor ſworne to deceaue his neighbour.

5 He ſhal receaue the bleſſing from the Lorde: and righteouſneſſe from the God of his ſaluation.

6 This is the generation of them that ſeeke hym: euen of them that ſeeke thy face, O Iacob.

7 Lift vp your heades, O ye gates, and be ye lyft vp ye euerlaſtyng doores: and the king of glorie ſhal comme in.

8 Who is the king of glorie: it is the Lorde ſtrong and mightie, euen the Lorde mightie in battayle.

9 Lyft vp your heades (O ye gates,) and be ye lyft vp ye euerlaſting doores: and the king of glory ſhal comme in.

10 Who is the kyng of glorie: euen the Lorde of hoſtes, he is the kyng of glorie.

Ad te domine. Pſal.xxv. The argument.

¶ Dauid afflicted with enimies, aud feelyng the great burden of ſinne, namely of his youth: prayeth God partly to deliuer hym, partly to teache hym and to pardon his offences. He ſetteth foorth the infinite goodneſſe and felicitie whiche is aſſured to al them that feare God. Finally, he confeſſeth that al his truſt is in God.

A 1 I Lift vp my ſoule vnto thee, O god, I put my truſt in thee my Lorde: let me not be confounded, neither let mine enimies triumph ouer me.

2 Yea, let not al them that hope in thee be put to ſhame: let them be put to ſhame who without a cauſe doo trayterouſly tranſgreſſe.

3 Make me to know thy wayes, O God, and teache me thy pathes: leade me foorth in thy trueth and teache me, for thou art the Lorde of my ſaluation, I haue wayted for thee al the day long.

4 Calle to remembrance, O God, thy tender mercies, and thy louing kindneſſe: for they haue benne for euer.

5 Oh remember not thou the ſinnes and offenſes of my youth: but according to thy mercie, euen of thy goodneſſe, O God, remember me.

6 Gratious and righteous is god: therefore he wyl teache ſinners in the way.

B 7 He wil guide the meke in iudgement: and teache the humble his way.

8 Al the pathes of god are mercie and trueth: vnto ſuche as keepe his couenant and his teſtimonies.

9 Pardon thou therfore for thy name ſake, O God, my wickedneſſe: for it is very great.

10 VVhat man is he that feareth god? (**GOD**) wil teache him in the way that he ſhal chooſe.

11 His ſoule ſhal (a) reſt al night at "eaſe: and his ſeede ſhal inherite the lande.

(a) Shal haue aboundance of good, and of felicitie.

"In good.

1 VNto thee (O Lorde) wyl I lift vp my ſoule, my God, I haue put my truſt in thee: O let me not be confounded, neither let myne enimies triumph ouer me.

2 For al they that hope in thee ſhal not be aſhamed: but ſuche as tranſgreſſe without a cauſe, ſhalbe put to confuſion.

3 Shewe me thy wayes, O Lorde: and teache me thy pathes.

4 Leade me foorth in thy trueth, and learne me: for thou art the GOD of my ſaluation, in thee hath benne my hope al the day long.

5 Calle to remembrance (O Lord) thy tender mercies: and thy louing kindneſſe, whiche haue benne euer of olde.

6 Oh remember not the ſinnes and offences of my youth: but according to thy mercy thinke thou vpō me, O Lorde, for thy goodneſſe.

7 Gratious and righteous is the Lorde: therefore wyl he teache ſinners in the way.

8 Them that be meeke ſhal he guide in iudgemēt: & ſuche as be gentle, them ſhal he learne his way.

9 Al the pathes of the lord are mercy & trueth: vnto ſuche as keepe his couenant and his teſtimonies.

10 For thy names ſake, O Lorde: be mercyful vnto my ſinne, for it is great.

11 What man is he that feareth the Lorde: him ſhal he teache in the way that he ſhal chooſe.

12 His ſoule ſhal dwelle at eaſe: and his ſeede ſhal inherite the lande.

13 The ſecretes of the Lorde are among them that feare him: and he wyl ſhewe them his couenant.

14 Mine eyes are euer looking vnto the Lorde: for he ſhal plucke my feete out of the net.

15 Turne thee vnto me, and haue mercie vpon me: for I am deſolate, and in miſerie.

16 The ſorowes of my hart are enlarged: O bryng thou me out of my troubles.

17 Looke vpon myne aduerſitie and miſerie: and forgeue me al my ſinne.

18 Conſyder myne enimies howe many they are: and they beare a tyrannous hate againſt me.

19 O keepe my ſoule, and deliuer me: let me not be confounded, for I haue put my truſt in thee.

20 Let perfectneſſe and righteous dealyng wayte vpon me: for my hope hath benne in thee.

21 Deliuer Iſrael, O God: out of al his troubles.

12 The [b] ſecrete of God is among them that feare him: and he wil make knowen vnto them his couenant.

(b) The myſteries of our redemption.

13 Mine eyes be alwayes (**turned**) vnto GOD: for he wil take my feete out of the net.

C 14 Turne thy face vnto me, and haue mercie vpon me: for I am deſolate, and in miſerie.

15 The ſorowes of mine hart are "increaſed: O bring thou me out of my diſtreſſe.

" Enlarged.

16 Looke thou vpon myne aduerſitie, and vpon my labour: and forgeue me al my ſinne.

17 Conſyder mine enimies, for they doo multiplie: and they beare a tyrannous hate againſt me.

18 O keepe my ſoule, & deliuer me, leſt I ſhalbe confounded: for I haue put my truſt in thee.

19 Let integritie and vprighteous dealing keepe me ſafe: for I haue wayted after thee.

20 O GOD redeeme Iſrael: out of al his aduerſities.

Iudica me Domine. Pſal. xxvj. The argument.

¶ Dauid offereth his cauſe for the whiche he was perſecuted, to be iudged of God, proteſting his innocencie: partly in that he ſerued God with pureneſſe of hart, and vprightneſſe of life, frequenting his temple, and vſing his ceremonies: partly alſo in that he hated al company of euyl menne whatſoeuer they were.

¶ Of Dauid.

1 BE thou my iudge (O Lord) for I haue walked innocently: my truſt hath benne alſo in the Lorde, therefore ſhal I not falle.

2 Examine me (O Lorde) and proue me: trye out my reines and my hart.

3 For thy louyng kyndneſſe is euer before myne eyes: and I wyl walke in thy trueth.

4 I haue not dwelt with vayne perſons: neyther wyl I haue felowſhip with the deceiptful.

5 I haue hated the congregation of the wicked: and wyl not ſit among the vngodly.

6 I wyl waſhe my handes in innocencie, O Lord: and ſo wyl I goe to thine aulter.

7 That I may ſhewe the voyce of thankeſgeuing: and telle of al thy wonderous woorkes.

8 Lord, I haue loued the habitation of thy houſe: and the place where thyne honour dwelleth.

9 O ſhut not vp my ſoule with the ſinners: nor my lyfe with the bloodthirtie.

10 In whoſe handes is wickedneſſe: & their right handes are ful of gyftes.

11 But as for me, I wyl walke innocently: O Lord deliuer me, and be mercyful vnto me.

12 My foote ſtandeth right: I wyl prayſe the Lord in the congregations.

A 1 IVdge thou me, O God, for I haue walked in my [a] perfection: my truſt alſo hath benne in GOD, (**therefore**) I ſhal not falle.

(a) In mine innocencie.

2 Examine me, O God, and proue me: trye out my reines and my hart.

3 For thy louing kindneſſe is before mine eies: and I wyl walke in thy trueth.

4 I haue not ſit (**in companie**) with vaine perſons: neither haue I entred (**once acquaintance**) with diſſemblers.

5 I haue hated the congregation of the malitious: and I wyl not ſit amongſt the vngodly.

B 6 I haue waſhed my handes in innocencie: and (**ſo**) I haue [b] gonne about thine aulter, O God.

(b) It was not lawful for hym to touche the aulter.

7 That in a "publique confeſſion I might heare: and ſet foorth al thy wonderous woorkes.

" In a voyce of confeſsion for to heare.

8 O GOD, I haue loued the habitation of thine houſe: & the place "where thine honour dwelleth.

" Of the tabernacle of thy glory.

9 O [c] geather not my ſoule with ſinners: nor my lyfe with blooddie menne.

(c) Deſtroy not.

10 In whoſe handes is wickedneſſe: and their right hande is ful of giftes.

11 But as for me I wil walke in my perfection: O redeeme me, and be merciful vnto me.

12 My foote ſtandeth vpon a [d] plaine (**ground: therfore**) I wil bleſſe God in the congregations.

(d) That is, I am ſafe and ſure through thy helpe.

Dominus illuminatio. Pſal. xxvij. The argument.

¶ The prophete confeſſeth his boldneſſe, courage, and no feare at al that he had through God in extreame and perilous dangers: Before al thinges, he requireth that he may comme into the temple with the godly, for to ſacrifiſe, and to prayſe God. He prayeth alſo moſt earneſtly for helpe at Gods hande, beyng of al other forſaken.

Euenyng prayer.

1 THE Lorde is my light and my ſaluation, whom then ſhal I feare: the Lord is the ſtrength of my life, of whom then ſhal I be afrayde?

2 When the wicked (euen myne enimies and my foes) came vpon me to eate vp my fleaſh: they ſtumbled and felle.

3 Though an hoaſt of menne were layde agaynſt

A 1 GOd is my light & ſaluation, whom then ſhal I feare? GOD is the ſtrength of my life, of whom then ſhal I be afrayde?

2 VVhen the malitious approched neare vnto me for to eate vp my fleaſhe: mine enimies and foes ſtumbled and felle.

3 Though an hoſt of menne were layde in campe a-

gainſt me, yet ſhal not myne hart be afrayde: and though there roſe vp warre againſt me, (**yet**) I wyl put my truſt in[a] this.

(a) That God is my light, ſtrength, and lyfe.

4 I haue deſyred one thing of god, whiche once againe I wil earneſtly require: euen that I may dwel in the houſe of god al the dayes of my life, to beholde the beautifulneſſe of god, and to ſeeke[b] (**it**) in his temple.

(b) Gods beautifulnes, his promiſes, lawes, ceremonies, ſacrifices, and ſacramentes.

5 For in the time of aduerſitie he ſhal hide me in his tabernacle: yea in the ſecrete (**place**) of his pauilion he ſhal hide me, & ſet me vp vpon a rocke of ſtone.

6 And nowe he ſhal lift vp my head aboue mine enimies rounde about me: therefore I wyl offer in his tabernacle a ſacrifice of great[c] ioy, I wyl ſing and prayſe god with pſalmes.

(c) Made with ioy, with ſonges, and blaſt of trumpettes.

7 Hearken vnto my voyce, O GOD, (**when**) I crye (**vnto thee**): haue mercie vpon me, and heare me.

B 8 My hart hath ſaide vnto thee (**accordyng to this thy commaundement**) ſeeke ye my face: thy face, O god, wyl I ſeeke.

* 9 O hide not thou thy face from me, nor caſt thy ſeruant away in a diſpleaſure: thou haſt benne my ſuccour, leaue me not, neither forſake me, O Lord of my ſaluation.

10 For my father and mother forſooke me: and god dyd take me vp.

11 Teache me thy way, O GOD: and leade me in a right path, becauſe of mine enimies.

12 Deliuer me not into mine aduerſaries “hands: for there are falſe witneſſes riſen vp againſt me, and ſuche as ſpeake wrong.

“Soule.

13 If I had not beleued (**verily**) to ſee the goodneſſe of god in the lande of the liuing: (**their ſpite had killed me.**)

14 Attende thou (**therefore**) vpon god, be of a good courage, and he wyl comfort thyne hart: (**I ſay**) attende thou vpon god.

me, yet ſhal not my hart be afrayde: and though there roſe vp warre agaynſt me, yet wyl I put my truſt in hym.

4 One thing haue I deſyred of the Lorde, whiche I wyl require: euen that I may dwelle in the houſe of the Lord al the dayes of my life, to behold the fayre beautie of the Lorde, and to viſite his temple.

5 For in the tyme of trouble he ſhal hyde me in his tabernacle: yea in the ſecrete place of his dwelling ſhal he hyde me, & ſet me vp vpon a rocke of ſtone.

6 And nowe ſhal he lift vp my head: aboue myne enimies rounde about me.

7 Therefore wyl I offer in his dwellyng an oblation with great gladneſſe: I wyl ſing and ſpeake prayſes vnto the Lorde.

8 Hearken vnto my voyce (O Lorde) when I crye vnto thee: haue mercie vpon me, and heare me.

9 My hart hath talked of thee, ſeeke ye my face: thy face Lorde wyl I ſeeke.

10 O hyde not thou thy face fro me: nor caſt thy ſeruant away in diſpleaſure.

11 Thou haſt benne my ſuccour, leaue me not: neyther forſake me, O God, of my ſaluation.

12 When my father and my mother forſake me: the Lorde taketh me vp.

13 Teache me thy way, O Lorde: and leade me in the ryght way, becauſe of myne enimies.

14 Deliuer me not ouer into the wyl of myne aduerſaries: for there are falſe witneſſes ryſen vp agaynſt me, and ſuche as ſpeake wrong.

15 I ſhoulde vtterly haue faynted: but that I beleue veryly to ſee the goodneſſe of the Lorde in the lande of the lyuing.

16 O tary thou the Lordes leaſure: be ſtrong, and he ſhal comfort thyne hart, and put thou thy truſt in the Lorde.

Ad te domine clamabo. Pſal.xxviij. The argument.

¶ The prophete turnyng his face towardes the arke of God, deſireth that his prayers may be hearde, that God woulde ſuccour him, and not ſuffer him to be oppreſſed of the wicked, to whom vengeance is due: he thanketh and prayſeth God for his deliuerie.

A 1 VNto thee I crye, O God, my “ſtrength, make not as though thou were deafe at me: “leſt if thou holdeſt thy peace, I becomme like them that goe downe into the graue.

“Rocke.
“Leſt peraduenture thou holdeſt thy peace from me, & I become, &c.

2 Heare the voyce of my humble petitions when I crye vnto thee: when I holde vp my handes toward thy holy place where thy arke is.

3 Take me not away with the vngodly, and with the woorkers of iniquitie: which ſpeake of peace to their neighbours, but miſchiefe is in their hartes.

4 Rewarde them according to their deedes: and according to the wickedneſſe of their owne inuentions.

5 Recompence them after the woorke of their handes: pay them home that they haue deſerued.

6 For they geue not their minde to vnderſtand the dooinges of GOD, and the woorke of his handes: (**therefore**) he wyl breake them downe, and not builde them vp.

B 7 Bleſſed be God: for he hath hearde the voyce of mine humble petitions.

8 God is my ſtrength and my ſhielde, my hart hath truſted in him, and I am helped: therefore my hart ſkippeth for ioy, and in my ſong I wil “prayſe him.

9 God is[a] their ſtrength: and the ſtrength “that ſaueth his annoynted.

“Confeſſe.
(a) Who tooke Dauids part.
“Of the ſaluation of his annoynted.

1 VNto thee wyl I crye, O Lorde, my ſtrength: thinke no ſcorne of me, leſt if thou make as though thou heareſt not, I becomme lyke them that goe downe into the pit.

2 Heare the voyce of my humble petitions when I crye vnto thee: when I holde vp my handes towarde the mercie ſeate of thy holy temple.

3 O plucke me not away (neither deſtroy me) with the vngodly & wicked doers: whiche ſpeake frendly to their neighbours, but imagine miſchiefe in their hartes.

4 Reward them according to their deedes: & according to the wickednes of their owne inuentions.

5 Recompence them after the woorke of their handes: pay them that they haue deſerued.

6 For they regarde not in their minde yͤ workes of the Lord, nor the operation of his handes: therfore ſhal he breake them downe, & not builde them vp.

7 Prayſed be the Lorde: for he hath hearde the voyce of my humble petitions.

8 The Lorde is my ſtrength and my ſhielde, my hart hath truſted in him, and I am helped: therefore my hart daunceth for ioy, and in my ſong wil I prayſe hym.

9 The Lorde is my ſtrength: and he is the holſome defence of his annoynted.

10 O ſaue thy people, and geue thy bleſſing vnto thyne inheritance: feede them, and ſet them vp for euer.

10 O ſaue thy people, and geue thy bleſſing vnto thine inheritance; feede them, and exalt them for euermore.

Afferte domino. Pſal.xxix. The argument.

¶ The prophete exhorteth princes and rulers of this worlde, to acknowledge Gods glorie and power, which appeareth euen in thundring, rayne, and tempeſtes.

1 BRyng vnto the Lorde, O ye mightie, bryng young Rammes vnto the Lorde: aſcribe vnto the Lorde woorſhip and ſtrength.

2 Geue the Lorde the honour due vnto his name: woorſhip the Lorde with holy woorſhip.

3 It is the Lorde that commaundeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lorde that ruleth the ſea, the voyce of the Lord is mightie in operation: the voyce of the Lorde is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea the Lorde breaketh the Cedars of Libanus.

6 He made them alſo to ſkippe like a Calfe: Libanus alſo and Sirion lyke a young unicorne.

7 The voyce of the Lorde diuideth the flames of fire: the voyce of the Lorde ſhaketh the wildernes, yea the Lorde ſhaketh the wyldernеſſe of Cades.

8 The voyce of the lord maketh the hindes to bring foorth young, & diſcouereth the thicke buſhes: in his temple dooth euery man ſpeake of his honour.

9 The Lorde ſitteth aboue the water fludde: and the Lorde remayneth a kyng for euer.

10 The Lord ſhal geue ſtrength vnto his people: the Lorde ſhal geue his people the bleſſing of peace.

1 ATtribute vnto god O ye ſonnes of princes: attribute vnto god glorie and ſtrength.

2 Geue to GOD glorie (due) vnto his name: woorſhip god with holy honour.

3 The[(a)] voyce of GOD is aboue waters: it is the Lorde of glorie that thundreth, it is god that ruleth the ſea.

4 The voyce of god is[(b)] with power: the voyce of god is with honour.

5 The voyce of god breaketh the Cedar trees: yea god breaketh the Cedars of Libanus.

6 And he maketh them to[(c)] ſkippe like a Calfe: Libanus alſo and[(d)] Sirion like a young vnicorne.

7 The voyce of god ""caſteth out[(e)] flambes of fire: the voyce of god maketh the wyldernеſſe to tremble, god maketh the wildernеſſe of Cades to tremble.

8 The voyce of god maketh Hindes to caſt their * calfe, and maketh woodes to be bare: therfore euery man ſetteth foorth his glorie in his temple.

9 God ſitteth in the[(f)] fludde: and god wyl ſit king for euer.

10 God wyl geue ſtrength vnto his people: God wil bleſſe his people in[(g)] peace.

A

(a) That is, thunder.

(b) Mightie in operation.

B

(c) For feare. In great thunders, hylles ſeeme to be ſhaken.

(d) It is a hyl, called alſo Hermon.

""Catteth out.

(e) Thunder with terrible lightnyng.

(f) As God was aucthour of Noes flud to puniſhe the wicked: ſo wil he haue lyke aucthoritie ſtil.

(g) In geuing them peace & proſperitie.

Exaltabo te domine. Pſal.xxx. The argument.

¶ Dauid deliuered from his enimies, both thanketh and alſo prayſeth God, and inciteth other to doo the ſame, becauſe Gods diſpleaſure laſteth not long. He thought his proſperitie woulde haue continued ſtyl, but viſited with ſickneſſe and aduerſitie, cryeth for helpe, and prayſeth God therefore.

¶ A pſalme whiche is a ſong of the() dedication of the houſe of Dauid.

Mornyng prayer.

1 I Wyl magnifie thee, O Lord, for thou haſt ſet me vp: and not made my foes to triumphe ouer me.

2 O Lorde my God, I cryed vnto thee: and thou haſt healed me.

3 Thou Lorde haſt brought my ſoule out of hel: thou haſt kept my life frō them that goe downe into the pit.

4 Sing prayſes vnto the Lorde (O ye ſaintes of his:) and geue thankes vnto hym for a remembrance of his holyneſſe.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is lyfe: heauineſſe may endure for a night, but ioy cōmeth in the mornyng.

6 And in my proſperitie I ſayde, I ſhal neuer be remoued: thou Lorde of thy goodneſſe hadſt made my hyl ſo ſtrong.

7 Thou dydſt turne thy face (fro me:) and I was troubled.

8 Then cryed I vnto thee, O Lorde: and gate me vnto my Lorde ryght humbly.

9 What profite is there in my blood: when I goe downe to the pit?

10 Shal the duſt geue thankes vnto thee: or ſhal it declare thy trueth?

11 Heare (O Lord) and haue mercie vpon me: Lord be thou my helper.

1 I VVyl exalt thee, O God, for thou haſt exalted me; and haſt not made my foes to triumph ouer me.

2 O God my Lorde, I cryed vnto thee; and thou haſt healed me.

3 Thou God haſt rayſed vp my ſoule frō the graue: thou haſt preſerued my life from them that goe downe into the pit.

4 Sing pſalmes vnto god ye his ſaintes: and make your confeſſion vnto the[(a)] remembrance of his holyneſſe.

5 For a litle ſhort time (paſſeth) in his anger, a[(b)] life is (ſpent) in his good wyl: at euening weeping ſhal ""beginne the night, but ioy commeth in the morning.

6 And in my proſperitie I ſayde, I ſhal neuer haue a falle: thou god of thy goodneſſe haſt made my[(c)] hil ſo ſtrong.

7 (Neuertheleſſe, when) thou didſt turne thy face, I was troubled: (then) I cried vnto thee, O god, thē made I my humble prayers to thee my Lorde.

8 (Sayeing) what profite is there in my blood when I goe downe to the pit? ſhal the duſt "" geue thankes vnto thee? or ſhal it declare thy trueth?

9 Heare me, O God, and haue mercie vpon me; O god be thou my helper.

() It is thought that Dauid deliuered from a greuous ſicknes, did make this pſalme at the dedication of his houſe newe built at Hieruſalem.

A

(a) To God in the temple, whiche is a memorial of his holyneſſe, or where he is remembred deuoutly.

(b) Although God hath puniſhed me with ſickneſſe for a ſhort tyme: yet I feele his good wil towardes me al my lyfe long.

""Shal harbour.

(c) Thou haſt ſo eſtabliſhed my regal dignitie with al felicitie.

""Confeſſe.

10 (And foorthwith) thou haſt turned my mourning into dancing: thou haſt put of my ſackcloth, and girded me with gladneſſe.

(b) I in al my royaltie, and dignitie. ‘‘Confeſſe.

11 Therfore my (b) glorie ſhal ſing pſalmes vnto thee, and not ceaſſe: O GOD, my Lorde, I wyl ‘‘prayſe thee for euer.

12 Thou haſt turned my heauyneſſe into ioy: thou haſt put of my ſackcloth, and gyrded me with gladneſſe.

13 Therfore ſhal euery good man ſing of thy prayſe without ceaſſing: O my God, I wil geue thankes vnto thee for euer.

In te domine ſperaui. Pſal.xxxj. The argument.

¶ Dauid brought into that diſtreſſe that he had no hope to eſcape, cryeth to God: he commendeth him ſelfe wholly to him, he declareth the complaintes, ſorowes, and afflictions whiche he felt in that dangerous time, he prayeth for helpe, he wiſheth confuſion to wicked lyers, he rehearſeth what good thinges God hath prepared for them that feare him, and put their truſt in him, he thanketh God for his goodneſſe towardes him, he exhorteth al menne to loue God, and that continually.

It is thought that this pſalme parteyneth to the ſtorie. 1. Sam. 23.

¶ To the chiefe muſition, a pſalme of Dauid.

A 1 IN thee, O GOD, I haue put my truſt, let me neuer be confounded: deliuer me in thy righteouſneſſe.

2 Bowe downe thine eare to me, make haſt to deliuer me: be vnto me a ſtrong rocke and a houſe of defence, that thou maieſt ſaue me.

3 For thou art my ſtrong rocke and fortreſſe: euen for thy name ſake conduct me, and direct me.

4 Take me out of the net that they haue layde priuily for me: for thou art my ſtrength.

5 Into thy hande I commende my ſpirite: (for) thou haſt redeemed me, O GOD, the Lorde of trueth.

6 I haue hated them that obſerue ſuperſtitious vanities: and my truſt hath benne in God.

B 7 I wil be glad and reioyce in thy louing kindneſſe: for that thou haſt conſydered my trouble, and haſt knowen my ſoule in aduerſities.

8 Thou haſt not ſhut me vp into the hande of the enimie: (but) haſt ſet my feete in a large roome.

9 Haue mercy vpon me, O god, for I am in diſtreſſe: mine eye, my ſoule, and my belly be conſumed for very heauineſſe.

10 For my life is waſted with ſorowe, and my yeeres with mourning: my ſtrength fayleth me becauſe of mine (a) iniquitie, and my bones are putrified.

(a) Calamities wherwith he was puniſhed for his ſinne.

11 I became a reproofe among al mine enimies, but eſpecially among my neighbours: and they of mine acquaintance were afraide of me, and they that did ſee me without, conueyed them ſelues quickly fro me.

12 I became cleane forgotten as a dead man out of minde: I became like a broken veſſel.

13 For I haue hearde the villanie of the multitude, and feare was on euery ſide (me): while they conſpired togeather againſt me, (and) toke their counſel to take away my life.

C 14 But my hope hath benne in thee, O God: I haue ſayde, thou art my Lorde.

(b) whiche I haue to liue.

15 My (b) time is in thy hande, deliuer me from the hande of mine enimies: and from them that perſecute me.

16 Cauſe thy countenance to ſhine vpon thy ſeruant: ſaue me for thy mercies ſake.

17 Let me not be confounded, O GOD, for I haue called vpon thee: let the vngodly be put to confuſion, and be put to ſcilence in the graue.

18 Let the lyeing lippes be put to ſcilence: whiche ſpeake againſt the righteous greuous thinges with diſdaine and contempt.

(c) Liberalitie.

19 Howe plentiful is thy (c) goodneſſe whiche thou haſt layde vp for them that feare thee: (and which)

1 IN thee, O Lord, haue I put my truſt: let me neuer be put to confuſion, deliuer me in thy righteouſneſſe.

2 Bowe downe thyne eare to me: make haſt to deliuer me.

3 And be thou my ſtrong rocke, and the houſe of defence: that thou mayeſt ſaue me.

4 For thou art my ſtrong rocke and my caſtel: be thou alſo my guide, & leade me for thy names ſake.

5 Drawe me out of the net that they haue layde priuilie for me: for thou art my ſtrength.

6 Into thy handes I commend my ſprite: for thou haſt redeemed me, O Lorde, thou God of trueth.

7 I haue hated them that holde of ſuperſtitious vanities: and my truſt hath benne in the Lorde.

8 I wyl be glad and reioyce in thy mercie: for thou haſt conſydered my trouble, and haſt knowen my ſoule in aduerſities.

9 Thou haſt not ſhut me vp into the hande of the enimie: but haſt ſet my feete in a large roome.

10 Haue mercy vpon me, O Lord, for I am in trouble: and mine eye is conſumed for very heauines, yea my ſoule and my body.

11 For my lyfe is waxen olde with heauineſſe: and my yeeres with mourning.

12 My ſtrength fayleth me becauſe of myne iniquitie: and my bones are conſumed.

13 I became a reproofe among al mine enimies, but ſpecially among my neighbours: and they of mine acquaintance were afrayde of me, & they that did ſee me without, conueyed them ſelues from me.

14 I am cleane forgotten as a dead man out of mynde: I am becomme lyke a broken veſſel.

15 For I haue hearde the blaſphemie of the multitude: & feare is on euery ſide, whyle they conſpire togeather agaynſt me, and take their counſel to take away my lyfe.

16 But my hope hath benne in thee, O Lorde: I haue ſayde, thou art my God.

17 My tyme is in thy hande, deliuer me from the hande of mine enimies: and from them that perſecute me.

18 Shewe thy ſeruant ỹ lyght of thy countenance: and ſaue me for thy mercies ſake.

19 Let me not be confounded, O Lorde, for I haue called vpon thee: let the vngodly be put to confuſion, and be put to ſcilence in the graue.

20 Let the lyeing lippes be put to ſcilence: whiche cruelly, diſdainefully, & diſpitefully ſpeake againſt the righteous.

21 O howe plentiful is thy goodneſſe, whiche thou haſt layde vp for them that feare thee: & that thou

haſt prepared for them that put their truſt in thee, euen before the ſonnes of menne.

22 Thou ſhalt hyde them priuilie by thyne owne preſence frõ the prouokyng of al menne: thou ſhalt keepe them ſecretly in thy tabernacle from yͤ ſtrife of tongues.

23 Thankes be to the Lorde: for he hath ſhewed me marueylous great kindneſſe in a ſtrong citie.

24 And when I made haſt, I ſayd: I am caſt out of the ſight of thyne eyes.

25 Neuertheleſſe, thou heardeſt the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lorde al ye his ſaintes: for the Lorde preſerueth them that are faithful, and plenteouſly rewardeth the proude doer.

27 Be ſtrong, and he ſhal ſtabliſhe your hart: al ye that put your truſt in the Lorde.

thou haſt “prepared for them that put their truſt in thee before the ſonnes of menne.

20 Thou hideſt them priuily in thine owne preſence from the raginges of (al) menne: thou keepeſt them ſecretly (as) in a tabernacle from the (b) ſtrife of tongues.

21 Bleſſed be god: for he hath ſhewed me marueilous great kindnes in a (c) ſtrong citie.

22 And when I fled with al haſt, I ſaide, I am caſt out of the ſight of thine eyes: neuertheleſſe, thou heardeſt the voyce of my prayer when I cryed vnto thee.

23 Loue god al ye his saintes: (for) god preſerueth them that are faithful, and rewardeth moſt abundantly the (f) proude doer.

24 Al ye that put your truſt in God, be ye of a good courage: and he wyl comfort your hart.

“Woorked.

(b) Reprochs.

D

(c) Hauyng me in yͤ midſt of myne enimies, no leſſe then if I had ben in a holde without daunger of them.

(f) Pounishyng hym for his ſinne.

Beati quorum. Pſal. xxxij. The argument.

¶ Dauid teacheth mans felicitie to conſiſt in the forgeueneſſe of his ſinnes, when God imputeth them not vnto him that confeſſeth them from the bottome of his hart vnfaynedly without al hypocriſie. He exhorted the wicked to haue a ſenſe and feelyng of their ſinnes, and ſo putting their truſt in God, ſhal obtayne mercie.

¶ A wiſe () inſtruction of Dauid.

() A doctrine not of reaſon, but of God & of his Church only.

Euenyng prayer.

1 BLeſſed is he whoſe vnryghteouſnes is forgeuen: and whoſe ſinne is couered.

2 Bleſſed is the man vnto whom the Lorde imputeth no ſinne: and in whoſe ſpirite there is no guyle.

3 For whyle I helde my tongue: my bones conſumed away, through my dayly complaynyng.

4 For thy hand is heauie vpon me day and night: and my moyſture is lyke the drouth in Sommer.

5 I wil knowledge my ſinne vnto thee: and myne vnryghteouſneſſe haue I not hyd.

6 I ſayd, I wil confeſſe my ſinnes vnto the Lorde: and ſo thou forgaueſt the wickedneſſe of my ſinne.

7 For this ſhal euery one that is godly make his prayer vnto thee, in a tyme when thou mayeſt be founde: but in the great water fluddes they ſhal not comme nigh hym.

8 Thou art a place to hyde me in, thou ſhalt preſerue me from trouble: thou ſhalt compaſſe me about with ſonges of deliuerance.

9 I wyl enfourme thee, and teache thee in the way wherin thou ſhalt goe: and I wyl guide thee with myne eye.

10 Be ye not lyke to Horſe and Mule, whiche haue no vnderſtanding: whoſe mouthes muſt be holdē with bitte and bridle, leſt they falle vpon thee.

11 Great plagues remaine for the vngodly: but who ſo putteth his truſt in the Lorde, mercy imbraceth hym on euery ſyde.

12 Be glad, O ye righteous, and reioyce in the lord: and be ioyful al ye that are true of hart.

1 BLeſſed is he whoſe wickedneſſe is forgeuen: and whoſe ſinne is couered.

2 Bleſſed is the man vnto whō god imputeth no vnrighteouſneſſe, & in whoſe ſprite there is no (a) guile.

3 For whyle I helde my (b) tongue: my bones conſumed away through my dayly roaring.

4 For thy hande is heauie vpon me day and nyght: & my moyſture is like the drouth in ſommer. Selah.

5 (Therfore) I haue made knowen my faultes vnto thee, and my righteouſneſſe haue I not hid: I ſayde I wil confeſſe my wickedneſſe vnto God, and thou forgaueſt the vnrighteouſneſſe of my ſinne. Selah.

6 For this ſhal euery one that is godly make his prayer vnto thee in the (c) time when thou mayeſt be found: ſo that in the great (d) water fluddes they ſhal not comme nygh him.

7 Thou art my refuge, thou wilt preſerue me from trouble: thou wilt compaſſe me about with ſonges of deliuerance. Selah.

8 I wil geue thee wiſe inſtructions, and teache thee in the way wherin thou ſhalt goe: and I wyl “guide thee with mine eye.

9 Be ye not like a horſe (or) like a mule whiche haue no vnderſtanding: whoſe mouthes muſt be holden with bit and bridle, leſt they falle vpon thee.

10 Great plagues remaine for the vngodly: but who ſo putteth his truſt in God, mercie imbraceth him on euery ſide.

11 Be glad in god, and reioyce O ye righteous: be ioyful alſo al ye that be vpright of hart.

A

(a) To cloke or excuſe his ſinne.

(b) Cōfeſſing, not my faultes.

B

(c) The time of finding god, is when ſinne is confeſſed, & pardon aſked.

(d) No calamitie, perpl, or danger, ſhal hurt hym.

“Counſel.

Exultate iuſti in domino. Pſal. xxxiij. The argument.

¶ Dauid exhorteth al menne to prayſe God, in calling to remembrance his goodneſſe, trueth, promiſes, power, and prouidence, for whatſoeuer he ſayeth or promiſeth, he perfourmeth it. Gods power appeareth by thynges created, his prouidence in diſapoynting mens deuiſes. God ſeeth and knoweth al thinges, and taketh care of al. God delivereth thoſe that feare him, and is their ayde and buckler in al diſtreſſes.

1 REioyce in the Lorde, O ye righteous: for it becommeth wel the iuſt to be thankful.

2 Prayſe the Lorde with harpe: ſing pſalmes

1 REioyce in god, O ye righteous: for prayſe becommeth wel the iuſt.

2 Confeſſe (it) to God with the harpe: ſing

A

pſalmes vnto him with the vial, and with the inſtrument of tenne ſtringes.

3 Sing vnto him a newe ſong: doo it cunningly, make a ſweete noyſe with your muſical inſtrumentes alowde.

4 For the woord of God is right: and euery woorke of his donne in (a)faith.

(a) True and permanent.

5 He loueth righteouſneſſe & iudgement: the earth is ful of the (b)goodneſſe of God.

(b) Of his bountiful liberalitie.

6 By the woord of God are the heauens made: and al the hoſtes of them by the breath of his mouth.

B 7 He geathered the waters of the ſea togeather as it were vpon an heape: and layeth vp the deepe as treaſures.

8 Let al the earth feare God: let al they that dwelle in the worlde ſtande in awe of him.

9 For he ſpake, and it was, he commaunded, and it was brought to paſſe.

10 GOD bringeth the counſel of the Heathen to naught: and maketh the deuiſes of the people to be of none effect.

11 The counſaile of GOD ſhal endure for euer: and the thoughtes of his hart from generation to generation.

12 Bleſſed is the nation that hath GOD to be their Lorde: that people hath he choſen to be an inheritance for him.

13 God looketh downe from heauen, and beholdeth al the children of menne from that place where he reſteth: he eyeth diligently euery dweller on the earth.

C 14 He faſhioneth their hartes (c)togeather: he vnderſtandeth al their woorkes.

(c) Al, none excepted.

15 A king is not ſaued by the multitude of an hoſt: a man of great might eſcapeth not by much ſtrength.

16 A horſe for to saue is “vanitie: and he can deliuer none by his great ſtrength.

“Falſhood, that is, a horſe deceaueth thoſe that looke to be ſaued by him.

17 Beholde the eye of God is vpon them that feare him: and vpon them that wayteth after his mercie.

18 To deliuer their ſoules from death: & to preſerue their liues in (d)dearth.

(d) In the time of dearth

19 Our ſoule waiteth after God: he is our aide and ſhielde.

20 For our hart ſhal reioyce in him: becauſe we haue put our truſt in his holy name.

21 Let thy louing kindneſſe, O God, be vpon vs: like as we haue put our truſt in thee.

vnto him with the Lute and inſtrument of tenne ſtringes.

3 Syng vnto the Lorde a newe ſong: ſing prayſes luſtily (vnto hym) with a good courage.

4 For the woorde of the Lorde is true: and al his woorkes are faythful.

5 He loueth ryghteouſneſſe and iudgement: the earth is ful of the goodneſſe of the Lorde.

6 By the woorde of the Lorde were the heauens made: and al the hoſtes of them by the breath of his mouth.

7 He geathereth the waters of the ſea togeather as it were vpon an heape: and layeth vp the deepe as in a treaſure houſe.

8 Let al the earth feare the Lorde: ſtande in awe of him al ye that dwelle in the worlde.

9 For he ſpake, and it was donne: he commaunded, and it ſtoode faſt.

10 The lord bringeth the counſel of the Heathen to naught: & maketh the deuiſes of the people to be of none effect (& caſteth out ẏ counſayles of Princes.)

11 The counſel of the Lorde ſhal endure for euer: and the thoughtes of his hart from generation to generation.

12 Bleſſed are the people whoſe God is the Lorde Jehouah: and bleſſed are the folke that he hath choſen to him to be his inheritance.

13 The Lorde looked downe from heauen, and behelde al the chyldren of menne: from the habitatiō of his dwelling, he conſydereth al them that dwel in the earth.

14 He faſhioneth al the hartes of them: and vnderſtandeth al their woorkes.

15 There is no king that can be ſaued by the multitude of an hoſt: neyther is any mightie man deliuered by muche ſtrength.

16 An horſe is counted but a vayne thing to saue a man: neither ſhal he deliuer any man by his great ſtrength.

17 Beholde, the eye of the Lorde is vpon them that feare him: and vpon them that put their truſt in his mercy.

18 To deliuer their ſoules from death: and to feede them in the time of dearth.

19 Our ſoule hath patiently taryed for the Lorde: for he is our helpe and our ſheelde.

20 For our hart ſhal reioyce in him: becauſe we haue hoped in his holy name.

21 Let thy merciful kindneſſe (O Lord) be vpon vs: lyke as we haue put our truſt in thee.

Benedicam dominum. Pſal.xxxiiij. The argument.

¶ Dauid ſetteth foorth the exceeding goodneſſe of God towardes the innocent and iuſt, and towardes thoſe that woorſhip him, feare him, and truſt in him: for God heareth them whenſoeuer they calle vpon him in their neceſſitie, he is preſent with them in helping, deliueryng, and defending them. Agayne, he ordereth ſo ſeuerely the wicked, that he bringeth them to deſolation, that no remembrance be left once of them.

() Abimelech.

¶ Of Dauid when he changed his behauiour before () Abimelech, whiche droue him away, and he departed.

A 1 I WVil alway bleſſe God: his prayſe ſhal euer be in my mouth.

2 My ſoule ſhal glory in God: the humble ſhal heare thereof, and be glad.

3 Magnifie God with me: and let vs exalt his name (al) togeather.

4 Carefully I ſought God, and he hearde me: yea he deliuered me out of al my feare.

5 Let thē turne their eyes on him, and make ſpeede

1 I Wyl alway geue thankes vnto the Lorde: his prayſe ſhal euer be in my mouth.

2 My ſoule ſhal make her boaſte of the Lorde: the humble ſhal heare thereof, and be glad.

3 O prayſe the Lord with me: and let vs magnifie his name togeather.

4 I ſought the Lorde, and he hearde me: yea he deliuered me out of al my feare.

5 They had an eye vnto him, and were lightened:

and theyr faces were not aſhamed.

6 Loe, the poore cryeth, and the lord heareth him: yea, and ſaueth him out of al his troubles.

7 The angel of the Lorde tarieth rounde about them that feare him: and deliuereth them.

8 O taſte and ſee howe gratious the Lorde is: bleſſed is the man that truſteth in hym.

9 O feare the Lorde ye that be his ſaintes: for they that feare him lacke nothyng.

10 The lions doo lacke and ſuffer hunger: but they that ſeeke the Lord ſhal want no manner of thing that is good.

11 Comme ye children and hearken vnto me: I wil teache you the feare of the Lorde.

12 What man is he that liſteth to liue, and woulde fayne ſee good dayes: kepe thy tongue from euil, and thy lippes that they ſpeake no guile.

13 Eſchewe euil, and doo good: ſeeke peace, and enſue it.

14 The eyes of the Lord are ouer the ryghteous: and his eares are open vnto their prayers.

15 The countenance of the Lorde is agaynſt them that doo euil: to roote out the remembrance of them from the earth.

16 The righteous crye, and the Lord heareth them: and deliuereth them out of al their troubles.

17 The Lord is nigh vnto them that are of a contrite hart: and wyl ſaue ſuche as be of an humble ſpirite.

18 Great are the troubles of the righteous: but the Lorde deliuereth him out of al.

19 He kepeth al his bones: ſo that not one of them is broken.

20 But miſfortune ſhal ſlay the vngodly: and they that hate the righteous ſhalbe deſolate.

21 The Lorde deliuereth the ſoules of his ſeruantes: and al they that put their truſt in him, ſhal not be deſtitute.

to comme vnto him: and their faces ſhal not be aſhamed.

6 (Loe) this ſame poore man hath cried: and god hath hearde him, and ſaued him out of al his troubles.

7 The angel of god campeth rounde about them that feare him: and deliuereth them. B

8 O taſte and ſee howe gratious god is: bleſſed is the man that truſteth in him.

9 Feare god ye that be his ſaintes: for they that feare him lacke nothing.

10 Young lions doo lacke and ſuffer hunger: but they whiche ſeeke God, ſhal want no manner of thing that is good.

11 Comme ye children and hearken vnto me: I wil teache you the feare of God.

12 VVhat man is he that liſteth to liue: (and) would faine ſee good dayes,

13 Kepe thy tongue from euil: and thy lippes that they ſpeake no guile.

14 Eſchewe euil and doo good: ſeeke peace, and enſue it. C

15 The eyes of God (are) ouer the righteous: & his eares (are open) vnto their prayers.

16 The countenance of god is againſt them that doo euil: to roote out the remembrance of them from of the earth.

17 The righteous crye, and god heareth them: and deliuereth them out of al their troubles.

18 God is nygh vnto them that are of a (a) contrite hart: and ſaueth ſuche as be of an humble ſpirite.

(a) whoſe hartes be broken, and who be deſolate

19 Great are the troubles of the righteous: but god deliuereth him out of al.

20 He kepeth al his bones: ſo that no one of them is broken.

21 Malice ſhal put the vngodly to death: and they that hate the righteous: ſhalbe brought to nought. D

22 God redeemeth the ſoules of his ſeruantes: and al they that put their truſt in him, ſhal not be brought to nought.

Iudica domine nocentes. Pſal. xxxv. The argument.

¶ Dauid deſireth God to be his iudge and defence agaynſt his enimies, who without al cauſe geuen of his part, like cruel hypocrites, paraſites, and flattering courtiers, ſay and doo al that they can to put him to death. He declareth his hope, confidence, and ioy that he hath in God, of ayde, defence, and deliuerie: for the whiche he promiſeth to geue him thankes, not only by him ſelfe, but alſo by ſuche other as haue any regarde of his righteouſneſſe and innocencie.

¶ Of Dauid.

Morning prayer.

1 Pleade thou my cauſe, O lord, with them that ſtriue with me: and fight thou agaynſt them that fight againſt me.

2 Lay hande vpon the ſhielde and buckler: and ſtande vp to helpe me.

3 Bring foorth the ſpeare, and ſtoppe the way agaynſt them that perſecute me: ſay vnto my ſoule, I am thy ſaluation.

4 Let them be confounded and put to ſhame, that ſeeke after my ſoule: let them be turned backe and brought to confuſion, that imagine miſcheefe for me.

5 Let them be as the duſt before the winde: and the angel of the Lorde ſcattering them.

6 Let theyr way be darke and ſlipperie: and let the angel of the Lorde perſecute them.

7 For they haue priuily layde their net to deſtroy

1 Pleade thou my cauſe, O god, with them that ſtriue with me: and fight thou agaynſt them that fight againſt me. A

2 Lay hande vpon a ſhielde and buckler: and ſtande vp to helpe me.

3 Bring foorth the ſpeare, and ſtop (the way) againſt them that perſecute me: ſay vnto my ſoule, I am thy ſaluation.

4 Let them be confounded, and put to ſhame that ſeeke after my ſoule: let them be turned backe and brought to confuſion, that imagine miſcheefe for me.

5 Let them be as duſt before the winde: and let the angel of god ſcatter (them.)

6 Let their way be darke and ſlipperie: and let the angel of god perſecute them.

7 For without a cauſe they haue priuily laide for B

me

“ pit of their nette.

me a“pit (**ful**) of their nettes: without a cauſe they haue made a digging vnto my ſoule.

8 Let a ſodayne deſtruction comme vpon him vnawares: and his nette that he hath layde priuily catche him ſelfe, let him fal into it with (**his owne**) deſtruction.

6 (**And**) my ſoule ſhalbe ioyful in god: it ſhal reioyce in his ſaluation.

(a) I with al my wit and ſtrength.

10 Al my (a)bones ſhal ſay, God who is like vnto thee? whiche deliuereſt the poore from hym that is to ſtrong for him: yea the poore and hym that is in miſerie, from him that ſpoyleth him.

11 Falſe witneſſe did riſe vp: they laide thinges to my charge that I knowe not.

12 They rewarded me euil for good: to the great diſcomfort of my ſoule.

13 Neuertheleſſe, when they were ſicke, I did put on ſackcloth: I afflicted my ſoule with faſting, and my prayer (b) returned into mine owne boſome.

(b) I prayed for them, as I would for mine owne ſelfe.

(c) In theyr aduerſitie.

14 I kept them (c) company whereſoeuer they went, as though they had benne my friende or brother: I went heauily, as one that mourned for his mother.

“ halting.

“ impotent or lame.

(d) With their tongues.

15 But in mine “aduerſitie they reioyced, and geathered them togeather: yea, the very “ abiectes came togeather againſt me, yer I wiſt they (d)rented me a peeces, and ceaſſed not.

16 VVith hypocrites, ſcoffers, and paraſites: they gnaſhed vpon me with their teeth.

17 Lorde howe long wilt thou looke (**vpon this:**) O deliuer my ſoule from their raginges, and my “ dearling from Lions whelpes.

“ my one only, that is, my life which only they ſeeke.

18 So I wil confeſſe it vnto thee in a great congregation: I wil praiſe thee among muche people.

19 O let not my deceiptful enimies triumph ouer me: let them not winke with an eye, that hate me without a cauſe.

20 For they ſpeake not peace: but they imagine deceiptful woordes againſt them that (**liue**) quietly in the lande.

D 21 They gaped vpon me with their mouthes: and ſaid, “ This is wel, this is wel, our eye hath (e)ſeene.

“ aha, aha.

(e) That we deſired.

22 Thou haſt ſeene (**this**) O god, hold not thy toung (**then:**) goe not farre from me, O Lorde.

23 Stirre thou and awake, O my God and my Lord: to iudge my cauſe and controuerſie.

24 Iudge me according to thy righteouſneſſe, O god my Lorde: and let them not triumph ouer me.

25 Let them not ſay in their hart, “it is as we would haue it: neither let them ſay, we haue deuoured him.

“ Aha, to our ſoule.

26 Let them be put to confuſion and ſhame (**al**) togeather that reioyce at my trouble: let them be clothed with rebuke and diſhonour that exalt thẽ ſelues againſt me.

27 Let them triumph with gladneſſe, and reioyce that be delighted with my righteouſnes: let them ſay alwayes, bleſſed be God whiche hath pleaſure in the “proſperitie of his ſeruant,

“ peace.

28 And my tongue ſhalbe talking of thy righteouſneſſe: and of thy praiſe al the day long.

me without a cauſe: yea euen without a cauſe haue they made a pit for my ſoule.

8 Let a ſodayne deſtruction comme vpon him vnawares, and his net that he hath layde priuily catche him ſelfe: that he may fal into his owne miſcheefe.

9 And my ſoule be ioyful in the Lorde: it ſhal reioyce in his ſaluation.

10 Al my bones ſhal ſay, Lorde who is like vnto thee, whiche deliuereſt the poore from hym that is to ſtrong for him: yea the poore and him that is in miſerie, from him that ſpoyleth him.

11 Falſe witneſſe did riſe vp: they laid to my charge thinges that I knewe not.

12 They rewarded me euil for good: to the great diſcomfort of my ſoule.

13 Neuertheleſſe, when they were ſicke I put on ſackcloth, & humbled my ſoule with faſtyng: and my prayer ſhal turne into mine owne boſome.

14 I behaued my ſelfe as though it had benne my friende or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduerſitie they reioyced, and geathered them togeather: yea the very abiectes came togeather againſt me vnawares, making mowes at me, and ceaſſed not.

16 With the flatterers were buſie mockers: which gnaſhed vpon me with their teethe.

17 Lorde, howe long wilt thou looke vpon this: O deliuer my ſoule from the calamities whiche they bring on me, and my darling from the Lions.

18 So wil I geue thee thankes in the great congregation: I wil praiſe thee among muche people.

19 O let not them that are mine enimies triumph ouer me vngodly: neyther let them winke with theyr eyes that hate me without a cauſe.

20 And why? their communing is not for peace: but they imagine deceiptful woordes agaynſt them that are quiet in the lande.

21 They gaped on me with theyr mouthes, and ſayde: fye on thee, fye on thee, we ſawe it with our eyes.

22 This thou haſt ſeene, O Lorde: holde not thy tongue then, goe not farre fro me, O Lorde.

23 Awake and ſtand vp to iudge my quarel: auenge thou my cauſe, my God, and my Lorde.

24 Judge me (O Lorde my God) according to thy ryghteouſneſſe: and let them not triumph ouer me.

25 Let them not ſay in theyr hartes, there, there, ſo woulde we haue it: neither let them ſay, we haue deuoured hym.

26 Let them be put to confuſion and ſhame togeather that reioyce at my trouble: let them be clothed with rebuke and diſhonour that boaſt them ſelues agaynſt me.

27 Let them be glad and reioyce that fauour my righteous dealing: yea let them ſay alway, bleſſed be the Lorde whiche hath pleaſure in the proſperitie of his ſeruant.

28 And as for my tongue it ſhalbe talkyng of thy righteouſneſſe: and of thy prayſe al the day long.

Dixit iniuſtus. Pſal.xxxvi. The argument.

¶ Dauid deſcribeth the wickedneſſe and wretched ende of them that feare not God: And alſo the great goodneſſe of God towardes al creatures. He deſireth his mercie and defence againſt the wicked.

To the cheefe muſition, ſeruant to the God of Dauid.

1 My hart ſheweth me the wickedneſſe of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth him ſelfe in his owne ſight: vntil his abominable ſinne be founde out.

3 The woordes of his mouth are vnryghteous, and ful of deceipt: he hath leaſt of to behaue hym ſelfe wiſely, and to doo good.

4 He imagineth miſcheefe vpon his bedde, & hath ſet him ſelfe in no good way: neyther dooth he abhorre any thyng that is euil.

5 Thy mercy, O Lord, reacheth vnto the heauen: and thy faythfulneſſe vnto the cloudes.

6 Thy ryghteouſneſſe ſtandeth like the ſtrong mountaynes: thy iudgementes are like the great deepe.

7 Thou Lord ſhalt ſaue both man and beaſt, how excellent is thy mercy, O God: and the children of men ſhal put their truſt vnder the ſhadowe of thy winges.

8 They ſhalbe ſatiſfied with the plenteouſneſſe of thy houſe: and thou ſhalt geue them drinke of thy pleaſures, as out of the riuer.

9 For with thee is the wel of life: and in thy lyght ſhal we ſee light.

10 O continue foorth thy louing kindneſſe vnto them that knowe thee: and thy righteouſneſſe vnto them that are true of hart.

11 O let not the foote of pride comme againſt me: & let not the hande of the vngodly caſt me downe.

12 There are they fallen (al) that worke wickednes: they are caſt downe, and ſhal not be able to ſtand.

1 The wickednes of the vngodly ſpeaketh in the middeſt of my hart: that there is no feare of the Lorde before his eyes.

2 For he flattereth him ſelfe in his owne ſight: ſo that his iniquitie is founde woorthy of hatred.

3 The woordes of his mouth are vnrighteous, and ful of deceipt: he hath leaſt of to behaue him ſelfe wiſely, and to doo good.

4 He imagineth miſcheefe vpon his bed, and ſetteth him ſelfe in no good way: neither dooth he abhorre any thing that is euil.

5 Thy mercy, O God, reacheth vnto heauen: (and) thy (a) faithfulneſſe vnto the cloudes.

(a) Or truth

6 Thy righteouſneſſe is like the mountaines of (b) God: thy iudgementes are a great deapth, thou (c) ſaueſt both man and beaſt, O God.

(b) High mountaines.
(c) Preſeruing them in this life, making them, nouriſhing them, and defending them.

7 Howe (d) excellent is thy mercy, O Lorde: therefore the children of men ſhal put their truſt vnder the ſhadowe of thy winges.

(d) Or pretious.

8 They ſhalbe ſatiſfied with “ plenteouſneſſe of thy houſe: and thou ſhalt geue them drinke out of the riuer of thy delicates.

“ Fatneſſe.

9 For with thee is the fountaine of life: and in thy light ſhal we ſee light.

10 O (e) continue foorth thy louing kindneſſe vnto them that knowe thee: and thy righteouſneſſe vnto them that are of an vpright hart.

(e) In this life, and after this lyfe.

11 O let not the foote of pride reache vnto me: and let not the hande of the vngodly make me to moue (out of my place.)

12 There be the woorkers of iniquitie fallen: they are caſt downe, and ſhal not be able to riſe vp.

Noli emulari. Pſal.xxxvii. The argument.

¶ Dauid comforteth the godly, that they be not offended at the proſperitie of the wicked, or withdrawen thereby from godlyneſſe, as though God had no regarde of iuſtice, innocencie, and vpright dealing, when they ſee commonly the woorſt ſort of menne to haue the world at theyr wyl, aboundyng in health, riches, and aucthoritie. He ſheweth that the condition of the godly and the vngodly be diuers, and howe that god at the laſt rooteth out thoſe that doo euil, notwithſtanding al theyr poſteritie, and defendeth thoſe that put theyr truſt in him. God guideth the faythful, and neuer forſaketh them or theyr ſeede.

¶ Of Dauid.

Euening prayer.

1 Frette not thy ſelfe becauſe of the vngodly: neyther be thou enuious agaynſt the euil dooers.

2 For they ſhal ſoone be cut downe lyke the graſſe: and be withered euen as the greene hearbe.

3 Put thou thy truſt in the Lord, and be dooyng good: dwelle in the lande, and verily thou ſhalt be fedde.

4 Delight thou in the Lord: and he ſhal geue thee thy hartes deſyre.

5 Commit thy way vnto the Lorde, and put thy truſt in him: and he ſhal bring it to paſſe.

6 He ſhal make thy righteouſnes as cleare as the lyght: and thy iuſt dealing as the noone day.

7 Holde thee ſtil in the Lord, and abyde patiently vpon him: but greeue not thy ſelfe at him whoſe way dooth proſper againſt the man that dooth after euil counſels.

8 Leaue of from wrath, and let goe diſpleaſure: fret not thy ſelfe, els ſhalt thou be moued to doo euil.

9 Wicked dooers ſhalbe rooted out: and they that patiently abyde the Lorde, thoſe ſhal inherite the lande.

10 Yet a litle while, and the vngodly ſhalbe cleane

1 Frette not thy ſelfe becauſe of the vngodly: neither be thou enuious againſt the euil dooers. A

2 For they ſhal ſoone be cut downe like the graſſe: and be withered euen as the greene hearbe.

3 Put thou thy truſt in god, and be dooing good: dwel in the lande, and (a) feede in trueth.

(a) Teache the trueth, and liue in the way of trueth.

4 Delight thou alſo in god: and he ſhal geue thee thy hartes deſire.

5 Commit thy way vnto God: and put thy truſt in him, and he ſhal bring it to paſſe.

6 He ſhal make thy righteouſneſſe appeare as cleare as the light: and thy “ iuſt dealyng as the noone tide.

“ iudgement.

7 Holde thee ſtil in GOD, and wayte paciently vpon him: frette not thy ſelfe at him whoſe way dooth proſper, at the man that dooth abominations. B

8 Leaue of from wrath, and let goe diſpleaſure: fret not thy ſelfe, leſt thou be moued“ to doo euil.

“ only for to doo euil.

9 For the malitious dooers ſhalbe rooted out: and they that patiently waite after god, they ſhal inherite the lande.

10 (Looke) at them yet a litle while, & the vngodly

ſhalbe cleane gonne : thou ſhalt looke after his place, and he ſhal not be (there.)

11 But the meeke ſpirited ſhal poſſeſſe the earth: and ſhalbe delighted in the abundance of peace.

12 The vngodly buſieth his head (al) agaynſt the iuſt: and gnaſheth vpon him with his teeth.

13 The Lorde ſhal laugh hym to ſcorne : for he ſeeth that his day is (b) comming.

(b) Of deſtruction and ruine.

C 14 The vngodly haue drawen out the ſwoorde, and haue bended their bowe : to caſt downe the poore and needie, and to ſlay ſuche as be of right conuerſation.

15 But their ſwoorde ſhal goe through their owne hart : and their bowe ſhalbe broken.

16 A ſmal thing that the righteous hath : is better then great riches of the vngodly :

17 For the armes of the vngodly ſhalbe broken: & God vpholdeth the righteous.

18 God knoweth the dayes of them that be perfect: and their inheritance ſhal endure for euer,

19 They ſhal not be confounded in the perillous time : and in the dayes of dearth they ſhal haue yenough.

20 As for the vngodly they ſhal periſhe, and the enimies of GOD ſhal conſume as the “ fatte of lambes: yea, euen with the ſmoke they ſhal vaniſh away.

“ That is, moſt pretious of lambes.

D 21 The vngodly boroweth and payeth not agayne: but the righteous geueth mercifully, and liberally.

22 Suche as be bleſſed of God ſhal poſſeſſe the lande : & they that be curſed of him ſhalbe rooted out.

23 The pathes of man is directed by god : and his way pleaſeth.

24 Though he fal, he ſhal not be vndonne: for god vpholdeth him with his hande.

25 I haue benne a young childe, and nowe I am olde : and yet ſawe I neuer the righteous forſaken, nor his ſeede begging bread.

26 The righteous is euer merciful and lendeth : and his ſeede is bleſſed.

27 Flee from euil & doo good : & dwel for euer.

E 28 For God loueth iudgement, he forſaketh not his ſaintes : they are preſerued for euermore, but the ſeede of the vngodly ſhalbe rooted vp.

29 The righteous ſhal inherite the lande: and dwel therein for euer.

30 The mouth of the righteous is exerciſed in wiſdome : and his tongue wyl be talkyng of iudgement,

31 The lawe of his God is in his hart: therefore his feete ſhal not ſlide.

32 The vngodly ſpyeth the righteous : and ſeeketh (occaſion) to ſlay him.

33 God wil not leaue him in his hande : nor ſuffer him to be condemned when he is iudged.

34 VVaite thou on God and kepe his way, and he wil promote thee, that thou mayeſt poſſeſſe the lande : when the vngodly ſhalbe cut of, thou ſhalt ſee it.

35 I my ſelfe haue ſeene the vngodly in great power: and floriſhing like a greene bay tree.

36 And he “ vaniſhed away, ſo that he coulde be no more ſeene : I ſought him, but he coulde no where be founde.

“ he paſſeth away, and loe, he was not,

37 Marke him that is perfect, and beholde him that is iuſt : for the ende of ſuche a man is peace.

38 As for wicked tranſgreſſours, they ſhalbe deſtroyed (al) togeather : and the (c) ende of the vngodly

(c) The poſteritie.

gonne : thou ſhalt looke after his place, and he ſhalbe away.

11 But the meeke ſpirited ſhal poſſeſſe the earth: and ſhalbe refreaſhed in the multitude of peace.

12 The vngodly ſeeketh counſel agaynſt the iuſt: and gnaſheth vpon him with his teethe.

13 The Lord ſhal laugh him to ſcorne : for he hath ſeene that his day is comming.

14 The vngodly haue drawen out the ſwoord, and haue bended theyr bowe : to caſt downe the poore and needie, and to ſlay ſuche as be of a right conuerſation.

15 Their ſwoord ſhal go through theyr owne hart: and theyr bowe ſhalbe broken.

16 A ſmal thing that the righteous hath : is better then great riches of the vngodly.

17 For the armes of the vngodly ſhalbe broken: and the Lorde vpholdeth the righteous.

18 The lord knoweth the dayes of the godly : and their inheritance ſhal endure for euer.

19 They ſhal not be confounded in the perillous tyme: and in the dayes of dearth they ſhal haue yenough.

20 As for the vngodly they ſhal periſhe, and the enimies of the lord ſhal conſume as the fat of lambes: yea euen as the ſmoke ſhal they conſume away.

21 The vngodly boroweth and payeth not agayne: but the righteous is merciful and liberal.

22 Suche as be bleſſed of god, ſhal poſſeſſe the land: and they that be curſed of him, ſhalbe rooted out.

23 The lord ordereth a good mans goeing: and maketh his way acceptable to him ſelfe.

24 Though he fal he ſhal not be caſt away : for the lorde vpholdeth him with his hande.

25 I haue benne young, and nowe am olde : and yet ſawe I neuer the righteous forſaken, nor his ſeede begging theyr bread.

26 The righteous is euer merciful and lendeth: and his ſeede is bleſſed.

27 Flee from euil, and doo the thing that is good: and dwel for euermore.

28 For the Lorde loueth the thing that is right : he forſaketh not his that be godly, but they are preſerued for euer.

29 The righteous ſhalbe pouniſhed: as for the ſeede of the vngodly, it ſhalbe rooted out.

30 The righteous ſhal inherite the land: and dwel therein for euer.

31 The mouth of the righteous is exerciſed in wiſdome : and his tongue wyl be talkyng of iudgement.

32 The law of his God is in his hart: and his goeinges ſhal not ſlide.

33 The vngodly ſeeth the righteous : and ſeeketh occaſion to ſlea him.

34 The Lorde wil not leaue him in his hande : nor condemne him when he is iudged.

35 Hope thou in the Lorde and kepe his way, & he ſhal promote thee: that thou ſhalt poſſeſſe the land, when the vngodly ſhal periſhe, thou ſhalt ſee it.

36 I my ſelfe haue ſeene the vngodly in great power : and floriſhing like a greene bay tree.

37 And I went by, and loe, he was gonne: I ſought him, but (his place) coulde no where be founde.

38 Kepe innocencie, and take heede vnto the thyng that is ryght : for that ſhal bring a man peace at the laſt.

39 As for the tranſgreſſours, they ſhal periſhe togeather : and the ende of the vngodly is, they ſhalbe

rooted out at the laſt.

39 But the ſaluation of the ryghteous commeth of the Lorde: whiche is alſo theyr ſtrength in the time of trouble.

40 And the Lorde ſhal ſtande by them, and ſaue them: he ſhal deliuer them from the vngodly, and ſhal ſaue them, becauſe they put their truſt in him.

ſhalbe rooted vp at the laſt.

39 But ſaluation of the righteous commeth of god: whiche is alſo theyr ſtrength in tyme of trouble.

40 And God wil ayde them and deliuer them, he wil deliuer them from the vngodly: & he wil ſaue them, becauſe they put their truſt in him.

Domine ne in furore. Pſal.xxxviii. The argument.

¶ Dauid greeuouſly ſicke, beſeecheth God to turne away his wrath from hym, and to helpe hym: He complayneth of his afflictions, of the greeuouſneſſe of his diſeaſe, of the great burden of his ſinnes, and of the vnfaythfulneſſe of his freendes. He alſo declareth his truſt in God. Finally, he ſheweth that beyng chaſtened of God, he forgetteth not what he ſuffereth, wherefore, howe long, with howe muche torment, and what helpe he receiued at Gods hande.

¶ A pſalme of Dauid to () reduce in remembrance.

() Gods wrath againſt ſinne.

Morning prayer.

1 Put me not to rebuke (O lord) in thine anger: neither chaſten me in thy heauy diſpleaſure.

2 For thyne arrowes ſticke faſt in me: and thy hand preſſeth me ſore.

3 There is no health in my fleaſhe, becauſe of thy diſpleaſure: neither is there any reaſt in my bones, by reaſon of my ſinne.

4 For my wickedneſſes are gonne ouer my head: and are like a ſoare burthen, to heauie for me to beare.

5 My woundes ſtinke and are corrupt: through my fooliſhneſſe.

6 I am brought into ſo great trouble and miſerie: that I goe mourning al the day long.

7 For my loynes are filled with a ſoare diſeaſe: and there is no whole part in my body.

8 I am feeble and ſoare ſmitten: I haue roared for the very diſquietneſſe of my hart.

9 Lorde, thou knoweſt al my deſyre: and my groning is not hidde from thee.

10 My hart panteth, my ſtrength hath fayled me: and the light of mine eyes is gonne from me.

11 My louers and my neighbours did ſtande lookyng vpon my trouble: and my kinſmen ſtoode a farre of.

12 They alſo that ſought after my life layde ſnares for me: and they that went about to doo me euil, talked of wickedneſſe, and imagined deceipt al the day long.

13 As for me, I was like a deafe man, and hearde not: and as one that is dumbe, whiche dooth not open his mouth.

14 I became euen as a man that heareth not: and in whoſe mouth are no reproofes.

15 For in thee, O Lorde, haue I put my truſt: thou ſhalt anſweare for me, O Lorde my God.

16 I haue required, that they (euen mine enimies) ſhoulde not triumph ouer me: for when my foote ſlipt, they reioyced greatly agaynſt me.

17 And I truely am ſet in the plague: and my heauineſſe is euer in my ſight.

18 For I wil confeſſe my wickedneſſe: and be ſorye for my ſinne.

19 But mine enimies liue and are mightie: and they that hate me wrongfully, are many in number.

20 They alſo that rewarde euil for good, are againſt me: becauſe I folowe the thing that good is.

21 Forſake me not (O Lorde my God:) be not thou farre fro me.

22 Haſte thee to helpe me: O lord (god) my ſaluation.

1 Rebuke me not O god in thine anger: neither chaſten me in thy heauie diſpleaſure. A

2 For thine arrowes ſticke faſt in me: and thy hand preſſeth me ſoare.

3 There is no health in my fleaſhe through thy diſpleaſure: neither is there any reaſt in my bones by reaſon of my ſinne.

4 For my manifold wickednes is gone ouer my head: & like a ſoare burthen is to heauie for me to beare.

5 My woundes ſtinke & are corrupt: through my fooliſhneſſe.

6 I am becomme crooked, and am exceedingly pulled downe: I goe a mourning al the day long.

7 For my loines are filled with heate: and there is B
no whole part in my body.

8 I am feeble, and ſoare ſmitten: I haue roared for the very diſquietneſſe of my hart.

9 Lorde, thou knoweſt al my deſire: & my groning is not hidde from thee.

10 My hart panteth, my ſtrength hath fayled me: & the light of mine eyes is gonne from me.

11 My louers and my neighbours did ſtande on the other ſide looking vpon my plague: and my kinſmen ſtoode a farre of.

12 They alſo that ſought after my life layde ſnares (**for me:**) and they that went about to doo me euil, talked of wickedneſſe, and imagined deceipt al the day long.

13 As for me, as one deafe I woulde not heare: and (**I was**) as one that is dumbe (**who**) coulde not open his mouth.

14 I became euen as a man that heareth not: and C
who hath no replies in his mouth,

15 For on thee, O God, I haue wayted: thou ſhalt anſweare for me, O Lorde my God,

16 For I ſayde (**heare me**) leſt that they ſhoulde triumph on me: who auance (**them ſelues**) greatly againſt me when my foote dooth ſlippe.

17 Becauſe I am diſpoſed to a halting: and my ſorow is euer in my ſight.

18 Becauſe I confeſſe my wickedneſſe: and am ſory for my ſinne.

19 But mine enimies liuing (**without payne**) are mightie: and they that hate me wrongfully, are increaſed in number.

20 They alſo that rewarde euil for good are againſt me: becauſe I folowe the thing that is good.

21 Forſake me not, O God: O my Lorde be not thou farre fro me.

22 Haſte thee to helpe me: O Lorde of my ſaluation,

Dixi,

Dixi, cuſtodiam vias. Pſal.xxxix. The argument.

¶ Dauid ſignifieth that in the anguiſhe of his ſickneſſe, he woulde haue vttered no woorde, leſt he ſhoulde ſpeake amiſſe in the preſence of the vngodly. He deſireth to knowe the ende of his lyfe, whiche is but ſhort, and vanitie. He prayeth alſo that his ſinnes may be pardoned, and that his afflictions may be diminiſhed.

To the cheefe muſition () Ieduthun, a pſalme of Dauid.

() The name of a muſition. 1.Chro.16. and.25.

A 1 I Sayd **(to my ſelfe)** I wil take heede to my wayes, that I offende not in my tongue: I wyl kepe my mouth “as it were with a blidle, whileſt the vngodly is in my ſight.

“With a mooſel.

2 I became dumbe rhrough ſcilence, I helde my peace from ſpeaking of good woordes: but the more was my ſorowe increaſed.

3 My hart was hotte within me, and while I was thus muſing the fire kindled: and **(at the laſt)** I ſpake with my tongue.

4 O God, make me to knowe mine ende, and the “number of my dayes: that I may be certified how long I haue to liue.

“ Meaſure.

5 Beholde, thou haſt made my dayes as it were an hande breadth long, and mine age is euen as nothing before thee: truely “ euery man is al **(togeather)** vanitie. Selah.

“Al vanitie euery man ſtandeth.

6 Truely man walketh in a vayne ſhadowe, truely he **(and al his)** doo diſquiet them ſelues in vayne: he heapeth vp riches, & can not tel who ſhal “ vſe them.

“ Geather.

7 And nowe Lorde, what wayte I after? truely my hope is euen in thee.

B

8 Deliuer me from al mine offences : and make me not a rebuke vnto the fooliſhe.

9 I became dumbe, and opened not my mouth: for (a) it was thy dooing.

(a) Thou puniſheſt me with ſickneſſe.

10 Take thy plague away from me: I am euen cõſumed by the meanes of thy heauie hande.

11 Thou dooeſt chaſten man, rebuking him for ſinne: thou as a moth dooeſt conſume his excellencie, for in very deede euery man is but vanitie. Selah.

12 Heare my prayer, O God, and geue eares to my cryeing, holde not thy peace at my teares: for I am a ſtranger with thee, and a ſoiourner as al my fathers were.

13 Oh ſpare me a litle, that I may recouer my ſtrength: before I goe hence, and be no more **(ſeene.)**

1 I Sayde, I wil take heede to my wayes: that I offende not in my tongue.

2 I wyl kepe my mouth (as it were with a brydle:) whyle the vngodly is in my ſight.

3 I helde my tongue and ſpake nothyng: I kept ſcilence, yea euen from good woordes, but it was payne and greefe to me.

4 My hart was hot within me, and while I was thus muſyng, the fyre kindled: and (at the laſt) I ſpake with my tongue.

5 Lorde, let me knowe mine ende, and the number of my dayes: that I may be certified howe long I haue to liue.

6 Beholde, thou haſt made my dayes as it were a ſpanne long: and mine age is euen as nothing in reſpect of thee, and veryly euery man liuing is altogeather vanitie.

7 For man walketh in a vayne ſhadowe, and diſquieteth him ſelfe in vayne: he heapeth vp riches, and can not tel who ſhal geather them.

8 And nowe Lorde, what is my hope: truely my hope is euen in thee.

9 Deliuer me from al myne offences: and make me not a rebuke vnto the fooliſhe.

10 I became dumbe, and opened not my mouth: for it was thy dooyng.

11 Take thy plague away from me: I am euen conſumed by the meanes of thy heauie hande.

12 When thou with rebukes dooeſt chaſten man for ſinne, thou makeſt his beautie to conſume away, like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thine eares conſyder my calling: holde not thy peace at my teares.

14 For I am a ſtranger with thee, and a ſoiourner: as al my fathers were.

15 Oh ſpare me a litle, that I may recouer my ſtrength: before I goe hence, and be no more ſeene.

Expectans expectaui. Pſal.xl. The argument.

¶ Dauid commendeth highly Gods goodneſſe, for that he heareth thoſe that put theyr truſt in hym, and delivereth them out of al perilles and calamities. He promiſeth to geue him ſelfe hereafter wholly to ſet foorth Gods glorie, and prayeth for Gods helpe agaynſt his enimies.

To the cheefe muſition, a pſalme of Dauid.

A 1 I VVaited patiently vpon God, and he enclined vnto me **(his eare:)** and hearde my cryeing.

2 He brought me alſo out of an horrible “ pit, out of the dirtie mire: and ſet my feete vpon a rocke, and directed my goeinges.

“ Pit of noyſe, that is, a pit wher the running water made a great noyſe.

3 And he hath put a newe ſong in my mouth: euen a thankeſgeuing vnto our Lorde.

4 Many ſhal ſee it, & feare: and ſhal put their truſt in God.

5 Bleſſed is the man that hath ſet his hope in god: and turned not vnto the proude, and to ſuche as (a) decline to lies.

(a) From god.

6 O God my Lorde, great are thy woonderous woorkes whiche thou haſt done: & none can count in order thy “ benefites towarde vs, if I woulde

“ Thoughtes.

1 I Wayted patiently for the Lord: and he enclined vnto me, and hearde my calling.

2 He brought me alſo out of the horrible pit, out of the myre and claye: and ſet my feete vpon the rocke, and ordered my goynges.

3 And he hath put a newe ſong in my mouth: euen a thankeſgeuing vnto our God.

4 Many ſhal ſee it and feare: and ſhal put theyr truſt in the Lorde.

5 Bleſſed is the man that hath ſet his hope in the Lord: and turned not vnto the proud, and to ſuche as goe about with lyes.

6 O Lorde my GOD, great are thy woonderous woorkes whiche thou haſt donne: like as be alſo thy thoughtes whiche are to vswarde, and yet

there is no man that ordereth them vnto thee.

7 If I woulde declare them, and ſpeake of them: they ſhoulde be more then I am able to expreſſe.

8 Sacrifice and meate offering thou wouldeſt not haue: but myne eares thou haſt opened.

9 Burnt offerynges, & ſacrifice for ſinne haſt thou not required: then ſayde I, loe, I come.

10 In the volume of the booke it is written of me, that I ſhoulde fulfyl thy wyl, O my God: I am content to doo it, yea thy lawe is within my hart.

11 I haue declared thy ryghteouſneſſe in the great congregation: loe, I wil not refraine my lippes, O Lorde, and that thou knoweſt.

12 I haue not hidde thy righteouſneſſe within my hart: my talking hath benne of thy trueth, and of thy ſaluation.

13 I haue not kept backe thy louyng mercie and trueth: from the great congregation.

14 Withdrawe not thou thy mercie from me, O Lorde: let thy louing kindneſſe and thy trueth alway preſerue me.

15 For innumerable troubles are comme about me, my ſinnes haue taken ſuche hold vpon me, that I am not able to looke vp: yea, they are more in number then the heeres of my head, and my hart hath fayled me.

16 O Lord, let it be thy pleaſure to deliuer me: make haſte, O Lorde, to helpe me.

17 Let them be aſhamed and confounded togeather that ſeeke after my ſoule to deſtroy it: let them be driuen backward, and put to rebuke that wiſhe me euil.

18 Let them be deſolate and rewarded with ſhame, that ſay vnto me: fye vpon thee, fye vpon thee.

19 Let al thoſe that ſeeke thee, be ioyful and glad in thee: and let ſuche as loue thy ſaluation ſay alway, the Lorde be prayſed.

20 As for me, I am poore and needie: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long taryng, O my God.

declare them, and ſpeake of them, they ſhoulde be mo then I am able to expreſſe.

7 Thou wouldeſt haue no ſacrifice or offering, but thou haſt (b) opened mine eares: thou haſt not required burnt offeringes and ſacrifice for ſinne. B

(b) To vnderſtande thy wyl.

8 Then ſayde I, loe I (c) am comme: in the “booke of thy lawe it is written of me that I ſhoulde fulfil thy wil, O my GOD, I am content to doo it, yea thy lawe is within the middeſt of my “breaſt.

(c) Ready to doo thy wil.
“ Roule of the booke.
“ intralles.

9 I haue declared thy righteouſneſſe in a great congregation: loe I wil not refraine my lippes, O god, thou knoweſt (it.)

10 I haue not hid thy righteouſneſſe within my hart: my talking hath benne of thy trueth, and of thy ſaluation.

11 I haue not concealed thy louing mercie & trueth: from the great congregation.

12 VVithdraw not thou thy mercy from me, O god: let thy louing kindneſſe, and thy trueth alway preſerue me.

13 For innumerable troubles are comme about me, my ſinnes haue taken ſuche holde vpon me that I am not able to looke vp: yea they are mo in number then the heares of my head, and my hart hath failed me.

14 O God, let it be thy pleaſure to deliuer me: make haſte, O god, to helpe me. C

15 Let them be aſhamed & confounded togeather, that ſeeke after my ſoule to deſtroy it: let them be driuen backwarde, and be put to rebuke that wiſhe me euil.

16 Let them be (d) deſolate in recompence of their ſhame: that ſay vnto me, “fie vpon thee, fie vpon thee.

(d) Let theyr rewarde who would ſhame me, be a deſolation.
“ Aha, aha,

17 Let al thoſe that ſeeke thee be glad and ioyful in thee: and let ſuche as loue thy ſaluation, ſay alway, God be magnified.

18 As for me I am afflicted and needie, but god careth for me: thou art my aide and deliuerer, O my God make no long taryng.

Beatus qui intelligit. Pſal.xli. The argument.

¶ Dauid ſheweth that they be happy who haue pitie on the afflicted. He rehearſeth his prayer made in his ſickneſſe to God. He complayneth of fayned friendes, and of the malitiouſneſſe of his enimies.

To the cheefe muſition, a pſalme of Dauid.

Euening prayer.

1 Bleſſed is he that conſydereth the poore & needie: the Lorde ſhal deliuer him in the time of trouble.

2 The Lorde preſerue hym, and kepe him aliue, that he may be bleſſed vpon earth: and deliuer not thou hym into the wyl of his enimies.

3 The Lord comfort hym when he lyeth ſicke vpon his bedde: make thou al his bedde in his ſickneſſe.

4 I ſayde, Lorde be merciful vnto me: heale my ſoule, for I haue ſinned agaynſt thee.

5 Mine enimies ſpeake euil of me: when ſhal he dye, and his name periſhe?

6 And if he comme to ſee me, he ſpeaketh vanitie: and his hart conceiueth falſehood within hym ſelfe, and when he commeth foorth he telleth it.

7 Al mine enimies whiſper togeather agaynſt me: euen agaynſt me do they imagine this euil.

1 Bleſſed is he that conſydereth the poore: god wil deliuer him in “the time of trouble. A

“ In the euil day.

2 GOD wyl preſerue hym, and kepe hym aliue: he ſhalbe bleſſed vpon the earth, and (thou O god) wilt not deliuer him into the “wil of his enimies.

“ Soule.

3 God wil comfort him when he lieth ſicke vpon his bedde: thou (O God) wilt turne vpſide downe al his bedde in his ſickneſſe.

4 I ſayde, O God be merciful vnto me: heale my ſoule, for I haue ſinned againſt thee.

5 Mine enimies ſpeake euil of me: when ſhal he die, and his name periſhe?

6 But if (any of them) came to viſite me, he ſpake (a) vanitie: his hart conceiued vngodlineſſe within him ſelfe, and when he came forth a doores he vttered it.

(a) Pretending ſorowe for my ſickneſſe, wheras he wiſhed my death in his hart.

7 Al they that hated me whiſpered togeather: they imagined euil againſt me.

“ A thing of Belial. 8 (They ſayde) ſomme “ great miſcheefe is lighted vpon him: and he that lieth ſicke on his bed, ſhal riſe vp no more.

“ Man of peace. 9 Yea beſides this, euen mine owne “freend whom I truſted: whiche dyd alſo eate of my bread, hath kicked very muche agaynſt me.

10 But be thou merciful vnto me, O God: rayſe me vp agayne, and I ſhal rewarde them.

11 By this I know thou fauouredſt me: in that mine enimie dooth not triumph againſt me.

“ Perfection. 12 And when I am in my “ beſt caſe, thou vpholdeſt me: and thou wylt ſet me before thy face for euer.

13 Bleſſed be God the Lorde of Iſrael: world without ende, Amen, Amen.

8 Let the ſentence of giltineſſe proceede agaynſt hym: and nowe that he lyeth, let hym ryſe vp no more.

9 Yea, euen mine owne familier freende whom I truſted: whiche did alſo eate of my bread, hath laid great wayte for me.

10 But be thou merciful vnto me, O Lorde: rayſe thou me vp agayne, and I ſhal rewarde them.

11 By this I know thou fauoureſt me: that mine enimie dooth not triumph agaynſt me.

12 And when I am in my health, thou vpholdeſt me: and ſhalt ſet me before thy face for euer.

13 Bleſſed be the Lord God of Iſrael: world without ende, Amen.

Quemadmodum. Pſal. xlii. The argument.

¶ Dauid driuen out of his realme, declareth his ſorowe of minde, for that he coulde not resort vnto Gods temple, and kepe there the holy feaſtes. He complayneth that one affliction commeth on anothers necke. Alſo he complayneth of the reproches and mockes that he ſuſteyned of the wycked. He comforteth him ſelfe in the confidence that he hath in God.

() To be ſong

¶ To the cheefe muſition, a wiſe inſtruction () of the ſonnes of Corach.

A 1 Like as the Hart brayeth for water brookes: ſo panteth my ſoule after thee, O God.

2 My ſoule is a thirſte for the Lorde, yea euen for the liuing Lorde: when ſhal I comme to appeare before the face of the Lorde?

3 My teares haue benne my meate day and nyght: while they dayly ſay vnto me, where is (nowe) thy God?

(a) For ſorowe. 4 And I powred out of me my very (a) hart, remembring this, how that before time I haue paſſed with a great number, bringing them vnto the houſe of the Lorde: with a voyce of ioy and “ praiſe, (and with) a company that kept holy day.

“ Confeſſion.

5 VVhy art thou ſo diſcouraged, O my ſoule, & why art thou ſo vnquiet within me? attende thou vpon the Lorde, for I wil yet acknowledge hym only to ✠ be “ a preſent ſaluation.

“ The ſaluations, his countenance.

6 My Lorde, my ſoule is diſcouraged within me: becauſe I remember thee from the lande of Iordane, and from the litle hil Hermonim.

B 7 One deepe calleth another at the noyſe of thy water pipes: al thy waues and ſtormes are gonne ouer me.

8 God wil grant his louing kindneſſe on the day time: and in the night ſeaſon I wil ſing of him, and make my prayer vnto the Lorde of my life.

9 I wil ſay vnto the Lorde of my ſtrength: why haſt thou forgottē me, why goe I thus heauily through the oppreſſion of mine enimie?

“ With a killing in my bones, mine enimies. 10 “ It was as a ſwoorde in my bones, when myne enimies did caſt me in the teeth: in ſayeing dayly vnto me, where is nowe thy Lorde?

11 VVhy art thou ſo diſcouraged, O my ſoule, and why art thou ſo vnquiet within me? attende thou vpon the Lorde, for I wil yet acknowledge him “ to ✠ be only my preſent ſaluation, and my Lorde.

“ The ſaluations of my countenance.

1 Like as the hart deſireth the water brookes: ſo longeth my ſoule after thee, O God.

2 My ſoule is a thirſt for God, yea, euen for the liuing God: when ſhal I comme to appeare before the preſence of God?

3 My teares haue ben my meate day & night: while they dayly ſay vnto me, where is nowe thy God?

4 Now when I thinke therupon, I powre out my hart by my ſelfe: for I went with the multitude, and brought them foorth into the houſe of God.

5 In the voyce of prayſe and thankeſgeuyng: among ſuche as kepe holy day.

6 Why art thou ſo ful of heauineſſe, O my ſoule: and why art thou ſo vnquieted within me?

7 Put thy truſt in God: for I wyl yet geue hym thankes for the helpe of his countenance.

8 My God, my ſoule is vexed within me: therfore wil I remember thee concerning the land of Iordane, and the litle hil of Hermon.

9 One deepe calleth another, becauſe of the noyſe of the water pipes: al thy waues and ſtormes are gonne ouer me.

10 The lord hath graunted his louing kindneſſe on the day time: and in the night ſeaſon did I ſing of him, and made my prayer vnto the God of my life.

11 I wil ſay vnto the god of my ſtrength, why haſt thou forgotten me: why goe I thus heauily, while the enimie oppreſſeth me?

12 My bones are ſmitten a ſunder as with a ſword: while mine enimies (that trouble me) caſte me in the teeth.

13 Namely while they ſay dayly vnto me: where is nowe thy God?

14 Why art thou ſo vexed, O my ſoule: and why art thou ſo diſquieted within me?

15 O put thy truſt in God: for I wil yet thanke him whiche is the helpe of my countenance, & my god.

Iudica me deus. Pſal. xliii. The argument.

¶ The prophete prayeth to be deliuered from his enimies, to haue his hart illuminated, and to be reſtored home agayne, that he may prayſe God his Lord in his ſanctuarie, in whom he putteth al his truſt.

A 1 IVdge me, O Lorde, and debate my cauſe with an vnnatural people: oh deliuer me from the deceiptful and wicked man.

1 Geue ſentence with me (O God) and defend my cauſe againſt the vngodly people: O deliuer me from the deceiptful and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put me from thee: and why goe I ſo heauily, whyle the enimie oppreſſeth me?

3 Oh ſende out the light of thy trueth, that they may leade me: and bring me vnto thy holy hil, and to thy dwellyng.

4 And that I may goe vnto the aulter of god, euen vnto the God of my ioy & gladneſſe: and vpon the Harpe wyl I geue thankes vnto thee (O God) my God.

5 Why art thou ſo heauie (O my ſoule:) and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I wyl yet geue hym thankes, whiche is the helpe of my countenance, and my God.

2 For thou art the Lorde of my ſtrength: why haſt thou reiect me, & why goe I thus heauily through the oppreſſion of mine enimie.

3 Sende foorth thy light and thy trueth, that they may leade me: and direct me vnto thy holy hil, and to thy tabernacle.

4 And I wyl goe vnto the aulter of the Lorde, euen vnto the Lorde of my ioy and gladneſſe: and vpon the harpe I wyl acknowledge thee, O Lorde, my Lorde.

5 VVhy art thou ſo diſcouraged O my ſoule: and why art thou ſo vnquiet within me? attende thou vpon the Lorde, for I wyl yet acknowledge him “(to be) only my preſent ſaluation, and my Lorde.

“The ſaluation of my countenance and my Lorde.

Deus auribus noſtris. Pſal.xliiij. The argument.

¶ The prophete rehearſeth Gods benefites beſtowed vpon the fathers, brought out of Egypt, and planted in Chanaan. He complayneth of the calamitie that the people of God ſuffered through the crueltie of the Heathen. Laſt of al, he prayeth God to awake, to aryſe, and to deliuer them for his mercies ſake.

¶ To the chiefe muſition, a wiſe inſtruction () of the ſonnes of Corah.

() To be ſong.

Mornyng prayer.

1 We haue hearde with our eares (O God) our fathers haue tolde vs: what thou haſt donne in their tyme of olde.

2 Howe thou haſt dryuen out the Heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.

3 For they gate not the land in poſſeſſion through their owne ſwoorde: neyther was it their owne arme that helped them.

4 But thy ryght hande, and thyne arme, and the lyght of thy countenance: becauſe thou haddeſt a fauour vnto them.

5 Thou art my kyng (O GOD:) ſende helpe vnto Iacob.

6 Through thee wil we ouerthrowe our enimies: and in thy name wyl we treade them vnder, that ryſe vp agaynſt vs.

7 For I wyl not truſt in my bowe: it is not my ſwoorde that ſhal helpe me.

8 But it is thou that ſaueſt vs from our enimie: and putteſt them to confuſion that hate vs.

9 We make our boaſt of God al the day long: and wyl prayſe thy name for euer.

10 But now thou art farre of, and putteſt vs to confuſion: and goeſt not foorth with our armies.

11 Thou makeſt vs to turne our backes vpon our enimies: ſo that they whiche hate vs, ſpoyle our goodes.

12 Thou letteſt vs be eaten lyke ſheepe: and haſt ſcattered vs among the Heathen.

13 Thou ſelleſt thy people for nought: and takeſt no money for them.

14 Thou makeſt vs to be rebuked of our neyghbours: to be laughed to ſcorne, and had in deriſion of them that are rounde about vs.

15 Thou makeſt vs to be a byword among the heathen: and that the people ſhake their heades at vs.

16 My confuſion is dayly before me: and the ſhame of my face hath couered me.

17 For the voyce of the ſlaunderer and blaſphemer: for the enimie and the auenger.

18 And though al this be comme vpon vs: yet doo

1 We haue hearde with our eares, O Lord: our fathers haue told vs what woorkes thou haſt donne in their dayes in the olde tyme. A

2 Howe thou haſt driuen out the Heathen with thy hande, and planted (a) them in: howe thou haſt deſtroyed the nations, & placed (b) them.

(a) Our fathers.

(b) Our fathers.

3 For they gate not the land in poſſeſſion through their owne ſwoorde; neither was it their owne arme that ſaued them,

4 But thy right hande, and thyne arme, and the light of thy countenance: becauſe thou hadſt a fauour vnto them.

5 Thou art my king, O Lorde: commaunde that Iacob be ſaued.

6 Through thee we wyl “ouerthrowe our enimies: and in thy name we wil treade them vnder, that riſe vp againſt vs.

“Smite.

7 For I wyl not truſt in my bowe: and it is not my ſwoorde that can ſaue me. B

8 But it is thou that ſaueſt vs from our enimies: and thou putteſt them to confuſion that hate vs.

9 VVe make our boaſt of god al the day long: and we wyl confeſſe thy name for euer. Selah.

10 But nowe thou art farre of, and thou putteſt vs to confuſion: neither goeſt thou foorth with our armies.

11 Thou makeſt vs to turne away backwarde from the enimie: ſo that they whiche hate vs, doo make vs a ſpoyle vnto them.

12 Thou haſt deliuered vs as ſheepe to be eaten: and thou haſt ſcattered vs among the Heathen.

13 Thou haſt ſolde thy people for nought: and thou haſt taken no money for them.

14 Thou haſt made vs a rebuke to our neighbours: to be laughed to ſcorne, & had in deriſion of them that are rounde about vs. C

15 Thou haſt made vs (to be) a (c) fable amōg the heathen: (and to be ſuche) that the people ſhake their head at vs.

(c) Or, prouerbe.

16 My confuſion is dayly before me, and the ſhame of my face couereth me: for (to heare) the voyce of the ſlaunderer and blaſphemer, and for to ſee the enimie and the auenger.

17 (And though) al this be comme vpon vs: (yet) we

doo not forget thee, nor ſhewe our ſelues to be falſe in thy couenant.

18 Our hart is not turned backe, neither our ſteppes be declined out of thy pathes; no not when thou haſt ſmitten vs in the place of dragons, and couered vs with the ſhadowe of death.

19 If we had forgotten the name of our Lorde, and holden vp our handes to any ſtrange god: woulde not God ſearche it out? for he knoweth the very ſecretes of the hart.

20 For thy ſake alſo are we killed al the day long: and are counted as ſheepe appointed to be ſlaine.

D 21 Stirre vp, O Lorde, why ſleepeſt thou? awake and be not abſent from vs for euer: wherefore hideſt thou thy face, and forgetteſt our miſerie and tribulation?

22 For our ſoule is brought lowe vnto the duſt: our belly cleaueth vnto the grounde.

23 Ariſe vp thou our ayde, and redeeme vs: for thy louing kindneſſe ſake.

not forget thee, nor behaue our ſelues frowardly in thy couenant.

19 Our hart is not turned backe: neyther our ſteppes gonne out of thy way.

20 No not when thou haſt ſmitten vs into the place of dragons: & couered vs with ỹ ſhadowe of death.

21 If we haue forgotten the name of our God, and holden vp our handes to any ſtrange god: ſhal not GOD ſearche it out, for he knoweth the very ſecretes of the hart?

22 For thy ſake alſo are we kylled al the day long: and are counted as ſheepe appoynted to be ſlayne.

23 Up Lorde, why ſleepeſt thou: awake, and be not abſent from vs for euer.

24 Wherfore hydeſt thou thy face: and forgetteſt our miſerie and trouble?

25 For our ſoule is brought low euen vnto the duſt: our belly cleaueth vnto the grounde.

26 Ariſe and helpe vs: and deliuer vs for thy mercies ſake.

Eructauit cor meum. Pſal.xlv. The argument.

¶ The prophete deſcribing here the beautie, eloquence, ſtrength, power, ſucceſſe, adminiſtration of iuſtice, abundance of riches, and maieſtie of king Solomon, with his wyfe and children: ſetteth foorth Jeſus Chriſte, and his eſpouſe the Churche, whoſe eternal kyngdome agaynſt ſinne, death, and hel, is notably figured here in this pſalme.

¶ To the chiefe muſition (**on the inſtrument**) Soſannim (**to be ſong of the**) chyldren of Corach. A ſong of loue, geuing wiſe inſtructions.

A 1 MY hart is enditing of a good mater: I wyl dedicate my workes vnto the king, my tongue is as the penne of a redy writer.

2 Thou art fairer then the children of menne, ful of grace are thy lippes: becauſe the Lord hath bleſſed thee for euer.

3 Girde thee with thy ſwoorde vpon thy thigh, O thou moſt mightie: (**that is**) with thy glorie and thy maieſtie.

4 Proſper thou with thy maieſtie, ride on the woord of trueth and of affliction for ryghteouſneſſe ſake: and thy ryght hande ſhal teache thee terrible thinges.

5 Thyne arrowes are ſharpe: a people the kinges enimies ſhal ſubmitte in hart them ſelues vnto thee.

6 Thy throne, O Lord, endureth for euer and euer: the ſcepter of ryghteouſneſſe is the ſcepter of thy kyngdome.

B 7 Thou haſt loued iuſtice, and hated vngodlyneſſe: wherfore the Lorde, euen thy Lorde, hath annoynted thee with the oyle of gladneſſe more then thy felowes.

8 Al thy garmentes ſmelle of Myrhe, Aloes, and Caſſia, out of the inorie palaces: wherby they haue made thee glad.

9 Kinges daughters are amongſt thy honourable women: vpon thy right hand ſtandeth the Queene in a veſture of golde of [a] Ophir.

10 Hearken, O daughter, and conſyder, encline thine eare: forget alſo thine owne people, and thy fathers houſe.

11 So ſhal the king haue pleaſure in thy beautie: for he is thy Lorde, and woorſhip thou him.

12 And the daughter of Tyre ſhal comme with a preſent: the riche among the people ſhal make their earneſt prayer before thee.

13 The kinges daughter is al glorious within: her clothing is of wrought golde.

1 MY hart is inditing of a good mater: I ſpeake of the thinges whiche I haue made vnto the kyng.

2 My tongue is the penne: of a redy writer.

3 Thou art fayrer then the children of menne: ful of grace are thy lippes, becauſe GOD hath bleſſed thee for euer.

4 Girde thee with thy ſwoord vpon thy thygh (O thou moſt mightie:) accordyng to thy worſhip and renowme.

5 Good lucke haue thou with thyne honour: ryde on, becauſe of the woorde of trueth, of meekeneſſe, and ryghteouſneſſe, & thy ryght hande ſhal teache thee terrible thinges.

6 Thyne arrowes are very ſharpe, and the people ſhalbe ſubdued vnto thee: euen in the middeſt among the kynges enimies.

7 Thy ſeate (O God) endureth for euer: the ſcepter of thy kyngdome is a ryght ſcepter.

8 Thou haſt loued righteouſneſſe, & hated iniquitie: wherfore God (euen thy God) hath annoynted thee with the oyle of gladneſſe aboue thy felowes.

9 Al thy garmentes ſmelle of Myrhe, Aloes, and Caſſia: out of the iuorie palaces, whereby they haue made thee glad.

10 Kinges daughters were among thy honourable women: vpon thy ryght hande dyd ſtande the Queene in a veſture of gold (wrought about with diuers colours.)

11 Hearken (O daughter) & conſyder, encline thyne eare: forget alſo thyne owne people, & thy fathers houſe.

12 So ſhal the kyng haue pleaſure in thy beautie: for he is thy Lorde God, and woorſhip thou hym.

13 And the daughter of Tyre ſhalbe there with a gyft: lyke as the riche alſo among the people ſhal make their ſupplication before thee.

14 The kinges daughter is al glorious within: her clothing is of wrought golde.

15 She

[a] Ophir is thought to be the Ilande in the weſt coaſt, of late founde by Chriſtopher Columbo: frō whence at this day is brought moſt fine golde.

15 She ſhalbe brought vnto the king in rayment of needle woorke: the virgins that be her felowes ſhal beare her cōpany, & ſhalbe brought vnto thee.

16 With ioy and gladneſſe ſhal they be brought: and ſhal enter into the kynges palace.

17 In ſteade of thy fathers, thou ſhal haue chyldrē: whom thou mayſt make princes of al landes.

18 I wyl remember thy name from one generation vnto another: therefore ſhal the people geue thankes vnto thee worlde without ende.

14 She ſhalbe brought vnto the king in rayment of needle woorke: the vingins that folowe her and her company, ſhalbe brought vnto thee. C

15 VVith ioy and gladneſſe ſhal they be brought: (and) ſhal enter into the kinges palace.

16 In ſteade of thy fathers, thou ſhalt haue children: whom thou mayſt make princes in al landes.

17 I wyl remember thy name from one generation vnto another: therfore ſhal the people “prayſe thee worlde without ende. “confeſſe.

Deus noſter refugium. Pſal.xlvj. The argument.

¶ The prophete acknowledgeth God to haue deliuered Hieruſalem ſo notably out of perilles, that they al haue a cauſe to conceaue a full hope, not for to feare any aduerſitie in tyme to come. He exhorteth other to beholde the great woorkes of God, and turneth his ſpeache to his aduerſaries.

¶ To the chiefe muſition, a ſong (to be ſong) of the children of Corach vpon Alamoth.

1 God is our hope and ſtrength: a very preſent helpe in trouble.

2 Therefore wyl not we feare though the earth be moued: and though the hylles be caryed into the middeſt of the ſea.

3 Though the waters thereof rage and ſwel: and though the mountaynes ſhake at the tempeſt of the ſame.

4 The ryuers of the fludde thereof ſhal make glad the citie of God: the holy place of the tabernacle of the moſt hygheſt.

5 God is in the middeſt of her, therfore ſhal ſhe not be remoued: God ſhal helpe her, and that ryght early.

6 The Heathen make muche a doo, and the kyngdomes are moued: but god hath ſhewed his voyce, and the earth ſhal melt away.

7 The Lorde of hoſtes is with vs: the God of Iacob is our refuge.

8 O comme hither, and behold the woorkes of the Lorde: what deſtruction he hath brought vpon the earth.

9 He maketh warres to ceaſſe in al the worlde: he breaketh the bowe, and knappeth the ſpeare in ſunder, and burneth the charettes in the fyre.

10 Be ſtil then, and knowe that I am God: I wyl be exalted among the Heathen, and I wil be exalted in the earth.

11 The Lorde of hoſtes is with vs: the God of Iacob is our defence.

1 THE Lorde is our refuge and ſtrength: a helpe very “eaſily founde in troubles. A “greatly.

2 Therfore we wil not feare though the earth be tranſpoſed: and though the hylles ruſhe into the “middes of the ſea. “hart.

3 Though the waters thereof rage and ſwelle: and though the mountaines ſhake at the ſurges of the ſame. Selah.

4 (Yet) the fludde by his riuers ſhal make glad the citie of God: the holy place of the tabernacles of the moſt hygheſt.

5 God is in the middeſt of her: therefore ſhe can not be remoued, the Lorde wyl helpe her, and that right early.

6 The Heathen make muche a doo, and the kingdomes are moued: but (God) ſhewed his voyce, and the earth melted away.

7 The God of hoſtes is with vs: the Lorde of Iacob is “our refuge. Selah. B “a hygh ſure holde to vs.

8 O comme hither and behold the woorkes of god: what (a) deſtructions he hath brought vpon the earth. (a) Strange thinges of deſolations.

9 He maketh warres to ceaſſe in al the worlde: he breaketh the bowe, and knappeth the ſpeare in ſunder, and burneth the charettes in the fire.

10 Be ſtil then, and knowe that I am the Lorde: I wil be exalted among the Heathen, I wyl be exalted in the earth.

11 The God of hoſtes is with vs: the Lorde of Iacob is “our refuge. Selah. “a hygh ſure holde to vs.

Omnes gentes plaudite. Pſal.xlvij. The argument.

¶ The prophete inciteth the faythful to prayſe God with al kinde of melody, for that he ſubdueth their enimies vnder them. He alſo declareth that the Heathen with their princes ſhal receaue the fayth.

¶ To the chiefe muſition, a pſalme (to be ſong) of the chyldren of Corach.

Euenyng prayer. 1 O Clap your handes togeather (al ye people:) O ſing vnto God with the voyce of melodie.

2 For the Lord is hygh, and to be feared: he is the great kyng vpon al the earth.

3 He ſhal ſubdue the people vnder vs: and the nations vnder our feete.

4 He ſhal chooſe out an heritage for vs: euen the woorſhyp of Iacob whom he loued.

5 God is gonne vp with a mery noyſe: and the lord with the ſounde of the trumpe.

6 O ſyng prayſes, ſyng prayſes vnto our God: O ſyng prayſes, ſyng prayſes vnto our kyng.

1 CLap your hādes al ye people: make a noyſe vnto the Lorde with a ioyful voyce. A

2 For GOD is hygh and terrible: he is the great kyng vpon al the earth.

3 He wil ſubdue the people vnder vs: and the nations vuder our feete.

4 He hath choſen for vs our inheritance: the glory of Iacob whom he loued. Selah.

5 The Lorde aſcendeth in a triumphe: (and) GOD with the ſounde of a trumpet.

6 Sing pſalmes to the Lord, ſing pſalmes: ſing pſalmes to our king, ſing pſalmes.

B 7 For the Lorde is king of al the earth: ſing pſalmes (al you that haue) ſkille.

8 God raigneth ouer the heathen: god ſitteth vpon his holy throne.

9 The princes of the people are aſſembled togeather (for to be) the people of the God of Abraham: for the ſhieldes of the earth be Gods, who is highly exalted.

7 For God is the king of al the earth: ſing ye prayſes with vnderſtanding.

8 God raigneth ouer the heathen: G O D ſitteth vpon his holy ſeate.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (whiche is very hygh exalted) dooth defende the earth as it were with a ſhielde.

Magnus dominus. Pſal.xlviij. The argument.

¶ The prophete magnifieth the maieſtie of God for his goodneſſe, benefites, fayth, and wonderful defence towardes his Churche, which he commendeth vnder the name of the citie of God, of mount Sion, of the holy hyl, and palaces of the north ſyde.

() To be ſong.

¶ A ſong, the pſalme () of the children of Corach.

A 1 GReat is G O D, and hyghly to be prayſed: in the citie of our Lorde, his holy hyl.

2 The hil of Sion is fayre in ſituation, and the ioy of the whole earth: vpon the north ſide lieth the citie of the great king.

3 God is wel knowen in her palaces: as a moſt ſure refuge.

(a) To goe againſt Ieruſalem.

4 For loe kinges did aſſemble, and (a) paſſe by togeather: they them ſelues ſawe it, lykewyſe they marueiled, they were aſtonied with feare, and ſodenly in haſte they were gonne away.

5 A feare came there vpon them & ſorowe: as vpon a woman in her childe trauayle.

“Tharſis.

6 Thou didſt breake the ſhippes of “the ſea: through the eaſt winde.

B 7 Lyke as we haue hearde, ſo haue we ſeene in the citie of the God of hoſtes: in the citie of our Lorde, god vpholdeth the ſame for euer. Selah.

8 O Lorde, we haue wayted: for thy louing kindneſſe in the middeſt of thy temple.

9 O Lorde, according to thy name, ſo is thy prayſe vnto the worldes ende: thy right hande is ful of iuſtice.

(b) The villages, “Iehuda.

10 Mount Sion ſhal reioyce, and the (b) daughters of “Iuda ſhalbe glad: becauſe of thy iudgementes.

11 Compaſſe about Sion, and goe round about her: and telle the towres thereof.

12 Marke wel her bulwarkes, beholde her hygh palaces: that ye may telle it to your poſteritie.

13 For this God is our God for euer and euer: he wil be our guide vnto death.

1 GReat is the Lorde, & hyghly to be prayſed: in the citie of our G O D, euen vpon his holy hyl.

2 The hyl of Sion is a fayre place, and the ioy of the whole earth: vpon the North ſide lyeth the citie of the great king, God is wel knowen in her palaces, as a ſure refuge.

3 For loe the kinges of the earth: are geathered and gonne by togeather.

4 They marueiled to ſee ſuche thinges: they were aſtonied, and ſodaynely caſt downe.

5 Feare came there vpon them, & ſorowe: as vpon a woman in her trauayle.

6 Thou ſhalt breake the ſhippes of the ſea: through the eaſt wynde.

7 Like as we haue hearde, ſo haue we ſeene in the citie of the Lorde of hoſtes, in the citie of our God: God vpholdeth the ſame for euer.

8 We wayte for thy louyng kindneſſe, O God: in the middes of thy temple.

9 O God, according vnto thy name, ſo is thy praiſe vnto the worldes ende: thy ryght hande is ful of righteouſneſſe.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: becauſe of thy iudgementes.

11 Walke about Sion, and goe rounde about her: and telle the towres thereof.

12 Marke wel her bulwarkes, ſet vp her houſes: that ye may telle them that comme after.

13 For this God is our God for euer and euer: he ſhalbe our guide vnto death.

Audite hæc omnes gentes. Pſal.xlix. The argument.

¶ The prophete ſpeaking to the poore and riche, declareth what a vanitie it is for a man to put his truſt in worldly goodes, and through them to become ſtoute and arrogant: for that they can neither deliuer any man from trouble, calamitie, ſickneſſe, ſinne, death, and diſpleaſure of God: neither can any man aſſure them to him ſelfe, or to his children for any tyme of continuance.

() To be ſong.

¶ To the chiefe muſition, a pſalme () of the children of Corach.

A 1 HEare this al ye people: geue eare al ye that dwelle in the worlde.

“As wel the chyldren of Adam, as the chyldren of man.

2 “As wel lowe as high, riche and poore: one with onother.

3 My mouth ſhal vtter wyſedome: the cogitations of myne hart (wyl bring foorth) knowledge.

4 I wyl encline mine eare to a parable: I wyl open my darke ſentence vpon a harpe.

(a) Al their doonynges be wicked, who diſpayre of Gods goodneſſe in aduerſitie.

5 VVherefore ſhoulde I feare in euil dayes? the (a) wickedneſſe of my heeles (then) woulde compaſſe me rounde about.

6 There be ſomme that put their truſte in their goodes: and boaſt them ſelues in the multitude of their riches.

1 O Heare ye this, al ye people: ponder it with your eares al ye that dwelle in the worlde.

2 Hygh and lowe, riche and poore: one with another.

3 My mouth ſhal ſpeake of wyſedome: & my hart ſhal muſe of vnderſtanding.

4 I wyl encline myne eare to the parable: and ſhewe my darke ſpeache vpon the harpe.

5 Wherfore ſhoulde I feare in the dayes of wickedneſſe: and when the wickedneſſe of my heeles compaſſeth me rounde about?

6 There be ſomme that put their truſt in their goodes: and boaſt them ſelues in the multitude of their richeſſe.

7 But no man may deliuer his brother : nor make agreement vnto God for hym.

8 For it coſt more to redeeme their ſoules : ſo that he muſt let that alone for euer.

9 Yea, though he liue long : and ſee not the graue.

10 For he ſeeth that wiſe menne alſo dye, and periſh togeather: as wel as the ignorant and fooliſh, and leaue their richeſſe for ot[illegible].

11 And yet they thinke that their houſes ſhal continue for euer : and that their dwellyng places ſhal endure for one generation to another, and cal the landes after their owne names.

12 Neuertheleſſe, man wyl not abyde in honour: ſeeing he may be compared vnto the beaſtes that periſhe, this is the way of them.

13 This is their fooliſhneſſe : and their poſteritie prayſe their ſayeing.

14 They lye in the hel lyke ſheepe, death gnaweth vpon them, and the righteous ſhal haue domination of them in the morning: their beautie ſhal conſume in the ſepulchre, out of their dwellyng.

15 But God ſhal deliuer my ſoule from the place of hel : for he ſhal receaue me.

16 Be not thou afrayde though one be made riche : or if the glorie of his houſe be encreaſed.

17 For he ſhal carrie nothing away with him whē he dieth : neither ſhal his pompe folowe him.

18 For whyle he liued, he counted him ſelfe an happy man : and ſo long as thou dooeſt wel vnto thy ſelfe, menne wyl ſpeake good of thee.

19 He ſhal folowe the generations of his fathers : and ſhal neuer ſee light.

20 Man being in honour hath no vnderſtanding: but is compared vnto the beaſtes that periſhe.

7 But no man at al can redeeme his brother : nor geue a raunſome vnto God for him. B

8 For the redemption of their ſoule is very coſtly, and(b) muſt be let alone for euer: yea though he liue long, and ſee not the graue.

9 For he ſeeth that wiſe menne dye : and that the foole and ignorant periſhe togeather, and leaue their riches for other.

10 And yet they thinke that their houſes ſhal continue for euer, and that their dwelling places ſhal endure from one generation to another: (**therefore**) they calle landes after their owne names.

11 Neuertheleſſe, man can not abide in(**ſuch**)honour: he is but like vnto(c)bruite beaſtes that periſhe.

12 This their way is their fooliſhneſſe : yet their poſteritie “prayſe their ſayeing. Selah.

13 They ſhalbe put into a graue (**dead**) as a ſheepe, death ſhal feede on them : but the righteous ſhal haue dominion of them in the (d) morning, their beautie ſhal conſume away, hel(**ſhal receaue them**) from their houſe.

14 But God wyl deliuer my ſoule from the “place of hel: for he wyl receaue me. Selah.

15 Be not thou afrayde though one be made riche: or if the glorie of his houſe be encreaſed.

16 For he ſhal carrie nothing away with him when he dieth: neither ſhal his pompe folowe after him.

17 For while he “liued, he counted him ſelfe an happy man: and ſo long as thou dooeſt(e)wel vnto thy ſelfe, menne wyl ſpeake good of thee.

18 But he ſhal folowe the generations of his fathers: and ſhal neuer ſee light.

19 (f) A man is in an honourable ſtate, but he wil not vnderſtand it: he is like(**herein**) vnto bruite beaſtes that periſhe.

(b) No riche man can ſcape death, lyue he neuer ſo long before he dieth.

(c) Man be he neuer ſo braue or honourable for his riches, endeth this lyfe as an aſſe or dogge, and is quickly forgotten for al his riches, toltie, landes, & buyldinges.

“ Loue their mouth, that is, ſhew them ſelues more fooles then their fathers, in that they wyl not be warned by their fathers examples and fooliſhneſſe, to take a better way of lyfe.

(d) At the day of reſurrectiō.

“ the hand of hel.

“ he in lyfe bleſſed his ſoule.

(e) Lyue voluptuouſly in al kynde of pleaſures of this worlde.

(f) Man lyke a beaſt, ſeeth not that al his worthineſſe & true honour to be of God, and not of hym ſelfe, or of the worlde.

Deus deorum dominus. Pſal.l. The argument

¶ The prophete bringeth in God to calle to iudgement heauen, earth, and al the worlde, declaring that he is not rightly woorſhipped of them who offer ſacrifices without faith, and who pretending religion in woordes and countenances, leade a lyfe cleane contrarie. The true woorſhip of God conſiſteth in offering vnto him prayſes in proſperitie, and calling vpon his name in aduerſitie, and withal, in leading a good conuerſation of lyfe.

¶ A pſalme() of Aſaph.

() To be ſong of Aſaph.

Mornyng prayer.

1 The lord, euen the moſt mightie god, hath ſpoken: and called the world from the riſing vp of the ſunne, vnto ẏ goeyng downe thereof.

2 Out of Sion hath GOD appeared: in perfect beautie.

3 Our God ſhal comme, and ſhal not keepe ſcilence: there ſhal goe before him a conſuming fire, and a mightie tempeſt ſhalbe ſtirred vp rounde about hym.

4 He ſhal calle the heauen from aboue : and the earth, that he may iudge his people.

5 Geather my ſaintes togeather vnto me: thoſe that haue made a couenant with me with ſacrifice.

6 And the heauens ſhal declare his righteouſnes: for God is iudge him ſelfe.

7 Heare O my people, and I wil ſpeake: I my ſelfe wyl teſtifie agaynſt thee O Iſrael, for I am God, euen thy God.

8 I wyl not reproue thee becauſe of thy ſacrifices, or for thy burnt offeringes: becauſe they were not alway before me.

9 I wyl take no Bullockes out of thy houſe : nor hee Goates out of thy foldes.

1 THE moſt mightie Lorde god hath ſpoken : and called the earth from the riſing vp of the ſunne, vnto the goeing downe thereof. A

2 Out of Sion hath the Lorde appeared : in perfect beautie.

3 Our Lorde commeth, and he wyl not (a) keepe ſcilence: there goeth before him a conſuming fire, and a mightie tempeſt is ſturred rounde about him.

4 He calleth from aboue the heauen and the earth: that he may iudge his people.

5 Geather my ſaintes togeather vnto me: thoſe that haue made a couenant with me with ſacrifice.

6 And the heauens ſhal declare his righteouſneſſe : for God is iudge him ſelfe. Selah.

7 Heare O my people, and I wil ſpeake: I my ſelfe wyl teſtifie vnto thee O Iſrael, I am the Lorde, euen thy Lorde. B

8 I wyl not reproue thee becauſe of thy ſacrifices, or for thy burnt offeringes:(**for that they be not**) alway before me.

9 I wyl take no Bullocke out of thy houſe : nor Goates out of thy foldes.

(a) Diſſemble any more.

10 For al the beaſtes of the foreſt are mine: and ſo are the cattel vpon a thouſande hilles.

11 I knowe al the foules vpon the mountaynes: and the wilde beaſtes of the field are at ‶my commaundement.

‶Myne, or with me.

12 If I be hungry, I wyl not telle thee: for the whole world is mine, and al that is therein.

13 Thinkeſt thou that I wyl eate bulles fleaſhe: and drinke the blood of goates?

C 14 Offer vnto God prayſe: and pay thy vowes vnto the moſt hygheſt.

15 And calle vpon me in the tyme of trouble: I wyl heare thee, and thou ſhalt glorifie me.

16 But the Lord ſayd vnto the vngodly: why dooeſt thou preache my lawes, and takeſt my couenant in thy mouth?

17 Seeing that thou hateſt diſcipline: and haſt caſt my woordes behinde thee.

18 VVhen thou ſaweſt a thiefe, thou dydſt conſent vnto him: and thou haſt benne partaker with the adulterers.

19 Thou haſt let thy mouth ſpeake wickedneſſe: and with thy tongue thou haſt ſet foorth deceipt.

20 Thou ſatteſt and ſpakedſt againſt thy brother: yea and haſt ſlaundered thine owne mothers ſonne.

D 21 Theſe thinges haſt thou donne, and I (b) helde my tongue, thou thoughteſt that I am euen ſuch a one as thou thy ſelfe art: but I wyl reprooue thee, and I wyl ſet foorth in order before thine eyes (**al that thou haſt donne.**)

(b) I diſſembled.

22 Cōſider this I pray you, ye that forget the lord: leſt I plucke you away, & there be none to deliuer you.

23 VVho ſo offereth vnto me thankes and prayſe, he honoureth me: & to him that ordereth his conuerſation right, I wil ſhew the ſaluation of god.

10 For al the beaſtes of the forreſt are mine: and ſo are the cattelles vpon a thouſande hilles.

11 I know al the foules vpon the mountaynes: and the wilde beaſtes of the fielde are in my ſight.

12 If I be hungry, I wyl not tel thee: for the whole worlde is mine, and al that is therein.

13 Thinkeſt thou that I wil eate bulles fleaſhe: and drinke the blood of goates?

14 Offer vnto GOD thankeſgeuing: and pay thy vowes vnto the moſt hygheſt.

15 And calle vpon me in the time of trouble: ſo wyl I heare thee, and thou ſhalt prayſe me.

16 But vnto the vngodly ſayde GOD: why dooeſt thou preach my lawes, and takeſt my couenant in thy mouth.

17 Wheras thou hateſt to be refourmed: & haſt caſt my woordes behynde thee.

18 When thou ſaweſt a thiefe, thou conſentedſt vnto him: and haſt benne partaker with the adulterers.

19 Thou haſt let thy mouth ſpeake wickedneſſe: and with thy tongue thou haſt ſet foorth deceipt.

20 Thou ſatteſt and ſpakeſt agaynſt thy brother: yea and haſte ſlaundered thyne owne mothers ſonne.

21 Theſe thinges haſt thou donne, and I helde my tongue, and thou thoughteſt wickedly that I am euen ſuche a one as thy ſelfe: but I wyl reprooue thee, and ſet before thee the thinges that thou haſt donne.

22 O conſyder this, ye that forget God: leſt I plucke you away, and there be none to deliuer you.

23 Who ſo offereth me thankes and prayſe, he honoureth me: and to him that ordereth his conuerſation ryght, wyl I ſhewe the ſaluation of God.

Miſerere mei deus. Pſal.li. The argument.

¶ Dauid acknowledging his great offence in committing adulterie, beſeecheth moſt humbly God of his great mercy to pardon his ſinnes: partly that Gods promiſes may appeare true, who hath promiſed pardon to al them that from the bottome of their hart doo confeſſe their faultes: partly alſo that he might liue to builde the walles and temple of Hieruſalem, where ſacrifices of righteouſneſſe muſt be offered.

¶ To the chiefe muſition, a pſalme of Dauid when the prophete Nathan came vnto hym after he was gonne in to ‶Bethſabe. ii.Sam.xi.

‶Bath ſhaba.

A 1 HAue mercie on me, O Lord, according to thy louing kindneſſe: according vnto the multitudes of thy mercies wipe out my wickednes.

2 VVaſhe me throughly from mine iniquitie: and clenſe me from my ſinne.

3 For I doo acknowledge my wickedneſſe: and my ſinne is euer before me.

4 Againſt thee, onely agaynſt thee I haue ſinned, and donne this euil in thy ſight: that thou mighteſt be (a) iuſtified in thy ſayeing, and found pure when thou ‶art iudged.

(a) Pronounced iuſt.
‶or, when thou iudgeſt.

5 Behold, I was ingendred in iniquitie: and in ſinne my mother conceaued me.

6 Neuertheleſſe, loe thou requireſt trueth in the inward partes (**of me**): & (**therfore**) thou wilt make me learne wiſdome (b) in the ſecret (**part of mine hart.**)

(b) Induyng my hart with wiſedome thorowe the holy ghoſt.

7 Purge thou me with hyſope, and I ſhalbe cleane: waſhe thou me, and I ſhalbe whiter then ſnowe.

B 8 Make thou me to heare (**ſome**) ioy and gladneſſe: let the bones reioyce whiche thou haſt broken.

9 Turne thy face from my ſinnes: and wipe out al my miſdeedes.

10 Make thou vnto me a cleane hart, O Lorde: and renue thou a right ſprite within me.

1 HAue mercy vpon me, O God, after thy great goodneſſe: accordyng vnto the multitude of the mercies doo away mine offences.

2 Waſhe me throughly from my wickedneſſe: and clenſe me from my ſinne.

3 For I knowledge my faultes: and my ſinne is euer before me.

4 Againſt thee only haue I ſinned, and donne this euyl in thy ſight: that thou mighteſt be iuſtified in thy ſayeing, and cleare when thou art iudged.

5 Beholde, I was ſhapen in wickedneſſe: and in ſinne hath my mother conceaued me.

6 But loe, thou requireſt trueth in the inwarde partes: and ſhalt make me to vnderſtande wyſedome ſecretly.

7 Thou ſhalt purge me with hyſope, and I ſhalbe cleane: thou ſhalt waſhe me, and I ſhalbe whyter then ſnowe.

8 Thou ſhalt make me heare of ioy and gladneſſe: that yͤ bones which thou haſt broken may reioyce.

9 Turne thy face from my ſinnes: and put out al my miſdeedes.

10 Make me a cleane hart, O GOD: and renue a right ſprite within me.

11 Caſt me not away from thy preſence: and take not thy holy ſprite from me.

12 O geue me the comfort of thy helpe agayne: and ſtabliſhe me with thy free ſprite.

13 Then ſhal I teache thy wayes vnto the wicked: and ſinners ſhalbe conuerted vnto thee.

14 Deliuer me from bloodgiltineſſe, O God, thou that art the God of my health: and my tongue ſhal ſyng of thy righteouſneſſe.

15 Thou ſhalt open my lippes, O Lorde: and my mouth ſhal ſhewe thy prayſe.

16 For thou deſyreſt no ſacrifice, els would I geue it thee: but thou delighteſt not in burnt offerynges.

17 The ſacrifice of GOD is a troubled ſprite: a broken and a contrite hart (O GOD) ſhalt thou not deſpiſe.

18 O be fauourable and gratious vnto Sion: build thou the walles of Hieruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſſe, with the burnt offeringes and oblations: then ſhal they offer young bullockes vpon thyne aulter.

11 Caſt me not away from thy preſence: and take not thy holy ſprite from me.

12 Geue me againe the comfort of thy ſaluation: and confirme me with a free willing ſprite.

13 Then wil I teache thy wayes vnto the wicked: and ſinners ſhalbe conuerted vnto thee.

14 Deliuer me from blood, O Lorde, the Lorde of my ſaluation: and my tongue ſhal ſing with a ioyful noyſe of thy iuſtice. C

15 O Lord open thou my lippes: and my mouth ſhal ſet foorth thy prayſe.

16 For thou deſyreſt no ſacrifice, els I woulde geue it thee: thou delighteſt not in burnt offering.

17 Sacrifices for God is "a mortified ſprite: O Lorde thou wylt not deſpiſe a mortified and an humble hart.

"broken.

18 Be thou beneficial vnto Sion, according to thy gratious good wyl: builde thou the walles of Hieruſalem.

19 Then ſhalt thou be pleaſed with the ſacrifices of righteouſneſſe, with burnt offeringes and oblations: then wyl they offer young bullockes vpon thyne aulter.

Quid gloriaris in malitia. Pſal.lij. The argument.

¶ Dauid enuieth agaynſt Doeg, and deſcribeth his and al other miſcheuous mens natures and dooynges, whiche the godly peruſing, be more incited to put ther whole confidence in God, and to prayſe God.

¶ To the chiefe muſition, a wiſe inſtruction of Dauid, when Doeg the Edomite came to Saul and tolde him, ſayeing: Dauid is comme to the houſe of Achimelek. 1.Sam.21.

1 WHY boaſteſt thou thy ſelfe thou tyrant: that thou canſt doo miſchiefe?

2 Where as the goodneſſe of God: endureth yet dayly.

3 Thy tongue imagineth wickedneſſe: and with lyes thou cutteſt like a ſharpe raſor.

4 Thou haſt loued vngratiouſneſſe more then goodneſſe: and to talke of lyes more then ryghteouſneſſe.

5 Thou haſt loued to ſpeake al woordes that may doo hurt: O thou falſe tongue.

6 Therefore ſhal God deſtroy thee for euer: he ſhal take thee, and plucke thee out of thy dwelling, & roote thee out of the lande of the liuing.

7 The righteous alſo ſhal ſee this, and feare: and ſhal laugh him to ſcorne.

8 Loe, this is the man that tooke not God for his ſtrength: but truſted vnto the multitude of his riches, and ſtrengthed him ſelfe in his wickedneſſe.

9 As for me, I am lyke a greene Oliue tree in the houſe of God: my truſt is in the tender mercie of God for euer and euer.

10 I wyl alway geue thankes vnto thee for that thou haſt donne: and I wyl hope in thy name, for thy ſaintes lyke it wel.

1 WHY boaſteſt thy ſelfe thou tyrant of miſchiefe? the goodneſſe of GOD dayly endureth. A

2 Thy tongue imagineth wickedneſſe: (and) deceaueth like a ſharpe raſor.

3 Thou haſt loued vngratiouſneſſe more then goodneſſe: and to talke of falſhood more then of righteouſneſſe. Selah.

4 Thou haſt loued to ſpeake al woordes that may doo hurt: O thou deceiptful tongue.

5 Therefore the Lorde wyl deſtroy thee for euer: he wyl take thee, and plucke thee out of thy dwelling, and roote thee out of the lande of the liuing. Selah.

6 The righteous alſo ſhal ſee this: and they wyl be afrayde, and laugh hym to ſcorne.

7 (Sayeing) loe this is the man that put not the Lord (to be) his ſtrength: but truſted vnto the multitude of his riches, and ſtrengthed him ſelfe in his wickedneſſe. B

8 As for me I am like a greene oliue tree in the houſe of the Lorde: my truſt is in the tender mercy of the Lorde for euer and euer.

9 I wil alway confeſſe it vnto thee, for that thou haſt (a) donne it: and I wyl hope in thy name, for it is good in the ſight of thy ſaintes.

(a) To the wicked, and to the godly.

Dixit inſipiens. Pſal.liij. The argument.

¶ Dauid declareth the original roote, with the fruites and puniſhment of the wicked, howe they oppreſſe cruelly the people of God, whom neuertheleſſe God by his prouidence defendeth, and wyl deliuer from the blooddie handes of the wicked, whoſe vngodlineſſe he deteſteth alwayes.

¶ To the chiefe muſition vpon Mahalah, a wyſe inſtruction of Dauid.

A 1 The foole hath ſaid in his hart there is no GOD: they haue corrupted them ſelues, and haue made their wickedneſſe abominable, he is not that dooeth good.

2 The Lorde looked downe from heauẽ vpon the children of menne: to ſee if there were any that dyd vnderſtande, and ſeeke after the Lorde.

3 But they did al goe out of the way, they did altogeather "become abominable: there was alſo none that woulde doo good, no not one.

"ſtinke.

4 VVil not the workers of iniquitie vnderſtand, eating vp my people (**as if**) thei eated bread: that thei doo not calle vpon God?

5 They ſhalbe greatly there afraid (**where**) no cauſe of feare is: for the Lorde wyl breake the bones of him that beſiegeth thee, thou wilt put (**them**) to ſhame, becauſe the Lorde hath deſpiſed them.

6 VVho is he that wyl geue ſaluation vnto Iſrael out of Sion? when the Lorde wil reduce his people out of captiuitie, Iacob wil reioyce, and Iſrael wyl be glad.

1 THE fooliſhe body hath ſayd in his hart: there is no God.

Euenyng prayer.

2 Corrupt are they, and become abominable in their wickedneſſe: there is none that dooth good.

3 God looked downe from heauẽ vpon the chyldren of menne: to ſee if there were any that woulde vnderſtande, and ſeeke after God.

4 But they are al gonne out of the way, they are altogeather becomme abominable: there is alſo none that dooth good, no not one.

5 Are not they without vnderſtãding that woorke wickedneſſe: eating vp my people as if they would eate bread, they haue not called vpon God.

6 They were afrayde where no feare was: for god hath broken the bones of him that beſieged thee, thou haſt put them to confuſion, becauſe god hath deſpiſed them.

7 Oh that the ſaluation were geuen vnto Iſrael out of Sion: Oh that the Lorde woulde deliuer his people out of captiuitie.

8 Then ſhould Iacob reioyce: and Iſrael ſhoulde be ryght glad.

Deus in nomine tuo. Pſal.liiij. The argument.

¶ Dauid brought into marueilous danger through the treaſon of Ziphims, who were counterfayted Iſraelites, calleth earneſtly vpon God: from whom receauing ſuccour, he thanketh him with a free hart, acknowledging the benefite.

¶ To the chiefe muſition vpon Neginoth, a wiſe inſtruction of Dauid, when the Ziphims came and ſayde vnto Saul, hath not Dauid hid him ſelfe amongſt vs? 1.Sam.23.& 26.

A 1 Saue me, O Lorde, for thy name ſake: iudge me according to thy mightie power.

2 Heare my prayer, O Lorde: and hearken vnto the woordes of my mouth.

3 For ſtrangers are riſen vp againſt me: and tyrantes whiche haue not the Lorde before their eyes, ſeeke after my ſoule. Selah.

4 Beholde, GOD is an ayde vnto me: the Lorde is with them that [a] vpholde my ſoule.

5 He wil rewarde [b] euil vnto mine enimies: deſtroy thou them according to thy trueth.

(a) That loue me, taking my part.
(b) whiche they haue deuiſed for me.

6 I wyl ſacrifice vnto thee with a true willing hart: I wil confeſſe thy name, O God, becauſe it is good.

B 7 For he hath deliuered me out of al my trouble: and mine eye hath ſeene (**auengeance**) vpon myne enimies.

1 Saue me (O GOD) for thy names ſake: and auenge me in thy ſtrength.

2 Heare my prayer, O God: and hearken vnto the woordes of my mouth.

3 For ſtrangers are ryſen vp againſt me: and tyrantes whiche haue not GOD before their eyes, ſeeke after my ſoule.

4 Beholde, God is my helper: the Lorde is with them that vpholde my ſoule.

5 He ſhal reward euyl vnto myne enimies: deſtroy thou them in thy trueth.

6 An offering of a free hart wyl I geue thee, and prayſe thy name, O Lorde: becauſe it is ſo comfortable.

7 For he hath deliuered me out of al my trouble: & mine eye hath ſeene his deſyre vpõ mine enimies.

Exaudi deus. Pſal.lv. The argument.

¶ Dauid deſireth God to heare his prayers, he declareth his griefes and afflictions, he wiſheth auengement of his enimies, who pretending frendſhip and familiaritie, craftyly ſeeketh his diſhonour. Finally, he ſheweth what comfort he hath taken, in that God wil helpe him, and deſtroy his aduerſaries.

¶ To the chiefe muſition vpon Neginoth, a wiſe inſtruction of Dauid.

A 1 O Lorde geue eare vnto my prayer: and hide not thy ſelfe from my petition.

2 Take heede vnto me, and heare me: I can not chooſe but mourne in my prayer, and make a noyſe.

3 (**Deliuer me**) from the voyce of the enimie, and from the "preſent affliction of the wicked: for they are minded to doo me miſchiefe, and are ſet malitiouſly agaynſt me.

"the face.

4 My hart trembleth within me: and the feare of death is fallen vpon me.

5 Fearefulneſſe and trembling are comme vpon me:

1 Heare my prayer (O God:) and hyde not thy ſelfe from my petition.

2 Take heede vnto me, and heare me: howe I mourne in my prayer, and am vexed.

3 The enimie crieth ſo, and the vngodly commeth on ſo faſt: for they are minded to doo me ſome miſchiefe, ſo malitiouſly are they ſet againſt me.

4 My hart is diſquieted within me: and the feare of death is fallen vpon me.

5 Fearefulneſſe and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I ſayde, O that I had winges lyke a doue:

for then woulde I flee away, and be at reaſt.

7 Loe, then woulde I geat me away farre of: and remayne in the wilderneſſe.

8 I woulde make haſte to eſcape: becauſe of the ſtormie winde and tempeſt.

9 Deſtroy theyr tongues (O Lorde) and diuide them: for I haue ſpyed vnryghteouſneſſe, and ſtrife in the citie.

10 Day and night they goe about within the walles thereof: miſchiefe alſo and ſorowe are in the middeſt of it.

11 Wickedneſſe is therein: deceipt and guile goe not out of theyr ſtreetes.

12 For it is not an open enimie that hath donne me this diſhonour: for then I coulde haue borne it.

13 Neyther was it mine aduerſarie that did magnifie him ſelfe againſt me: for then peraduenture I woulde haue hidde my ſelfe from him.

14 But it was euen thou my companion: my guide, and mine owne familier freende.

15 We tooke ſweete counſayle togeather: and walked in the houſe of God as freendes.

16 Let death comme haſtily vpon them, and let them goe downe quicke into hel: for wickedneſſe is in their dwellinges, and among them.

17 As for me, I wil cal vpon God: and the Lorde ſhal ſaue me.

18 In the euening and morning, and at noone day wil I pray (and that inſtantly:) and he ſhal heare my voyce.

19 It is he that hath deliuered my ſoule in peace, from the battayle that was agaynſt me: for there were many with me.

20 Yea euen God that endureth for euer ſhal heare me, & bring them downe: for they wil not turne, nor feare God.

21 He layde his handes vpon ſuche as be at peace with him: and he brake his couenant.

22 The woordes of his mouth were ſofter then butter, hauing warre in his hart: his woordes were ſmoother then oyle, and yet they be very ſwoordes.

23 O caſt thy burthen vpon the Lorde, and he ſhal nouriſhe thee: and ſhal not ſuffer the righteous to fal for euer.

24 And as for them: thou (O God) ſhalt bryng them into the pyt of deſtruction.

25 The bloodthirſtie and deceiptful menne ſhal not liue out halfe theyr dayes: neuertheleſſe, my truſt ſhalbe in thee, O Lorde.

and an horrible dread hath ouerwhelmed me.

6 And I ſayde, O that I had winges like a doue: for then woulde I flee away, and be at reaſt.

7 Loe, then woulde I fleeing geat me away farre of: and remaine in the wilderneſſe. Selah. B

8 Then would I make haſte to eſcape: from the ſtormie winde, (and) from the tempeſt.

9 Deſtroy their tongues, O Lorde, and diuide (them:) for I haue ſeene oppreſſion and ſtrife in the citie.

10 They doo compaſſe it day and night within the walles: miſcheefe alſo and (a) labour, are in the middeſt of it.

(a) To moleſt other.

11 Malice is in the middeſt of it: deceipt and guile goe not out of her ſtreetes.

11 Truely he was not mine enimie that hath donne me this diſhonour, for then I coulde haue borne it: neither was he one that ſeemed to hate me that did magnifie him ſelfe againſt me, for then I would haue hidde my ſelfe from him.

13 But it was euen thou whom I eſteemed as my ſelfe: my guide, & mine owne familier companion.

14 VVe delighted greatly to conferre our ſecretes togeather: we walked deuoutly in the houſe of god felowe like. C

15 Let death ſuddenly comme vpon them, let them goe downe quicke into hel: for wickedneſſe is in their dwellinges, and among them.

16 As for me, I wil crye vnto the Lorde: & God wil ſaue me.

17 In the euening and morning, and at noone day wil I pray, and that moſte inſtantly: and he wyl heare my voyce.

18 He hath redeemed my ſoule through peace from the battaile that was againſt me: for there were many with me.

19 The Lorde who ſitteth (a ruler) from the beginning, wil heare (me) and afflict them, Selah: for-
* ſomuche as there is no change in them, and for that they doo not feare God.

20 He laide his handes vpon ſuche as be at peace with him: and he brake his couenant.

21 The (woordes) of his mouth were ſofter then butter, yet warre was in his hart: his woordes were ſmoother then oyle, & yet be they very ſwoordes. D

22 O caſt thy burthen vpon God, and he wil vphold thee: he wil not ſuffer at any time the righteous to moue.

23 (And as for) them: thou, O Lord, wilt hurle headlong into the pit of deſtruction.

24 The bloodthirſtie and deceiptful menne ſhal not liue out halfe their dayes: neuertheleſſe, I wil put my ful truſt in thee.

Miſerere mei deus, quoniam. Pſal. lvi. The argument.

¶ Dauid prayeth to God, complaining greatly of the vnreaſonableneſſe of his enimies, and wiſhing their correction. He ſetteth foorth his confidence that he hath in Gods prouidence, whereby he aſſureth him ſelfe for to be deliuered, and promiſeth to geue thankes therefore.

¶ To the chiefe muſition, as concerning the () dumbe doue in a farre countrey, the golden Pſalme of Dauid, when the Philiſtines tooke him in Geth, 1. Sam. 21.

() Dauid fleeing to his enimies the Philiſtines, when he was forced to forſake his owne co̅trey and freendes, lykeneth hym ſelfe to yͤ moſt innocent birde a doue, ſeuered farre from her campany: who uttereth her griefe only by mournyng, and not by any other fact, endeuour, or auengement.

Morning prayer.

1 BE merciful vnto me, O god, for man goeth about to deuoure me: he is dayly fighting and troubling me.

2 Mine enimies are daily in hand to ſwalowe me vp: for they be many that fyght

1 BE merciful vnto me, O Lord, for man goeth about to deuoure me: he dayly fighting oppreſſeth me.

2 Mine enimies are dayly in hande to ſwalowe me vp: for they be many that fight agaynſt

againſt me, O thou moſt higheſt.

3 (Neuertheleſſe) at al times as I am afraide: I put my whole truſt in thee.

4 In the Lorde I wil praiſe his woorde: in the lord * I haue put my truſt, and I wil not feare what fleaſhe can doo vnto me.

(a) woordes ſpoken of me, in whiche it is ſayde, that I ſhalbe king.

5 My (a) woordes dayly put me to ſorowe: al that they doo imagine, is to doo me euil.

6 They flocke togeather, they kepe them ſelues cloſe: they marke my ſteppes, that they may lye in waite for my ſoule.

B 7 Shal they eſcape for their wickedneſſe: O Lorde in thy diſpleaſure caſt downe headlong this people.

8 Thou haſt numbred my flittinges, thou haſt put my teares in thy bottel: (are) not theſe thinges (noted) in thy booke?

“ is for me.

9 VVhenſoeuer I cal vpon thee, then ſhal mine enimies be put to flight: this I knowe, for the lord “ is on my ſide.

10 In the Lorde I wil praiſe the woorde: in God I wil praiſe the woorde.

11 In the Lorde I put my truſt: I wil not be afraide what man can doo vnto me.

(b) I haue made a vowe to prayſe thee, whiche thing I minde to doo.

12 O Lorde, thy (b) vowes be vpon me: vnto thee wil I geue thankes and praiſe.

13 For thou haſt deliuered my ſoule from death, and my feete from falling: that I may walke before the Lorde in the light of the liuing.

agaynſt me, O thou moſt higheſt.

3 Neuertheleſſe, though I am ſometime afraide: yet put I my truſt in thee.

4 I wil praiſe God, becauſe of his woord: I haue put my truſt in God, & wil not feare what fleaſhe can doo vnto me.

5 They dayly miſtake my woordes: al that they imagine, is to doo me euil.

6 They holde altogeather, and kepe them ſelues cloſe: and marke my ſteppes when they lay waite for my ſoule.

7 Shal they eſcape for theyr wickedneſſe: thou (O God) in thy diſpleaſure ſhalt caſt them downe.

8 Thou telleſt my flittinges, put my teares into thy bottel: are not theſe thinges noted in thy booke?

9 Whenſoeuer I cal vpon thee, then ſhal myne enimies be put to flight: this I knowe, for God is on my ſyde.

10 In Gods woordes wil I reioyce: in the Lordes woorde wil I comfort me.

11 Yea in God haue I put my truſt: I wyl not be afrayde what man can doo vnto me.

12 Vnto thee (O God) wyl I pay my vowes: vnto thee wil I geue thankes.

13 For thou haſt deliuered my ſoule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Miſerere mei deus. Pſal.lvii. The argument.

¶ Dauid beyng in great peril, as in the mouth of Lions, maketh his prayer to God, and deſireth very earneſtly his helpe, promiſing to confeſſe him and his benefites amongſt al menne.

¶ To the cheefe muſition (to be ſong like vnto the ſong beginning) Deſtroy not, a golden Pſalme of Dauid, when he fled from Saul into the caue.

A 1 BE merciful vnto me, O Lorde, be merciful vnto me, for my ſoule truſteth in thee: and vnder the ſhadowe of thy winges wil I truſt, vntil this tyrannie be ouer paſt.

2 I wil cal vnto the moſte high Lorde: euen vnto the Lorde that wil perfourme the cauſe whiche I haue in hande.

3 He wil ſende from heauen, and ſaue me from the reproofe of him that would deuour me vp, Selah: the Lorde wil ſende foorth his mercie and trueth.

4 My ſoule is among Lions, and I lye among thoſe that are ſet on fire: among the children of menne whoſe teethe are ſpeares and arrowes, and theyr tongue a ſharpe ſwoorde.

5 Exalt thy ſelfe, O God, aboue the heauen: thy glory is aboue al the earth.

“ he hath bowed downe my ſoule.

6 They haue prepared a nette for my feete, “ that ſomme man might preſſe downe my ſoule: they haue digged a pit before me, & are fallen into the middeſt of it them ſelues. Selah.

B 7 My hart is ready, O Lorde, my hart is ready: I wil ſing and praiſe thee in ſinging of Pſalmes.

(a) My ſoule or els my cheefe honour and dignitie.

8 Beſtirre thee, O my (a) glory, beſtirre thee O Lute and Harpe: I my ſelfe wil beſtirre me right early in the morning.

“ confeſſe.

9 I wil “ praiſe thee, O Lorde, among the people: and I wil ſing Pſalmes vnto thee among the nations.

10 For the greatneſſe of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes.

11 Exalt thy ſelfe, O Lorde, aboue the heauens: let thy glorie be aboue al the earth.

1 BE merciful vnto me (O God) be mercyful vnto me, for my ſoule truſteth in thee: and vnder the ſhadowe of thy winges ſhalbe my refuge, vntil this tyrannie be ouerpaſt.

3 I wil cal vnto the moſt high God: euen vnto the God that ſhal perfourme the cauſe whiche I haue in hande.

3 He ſhal ſende from heauen: and ſaue me from the reproofe of him that woulde eate me vp.

4 God ſhal ſende foorth his mercy and trueth: my ſoule is among Lions.

5 And I lye euen among the children of menne (that are ſet on fire:) whoſe teeth are ſpeares & arrowes, and theyr tongue a ſharpe ſwoorde.

6 Set vp thy ſelfe (O God) aboue the heauens: and thy glory aboue al the earth.

7 They haue layde a net for my feete, and preſſed downe my ſoule: they haue digged a pit before me, and are fallen into the middes of it them ſelues.

8 My hart is fixed (O God) my hart is fixed: I wil ſing and geue prayſe.

9 Awake vp my glory, awake Lute and Harpe: I my ſelfe wil awake right early.

10 I wil geue thankes vnto thee (O Lord) among the people: and I wil ſing vnto thee among the nations.

11 For the greatneſſe of thy mercy reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thy ſelfe, O God, aboue the heauens: and thy glory aboue al the earth.

Si vere vtique. Pſal.lviii. The argument.

¶ Dauid inuayeth againſt thoſe that flattered Saul his aduerſarie. He deſcribeth their malice, wilfulneſſe, and frowardneſſe, euen from their mothers wombe. He wiſheth iuſt puniſhment for their deſartes, aſſuring them before of it. Finally he teacheth what commoditie ſhal enſue vnto the good man, of his puniſhment.

¶ To the cheefe muſition, () deſtroy not, a golden pſalme of Dauid.

1 Are your mindes ſet vpon righteouſneſſe, O ye congregation: and doo ye iudge the thing that is ryght, O ye ſonnes of menne.

2 Yea, ye imagine miſcheefe in your hart vpon the earth: and your handes deale with wyckedneſſe.

3 The vngodly are froward, euen from theyr mothers wombe: as ſoone as they be borne, they goe aſtray, and ſpeake lyes.

4 They are as venemous as the poyſon of a ſerpent: euen like the deafe Adder that ſtoppeth her eares.

5 Whiche refuſeth to heare the voyce of the charmer: charme he neuer ſo wiſely.

6 Breake theyr teeth (O God) in theyr mouthes, ſmite the chawe bones of the Lions (O Lorde:) let them fal away lyke water that runneth apace, and when they ſhoote theyr arrowes, let them be rooted out.

7 Let them conſume away like a ſnaile, and be like the vntimely fruite of a woman: and let them not ſee the ſunne.

8 Or euer your pottes be made hot with thornes: ſo let indignation vexe him, euen as a thing that is rawe.

9 The righteous ſhal reioyce when he ſeeth the vengeance: he ſhal waſhe his footeſteppes in the blood of the vngodly.

10 So that a man ſhal ſay, veryly there is a reward for the righteous: doubtleſſe there is a God that iudgeth the earth.

1 O "Ye that conſult togeather, pronounce ye truely the thing that is iuſt? O ye ſonnes of menne, iudge you according to equitie?

2 Nay, rather ye imagine miſcheefe in your hart: your handes (a)weigh as in a ballance, wickedneſſe vpon the earth.

3 The vngodly are (b)ſtrangers euen from their mothers wombe: as ſoone as they be borne, they goe aſtray, and ſpeake a lye.

4 They haue poiſon (**within them**) like to the poiſon of a ſerpent: they be like the deafe Adder that ſtoppeth her eares, and wil not heare the voyce of the charmers, though he be neuer ſo ſkilful in charming.

5 Breake their teeth, O Lorde, in their mouthes: ſmite a ſunder the chawe bones of lions, O God.

6 Let them be diſſolued as into water, let them comme to nought of them ſelues: and when they ſhoote theyr arrowes, let them be as broken.

7 Let them creepe away like a ſnaile that foorthwith conſumeth to nought: or like the vntimely fruite of a woman, let them not ſee the ſunne.

8 (c) As a greene thorne (**kindled with fyre, goeth out**) before your pottes be made whotte: euen ſo let a furious rage bring him to nought.

9 The righteous wil reioyce when he ſeeth the vengeance: he wil waſhe his footeſteppes in the blood of the vngodly.

10 And euery man ſhal ſay, verily there is a "reward for the righteous: doubtleſſe there is a God that iudgeth in the earth.

() To be ſong like vnto the ſong that began, Deſtroy not.

A

" congregation, meaning Sauls counſel.

(a) You execute with hand & deede, wickedneſſe deuiſed before in your hart.

(b) From God and his Churche.

B

(c) As greene wood kindled goeth out before the potte ſeethes: ſo let wicked counſel, before it worketh any effect, be brought to nought.

" fruite.

Eripe me de inimicis. Pſal.lix. The argument.

¶ Dauid vttereth howe he was affected at ſuche time as waite was laide for to ſlay him. He declareth what prayers he made agaynſt the vnreaſonableneſſe of his aduerſaries, howe greatly he truſted in God, hauing his minde quiet and ready to prayſe God his refuge and ſuccour at al times.

To the cheefe muſition, () deſtroy not, a golden pſalme of Dauid, when Saul ſent, and they did watche the houſe to kil him.

Euening prayer.

1 Deliuer me from mine enimies, (O GOD:) defende me from them that riſe vp agaynſt me.

2 O deliuer me from the wycked dooers: & ſaue me from the blood thirſtie menne.

3 For loe, they lye wayting for my ſoule: the mightie menne are geathered againſt me, without any offence or fault of me, O Lorde.

4 They runne and prepare them ſelues without my fault: aryſe thou therefore to helpe me, and beholde.

5 Stande vp, (O Lorde God of hoſtes) thou God of Iſrael to viſite al the heathen: and be not merciful vnto them that offende of malitious wickedneſſe.

6 They goe to and fro in the euening: they grinne like a dogge, and runne about through the citie.

7 Beholde, they ſpeake with their mouth, and ſwoordes are in their lippes: for who dooth heare?

8 But thou (O Lord) ſhalt haue them in deriſion:

1 Deliuer me from mine enimies, O Lorde: " defende me from them that riſe vp againſt me.

2 Deliuer me from the woorkers of iniquitie: and ſaue me from the blood thirſtie menne.

3 For loe, they lye in waite for my ſoule: menne of power are geathered togeather againſt me, who haue committed no wickedneſſe or fault, O God.

4 VVhen no fault is donne, they runne and (a) ſet them ſelues in order: ariſe to meete me, and (b) beholde.

5 And thou, O god, Lord of hoſtes, Lord of Iſrael: awake to viſite al heathen, and be not merciful vnto al them that offende of malice. Selah.

6 They goe to and fro at euening: they barke like a dogge, and runne about through the citie.

7 Beholde they ſpeake with their mouth, ſwoordes are in their lippes: for (**ſay they**) who dooth heare (vs?)

8 But thou, O God, wilt haue them in deriſion:

thou

() To be ſong lyke to the ſong beginning, Deſtroy not.

A

" Place me on high.

(a) To deſtroy me.

(b) Theyr outragious dealing.

B

thou wilt laugh al heathen to ſcorne.

9 I wil [c] reſerue his ſtrength for thee: for thou, O Lorde, art my refuge.

[c] For to vanquiſhe Saul my cheefe enimie.

10 My merciful Lorde wil preuent me: the Lorde wil let me ſee (**my deſire**) vpon mine enimies.

11 Slay them not, leſt my people forgeat it: but in thy ſtoutneſſe ſcatter them like vagaboundes, and put them downe, O God, [d] our defence.

[d] Our ſhield

12 The woordes of their lippes (**be**) the ſinne of their mouth: O let them be taken in their pride, for they ſpeake nothing but curſes and lyes.

13 Conſume them in thy wrath, conſume them that nothing of them remaine: and let them know that it is the Lorde that ruleth in Iacob, and vnto the endes of the worlde. Selah.

¶ 14 And let them gad vp and downe at euening: let them barke like a dogge, and goe about the citie.

15 Let them runne here and there for meate: & goe to bedde if they be not ſatiſfied.

16 As for me I wil ſing of thy power, and wil praiſe thy louing kindneſſe betimes in the morning: for thou haſt benne my defence and refuge in the day of my trouble.

17 Vnto thee, O my ſtrength wil I ſing Pſalmes: for thou, O Lorde, art my refuge, and my merciful Lorde.

and thou ſhalt laugh al the heathen to ſcorne.

8 My ſtrength wil I aſcribe vnto thee: for thou art the God of my refuge.

9 God ſheweth me his goodneſſe plenteouſly: and God ſhal let me ſee my deſyre vpon mine enimies.

10 Slay them not, leſt my people forget it: but ſcatter them abroade among thy people, & put them downe (O Lorde our defence.)

11 For the ſinne of their mouth, and for the woordes of their lippes, they ſhalbe taken in theyr pride: and why, their preaching is of curſyng and lyes.

12 Conſume them in thy wrath, conſume them that they may periſhe: and knowe that it is God whiche ruleth in Iacob, and vnto the endes of the worlde.

13 And in the euening they wil returne: and grinne like a dogge, and wil goe about the citie.

14 They wil runne here and there for meate: and grudge yf they be not ſatiſfied.

15 As for me I wyl ſyng of thy power, and wyl praiſe thy mercy betimes in the morning: for thou haſt benne my defence and refuge in the day of my trouble.

16 Vnto thee, (O my ſtrength) wil I ſing: for thou O God, art my refuge, and my merciful God.

Deus repuliſti nos. Pſal. lx.

The argument.

¶ **Dauid where as he and his people were ſo afflicted, that it might ſeeme God to haue forſaken them: yet he conſyderyng that God woulde be pacified by them that returned vnto him vnfaignedly from their ſinnes, prayeth to God for to defende, maynteyne, and encreaſe his people and kingdome according to his promiſes.**

¶ To the cheefe muſition vpon Suſan Eduth, a golden pſalme of Dauid, for to teache: (**made**) when he fought againſt Meſopotamia and Syria of Stobah, and when Ioab turned backe and ſlue twelue thouſande Edomites in the ſalt valley. (2. Sam. 8. 1. Par. 18.)

1 O Lord thou haſt caſt vs out, thou haſt diſpearſed vs, thou art diſpleaſed: O turne thee vnto vs agayne.

2 Thou haſt made the lande to tremble, thou haſt cleaft it aſunder: heale the breaches thereof, for it is ready to fal downe.

3 Thou haſt made thy people ſee heauie thinges: thou haſt geuen vs wine to drinke, that maketh vs tremble.

4 But to ſuche as feare thee: thou haſt geuen a banner to be lifted vp on high for the [a] truethes ſake. Selah.

[a] Becauſe thou haſt promiſed to deliuer thoſe that feare thee.

5 (**Therefore**) that thy beloued may be deliuered: helpe me with thy right hande, and heare me.

6 The Lorde hath ſpoken in his holineſſe (whereof I wil reioyce) this: I wil diuide Sichem, & meaſure the valley of Sucoth.

B 7 Gilead ſhalbe mine, and Manaſſes ſhalbe mine: Ephraim alſo ſhalbe the ſtrength of my head, and Iuda my lawgeuer.

8 Moab ſhalbe my waſhpot: ouer Edom I wil caſt my ſhoe, Philiſtea be thon [b] glad of me.

[b] Be thou glad to ſecke my friendſhip.

9 VVho wil leade me into the ſtrong citie? who wil bring me into Edom?

10 Haſt not thou remoued vs from thence, O Lord? and wilt not thou, O Lorde, goe out with our hoſtes?

11 Geue vs aide againſt trouble: for the ſauing helpe of man is but “ vayne.

“ raſhneſſe.

12 Through the Lorde we wil doo valiant actes: for he him ſelfe wil treade downe our enimies.

1 O God, thou haſt caſt vs out, and ſcattered vs abroade: thou haſt alſo benne diſpleaſed, O turne thee vnto vs agayne.

2 Thou haſt mooued the land and diuided it: heale the ſoares thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people heauie thynges: thou haſt geuen vs a drinke of deadly wine.

4 Thou haſt geuen a token for ſuche as feare thee: that they may triumph becauſe of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy ryght hande, and heare me.

6 God hath ſpoken in his holineſſe, I wil reioyce and diuide Sichem: and meate out the valley of Sucoth.

7 Gilead is mine, and Manaſſes is myne: Ephraim alſo is the ſtrength of my head, Iuda is my lawe geuer.

8 Moab is my waſhpot, ouer Edom wyl I caſte out my ſhoe: Philiſtea be thou glad of me.

9 Who wil leade me into the ſtrong citie: who wil bring me into Edom?

10 Haſt thou not caſt vs out, O God: wilt not thou (O God) goe out with our hoſtes?

11 O be thou our helpe in trouble: for vayne is the helpe of man.

12 Through God ſhal we doo great actes: for it is he that ſhal treade downe our enimies.

Exaudi deus deprecationem. Pſal.lxi. The argument.

¶ Dauid being in danger, requireth God to deliuer him, he declareth his truſt in God. He deſireth long life of God, and promiſeth to prayſe him therefore.

To the cheefe muſition vpon Neginoth, () of Dauid.

1 HEare my cryeing (O God:) geue eare vnto my prayer.

2 From the endes of the earth wyl I cal vnto thee: when my hart is in heauineſſe.

3 Oh ſet me vp vpon the rocke that is higher then I: for thou haſt benne my hope, & a ſtrong towre for me agaynſt the enimie.

4 I wil dwel in thy tabernacle for euer: and my truſt ſhalbe vnder the couering of thy winges.

5 For thou, O Lorde, haſt hearde my deſyres: and haſt geuen an heritage vnto thoſe that feare thy name.

6 Thou ſhalt grant the king a long life: that his yeeres may endure throughout al generations.

7 He ſhal dwel before God for euer: O prepare thy louing mercy and faithfulneſſe, that they may preſerue him.

8 So wyl I alway ſing prayſe vnto thy name: that I may dayly perfourme my vowes.

1 HEare my cryeing, O Lorde: geue eare vnto my prayer. A

2 From the endes of the [a] earth I wyl calle vnto thee when my hart is in heauineſſe: oh ſet me vp on the rocke that is higher [b] then I.

3 For thou haſt benne my hope: (and) a ſtrong towre (for me) againſt the face of the enimie.

4 I wil dwel in thy tabernacle for euer: my truſte ſhalbe vnder the couering of thy winges. Selah.

5 For thou, O Lorde, haſt hearde my [c] vowes: & haſt geuen an heritage vnto thoſe that feare thy name.

6 Thou wilt adde dayes vnto the kinges dayes: & his yeeres ſhalbe a generation and a generation.

7 He ſhal dwel before the Lorde for euer: O appoint thy loniug mercie and faythfulneſſe, that they may preſerue him. B

8 So wil I ſing pſalmes vnto thy name: that I may day by day perfourme my vowes.

() A Pſalme of Dauid.

[a] Of Iſrael

[b] Then that I of my ſelfe can geat vpon, to ſaue my ſelfe.

[c] My deſires and prayers.

Nonne deo ſubiecta. pſal.lxii. The argument.

¶ Dauid declareth that in God he putteth his whole truſt, and that his aduerſaries deuiſyng miſcheefe, ſhal thereby worke theyr owne deſtruction. He declareth alſo, that to truſt vnto man, aucthoritie, ſpoyle, riches, or goodes, is but vanitie: Only God hath power and good wil to helpe in al neceſſities, who wyl rewarde euery one according to his workes.

To the cheefe muſition vpon Ieduthun, a pſalme of Dauid.

Morning prayer.

1 MY ſoule truely wayteth ſtyl vpon God: for of hym commeth my ſaluation.

2 He veryly is my ſtrength and my ſaluation: he is my defence, ſo that I ſhal not greatly falle.

3 How long wil ye imagine miſcheefe agaynſt euery man: ye ſhalbe ſlayne al the ſort of you, yea as a tottering wal ſhal ye be, and like a broken hedge.

4 Their deuiſe is only how to put him out whom God wil exalt: theyr delight is in lyes, they geue good woordes with theyr mouth, but curſe with theyr hart.

5 Neuertheleſſe, my ſoule wayte thou ſtil vpon God: for my hope is in hym.

6 He truely is my ſtrength and my ſaluation: he is my defence, ſo that I ſhal not falle.

7 In God is my health and my glory: the rocke of my might, and in God is my truſt.

8 O put your truſt in him alway ye people: powre out your hartes before him, for God is our hope.

9 As for the chyldren of menne, they are but vayne: the children of menne are deceiptful vpon the weightes, they are altogeather lighter then vanitie it ſelfe.

10 O truſt not in wrong and robberie, geue not your ſelues vnto vanitie: yf riches encreaſe, ſet not your hart vpon them.

11 God ſpake once and twiſe: I haue alſo heard the ſame, that power belongeth vnto God.

12 And that thou Lorde art merciful: for thou rewardeſt euery man according to his worke.

1 MY ſoule truely only " ſtayeth vpon the Lorde: for of hym commeth my ſaluation. A

2 He only is my rocke & my ſauing helpe: he is my refuge, ſo that I can not be remoued greatly.

3 Howe long wil ye imagine miſcheefe againſt euery man: ye ſhalbe ſlayne al the ſort of you (ye ſhalbe) as a tottering wal, (and like) a broken " hedge.

4 They deuiſe only howe to thruſte (him) from his promotion: they delight in a lye, they bleſſe with their mouth, and curſe with their hart. Selah.

5 (Neuertheleſſe) O my ſoule, ſtay thou only vpon the Lorde: for my confidence is in him.

1 He only is my rocke and my ſauing helpe: he is my refuge, ſo that I can not be remoued.

7 In the Lord is my health and my glorie: my truſt is in the Lorde the fortreſſe of my force. B

8 O ye people, put your truſt in him alway: powre out your [a] hartes before him, for the Lorde is our hope. Selah.

9 As for the children of menne, they be only but vanitie, the children of lordes be but a lye: vpon the weightes they (be) altogeather (lighter) then vanitie it ſelfe.

10 O truſt not in wrong (dealing) & ſpoyling, geue not your ſelues vnto vanitie: if riches encreaſe, ſet not your hart (vpon them.)

11 The Lorde ſpake it once, (but) I haue hearde it [b] twiſe, that power and mercy belongeth to thee, O Lorde God: for thou rewardeſt euery man according to his worke.

" kepeth ſcilence

" Wal.

[a] Al the greefes that lyeth hyd in your hartes.

[b] Often out of the prophetes.

Deus

Deus deus meus. Pſal.lxiii. The argument.

¶ Dauid being in a deſart, as baniſhed out of his countrey, prayeth to God that he may returne to heare his woorde amongſt his people in the ſanctuarie. He confeſſeth that Gods goodneſſe paſſeth al thinges, and ingendreth ioy in euery hart. He ſetteth foorth his aduerſaries wilineſſe and miſcheefneſſe, telling them beforehande, that ſuche deſtruction as they woulde woorke vnto him, ſhal fal vpon their owne ſelues.

¶ A pſalme of Dauid when he was in the wilderneſſe of Iuda. 1, Sam, 23. & 24.

A 1 O Lorde, thou art my Lorde: early in the morning I doo ſeeke thee.

2 My ſoule thirſteth for thee: my fleaſhe alſo longeth after thee in a barren and drye lande, (**where**) no water is.

3 (**To ſee thee**) euen ſo (**as**) I haue ſeene thee in the ſanctuarie: that I might beholde thy power, and glorie.

4 For thy louing kindneſſe is better then life (**it ſelfe:**) my lippes ſhal praiſe thee.

5 As long as I liue I wil bleſſe thee on this manner: and in thy name I wil (a) lift vp my handes.

(a) Pray.

6 My ſoule is ſatiſfied euen as it were with marowe and fatneſſe: and my mouth prayſeth thee with ioyful lippes.

B 7 Haue I not remembred thee in my bedde: and thought vpon thee when I was waking?

8 Becauſe thou haſt benne my helper: therefore vnder the ſhadowe of thy winges doo I reioyce.

9 My ſoule cleaueth faſt vnto thee: thy right hand hath vpholden me.

10 And they (**that**) ſeeke my ſoule to oppreſſe (**it:**) ſhal goe vnder the earth.

11 Euery one of them ſhalbe killed with the edge of a ſwoorde: and they ſhalbe a (b) portion for Foxes.

(b) Foxes ſhal eate them.

12 But the king ſhal reioyce in the Lorde, al they ſhal glorie that (c) ſweare by him: for the mouth of al them that ſpeake a lye ſhalbe ſtopped.

(c) That profeſſe hym in life & learning.

1 O God, thou art my God: early wil I ſeeke thee.

2 My ſoule thirſteth for thee, my fleaſhe alſo longeth after thee: in a barren and drye lande, where no water is.

3 Thus haue I looked for thee in holineſſe: that I might beholde thy power, and glorye.

4 For thy louing kindneſſe is better then the life it ſelfe: my lippes ſhal prayſe thee.

5 As long as I liue wil I magnifie thee on this manner: and lift vp my handes in thy name.

6 My ſoule ſhalbe ſatiſfied, euen as it were with marowe and fatneſſe: when my mouth prayſeth thee with ioyful lippes.

7 Haue I not remembred thee in my bedde: and thought vpon thee when I was waking?

8 Becauſe thou haſt benne my helper: therefore vnder the ſhadowe of thy winges wil I reioyce.

9 My ſoule hangeth vpon thee: thy ryght hande hath vpholden me.

10 Theſe alſo that ſeeke the hurt of my ſoule: they ſhal goe vnder the earth.

11 Let them fal vpon the edge of the ſwoorde: that they may be a portion for Foxes.

12 But the king ſhal reioyce in God, al they alſo that ſweare by him ſhalbe commended: for the mouth of them that ſpeake lyes ſhalbe ſtopped.

Exaudi deus orationem meam. Pſal.lxiiii. The argument.

¶ Dauid maketh his prayer to God agaynſt the craftie, malitious, and falſe tongues of his aduerſaries, who wrongfully had accuſed him. He ſheweth theyr naughtie nature, and howe the deſtruction of ſuche ſhalbe to Gods glorie: for the godly ſeeyng it, ſhal prayſe God, and be glad.

¶ To the cheefe muſition, a pſalme of Dauid.

A 1 O Lorde heare my voyce in my prayer: preſerue my life from feare of the enimie.

2 Hyde me from the ſecrete (**counſailes**) of the malitious: from the conſpiracie of the woorkers of iniquitie.

3 VVho haue whet their tongue like a ſwoord: who haue drawen their arrowe, euen a bitter woorde.

4 That they may priuily ſhoote at him which is perfect: they doo ſuddenly ſhoote at him, & feare not.

5 They courage them ſelues in miſcheefe: & commune among thē ſelues howe they may lay ſnares, and ſay, who ſhal ſee them?

6 They ſearche out howe to doo wrong, they put in practiſe fully that they haue diligently ſearched out: yea euen the ſecretes and bottome of euery one of their hartes.

B 7 But the Lorde wil ſuddenly ſhoote at them with a (**ſwift**) arrowe: their plagues ſhalbe (**apparant.**)

8 Yea they ſhal cauſe their owne (a) tongues to be a meanes for to deſtroy them ſelues: inſomuch that who ſo ſeeth them, ſhal deſire to flee away (**from them.**)

(a) Theyr owne falſe reportes, ſhal woorke miſcheefe vnto them ſelues.

9 And al menne that ſee it ſhal ſay, this hath God

1 Heare my voyce, O GOD, in my prayer: preſerue my lyfe from feare of the enimie.

2 Hyde me from the geatheryng togeather of the frowarde: and from the inſurrection of wicked dooers.

3 Whiche haue whet theyr tongue like a ſwoorde: and ſhoote out theyr arrowes, euen bitter woordes.

4 That they may priuily ſhoote at hym whiche is perfect: ſuddenly doo they hyt hym, and feare not.

5 They courage them ſelues in miſcheefe: and commune among them ſelues howe they may lay ſnares, and ſay that no man ſhal ſee them.

6 They imagine wickedneſſe and practiſe it: that they keepe ſecrete among them ſelues euery man in the deepe of his hart.

7 But GOD ſhal ſuddenly ſhoote at them with a ſwift arrowe: that they ſhalbe wounded.

8 Yea theyr owne tongues ſhal make them falle: inſomuch that whoſo ſeeth them, ſhal laugh them to ſcorne.

9 And al menne that ſee it, ſhal ſay, this hath god

donne: for they ſhal perceiue that it is his woorke.

10 The righteous ſhal reioyce in the Lord, and put his truſt in him: and al they that are true of hart ſhalbe glad.

donne: for they ſhal wel perceiue that it is his woorke.

10 The righteous wil reioyce in God, and put his truſt in him: and al they that be vpright harted wil be glad.

Te decet hymnus. Pſal.lxv. The argument.

¶ Dauid ſetteth foorth the exceeding goodneſſe of God, partly in that he hath appoynted to be woorſhipped at Sion, to heare thoſe that make theyr prayers vnto him, to forgeue them theyr ſinnes, & to endue his people with many ſpiritual graces & gyftes: partly alſo in that he maketh the grounde fruitful, repleniſhing it with cattel, corne, and al kinde of fruites, aſwel in deſartes and hilles, as in valleyes.

¶ To the cheefe muſition, the pſalme of Dauid, a ſong.

Euening prayer.

1 Thou, O God, art prayſed in Sion: and vnto thee ſhal the vowe be perfourmed in Hieruſalem.

2 Thou that heareſt the prayer: vnto thee ſhal al fleaſhe comme.

3 My miſdeedes preuaile againſt me: Oh be thou merciful vnto our ſinnes.

4 Bleſſed is the man whom thou chooſeſt and receiueſt vnto thee: he ſhal dwel in thy court, & ſhalbe ſatiſfied with the pleaſures of thy houſe, euen of thy holy temple.

5 Thou ſhalt ſhew vs woonderful thinges in thy righteouſnes (O God) of our ſaluation: thou that art the hope of al the endes of the earth, and of them that remayne in the broade ſea.

6 Whiche in his ſtrength ſetteth faſt the mountaynes: and is girded about with power.

7 Whiche ſtilleth the raging of the ſea, & the noyſe of his waues: and the madneſſe of his people.

8 They alſo that dwel in the vttermoſt partes (of the earth) ſhalbe afrayde at thy tokens: thou that makeſt the outgoeinges of the morning and euening to prayſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The riuer of God is ful of water: thou prepareſt their corne, for ſo thou prouideſt for the earth.

11 Thou watereſt her forowes, thou ſendeſt rayne into the litle valleyes thereof: thou makeſt it ſofte with the droppes of raine, and bleſſeſt the increaſe of it.

12 Thou crowneſt thy yeere with thy goodnes: and thy cloudes droppe fatneſſe.

13 They ſhal drop vpon the dwellinges of the wilderneſſe: & the litle hilles ſhal reioyce on euery ſide.

14 The foldes ſhalbe ful of ſheepe: the valleyes alſo ſhal ſtande ſo thicke with corne, that they ſhal laugh and ſyng.

1 O Lorde “ thou wilt be greatly prayſed in Sion: & vnto thee ſhal vowes be perfourmed. A

“ payſe carieth thee.

2 Thou that heareſt a prayer: vnto thee ſhal al fleaſhe comme.

3 (My) “ miſdeedes haue preuailed againſt me: oh be thou merciful vnto our wicked tranſgreſſions.

“ woordes or thinges of iniquitie.

4 Bleſſed is the man (whom) thou chooſeſt and receiueſt vnto thee: he ſhal dwel in thy court, and we ſhalbe ſatiſfied with the [a] goodneſſe of thy houſe, euen of thy holy temple.

[a] Doctrine of lawe & ceremonies.

5 Thou wilt heare vs, dooing woonderful thinges in righteouſneſſe, O Lorde of our ſaluation: thou (art) the hope of al endes of the earth, and of them that dwel farre of at the ſea coaſt.

6 Thou art he who in his ſtrength ſetleth faſt the mountaines: and is girded about with power.

7 VVho ſtilleth the raging of the ſea, and the noiſe of his waues: and the vprore of the people. B

8 They alſo that dwel in the vtmoſt partes (of the earth) be afrayde at thy ſignes: thou makeſt them reioyce at the goeing [b] foorth of the morning & euening.

[b] At the riſing of the ſunne and moone.

9 Thou viſiteſt the earth, and thou makeſt it ouerflowne, thou enricheſt it greatly: the [c] riuer of God is ful of water, thou prepareſt their corne, for ſo thou [d] ordeyneſt it.

[c] Great riuers be.

[d] Thou ordeyneſt the earth to bring foorth corne.

10 Thou watereſt her forowes, thou breakeſt downe her “ hillockes: thou makeſt it ſoft with the drops of rayne, and bleſſeſt the increaſe of it.

“ A crue of ſouldiers.

11 Thou crowneſt the yeere with thy goodnes: and thy “ cloudes droppe fatneſſe.

“ ſteppes.

12 They droppe vpon the dwellinges of the wilderneſſe: and hilles be compaſſed with ioy.

13 The downes be couered with ſheepe: the valleyes ſtand thicke with corne, (ſo that) they ſhowte (for ioy) and alſo ſing.

Iubilate deo. pſal.lxvi. The argument.

¶ The prophete Dauid calleth vpon al menne to prayſe God for his woonderful power declared not only in olde time in dryeing the red ſea that the children of Iſrael might eſcape Pharaoes handes: but alſo nowe for ſauing his people from theyr enimies, and from Pharaoes and tyrantes of theyr dayes. He alſo inciteth other to be thankeful vnto God through his example.

To the cheefe muſition, a ſong (whiche is) a pſalme.

1 O Be ioyful in God al ye landes: ſing praiſes vnto the honour of his name, make his prayſe to be glorious.

2 Say vnto God, O how woonderful art thou in thy woorkes: through the greatneſſe of thy power ſhal thine enimies be founde liers vnto thee.

3 For al the world ſhal woorſhip thee: ſing of thee, and prayſe thy name.

1 DEclare you ioyful vnto the Lorde al (ye of) the earth: ſing pſalmes vnto the glory of his name, geue glory vnto his maieſtie. A

2 Say vnto the Lorde, oh howe woonderful art thou in thy woorkes: through the greatnes of thy power, thine enimies ſhalbe founde [a] lyers vnto thee.

[a] They ſhal denye theyr doynges.

3 For al (they of) the worlde ſhal woorſhip thee,

and ſing pſalmes vnto thee: they ſhal ſing pſalmes vnto thy holy name. Selah.

4 Comme hither, and beholde the woorkes of the Lorde: howe woonderful he is in his dooing towarde the children of menne.

5 He turneth the ſea into drie lande, ſo that they went through the water on foote: there did we reioyce in him.

6 He ruleth with his power for euer, his eyes beholdeth the gentiles: ſuche as be rebels, ſhal not comme to promotion. Selah.

B 7 O ye people bleſſe your Lorde: and make the voyce of his praiſe to be hearde,

8 VVho preſerueth our ſoule in life: and ſuffereth not our feete to ſlip.

9 For thou, O Lord, haſt prooued vs: thou haſt tried vs, like as ſiluer is tried.

10 Thou broughteſt vs into the ſnare: & laid trouble vpon our loines.

11 Thou ſufferedſt menne to ride ouer our heades: we went through fire and water, and (**yet**) thou broughteſt vs out into a " pleaſant (**place.**)

" watred.

12 I wil goe into thy houſe with burnt offeringes: & I wil pay thee my vowes whiche I promiſed with my lippes, and ſpake with my mouth when I was in trouble.

13 I wil offer vnto thee fat burnt ſacrifices, with the incenſe of rammes: I wil offer bullockes & goates. Selah.

C 14 O comme hither, and hearken: and I wil tel al you that feare the Lorde, what he hath donne for my ſoule.

15 I called vnto him with my mouth: and I exalted him with my tongue.

16 If I had enclined vnto wickedneſſe in my hart, the Lorde woulde not haue hearde me: but the Lord hath hearde me, aud conſydered the voyce of my prayer.

17 Bleſſed be the Lord whiche hath not reiected my prayer: nor turned his mercy from me.

4 O comme hither, & beholde the woorkes of god: howe woonderful he is in his dooing, toward the children of menne.

5 He turned the ſea into drye lande: ſo that they went through the water on foote, there did we reioyce thereof.

6 He ruleth with his power for euer, his eyes beholde the people: and ſuche as wil not beleue, ſhal not be able to exalt them ſelues.

7 O prayſe our GOD (ye people:) and make the voyce of his prayſe to be hearde.

8 Whiche holdeth our ſoule in lyfe: and ſuffereth not our feete to ſlip.

9 For thou (O God) haſt prooued vs: thou alſo haſt tried vs, like as ſiluer is tryed.

10 Thou broughteſt vs into the ſnare: and laideſt trouble vpon our loynes.

11 Thou ſufferedſt men to ride ouer our heades: we went through fire and water, and thou broughteſt vs out into a wealthy place.

12 I wil goe into thy houſe with burnt offeringes: and wil pay thee my vowes whiche I promiſed with my lipes, and ſpake with my mouth when I was in trouble.

13 I wyl offer vnto thee fat burnt ſacrifices, with the incenſe of rammes: I wil offer bullockes and goates.

14 O comme hither, and hearken al ye that feare God: and I wil tel you what he hath donne for my ſoule.

15 I called vnto him with my mouth: and gaue hym prayſes with my tongue.

16 If I encline vnto wickedneſſe with my hart: the Lorde wil not heare me.

17 But God hath hearde me: and conſydered the voyce of my prayer.

18 Prayſed be God whiche hath not caſte out my prayer: nor turned his mercy from me.

Deus miſereatur noſtri. Pſal.lxvii. The argument.

¶ The prophete in the name of the people of Iſrael, beſeecheth God of his fauour and mercy, that his commaundementes may be publiſhed to the whole worlde: so that by that meanes God myght be prayſed, and al people bleſſed.

To the cheefe muſition vpon Neginoth, a pſalme (**whiche is**) a ſong.

A 1 THe Lorde be merciful vnto vs, and bleſſe vs: (**and**) cauſe the light of his countenance to ſhine vpon vs. Selah.

2 That thy way may be knowen vpon the earth: thy ſaluation among al nations.

3 (**Then**) wyl the " people prayſe thee, O Lorde: yea al the people wil " praiſe thee.

" confeſſe.
" confeſſe.

4 The gentiles wil reioyce and triumph, for thou wilt iudge the people: & gouerne the gentiles vpon the earth, according to equitie. Selah.

5 The people wil " praiſe thee, O Lorde: al the people wil " praiſe thee.

" confeſſe.
" confeſſe.

6 (**Then**) ſhal the earth bring foorth her increaſe: and the Lorde our Lorde wil geue vs his bleſſing.

7 The Lorde wil bleſſe vs: and al the endes of the worlde ſhal feare him.

1 GOD be merciful vnto vs, and bleſſe vs: and ſhewe vs the light of his countenance, and be merciful vnto vs.

2 That thy way may be knowen vpon earth: thy ſauing health among al nations.

3 Let the people prayſe thee, O God: yea let al the people prayſe thee.

4 O let the nations reioyce and be glad, for thou ſhalt iudge the folke righteouſly: and gouerne the nations vpon earth.

5 Let the people prayſe thee, O God: let al the people prayſe thee.

6 Then ſhal the earth bring foorth her increaſe: & god, euen our owne god, ſhal geue vs his bleſſing.

7 God ſhal bleſſe vs: and al the endes of the world ſhal feare him.

Exurgat Deus. Pſal.lxviij. The argument.

¶ Dauid after ſomme notable victorie thanketh God, who is and hath benne through his mightie power a preſent helpe and comfort to the afflicted, to orphans, widdowes, and priſoners that ſit in darkeneſſe, who alſo ouerthroweth with his mightie arme al wickedneſſe, and his gaynesayers, and maketh them his ſubiectes for euer, to the great ioy of the godly.

¶ To the chiefe muſition, a pſalme of Dauid, whiche is a ſong.

Mornyng prayer.

1 Let God ariſe, and let his enimies be ſcattered: let them alſo that hate hym, flee before hym.

2 Lyke as the ſmoke vaniſheth, ſo ſhalt thou driue thē away: and lyke as waxe melteth at the fire, ſo let the vngodly periſhe at the preſence of God.

3 But let the righteous be glad, and reioyce before God: let them alſo be mery and ioyfull.

4 O ſing vnto God, & ſing prayſes vnto his name: magnifie him that rideth vpon the heauens as it were vpon an horſe, prayſe him in his name, yea and reioyce before him.

5 He is a father of the fatherleſſe, and defendeth the cauſe of the wyddowes: euen God in his holy habitation.

6 He is the God that maketh menne to be of one minde in an houſe, and bringeth the priſoners out of captiuitie: but letteth the runnagates continue in ſcarceneſſe.

7 O God, when thou wenteſt foorth before the people: when thou wenteſt through the wilderneſſe.

8 The earth ſhooke, and the heauens dropped at the preſence of God: euen as Sinai alſo was moued at the preſence of God, whiche is the God of Iſrael.

9 Thou, O God, ſendeſt a gratious rayne vpon thy inheritance: and refreſhedſt it when it was weery.

10 The congregations ſhal dwelle therein: for thou O god, haſt of thy goodnes prepared for the poore.

11 The Lorde gaue the woord: great was the company of the preachers.

12 Kinges with their armies dyd flee, and were diſcomfited: and they of the houſholde diuided the ſpoyle.

13 Though ye haue lyen among the pottes, yet ſhal ye be as yͤ winges of a doue: that is couered with ſiluer wynges, and her fethers lyke golde.

14 When the almightie ſcattered kynges for their ſake: thē were they as white as ſnow in Salmon.

15 As the hyl of Baſan, ſo is Gods hyl: euen an high hyl as the hyl of Baſan.

16 Why hoppe ye ſo, ye hygh hylles? this is Gods hyl in the which it pleaſeth him to dwelle: yea the Lorde wyl abyde in it for euer.

17 The charrettes of God are twentie thouſande, euen thouſandes of angels: & the Lorde is among them, as in the holy place of Sinai.

18 Thou art gonne vp on high, thou haſt led captiuitie captiue, and receaued gyftes for menne: yea euen for thyne enimies, that the Lord God might dwelle among them.

19 Prayſed be the Lorde dayly: euen the god which helpeth vs, and powreth his benefites vpon vs.

20 He is our God, euen the God of whom commeth ſaluation: God is the Lorde by whom we eſcape death.

21 God ſhal wounde the head of his enimies: and the heery ſcalpe of ſuche a one as goeth on ſtyl in his wickedneſſe.

A

1 In caſe the Lorde woulde aryſe, his enimies woulde be ſcattered: and they that hate him would flee from his face.

2 Lyke as the ſmoke vaniſheth, (ſo) wylt thou cauſe (them) to vaniſhe away: and like as waxe melteth at the fire, (ſo) wyl the vngodly periſhe at the preſence of the Lorde.

3 But the righteous muſt be glad, & reioyce before the Lorde: they ſhal not ſtande ſtil for mirth.

4 Sing vnto the Lorde, ſing pſalmes vnto his name: magnifie him that rideth vpon the heauens as it were vpon an horſe in his name "euerlaſting, and reioyce before his face.

5 He is a father of the fatherleſſe, and the iudge of widdowes: (he is) the Lord in his holy habitation.

6 He is the Lorde that maketh thoſe that dwelle (a) alone to haue a familie: and bringeth priſoners out of the ſtockes.

7 But rebels did inhabite a drie (grounde) O Lorde, whē thou wenteſt foorth before the people: when thou wenteſt through the wilderneſſe. Selah.

B

8 The earth ſhooke, and the heauens dropped at the preſence of the lord: euen Sinai it ſelfe (ſhooke) at the preſence of the Lorde, Lorde of Iſrael.

9 Thou, O Lorde, didſt cauſe rayne to falle at thy gratious pleaſure: and when thine inheritance was weery, thou didſt harten it.

10 Thy flocke dwelleth there: for thou, O lord, dooeſt of thy goodneſſe prepare for the poore.

11 The Lorde gaue the woorde: great was the company of the "preachers.

12 Kinges with their armies did flee: they dyd flee, & the (b) ornament of an houſe diuided the ſpoyle.

13 Though ye haue lyen among the pottes: yet ſhal ye be as the winges of a doue that is couered with ſiluer, and hath her fethers as yelowe as golde.

C

14 VVhen the almightie ſcattered kinges in (c) it: it was as white as ſnowe in "Salmon.

15 As the hil of "Baſan, ſo is Gods hil: euen an high hil, as the hil of Baſan.

16 VVhy ſkip ye ſo ye high hilles? this is the Lordes hil in the whiche it pleaſeth him to dwelle: yea god wil abide in it for euer.

17 The charettes of the Lord are twentie thouſand, euen thouſandes of angels: and the Lord is among them in holy Sinai.

18 Thou wenſt vp on high, thou haſt led captiuitie
* captiue, thou haſt receiued giftes for menne: yea euen (for) thoſe that be diſobedient, that God the Lorde might dwelle (among them.)

19 Bleſſed be the Lord who day by day powreth his (benefites) vpon vs: and is G O D of our ſaluation. Selah.

20 The Lorde is our Lord for to ſaue vs: and al man-
* ner of wayes for (d) death parteineth to G O D the Lorde.

21 God wil wound the head of his enimies: and the heary ſcalpe of him who goeth on ſtyl in his wickedneſſe.

"Iah, a name of god that ſignifieth him to be alwayes, and other thinges to be of hym.

(a) Thoſe to haue children and a familie, that had none before.

"the women that tolde it abroade.

(b) That is, a woman, meanyng Debora.

(c) In the lande of promiſe.

"Stalmon.

"Baſhan.

(d) God deſtroyeth his enimies, as he ſaueth his people.

D 22 The Lorde hath ſayde, I wyl bring (**my people**) againe out from Baſan: I wyl bring (**them**) agayne out from the deepe of the ſea.

23 That thy foote (**and**) the tongue of thy dogges: * may be made redde in the blood of the enimies by his meanes.

24 They doo wel ſee, O Lorde, thy goeynges: thy goeinges in the ſanctuarie my Lorde and king.

25 The ſingers goe before, the minſtrelles folowe after: in the middeſt are the damſelles playeing with the tymbrelles.

(e) Progenie.

26 In the congregations they doo bleſſe the Lorde: the God of the (e) fountayne of Iſrael.

(f) It is deriued of a woord that ſignifieth to ouerwhelme.

27 There is litle Beniamin their ruler, & the princes of Iehuda their (f) counſel: the princes of Zabulon, (**and**) the princes of Nepthali.

28 Thy Lord hath ordeyned thy ſtrength: eſtabliſhe the thing, O Lorde, that thou haſt wrought in vs.

E 29 For thy temples ſake at Hieruſalem: kynges wyl bring preſentes vnto thee.

“calues of the people.

30 Put to rebuke the companie of ſpeare menne, a * multitude of bulles amongſt the “people like vnto calues: (**vntyl**) that they brought vnder foote (**comme**) with peeces of ſiluer (**for tribute**,) ſcatter the people that delight in warre.

“embaſſadours.

31 Then ſhal “princes comme out of Egypt: Ethiopia in al haſte ſhal ſtretche out her handes vnto the Lorde.

32 Sing vnto the Lord, O ye kingdomes of the earth: O ſing pſalmes vnto the Lorde. Selah.

“vpon the heauens, the heauens of eternitie.

33 VVho rideth vpon the “moſt higheſt eternal heauens: loe he ſendeth out a mightie voyce in his voyce.

34 Acknowledge the Lorde to be mightie: his maieſtie is ouer Iſrael, and might in the cloudes.

35 O Lorde thou art terrible out of thy holy places: the God of Iſrael geueth might and ſtrength vnto his people, Bleſſed be the Lorde.

22 The Lorde hath ſayde, I wil bring my people agayne, as I dyd from Baſan: myne owne wyl I bring againe, as I did ſometime from the deepe of the ſea.

23 That thy foote may be dypped in the blood of thine enimies: and that the tongue of thy dogges may be redde through the ſame.

24 It is wel ſeene, O God, howe thou goeſt: howe thou my God and king goeſt in the ſanctuarie.

25 The ſingers goe before, the minſtrelles folowe after: in the middes are the damoſelles playeing with the tymbrelles.

26 Geue thankes, O Iſrael, vnto God the Lorde in the congregations: from the grounde of the hart.

27 There is litle Beniamin their ruler, and the princes of Iuda their counſayle: the princes of Zabulon, and the princes of Nepthali.

28 Thy god hath ſent foorth ſtrẽgth for thee: ſtabliſh the thing, O God, that thou haſt wrought in vs.

29 For thy temples ſake at Hieruſalẽ: ſo ſhal kinges bring preſentes vnto thee.

30 When the company of the ſpeare menne, & multitude of the mightie are ſcattered abroade among the beaſtes of the people, ſo that thei humbly bring peeces of ſiluer: and when he hath ſcattered the people that delyght in warre.

31 Then ſhal the princes comme out of Egypt: the Morians land ſhal ſoone ſtretche out her handes vnto God.

32 Sing vnto God, O ye kyngdomes of the earth: O ſing prayſes vnto the Lorde.

33 Whiche ſitteth in the heauens ouer al, from the beginning: loe, he dooth ſende out his voyce, yea and that a mightie voyce.

34 Aſcribe ye the power to GOD ouer Iſrael: his woorſhip and ſtrength is in the cloudes.

35 O God, wonderful art thou in thy holy places: euen the God of Iſrael, he wyl geue ſtrength and power vnto his people, Bleſſed be God.

Saluum me fac deus. Pſal. lxix. The argument.

¶ Dauid as in a figure ſetteth foorth liuely Chriſtes paſſion, declaring withal, that Gods people ſhalbe ſaued, and his enimies deſtroyed. For he complayneth very vehemently of his greeuous afflictions, humbly requeſting to be deliuered of them. He wiſheth euil ſucceſſe & a wretched ende vnto his aduerſaries, he reioyceth and prayſeth God, and calleth vpon heauen and earth to doo the ſame. Finally, he propheſieth of the proſperitie of Chriſtes Churche.

() A muſical inſtrument.

¶ To the chiefe muſition vpon () Soſanim (**a pſalme**) of Dauid.

(a) Great calamities.

A 1 Saue me, O Lorde: for (a) waters haue entred in vnto my ſoule.

2 I am ouer the head in depe mire, where I feele no ground: I plunge in depe waters, where the ſtreame ouerwhelmeth me.

3 I am weery of crieing, my throte is drye: my ſight faileth me through the long attendance that I haue geuen vpon my Lorde.

4 They that hate me without a cauſe are moe then the heeres of my head: they that are myne enimies and would deſtroy me giltleſſe are mightie, I paide them the thinges that I neuer tooke.

5 God thou knoweſt my folly: and my faultes are not hid from thee.

6 Let not them that truſt in thee, O Lorde God of hoſtes, be for my cauſe aſhamed: let not thoſe that ſeeke thee, be through me confounded, O Lorde of Iſrael.

B 7 For thy ſake haue I ſuffered reproofe, ſhame hath couered my face: I am becomme a ſtranger vnto

Euenyng prayer.

1 Saue me, O GOD: for the waters are comme in, euẽ vnto my ſoule.

2 I ſticke faſt in the deepe myre, where no ground is: I am comme into depe waters, ſo that ỹ fluddes ranne ouer me.

3 I am weery of crieing, my throte is drie: my ſight fayleth me for wayting ſo long vpon my God.

4 They that hate me without a cauſe, are moe thẽ the heeres of my head: they that are mine enimies and woulde deſtroy me giltleſſe, are mightie.

5 I payde them the thynges that I neuer tooke: God thou knoweſt my ſimpleneſſe, and my faultes are not hid from thee.

6 Let not them that truſt in thee, O Lorde God of hoaſtes, be aſhamed for my cauſe: let not thoſe that ſeeke thee be confounded through me, O Lord god of Iſrael.

7 And why, for thy ſake haue I ſuffered reproofe: ſhame hath couered my face.

8 I am becomme a ſtranger vnto my brethren:

euen an aliant vnto my mothers chyldren.

9 For the zeale of thyne houſe hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept, and chaſtened my ſelfe with faſtyng: and that was turned to my reproofe.

11 I put on a ſackcloth alſo: & they ieſted vpon me.

12 They that ſit in the gate, ſpeake agaynſt me: and the drunkardes make ſonges vpon me.

13 But Lorde I make my prayer vnto thee: in an acceptable tyme.

14 Heare me, O God, in the multitude of thy mercy: euen in the trueth of thy ſaluation.

15 Take me out of the myre, that I ſinke not: oh let me be deliuered from them that hate me, & out of the deepe waters.

16 Let not the water fludde drowne me, neither let the deepe ſwallowe me vp: and let not the pit ſhut her mouth vpon me.

17 Heare me (O Lorde) for thy louyng kindneſſe is comfortable: turne thee vnto me, according to the multitude of thy mercies.

18 And hide not thy face from thy ſeruant, for I am in trouble: oh haſte thee, and heare me.

19 Drawe nigh vnto my ſoule and ſaue it: oh deliuer me becauſe of myne enimies.

20 Thou haſt knowen my reproofe, my ſhame, & my diſhonour: myne aduerſaries are al in thy ſyght.

21 Thy rebuke hath broken my hart, I am ful of heauineſſe: I looked for ſome to haue pitie on me, but there was no man, neither founde I any to comfort me.

22 They gaue me gal to eate: and when I was thirſtie, they gaue me vineger to drinke.

23 Let their table be made a ſnare to take thẽ ſelues withal: & let the thinges (that ſhould haue benne for their wealth) be vnto them an occaſion of falling.

24 Let their eyes be blynded that they ſee not: and euer bowe downe their backes.

25 Powre out thyne indignation vpon them: and let thy wrathful diſpleaſure take holde of them.

26 Let their habitation be voyde: and no man to dwelle in their tentes.

27 For they perſecute them whom thou haſt ſmittẽ: and they talke howe they may vexe them whom thou haſt wounded.

28 Let them falle from one wickedneſſe to another: and not comme vnto thy ryghteouſneſſe.

29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauineſſe: thy helpe (O God) ſhal lift me vp.

31 I wyl prayſe the name of God with a ſong: and magnifie it with thankeſgeuing.

32 This alſo ſhal pleaſe the Lord: better then a bullocke that hath hornes and hooſes.

33 The humble ſhal conſyder this, and be glad: ſeeke ye after God, and your ſoule ſhal lyue.

34 For the Lorde heareth the poore: and deſpiſeth not his priſoners.

35 Let heauen and earth prayſe him: the ſea, and al that moueth therein.

36 For God wil ſaue Sion, and builde the cities of Iuda: that menne may dwelle there, and haue it in poſſeſſion.

37 The poſteritie alſo of his ſeruantes ſhal inherite it: and they that loue his name, ſhal dwelle therein.

my brethren, euen an aliant vnto my mothers children.

8 For the zeale of thine houſe hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

9 And I wept (chaſtening) my ſoule with faſting: and that was turned to my reproofe.

10 Alſo I put on ſackcloth for my garment: and they ieſted at me.

11 They that ſit in the gate ſpeake againſt me: & thei that drinke ſtrong drinke (make) ſonges (vpon me.)

12 But (I make) my prayer vnto thee, O God, in an acceptable time: heare me, O Lorde, in the multitude of thy mercie, according to the trueth of thy ſaluation.

13 Take me out of the myre, that I ſincke not: oh let me be deliuered from them that hate me, and out of the deepe waters.

C

14 Let not the water flud drowne me, neither let the deepe ſwallowe me vp: and let not the pit ſhut her mouth vpon me.

15 Heare me, O god, for thy louing kindneſſe is comfortable: turne thee vnto me, according vnto the multitude of thy mercies.

16 And hide not thy face from thy ſeruant, for I am in trouble: O haſte thee (and) heare me.

17 Drawe nigh vnto my ſoule and redeeme it: for mine enimies ſake, oh redeeme me.

18 Thou haſt knowen my reproofe, my ſhame, & my diſhonour: mine aduerſaries are al in thy ſight.

19 Reproofe hath broken my hart a peeces, I am ful of heauineſſe: I looked for ſomme to haue pitie on me, but there was none, & for ſomme that ſhoulde comfort me, but I coulde finde none.

20 They gaue me for meate, gal to eate: and when I was thirſtie, they gaue me vineger to drinke.

21 Let their table be as a ſnare before them: and in ſteade of abundance of "peace, let it be a meanes of deſtruction.

D "quietneſſe and pleaſure.

22 Let their eyes be blinded that they ſee not: and euer bowe downe their loynes.

23 Powre out thine indignation vpon them: and let thy wrathful diſpleaſure take holde of them.

24 Let their habitation be deſolate: and let no man dwelle in their tabernacles.

25 For they perſecute him whom thou haſt ſmitten: and they talke of the griefe of them whom thou haſt wounded.

26 Let them falle from one wickedneſſe to another: and let them not enter into thy righteouſneſſe.

27 Let them be wiped out of the booke of the liuing: and not to be written among the righteous.

28 As for me I am afflicted and in heauineſſe: thy ſauing helpe, O Lorde, ſhal "defende me.

E "ſhal place me on hygh.

29 I wyl prayſe the name of the Lorde with a ſong: and magnifie him with a ſolemne confeſſion.

30 And it wyl pleaſe GOD: better then a bullocke that hath hornes and hooſes.

31 The humble wyl conſyder this, and be glad, ſuche as ſeeke after God: and your ſoule ſhal liue.

32 For God heareth the poore: and deſpiſeth not his priſoners.

33 Let heauen and earth prayſe him: the ſea and al that moueth therein.

34 For the Lorde wil ſaue Sion, and builde the cities of Iehuda: that menne may dwelle there, and haue it in poſſeſſion.

35 The poſteritie alſo of his ſeruantes ſhal inherite it: and they that loue his name, ſhal dwelle therein.

Deus in adiutorium. Pſal.lxx. The argument.

¶ Dauid deſireth God to helpe him with al ſpeede, and to take auengeance of his enimies. He alſo deſcribeth the ioy of the godly, who ſeeth hym deliuered.

¶ To the chiefe muſition (a pſalme) of Dauid, to reduce in remembrance.

A 1 Haſte thee), O Lord, to deliuer me: make haſte to helpe me, O God.

2 Let them be aſhamed and confounded that ſeeke after my ſoule: let them be turned backward, and be put to confuſion that wiſhe me euyl.

3 Let them be turned backwarde: for a rewarde of their ſhaming (other) whiche ſay, “there, there.

“Haah, haah.

4 But let al thoſe that ſeeke thee be ioyful, and glad in thee: and let al ſuche as delight in thy ſaluation ſay alway, the Lorde be magnified.

5 As for me I am poore and in miſerie, haſten thee vnto me, O Lorde: thou art my aide and my deliuerer, O God make no long taryeing.

1 Haſte thee, O God, to deliuer me: make haſte to helpe me, O Lorde.

2 Let them be aſhamed and confounded that ſeeke after my ſoule: let them be turned backward, and put to confuſion that wiſhe me euyl.

3 Let them (for their rewarde) be ſoone brought to ſhame: that crye ouer me, there, there.

4 But let al thoſe that ſeeke thee, be ioyful and glad in thee: and let al ſuche as delight in thy ſaluation ſay alway, the Lorde be prayſed.

5 As for me, I am poore and in miſerie: haſte thee vnto me (O God.)

6 Thou art my helper and my redeemer: O Lord, make no long taryeing.

In te domine ſperaui. Pſal.lxxi. The argument.

¶ The prophete beyng aſſured of Gods ayde, deſireth to be deliuered of his wicked and cruel enimies, agaynſt whoſe malice he complayneth before the face of God. And foraſmuche as euen from his youth he hath put his truſt in God: he prayeth that now in his old age he be hearde and helped, to the intent that God may be prayſed for his deliuerance. Wherefore, after he hath vttered his enimies thoughtes, and propheſied of their deſtruction: he ſayth that he wyl goe to warre, truſting in the power of God, who before tyme hath reſtored him out of ſundrie afflictions and temptations, vnto a better ſtate and condition then euer he had before.

A 1 IN thee, O GOD, I haue put my truſt, let me neuer be put to confuſion: ridde me and deliuer me in thy ryghteouſneſſe, encline thyne eare vnto me, and ſaue me.

2 Be thou my ſtrong holde whereunto I may alway reſort: thou haſt [a] geuē a charge to ſaue me, for thou art my houſe of defenſe, and my caſtel.

(a) To his angels & other creatures, not to oppreſſe Dauid in his troubles.

3 Deliuer me, O my Lorde, out of the hande of the vngodly: out of the hande of the vnrighteous and cruel man.

4 For thou, O Lorde God, art the thing that I long for: thou art my hope, euen from my youth.

5 Through thee haue I benne mainteined euer ſince I was borne: thou art he that tooke me out of my mothers wombe, my prayſe ſhalbe alway of thee.

6 I am becomme as it were a monſter vnto many: but my ſure truſt is in thee.

B 7 Oh let my mouth be filled with thy prayſe: and glorie al the day long.

8 Caſt me not away in the tyme of age: forſake me not when my ſtrength fayleth me.

9 For mine enimies ſpeake againſt me: and they that lay awayte for my ſoule take their counſaile togeather.

10 They ſay, the Lorde hath forſaken him: doo you perſecute him and take him, for there is none to deliuer him.

11 Goe not farre from me, O Lorde: haſt thee, O my Lorde, to helpe me.

12 Let them be confounded, let them be brought to nought that are againſt my ſoule: let them be couered with ſhame and diſhonour that ſeeke to doo me euyl.

13 As for me I wyl patiently wayte alway: and I wyl praiſe thee more and more.

C 14 My mouth ſhal dayly ſpeake of thy righteouſnes

1 IN thee, O Lorde, haue I put my truſt, let me neuer be put to confuſion: but rid me, and deliuer me in thy righteouſneſſe, encline thyne eare vnto me, and ſaue me.

Mornyng prayer.

2 Be thou my ſtrong holde, (wherunto I may alway reſort:) thou haſt promiſed to helpe, for thou art my houſe of defenſe, and my caſtel.

3 Deliuer me, O my God, out of the hande of the vngodly: out of the hande of the vnrighteous and cruel man.

4 For thou, O Lorde GOD, art the thing that I long for: thou art my hope, euen from my youth.

5 Through thee haue I benne holden vp euer ſince I was borne: thou art he that tooke me out of my mothers wombe, my prayſe ſhalbe alway of thee.

6 I am becomme as it were a mõſter vnto many: but my ſure truſt is in thee.

7 Oh let my mouth be fylled with thy prayſe: (that I may ſing of thy glorie) and honour al the day long.

8 Caſt me not away in the tyme of age: forſake me not when my ſtrength fayleth me.

9 For mine enimies ſpeake againſt me, and they that lay wayte for my ſoule, take their counſayle togeather, ſayeing: God hath forſaken him, perſecute him, and take him, for there is none to deliuer hym.

10 Goe not farre fro me, O God: my God haſte thee to helpe me.

11 Let them be confounded and periſhe, that are agaynſt my ſoule: let them be couered with ſhame and diſhonour, that ſeeke to doo me euyl.

12 As for me, I wyl patiently abide alway: and wyl prayſe thee more and more.

13 My mouth ſhal dayly ſpeake of thy righteouſnes

and ſaluation: for I knowe no ende thereof.
14 I wyl goe foorth in the ſtrength of the Lorde God: and wyl make mention of thy righteouſnes onely.
15 Thou (O God) haſt taught me from my youth vp vntil nowe: therefore wyl I telle of thy wonderous woorkes.
16 Forſake me not (O God) in mine olde age when I am gray headed: vntil I haue ſhewed thy ſtrẽgth vnto this generation, and thy power to al them that are yet for to comme.
17 Thy ryghteouſneſſe (O God) is very hygh: and great thinges are they that thou haſt donne, O God, who is lyke vnto thee?
18 O what great troubles & aduerſities haſt thou ſhewed me, and yet diddeſt thou turne and refreſh me: yea and broughteſt me from the deepe of the earth agayne.
19 Thou haſt brought me to great honour: & comforted me on euery ſyde.
20 Therfore wyl I prayſe thee & thy faythfulneſſe, O GOD, playeing vpon an inſtrument of muſicke: vnto thee wyl I ſing vpõ the Harpe, O thou holy one of Iſrael.
21 My lippes wyl be fayne when I ſing vnto thee: and ſo wyl my ſoule whom thou haſt deliuered.
22 My tongue alſo ſhal talke of thy ryghteouſneſſe al the day long: for they are confounded & brought vnto ſhame, that ſeeke to doo me euyl.

and ſaluation: for I knowe no “ ende thereof.
15 I wyl goe foorth in the (b) ſtrength of the Lorde God: (and) I wyl onely make mention of thy righteouſneſſe.
16 Thou, O GOD, haſt taught me from my youth: and hytherto I can wel declare thy wonderous woorkes.
17 VVherefore whyleſt I am olde and am gray headed: O Lorde, forſake me not, vntyl I haue ſhewed thy arme vnto (this) generation, and thy power to al them that are yet for to comme.
18 And vntil I (haue) exceedingly exalted, O Lorde, thy righteouſneſſe: for great thinges are they that thou haſt donne, O Lord, who is lyke vnto thee?
19 VVhiche haſt made me to feele many great troubles & aduerſities: yet returning thou haſt reuiued me, yea returning thou haſt cauſed me to comme out from the bottome of the earth.
20 Thou haſt brought me to greater honour then I had before: and thou returning haſt comforted me on euery ſide.
21 Therefore I wil confeſſe vnto thee thy trueth, O Lord, playing vpon an inſtrument of muſicke: vnto thee I wil ſing pſalmes vpõ the harpe, O thou moſt holy (God) of Iſrael.
22 My lippes wil be ioyful when I ſing vnto thee: & ſo wyl my ſoule whiche thou haſt redeemed.
23 My tongue alſo ſhal talke of thy righteouſneſſe al the day long: for they are confounded and brought vnto ſhame, that ſeeke to doo me euil.

“knowe not the number.
(b) To battayle.

D

Deus iudicium. Pſal.lxxij. The argument.

¶ The prophete in the name of the whole Churche, prayeth that the kyngdome promiſed vnto him may comme, whiche is the kingdome of Jeſus Chriſte. He declareth that then there ſhalbe peace, the number of the iuſt ſhal increaſe, ſo that al nations ſhalbe ſubiect vnto him. He ſetteth foorth the affection of the people towarde their kyng, and the abundance of al thinges in his kingdome, ſo that his name ſhal endure for euer.

¶ Of Solomon.

1 GEue the king thy iudgementes (O god:) and thy righteouſneſſe vnto the kinges ſonne.
2 Then ſhal he iudge the people accordyng vnto right: and defende the poore.
3 The mountaynes alſo ſhal bring peace: and the litle hilles righteouſneſſe vnto the people.
4 He ſhal kepe the ſimple folke by their ryght: defende the chyldren of the poore, and puniſhe the wrong doer.
5 They ſhal feare thee as long as the Sunne and Moone endureth: from one generation to another.
6 He ſhal comme downe like the rayne into a fleece of woolle: euen as the droppes that water the earth.
7 In his time ſhal the ryghteous floriſhe: yea and abundance of peace, ſo long as the Moone endureth.
8 His dominion ſhalbe alſo from the one ſea to the other: and from the fludde vnto the worldes ende.
9 They that dwelle in the wyldernesſe, ſhal kneele before hym: his enimies ſhal licke the duſte.
10 The kynges of Tharſis & of the Iſles ſhal geue preſentes: the kynges of Arabia and Saba ſhal bring giftes.
11 Al kinges ſhal fal downe before hym: al nations ſhal doo hym ſeruice.
12 For he ſhal deliuer the poore when he cryeth: the needy alſo, and hym that hath no helper.

1 O God, geue vnto the king thy (a) iudgemẽtes: and thy righteouſnes vnto the kinges ſonne.
2 (Then) he wil iudge thy people according vnto iuſtice: and thy afflicted according to “ equitie.
3 The mountaines alſo and hilles: ſhal bring peace to the people by the meanes of righteouſneſſe.
4 He wil iudge the afflicted amongſt the people: he wil ſaue the children of the poore, and ſubdue the oppreſſour.
5 They wyl feare thee as long as the Sunne and Mooneſhineth: from one generation to another.
6 He wil comme downe like the rayne into a (b) fleece of wool: euen as the droppes that water the earth.
7 In his dayes the righteous wyl floriſhe: and there ſhabe abundance of peace ſo long as the Moone endureth.
8 His dominion alſo ſhalbe from the one ſea to the other: and from the flud vnto the ende of the earth.
9 They that dwelle in the wilderneſſe ſhal kneele before him: his enimies ſhal licke the duſt.
10 The king of “ Tharſis and of the Iſles ſhal offer preſents: the kinges of (c) Sheba & Seba ſhal bring giftes
11 Al kinges wil woorſhip him: al nations wil doo him ſeruice.
12 For he wil deliuer the poore when he cryeth: and the afflicted, and him that hath no helper.

A
(a) Geue him grace to iudge according to thy lawe.
“iudgement.

(b) He alludeth to the miracle of Gedeon. Iudges. 6.
B

“Tharſhiſh.
(c) Sheba is thought to be in Arabia, and Seba in Ethiopia.

13 He wil haue compaſſion vpon the poore and needy: and he wil preſerue the ſoules of the poore.

C 14 He wyl deliuer their ſoules from deceipt and oppreſſion: and their blood ſhalbe in his ſight.

“to him.

15 He wyl liue, and he wil geue“to the poore of the
* golde of Sheba: and he wyl pray alwayes for him, and dayly he wil bleſſe him.

16 A handful of corne ſhal (**be ſowed**) in the earth vpon the toppe of hilles: and the fruite therof ſhal make a noyſe like Libanus, and ſhal floriſhe in the citie like graſſe vpon the earth.

17 His name ſhal endure for euer, his name ſhalbe ſpread abroade to the worlde ſo long as the ſunne ſhal ſhine: al nations ſhalbe bleſſed in him, and ſhal calle him bleſſed.

18 Bleſſed be GOD the Lorde, the Lorde of Iſrael: whiche onely dooth woonderous thinges.

19 And bleſſed be the name of his maieſtie for euer: and al the earth ſhalbe fylled with his maieſtie, Amen, Amen.

13 He ſhalbe fauourable vnto the ſimple and needy: and ſhal preſerue the ſoules of the poore.

14 He ſhal deliuer their ſoules from falſhood and wrong: and deare ſhal their blood be in his ſyght.

15 He ſhal liue, and vnto him ſhalbe geuen of the gold of Arabia: prayer ſhalbe made euer vnto him, and dayly ſhal he be prayſed.

16 There ſhalbe an heape of corne in the earth, hygh vpon the hylles: his fruite ſhal ſhake lyke Libanus, and ſhalbe greene in the citie like graſſe vpon the earth.

17 His name ſhal endure for euer, his name ſhal remayne vnder the ſunne among the poſterities: which ſhalbe bleſſed through him, and al the heathen ſhal prayſe him.

18 Bleſſed be the Lorde God, euen the God of Iſrael: whiche onely dooth woonderous thinges.

19 And bleſſed be the name of his maieſtie for euer: and al the earth ſhalbe fylled with his maieſtie, Amen, Amen.

¶ Here endeth the prayers of Dauid the ſonne of Iſai.

Quam bonus Iſrael. Pſal.lxxiij. The argument.

C The prophete for the comfort of the godly, vttereth what offenſes ſpring of the proſperitie of the wicked, declaring withal, that they haue a wretched ende, and that the ende of ſuche as be afflicted in this worlde for righteouſneſſe is happy: although that he knoweth not the cauſe of the affliction of the one, or the proſperitie of the other. He ſetteth foorth the pride of the vngodly, and the goodneſſe and prouidence of God towardes him at al tymes.

() To be ſong.

¶ A pſalme of () Aſaph.

A 1 TRuely the Lorde is very good vnto Iſrael: vnto ſuch as haue a cleane hart.

2 Neuertheleſſe, my feete were almoſt gonne from me: my ſteppes had almoſt ſlipt.

3 For I enuied as the caſe of the fooliſhe: I ſaw the wicked (**flowe**) in al kinde of(a) proſperitie.

(a) Peace.

4 For there be no(b) bondes of death that can hold them: and the galaries of their houſes be ſtrong.

(b) They wyl not be bridled with lawes, truſting to briberie, and to their ſtrong holdes.

5 They comme in no miſſfortune like other folke: neither are they plagued like other menne.

6 And this is the cauſe that pride compaſſeth them round about: and crueltie coucreth them as a garment.

B 7 Their eies ſtande out for fatneſſe: and the cogitations of their hartes doo (c) paſſe from them.

(c) They be not aſhamed to vtter their naughty thoughtes.

8 Thei make other diſſolute, thei ſpeake oppreſſion with iniurie: they talke “proudely and preſumptuouſly.

“from aloft.

9 For they ſtretche foorth their mouth vnto the heauē: and their tongue goeth through the world.

10 Therefore (**God**) his people(d) turneth thither: & there is drawen vnto them waters in a ful (**cuppe.**)

(d) Euen they that pretende to be Gods people, doo ſet by them that fylle their bellies, and haue richeſſe, and thus they reaſon.

11 And they ſay, howe ſhoulde God perceiue it? is there knowledge in the moſt higheſt?

12 Loe, theſe vngodly and fortunate in the worlde: doo poſſeſſe riches.

13 Truely I haue cleanſed my hart in vayne: and waſſhed my handes in innocencie.

C 14 Al the day long I haue benne ſcourged: and“chaſtened euery morning.

“my correction in the morning.

15 If I ſhoulde ſay that I would iudge after this ſort: loe then I ſhoulde condemne the generation of thy children.

16 Therefore I conſydered how I might vnderſtand this: but it was to paineful in mine eyes.

17 Vntyl I went vnto the ſanctuarie of GOD: and

1 TRuely God is louing vnto Iſrael: euen vnto ſuche as are of a cleane hart.

Euening prayer.

2 Neuertheleſſe, my feete were almoſt gonne: my treadynges had welnigh ſlipt.

3 And why, I was greeued at the wicked: I doo alſo ſee the vngodly in ſuche proſperitie.

4 For they are in no peryl of death: but are luſtie and ſtrong.

5 They comme in no miſfortune lyke other folke: neither are they plagued lyke other menne.

6 And this is the cauſe that they be ſo holden with pride: and ouerwhelmed with crueltie.

7 Their eyes ſwelle with fatneſſe: and they doo euen what they luſt.

8 They corrupt other, and ſpeake of wicked blaſphemie: their talkyng is agaynſt the moſte hygheſt.

9 For they ſtretche foorth their mouth vnto the heauen: and their tongue goeth through the worlde.

10 Therefore falle the people vnto them: and thereout ſucke they no ſmalle aduantage.

11 Tuſhe ſay they, howe ſhoulde God perceiue it: is there knowledge in the moſt hygheſt?

12 Loe, theſe are the vngodly, theſe proſper in the worlde, and theſe haue richeſſe in poſſeſſion: and I ſayde, then haue I cleanſed my hart in vayne, and waſſhed my handes in innocencie.

13 Al the day long haue I benne pouniſhed: & chaſtened euery morning.

14 Yea, and I had almoſt ſaid euen as they: but loe, then ſhould I haue condemned the generation of thy chyldren.

15 Then thought I to vnderſtande this: but it was to harde for me.

16 Vntyl I went into the ſanctuarie of God: then

vnderſtoode I the ende of theſe menne.

17 Namely howe thou dooeſt ſet them in ſlipperie places: and caſteſt them downe, & deſtroyeſt them.

18 O howe ſodainely doo they conſume: periſh, and comme to a fearefull ende.

19 Yea, euen lyke as a dreame when one awaketh: ſo ſhalt thou make their image to baniſhe out of the citie.

20 Thus my hart was greeued: and it went euen through my reynes.

21 So fooliſh was I and ignorant: euen as it were a beaſt before thee.

22 Neuertheleſſe, I am alway by thee: for thou haſt holden me by my right hende.

23 Thou ſhalt guide me with thy counſel: and after that receaue me with glorie.

24 Whom haue I in heauen but thee: and there is none vpon earth that I deſyre in compariſon of thee.

25 My fleaſhe and my hart fayleth: but God is the ſtrength of my hart, and my portion for euer.

26 For loe, they that forſake thee ſhal periſhe: thou haſt deſtroyed al them that commit fornication agaynſt thee.

27 But it is good for me to holde me faſt by God, to put my truſt in the Lorde God: and to ſpeake of al thy woorkes (in the gates of ŷ daughter of Sion.)

vnderſtoode the ende of them.

18 Truely thou dooeſt ſet them in ſlipperie places: & caſteſt thē downe headlong for to be deſtroyed.

19 Oh howe be they brought to a deſtruction euen vpon a ſodayne: they faint, they conſume away for very dread.

20 They be as a dreame to a man after he is once waked: O Lorde, thou wilt cauſe their (e) image to be deſpiſed in the citie.

21 Verily thus was my hart inflamed: thus was my reynes pricked.

22 So fooliſhe was I and voyde of vnderſtanding: I was euen a bruite beaſt before thee.

23 Neuertheleſſe I am alway with thee: for thou haſt holden me by my right hande.

24 Thou haſt guided me with thy counſaile: & after that thou receiuedſt me with glorie.

25 VVhom haue I in heauen but thee? and there is none vpon earth that I deſyre beſides thee.

26 My fleaſhe and my hart faileth: but GOD is the ſtrength of my hart, and my portion for euer.

27 For loe, they that keepe them ſelues a looſe from thee, ſhal periſhe: thou deſtroyeſt euery one that committeth fornication againſt thee.

28 But it is good for me to comme neare vnto God: (wherefore) I put my truſt in thee, O Lorde GOD, that I may declare al thy woorkes.

(e) Their honour, dignitie, eſtimation, authoritie, & ſoule at the reſurrection.

D

Vt quid deus repuliſti. Pſal.lxxiiij. The argument.

¶ The prophete in the name of the people of Iſrael complayneth of their affliction, howe that they be as forſaken of God: howe that their temple is ſet a fire, and raced, and the woorde of God aboliſhed. He deſcribeth the iniuries, crueltie, outragiouſneſſe, and blaſphemies of the enimies. He humbly prayeth that theſe calamities may haue an ende, that iuſt pouniſhment and auengeance may be taken of the enimies, and that thei may be defended for his couenant ſake, as his fathers were comming out of Egypt.

¶ A wiſe inſtruction (to be ſong) of Aſaph.

1 O God, wherefore art thou abſent from vs ſo long: why is thy wrath ſo hotte agaynſt the ſheepe of thy paſture?

2 O thinke vpon the congregation: whom thou haſt purchaſed and redeemed of olde.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou haſt dwelt.

4 Lift vp thy feete, that thou mayeſt vtterly deſtroy euery enimie: whiche hath donne euyl in thy ſanctuarie.

5 Thyne aduerſaries roare in the middes of thy congregations: & ſet vp their banners for tokens.

6 He that hewed timber afore out of the thicke trees: was knowen to bryng it to an excellent woorke.

7 But nowe they breake downe al the carued woorke thereof: with axes and hammers.

8 They haue ſet fyre vpon thy holy places: and haue defyled the dwellyng place of thy name, euen vnto the grounde.

9 Yea, they ſayde in their hartes, let vs make hauocke of them altogeather: thus haue they brent vp al the houſes of God in the lande.

10 We ſee not our tokens, there is not one prophete more: no not one is there among vs that vnderſtandeth any more.

11 O God, howe long ſhal the aduerſarie doo this diſhonour: howe long ſhal the enimie blaſpheme thy name, for euer?

12 Why withdraweſt thou thy hande: why pluckeſt not thou thy right hand out of thy boſome to conſume the enimie?

1 O Lorde, wherefore dooſt thou forſake vs altogeather? wherefore “breaketh foorth thy anger againſt the ſheepe of thy paſture?

2 Remember thy congregation, thou haſt poſſeſt it now a long tyme: thou haſt redeemed the (a) rodde of thine inheritance, euen mount Sion wherein thou dwelleſt.

3 Lift vp thy feete for to deſtroy vtterly euery enimie: whiche hath donne euyl in thy ſanctuarie.

4 Thine aduerſaries roare in the myddeſt of thy congregations: and ſet vp their banners for ſignes (of victorie.)

5 He that hewed timber afore out of thicke woddes
* (for to builde the temple:) was eſteemed as one offering a preſent (to God) aboue.

6 But nowe they breake downe into peeces al the carued woorke therof: with axes and hammers.

7 They haue ſet fire on thy holy places: they haue defiled the dwelling place of thy name (caſtyng it downe) to the grounde.

8 Yea, they ſayde in their hartes, let vs make hauocke of them altogeather: thus haue they burnt vp al the houſes of God in the lande.

9 VVe ſee not our enſignes, there is not one prophet more: no not one is there amongſt vs that vnderſtandeth “our caſe.

10 O Lorde, ſhal the aduerſarie doo this diſhonour continually? ſhal the enimie blaſpheme thy name for euer?

11 VVhy withdraweſt thou thy hand, yea thy right hande? conſume (them, drawyng) it out of thy boſome.

A

“ſmoketh.

(a) As landes be meaſured by roddes and poles: ſo God as with a rod meaſured Iurie out of al ŷ world for his inheritance.

B

“how long.

12 Truely God is my king of olde: who woorketh ſaluation in the middeſt of the earth.

13 Thou diddeſt diuide the ſea through thy power: thou brakeſt the heades of the (b) dragons in the waters.

(b) Pharao & his people.

C 14 Thou ſmoteſt the heades of (c) Leuiathan in peeces: and gaueſt (d) him to be meate for the people in the wyldernesſe.

(c) Of ſtoute Pharao, lorde of lande & ſea. (d) God gaue the ſpoyles of Pharao and of the Egyptians to the children of Iſrael wandering in wildernesſe fourtie yeeres. Or, by the people in the deſert, is meant, fiſhes in the ſea. Or, Pharao fed Gods people in the deſert, in that his deſtructiō aſſured them that God cared and would prouide for them.

15 Thou broughteſt out funtaynes and waters out of the harde rockes: thou diddeſt drie vp mightie waters.

16 The day is thine, and the night is thine: thou haſt prepared the light and the ſunne.

17 Thou haſt ſet al the borders of the earth: thou haſt ordeyned ſummer and winter.

18 Remember this, O G O D, the enimie hath diſhonoured: the fooliſhe people hath blaſphemed thy name.

19 O deliuer not the ſoule of thy turtle doue vnto a wylde beaſt: forget not the congregation of the poore for euer.

20 Looke vpon the couenant: for darkeneſſe of the earth hath repleniſhed houſes with iniquitie.

D 21 O let not the ſimple goe away aſhamed: but let the afflicted and needy geue prayſe vnto thy name.

22 Ariſe, O Lorde, mainteyne thine owne cauſe: remēber the diſhonour that the fooliſhe man (dooth) vnto thee dayly.

23 Forget not the voyce of thyne enimies: the muttering of them that hate thee aſcendeth vp continually.

13 For God is my king of olde: ẏ helpe that is donne vpon the earth, he dooth it him ſelfe.

14 Thou diddeſt diuide the ſea through thy power: thou brakeſt the heades of the dragons in the waters.

15 Thou ſmoteſt the heades of Leuiathan in peeces: and gaueſt him to be meate for the people in the wyldernesſe.

16 Thou broughteſt out funtaines and waters out of the harde rockes: thou dryedſt vp myghtie waters.

17 The day is thyne, and the nyght is thyne: thou haſt prepared the lyght and the ſunne.

18 Thou haſt ſet al the borders of the earth: thou haſt made ſummer and winter.

19 Remember this, O Lorde, how the enimie hath rebuked: and howe the fooliſhe people hath blaſphemed thy name.

20 O deliuer not the ſoule of thy turtle doue vnto the multitude of the enimies: and forget not the congregation of the poore for euer.

21 Looke vpon thy couenant: for al the earth is ful of darkneſſe, and cruel habitations.

22 O let not the ſimple goe away aſhamed: but let the poore and needy geue prayſe vnto thy name.

23 Ariſe, O God, mainteyne thyne owne cauſe: remember howe the fooliſhe man blaſphemeth thee dayly.

24 Forget not the voyce of thyne enimies: the preſumption of them that hate thee, encreaſeth euer more and more.

Confitebimur tibi. Pſal.lxxv. The argument.

¶ The prophete prayſeth God, and ſetteth foorth the duetie of a good prince, who muſt adminiſter iuſtice and equitie, purge the earth from corruptneſſe of iudgement, ſuppreſſe the wicked, and aduance the godly through the great power of God.

() To be ſong as the ſong, beginnyng Deſtroy not. () To be ſong of Aſaph.

¶ To the chiefe muſition, () deſtroy not, the pſalme () of Aſaph, a ſong.

A 1 WE doo confeſſe it vnto thee, O Lorde, we doo confeſſe it: for thy woonderous woorkes doo declare thy name to be at “hande.

“neare.

2 VVhen I ſhal take time fit for the purpoſe: I wyl iudge acording vnto right.

3 The earth waſteth, and al the inhabitours therof: I haue vpholden the pillours of it. Selah.

4 I ſayd vnto fooles, deale not ſo madly: and to the vngodly, (a) ſet not vp your horne.

(a) Be not proude.

5 Set not vp your your horne on high: (and) ſpeake (not) with a ſtiffe necke.

6 Becauſe promotion commeth neither from the Eaſt, nor from the VVeaſt: nor yet from the “ South.

“deſert.

B 7 For God is the iudge: it is he that putteth downe one, and ſetteth vp another.

8 For in the hande of God there is a cuppe, and the wine is redde: it is ful mixt, and he powreth out the ſame.

9 But the vngodly of the earth doo wring out: and drinke the dregges thereof.

10 As for me I wyl euer ſet foorth in woordes (the Lorde:) I wil ſing pſalmes to the God of Iacob.

11 And I wyl breake al the hornes of the vngodly: but the hornes of the righteous ſhalbe exalted.

1 VNto thee (O GOD) doo we geue thankes: yea vnto thee doo we geue thankes.

Mornyng prayer.

2 Thy name alſo is nigh: and that doo thy woonderous woorkes declare.

3 When I receiue the congregation: I ſhal iudge acording vnto right.

4 The earth is weake, & al the inhabitours therof: I beare vp the pillers of it.

5 I ſayde vnto the fooles, deale not ſo madly: and to the vngodly, ſet not vp your horne.

6 Set not vp your horne on high: and ſpeake not with a ſtiffe necke.

7 For promotion commeth neither from the Eaſt, nor from the Weaſt: nor yet from the South.

8 And why, God is the iudge: he putteth downe one, and ſetteth vp another.

9 For in the hande of the Lorde there is a cup, and the wine is redde: it is ful mixt, and he powreth out of the ſame.

10 As for the dregges thereof: al the vngodly of the earth ſhal drinke them, and ſucke them out.

11 But I wyl talke of the God of Iacob: and prayſe him for euer.

12 Al the hornes of the vngodly alſo wyl I breake: and the hornes of the righteous ſhalbe exalted.

XUM

Notus in Iudea. Pſal.lxxvi. The argument.

¶ The prophete prayſeth the countrey of Iurie, for that God and his wil was knowen in it, for that alſo that there God had geuen a notable victorie, as declaring him ſelfe to be the defender of Hieruſalem. He ſetteth foorth the terrible iudgement and power of god agaynſt wicked enimies. Finally, he exhorteth al Iſraelites to the true woorſhipping of God.

¶ To the cheefe muſition in Neginoth, the pſalme of Aſaph, a ſong.

1 IN Iurie is God knowen: his name is great in Iſrael.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrowes of the bowe: the ſhielde, the ſwoorde, and the battayle.

4 Thou art of more honour and might: then the hylles of the robbers.

5 The proude are robbed, they haue ſleapt they ſleepe: and al the menne (whoſe handes were mightie) haue founde nothing.

6 At thy rebuke (O God of Iacob:) both the charret and horſe is fallen.

7 Thou, euen thou art to be feared: and who may ſtande in thy ſight when thou art angry?

8 Thou didſt cauſe thy iudgement to be heard from heauen: the earth trembled, and was ſtyl.

9 When God aroſe to iudgement: and to helpe al the meeke vpon earth.

10 The fierceneſſe of man ſhal turne to thy prayſe: and the fierceneſſe of them ſhalt thou refraine.

11 Promiſe vnto the Lorde your God, and kepe it al ye that be round about him: bring preſentes vnto him that ought to be feared.

12 He ſhal refraine the ſpirite of princes: and is woonderful among the kinges of the earth.

1 IN Iurie is God knowen: his name is great in Iſrael. A

2 At Shalem is his tabernacle: and his dwelling in Sion.

3 There he brake the arrowes of the bowe: the ſhielde, the ſwoorde, and the battaile. Selah.

4 Thou art honourable: & of more puiſſance then the (a) mountaines of robbers.

5 The high couragious ſtomackes are ſpoiled, they haue ſleapt their ſleepe: the valiant ſouldiers could not (b) finde their owne handes.

6 At thy rebuke, O God of Iacob: both the charet and horſe be brought to “ nought.

7 Thou, euen thou art dreadful: and who may ſtand in thy ſight when thou (beginneſt) to be angry? B

8 Thou cauſeſt thy iudgement to be hearde from heauen: then the earth trembleth, and is ſtil.

9 VVhen God ariſeth to iudgement: and to helpe al the afflicted vpon the earth. Selah.

10 The fierceneſſe of man ſhal “ turne to thy praiſe: (and) the remnant of the fierceneſſe thou wilt reſtraine.

11 Make vowes vnto God your Lorde, & perfourme them al ye that be rounde about him: bring preſentes vnto him that is dreadful.

12 He “ abateth the ſpirite of princes: he is dreadful to the kinges of the earth.

(a) Gouernment of tyrantes.

(b) For to defende them ſelues.

“ brought aſleepe.

“ confeſſe thee.

“ he geathereth the grape, that is, he taketh from them.

Voce mea ad dominum. Pſal.lxxvii. The argument.

¶ The prophete vttereth in a lamentation, woonderful cogitations of a ſorowful, afflicted, and penſiue hart, almoſt brought into deſperation: but conſydering the manifolde argument of Gods power and goodneſſe, declared to him and to his fathers in time paſt, he taketh good courage, and truſteth of Gods helpe.

To the cheefe muſition vpon () Ieduthun, a pſalme of Aſaph.

1 I Wyl crye vnto God with my voyce: euen vnto god wil I crye with my voyce, and he ſhal hearken vnto me.

2 In the time of my trouble I ſought the Lorde: my ſore ranne and ceaſſed not, in the nyght ſeaſon my ſoule refuſed comfort.

3 When I am in heauineſſe, I wil thinke vpon God: when my hart is vexed, I wil complayne.

4 Thou holdeſt mine eyes waking: I am ſo feeble that I can not ſpeake.

5 I haue conſydered the dayes of olde: and the yeeres that are paſt.

6 I cal to remembrance my ſong: & in the night I commune with myne owne hart, and ſearche out my ſpirites.

7 Wyl the Lorde abſent him ſelfe for euer: and wyl he be no more entreated?

8 Is his mercie cleane gonne for euer: and is his promiſe comme vtterly to an ende for euermore?

9 Hath God forgotten to be gratious: and wil he ſhut vp his louing kindneſſe in diſpleaſure?

10 And I ſayde, it is mine owne infirmitie: but I wil remember the yeeres of the right hand of the moſt higheſt.

11 I wil remember the woorkes of the Lorde: and cal to minde thy woonders of olde time.

1 MY voyce was vnto the Lorde, and I cried: my voyce was vnto the Lord, and he hearkened vnto me. A

2 In the time of my trouble I ſought the Lorde: my hande al the night (a) catched, and ceaſſed not, my ſoule refuſed comfort.

3 I called to remembrance God, and I was diſquieted: I conferred with my ſelfe, and my ſpirite was wrapped in penſiueneſſe. Selah.

4 Thou didſt kepe the watche of mine eyes: I was amaſed, and coulde not ſpeake.

5 I did thinke vpon the dayes paſt: & on the yeeres of the olde worlde.

6 I called to remembrance my pſalme, ſong on the muſical inſtrument in the night time: I communed with mine owne hart, and ſearched out my ſpirites.

7 VVhat, wil the Lorde forſake me for euer? wil he be no more intreated to be fauourable? B

8 Is his mercie cleane gonne for euer? and is his promiſe made from one generation to another, comme vtterly to an ende?

9 Hath God forgotten to be gratious? and wil he ſhut vp his louing kindneſſe in diſpleaſure? Selah.

10 And I ſayde, (b) this is my death: but the right hand of the moſt higheſt (may graunt) me yeeres.

() An inſtrument of muſicke.

(a) The handes of them that lye a dyeing, be plucking and catching.

(b) I coulde not eſcape death in this calamitie, but God yet may make me liue many yeeres.

11 I did

11 I did cal to remembrance the woorkes of God almightie : for thy woonders donne a great while agoe came into my minde.

12 I alſo gaue my ſelfe to muſe of al thy woorkes : and I talked of al thy actes.

(c) Al that God dooth, is moſt holy.

13 Thy way, O Lorde, is in (c) holineſſe : who is ſo great a God as the Lorde?

C 14 Thou art the God that dooth woonders : thou haſt made thy power knowen among the people.

15 Thou haſt redeemed thy people with a (mightie) arme : the ſonnes of Iacob and Ioſeph. Selah.

(d) To drowne the Iſraelites in the red ſea.

16 The waters ſawe thee, O God, the waters ſawe thee, they (d) feared : yea the deapthes of them moued out of their place.

(e) Lightning and hayle.

17 Thicke cloudes powred downe raine, thinne cloudes gaue a noiſe : and thine (e) arrowes went abroade into al corners.

18 The ſounde of thy thunder was rounde about the (ſkye:) the lightninges ſhone through the worlde, the earth quaked and trembled.

19 Thy way is in the ſea, and thy pathes in the great waters : and thy footeſteppes are not knowen.

20 Thou diddeſt leade thy people like ſheepe : by the hande of Moſes and Aaron.

12 I wil thinke alſo of al thy workes : and my talking ſhalbe of thy dooynges.

13 Thy way, O God, is holy : who is ſo great a God as our God?

14 Thou art the God that dooth woonders : and haſt declared thy power among people.

15 Thou haſt mightily deliuered thy people : euen the ſonnes of Jacob and Joſeph.

16 The waters ſaw thee, O God, the waters ſaw thee and were afrayde : the deapthes alſo were troubled.

17 The cloudes powred out water, the ayre thundred : and thyne arrowes went abroade.

18 The voyce of thy thunder was hearde rounde about : the lightninges ſhone vpon the grounde, the earth was moued and ſhooke withal.

19 Thy way is in the ſea, and thy pathes in the great waters : and thy footeſteppes are not knowen.

20 Thou leddeſt thy people like ſheepe : by the hand of Moſes and Aaron.

Attendite popule. Pſal.lxxviii. The argument.

¶ The prophete moueth his people to geue diligent eare vnto him, vttering the woonderful benefites of God to the Jewes, euen ſuche as were commonly knowen amongſt them, and were to be declared of fathers vnto theyr chyldren in al generations by the commaundement of God, to the intent that they be not as theyr forefathers were, rebelles, and ſtubburne agaynſt God and his woorde. For whiche cauſe they had euil ſucceſſe in battayle, and were afflicted with ſundry calamities : yet they feeling the ſmarte of affliction, made a countenance as though they ſought God, but it was hypocritically, not forſakyng their ſinnes and fleeyng to Gods mercie, wherefore God gaue the arke to the Philiſtines, as forſaking the Jſraelites, because they greeued hym with hyl aulters and images. God alſo refuſed the tribe of Ephraim, and choſe the tribe of Juda, appointing Dauid, a ſheephearde keping ſheepe, for to be king of his people.

¶ A wiſe inſtruction () of Aſaph.

() To be ſong

A 1 HEare my lawe, O my people : encline your eares vnto the woordes of my mouth.

2 I wil open my mouth in a parable : I wil declare harde ſentences of the olde time paſt.

3 VVhiche we haue hearde and knowen : and ſuche as our fathers haue tolde vs.

4 VVe wil not hide them from their children : nay we wil ſet foorth in woordes to the generation to comme, the praiſes of God, and his might, and woonderful woorkes that he hath donne.

5 For he reuiued a ſtatute in Iacob, and gaue Iſrael a lawe : in the whiche he commaunded our forefathers to teache their children.

6 To the intent the poſteritie ſhoulde knowe it, (and) children whiche ſhalbe borne : that they ſhoulde riſe vp, and declare it to their children.

B 7 That they ſhoulde put their truſte in God, and not forgeat the woorkes of God : but kepe his commaundementes.

8 And that they be not as their forefathers (were) a rebellious and a mutable generation : a generation that directed not their hart aright, and whoſe ſpirite cleaued not ſtedfaſtly vnto God.

i,Par.vii. 9 (Like as) the children of Ephraim : whiche being harneſſed and carying bowes, turned their backes in the day of battaile.

10 They kept not the couenant of God : and they woulde not walke in his lawe.

1 HEare my lawe, O my people : encline your eares vnto the woordes of my mouth. Euenyng prayer.

2 J wil open my mouth in a parable : J wil declare harde ſentences of olde.

3 Whiche we haue heard and knowen : and ſuche as our fathers haue tolde vs.

4 That we ſhoulde not hide them from the children of the generation to comme : but to ſhew the honour of the Lord, his mightie and woonderful woorkes that he hath donne.

5 He made a couenant with Jacob, and gaue Jſrael a lawe : whiche he commaunded our forefathers to teache theyr children.

6 That their poſteritie might knowe it : and the children whiche were yet vnborne.

7 To the intent that when they came vp : they might ſhewe their children the ſame.

8 That they might put their truſt in God : and not to forgeat the woorkes of God, but to kepe his commaundementes.

9 And not to be as theyr forefathers, a faythleſſe and ſtubburne generation : a generation that ſet not their hart aryght, and whoſe ſpirite cleaueth not ſtedfaſtly vnto God.

10 Like as the children of Ephraim : whiche being harneſſed and carying bowes, turned them ſelues backe in the day of battayle.

11 They kept not the couenant of God : and woulde

not walke in his lawes.

12 But forgat what he had donne: and the woonderful woorke that he had ſhewed for them.

13 Marueylous thinges did he in the ſight of our forefathers in the land of Egypt: euē in the feelde of Zoan.

14 He diuided the ſea, and let them goe through: he made the waters to ſtande on an heape.

15 In the day time alſo he led them with a cloude: and al the night through with a light fyre.

16 He claue the harde rockes in the wilderneſſe: and gaue them drinke thereof, as it had benne out of the great deapth,

17 He brought waters out of the ſtonye rocke: ſo that it guſhed out like the riuers.

18 Yet for al this, they ſinned more agaynſt hym: and prouoked the moſt hygheſt in the wilderneſſe.

19 They tempted God in theyr hartes: and required meate for their luſt.

20 They ſpake agaynſt God alſo, ſayeing: ſhal God prepare a table in the wilderneſſe?

21 He ſmote the ſtonie rocke in deede, that the water guſhed out, and the ſtreames flowed withal: but can he geue bread alſo, or prouide fleaſhe for his people?

22 When the Lorde hearde this, he was wroth: ſo the fire was kindled in Iacob, and there came vp heauie diſpleaſure agaynſt Iſrael.

23 Becauſe they beleued not in God: and put not their truſt in his helpe.

24 So he commaunded the cloudes aboue: and opened the doores of heauen.

25 He rayned downe Manna alſo vpon them for to eate: and gaue them foode from heauen.

26 So man did eate angels foode: for he ſent them meate yenough.

27 He cauſed the Eaſt winde to blowe vnder the heauen: & through his power he brought in the Southweaſt winde.

28 He rayned fleaſhe vpon them as thicke as duſt: and feathered fowles like as the ſande of the ſea.

29 He let it fal among their tentes: euen round about their habitation.

30 So they did eate, and were wel filled: for he gaue them their owne deſyre, they were not diſapoynted of theyr luſt.

31 But while the meate was yet in theyr mouthes, the heauie wrath of god came vpon them, and ſlue the wealthieſt of them: yea and ſmote downe the choſen menne that were in Iſrael.

32 But for al this they ſinned yet more: and beleued not his woonderous woorkes.

33 Therfore their dayes did he conſume in vanitie: and theyr yeeres in trouble.

34 When he ſlue them, they ſought him: and turned them early, and enquired after God.

35 And they remēbred that god was their ſtrength: and that the high God was their redeemer.

36 Neuertheleſſe, they dyd but flatter hym with theyr mouth: and diſſembled with hym in theyr tongue.

37 For theyr hart was not whole with hym: neyther continued they ſtedfaſt in his couenant.

38 But he was ſo merciful: that he forgaue theyr miſdeedes, and deſtroyed them not.

39 Yea, many a time turned he his wrath away: and woulde not ſuffer his whole diſpleaſure to aryſe.

40 For he conſydered that they were but fleaſhe: and

11 But they forgat his woorkes: and his woonders whiche he had ſhewed them.

12 Marueilous thinges did he in the ſight of their fathers: in the land of Egypt, in the feelde "of Zoan.

" Stoan.

13 He diuided the ſea, and let them goe thorowe: he made the waters to ſtande as on an heape.

14 In the day time alſo he led them with a cloude: and al the night through with a light of fire. C

15 He cloued the harde rockes in the wylderneſſe: and gaue them drinke thereof, as it had benne out of the great deepe waters.

16 He brought running ſtreames out of a ſtonie rocke: and cauſed waters to guſhe downe, like as out of riuers.

17 Yet for al this they ſinned ſtil againſt him: ſo that they prouoked the moſt higheſt in the wilderneſſe.

18 And they tempted God in their hartes: in requiring meate for their " luſt.

" ſoule.

19 They ſpake agaynſt God: they ſaid, can god prepare a table in the wilderneſſe?

20 Beholde, he hath ſmitten the ſtonie rocke, and waters haue guſhed out, and ſtreames haue flowed out abundantly: but can he likewiſe geue bread, can he prouide fleaſhe for his people?

21 VVherefore God hearde (them,) he was wroth, a fire was kindled in Iacob: and there aroſe vp heauie diſpleaſure againſt Iſrael. D

22 Becauſe they beleued not in the Lorde: nor did put their truſt in his ſaluation.

23 And yet he commaunded the cloudes aboue: and opened the doores of heauen.

24 He raigned downe " Manna alſo vpon them, that they ſhould eate: and gaue them corne frō heauen.

" Man.

25 (So) man did eate the bread of " angels: he ſent them meate yenough.

" or, princes.

26 He remoued the eaſt winde from vnder the heauen: & through his power he brought in the ſouth winde.

27 He raigned fleaſhe vpon them as thicke as duſt: and feathered fowles like as the ſande of the ſea.

28 He let it fal among their tentes: euen rounde about their pauilions. E

29 So they did eate and were wel filled, for he gaue them their owne deſire: neuertheleſſe they were not alienated from their luſt.

30 But while the meate was yet in their mouthes, the heauie wrath of God came vpon them, & ſlue the wealthieſt of them: & made the choſen menne of Iſrael to ſtoupe.

31 For al this they ſinned ſtil: and beleued not his woonderous woorkes.

32 Therefore their dayes did he conſume in vanitie: and their yeeres in a ſhort (troublous) time.

33 VVhen he ſlue them, they ſought him: they repented them, and [a] made God their morninges woorke.

[a] They roſe in the morning to pray to God.

34 And they remembred that the Lorde was their rocke: and that the Lorde moſt higheſt was their redeemer.

35 Neuertheleſſe, they did but flatter him with their mouth: and they made him a lie with their tongue. F

36 For their hart was not vpright with him: neither continued they faithful in his couenant.

37 Yet for al that he being moſt merciful: cleane pardoned al their miſdeedes, & deſtroyed them not.

38 Yea many a time he did muche for to repreſſe his anger: and neuer woulde ſuffer his whole rage to breake out.

39 For he conſydered that they were but fleaſhe: &

that they were euen a winde that paſſeth away, & commeth not againe.

40 Howe oft did they prouoke him in the wilderneſſe: and greeued him in the deſart?

G 41 They turned backe and tempted the Lorde: and preſcribed (b) boundes to the moſte holy (God) of Iſrael.

(a) As though he were not omnipotent.

42 They thought not of his hand: in the day when he redeemed them from the enimie.

43 Howe he had wrought his miracles in Egypt: & his woonders in the feelde of " Zoan.

" Stoan.

44 For he turned into blood their riuers & fluddes: ſo that they might not drinke.

45 He ſent amongſt them al kinde of flies, who did eate them: and frogges, who deſtroyed them.

46 He gaue their fruites vnto the Caterpiller: and their labour to the Graſhopper.

47 He deſtroyed their vines with haileſtones: and their wilde figge trees with the harde froſt.

48 He ſmote their cattel alſo with haileſtones: and their flockes with thunder boltes.

49 He caſt vpon them the rage of his furie, anger, diſdaine, and trouble: by ſending foorth euil angels amongſt them.

50 He made away to his indignation, & ſpared not their ſoule from death: he gaue theyr life to be ſubiect to the peſtilence.

51 And he ſmote al the firſt borne of Egypt: the firſt fruites of (c) concupiſcence in the pauilions of (d) Cham.

(c) Or ſtrength, meaning the firſt borne.

(d) Egypt was named of the ſonne of Cham.

52 But as for his owne people, he led them foorth like ſheepe: and conducted them through the wilderneſſe like a flocke of cattel.

53 He brought them out ſafely that they ſhoulde not feare: and ouerwhelmed theyr enimies with the ſea.

54 And brought them within the borders of his (e) ſanctuarie: euen to this (f) mountaine whiche his right hande purchaſed.

(e) Or holy countrey.

(f) So he calleth Chanaan, becauſe it was ful of mountaynes.

55 He did caſt out the heathen alſo before them: he cauſed their lande to be diuided among them for an heritage, and made the tribes of Iſrael to dwel in their tentes.

56 Neuertheleſſe, they tempted and diſpleaſed the moſt higheſt Lorde: & kept not his teſtimonies.

57 They turned backwarde, and they went aſtray like their forefathers: they ſtarted aſide like a bowe " that breaketh.

" that deceiueth

58 For they ſtirred him to anger with their high places: and prouoked him to ielouſie with their carued images.

59 VVhen the Lorde hearde this, he was wroth: and tooke ſore diſpleaſure at Iſrael.

60 So that he forſooke the tabernacle in Silo: the pauilion (wherein) he dwelt amongſt menne.

61 He deliuered his (g) force into captiuitie: and his glorie into the enimies hande.

(g) He ſuffered the arke to be caried away of the Philiſtines.

62 He gaue alſo his people ouer to the ſwoorde: and was wroth with his inheritance.

63 Fire conſumed his young menne: & his maidens were not " maried,

" prayſed.

64 His prieſtes were ſlaine with the ſwoorde: and his widowes made no lamentation.

65 But the lord awaked as though he had ſleapt: like a giant making a triumphant noiſe after wine.

66 He ſmote his enimies in the hinder partes: and put them to a perpetual ſhame.

67 He refuſed the tabernacle of Ioſeph: and choſe not the tribe of Ephraim.

that they were euen a winde that paſſeth away, and commeth not agayne.

41 Many a time did they prouoke him in the wilderneſſe: and greeued him in the deſart.

42 They turned backe, and tempted God: and moued the holy one in Iſrael.

43 They thought not of his hande: and of the day when he deliuered them from the hande of the enimie.

44 Howe he had wrought his miracles in Egypt: and his woonders in the feelde of Zoan.

45 He turned theyr waters into blood: ſo that they might not drinke of the riuers.

46 He ſent lice among them, and deuoured them vp: and frogges to deſtroy them.

47 He gaue their fruites vnto the Caterpiller: and their labour vnto the Graſhopper.

48 He deſtroyed their vines with haileſtones: and their Mulberie trees with the froſt.

49 He ſmote their cattel alſo with haileſtones: and their flockes with hot thunder boltes.

50 He caſt vpon them the furiouſneſſe of his wrath, anger, diſpleaſure, and trouble: and ſent euil angels among them.

51 He made away to his indignation, and ſpared not their ſoule from death: but gaue their life ouer to the peſtilence.

52 And ſmote al the firſt borne in Egypt: the moſt principal and mightieſt in the dwellynges of Ham.

53 But as for his owne people, he led them foorth like ſheepe: and caried them in the wilderneſſe like a flocke.

54 He brought them out ſafely that they ſhoulde not feare: and ouerwhelmed theyr enimies with the ſea.

55 And brought them within the borders of his ſanctuarie: euen to his mountayne, whiche he purchaſed with his ryght hande.

56 He caſt out the heathen alſo before them: cauſed theyr lande to be diuided among them for an heritage, & made the tribes of Iſrael to dwel in theyr tentes.

57 So they tempted and diſpleaſed the moſte hygh God: and kept not his teſtimonies.

58 But turned their backes, and felle away lyke theyr forefathers: ſtartyng aſide lyke a broken bowe.

59 For they greeued him with their hil aulters: and prouoked him to diſpleaſure with their images.

60 When God hearde this, he was wroth: & tooke ſore diſpleaſure at Iſrael.

61 So that he forſooke the tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered theyr power into captiuitie: and their beautie into the enimies hande.

63 He gaue his people ouer alſo vnto the ſwoorde: and was wroth with his inheritance.

64 The fire conſumed their young menne: and their maidens were not geuen to mariage.

65 Their prieſtes were ſlayne with the ſwoorde: and there were no widowes to make lamentation.

66 So the Lorde awaked as one out of ſleepe: and like a Giant refreaſhed with wine.

67 He ſmote his enimies in the hinder partes: and put them to a perpetual ſhame.

68 He refuſed the tabernacle of Ioſeph: and choſe not the tribe of Ephraim.

69 But choſe the tribe of Juda: euen the hil of Sion whiche he loued.

70 And there he builded his temple on hye: and laide the fundation of it, like the grounde whiche he hath made continually.

71 He choſe Dauid alſo his ſeruant: and tooke him away from the ſheepe foldes.

72 As he was folowing the Ewes great with yong ones, he tooke him: that he might feede Jacob his people, and Iſrael his inheritance.

73 So he fedde them with a faythful and true hart: and ruled them prudently with al his power.

68 But he choſe the tribe of " Iuda: euen the hil of Sion whiche he loued. " Iehudah.

69 And there he builded his temple on high: and laide the fundation of it like a grounde euer to continue.

70 He choſe alſo Dauid his ſeruant: and tooke him away from the ſheepe foldes.

71 As he was folowing the Ewes great with young he tooke him: that he might feede Iacob his people, and Iſrael his inheritance.

72 So he fedde them according to the ſimplicitie of his hart: and guided them by the diſcretion of his handes.

Deus venerunt. Pſal. lxxix.

The argument.

¶ The prophete in the name of the Iſraelites greatly afflicted, lamenteth at the deſtruction of the temple, and of the citie of Hieruſalem donne by the heathen, and at the ſlaughter of his people. He prayeth God aſwel to take vengeance of the enimies, in turning his diſpleaſure on them, as to pardon him and his their manifolde ſinnes for his names ſake, that they might prayſe him for euer.

A pſalme of Aſaph.

Morning prayer.

1 O God, the heathen are comme into thine inheritance: thy holy temple haue they defiled, and made Hieruſalem an heape of ſtones.

2 The dead bodies of thy ſeruantes haue they geuen to be meate vnto the fowles of the ayre: and the fleaſhe of thy ſaintes vnto the beaſtes of the lande.

3 Theyr blood haue they ſhead like water on euery ſide of Hieruſalem: and there was no man to burie them.

4 We are becomme an open ſhame to our enimies: a very ſcorne and deriſion vnto them that are rounde about vs.

5 Lorde, howe long wilt thou be angry: ſhal thy gelouſie burne like fyre for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kyngdomes that haue not called vpon thy name.

7 For they haue deuoured Jacob: and layde waſte his dwelling place.

8 O remember not our olde ſinnes, but haue mercie vpon vs, and that ſoone: for we are comme to great miſerie.

9 Helpe vs, O God of our ſaluation, for the glory of thy name: O deliuer vs, and be merciful vnto our ſinnes for thy names ſake.

10 Wherefore doo the heathen ſay: where is nowe theyr God?

11 O let the vengeance of thy ſeruantes blood that is ſhead: be openly ſhewed vpon the heathen in our ſyght.

12 O let the ſorowful ſighyng of the pryſoners comme before thee: according to the greatneſſe of thy power, preſerue thou thoſe that are appoynted to dye.

13 And for the blaſpemie (wherewith our neighbours haue blaſphemed thee:) reward thou them, O Lorde, ſeuen folde into their boſome.

14 So we that be thy people, and ſheepe of thy paſture, ſhal geue thee thankes for euer: and wyl alway be ſhewyng foorth thy prayſe, from generation to generation.

1 O Lord, the heathen are comme into thine inheritance: they haue defiled thy holy temple, they haue made Hieruſalem an heape **(of ſtones.)** A

2 They haue geuen the dead bodies of thy ſeruantes to be meate vnto the fowles of the ayre: & the fleaſhe of thy ſaintes vnto the beaſtes of the lande.

3 They haue ſhead their blood like water on euery ſide of Hieruſalem: and there is none to burie them.

4 VVe are becomme an open ſhame vnto our neighbours: a very ſcorne and deriſion vnto them that are rounde about vs.

5 O God, howe long wilt thou be angry? ſhal thy gelouſie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy name.

7 For they haue deuoured Iacob: and laide waſte his dwelling place. B

8 O remember not againſt vs ſinnes that be paſte, with al ſpede let thy tender mercy preuent vs: for we are brought very lowe.

9 Helpe vs, O Lorde of our ſaluation for the glory of thy name: deliuer vs, and be merciful vnto our ſinnes for thy names ſake.

10 VVherefore doo the heathen ſay, where is nowe their god? let the vengeance of thy ſeruantes blood that is ſhead, be **(openly knowen)** amongſt the heathen in our ſight.

11 Let the ſorowful ſighing of the priſoners comme before thee: according to the greatneſſe of thy power, preſerue thou thoſe that **(are)** appointed to dye.

12 And rewarde thou our neighbours ſeuen fold into their boſome: their blaſphemie wherwith they haue blaſphemed thee, O God.

13 So we who be thy people and ſheepe of thy paſture, wil confeſſe thee for euer: and we wil alway ſet foorth in woordes thy praiſe, from generation to generation.

Qui regis Iſrael. Pſal.lxxx. The argument.

¶ The prophete earneſtly prayeth God for to deliuer his people of Iſrael out of affliction, wherein they were wrapped. He reciteth the benefites donne vnto them, in bringing them out of Egypt, as a vine of God to be planted in the holy lande. He lamenteth the deſtruction of Hieruſalem, deſiring that it may be reedified.

¶ To the cheefe muſition, vpon Soſannim Eduth, a pſalme () of Aſaph.

() To be ſong

A 1 Heare, O thou ſhephearde of Iſrael, thou that leadeſt Ioſeph like a ſheepe: and thou that ſitteſt vpon the Cherubims, ſhewe thy gracious preſence.

2 Before (a) Ephraim, Beniamin, & Manaſſes: ſtirre vp thy ſtrength, and comme for to ſaue vs.

(a) Theſe three tribes folowed the arke when it was caried.

3 Turne vs againe, O Lorde: ſhewe the light of thy countenance, and we ſhalbe ſaued.

4 O god, Lorde of hoſtes: howe long wilt thou “ be angry at the prayer of thy people?

“ ſnuffe.

5 Thou feedeſt them with the bread of teares: and geueſt them plenteouſly teares to drinke.

6 Thou haſt made vs a ſtrife vnto our neighbours: and our enimies laugh vs to ſcorne.

B 7 Turne vs againe thou Lorde of hoſtes: ſhewe the light of thy countenance, and we ſhalbe ſaued.

8 Thou diddeſt tranſlate a vine out of Egypt: thou diddeſt caſt out the heathen, and planted it.

9 Thou madeſt roome before it: thou cauſedſt it to take roote, and it hath filled the lande.

10 The hilles were couered with her ſhadowe: and “ goodly high Cedar trees with her boughes.

“ The Cedar trees of God.

11 She ſtretched out her branches vnto the ſea: and her boughes vnto the (b) riuer.

(b) Euphrates.

12 VVhy haſt thou then broken downe her hedge: that al they whiche goe by, plucke of her grapes?

13 The wilde boare out of the wood rooteth it vp: and the wilde beaſt of the feelde deuoureth it.

C 14 Turne thee againe, thou God of hoſtes, I pray thee: looke downe from heauen, beholde and viſite this vine and vineyarde that thy right hande hath planted, and the young branche whiche thou haſt fortified (c) for thy ſelfe.

(c) To thy glory.

15 It is brent with fire and cut downe: they ſhal periſhe at the rebuke of thy countenance.

16 Let thy (d) hande be vpon the man (e) of thy right hande: and vpon the ſonne of man whom thou haſt fortified (f) for thyne owne ſelfe.

(d) Succour.
(e) Man placed by thy.
(f) For thy glory.

17 And ſo we wil not goe backe from thee: thou ſhalt reuiue vs, and we wil cal vpon thy name.

18 Turne vs againe, O God, Lorde of hoſtes: ſhewe the lyght of thy countenance, and we ſhalbe ſaued.

1 Heare, O thou ſhepheard of Iſrael, thou that leadeſt Ioſeph like a ſheepe: ſhewe thy ſelfe alſo, thou that ſitteſt vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manaſſes: ſtirre vp thy ſtrength, and comme and helpe vs.

3 Turne vs agayne, O God: ſhewe the lyght of thy countenance, and we ſhalbe whole.

4 O Lorde God of hoſtes: howe long wilt thou be angry with thy people that prayeth?

5 Thou feedeſt them with the bread of teares: and geueſt them plenteouſneſſe of teares to drinke.

6 Thou haſt made vs a very ſtryfe vnto our neighbours: and our enimies laugh vs to ſcorne.

7 Turne vs agayne thou GOD of hoſtes: ſhewe the lyght of thy countenance, and we ſhalbe whole.

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou madeſt roome for it: and when it had taken roote, it filled the lande.

10 The hilles were couered with the ſhadowe of it: and the boughes thereof were like the goodly Cedar trees.

11 She ſtretched out her branches vnto the ſea: and her boughes vnto the riuer.

12 Why haſt thou then broken downe her hedge: that al they whiche goe by, plucke of her grapes?

13 The wilde boare out of the wood dooth roote it vp: and the wilde beaſtes of the feelde deuoure it.

14 Turne thee agayne, thou God of hoſtes, looke downe from heauen: beholde and viſite this vine.

15 And the place of the vineyarde that thy ryght hande hath planted: and the branche that thou madeſt ſo ſtrong for thy ſelfe.

16 It is brent with fire, and cut downe: and they ſhal periſhe at the rebuke of thy countenance.

17 Let thy hande be vpon the man of thy ryght hande: and vpon the ſonne of man whom thou madeſt ſo ſtrong for thyne owne ſelfe.

18 And ſo wil not we goe backe from thee: oh let vs liue, and we ſhal cal vpon thy name.

19 Turne vs againe, O Lorde GOD of hoſtes: ſhewe the light of thy countenance, and we ſhalbe whole.

Exultate deo. Pſal.lxxxi. The argument.

¶ The prophete exhorteth the miniſters of the Churche, and al other, to ſet foorth Gods praiſes with al kinde of muſicke, according to his ordinance geuen to the Iſraelites. God declareth his benefites to his people, in deliuering them out of the thraldome of Egypt. He declareth alſo that they ſhoulde eaſily haue ſubdued theyr enimies, and haue theyr groundes and feeldes very fruiteful, yf they had not benne diſobedient vnto hym.

¶ To the cheefe muſition vpon Gittith, () of Aſaph.

() To be ſong

A 1 Sing we merily vnto the Lorde our ſtrength: make a cheareful noiſe vnto the Lorde of Iacob.

2 Take the (a) pſalterie: bring hither the tabret, the merie harpe, with the lute.

(a) An inſtrument to ſing Pſalmes.

3 Blowe vp the trumpet in the newe moone, euen in the time appointed: and vpon our ſolemne feaſt day.

4 For this was made a ſtatute for Iſrael: and a

1 Sing we merily vnto God our ſtrength: make a cheareful noiſe vnto the God of Iacob.

2 Take the pſalme, bring hither the tabret: the merie harpe, with the lute.

3 Blowe vp the trumpet in the newe moone: euen in the time appointed, and vpon our ſolemne feaſt day.

4 For this was made a ſtatute for Iſrael: and a lawe of the God of Iacob.

5 This he ordeyned in Ioseph for a teſtimonie: when he came out of the lande of Egypt, and had hearde a ſtrange language.

6 I eaſed his ſhoulder from the burthen: and his handes were deliuered from (making) the pottes.

7 Thou calledſt vpon me in troubles, and I deliuered thee: & heard thee what time as the ſtorme fel vpon thee.

8 I prooued thee alſo: at the waters of ſtrife.

9 Heare, O my people: and I wil aſſure thee, O Iſrael, yf thou wilt hearken vnto me.

10 There ſhal no ſtrange God be in thee: neyther ſhalt thou woorſhip any other God.

11 I am the Lorde thy God, whiche brought thee out of the lande of Egypt: open thy mouth wide, and I ſhal fil it.

12 But my people woulde not heare my voyce: and Iſrael woulde not obey me.

13 So I gaue them vp vnto their owne hartes luſt: and let them folowe theyr owne imaginations.

14 O that my people woulde haue hearkened vnto me: for if Iſrael had walked in my wayes.

15 I ſhoulde ſoone haue put downe their enimies: and turned my hande agaynſt theyr aduerſaries.

16 The haters of the Lorde ſhoulde haue benne founde lyers: but theyr time ſhould haue endured for euer.

17 He ſhoulde haue fedde them alſo with the fineſt wheate floure: and with hony out of the ſtonie rocke ſhoulde I haue ſatiſfied thee.

lawe of the God of Iacob.

5 This he ordeined in Ioſeph for a teſtimonie, when he came out of the lande of Egypt: (where) I (b) hearde a tongue (whiche) I knewe not.

6 I eaſed his ſhoulder from the burthen: and his handes ceaſſed from making pottes.

7 Thou calledſt vpon me in troubles, & I deliuered thee: I hearde thee out of the " middeſt of a thunder, I proued thee alſo at the waters of ſtrife. Selah.

8 (Then I ſayde) heare, O my people: and I wyl geue thee a charge, O Iſrael, in proteſting vnto thee.

9 If thou wilt hearken vnto me, there ſhalbe no ſtrange god in thee: neither ſhalt thou geue woorſhip to any other Lorde beſide me.

10 I am god thy Lord which brought thee out of the land of Egypt: open thy mouth wide, and I wil fil it.

11 But my people woulde not heare my voyce: and Iſrael woulde not (obey) me.

12 So I gaue them vp vnto the wicked cogitations of their owne hartes: and I did let them folowe their owne imaginations.

13 O that my people woulde haue hearkened vnto me: O that Iſrael had walked in my wayes.

14 I ſhoulde ſoone haue tamed their enimies: and turned mine hande againſt their aduerſaries. C

15 The haters of God ſhould haue benne found (c) liers: & (d) their time ſhould haue endured for euer.

16 (e) He woulde haue fedde them alſo with the fineſt wheate flowre: and I woulde haue ſatiſfied thee with honie out of the ſtonie rocke.

(b) God heard the Iſraelites complaynt of his owne good motion, and not of theyr deſartes, being als vnto him as other vnknowen.

" Secrete, that is, in a cloude, where ſecretely God was hidde.

(c) In crooching to God, after they were ouercomme.

(d) The children of Iſrael

(e) God.

Deus ſtetit in Synagoga. Pſal. lxxxii. The argument.

The prophete admoniſheth al iudges and magiſtrates of theyr duetie, ſayeing that God ſitteth in the middeſt of them. He reprooueth them for vniuſt iudgementes, and exhorteth them to doo iuſtice, yea vnto the poore, vnto wydowes, and to the fatherleſſe: for they muſt dye and make accompt of theyr dooynges aſwel as other, howe great in aucthoritie ſoeuer they be. Therefore conſydering the great iniquitie commonly of iudges and magiſtrates, he humbly deſireth God him ſelfe to miniſter iuſtice here in earth.

¶ A pſalme () of Aſaph.

() To be ſong.

Euening prayer.

1 God ſtandeth in the congregation of princes: he is iudge among gods.

2 Howe long wyl ye geue wrong iudgement: & accept the perſons of the vngodly?

3 Defend the poore and fatherleſſe: ſee that ſuche as be in neede and neceſſitie haue right.

4 Deliuer the outcaſt and poore: ſaue them from the hande of the vngodly.

5 They wyl not be learned, nor vnderſtande, but walke on ſtil in darkneſſe: al the fundations of the earth be out of courſe.

6 I haue ſayde, ye are gods: and ye al are children of the moſt hygheſt.

7 But ye ſhal dye like menne: and fal like one of the princes.

8 Ariſe, O God, and iudge thou the earth: for thou ſhalt take al the heathen to thine inheritance.

A

1 God ſtandeth in the (a) congregation of God: he iudgeth in the middeſt of God.

2 Howe long wil ye geue wrong iudgement: and (b) accept the perſons of the vngodly? Selah.

3 Iudge right vnto the poore and fatherleſſe: diſpatche according to iuſtice ſuche as be afflicted and in neceſſitie.

4 Deliuer the poore and outcaſt: ſaue them from the hande of the vngodly.

5 They knowe nothing, they vnderſtande nothing: they walke on ſtil in darkneſſe, (wherefore) al the fundations of the earth " be out of courſe.

6 I haue ſaide, ye are gods: and ye al are children of the moſt higheſt.

7 But ye ſhal dye lyke as a man (dooth:) and princes them ſelues ſhal fal away like as other (doo.) B

8 Ariſe, O God, and iudge thou the earth: for thou ſhalt take al heathen to thine inheritance.

(a) A congregatiō to iudge of life & death, is of God, and the office of God.

(b) Beare fauour vnto.

" remooued.

Deus quis ſimilis Pſal. lxxxiii. The argument.

The prophete in the name of the Churche, mooueth God not to ſuffer any longer the outragiouſneſſe of a great number of enimies, whoſe endeuours be only for to deſtroy the Churche, and the name of the children of God: Wherefore he wiſheth iuſt puniſhment for them.

A ſong, the pſalme () of Aſaph.

() To be ſong

1 Holde not thy tongue, O God: kepe not ſtil ſcilence, refrayne not thy ſelfe, O God.

1 Holde not thy tongue, O Lorde: kepe not ſtil ſcilence, refraine not thy ſelfe, O Lorde. A

2 For beholde thine enimies make an vprore: and they that hate thee haue lifted vp their head.

3 They haue deuiſed ſhrewde counſel agaynſt thy people: and they haue conſulted againſt thine, whom thou " defendeſt.

" hideſt.

4 They haue ſaid, comme, & let vs roote them out, that they be no more a people: and that the name of Iſrael may be no more in remembrance.

5 For they haue conſpired al in one minde: and are confederate agaynſt thee.

6 The pauilions of Edom and the Iſmaelites: of Moab and Hagarites,

B 7 Gebal, and Ammon, and Amalec: the Philiſtines, with the inhabitantes of " Tyre.

" Sor.

8 " Aſſur alſo is ioyned vnto them: they were a great " ayde to the (a) children of Lot. Selah.

" Aſhſhur.
" arme.
(a) Ammonites and Moabites.

9 But doo thou vnto them, as vnto Midian: as vnto Siſera, as vnto Iabin at the brooke Kiſhon.

10 VVhiche periſhed at Ein Dor: and became as the doung of the earth.

11 Make them, their princes, (and) al their captaines: like Oreb, and like Zeeb, and like Salmunna.

12 VVhiche ſaid, let vs take to our ſelues: the houſes of God in poſſeſſion.

13 O my Lorde, make them like vnto a wheele: and as chaffe before the winde.

C 14 Like as a fire that burneth vp the wood: and as the flame that conſumeth the monntaynes.

15 Perſecute them euen ſo with thy tempeſt: and make them afraide with thy ſtorme.

16 Make ſhame to appeare in their faces: that they may ſeeke thy name, O God.

17 Let them be confounded and aſtonied with feare euer more and more: let them be put to ſhame, and periſhe.

18 And let them knowe that thou in thy name " God eternal art only: O thou the moſte higheſt ouer al the earth.

" Iehoua.

2 Foꝛ loe, thine enimies make a murmuring: and they that hate thee haue lift vp their head.

3 They haue imagined craftily againſt thy people: and taken counſel agaynſt thy ſecrete ones.

4 They haue ſaid, comme & let vs roote them out, that they be no moꝛe a people: and that the name of Iſrael may be no moꝛe in remembꝛance.

5 Foꝛ they haue caſt theyꝛ heades togeather with one conſent: and are confederate agaynſt thee.

6 The tabernacles of the Edomites, and the Iſmaelites: the Moabites and Hagarenes.

7 Gebal and Ammon, and Amalech: the Philiſtines, with them that dwel at Tyꝛe.

8 Aſſur alſo is ioyned vnto them: and hath holpen the childꝛen of Loth.

9 But doo thou vnto them, as vnto the Madianites: vnto Siſera, and vnto Iabin, at the bꝛooke of Kiſon.

10 Whiche periſhed at Endoꝛ: and became as the doung of the earth.

11 Make them and their pꝛinces like Oꝛeb and Zeb: yea make al their pꝛinces lyke as Zeba and Salmana.

12 Whiche ſay, let vs take to our ſelues: the houſes of God in poſſeſſion.

13 O my God, make them like vnto a wheele: and as the ſtubble befoꝛe the winde.

14 Like as the fyꝛe that burneth vp the wood: and as the flame that conſumeth the mountaines.

15 Perſecute them euen ſo with thy tempeſt: and make them afrayde with thy ſtoꝛme.

16 Make theyꝛ faces aſhamed, O Loꝛde: that they may ſeeke thy name.

17 Let them be confounded and vexed euer moꝛe and moꝛe: let them be put to ſhame, and periſhe.

18 And they ſhal knowe that thou (whoſe name is Iehouah:) art the only moſte higheſt ouer al the earth.

Quam dilecta tabernacula. Pſal. lxxxiiii. The argument.

¶ The pꝛophete like a vertuous pꝛince openeth the ſinguler affection of his hart towarde the houſe of God, beyng ſoꝛy that he can not comme thither thꝛough the trouble that he was oppꝛeſſed. He affirmeth them to be moſt happie, who may be at the publique ſeruice in the Churche foꝛ to pꝛayſe God. He requireth Gods mercy and fauour, that he may be reſtoꝛed to Hieruſalem foꝛ to ſet foozth his pꝛayſe: foꝛ he that putteth his truſt in God is happy.

¶ To the cheefe muſition vpon Gittith, a pſalme of the ſonnes of Corach.

A 1 O Howe amiable are thy dwellinges: thou god of hoſtes.

2 My ſoule hath a deſire and a longing to enter into the courtes of God: my hart & my fleaſhe leapeth with ioy for to goe to the liuing Lorde.

3 Yea the ſparowe hath founde her an houſe, and the ſwalow a neaſt, where ſhe may lay her young: euen thy aulters, O God of hoſtes, my king and my Lorde.

4 Bleſſed are they that dwel in thy houſe: they wil be alway praiſing thee. Selah.

5 Bleſſed is that man whoſe ſtrength is in thee: (thy) wayes are in their hart.

6 They iourneying through the vale of (a) teares: ⁂ (yea, when euery ceſterne (at theyꝛ name) is filled with water) doo accept it for a (fayꝛe pleaſant) wel.

7 They wil ſet forwarde from a (b) ſtoute courage to a ſtoute courage: that the God of gods may be ſeene of them in Sion.

8 O god, Lorde of hoſtes, heare my prayer: geue eare, O god of Iacob. Selah.

9 Behold, O Lorde our ſhield: and looke vpon the

(a) Gods people doo iourney to Gods houſe thoꝛow deſartes wher no water is to be had foꝛ to dꝛinke: yet be they content of theyꝛ iourney, hauing dꝛinke yenough at home.

(b) They wyl not be weery: but by goeing, they wil haue moꝛe luſte to goe.

1 O Howe amiable are thy dwellinges: thou Loꝛde of hoſtes.

2 My ſoule hath a deſyꝛe and longing to enter into the courtes of the Loꝛde: my hart and my fleaſhe reioyce in the liuing God.

3 Yea the ſparowe hath founde her an houſe, and the ſwalow a neaſt, where ſhe may lay her young: euen thy aulters, O Loꝛd of hoaſtes, my king and my God.

4 Bleſſed are they that dwel in thy houſe: they wil be alway pꝛayſyng thee.

5 Bleſſed is the man whoſe ſtrength is in thee: in whoſe hart are thy wayes.

6 Whiche goeing thꝛough the vale of miſerie, vſe it foꝛ a wel: and the pooles are filled with water.

7 They wil goe from ſtrength to ſtrength: and vnto the god of gods appeareth euery one of them in Sion.

8 O Loꝛd God of hoſtes, heare my pꝛayer: hearken O God of Iacob.

9 Beholde, O God our defender: and looke vpon the face of thine annoynted.

10 Foꝛ

10 For one day in thy courtes: is better then a thouſande.

11 I had rather be a doore keeper in the houſe of my God: then to dwelle in the tentes of vngodlyneſſe.

12 For the Lorde GOD is a lyght and defenſe: the Lorde wyl geue grace and woorſhip, and no good thyng ſhal he withholde from them that lyue a godly lyfe.

13 O Lorde God of hoſtes: bleſſed is the man that putteth his truſt in thee.

face of thine annoynted.

10 For one day in thy courtes, is better then a thouſande (els where): I had rather “ be a doore keeper in the houſe of my God, then to dwelle in (large) tabernacles of vngodlineſſe.

“keepe the threſholds.

11 For God the Lorde is a ſunne and a ſhielde: God geueth grace & woorſhip, he withholdeth no good thing from them that liue in any perfection.

12 O God of hoſtes: bleſſed is the man that putteth his truſt in thee.

Benedixiſti Domine. Pſal. lxxxv. The argument.

¶ The prophet maketh a publique praier vnto God, thanking him, and praysing him for that he hath forgeuen the people their ſinnes. He propheſieth of the cōming of Chriſt, by whom iuſtice, peace, glorie, proſperitie, and ſaluation commeth, the fruites of them that be iuſtified by Chriſte.

¶ To the chiefe muſition, a pſalme of the ſonnes of Corach.

1 LOrde, thou art become gratious vnto thy lande: thou haſt turned away the captiuitie of Iacob.

2 Thou haſt forgeuen the offenſe of thy people: and couered al their ſinnes.

3 Thou haſt taken away al thy diſpleaſure: and turned thy ſelfe from thy wrathful indignation.

4 Turne vs then, O god our ſauiour: and let thine anger ceaſſe from vs.

5 Wylt thou be diſpleaſed at vs for euer: and wylt thou ſtretche out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shewe vs thy mercy, O Lorde: and grant vs thy ſaluation.

8 I wyl hearken what the Lorde God wil ſay concerning me: for he ſhal ſpeake peace vnto his people, and to his ſaintes, that they turne not againe.

9 For his ſaluation is nygh them that feare hym: that glorie may dwelle in our lande.

10 Mercy and trueth are met togeather: righteouſneſſe and peace haue kiſſed eche other.

11 Trueth ſhal floriſhe out of the earth: and righteouſneſſe hath looked downe from heauen.

12 Yea the Lorde ſhal ſhewe louing kindneſſe: and our lande ſhal geue her increaſe.

13 Righteouſneſſe ſhal goe before him: and he ſhal direct his goeyng in the way.

1 O GOD, thou art become gratious vnto thy land: thou haſt brought Iacob agayne home out of captiuitie. A

2 Thou haſt forgeuen the wickedneſſe of thy people: and couered al their ſinnes. Selah.

3 Thou haſt taken away al thy diſpleaſure: and turned thy ſelfe from thy wrathful indignation.

4 Turne vs, O God, of our ſaluation: and let thyne anger ceaſſe from vs.

5 VVilt thou be diſpleaſed at vs for euer? and wylt thou ſtretche out thy wrath from one generation to another.

6 VVylt thou not turne agayne and reuiue vs: that thy people may reioyce in thee?

7 Shewe vs thy louing kindneſſe, O God: and grant vs thy ſaluation. B

8 I wyl hearken what God the Lorde ſaith: for he ſpeaketh peace vnto his people and to his ſaintes, that they turne not agayne to [a] folly.

9 For truely his ſaluation is nygh them that feare him: inſomuch that [b] glory dwelleth in our earth.

10 Mercy and trueth are met togeather: righteouſnes and peace haue kiſſed (eche other.)

11 Trueth ſhal bud out of the earth: and righteouſneſſe ſhal looke downe from heauen.

12 Yea, God ſhal geue al that is good: and our earth ſhal geue her increaſe.

13 (Euery man) ſhal cauſe righteouſneſſe to goe before him: and he ſhal direct his ſteppes in the way.

[a] In offendyng hym.

[b] The preſence of God, through the incarnation of Chriſte.

Inclina domine aurem. Pſal. lxxxvj. The argument.

¶ Dauid being ſore afflicted, calleth earneſtly to God for helpe, complaining of the miſcheuous dealinges of his enimies. He prayſeth God for his manyfolde goodneſſe and power aboue al gods of the Heathen, propheſieyng that al nations ſhal woorſhip hym. He deſireth that he may be taught of God, and deliuered from his enimies, that he may glorifie God.

¶ A prayer of Dauid.

Morning prayer.

1 BOwe downe thyne eare, O Lord, and heare me: for I am poore and in miſerie.

2 Preſerue thou my ſoule, for I am holy: my God ſaue thy ſeruant that putteth his truſt in thee.

3 Be mercyful vnto me, O Lorde: for I wyl calle dayly vpon thee.

4 Comfort the ſoule of thy ſeruant: for vnto thee (O Lorde) doo I lyft vp my ſoule.

5 For thou Lorde art good and gratious: and of great mercie vnto al them that calle vpon thee.

6 Geue eare Lorde vnto my praier: and ponder the

1 BOwe downe thyne eare, O God, and heare me: for I am poore and in miſerie. A

2 Preſerue thou my ſoule, for I am holy: my God ſaue thy ſeruant that putteth his truſt in thee.

3 Be mercyful vnto me, O God: for I doo calle dayly vpon thee.

4 Comfort the ſoule of thy ſeruant: for vnto thee, O Lorde, doo I lyft vp my ſoule.

5 For thou Lorde art good and gratious: and of great mercy vnto al them that calle vpon thee.

6 Geue eare, O God, vnto my prayer: and be atten-

tiue vnto the voyce of my humble petitions.

B 7 I cal vpon thee in the day of my trouble: for thou hearest me.

8 Among the goddes there is none like vnto thee, O Lorde: there is not one that can doo as thou dooeſt.

9 Al nations whom thou haſt made, ſhal comme and woorſhip thee, O Lorde: and ſhal glorifie thy name.

10 For thou art great and dooeſt woonderous thinges: thou art God alone.

11 Teache me thy way, O God, and I wil walke in thy trueth: make my hart al one with thine, that it may feare thy name.

12 I wil acknowledge thee, O Lorde my God, with al my hart: and I wil glorifie thy name for euer.

13 For great is thy mercie towarde me: and thou haſt deliuered my ſoule from the loweſt (**part of**) hel.

C 14 O God, the proude are riſen againſt me: a companie of outragious naughtipackes haue ſought after my ſoule, and haue not ſet thee before their eyes.

15 But thou, O Lorde, art a God ful of compaſſion & mercie: lōg “yer thou be angry, plenteous in goodneſſe and trueth.

“long of anger.

16 Turne thy face vnto me, and haue mercy vpon me: geue thy ſtrength vnto thy ſeruant, and helpe the ſonne of thine handmaide.

17 Shew ſomme good token of thy fauour towardes me, that they whiche hate me may ſee it and be aſhamed: becauſe thou GOD haſt helped me, and comforted me.

voyce of myne humble deſyres.

7 In the tyme of my trouble I wyl cal vpon thee: for thou heareſt me.

8 Among the goddes there is none lyke vnto thee (O Lorde:) there is not one that can doo as thou dooeſt.

9 Al nations whom thou haſt made, ſhal comme & woorſhip thee, O Lorde: & ſhal glorifie thy name.

10 For thou art great, and dooeſt woonderous thinges: thou art God alone.

11 Teache me thy way (O Lorde) and I wyl walke in thy trueth: O knit my hart vnto thee, that I may feare thy name.

12 I wyl thanke thee, O Lord my God, with al my hart: and wyl prayſe thy name for euermore.

13 For great is thy mercy toward me: and thou haſt deliuered my ſoule from the neathermoſt hel.

14 O God, the proude are ryſen againſt me: and the congregations of naughtie menne haue ſought after my ſoule, and haue not ſet thee before their eyes.

15 But thou (O Lorde God) art ful of compaſſion and mercie: long ſuffering, plenteous in goodneſſe and trueth.

16 O turne thee then vnto me, & haue mercy vpon me: geue thy ſtrength vnto thy ſeruant, and helpe the ſonne of thyne handmaide.

17 Shewe ſomme good token vpon me for good, that they whiche hate me, may ſee it, and be aſhamed: becauſe thou Lorde haſt holpen me, and comforted me.

Fundamenta eius. Pſal. lxxxvij. The argument.

¶ The prophete commendeth Sion the citie of God, of the holy religion that is in it, of the ſituation, of the great loue that God beareth to it, of the noble actes donne in it, and in auancing it aboue al the kingdomes of the earth.

¶ A pſalme, the ſong of the ſonnes of Corach.

A 1 GOd loueth the gates of Sion more then al the dwellinges of Iacob: (**for**) her fundations are vpon the holy hilles.

2 Very excellent thinges are ſpoken of thee: O thou citie of God. Selah.

3 I wyl make mention amongſt thoſe that knowe me, of “Egypt & Babylon: behold alſo of Paleſtina and Tyre, with Ethiopia, (**and it ſhalbe ſaide**) ſuche a man is (a) borne there.

4 But of Sion it ſhalbe reported, that “very many be borne in her: and the moſt higheſt him ſelfe ſhal eſtabliſhe her.

5 God wyl number in the regiſter of the people: “euery one that is borne there. Selah.

6 And the ſingers aſwel as the plaiers of inſtrumentes: yea al my (b) funtaines are in thee.

“Rahab.

(a) There ſhalbe founde but fewe to be ſaued out of thoſe places, but one or two in reſpect of the multitude that ſhalbe Gods people in Sion.

“he and he.

“he is borne there.

(b) Al my cunnyng, wit, ſenſes, and ſtrength, are occupied in ſettyng foorth thy prayſe.

1 HEr fundations are vpon the holy hylles: the Lorde loueth the gates of Sion, more then al the dwellinges of Iacob.

2 Very excellent thinges are ſpoken of thee: thou citie of God.

3 I wyl thinke vpon Rahab and Babylon: with them that knowe me.

4 Beholde ye the Philiſtines alſo: & they of Tyre, with the Morians, loe there was he borne.

5 And of Sion it ſhalbe reported, that he was borne in her: and the moſt hygh ſhal ſtabliſhe her.

6 The Lorde ſhal rehearſe it, when he writeth vp the people: that he was borne there.

7 The ſingers alſo & trumpetters ſhal he rehearſe: al my freſhe ſpringes ſhalbe in thee.

Domine deus ſalutis. Pſal. lxxxviij. The argument.

¶ The prophete after a moſt lamentable ſort, deſyreth God to heare his prayers. He complayneth of his great calamities and extreme perilles, wherin he was wrapt by ſickneſſe, by ieoperdie of death, and by the loſſe of his frendes, as one forſaken of God, and without al comfort. He is loth to dye, for that then he can not prayſe God with the faythful.

¶ A ſong, the pſalme of the ſonnes of Corach, to the chiefe muſition vpon Mahalath Leannoth, a wiſe inſtruction of Heman the Ezrahite.

A 1 O God the Lorde of my ſaluation, I crye day and night before thee: let my prayer enter into thy preſence, encline thine eare vnto my crieing.

2 For my ſoule is ful of miſerie: and my life touch-

1 O Lord God of my ſaluation, I haue cried day and night before thee: O let my praier enter into thy preſence, encline thyne eare vnto my callyng.

2 For my ſoule is ful of trouble: and my lyfe draweth

eth nygh vnto hel.
3 I am counted as one of them that goe downe vnto the pitte: and I haue venne euen as a man that hath no ſtrength.
4 Free among the dead, lyke vnto them that be wounded and lye in the graue: whiche be out of remembrance, and are cut away from thy hande.
5 Thou haſt laied me in the loweſt pitte: in a place of darkneſſe, and in the deepe.
6 Thyne indignation lyeth harde vpon me: and thou haſt vexed me with al thy ſtormes.
7 Thou haſt put away myne acquaintance farre fro me: and made me to be abhorred of them.
8 I am ſo faſt in priſon: that I can not geat foorth.
9 My ſight fayleth for very trouble: Lorde I haue called dayly vpon thee, I haue ſtretched out my handes vnto thee.
10 Dooeſt thou ſhewe woonders among the dead: or ſhal the dead riſe vp agayne, and prayſe thee?
11 Shal thy louyng kyndneſſe be ſhewed in the graue: or thy faythfulneſſe in deſtruction?
12 Shal thy woonderous woorkes be knowen in the darke: & thy righteouſneſſe in the lande where al thinges are forgotten?
13 Unto thee haue I cryed, O Lorde: and early ſhal my prayer comme before thee.
14 Lorde, why abhorreſt thou my ſoule: and hydeſt thou thy face from me?
15 I am in miſerie, and lyke vnto him that is at the poynt to dye: (euen frō my youth vp) thy terrours haue I ſuffered with a troubled minde.
16 Thy wrathful diſpleaſure goeth ouer me: and the feare of thee hath vndonne me.
17 They came rounde about me dayly lyke water: and compaſſed me togeather on euery ſyde.
18 My louers and frendes haſt thou put away fro me: and hyd mine acquaintance out of my ſight.

eth the graue.
3 I am counted as one of them that goe downe vnto the pit: and I am nowe become a man that hath no ſtrength.
4 I am free among the dead, lyke ſuche as beyng killed lye in a graue: whom thou remembreſt no more, and are cut away from thy (a) hande.
5 Thou haſt layde me in the loweſt pit: in darkneſſe, and in deepeneſſe.
6 Thyne indignatiō ſore preſſeth me: and thou haſt vexed me with al thy ſtormes. Selah.
7 Thou haſt put away mine acquaintance farre fro me, and made me to be abhorred of them: I am ſhut vp, I can not geat foorth. B
8 My ſight fayleth through my affliction, O God: I haue called dayly vpon thee, I haue ſtretched out mine handes vnto thee.
9 VVylt thou woorke a miracle amongſt the dead? or ſhal the dead ryſe vp agayne (and) (b) acknowledge thee? Selah.
10 Shal thy louing kindnes be talked of in the graue? or thy faithfulneſſe in deſtruction?
11 Shal thy woonderous woorkes be knowen in the darke? and thy righteouſneſſe in the lande of (c) forgeatfulneſſe?
12 But vnto thee doo I crye, O God: and my prayer commeth early in the morning before thee.
13 O God, why abhorreſt thou my ſoule: and (why) hideſt thou thy face from me?
14 I am in miſerie, I labour euē from my youth with the pangues of death: I haue ſuffered thy terrours, (and) I am ſtyl in doubt. C
15 Thyne indignation hath gonne ouer me: and thy terrours haue vndonne me.
16 They came rounde about me dayly lyke water: & compaſſed me altogeather on euery ſide.
17 Thou haſt put away farre from me my frende and neighbour: (thou haſt hyd) myne acquaintance " out of ſight.

(a) Care and ſafegarde.

(b) Prayſe thee, and geue thee thankes.

(c) The graue, for after men be layde in it, they be moſt commonly forgotten in a ſhort tyme.

" in darkneſſe.

Miſericordias domini. Pſal. lxxxix. The argument.

The prophete prayſeth the inſpeakable goodneſſe of God, for the couenant made to him and to the elect people of God for euer. He prayſeth his great power, goodnes, and iuſtice. He declareth what promiſe God hath made to him of his kingdome and poſteritie. He complayneth of the great ſpoyling of his kingdome, and of his people. He deſyreth God for his couenantes ſake, to deliuer him out of affliction, vpon the conſyderation that mans lyfe is very ſhort.

¶ A wiſe inſtruction of Ethan the Ezrachite.

Euening prayer.

1 My ſong ſhalbe alway of the louing kyndneſſe of the Lorde: with my mouth wyl I euer be ſhewing thy trueth from one generation to an other.
2 For I haue ſayde, mercy ſhalbe ſet vp for euer: thy trueth ſhalt thou ſtabliſhe in the heauens.
3 I haue made a couenant with my choſen: I haue ſworne vnto Dauid my ſeruant.
4 Thy ſeede wil I ſtabliſhe for euer: and ſet vp thy throne from one generation to another.
5 O Lord, the very heauens ſhal praiſe thy woonderous woorkes: and thy trueth in the congregation of the ſaintes.
6 For who is he among the cloudes: that ſhalbe compared vnto the Lorde?
7 And what is he among the goddes: that ſhalbe like vnto the Lorde?
8 God is very greatly to be feared in the counſel of the ſaintes: & to be had in reuerence of al them

1 I VVyl ſing alwaies of the mercy of God: with my mouth I wil make knowen thy trueth from one generation to another. A
2 For I ſayde, mercie ſhal for euer " endure: thou haſt eſtabliſhed thy trueth in the heauens.
3 I haue made a couenant with my choſen: I haue ſworne vnto Dauid my ſeruant.
4 I wyl eſtabliſhe thy ſeede for euer: and builde vp thy throne from generation to generation. Selah.
5 O God, the very heauens ſhal confeſſe thy woonderous woorkes: and thy trueth in the congregation of ſaintes.
6 For who is he in the cloudes that ſhal matche God: (and who) is like vnto God, amongſt the children of goddes?
7 God is very terrible in the aſſemblie of ſaintes: and to be feared aboue al them that are about him. B
8 O God, Lorde of hoſtes, who is like vnto thee a moſt mightie Lorde: and thy trueth is on euery

" be buylded vp.

ſide thee.

“the pride.

9 Thou ruleſt the“raging of the ſea: whẽ her waues ariſe, thou delaieſt them.

10 Thou haſt brought Egypt in ſo bad a caſe, as if it were wounded: thou haſt ſcattered thine enimies abroade with thy mightie arme.

11 The heauens are thine, the earth alſo is thine: thou haſt laide the fundation of the rounde worlde, and of al the plentie that is therein.

12 Thou haſt made the North and the South: Tabor and Hermon doo reioyce in thy name.

13 Thou haſt a mightie arme: thy hand is ſtrong, and thy right hande is exalted.

C 14 Iuſtice and iudgement is the fundation of thy throne: mercie and trueth ſhal goe before thy face.

15 Bleſſed is the people that knoweth a(a) triumphant noiſe: O GOD, thei ſhal walke in the light of thy countenance.

(a) He meaneth the ioyfull noyſe of the trumpet Num.x. to cal the people togeather. It was an argument of the maieſtie and preſence of God.

16 They ſhal make them ſelues merie daily in thy name: and in thy righteouſnes thei ſhal exalt them ſelues.

17 For thou art the glorie of their ſtrength: and in thy louing kindnes thou wilt(b) lift vp our hornes.

(b) Make vs ſuperiours to our enimies.

18 For our ſhielde is of GOD: and our king is of the moſt holy of Iſrael.

19 Thou haſt ſpoken ſometimes in viſions vnto thy ſaintes, and haſt ſaide: I haue added aide vpon the mightie, I haue exalted one choſen out of the people.

20 I haue founde Dauid my ſeruant: I haue annoynted him with mine holy oyle.

D 21 Therefore my (c) hande ſhalbe aſſured vnto him: and mine arme ſhal ſtrengthen him.

(c) My power ſhal neuer be away frõ him.

22 The enimie ſhal not be able to doo him violence: the ſonne of wickedneſſe ſhal not afflict him.

23 I wil breake into peeces his foes before his face: and ouerthrowe them that hate him.

24 My trueth alſo and my mercie ſhalbe with him: and in my name ſhal his horne be exalted.

“his hande.

25 I wil ſet alſo “ his dominion in the ſea: and his right hande in the fluddes.

26 He ſhal make inuocation vnto me: (ſayeing) thou art my father, O my God, and my “ fortreſſe of ſaluation.

“rocke.

27 And I wil make him my firſt borne: in higher ſtate then kinges of the earth.

E 28 My mercie wil I keepe for him euermore: and my couenant ſhal ſtande faſt with him.

29 His ſeede alſo wil I make to endure for euer: and his throne as the dayes of heauen.

30 But if his children forſake my lawe, and walke not in my iudgement: if they breake my ſtatutes, and keepe not my commaundementes.

31 I wil then viſite their tranſgreſſions with a rodde: and their wickedneſſe with ſtripes.

32 Neuertheleſſe, my louing kindneſſe I wil not take vtterly from him: I wil “ not breake my promiſe with him.

“be falſe in my trueth.

33 I wil not violate my couenant: nor alter the thing that is gone out of my lippes.

“ if I make a lye vnto Dauid.

34 I haue ſworne once by my holyneſſe: “ that I wil not ſpeake an vntrueth vnto Dauid.

35 His ſeede ſhal endure for euer: and his throne ſhalbe as the ſunne before me.

36 (And) (d) as the moone whiche ſhal continue for euermore: and ſhalbe a faithful witneſſe in heauen. Selah.

(d) The ſunne in the day, and the moone in the night, ſhal teſtifie that I haue promiſed a perpetual cõtinuance vnto Dauids ſeede.

37 But thou haſt abhorred and forſaken thyne anointed: and art ſoare diſpleaſed at him.

that are about hym.

9 O Lorde God of hoſtes, who is lyke vnto thee: thy trueth (moſt mightie Lorde) is on euery ſyde.

10 Thou ruleſt the raging of the ſea: thou ſtilleſt the waues thereof when they ariſe.

11 Thou haſt ſubdued Egypt, and deſtroyed it: thou haſt ſcattered thyne enimies abroade with thy mightie arme.

12 The heauens are thyne, the earth alſo is thyne: thou haſt layde the fundation of the round world, and al that therein is.

13 Thou haſt made the North and the South: Tabor and Hermon ſhal reioyce in thy name.

14 Thou haſt a mightie arme: ſtrong is thy hande, and hygh is thy right hande.

15 Righteouſneſſe and equitie is the habitation of thy ſeate: mercy and trueth ſhal goe before thy face.

16 Bleſſed is the people, O Lorde, that can reioyce in thee: they ſhal walke in the light of thy countenance.

17 Their delight ſhalbe dayly in thy name: and in thy righteouſneſſe ſhal they make their boaſt.

18 For thou art the glorie of their ſtrength: and in thy louing kindneſſe thou ſhalt lift vp our hornes,

19 For the Lorde is our defenſe: the holy one of Iſrael is our kyng.

20 Thou ſpakeſt ſometyme in viſions vnto thy ſaintes, and ſaydeſt: I haue layde helpe vpon one that is mightie, I haue exalted one choſen out of the people.

21 I haue founde Dauid my ſeruant: with my holy oyle haue I annointed him.

22 My hande ſhal holde him faſt: and myne arme ſhal ſtrengthen him.

23 The enimie ſhal not be able to doo him violence: the ſonne of wickedneſſe ſhal not hurt hym.

24 I ſhal ſmite downe his foes before his face: and plague them that hate hym.

25 My trueth alſo and my mercy ſhalbe with him: and in my name ſhal his horne be exalted.

26 I wil ſet his dominion alſo in the ſea: and his right hande in the fluddes.

27 He ſhal calle me, thou art my father: my God, and my ſtrong ſaluation.

28 And I wil make him my firſt borne: higher then the kynges of the earth.

29 My mercy wyl I keepe for hym for euermore: & my couenant ſhal ſtande faſt with hym.

30 His ſeede alſo wyl I make to endure for euer: & his throne as the dayes of heauen.

31 But if his chyldren forſake my lawe: and walke not in my iudgementes.

32 If they breake my ſtatutes, and keepe not my commaundementes: I wyl viſite their offenſes with the rodde, and their ſinne with ſcourges.

33 Neuertheleſſe, my louyng kyndneſſe wyl I not vtterly take from hym: nor ſuffer my trueth to fayle.

34 My couenant wyl I not breake, nor alter the thing that is gonne out of my lippes: I haue ſworne once by my holyneſſe, that I wil not fayle Dauid.

35 His ſeede ſhal endure for euer: and his ſeate is lyke as the ſunne before me.

36 He ſhal ſtande faſt for euermore as the moone: and as the faithful witneſſe in heauen.

37 But thou haſt abhorred and forſaken thyne annoynted: and art diſpleaſed at hym.

38 Thou haſt broken the couenant of thy ſeruant: and caſt his crowne to the grounde.
39 Thou haſt ouerthrowen al his hedges: and broken downe his ſtrong holdes.
40 Al they that goe by, ſpoile him: and he is become a rebuke to his neyghbours.
41 Thou haſt ſet vp the right hand of his enimies: and made al his aduerſaries to reioyce.
42 Thou haſt taken away the edge of his ſwoorde: and geueſt him not victorie in the battayle.
43 Thou haſt put out his glorie: and caſt his throne downe to the grounde.
44 The dayes of his youth haſt thou ſhortened: and couered him with diſhonour.
45 Lorde, howe long wilt thou hyde thy ſelfe, for euer: and ſhal thy wrath burne lyke fyre?
46 O remember howe ſhort my tyme is: wherefore haſt thou made al menne, for nought?
47 What man is he that lyueth and ſhal not ſee death: and ſhal he deliuer his owne ſoule from the hande of hel?
48 Lorde, where are thyne olde louing kindneſſes: whiche thou ſwareſt vnto Dauid in thy trueth?
49 Remember (Lorde) ẏ rebuke that thy ſeruantes haue: and howe I doo beare in my boſome the rebukes of many people.
50 Wherwith thine enimies haue blaſphemed thee: and ſlaundered the footeſteppes of thyne annoynted, prayſed be the Lorde for euermore, Amen, Amen.

38 Thou haſt broken the couenant of thy ſeruant: thou haſt diſgraced his crowne, (caſtyng it) on the grounde. F
39 Thou haſt ouerthrowen al his walles: and broken downe his ſtrong holdes.
40 Al they that goe by the way ſpoyle him: he is become a rebuke vnto his neighbours.
41 Thou haſt exalted the right hand of his enimies: and made al his aduerſaries to reioyce.
42 Thou haſt turned the harde edge of his ſwoorde: and thou haſt not lifted him vp in the battayle.
43 Thou haſt brought his (e) noble eſtate to an ende: and haſt caſt his throne downe to the grounde.
44 Thou haſt ſhortened the dayes of his youth: and thou haſt couered him with ſhame. Selah.
45 O God, howe long wilt thou hide thy ſelfe? for euer? ſhal thy wrath burne like fire?
46 Remember what I am, howe ſhort my time is of life: wherefore haſt thou created in (f) vaine al the ſonnes of menne? G
47 VVhat man is he that liueth and ſhal not ſee death? can he deliuer his owne ſoule from the hand of hel? Selah.
48 Lord, where are become thy former olde louing kindneſſes: (whiche) thou didſt ſweare vnto Dauid by thy faith (that thou wouldeſt perfourme.)
49 Remember, O Lorde, the diſhonour of thy ſeruantes: ✻ I beare in my boſome (the diſhonour of) al people that be mightie.
50 VVho beyng thine enimies, O God, doo diſhonour: who doo diſhonour the footeſteppes of (g) thine annoynted.
51 Bleſſed be God for euermore: ſo be it, & ſo be it.

(e) His princely maieſtie.

(f) It ſeemeth in vayne, if al our lyfe be waſted in calamitie without al comfort.

(g) Al reproches of Gods people, doo redounde in Chriſt, whoſe ſteppes they folowe.

Domine refugium. Pſal. xc. The argument.

¶ In this prayer he ſetteth foorth the euerlaſting diuinitie of God, and his woonderful prouidence towardes his people. There is alſo a lamentation of the breuitie and miſerie of this preſent lyfe, the cauſe whereof is our ſinnes. For God diſpleaſed with our wickedneſſe, cauſeth our dayes of this lyfe to be both ſhort and miſerable, whiche thing he that conſydereth, ſhoulde be incited thereby to be wiſe. Moreouer, there is a petition that God woulde haue pitie of his people, in recompenſing the calamities of this lyfe with felicitie in the worlde to comme, and ſo by that meanes he ſhal make mery his ſorowful ſeruantes.

¶ A prayer of Moſes the man of God.

Mornyng prayer.

1 LOrde, thou haſt benne our refuge: from one generation to another.
2 Before the mountaynes were brought foorth, or euer the earth & the worlde were made: thou art God frō euerlaſting, and worlde without ende.
3 Thou turneſt man to deſtruction: agayne thou ſayeſt, comme agayne ye chyldren of menne.
4 For a thouſande yeeres in thy ſight are but as yeſterday: ſeeyng that is paſt as a watche in the night.
5 As ſoone as thou ſcattereſt them, they are euen as a ſleepe: and fade away ſodaynely lyke ẏ graſſe.
6 In the mornyng it is greene and groweth vp: but in the euenyng it is cut downe, dryed vp, and withered.
7 For we conſume away in thy diſpleaſure: and are afrayde at thy wrathful indignation.
8 Thou haſt ſet our miſdeedes before thee: and our ſecrete ſinnes in the ſight of thy countenance.
9 For when thou art angry, al our dayes are

1 LOrd, thou haſt benne our habitation: from one generatiō to another generation. A
2 Before the mountaines were brought foorth, or euer the earth and the worlde were made: thou art GOD both from euerlaſting, and alſo vntil euerlaſting.
3 Thou (a) turneſt man moſt miſerable, euē vnto duſt: thou ſayeſt alſo, O ye children of menne, returne you into duſt.
4 For a thouſande yeeres in thy ſight are but as yeſterday that is paſt: and as a watche in the night.
5 Thou makeſt them to flowe away, thei are a ſleepe: thei be in the morning as an hearbe that “groweth.
6 In the morning it floriſheth and “groweth vp: in the euening it is cut downe and withered.
7 For we be conſumed through thy diſpleaſure: & we are aſtonied through thy wrathful indignation. B
8 Thou haſt ſet our miſdeedes before thee: and our ſinnes whereof we be not priuie, in the light of thy countenance.
9 For al our dayes doo paſſe in thine anger: we

(a) God exerciſeth man with trauayle vntyl death: for he made once an ordinance that al ſhoulde dye, yea be he neuer ſo ſtout.

“changeth.

“changeth.

ſpende our yeeres as(**in ſpeaking**)a woorde.

10 The daies of our yeeres be in al threeſcore yeeres and ten, and if through ſtrength (**of nature**) menne comme to foureſcore yeeres: yet is their ““iolitie but(b)labour and care, yea moreouer it paſſeth in haſte from vs, and we flee from it.

““pride.

(b) No mans felicitie in this life is without labour and diſquietneſſe of mind, neuer contented, but caryed with luſtes, paſſions, cares, & ſorowes.

11 VVho regardeth the force of thy wrath? for euen thereafter as a man feareth thee, ſo (**feeleth he**) thy diſpleaſure.

12 Make vs to knowe ſo our dayes, that we number them: and we wyl frame a hart(**vnto**)wiſedome.

13 Turne agayne, O God, (what, for euer (**wilt thou be angry?**) and be gratious vnto thy ſeruantes.)

¶ 14 Repleniſhe vs early in the morning with thy mercie: and we wyl crye out for ioy, and be glad al the dayes of our life.

15 Make vs mery according to the dayes that thou haſt afflicted vs: and according to the yeeres wherin we haue““ſuffred aduerſitie.

““ſeene euyl.

16 Let thy woorke appeare in thy ſeruantes: and thy glorie in their children.

17 Aud let the glorious maieſtie of the Lorde our God be vpon vs: and proſper thou the woorke of our handes vpon vs, O proſper thou our handy woorke.

gonne: we bring our yeeres to an ende, as it were a tale that is tolde.

10 The dayes of our age are threeſcore yeeres and tenne, and though menne be ſo ſtrong that they comme to foureſcore yeeres: yet is their ſtrength then but labour and ſorowe, ſo ſoone paſſeth it away, and we are gonne.

11 But who regardeth the power of thy wrath: for euen therafter as a man feareth, ſo is thy diſpleaſure.

12 O teache vs to number our dayes: that we may apply our hartes vnto wiſedome.

13 Turne thee agayne, O Lorde, at the laſt: and be gratious vnto thy ſeruantes.

14 O ſatiſfie vs with thy mercie, and that ſoone: ſo ſhal we reioyce and be glad al the dayes of our life.

15 Comfort vs agayne nowe after the tyme that thou haſt plagued vs: and for the yeeres wherein we haue ſuffered aduerſitie.

16 Shewe thy ſeruantes thy woorke: and their children thy glorie.

17 And the glorious maieſtie of the Lorde our God be vpõ vs: proſper thou the woorke of our handes vpon vs, O proſper thou our handy woorke.

Qui habitat. Pſal.xcj. The argument.

¶ The prophete declareth the confidence, truſt, ſafeneſſe, ſecuritie, and contentation of mynde, that they haue who depende wholy of Gods gouernement and protection, they be without danger in al aduerſitie, no calamitie can hurt them, God myghtily preſerueth them in al afflictions and temptations. He promiſeth thoſe that knowe him, loue him, and honour him, in calling vpon him for helpe in their neede, that they ſhalbe hearde, deliuered, brought to honour, they ſhal haue long lyfe in this worlde, and after this life, they ſhalbe ſaued both body and ſoule.

A 1 WHoſoeuer ſitteth vnder the couer of the moſt higheſt: he ſhal abyde vnder the ſhadowe of the almightie.

2 I wil ſay vnto God, thou art my hope and my fortreſſe: my Lorde, in whom I wyl truſt.

3 For he wil deliuer thee from the ſnare of the hunter: and from the noyſome peſtilence.

4 He wyl couer thee vnder his winges, and thou ſhalt be ſafe vnder his feathers: his faythfulneſſe ſhalbe thy ſhielde and buckler.

5 Thou ſhalt not be afrayde of any terrour of the night: nor of any arrowe that fleeth by day.

6 Nor of any peſtilence that walketh in the darkeneſſe: nor of any deadly fit that deſtroyeth at high noone.

B 7 A thouſande ſhal fal beſide thee, and tenne thouſande at thy right hande: but it ſhal not comme nigh thee.

8 Thou onely with thine eyes ſhalt beholde: and ſee the rewarde of the vngodly.

9 For thou, O God, art my hope: thou haſt ſet thine habitation very high.

10 There ſhal no euil light on thee: neither ſhal any plague comme nigh thy dwelling.

11 For he wyl geue his angels charge ouer thee: to keepe thee in al thy wayes.

12 They wyl beare thee in (**their**) handes: that thou hurt not thy foote againſt a ſtone.

13 Thou ſhalt ſet thy foote vpon the Lion & Adder: the young Lion and the Dragon thou ſhalt treade vnder thy feete.

¶ 14 Becauſe he hath ſet greatly his loue vpõ me, therfore wil I deliuer him: I wil ſet him vp out of al danger, becauſe he hath knowen my name.

1 WHo ſo dwelleth vnder the defenſe of the moſt high: ſhal abide vnder the ſhadowe of the almightie.

2 I wyl ſay vnto the Lorde, thou art my hope and my ſtrong holde: my God, in hym wyl I truſt.

3 For he ſhal deliuer thee frõ the ſnare of the hunter: and from the noyſome peſtilence.

4 He ſhal defend thee vnder his winges, and thou ſhalt be ſafe vnder his fethers: his faythfulneſſe and trueth ſhalbe thy ſhielde and buckler.

5 Thou ſhalt not be afrayde for any terrour by night: nor for the arrowe that fleeth by day.

6 For the peſtilence that walketh in the darkneſſe: nor for the ſickneſſe that deſtroyeth in the noone day.

7 A thouſand ſhal fal beſide thee, and tenne thouſande at thy right hande: but it ſhal not comme nygh thee.

8 Yea, with thine eyes ſhalt thou beholde: and ſee the rewarde of the vngodly.

9 For thou Lord, art my hope: thou haſt ſet thyne houſe of defence very hygh.

10 There ſhal no euyl happen vnto thee: neyther ſhal any plague comme nygh thy dwellyng.

11 For he ſhal geue his angels charge ouer thee: to keepe thee in al thy wayes.

12 They ſhal beare thee in their handes: that thou hurt not thy foote agaynſt a ſtone.

13 Thou ſhalt goe vpon the Lion and Adder: the young Lion and the Dragon ſhalt thou treade vnder thy feete.

14 Becauſe he hath ſet his loue vpon me, therefore ſhal I deliuer hym: I ſhal ſet him vp, becauſe he hath knowen my name.

15 He ſhal calle vpon me, and I wyl heare him: yea I am with him in trouble, I wil deliuer him, and bring him to honour.

16 With long lyfe wyl I ſatiſfie hym: and ſhewe hym my ſaluation.

15 He ſhal calle vpon me, and I wyl heare him: yea I am with him in trouble, I wyl deliuer him, & bring him to honour.

16 I wyl ſatiſfie him with a long lyfe: and I wyl cauſe him to ſee my ſaluation.

Bonum eſt confiteri. Pſal.xcij. The argument.

¶ It ſeemeth that the prophete made this pſalme to be ſong vnto the people vpon the Sabboth dayes, for to ſtirre them vp the better to know God, and to praiſe God in his woorkes. He commendeth the ſettyng foorth of Gods prayſe in muſical inſtrumentes. He reioyceth muche, ⁊ woondereth at Gods woorkes. But the foole vnderſtandeth not, that the wicked, be they neuer ſo fortunate, ſhal comme to a wretched ende, for the wicked ſhalbe deſtroyed, and the godly ſhal proſper. The greateſt felicitie that the iuſt hath in this lyfe, is to be planted in the houſe of God, there continually for to prayſe him.

¶ A pſalme, the ſong for the Sabboth day.

1 IT is a good thing to geue thankes vnto the lord: and to ſing prayſes vnto thy name, O moſt hygheſt.

2 To tel of thy louyng kindneſſe early in the morning: and of thy trueth in the night ſeaſon.

3 Upon an inſtrument of tenne ſtringes, and vpon the lute: vpon a loude inſtrument, and vpon the harpe.

4 For thou Lorde haſt made me glad through thy woorkes: and I wyl reioyce in geuyng prayſe for the operations of thy handes.

5 O Lorde, howe glorious are thy woorkes: and thy thoughtes are very deepe.

6 An vnwiſe man dooth not wel conſyder this: and a foole dooth not vnderſtande it.

7 When the vngodly are greene as the graſſe, and when al the woorkes of wickedneſſe doo floriſhe: then ſhal they be deſtroyed for euer, but thou Lord art the moſt higheſt for euermore.

8 For loe thyne enimies, O Lorde, loe thyne enimies ſhal periſhe: and al the woorkers of wickedneſſe ſhal be deſtroyed.

9 But my horne ſhalbe exalted, lyke the horne of an Unicorne: for I am annoynted with freſhe oyle.

10 Mine eye alſo ſhal ſee his luſt of mine enimies: and myne eare ſhal heare his deſyre of the wicked that ryſe vp agaynſt me.

11 The ryghteous ſhal floriſhe lyke a palme tree: ⁊ ſhal ſpreade abroade lyke a Cedar in Libanus.

12 Such as be planted in the houſe of the lord: ſhal floriſhe in the courtes (of the houſe of our God.)

13 They ſhal alſo bring foorth more fruite in their age: and ſhalbe fat and wel lyking.

14 That they may ſhewe howe true the Lorde my ſtrength is: and that there is none vnryghteouſneſſe in him.

1 IT is a good thing to confeſſe vnto GOD: and to ſing pſalmes vnto thy name, O thou moſt hygheſt. A

2 To ſet foorth in woordes thy louing kindneſſe early in the morning: and thy trueth in the night ſeaſon.

3 Vpon an inſtrument of ten ſtringes, and vpon the Lute: vpon the harpe with a ſolemne ſounde.

4 For thou God haſt made me glad thorowe thy woorkes: I doo reioyce in the woorkes of thy handes.

5 O GOD, howe glorious are thy woorkes: thy thoughtes are very deepe.

6 An vnwiſe man dooth not conſyder this: and a foole dooth not vnderſtande it.

7 VVhereas the vngodly doo bud vp greene as the graſſe, and whereas al woorkers of iniquitie doo floriſhe: that they (notwithſtanding) ſhalbe deſtroyed for euer and euer. B

8 But thou, O God: art the moſt higheſt for euermore.

9 For loe, thyne enimies, O God, loe thine enimies ſhal periſhe: and al the woorkers of wickedneſſe ſhalbe deſtroyed.

10 But my horne ſhalbe exalted like the horne of an Vnicorne: for I am annointed with excellent oyle.

11 And mine eye ſhal ſee thoſe that lye in wayte for me: mine eare ſhal heare the malitious perſons that riſe vp againſt me.

12 The righteous ſhal floriſhe like a paulme tree: and ſhal ſpread abroade like a Cedar in Libanus.

13 Suche as be planted in the houſe of God: ſhal floriſhe in the courtes of our Lorde.

14 They ſhal ſtil bring foorth fruite in their age: they ſhalbe fat and floriſhing. C

15 For to ſet foorth in woordes that God is vpright: he is my rocke, and no iniquitie is in him.

Dominus regnauit. Pſal.xciij. The argument.

¶ The prophete prayſeth the myghtineſſe of the maieſtie of God, whiche is declared from the beginning of the world: partly by the woonderful continuance of creatures made in it, and partly by teſtifieyng his wil, commaundementes, and holyneſſe to his people.

Euening prayer.

1 THE Lorde is king, and hath put on glorious apparel: the Lorde hath put on his apparel, and girded him ſelfe with ſtrength.

2 He hath made the rounde world ſo ſure: that it can not be moued.

3 Euer ſince the world began hath thy ſeate benne prepared: thou art frō euerlaſting.

4 The fluddes are ryſen (O Lord) the fluddes haue lift vp their voyce: the fluddes lyft vp ther waues.

1 GOD raigneth, he is clothed with a glorious maieſtie, God is clothed with ſtrength: he hath girded him ſelfe, he hath made the worlde ſo ſure that it can not be moued. A

2 Euer ſince the (worlde) began, thy throne hath benne ſet ſure: thou art from euerlaſting.

3 The fluddes are riſen, O God, the fluddes haue lift vp their noiſe: the fluddes haue lift vp their waues.

4 God whiche is on high, is more puiſſant then the noiſe of many waters: then the mightie waues of the ſea.

5 Thy teſtimonies are moſt certaine: holineſſe is an ornament to thine houſe, O God, in al times.

5 The waues of the ſea are mightie, and rage horribly: but yet the Lorde that dwelleth on hygh is myghtier.

6 Thy teſtimonies, O Lorde, are very ſure: holyneſſe becommeth thyne houſe for euer.

Deus vltionum. Pſal.xciiij. The argument.

¶ The prophete calleth vpon God earneſtly for to take auengeance of the wicked, who doo afflict the innocent without cauſe. He complayneth of their outragiouſneſſe and tyranny. He reproueth them of fooliſhnes, in that they thinke and ſay that God ſeeth them not, for God knoweth their wickedneſſe, & ſeeth their priuie thoughtes: and in pouniſhing them, he ſhal cauſe the good to liue vprightly, who findeth no ayde againſt the wicked, but only God. For God fauoureth no iniquitie, it is he that wyl deſtroy al them that oppreſſe the innocent.

A 1 O GOD, the Lorde of (al) auengeance: the Lorde of (al) auengeance ſhewe thy (glorious maieſtie.)

2 Be exalted, O thou iudge of the worlde: and rewarde the proude after their deſeruing.

3 O God, howe long ſhal the vngodly: howe long ſhal the vngodly triumph?

4 Al ſuche as be woorkers of iniquitie: they babble, they prate ſtoutly, they make boaſtes of them ſelues.

5 They oppreſſe thy people, O God: and they afflict thine heritage.

6 They murther the widdowe and the ſtranger: and put the fatherleſſe to death.

B 7 And they ſay, tuſhe, the Lord ſeeth it not: neither dooth the God of Iacob vnderſtande it.

8 Vnderſtande ye vnwiſe among the people: O ye fooles, when wil ye be wel aduiſed?

9 He that hath planted the eare, ſhal he not heare? if he ſhapeth the eye, ſhal he not ſee?

10 He that chaſteneth the heathen, ſhal he not pouniſhe? it is he that teacheth man knowledge.

11 God knoweth the thoughtes of man: that they are but vanitie.

12 Bleſſed is the man, O Lord, whom thou wilt chaſten: and whom thou wilt inſtruct in thy lawe.

13 That thou mayeſt geue him "patience in time of aduerſitie: vntil the pit be digged vp for the vngodly.

"quiet from euil dayes.

¶ 14 For God wil not reiect his people: neither wil he forſake his inheritance.

15 For (a) iudgement ſhalbe reduced vnto iuſtice: and after it ſhal al ſuche as be vpright of hart (be iudged.)

(a) At the day of reſurrectiō, euery man ſhalbe iudged according to iuſtice, howſoeuer he be afflicted wrongfully in this lyfe.

16 VVho wyl riſe vp with me againſt the malitious? or who wil take my part againſt woorkers of wickedneſſe?

17 If God had not benne an aide vnto me: it had not failed much but my ſoule had dwelled (b) in ſilence.

(b) In the graue, for thei that be put in the graue, ſpeake no more.

18 But when I ſayd, my foote hath ſlipped: thy mercy, O God, helde me vp.

19 In the multitude of my cogitations from the bottome of my hart: thy comfortes dyd recreate my ſoule.

20 Shal the ſeate of wickedneſſe haue any thyng to doo with thee: whiche (ſeate) maketh "wrong to be enacted for lawe?

"woful labour, or miſchiefe.

D 21 They flocke togeather againſt the ſoule of the righteous: and condemne the innocent blood.

22 But God is to me a refuge: and my Lorde is the rocke of my confidence.

23 And he wil recompence them their wickedneſſe, and deſtroy them in their owne malice: God our Lorde wil deſtroy them.

1 O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, ſhewe thy ſelfe.

2 Ariſe thou iudge of the worlde: and rewarde the proude after their deſeruing.

3 Lorde, howe long ſhal the vngodly: howe long ſhal the vngodly triumph?

4 Howe long ſhal al wicked dooers ſpeake ſo diſdaynfully: and make ſuche proude boaſting?

5 They ſmyte downe thy people, O Lorde: and trouble thyne heritage.

6 They murther the widdowe and the ſtranger: and put the fatherleſſe to death.

7 And yet they ſay, tuſhe, the Lorde ſhal not ſee: neither ſhal the God of Iacob regarde it.

8 Take heede, ye vnwyſe among the people: O ye fooles, when wyl ye vnderſtande?

9 He that planted the eare, ſhal he not heare: or he that made the eye, ſhal he not ſee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, ſhal he not pouniſhe?

11 The Lorde knoweth the thoughtes of man: that they are but vayne.

12 Bleſſed is the man whom thou chaſteneſt (O Lorde:) and teacheſt him in thy lawe.

13 That thou mayeſt geue hym patience in tyme of aduerſitie: vntyl the pit be digged vp for the vngodly.

14 For the Lorde wyl not fayle his people: neyther wyl he forſake his inheritance.

15 Untyl righteouſneſſe turne agayne vnto iudgement: al ſuche as be true in hart ſhal folowe it.

16 Who wil riſe vp with me agaynſt the wicked: or who wyl take my part agaynſt the euyl dooers?

17 If the Lorde had not helped me: it had not failed but my ſoule had benne put to ſcilence.

18 But when I ſayde, my foote hath ſlypped: thy mercie (O Lorde) helde me vp.

19 In the multitude of the ſorowes that I had in my hart: thy comfortes haue refreſhed my ſoule.

20 Wilt thou haue any thing to doo with the ſtoole of wickedneſſe: whiche imagineth miſchiefe as a lawe?

21 They geather them togeather agaynſt the ſoule of the ryghteous: and condemne the innocent blood.

22 But the Lorde is my refuge: and my God is the ſtrength of my confidence.

23 He ſhal recompenſe them their wickedneſſe, and deſtroy them in their owne malice: yea, the Lorde our God ſhal deſtroy them.

Venite exultemus. Pſal.xcv. The argument.

¶ The prophete ſtirreth vp mennes hartes both to prayſe God for that he is the mightieſt king, maker of this worlde: and alſo to woorſhip God with al humbleneſſe, for that he is our ſheepehearde, and we be his ſheepe. He alſo aduertiſeth al menne to geue eare to Gods voyce, and without delay to be obedient vnto his wil, leſt after the example of their diſobedient fathers, they being deſtitute of gods fauour, neuer comme to eternal ioy and reaſt.

Morning prayer.

1 O Comme, let vs ſing vnto the Lorde: let vs heartily reioyce in the ſtrength of our ſaluation.

2 Let vs comme before his preſẽce with thankeſgeuing: and ſhewe our ſelues glad in him with Pſalmes.

3 For the Lorde is a great God: and a great kyng aboue al gods.

4 In his handes are al the corners of the earth: and the ſtrength of the hilles is his alſo.

5 The ſea is his, and he made it: and his handes prepared the drye lande.

6 O comme, let vs woorſhip and fal downe: and kneele before the Lorde our maker.

7 For he is (the Lorde) our God: and we are the people of his paſture, and the ſheepe of his handes.

8 To day if ye wil heare his voyce, harden not your hartes: as in the prouocation, and as in the day of temptation in the wilderneſſe.

9 When your fathers tempted me: prooued me, and ſawe my woorkes.

10 Fourtie yeeres long was I greeued with this generation, & ſaid: it is a people that doo erre in their hartes, for they haue not knowen my wayes.

11 Unto whom I ſware in my wrath: that they ſhoulde not enter into my reaſt.

1 COmme, let vs ſing vnto God: let vs make an heartie reioyſing with a loude voyce vnto the rocke of our ſaluation. A

2 Let vs make ſpeede to come before his face with a confeſſion: let vs expreſſe vnto him outwardly a heartie gladneſſe with ſinging of Pſalmes.

3 For God is a great Lorde: and a great king aboue al gods.

4 In his hand are al the deepe corners of the earth: and the high toppes of the hilles be his alſo.

5 The ſea is his, and he made it: and his handes faſhioned the drye lande.

6 Comme, let vs woorſhip and fal downe: let vs kneele before the face of God our maker.

7 For he is our Lorde: and we are the people of his paſture, and the (a) ſheepe of his hande. B

8 To day if ye wil heare his voyce, harden not your hartes as in the time of “ contention: as in the day of temptation in the wilderneſſe.

9 VVhen your fathers tempted me, prooued me: (yea after) they had ſeene my woorke.

10 Fourtie yeeres long was I greeued with this generation, and I ſayde: this people erreth in hart, & they haue not knowen my wayes.

11 Vnto whom I ſware in my wrath: “ that they ſhoulde not enter at al into my reaſt.

(a) Being led and gouerned by his hande.

“ Meribah, and Maſſah, Exo.xvii.

“ If they ſhal enter.

Cantate domino canticum. Pſal.xcvi. The argument.

¶ The prophete moſt earneſtly moueth not only the Iſraelites, but alſo al nations throughout the worlde, to praiſe God, to glorifie God, to woorſhip God, and to ſet foorth his woorkes. He propheſieth alſo of the time of Chriſtes comming, and of his kingdome and gouernment.

1 O Sing vnto the Lord a newe ſong: ſyng vnto the Lorde al the whole earth.

2 Sing vnto the lord, and prayſe his name: be telling of his ſaluation from day to day.

3 Declare his honour vnto the heathen: and his woonders vnto al people.

4 For the Lord is great, and can not woorthily be prayſed: he is more to be feared then al goddes.

5 As for the goddes of the heathen, they be but idols: but it is the Lorde that made the heauens.

6 Glory and woorſhip are before him: power and honour are in his ſanctuarie.

7 Aſcribe vnto the Lorde (O ye kinredes of the people:) aſcribe vnto the Lord woorſhip & power.

8 Aſcribe vnto the Lorde the honour due vnto his name: bring preſentes, & comme into his courtes.

9 O woorſhip the Lord in the beautie of holineſſe: let the whole earth ſtande in awe of him.

10 Tel it out among the heathen, that the Lorde is king: and that it is he whiche hath made the round world ſo faſt that it can not be mooued, and howe that he ſhal iudge the people righteouſly.

11 Let the heauens reioyce, & let the earth be glad: let the ſea make a noyſe, and al that therein is.

12 Let the feelde be ioyful, and al that is in it: then ſhal al the trees of the wood reioyce before the Lorde.

1 SIng vnto God a new ſong: ſing ye vnto God al (that be in) the earth. A

2 Sing ye vnto god, bleſſe his name: ſet foorth in woordes from day to day his ſaluation.

3 Declare his glory among the heathen: and his woonderous actes amongſt al the people.

4 For God is great and woorthy of al praiſe: he is more to be feared then al goddes.

5 As for al the goddes of the heathen, they be but (a) idols: and it is God that made the heauens.

6 Honour and maieſtie be before him: power and excellentneſſe be in his ſanctuarie.

7 Geue vnto God, O ye families of the people: geue vnto God glory and power. B

8 Geue vnto god glorie (due) vnto his name: bring an offering, and comme into his courtes.

9 VVorſhip you god in the maieſtie of holineſſe: be you in dread of his face al (that be in) the earth.

10 Set it foorth in woordes among the heathen, that God raigneth: and that the worlde is ſet of a ſure fundation, it ſhal not be remoued, he wil iudge the people according to equitie.

11 The heauens ſhal reioyce, and the earth be glad: the ſea ſhal make a noyſe, and al that is therein.

12 The feelde ſhalbe ioyful, and al that is in it: then ſhal al the trees of the wood reioyce before the face of God.

(a) Vanitie and no God.

13 For he commeth, for he commeth to iudge the earth: he wil iudge the world according to iuſtice, and the people according to his trueth.

13 For he commeth, for he commeth to iudge the earth: & with ryghteouſneſſe to iudge the worlde, and the people with his trueth.

Dominus regnauit. Pſal. xcvii. The argument.

¶ The prophete ſetteth foorth the glory of God, and his power agaynſt the vngodly Gentiles, who thereby, as Gods people be comforted, ſo they be confounded beyng woorſhippers of images. He alſo exhorteth ſuche as loue God to flee from ſinne, to prayſe God, and to be mery.

A 1 GOD raigneth, the earth ſhalbe glad: the multitude of the Iſles ſhalbe glad (thereof.)
2 Cloudes and thicke darkeneſſe are rounde about him: iuſtice and iudgement are the habitation of his throne.
3 There goeth a fire before his face: and burneth his enimies on euery ſide.
4 His lighninges gaue a light vnto the worlde: the earth ſawe it, and trembled.
5 The hilles melted like waxe at the preſence of God: at the preſence of the Lorde of the whole earth.
6 The heauens haue declared his iuſtice: and al the people haue ſeene his glorie.
B 7 Confounded be al they that doo ſeruice vnto carued images: and that doo glorie in " idols: but O (a) gods, you al ſhal woorſhip him.
8 Sion hearde of it, and reioyced: and the daughters of Iuda be glad, becauſe of thy iudgementes, O God.
9 For thou art a God higher then al (that are in) the earth: thou art exalted farre aboue al gods.
10 You that loue God, hate the thing whiche is euil: he preſerueth the ſoules of his ſaintes, he wil deliuer them from the hande of the vngodly.
11 There is ſowen a light for the righteous: & gladneſſe for ſuche as be vpright of hart.
12 Reioyce in God, O ye righteous: and " praiſe (him) at the remembrance of his holineſſe.

" that whiche is no god.
(a) whiche be woorſhipped for gods, of idolaters.
" confeſſe.

1 The Lord is kyng, the earth may be glad therof: yea the multitude of the Iſles may be glad thereof.
2 Cloudes and darkeneſſe are rounde about him: righteouſneſſe and iudgement are the habitation of his ſeate.
3 There ſhal goe a fyre before him: and burne vp his enimies on euery ſyde.
4 His lightninges gaue ſhine vnto the world: the earth ſawe it, and was afrayde.
5 The hilles melted lyke waxe at the preſence of the Lorde: at the preſence of the Lord of the whole earth.
6 The heauens haue declared his righteouſneſſe: and al the people haue ſeene his glory.
7 Confounded be al they that woorſhip carued images, and that delight in vayne goddes: woorſhip him al ye goddes.
8 Sion hearde of it, and reioyced: and the daughters of Iuda were glad, becauſe of thy iudgementes, O Lorde.
9 For thou Lord art higher then al that are in the earth: thou art exalted farre aboue al goddes.
10 O ye that loue the Lorde, ſee that ye hate the thing whiche is euil: the Lorde preſerueth the ſoules of his ſaintes, he ſhal deliuer them from the hande of the vngodly.
11 There is ſprong vp a light for the righteous: and ioyful gladneſſe for ſuche as be true harted.
12 Reioyce in the Lorde, ye righteous: and geue thankes for a remembrance of his holineſſe.

Cantate domino. Pſal. xcviii. The argument.

¶ The prophete calleth vpon al menne, and alſo vpon the earth and water, and vpon al that is in them, to prayſe God with ſonges, pſalmes, and inſtrumentes of muſicke, expreſſyng al kinde of mirth for the ſinguler benefites that he had beſtowed vpon the Iſraelites.

¶ A Pſalme.

A 1 SIng vnto God a newe ſong: for he hath donne marueilous thinges.
2 VVith his owne right hande, and with his holy arme: he " hath gotten to him ſelfe the victorie.
3 God hath declared his ſaluation: he hath openly ſhewed his iuſtice in the ſight of the heathen.
4 He hath remembred his mercy and trueth towarde the houſe of Iſrael: and al the endes of the worlde haue ſeene the ſaluation of our Lorde.
5 Shewe your ſelues ioyful vnto God al ye (in) the earth: make a ioly noiſe, reioyce you chearefully, and ſing pſalmes.
6 Sing pſalmes vnto god (playeing) vpon an harpe: vpon an harpe, and with the ſounde of a (a) pſalterie.
B 7 Shewe your ſelues ioyful before the king " eternal: with trumpettes and ſounde of ſhawmes.
8 Let the ſea make a noiſe, and that is within it: the rounde worlde, and they that dwel therein.

" he hath ſaued him.
(a) An inſtrument to ſyng pſalmes.
" Iehouah.

1 O Syng vnto the Lord a new ſong: for he hath donne marueylous thinges.
2 With his owne ryght hand, and with his holy arme: hath he gotten him ſelfe the victorie.
3 The Lorde declared his ſaluation: his righteouſneſſe hath he openly ſhewed in the ſight of the heathen.
4 He hath remembred his mercy and trueth towarde the houſe of Iſrael: and al the endes of the worlde haue ſeene the ſaluation of our God.
5 Shewe your ſelues ioyful vnto the Lorde al ye landes: ſing, reioyce, and geue thankes.
6 Prayſe the Lorde vpon the harpe: ſyng to the harpe with a pſalme of thankeſgeuing.
7 With trumpettes alſo and ſhawmes: O ſhewe your ſelues ioyful before the Lorde the king.
8 Let the ſea make a noyſe, and al that therein is: the rounde worlde, and they that dwel therein.
9 Let the fluddes clappe their handes, and let the hilles

Euenyng prayer.

hilles be ioyful togeather before the Lorde: for he is comme to iudge the earth.

10 With righteouſneſſe ſhal he iudge the world: and the people with equitie.

9 Let the fluddes clappe their handes: and let the hilles be ioyful altogeather before the face of god.

10 For he commeth to iudge the earth: he wil iudge the worlde according to iuſtice, and the people according to equitie.

Dominus regnauit. Pſal. xcix. The argument.

The prophete ſetteth foorth the exceeding fauour of God towardes the Iſraelites, in that he raigned moſt mightily ouer them, defended them, dwelled amongſt them, and moſt gently heard them and their fathers calling vpon him for helpe in theyr neede, to the great diſcouragement of their aduerſaries. Wherefore he willeth al to praiſe God, and to woorſhip God.

1 The Lorde is king, be the people neuer ſo vnpatient: he ſitteth betweene the cherubims, be the earth neuer ſo vnquiet.

2 The Lorde is great in Sion: and high aboue al people.

3 They ſhal geue thankes vnto thy name: whiche is great, woonderful, and holy.

4 The kinges power loueth iudgement, thou haſt prepared equitie: thou haſt executed iudgement and righteouſneſſe in Iacob.

5 O magnifie the Lorde our God: and fal downe before his footeſtoole, for he is holy.

6 Moſes and Aaron among his prieſtes, and Samuel among ſuche as cal vpon his name: theſe called vpon the Lorde, and he hearde them.

7 He ſpake vnto them out of the cloudie piller: for they kept his teſtimonies, and the lawe that he gaue them.

8 Thou heardeſt them (O Lorde our God:) thou forgaueſt them, O God, and puniſhedſt theyr owne inuentions.

9 O magnifie the Lord our God, & woorſhip hym vpon his holy hil: for the Lorde our God is holy.

1 GOD raigneth, the people be in a rage: he ſitteth (betweene) the Cherubims, the earth quaketh. A

2 God is great in Sion: and high aboue al people

3 They ſhal “ praiſe thy name great and dreadful: (for) it is holy, and a kinges power (that) (a) loueth iudgement.

4 Thou haſt ordeyned (al thinges) according to equitie: thou haſt cauſed iudgement and iuſtice to be in Iacob.

5 Magnifie God our Lorde: and kneele downe before his footeſtoole, for it is holy.

6 Moſes and Aaron among his prieſtes, and Samuel among ſuche as calle vpon his name: (theſe) called vpon God, and he hearde them.

7 He ſpake vnto them out of the cloudy piller: for they kept his teſtimonies, and the lawe (that) he gaue them. B

8 O God our Lorde, thou heardeſt them, O Lord, thou diddeſt forbeare them: and thou tookeſt auengement for their owne inuentions.

9 Magnifie God our Lorde, and kneele downe before his holy hil: for God our Lorde is holy.

“ confeſſe.

(a) Although he be a mightie king, yet he vſeth no tyrannie.

Iubilate deo. Pſal. C. The argument.

The prophete mooueth al the people of God to frequent Gods temple, and to comme thither chearefully with al kinde of ioy, ſeruing, prayſyng, and thankyng him, for that he only is the God that hath made vs, and ſo gratious that we ſhalbe partakers of his benefites and goodneſſe for euer.

¶ A Pſalme for to () confeſſe.

() That is, for to praiſe, and for to geue thankes.

1 O Be ioyful in the Lorde (al ye landes:) ſerue the Lord with gladneſſe, and comme before his preſence with a ſong.

2 Be ye ſure that the Lord he is God, it is he that hath made vs, and not we our ſelues: we are his people, and the ſheepe of his paſture.

3 O goe your way into his gates with thankeſgeuing, and into his courtes with prayſe: be thankful vnto him, and ſpeake good of his name.

4 For the Lorde is gratious, his mercy is euerlaſting: and his trueth endureth from generation to generation.

1 BE ye ioyful in god al that be in the earth: ſerue God with gladneſſe, & comme before his face with a ioyful noiſe. A

2 Be ye ſure that god is the Lord, it is he that hath made vs, and not we our ſelues: we are his people, and the ſheepe of his paſture.

3 Goe your way into his gates with “ thankeſgeuing, and into his courtes with praiſe: “ be thankful vnto him (and) bleſſe his name.

4 For God is gratious, his mercie is euerlaſting: and his trueth (endureth) from generation to generation.

“ confeſſion.
“ confeſſe.

Miſericordiam et. Pſal. Ci. The argument.

David ſetting foorth the duetie of a good ruler, declareth that in his gouernment, aboue al thinges he wil acknowledge gods benefites and goodneſſe. He wil ſtudie to liue vprightly, to doo no wrong, or euil, nor to beare any malice at al in his hart: but he wil employ hym ſelfe moſt zelouſly to confounde the wicked, and to promote the godly and vertuous.

¶ A Pſalme of Dauid.

1 MY ſong ſhalbe of mercy and iudgement: vnto thee (O Lorde) wil I ſing.

2 O let me haue vnderſtanding: in the way of godlyneſſe.

3 When wilt thou comme vnto me: I wil walke in my houſe with a perfect hart.

1 IVVil ſing of mercy and iudgement: I wil ſing vnto thee, O God, pſalmes. A

2 I wil endeuour my ſelfe to be fully inſtructed in the way of perfectneſſe: when thou wilt (a) comme vnto me, I wil goe vp & downe in the middeſt of my houſe in the perfectneſſe of my hart.

(a) With thy grace, opening my hart, and inſtructing me.

3 I wil

3 I wil neuer ſet before mine eyes any ‟ deuiliſhe thing: I wil deteſt to doo the woorke of trangreſſours, it ſhal take no holde of me.

‟ Beliaal.

4 A frowarde hart ſhal depart from me: I wil not once knowe (any) euil.

5 I wil deſtroy him who priuily ſlaundereth his neighbour: I wil not ſuffer him who hath a proude looke, and a great ſtomacke.

6 Mine eyes ſhalbe vpon ſuche in the land as haue a true meaning, that they may (b) ſit with me: he that leadeth a (c) perfect life ſhal miniſter vnto me.

(b) To be of my counſaile, and to beare me company.
(c) A man of good conſcience.

7 There ſhal no deceiptful perſon haue any ſeate in my houſe: he that telleth lies ſhal not tary long in my ſight.

8 I wil euery morning deſtroy al the vngodly in the lande: that I may roote out from the citie of God al woorkers of wickedneſſe.

4 I wyl take no wicked thing in hande, I hate the ſinnes of vnfaythfulneſſe: there ſhal no ſuche cleaue vnto me.

5 A frowarde hart ſhal depart from me: I wil not knowe a wicked perſon.

6 Who ſo priuily ſlaundereth his neighbour: him wil I deſtroy.

7 Who ſo hath alſo a proud looke & high ſtomacke: I wil not ſuffer him.

8 Mine eyes looke vnto ſuche as be faithful in the lande: that they may dwel with me.

9 Who ſo leadeth a godlye lyfe: he ſhalbe my ſeruant.

10 There ſhal no deceiptful perſon dwel in my houſe: he that telleth lies, ſhal not tary in my ſight.

11 I ſhal ſoone deſtroy al the vngodly that are in the lande: that I may roote out al wicked dooers from the citie of the Lorde.

Domine exaudi orationem. Pſal. Cii. The argument.

¶ The prophete deſireth God to heare him, vttering his godly effect and great greefe for the calamities of the people of God and deſolation of the citie of Sion. He ſetteth foorth the reprocches and outragious behauiours of the enimies, and his affliction of minde for it. He wiſheth that the people may returne home agayne, and that Sion may be reedified, that Gods glory may therein be ſet foorth. And he conſydering the eternitie of God, aſſureth him ſelfe that God wyl perfourme his promiſes, in graunting that the children of his people ſhal liue for euer.

¶ A prayer of the afflicted when he was ouerwhelmed, and when he did powre out his petition before the face of God.

A 1 Heare my prayer, O God: and let my cryeing comme vnto thee.

2 Hyde not thy face from me in the day of my diſtreſſe: enclyne thyne eare vnto me, heare me ſpeedily in the day that I cal.

3 For my dayes are conſumed away like ſmoke: & my bones are burnt vp as though they were a firebrãd.

4 My hart is ſmitten downe, and withered like graſſe: becauſe I did forgeat to eate my bread.

5 Through the noiſe of my groning: my bones wil ſcarſe cleaue to my fleaſhe.

6 I am become like a Pellicane of the wilderneſſe, & like an Owle that is in the deſart: I watche, and am as it were a ſparrow that ſitteth alone vpon the houſe toppe.

B 7 Mine enimies reuile me al the day long: & they that are in a rage againſt me, (a) make their othe by me.

(a) Makyng their oth this: I pray God then that I may be in as euil caſe as Dauid.

8 For I haue eaten aſhes as it were bread, and mingled my drinke with weeping, ‟ becauſe of thine indignation and wrath: for thou haſt ſet me vp, & caſt me downe.

‟ from the face.

9 My dayes fade away like a ſhadowe: and I am withered like graſſe.

10 But thou, O God, ‟ endureſt for euer: and thy remembrance throughout al generations.

‟ ſitteſt.

11 Thou wilt ariſe vp, thou wilt haue compaſſion vpon Sion: for it is time that thou haue mercie vpon her, for the time appointed is comme.

12 For thy ſeruantes be wel affected towarde her ſtones: and it pitieth them to ſee her in the duſt.

‟ they pitie her duſt.

13 And the heathen wil feare thy name, O God: and al the kinges of the earth thy glorious maieſtie.

C 14 For God wil builde vp Sion: to be ſeene in his glorious maieſtie.

15 He wil regarde the prayer of the ‟ humble deſtitute of al helpe: and he wil not diſpiſe their prayer.

‟ of a low ſhrub.

1 Heare my prayer, O Lorde: and let my cryeing comme vnto thee.

Morning prayer.

2 Hide not thy face from me in the time of my trouble: enclyne thyne eares vnto me when I cal, O heare me, and that right ſoone.

3 For my dayes are conſumed away lyke ſmoke: and my bones are brent vp as it were a firebrand.

4 My hart is ſmitten downe, and withered lyke graſſe: ſo that I forgeat to eate my bread.

5 For the voyce of my groning: my bones wil ſcarſe cleaue to my fleaſhe.

6 I am become like a Pellicane in the wilderneſſe: and like an Owle that is in the deſart.

7 I haue watched, and am euen as it were a ſparrowe: that ſitteth alone vpon the houſe toppe.

8 Mine enimies reuile me al the day long: and they that are madde vpon me, are ſworne togeather agaynſt me.

9 For I haue eaten aſhes as it were bread: and mingled my drinke with weeping.

10 And that becauſe of thine indignation & wrath: for thou haſt taken me vp, and caſt me downe.

11 My dayes are gonne like a ſhadowe: and I am withered like graſſe.

12 But thou (O Lorde) ſhalt endure for euer: and thy remembraunce throughout al generations.

13 Thou ſhalt ariſe, and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea the time is comme.

14 And why, thy ſeruantes thinke vpon her ſtones: and it pitieth them to ſee her in the duſt.

15 The heathen ſhal feare thy name, O Lorde: and al the kinges of the earth thy maieſtie.

16 When the Lord ſhal builde vp Sion: and when glory ſhal appeare.

17 When he turneth him vnto the prayer of the poore deſtitute: and deſpiſeth not their deſyre.

18 This ſhalbe written for thoſe that comme after: & the people which ſhalbe borne, ſhal praiſe the lord.

19 For he hath looked downe from his ſanctuary: out of the heauen did the Lorde beholde the earth.

20 That he might heare the mourninges of ſuche as be in captiuitie: and deliuer the children appoynted vnto death.

21 That they may declare the name of the Lord in Sion: and his woorſhip at Hieruſalem.

22 When the people are geathered togeather: and the kingdomes alſo to ſerue the Lorde.

23 He brought downe my ſtrength in my iourney: and ſhortened my dayes.

24 But I ſayde, O my God, take me not away in the middeſt of mine age: as for thy yeeres, they endure throughout al generations.

25 Thou Lorde in the beginning haſt layde the fundations of the earth: and the heauens are the woorke of thy handes.

26 They ſhal periſhe, but thou ſhalt endure: they al ſhal waxe olde as dooth a garment.

27 And as a veſture ſhalt thou change them, and they ſhalbe changed: but thou art the ſame, and thy yeeres ſhal not fayle.

28 The children of thy ſeruantes ſhal continue: and theyr ſeede ſhal ſtande faſt in thy ſight.

16 This ſhalbe written for thoſe that comme after: and the people whiche ſhalbe borne, ſhal praiſe the Lorde.

17 For he hath looked downe from his high ſanctuarie: out of heauen did god beholde the earth.

18 That he might heare the mourninges of ſuche as be “ in captiuitie: and deliuer the (b) children of death.

19 That they may declare the name of god in Sion: and his praiſe at Hieruſalem.

20 VVhen people were geathered togeather, and kingdomes to ſerue god: he afflicted my ſtrength in the way, he ſhortened my dayes.

21 But I ſay, O my God, take me not away in the middeſt of mine age: as for thy yeeres, they endure throughout al generations. D

22 Thou haſt before time laide the fundation of the earth: and the heauens are the woorke of thy handes.

23 They ſhal periſhe, but thou wilt remaine ſtil: they al ſhal waxe olde as dooth a garment, & as a veſture thou wilt change them, and they ſhalbe changed.

24 But thou art, and thy yeeres can not fayle: the children of thy ſeruantes ſhal dwel, & their ſeede ſhalbe mainteyned in thy ſight.

“ bounde.
(a) Appoynted to ſuffer death.

Benedic anima mea. Pſal. Ciii. The argument.

¶ The prophete ſtirreth vp him ſelfe and al that is within him, to bleſſe God for ſuche benefites as both he him ſelfe and al the Iſraelites haue at his handes receiued, in that he pardoneth their ſinne, redeemeth them from death, and maketh his holy wil knowen vnto them, beyng menne miſerable and of a ſhort lyfe. Finally, he calleth vpon angels & al ſortes of menne with al theyr power to bleſſe God, who is king of heauen and earth.

1 PRayſe the Lorde, O my ſoule: and al that is within me prayſe his holy name.

2 Prayſe the Lorde, O my ſoule: and forgeat not al his benefites.

3 Whiche forgeueth al thy ſinne: and healeth al thine infirmities.

4 Whiche ſaueth thy lyfe from deſtruction: and crowneth thee with mercy and louing kindneſſe.

5 Whiche ſatſifieth thy mouth with good thinges: makyng thee young and luſtie as an Eagle.

6 The Lord executeth righteouſnes & iudgement: for al them that are oppreſſed with wrong.

7 He ſhewed his wayes vnto Moſes: his woorkes vnto the children of Iſrael.

8 The Lorde is ful of compaſſion and mercy: long ſuffering, and of great goodneſſe.

9 He wil not alway be chyding: neyther kepeth he his anger for euer.

10 He hath not dealt with vs after our ſinnes: nor rewarded vs according to our wickedneſſe.

11 For looke howe high the heauen is in compariſon of the earth: ſo great is his mercie alſo toward them that feare him.

12 Looke how wide alſo the eaſt is from the weſt: ſo farre hath he ſet our ſinnes from vs.

13 Yea, like as a father pitieth his owne chyldren: euen ſo is the Lord merciful vnto them that feare him.

14 For he knoweth wherof we be made: he remembreth that we are but duſt.

15 The dayes of man are but as graſſe: for he floriſheth as a flowre of the feelde.

16 For as ſoone as the winde goeth ouer it, it is gonne: and ye place therof ſhal know it no more.

17 But the merciful goodneſſe of the Lorde endu-

1 BLeſſe God, O my ſoule: and al that is within me (praiſe) his holy name. A

2 Bleſſe God, O my ſoule: and forgeat not al his benefites.

3 VVho forgeueth al thy wickedneſſe: and healeth al thine infirmities.

4 VVho redeemeth thy life from deſtruction: (and) crowneth thee with mercy and louing kindneſſe.

5 VVho ſatiſfieth thy mouth with good thinges: cauſing thy youth like an (a) Eagles to be renewed.

6 God executeth iuſtice and iudgement: for al them that are oppreſſed with wrong.

7 He made his wayes knowen vnto Moſes: his woorkes vnto the children of Iſrael.

8 God is ful of compaſſion and pitie: loth to be angry, and exceeding grêat in mercie.

9 “ He vſeth not to continue in chiding: neither reſerueth he (his anger) for euer.

10 He dealeth not with vs according to our ſinnes: nor rewardeth vs according to our wickedneſſe.

11 For according to the highneſſe of heauen aboue the earth: his mercy preuaileth to them that feare him.

12 (Looke) howe farre diſtant the eaſt is from the weſt: ſo farre a ſunder ſetteth he our ſinnes from vs.

13 Yea like as a father pitieth (his owne) children: euen ſo is god merciful vnto them that feare him.

14 For he knoweth wherof we be made: he remembreth that we are but duſt. C

15 The dayes of man are as (the dayes) of an hearbe: he floriſheth as a flowre in the feelde.

16 For the winde paſſeth ouer it, and it is no more (ſeene:) & the place thereof (b) knoweth it no more.

17 But the merciful goodneſſe of god endureth for euer and euer vpon them that feare hym: and his righte-

(a) An Eagle of al birdes liueth a long time without al kinde of feebleneſſe: dyeing neuer of age, but of famine. Plin. lib. 10. cap. 3.

“ He chideth not to the ende.

(b) A man can not ſhewe where it growes.

righteouſneſſe vpon childers children.

18 Euen vpon ſuche as kepe his couenant: & thinke vp on his commaundementes to doo them.

19 God hath prepared his ſeate in heauen: and his kingdome ruleth ouer al.

20 Bleſſe God, O ye his angels mightie in operation: who fulfil his [c] woord in hearkening vnto the voyce of his woorde.

(c) Cōmaundement.

21 Bleſſe God, al ye his hoſtes: you his miniſters that doo his pleaſure.

22 Bleſſe God, al you his woorkes in al places of his dominion: O my ſoule, bleſſe thou God.

reth for euer and euer vpon them that feare hym: and his righteouſneſſe vpon childers children.

18 Euen vpon ſuche as kepe his couenant: and thinke vpon his commaundementes to doo them.

19 The Lorde hath prepared his ſeate in heauen: and his kingdome ruleth ouer al.

20 O prayſe the Lord ye angels of his, ye that excel in ſtrength: ye that fulfil his commaundement, and hearken vnto the voyce of his woordes.

21 O prayſe the Lord al ye his hoſtes: ye ſeruantes of his that doo his pleaſure.

22 O ſpeake good of the Lord al ye woorkes of his, in al places of his dominion: praiſe thou the lord, O my ſoule.

Benedic anima mea. Pſal. Ciiii. The argument.

¶ The prophete bleſſeth God the creatour and gouernour of al thinges, by whoſe prouidence man and beaſt hath the vſe of the ayre, cloudes, angels, earth, hilles, valleyes, bread, drinke, trees, ſunne, moone, day, nyght, and ſea.

A 1 MY ſoule bleſſe thou God: O God my Lorde, thou art become exceeding great, thou haſt put on glory and maieſtie.

2 VVho is decked with light as it were with a garment: ſpreading out the heauens like a curtaine.

3 VVho [a] ſeeleth his vpper chambers with waters: and maketh the cloudes his chariot, and walketh vpon the winges of the winde.

4 He maketh his angels ſpirites: and his miniſters a flaming fire.

5 He hath laide the earth ſure vpon her fundations: that it can neuer mooue at any time.

6 Thou coueredſt it with the [b] deepe, like as with a garment: the waters ſtande vpon the hilles.

7 At thy rebuke they flee: at the noiſe of thy thunder they bluſter downe apace.

8 The hilles mount aloft, and the valleyes ſettle downe beneath: vnto the place where thou haſt laide a fundation for them.

(a) In alluſion to the woordes. 1. Gene. God diuided vnder the firmamēt, from the waters aboue the firmament. It is marueilous that water, againſt his nature, ſhould be aboue the aire, and couer the vpper part of it, as in manner of a ſeeling.

(b) With the ſea.

B 9 Thou haſt ſet them their boundes, whiche they ſhal not paſſe: neither ſhal they returne agayne to couer the earth.

10 VVho alſo cauſeth the ſpringes whiche runne betweene the hilles: to flowe into the riuers.

11 Al beaſtes of the feelde drinke therof: & the wilde aſſes qnenche their thirſt.

12 The fowles of the aire haue their habitation nigh vnto them: ſinging out of the midſt of the boughes (of trees.)

13 He watereth the hilles from aboue: the earth is repleniſhed with the fruite of thy woorkes.

C 14 He cauſeth graſſe to growe for cattel: & hearbes for the vſe of man.

15 That he may bring " foorth foode out of the earth: both wine that maketh glad the hart of man, and oyle to make him haue a cheareful countenance, & alſo bread to ſtrengthen mans hart.

" bread.

16 The [c] trees of God be ſatiſfied: euen the Cedars of Libanus, whiche he hath planted.

(c) High trees haue their growing and increaſe of God.

17 VVherein the birdes make their neaſtes: in the firre trees the ſtorke buildeth.

18 The high hilles are a refuge for goates: and ſo are the ſtonie rockes for conies.

19 He hath made the moone for certaine ſeaſons: & the ſunne knoweth his goeing downe.

20 Thou makeſt darkeneſſe, and it is night: wherein al the beaſtes of the forreſt doo goe abroade.

1 PRaiſe the lord, O my ſoule: O lord my God, thou art become exceedyng glorious, thou art clothed with maieſtie and honour.

Euenyng Prayer.

2 Thou deckeſt thy ſelf with light, as it were with a garment: and ſpreadeſt out the heauens lyke a curtayne.

3 Whiche layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the winges of the winde.

4 He maketh his angels ſpirites: and his miniſters a flaming fire.

5 He layde the fundations of the earth: that it neuer ſhoulde mooue at any time.

6 Thou couereſt it with the deepe, lyke as with a garment: the waters ſtande in the hilles.

7 At thy rebuke they flee: at the voyce of thy thunder they are afrayde.

8 They goe vp as hygh as the hilles, and downe to the valleyes beneath: euen vnto the place whiche thou haſt appoynted for them,

9 Thou haſt ſet them theyr boundes, whiche they ſhal not paſſe: neyther turne agayne to couer the earth.

10 He ſendeth the ſpringes into the riuers: whiche runne among the hilles.

11 Al beaſtes of the feelde drinke thereof: and the wilde aſſes quenche their thirſt.

12 Beſide them ſhal the fowles of the ayre haue their habitation: and ſing among the branches.

13 He watereth the hilles from aboue: the earth is filled with the fruite of thy woorkes.

14 He bryngeth foorth graſſe for the cattel: & greene hearbe for the ſeruice of menne.

15 That he may bring foode out of the earth, and wine that maketh glad the hart of man: and oyle to make him a cheareful countenance, and bread to ſtrength mans hart.

16 The trees of the Lorde alſo are ful of ſap: euen the Cedars of Libanus, whiche he hath planted.

17 Wherein the birdes make their neaſtes: and the firre trees are a dwelling for the ſtorke.

18 The high hilles are a refuge for the wilde goates: and ſo are the ſtonie rockes for the conies.

19 He appoynteth the moone for certaine ſeaſons: and the ſunne knoweth his goeing downe.

20 Thou makeſt darkeneſſe, that it may be nyght: wherein al the beaſtes of the forreſt doo mooue.

21 The Lions roaring after theyr pray: doo ſeeke theyr meate at God.

22 The ſunne ariſeth, and they geat them away togeather: and lay them downe in theyr dennes.

23 Man goeth foorth to his woorke, and to his labour: vntil the euening.

24 O Lorde, howe manifolde are thy woorkes: in wiſdome haſt thou made them al, the earth is ful of thy riches.

25 So is the great and wide ſea alſo: wherein are thinges creeping innumerable, both ſmal and great beaſtes.

26 There goe the ſhippes, and there is that Leuiathan: whom thou haſt made to take his paſtime therein.

27 Theſe waite al vpon thee: that thou mayeſt geue them meate in due ſeaſon.

28 When thou geueſt it them, they geather it: and when thou openeſt thy hande, they are filled with good.

29 When thou hideſt thy face, they are troubled: when thou takeſt away theyr breath, they die, and are turned agayne to their duſt.

30 When thou letteſt thy breath goe foorth, they ſhalbe made: and thou ſhalt renue the face of the earth.

31 The glorious maieſtie of the Lorde ſhal endure for euer: the Lorde ſhal reioyce in his woorkes.

32 The earth ſhal tremble at the looke of him: if he doo but touche the hilles, they ſhal ſmoke.

33 I wil ſing vnto the Lorde as long as I liue: I wil praiſe my God while I haue my being.

34 And ſo ſhal my woordes pleaſe him: my ioy ſhalbe in the Lorde.

35 As for ſinners, they ſhalbe conſumed out of the earth, & the vngodly ſhal comme to an ende: praiſe thou the Lorde, O my ſoule, prayſe the Lorde.

21 The Lions doo roare after a pray: and in ſeeking their meate of God. D

22 VVhen the ſunne ariſeth, they recoile backe: and lay them downe to reaſt in their dennes.

23 Man goeth foorth to his woorke, and to doo his ſeruice: vntil the euening.

24 O God, howe manifolde are thy woorkes: thou haſt made them al in wiſdome, the earth is ful of thy riches.

25 So is the ſea it ſelfe large and " wide in compaſſe: wherein are thinges creeping innumerable, both ſmal and great beaſtes.

26 There goe the ſhippes, and there is that (d) Leuiathan: whom thou haſt made to take his paſtime therein.

27 Theſe waite al vpon thee: that thou mayeſt geue them meate in " due ſeaſon.

28 VVhen thou geueſt it them, they geather it: and when thou openeſt thine hande, they are filled with that whiche is good.

29 VVhen thou hideſt thy face, they are troubled: when thou takeſt away their ſpirite, they dye, and are turned agayne to their duſt.

30 VVhen thou ſendeſt out thy ſpirite, they be recreated: and thou reuiueſt the face of the earth.

31 The glorious maieſtie of God ſhal endure for euer: God wil reioyce in his woorkes.

32 He beholdeth the earth, and it trembleth: he toucheth the hilles, and they ſmoke.

33 I wil ſing vnto God as long as I liue: I wil ſing pſalmes vnto my Lorde ſo long as I ſhal be.

34 My meditations of him ſhalbe very pleaſant: for al my ioy ſhalbe in God.

35 As for ſinners they ſhalbe conſumed out of the earth, and the vngodly ſhal comme to an ende: bleſſe thou God, O my ſoule, (and) prayſe you the Lorde.

" Wide of handes.

(d) A whale or a ballan, a beaſt that is king of the ſea for his greatneſſe and ſtrength: he appeareth aboue the top of the ſea as bigge as an Ilande, or a great huge mountaine.

" Their time.

E

Confitemini domino. Pſal. Cv. The argument.

¶ The prophete exhorteth al menne to acknowledge God, to cal vpon God for helpe, to ſeeke God, and to preache God: but eſpecially he mooueth the Iſraelites to remember the promiſes that God made to their forefathers, Abraham, Iſahac, and Iacob, & alſo the benefites that he had beſtowed on them aboue al other nations. For God had ſuche care of them, being pilgrimes in forraine landes, that he would not ſuffer any once to touche them, yea he rebuked kings for their ſakes, and he preſerued them in famine and other aduerſitie, as Ioſeph was ſolde into Egypt, but it had a good ſucceſſe. The entring of the children of Iſrael into Egypt is ſet foorth, and what happened vnto them whiles they were there. Likewiſe their ioyful departing out of Egypt, theyr dooyng by the way in the wilderneſſe, and at length their entring into the lande of promiſe, where God placed them that they ſhoulde kepe his commaundementes, is moſt amply declared.

Morning prayer.

1 O Geue thankes vnto the lord, and cal vpon his name: tel the people what thinges he hath donne.

2 O let your ſonges be of him, and praiſe him: and let your talking be of al his woonderous woorkes.

3 Reioyce in his holy name: let the hart of them reioyce that ſeeke the Lorde.

4 Seeke the Lord and his ſtrength: ſeeke his face euermore.

5 Remember the marueilous woorks that he hath done: his wonders, & the iudgments of his mouth.

6 O ye ſeede of Abraham his ſeruant: ye children of Iacob his choſen.

7 He is the Lorde our God: his iudgementes are in al the worlde.

8 He hath benne alway mindful of his couenant, & promiſe: that he made to a thouſand generations.

1 Confeſſe you (it) vnto God, cal vpon his name: cauſe the people to vnderſtande his deuiſes. A

2 Sing vnto him, ſing pſalmes vnto him: talke you of al his woonderous woorkes.

3 Glory ye in his holy name: let the hart of them reioyce that doo ſeeke God.

4 Seeke God and his ſtrength: ſeeke his face euermore.

5 Remember the marueilous woorkes that he hath donne: his woonders, and the iudgementes of his mouth.

6 O ye ſeede of Abraham his ſeruant, ye his choſen children of Iacob: he is God our Lorde, his iudgementes are in al the earth.

7 He hath benne mindful alwayes of his couenant (for he promiſed a woorde to a thouſande generations:) euen of his couenant that he made with B

“Iiſhchak.
“Iaacob.

Abraham, and of his othe vnto “ Iſaac.

8 And he appointed the ſame vnto “Iacob for a law: and to Iſrael for an euerlaſting couenant.

“Kenaan.
“corde wherewith portions of inheritances were meaſured

9 Sayeing, vnto thee I wil geue the lande of “ Chanaan: the “ lot of your inheritance.

10 VVhen they were a fewe menne in number, and had benne ſtrangers but a litle while in it: & when they went from one nation to another, from one kingdome to another people.

“deceiue them.

11 He ſuffered no man to “ doo them wrong: yea he reprooued euen kinges for their ſakes.

12 Touche not mine annointed: and triumph not ouer my prophetes.

13 Moreouer he called for a famine vpon the lande: and “ he made al manner of foode to fayle.

“he broke euery ſtaffe of bread.

14 But he had ſent a man before them: euen Ioſeph, who was ſolde to be a bonde ſeruant.

C

15 VVhoſe feete they did hurte in the ſtockes: the iron entred into his (a) ſoule.

(a) Liue body

16 Vntil the time came that his cauſe (was knowen:) the (b) woorde of the Lorde tryed him.

(b) The interpretation of Pharaoes dreame.

17 The king ſent & cauſed him to be let goe: yea the prince of the people opened a way foorth for him.

18 He made him Lorde of his houſe: and ruler of al his ſubſtance.

“In his ſoule, that is, as he beleued, knewe, and thought.

19 That he might enfourme his princes “ according to his minde: and teache his ſenatours wiſdome.

20 Iſrael alſo came into Egypt: and Iacob was a ſtranger in the lande of Cham.

D 21 And he encreaſed his people exceedingly: and made them ſtronger then their enimies.

22 VVhoſe hart ſo turned, that they hated his people: and dealt ſubtilly with his ſeruantes.

23 (Then) he ſent Moſes his ſeruant, and Aaron whom he had choſen: they did their meſſage, woorking his ſignes among them, and woonders in the lande of Cham.

(c) They executed in al poyntes his commaundement, changing nothing.

24 He ſent darkeneſſe, and it was darke: and (c) they went not from his woordes.

25 He turned their waters into blood: and ſlue their fiſhe.

26 Their lande brought fooorth frogges: yea euen in their kinges chambers.

27 He ſpake the woorde, and there came a ſwarme of al manner of flies: (and) of lice in al their quarters.

E 28 He gaue them haileſtones for raine: (and) flames of fire in their lande.

29 He ſmote their vines alſo and figge trees: and he deſtroyed the trees that were in their coaſtes.

30 He ſpake the woorde, & the graſſehoppers came: and caterpillers innumerable.

31 And they did eate vp al the graſſe in their lande: and deuoured the fruite of their grounde.

32 He ſmote al the firſt borne in their lande: euen the firſt fruites of al their (d) concupiſcence.

(d) Or, ſtrength, meanyng the firſt borne.

33 He alſo brought them foorth with ſiluer & golde: there was not one feeble perſon in their tribes.

34 Egypt was glad at their departing: for they were ſmitten with dread of them.

F 35 He ſpread out a cloude to be a couering: and fire to geue light in the night ſeaſon.

36 The (people) required, and he brought quailes: and he filled them with the bread of heauen.

37 He opened the rocke of ſtone, and the waters flowed out: ſo that ſtreames ranne in drye places.

38 For he remembred his holy woorde: (ſpoken) vnto Abraham his ſeruant.

9 Euen the couenant that he made with Abraham: and the othe that he ſware to Iſahac.

10 And appoynted the ſame vnto Iacob for a law: and to Iſrael for an euerlaſting teſtament.

11 Sayeing, vnto thee wil I geue the land of Chanaan: the lot of your inheritance.

12 When there was yet but a fewe of them: and they ſtrangers in the lande.

13 What time as they went from one nation to another: from one kingdome to another people.

14 He ſuffered no man to doo them wrong: but reprooued euen kinges for their ſakes.

15 Touche not mine annoynted: and doo my prophetes no harme.

16 Moreouer, he called for a dearth vpon the lande: and deſtroyed al the prouiſion of bread.

17 But he had ſent a man before them: euen Ioſeph whiche was ſolde to be a bond ſeruant.

18 Whoſe feete they hurt in the ſtockes: the iron entred into his ſoule.

19 Vntil the time came that his cauſe was knowen: the woorde of the Lorde tryed hym.

20 The king ſent and deliuered him: the prince of the people let him goe free.

21 He made him lorde alſo of his houſe: and ruler of al his ſubſtance.

22 That he might enfourme his princes after his wil: and teache his ſenatours wiſdome.

23 Iſrael alſo came into Egypt: and Iacob was a ſtranger in the lande of Ham.

24 And he encreaſed his people exceedingly: and made them ſtronger then their enimies.

25 Whoſe hart turned, ſo that they hated his people: and dealt vntruely with his ſeruantes,

26 Then ſent he Moſes his ſeruant: and Aaron whom he had choſen.

27 And theſe ſhewed his tokens among them: and woonders in the lande of Ham.

28 He ſent darkeneſſe, and it was darke: and they were not obedient vnto his woorde.

29 He turned their waters into blood: and ſlue their fiſhe.

30 Their lande brought foorth frogges: yea, euen in their kinges chambers.

31 He ſpake the woorde, and there came al manner of flies: and lice in al their quarters.

32 He gaue them haileſtones for raine: and flames of fyre in theyr lande.

33 He ſmote their vines alſo, and figge trees: and deſtroyed the trees that were in theyr coaſtes.

34 He ſpake the woorde, & the graſſehoppers came, and caterpillers innumerable: and did eate vp al the graſſe in their lande, and deuoured the fruite of their grounde.

35 He ſmote al the firſt borne in their lande: euen the cheefe of al their ſtrength.

36 He brought them foorth alſo with ſiluer and golde: there was not one feeble perſon among their tribes.

37 Egypt was glad at theyr departing: for they were afrayde of them.

38 He ſpread out a cloude to be a couering: and fyre to geue light in the night ſeaſon.

39 At their deſire he brought quailes: and he filled them with the bread of heauen.

40 He opened the rocke of ſtone, and the waters flowed out: ſo that riuers ranne in the drie places.

41 For why, he remembreth his holy promiſe: and Abraham his ſeruant.

42 And he brought foorth his people with ioy: and his choſen with gladneſſe.

43 And gaue them the landes of the heathen: & they tooke the labours of the people in poſſeſſion.

44 That they might keepe his ſtatutes: and obſerue his lawes.

39 And he brought foorth his people with gladnes: (and) his choſen with a ioyful noiſe.

40 And he gaue them the landes of the heathen: and they tooke to inheritãce the labours of the people.

41 To the intent that thei ſhould keepe his ſtatutes: and obſerue his lawes. Prayſe ye the Lorde.

Confitemini domino. Pſal.cvj. The argument.

¶ The prophete exhorteth al menne to prayſe God, & to doo iuſtly. He maketh his prayer, acknowledging his owne ſinnes, and the ſinnes of the forefathers of the Iſraelites, who not conſydering the great benefites of God, rebelled againſt god at the red ſea. Afterward in the wylderneſſe they dyd tempt God. Core, Dathan, and Abiram conſpiring againſt Moſes and Aaron, were ſwalowed vp of the earth. They worſhipped a calfe made of golde. They murmured againſt them that viewed the land of promiſe, abhorring to heare of it. They ſacrifiſed to Baal Peor. They grudged at god for lacke of water. Finally, whẽ they came to the holy land, they committed idolatrie, & al kind of wickedneſſe of lyfe, ſo that they were geuen vp vnto their enimies handes, but God moſt mercifully deliuered thẽ for his promiſe ſake.

¶ Prayſe ye the Lorde.

Euenyng prayer.

1 O Geue thankes vnto the Lorde, for he is gratious: and his mercy endureth for euer.

2 Who can expreſſe the noble actes of the Lorde: or ſhewe foorth his prayſe?

3 Bleſſed are they that alway keepe iudgement: and doo righteouſneſſe.

4 Remember me, O Lorde, accordyng to the fauour that thou beareſt vnto thy people: O viſite me with thy ſaluation.

5 That I may ſee the felicitie of thy choſen: and reioyce in the gladneſſe of thy people, and geue thankes with thine inheritance.

6 We haue ſinned with our fathers: we haue donne amiſſe, and dealt wickedly.

7 Our fathers regarded not thy woonders in Egypt, neyther kept they thy great goodneſſe in remembrance: but were diſobedient at the ſea, euen at the red ſea.

8 Neuertheleſſe, he helped them for his names ſake: that he myght make his power to be knowen.

9 He rebuked the red ſea alſo, and it was dryed vp: ſo he led them through the deepe, as through a wylderneſſe.

10 And he ſaued them from the aduerſaries hande: and deliuered them from the hande of the enimie.

11 As for thoſe that troubled thẽ, the waters ouerwhelmed them: there was not one of them left.

12 Then beleued they his woordes: and ſang prayſe vnto him.

13 But within a whyle they forgate his woorkes: and woulde not abyde his counſel.

14 But luſt came vpon them in the wyldernes: and they tempted God in the deſart.

15 And he gaue them their deſyre: and ſent leannes withal into their ſoule.

16 They angred Moſes alſo in the tentes: & Aaron the ſaint of the Lorde.

17 So the earth opened and ſwalowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame brent vp the vngodly.

19 They made a calfe in Horeb: and woorſhypped the moulten image.

20 Thus they turned their glorie: into the ſimilitude of a calfe that eateth hay.

21 And they forgate God their ſauiour: whiche had donne ſo great thinges in Egypt.

1 COnfeſſe you (it) vnto God, for he is gratious: ‶and his mercy endureth for euer. A

2 VVho can expreſſe the valiant actes of God: who can publiſhe abroade al his prayſe?

3 Bleſſed are they that keepe iudgement: and doo iuſtice at al times.

4 Remember me, O God, according to the fauour that thou beareſt vnto thy people: O viſite me with thy ſaluation.

5 That I may ſee the felicitie of thy choſen, that I may reioyce at the gladneſſe of thy people: (and) that I may glorie with thyne inheritance.

6 VVe haue ſinned with our fathers: we haue donne amiſſe, and dealt wickedly.

7 Our fathers dyd not wel conſyder thy woonders in Egypt, neither did they remember thy manifold great goodneſſe: but they rebelled at the ſea, euen at the red ſea. B

8 Neuertheleſſe, he ſaued them for his names ſake: that he might make his power to be knowen.

9 And he rebuked the red ſea, and it was dried vp: ſo he led them through the deepe, as through a wilderneſſe.

10 And he ſaued them from rhe hande of ſuche as hated them: and redeemed them from the hand of the enimie.

11 As for their aduerſaries the waters ouerwhelmed them: there was not one of them left remayning.

12 Then beleued they his woordes: and ſong ‶praiſe vnto him.

13 But within a very ſhort whyle they forgate his woorkes: they woulde not (a) waite for his counſel. C

14 And they were taken with a great luſt in the wylderneſſe: and they tempted God in the deſart.

15 And he gaue them their deſire: and ſent (b) leannes withal into their (c) ſoule.

16 They enuied alſo at Moſes in the tentes: (and) at Aaron the ſaint of God.

17 So the earth opened and ſwalowed vp Dathan: and couered the company of Abiram.

18 And the fire was kindled in their company: the flame brent vp the vngodly.

19 They made a calfe in ‶ Horeb: and woorſhipped the moulten image.

20 Thus they turned (d) their glorie: into the ſimilitude of a calfe that eateth hay.

21 They forgate God their ſauiour, who had donne ſo great thinges in Egypt: woonderous woorkes in

‶for.

‶his prayſe.

(a) They woulde not ſuffer God to rule them.

(b) As menne in a conſumption through euil humours, the more they eate, the more they conſume: ſo they not eſteeming Manna from heauen, were not fed, but deſtroyed of the fleaſh that they longed to eate of.

(c) To their lyue bodyes.

‶Choreb.

(d) Their god, who was a glory and an ornament to them.

the lande of Cham, (and) terrible thinges at the red ſea.

D 22 VVherefore he appoynted to deſtroy them, had not Moſes his choſen ſtand in the (e) breache before him : to turne away his wrathful indignation, leſt he ſhoulde deſtroy them.

(e) Moſes ſtoode before God in his anger, as men doo ſtande in a breache of a towne wal battered, for defence of it.

23 Yea they thought ſcorne of the lande moſt to be deſired: they gaue no credite vnto his woorde.

24 But they murmured in their tentes: they woulde not hearken vnto the voyce of God.

25 Then lift he vp his hande agaynſt them to geue them an ouerthrowe in the wyldernesſe: to geue their ſeede an ouerthrowe amongſt the nations, & to ſcatter them in ſundry landes.

26 They ioyned them ſelues vnto Baal Peor: they alſo did eate of the ſacrifices (f) of the dead.

(f) Of the idols of the Moabites.

27 And they prouoked the (Lorde) vnto anger with their owne inuentions : and a plague fel mightily amongſt them.

"Phinecher.

28 Then ſtoode vp "Phinehes, he executed iuſtice: and ſo the plague ceaſſed.

E 29 And that was imputed vnto him for righteouſneſſe: in generation and generation for euermore.

"Moriba.

30 They alſo prouoked (God) at the waters "of ſtrife: and al was not wel with Moſes for their ſakes.

(g) Moſes ſtirred by the rage of ẏ people, ſhewed him ſelfe not to beleue Gods woorde ſo certaynely as he was wont.

31 For they had cauſed (g) an alteration to be of his ſprite: ſo that he ſpake vnaduiſedly with his lippes.

32 Moreouer, they deſtroyed not the Heathen : as God commaunded them.

33 But they were mingled amongſt the Heathen: and learned their woorkes.

34 Inſomuche that they did ſeruice vnto their idols: whiche were to them a ſnare.

35 Yea they ſacrifiſed their ſonnes: and their daughters vnto deuils.

F 36 And they ſhed innocent blood, euen the blood of their ſonnes and of their daughters: whom they ſacrifiſed vnto the idols of Chanaan, and the lande was defiled with blood.

37 Thus were they ſtained with their owne woorkes: and went a whooring with their owne inuentions.

38 Therefore was the wrath of God kindled againſt his people : inſomuche that he abhorred his owne inheritance.

39 And he gaue them ouer into the hand of the Heathen : and they that dyd hate them, were lordes ouer them.

40 Their enimies oppreſſed them: & brought them into ſobiection vnder their hande.

"made many alterations.
"counſel.

41 Many a tyme dyd God deliuer them, but they " rebelled (againſt him) with their owne "inuētiōs: and were brought downe for their wickedneſſe.

42 Neuertheleſſe, he dyd beholde them in their aduerſitie: in geuing eare to their complaint.

G 43 And he remembred his couenant: and (h) repented, according to the multitude of his mercies.

(h) God is ſaid to repent, when he forgeueth vs at our repentance.
"confeſſe.

44 Yea, he made al thoſe that led them away captiue: to pitie them.

45 Saue vs, O God our Lorde, and geather vs from among the Heathen : that we may "geue thankes to thy holy name, and glorie of thy prayſe.

46 Bleſſed be God the Lorde of Iſrael from worlde to worlde without ende : and let al people ſay, ſo be it. Prayſe ye the Lorde.

22 Woonderous woorkes in the lande of Ham: and feareful thinges by the red ſea.

23 So he ſayd he woulde haue deſtroyed them, had not Moſes his choſen ſtande before him in the gappe : to turne away his wrathful indignation, leſt he ſhoulde deſtroy them.

24 Yea, they thought ſcorne of that pleaſant lande: and gaue no credence vnto his woorde.

25 But murmured in their tentes : and hearkened not vnto the voyce of the Lorde.

26 Then lyft he vp his hand agaynſt them: to ouerthrowe them in the wilderneſſe.

27 To caſt out their ſeede among the nations : and to ſcatter them in the landes.

28 They ioyned them ſelues vnto Baal Peor : and ate the offeringes of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions : and the plague was great among them.

30 Then ſtoode vp Phinees, and prayed : and ſo the plague ceaſſed.

31 And that was counted vnto him for ryghteouſneſſe : among al poſterities for euermore.

32 They angred him alſo at the waters of ſtrife : ſo that he pouniſhed Moſes for their ſakes.

33 Becauſe they prouoked his ſprite: ſo that he ſpake vnaduiſedly with his lippes.

34 Neyther deſtroyed they the Heathen: as the lord commaunded them.

35 But were mingled among the Heathen: and learned their woorkes.

36 Inſomuche that they woorſhipped their idolles, whiche turned to their owne decay: yea, they offered their ſonnes and daughters vnto deuils.

37 And ſhed innocent blood, euen the blood of their ſonnes and of their daughters: whom they offered vnto the idols of Canaan, and the lande was defiled with blood.

38 Thus were they ſtayned with their owne woorkes : and went a whooring with their owne inuentions.

39 Therefore was the wrath of the Lorde kyndled agaynſt his people : inſomuche that he abhorred his owne inheritance.

40 And he gaue them ouer into the hand of the Heathen : and they that hated them, were lordes ouer them.

41 Their enimies oppreſſed them : and had them in ſubiection.

42 Many a tyme dyd he deliuer them, but they rebelled agaynſt hym with their owne inuentions : and were brought downe in their wickedneſſe.

43 Neuertheleſſe when he ſawe their aduerſitie: he hearde their complaint.

44 He thought vpon his couenant, and pitied them according vnto the multitude of his mercies : yea, he made al thoſe that had led them away captiue to pitie them.

45 Deliuer vs, O Lorde our G O D, and geather vs from among the Heathen : that we may geue thankes to thy holy name, and make our boaſt of thy prayſe.

46 Bleſſed be the Lorde God of Iſrael, from euerlaſting, and worlde without ende : and let al the people ſay, Amen.

Confitemini domino. Pſal.cvij. The argument.

¶ The prophete exhorteth al menne to prayſe God, and to thanke God, for it is he that helpeth them in al diſtreſſes when they crye vnto him. He prouideth houſes and cities for them that els would wander as vagabondes in wilderneſſe. He ſatiſfieth the hungry and the thirſtie. He ſetteth at libertie priſoners and captiues. He healeth the ſicke and diſeaſed. He comforteth and helpeth thoſe that be in ieoperdie of ſeas. He maketh a fruitful lande barren, and a barren grounde fruitful. He bringeth princes to lowe eſtate, and ſetteth vp the poore in honour. At theſe thinges the godly reioyceth, and the mouth of the wicked is ſtopped.

Morning prayer.

1 O Geue thankes vnto the lorde, for he is gratious: & his mercy endureth for euer.

2 Let thẽ geue thankes whom the Lord hath redeemed: and deliuered from the hande of the enimie.

3 And geathered them out of the landes: from the Eaſt, and from the Weaſt, from the North, and from the South.

4 They went aſtray in the wylderneſſe out of the way: and founde no citie to dwelle in.

5 Hungry and thirſtie: their ſoule fainted in them.

6 So they cryed vnto the Lorde in their trouble: and he deliuered them from their diſtreſſe.

7 He led them foorth by the ryght way: that they myght goe to the citie where they dwelle.

8 O that menne woulde therfore prayſe the Lorde for his goodneſſe: and declare the woonders that he dooth for the chyldren of menne.

9 For he ſatiſfieth the emptie ſoule: and filleth the hungry ſoule with goodneſſe.

10 Suche as ſit in darkeneſſe, and in the ſhadowe of death: being faſt bounde in miſerie and iron.

11 Becauſe they rebelled againſt the woordes of the Lorde: and lyghtly regarded the counſel of the moſt hygh.

12 He alſo brought downe their hart through heauineſſe: they felle downe, and there was none to helpe them vp.

13 So when they cried vnto the Lord in their trouble: he deliuered them out of their diſtreſſe.

14 For he brought them out of darkeneſſe, and out of the ſhadowe of death: and brake their bondes in ſunder.

15 O that menne would therefore prayſe the Lorde for his goodneſſe: and declare the woonders that he dooth for the chyldren of menne.

16 For he hath broken the gates of braſſe: and ſmitten the barres of iron in ſunder.

17 Fooliſhe menne are plaged for their offence: and becauſe of their wickedneſſe.

18 Their ſoule abhorred al manner of meate: and they were euen harde at deathes doore.

19 So when they cried vnto the Lord in their trouble: he deliuered them out of their diſtreſſe.

20 He ſent his woorde and healed them: and they were ſaued from their deſtruction.

21 O that menne would therefore prayſe the Lorde for his goodneſſe: and declare the woonders that he dooth for the chyldren of menne.

22 That they woulde offer vnto him the ſacrifice of thankeſgeuyng: and telle out his woorkes with gladneſſe.

23 They that goe downe to the ſea in ſhippes: and occupie their buſineſſe in great waters.

24 Theſe menne ſee the woorkes of the Lorde: and his woonders in the deepe.

25 For at his woorde the ſtormie wynde aryſeth: whiche lyfteth vp the waues thereof.

1 COnfeſſe you(it) vnto God, for he is gratious: "and his mercy endureth for euer. A

"for.

2 Let ſuch as god did redeeme, ſpeake: whom he hath redeemed from the hand of the enimie.

3 And whom he geathered out of the landes: from the Eaſt, and frō the VVeaſt, from the North, and from the "South.

"ſea, for it was on the ſouth part of Iurie.

4 The went aſtray out of the way in ſolitarineſſe (and) in wylderneſſe, and founde no citie to dwelle in: they were hungrie and thirſtie, their ſoule faynted in them.

5 And they crie vnto God in their trouble: who deliuereth them from their diſtreſſe.

6 And he leadeth them foorth by the right way: that they might goe to the citie inhabited.

7 O that menne woulde confeſſe vnto God his louing kindneſſe: and his marueilous actes (donne) to the chyldren of menne. B

8 For he ſatiſfieth the greedie ſoule: and filleth the hungry ſoule with goodneſſe.

9 Suche as ſit in darkneſſe, and in the ſhadowe of death: beyng faſt bounde in miſerie and iron.

10 Becauſe they "went from the woordes of the Lorde: and lightly regarded the counſayle of the moſt higheſt.

"diſobediently changed.

11 Therefore he humbled their hart thorowe heauineſſe: they falle downe, and there is none to helpe them.

12 And they crye vnto God in their trouble: who deliuereth them out of their diſtreſſe.

13 For he bringeth them out of darkneſſe, and out of the ſhadowe of death: and breaketh their bondes in ſunder.

14 O that menne woulde confeſſe vnto God: his louing kindneſſe and his marueilous actes (donne) to the children of menne. C

15 For he breaketh the gates of braſſe: and ſmiteth the barres of iron in ſunder.

16 Fooliſhe menne are plagued for their miſcheuous wayes: and for their wickedneſſe.

17 Their ſoule abhorreth al manner of meate: and they be euen harde at deathes doore.

18 And they crie vnto God in their trouble: who deliuereth them out of their diſtreſſe.

19 He ſendeth his woorde and healeth them: and he maketh them to ſcape ſafe frō their(a) corruptneſſe.

20 O that menne woulde confeſſe vnto God his louing kindneſſe: and his marueilous actes (donne) to the children of menne.

21 And that they woulde offer (vnto him) ſacrifices of "thankes geuing: and ſet foorth in woordes his woorkes with a ioyful noyſe. D

22 Suche as goe downe to the ſea in ſhippes, and folowe their buſineſſe in great waters: they ſee the woorkes of God, and his woonders in the deepe.

23 For he commaundeth and cauſeth a ſtormie wind to ariſe: and he lifteth vp on high his waues.

(a) Corrupt humers, which els had brought them to the graue.

"confeſsing.

24 (Then) they aſcende vp to heauen, and comme downe againe to the deepe: ſo that their ſoule melteth away through trouble.

25 They reele to and fro, and they doo ſtacker lyke a drunken man: and their wiſedome fayleth them.

26 And they crye vnto God in their trouble: who delivereth them out of their diſtreſſe.

C 27 For he maketh the ſtorme to ceaſſe: ſo that the waues thereof are ſtil.

28 Then be they glad becauſe they are at reſt: and he bringeth them to the hauen where they would be.

29 O that menne woulde confeſſe vnto God: his louing kindneſſe, and marueilous actes (donne) to the children of menne.

30 And that they woulde exalt him in the congregation of the people: and praiſe him in the conſiſtorie of the aged.

(b) Moyſte. and fruitful groundes.

31 He turneth (b) fluddes into a wyldernеſſe: and water ſpringes into a drie grounde.

32 He (maketh) a fruitful ground barren: for the wickedneſſe of them that dwelle therein.

33 (Contrarie) he reduceth a wilderneſſe into a ſtanding water: and a drye ground into water ſpringes.

F 34 And he ſetteth there the hungry: and they builde them a citie to dwelle in.

“fruites of increaſe.

35 And they ſowe their land, and plante vineyardes: and they yeelde (vnto them) “aboundant ſtoare of fruites.

36 He bleſſeth thẽ, ſo that they multiply exceedingly: and he ſuffereth not their cattel to decreaſe.

37 But (when they doo falle from God,) they are diminiſhed and brought lowe: through oppreſſion, calamitie, and griefe of minde.

38 He bringeth princes into contempt: and he maketh them to wander in a wyldernеſſe where there is no way at al.

39 Yet he exalteth the poore out of miſerie: and geueth him houſholdes equal to flockes of cattel.

40 The righteous wyl marke (this) and reioyce: and the mouth of al wickedneſſe ſhalbe ſtopped.

41 VVhoſoeuer is wyſe, he wyl both obſerue theſe thinges: and alſo wel conſyder the louing kindneſſe of God.

26 They are caryed vp to the heauen, and downe agayne to the deepe: their ſoule melteth away becauſe of the trouble.

27 They reele to and fro, and ſtacker like a drunken man: and are at their wittes ende.

28 So when they crie vnto the Lord in their trouble: he deliuereth them out of their diſtreſſe.

29 For he maketh the ſtorme to ceaſſe: ſo that the waues thereof are ſtyl.

30 Then are they glad, becauſe they be at reſt: and ſo he bringeth them vnto the hauen where they woulde be.

31 O that menne woulde therefore prayſe the Lord for his goodneſſe: and declare the woonders that he dooth for the chyldren of menne.

32 That they woulde exalt him alſo in the congregation of the people: and prayſe him in the ſeate of the elders.

33 Whiche turneth the fluddes into a wilderneſſe: and dryeth vp the water ſpringes.

34 A fruitful lande maketh he barren: for the wickedneſſe of them that dwelle therein.

35 Agayne he maketh the wylderneſſe a ſtandyng water: and water ſpringes of a drye grounde.

36 And there he ſetteth the hungry: that they may buylde them a citie to dwelle in.

37 That they may ſowe their land, and plant vineyardes: to yeelde them fruites of encreaſe.

38 He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattel to decreaſe.

39 And agayne, when they are miniſhed ⁊ brought lowe: through oppreſſion, through any plague or trouble.

40 Though he ſuffer them to be euil entreated thorowe tyrantes: and let them wander out of the way in the wilderneſſe.

41 Yet helpeth he the poore out of miſerie: and maketh him houſholdes like a flocke of ſheepe.

42 The ryghteous wyl conſyder this, and reioyce: and the mouth of al wickedneſſe ſhalbe ſtopped.

43 Who ſo is wyſe, wyl ponder theſe thynges: and they ſhal vnderſtande the louyng kyndneſſe of the Lorde.

Paratum cor meum. Pſal.cviij. The argument.

¶ Dauid declareth his redineſſe to prayſe God amongſt al nations, not onely with woordes, but alſo with muſical inſtrumentes, for this ende, that his glorie may be ſet foorth to the whole worlde, and his elect ſaued and deliuered from enimies. Part of this pſalme is taken out of the.57.pſalme, and part out of the.60.

¶ A ſong, the pſalme of Dauid.

A 1 MY hart is redy, O Lorde: I wil ſing and prayſe thee in ſinging of pſalmes, yea my (a) glorie alſo is (redy.)

(a) My ſoule, my tongue, or my chiefe dignitie.

2 Beſtirre thee O Lute and Harpe: I my ſelfe wil beſtirre me right early in the morning.

“confeſſe.

3 I wil “praiſe thee, O God, among the people: I wil ſing pſalmes vnto thee among the nations.

4 For the greatneſſe of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes.

5 Exalt thy ſelfe, O Lorde, aboue the heauens: and let thy glorie (be) aboue al the earth.

6 That thy beloued may be deliuered: ſaue (me) with thy right hande, and heare thou me.

B 7 The Lord hath ſpoken this in his holineſſe (wherof I wil reioyce:) I wil diuide Sichem, and meaſure the valley of Sucoth.

1 O God, my hart is redy (my hart is redy:) I wyl ſing, and geue prayſe with the beſt member that I haue.

Euenyng prayer.

2 Awake thou Lute and Harpe: I my ſelfe wil awake right early.

3 I wil geue thankes vnto thee, O Lorde, among the people: I wyl ſyng prayſes vnto thee among the nations.

4 For thy mercy is greater then the heauens: and thy trueth reacheth vnto the cloudes.

5 Set vp thy ſelfe, O God, aboue the heauens: and thy glory aboue al the earth.

6 That thy beloued may be deliuered: let thy right hande ſaue them, and heare thou me.

7 God hath ſpoken in his holyneſſe: I wyl reioyce therefore, and diuide Sichem, and meate out the valley of Sucoth.

8 Gilead is mine, & Manaſſes is myne: Ephraim alſo is the ſtrength of my head.

9 Iuda is my lawe geuer, Moab is my waſhpot: ouer Edom wyl I caſt out my ſhoe, vpon the Philiſtines wyl I triumph.

10 Who wyl leade me into the ſtrong citie: and who wyl bring me into Edom?

11 Haſt not thou forſaken vs, O God: and wylt not thou God goe foorth with our hoaſtes?

12 O helpe vs agaynſt the enimie: for vayne is the helpe of man.

13 Through God we ſhal doo great actes: and it is he that ſhal treade downe our enimies.

8 Gilead ſhalbe mine, and Manaſſes ſhalbe mine: Ephraim alſo ſhalbe the ſtrength of my head, and Iuda my lawe geuer.

9 Moab ſhalbe my waſhpot: ouer Edom I wil caſt my ſhoe, (b)vpon Philiſtea I wil triumph.

(b) Be thou glad to ſeeke my frendſhip.

10 VVho wil leade me into the ſtrong citie? who wil bring me into Edom?

11 Haſt not thou remoued vs from thence? and wilt not thou, O Lorde, goe out with our hoaſtes?

12 Geue vs aide againſt trouble: for the ſauing helpe of man is but ‟vayne.

‟raſhneſſe.

13 Through the Lorde wyl we doo valiant actes: for he him ſelfe wil treade downe our enimies.

Deus laudem. Pſal. cix. The argument.

¶ Dauid greeuouſly complayneth before the face of God of his enimies malice and craft. He wiſheth vnto them the horrible vengeance of God, vtteryng the cauſe why he ſo wiſheth. He requireth Gods helpe in his great miſerie, to this ende, that both his enimies might wel perceaue that his helpe commeth from Gods hande, and alſo that he hym ſelfe myght prayſe God therefore.

¶ To the chiefe muſition, a pſalme of Dauid.

1 HOlde not thy tongue (O God) of my prayſe: for the mouth of the vngodly, yea and the mouth of the deceyptful is opened vpon me.

2 And they haue ſpoken agaynſt me with falſe tongues: they compaſſed me about alſo with woordes of hatred, & fought agaynſt me without a cauſe.

3 For the loue that I had vnto them, loe they take nowe my contrary part: but I geue my ſelfe vnto prayer.

4 Thus haue they rewarded me euil for good: and hatred for my good wyl.

5 Set thou an vngodly man to be ruler ouer him: and let Satan ſtande at his right hande.

6 When ſentence is geuen vpon him, let hym be condemned: and let his prayer be turned into ſinne.

7 Let his dayes be fewe: and let another take his office.

8 Let his children be fatherleſſe: and his wyfe a widdowe.

9 Let his chyldren be vagabondes, and begge their bread: let them ſeeke it alſo out of deſolate places.

10 Let the extortioner conſume al that he hath: and let the ſtranger ſpoyle his labour.

11 Let there be no man to pitie him: nor to haue compaſſion vpon his fatherleſſe chyldren.

12 Let his poſteritie be deſtroyed: and in the next generation let his name be cleane put out.

13 Let the wickedneſſe of his fathers be had in remembrance in the ſight of the Lorde: and let not the ſinne of his mother be donne away.

14 Let them alway be before the Lorde: that he may roote out the memorial of them from of the earth.

15 And that becauſe his mind was not to doo good: but perſecuted the poore helpeleſſe man, that he might ſlay him that was vexed at the hart.

16 His delight was in curſing, and it ſhal happen vnto hym: he loued not bleſſing, therefore ſhal it be farre from hym.

17 He clothed him ſelfe with curſing, lyke as with a raiment: and it ſhal comme into his bowels like water, and lyke oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpō him: as the girdle that he is alway girded withal.

A

1 HOlde not thy tongue: O thou the Lord of my praiſe.

2 For the mouth of the vngodly & the mouth of the deceiptful is opened vpō me: they haue ſpoken againſt me with a falſe tongue.

3 And they haue compaſſed me about with hateful woordes: and fought againſt me without a cauſe.

4 For the loue that I bare vnto them, they are become mine aduerſaries: but I (a)geue my ſelfe vnto prayer.

(a) I pray for them.

5 Thus haue they rewarded me euil for good: and hatred for my good wil.

6 Set thou an vngodly man to be ruler ouer him: and let Satan ſtande at his right hande.

B

7 VVhen ſentence is geuen vpon him, let him be cōdemned: & let his praier be turned into (b)ſinne.

(b) Let it be reiected as vnlawful and abominable.

8 Let his dayes be fewe: and let another take his office.

9 Let his children be fatherleſſe: and his wife a widowe.

10 Let his children be vagabondes & goe a begging: and let them ſeeke (foode) out of their (c) barren groundes.

(c) Dithes.

11 Let the extortioner bring into his ſnare al that he hath: and let ſtrangers ſpoyle his labour.

12 Let there be no man to ſhewe him any gentlenes: nor to haue compaſſion vpon his fatherleſſe children.

13 Let his poſteritie comme to deſtruction: and in the next generation let his name be cleane put out.

C

14 Let the wickedneſſe of his fathers be had in remembrance in the ſight of G O D: and let not the ſinne of his mother be wiped away.

15 Let them be alway before God: that he may roote out the memorial of them from the earth.

16 Becauſe that he remembred not to doo good: but he perſecuted the afflicted and poore man, and him whoſe hart was broken with ſorowe, that he might take his life from him.

17 His delight was in curſing, and it ſhal happen vnto him: he loued not (d) bleſſing, therefore it hath benne farre from him.

(d) He had as lieue that god were his enmie, as frende.

18 He clothed him ſelfe with curſing, as with his garment: and it hath entred into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as the garment that he is wrapt in: and as the girdle that he is alway girded withal.

(e) woorke. 20 Let this (e) rewarde be from God vnto mine aduerſaries: and vnto thoſe that ſpeake euyl agaynſt my ſoule.

D 21 But thou, O God my Lorde, doo vnto me according vnto thy name: for ſweete is thy mercy.

22 Deliuer me, for truely I am afflicted: and I am poore, and my hart is wounded within me.

23 I paſſe away like a vading ſhadow: and I am driuen from place to place like the graſhopper.

24 My knees are weake through faſting: my fleaſh is (f) dried vp for want of fatneſſe.

(f) Hath loſt al his fatneſſe. 25 I am become alſo a reproche vnto them: they gaſe vpon me (and) they ſhake their head.

26 Helpe me, O my Lorde: oh ſaue me according to thy mercie.

27 And let them knowe how that this is thy hande: and that thou, O God, haſt donne it.

28 They wyl curſe, but thou wilt bleſſe: they wil riſe vp (agaynſt me) but let them be confounded, and thy ſeruant wyl reioyce.

29 Let mine aduerſaries be clothed with ſhame: and let them couer them ſelues with their owne confuſion, as with a garment.

“confeſſe. 30 As for me I wyl greatly “ prayſe GOD with my mouth: and I wil prayſe him among the multitude.

(g) To ſaue his life from vnrighteous iudges. 31 For he wyl ſtande at the right hande of the poore: to ſaue him from the (g) iudges of his ſoule.

19 Let it thus happen from the Lorde vnto myne enimies: and to thoſe that ſpeake euyl agaynſt my ſoule.

20 But deale thou with me (O Lorde God) according vnto thy name: for ſweete is thy mercie.

21 O deliuer me, for I am helpeleſſe and poore: and my hart is wounded within me.

22 I goe hence like the ſhadow that departeth: and am driuen away as the graſhopper.

23 My knees are weake through faſting: my fleaſhe is dryed vp for want of fatneſſe.

24 I became alſo a rebuke vnto them: they that looked vpon me ſhaked their heades.

25 Helpe me (O Lorde my God:) O ſaue me according to thy mercy.

26 And they ſhal know how that this is thy hand: and that thou Lorde haſt donne it.

27 Though they curſe, yet bleſſe thou: and let them be confounded that riſe vp agaynſt me, but let thy ſeruant reioyce.

28 Let mine aduerſaries be clothed with ſhame: and let them couer them ſelues with their owne confuſion, as with a cloke.

29 As for me I wyl geue great thankes vnto the Lord with my mouth: and prayſe him among the multitude.

30 For he ſhal ſtande at the ryght hand of the poore: to ſaue his ſoule from vnrighteous iudges.

Dixit dominus domino meo. Pſal.cx. The argument.

¶ Dauid propheſieth of Chriſt, deſcribing moſt euidently both his natures, his prieſthood, his kingdome, and victorie ouer al his enimies.

¶ A pſalme of Dauid.

A 1 GOD ſayd vnto (a) my Lorde: ſit thou on my right hand, vntyl I make thyne enimies thy footeſtoole.

(a) God ſayde to Chriſt, rule thou ouer al.

(b) He ſhal begin his dominion in Sion. 2 God wil ſend the (b) ſcepter of his power out of Sion: rule thou in the middeſt of thine enimies.

(c) Chriſte and his holy woorde ſhalbe receiued of his elect moſt willingly, and Chriſtes grace ſhal ſo woonderfully imbrue mens hartes, as the deawe of the morning moyſtereth the grounde.

3 (c) Thy people wyl be very willing in the time (of ſhewing) thy moſt mightie power with a beautiful * holyneſſe: the deawe of thy birth is to thee from the wombe (as) from the morning.

4 God ſware, and he wil not repent: thou art a prieſt for euer after the order of Melchiſedec.

5 The Lorde at thy right hande: wyl wounde euen kinges in the day of his wrath.

6 He wil iudge the Heathen: he wyl fil euery place with dead bodyes, he wyl ſmite the head of a great countrey.

B 7 He wyl drinke of the ſwift running brooke in the way: therefore he wyl lift vp his head.

1 THE Lorde ſayde vnto my Lorde: ſit thou on my ryght hande, vntyl I make thyne enimies thy footeſtoole. Morning prayer.

2 The Lorde ſhal ſende the rod of thy power out of Siō: be thou ruler euen in the middeſt among thine enimies.

3 In the day of thy power ſhal the people offer thee freewyl offeringes with an holy woorſhyp: the deawe of thy birth is the wombe of the mornyng.

4 The Lorde ſware, and wyl not repent: thou art a prieſt for euer after the order of Melchiſedech.

5 The Lorde vpon thy right hande: ſhal wounde euen kinges in the day of his wrath.

6 He ſhalbe iudge among the Heathen: he ſhal fyl the places with the dead bodyes, and ſmite in ſunder the head of diuers countreys.

7 He ſhal drinke of the brooke in the way: therefore ſhal he lyft vp his head.

Confitebor tibi. Pſal.cxi. The argument.

¶ The prophete prayſeth God, he rehearſeth the woonderous woorkes that God (mindful of his promiſe) did to the children of Iſrael, bringing them out of Egypt to poſſeſſe the land of promiſe for an inheritance. He declareth alſo that the high wyſedome of man, is to feare God.

¶ Prayſe ye the Lorde.

A 1 I VVil (a) praiſe GOD with my whole hart: in the congregation and aſſembly of righteous menne.

(a) Confeſſe.

2 Great are the woorkes of God: ſought out of al them that haue pleaſure therein.

3 His woorke is glorie and maieſtie: and his righteouſneſſe endureth for euer.

1 I Wyl geue thākes vnto the lord with my whole hart: ſecretly among the faythful, and in the congregation.

2 The woorkes of the Lorde are great: ſought out of al them that haue pleaſure therein.

3 His woorke is woorthy to be prayſed and had in honour: and his righteouſneſſe endureth for euer.

4 The mercyful and gratious Lord hath ſo donne his marueylous woorkes: that they ought to be had in remembrance.

5 He hath geuen meate vnto them that feare him: he ſhal euer be mindful of his couenant.

6 He hath ſhewed his people the power of his woorkes: that he may geue them the heritage of the Heathen.

7 The woorkes of his handes are veritie & iudgement: al his commaundementes are true.

8 They ſtand faſt for euer and euer: and are donne in trueth and equitie.

9 He ſent redemption vnto his people: he hath commaunded his couenant for euer, holy and reuerent is his name.

10 The feare of the Lorde is the beginning of wyſdome: a good vnderſtandyng haue al they that doo therafter, the prayſe of it endureth for euer.

4 The mercyful and gratious GOD: hath ſo left a remembrance of his marueilous woorkes.

5 He hath geuen meate vnto them that feare him: he wyl euer be mindful of his couenant.

6 He hath declared vnto his people the force of his woorkes: in geuing them the inheritance of the Heathen.

7 The woorkes of his handes are veritie and iudgement: al his commaundementes are (b) true. B

(b) Certayne and permanent.

8 They be ſet ſure for euer and euer: they are donne in trueth and equitie.

9 He dyd ſende redemption vnto his people: he hath commaunded his couenant (**to be**) for euer, holy and terrible is his name.

10 The beginning of wiſedome, is the feare of God: al they haue a good vnderſtanding that doo his commaundementes, the prayſe of it endureth for euer.

Beatus vir. Pſal.cxij. The argument.

¶ The prophete ſetteth foorth the felicitie, rewarde, and properties of them that feare God and woorſhip him: ſuche the vngodly ſeeth with his great griefe.

¶ Prayſe ye the Lorde.

1 BLeſſed is the man that feareth the Lorde: he hath great delyght in his commaundementes.

2 His ſeede ſhalbe mightie vpon earth: the generation of the faythful ſhalbe bleſſed.

3 Riches and plenteouſneſſe ſhalbe in his houſe: and his ryghteouſneſſe endureth for euer.

4 Vnto the godly there ariſeth vp light in the darkneſſe: he is merciful, louing, and righteous.

5 A good man is mercyful, and lendeth: and wyl guide his woordes with diſcretion.

6 For he ſhal neuer be moued: and the rygHteous ſhalbe had in an euerlaſting remembrance.

7 He wil not be afrayde for any euyl tidinges: for his hart ſtandeth faſt, and beleueth in the Lorde.

8 His hart is ſtabliſhed, and wil not ſhrinke: vntyl he ſee his deſyre vpon his enimies.

9 He hath diſpearſed abroade, and geuen to the poore: and his rygHteouſneſſe remaineth for euer, his horne ſhalbe exalted with honour.

10 The vngodly ſhal ſee it, and it ſhal greeue him: he ſhal gnaſhe with his teeth, and conſume away, the deſyre of the vngodly ſhal periſhe.

1 BLeſſed is the man that feareth GOD: he hath great delight in his commaundementes. A

2 His ſeede ſhalbe mightie vpon the earth: the generation of them that dwelle vprightly, ſhalbe bleſſed.

3 Riches and plenteouſneſſe ſhalbe in his houſe; and his righteouſneſſe endureth for euer.

4 There (a) ariſeth vp light in the darkneſſe: vnto them that deale vprightly he is merciful, & louing, and righteous.

(a) God helpeth alwayes the good in their aduerſitie.

5 A good man is merciful, and lendeth: he wil guide his woordes with diſcretion.

6 For he ſhalbe neuer moued: and the righteous ſhal be had in an euerlaſting remembrance.

7 He wyl not be afrayde of any euyl tydinges: his hart is ſetled, he beleueth in God. B

8 His hart is ſtrengthened, he wil not feare: vntil he ſeeth (**a miſchiefe to falle**) vpon his enimies.

9 He hath diſtributed abrode, he hath geuen to the poore: his righteouſneſſe remayneth for euer, his (b) horne ſhalbe exalted with glory.

(b) His ſtate, condition, or dignitie.

10 The vngodly ſhal ſee it, and it wyl greeue him: he wyl gnaſhe with his teeth, and conſume away, the deſyre of the vngodly ſhal periſhe.

Laudate pueri. Pſal.cxiij. The argument.

¶ The prophete exhorteth al menne to praiſe God, in conſyderation of his prouidence in heauen and earth, who promoteth the poore man to honour, and maketh the barren woman a merie mother.

¶ Prayſe ye the Lorde.

1 PRayſe the Lorde (ye ſeruantes:) O prayſe the name of the Lorde.

2 Bleſſed be the name of the Lorde: from this time foorth for euermore.

3 The Lordes name is prayſed: from the ryſyng vp of the Sunne, vnto the goeyng downe of the ſame.

4 The Lorde is hygh aboue al Heathen: and his glorie aboue the heauens.

5 Who is lyke vnto the Lorde our God, that hath his dwelling ſo hygh: and yet humbleth him ſelfe to beholde the thynges that are in heauen and earth?

6 He taketh vp the ſimple out of the duſt: and lyf-

1 PRayſe God ye ſeruantes: praiſe ye the name of God. A

2 Bleſſed be the name of God: from this time foorth for euermore.

3 The name of GOD is to be prayſed: from the riſing vp of the ſunne, vnto the goeyng downe of the ſame.

4 God is high aboue al Heathen: and his glorie aboue the heauens.

5 VVho is like vnto GOD our Lorde that dwelleth on high aboue al: and yet humbleth him ſelfe to beholde the thinges that are in heauen and in earth?

6 He rayſeth vp the ſimple out of the duſt: and lif-

teth vp the poore from the doughil.

B 7 For to make him ſit with the princes : euen with the princes of his people.

8 He maketh the barren woman to keepe houſe: and to be a ioyful mother of children . Prayſe ye the Lorde.

teth the pooꝛe out of the myꝛe.

7 That he may ſet hym with the pꝛinces : euen with the pꝛinces of his people.

8 He maketh the barren woman to keepe houſe: and to be a ioyful mother of chyldꝛen.

In exitu Iſrael. Pſal.cxiiij. The argument.

¶ The pꝛophete declareth the comming and deliuerie of the chyldꝛen of Iſrael out of Egypt, he declareth alſo the miracles wꝛought foꝛ that purpoſe.

A 1 WHen Iſrael came out of Egypt:and the houſe of Iacob from amõg the [a]barbarous people.

2 Iuda was his holineſſe:and Iſrael his dominion.

3 The ſea ſawe that,and fled : Iordane was driuen backe.

4 The mountaynes ſkipped like rammes : and the litle hilles like young lambes.

5 VVhat ayleth thee,O thou ſea,that thou fleddeſt? and thou Iordane that thou waſt driuen backe?

6 Ye mountaines what (ayled) you that ye ſkipped like rammes: and ye litle hilles like young lambes?

B 7 Tremble thou earth at the preſence of the Lord: at the preſence of the Lorde of Iacob.

8 VVhiche turned the harde rocke into a ſtanding water : and the flint ſtone into a ſpringing wel of waters.

[a] A people hauyng a ſtrange tõgue to the Iewes

1 WHen Iſrael came out of Egypt : ⁊ the houſe of Iacob from among the ſtrange people.

Euenyng prayer.

2 Iuda was his ſanctuarie : and Iſrael his dominion.

3 The ſea ſaw that, and fled: Joꝛdane was dꝛiuen backe.

4 The mountaynes ſkipped lyke rammes: and the litle hilles lyke young ſheepe.

5 What ayleth thee, O thou ſea, that thou fleddeſt: and thou Joꝛdane that thou waſt dꝛiuen backe?

6 Ye mountaynes that ye ſkipped lyke rammes: and ye litle hilles lyke young ſheepe?

7 Tremble thou earth at the pꝛeſence of the Loꝛd: at the pꝛeſence of the God of Jacob.

8 Whiche turned the harde rocke into a ſtandyng water : and the flint ſtone into a ſpꝛinging wel.

Non nobis domine. Pſal.cxv. The argument.

¶ The pꝛophete wiſheth al gloꝛie to be geuen vnto God, and not vnto man. He ſetteth foꝛth the difference betwixt the liuing God and idols. He exhoꝛteth al the people and pꝛieſtes to put their whole truſt in God, by that meanes they and theirs ſhalbe foꝛ euer bleſſed.

A 1 GEue prayſe not vnto vs , O God, not vnto vs, but vnto thy name: for thy louing mercy,and for thy truethes ſake.

2 VVherefore ſhal the Heathen ſay: where is nowe their God?

3 Truely our Lorde is in heauen : he hath donne whatſoeuer pleaſed him.

4 Their idols are ſiluer and gold: euen the woorkes of mens handes.

5 They haue a mouth and ſpeake not : they haue eyes and ſee not.

6 They haue eares and heare not : they haue noſes and ſmelle not.

B 7 They haue handes and handle not,they haue feete and walke not : and they vtter no ſounde out of their throtes.

8 They that make them,are lyke vnto them : euery one that putteth his truſt in them:

9 But Iſrael truſt thou in God: he is their ayde,and their ſhielde.

10 Ye houſe of Aaron truſt you in God : he is their ayde and their ſhielde.

11 Ye that feare God,truſt ye in God: he is their aide and their ſhielde.

12 God hath benne mindful of vs, he wyl bleſſe vs: he wil bleſſe the houſe of Iſrael , he wil bleſſe the houſe of Aaron.

13 He wil bleſſe thoſe that feare God: the ſmal with

C the great.

14 God wil encreaſe you more and more : both you and alſo your children.

15 Ye are the bleſſed of GOD: whiche made heauen and earth.

16 The [a] heauen, the heauen (I ſay) is gods: and he hath geuen the earth vnto the children of menne.

[a] God dwelleth in heauen, and needeth not the earth foꝛ his vſe.

1 NOt vnto vs (O Loꝛd) not vnto vs, but vnto thy name geue the pꝛayſe : foꝛ thy louyng mercy, and foꝛ thy truethes ſake.

2 Wherefoꝛe ſhal the Heathen ſay: where is nowe their God?

3 As foꝛ our God he is in heauen : he hath donne whatſoeuer pleaſed him.

4 Their idolles are ſiluer and golde : euen the woozke of mens handes.

5 They haue mouth and ſpeake not : eyes haue they and ſee not.

6 They haue eares and heare not: noſes haue they and ſmelle not.

7 They haue handes and handle not , feete haue they and walke not : neyther ſpeake they thꝛough their thꝛote.

8 They that make them, are lyke vnto them : and ſo are al ſuche as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Loꝛd: he is their ſuccour and defenſe.

10 Ye houſe of Aaron , put your truſt in the Loꝛde : he is their helper and defender.

11 Ye that feare the Loꝛde, put your truſt in the Loꝛde : he is their helper and defender.

12 The Loꝛd hath benne mindful of vs, and he ſhal bleſſe vs: euen he ſhal bleſſe the houſe of Iſrael, he ſhal bleſſe the houſe of Aaron.

13 He ſhal bleſſe them that feare the Loꝛde : both ſmalle and great.

14 The Loꝛd ſhal encreaſe you moꝛe and moꝛe: you and your chyldꝛen.

15 Ye are the bleſſed of the Loꝛde: whiche made heauen and earth.

16 All the whole heauens are the Loꝛdes : the earth hath he geuen to the childꝛen of menne.

17 The dead praiſe not thee (O Lord:) neyther al they that goe downe into the ſcilence.

18 But we wil praiſe the Lorde: from this tyme foorth for euermore. Praiſe the Lorde.

17 The (b) dead praiſe not thee, O Lord: neither al they that goe downe into the (place) of ſcilence.

18 But we wil praiſe the Lord: from this time foorth for euermore. Praiſe ye the Lorde.

(b) The dead prayſeth not God for the benefites powred dayly vpon the earth for them: as they that be aliue doo, or ought to doo.

Dilexi, quoniam. Pſal. cxvi. The argument.

¶ The prophete ſayth that he muſt needes loue God, for that he heard him, and deliuered him out of woonderful extreme afflictions of death and hel. He acknowledgeth the benefites of God, and that he can geue no rewarde for them but bare thankes when he is in the congregation, and in woorſhipping him al the dayes of his lyfe.

Morning prayer.

1 I Am wel pleaſed: that the lord hath hearde the voyce of my prayer.

2 That he hath enclined his eare vnto me: therefore wyl I cal vpon him as long as I liue.

3 The ſnares of death compaſſed me rounde about: and the paines of hel gate holde vpon me.

4 I ſhal finde trouble and heauineſſe, and I ſhal cal vpon the name of the Lorde: (O Lorde) I beſeche thee deliuer my ſoule.

5 Gratious is the Lorde, and righteous: yea our God is merciful.

6 The Lorde preſerueth the ſimple: I was in miſerie, and he helped me.

7 Turne agayne ~~then~~ vnto thy reaſt, O my ſoule: for the Lorde hath rewarded thee.

10 And why, thou haſt deliuered my ſoule from death: mine eyes from teares, and my feete from falling.

11 I wil walke before the Lorde: in the land of the liuing.

12 I beleued, and therfore wil I ſpeake, but I was ſore troubled: I ſayde in my haſte, al menne are lyers.

13 What rewarde ſhal I geue vnto the Lorde: for al the benefites that he hath donne vnto me?

14 I wil receiue the cup of ſaluation: and cal vpon the name of the Lorde.

15 I wil pay my vowes nowe in the preſence of al his people: right deare in the ſight of the Lorde is the death of his ſaintes.

16 Beholde (O Lord) how that I am thy ſeruant: I am thy ſeruant and the ſonne of thy handmaid, thou haſt broken my bones in ſunder.

17 I wil offer to thee the ſacrifice of thankeſgeuing: and wil cal vpon the name of the Lorde.

18 I wil pay my vowes vnto the Lorde in the ſyght of al his people: in the courtes of the Lordes houſe, euen in the middeſt of thee, O Hieruſalem. Prayſe the Lorde.

1 I Haue loued: becauſe God hath hearde my voice (and) my prayers. A

2 Becauſe he hath enclined his eare vnto me: therefore I wil cal vpon him as long as I liue.

3 The ſnares of death compaſſed me rounde about: and the paines of hel tooke holde on me.

4 I founde anguiſhe and heauineſſe, but I called vpon the name of God: (ſayeing) O God, I beſeche thee deliuer my ſoule.

5 Gratious is God, and righteous: our Lord is merciful.

6 God gardeth the ſimple: I was brought to the extremitie, and he preſerued me.

7 Returne, O my ſoule, vnto thy reaſt: for god hath rewarded thee. B

8 For (thou, O Lord) haſt deliuered my ſoule from death: mine eyes from teares, and my feete from falling.

9 I wil walke before the face of God: in the lande of the liuing.

10 I (a) beleued, therefore I wil ſpeake: I was ſore afflicted, inſomuche that I ſaid in my raſhneſſe, euery man is a lyer.

11 VVhat rewarde ſhal I geue vnto God: for al the benefites that he hath donne vnto me?

12 I wil take the (b) cuppe of ſaluation: and I wil cal vpon the name of God.

13 I wil pay my vowes nowe vnto God: in the preſence of al his people.

14 The death of his ſaintes: is pretious in the eyes of God. C

15 It is euen ſo, O GOD, for I am thy ſeruant, and the ſonne of thy handmaide: thou haſt looſed my bondes in ſunder.

16 I wil offer vnto thee the ſacrifice of thankeſgeuing: and I wil cal vpon the name of God.

17 I wil pay my vowes vnto god in the ſight of al his people: in the courtes of Gods houſe, euen in the middeſt of thee, O Hieruſalem. Praiſe ye the Lord.

(a) That God hath deliuered me out of troubles.

(b) A cup, in token of my deliuerance.

Laudate dominum. Pſal. cxvii. The argument.

¶ The prophete exhorteth the Gentiles to prayſe God, for that he hath extended his mercy vpon them in Chriſte, aſwel as vpon the Iewes.

1 O Prayſe the Lord al ye heathen: prayſe him al ye nations.

2 For his merciful kindneſſe is euer more and more towarde vs: and the trueth of the Lord endureth for euer. Prayſe the Lorde.

1 O Praiſe God, al ye heathen: “praiſe him al ye “nations. A

2 For his merciful kindneſſe is euer more and more towarde vs: and the trueth of God endureth for euer. Praiſe ye the Lorde.

“commend him, “families.

Confitemini domino. Pſal. cxviii. The argument.

¶ Dauid woulde haue God prayſed and thanked, for that by his meanes only he was deliuered from extreme perilles, and made king of that people, who with their king had a litle before perſecuted him, reiect him, and droue him out of the realme. He willeth the prieſtes to ſacrifice in remembrance thereof.

1 O con-

A 1 O Confeſſe you (**it**) vnto God, for he is gratious: “and his mercy endureth for euer.

“ For.

2 Let Iſrael nowe confeſſe: that his mercie endureth for euer.

3 Let the houſe of Aaron nowe confeſſe: that his mercie endureth for euer.

4 Let them nowe that feare God: confeſſe that his mercy endureth for euer.

5 I called vpon the Lorde being in diſtreſſe: & the Lorde hath hearde me at large.

6 God is with me: I wil not feare what man can doo vnto me.

B 7 GOD is with me amongſt them that aide me: (**therefore**) I ſhal ſee (**my deſyre**) vpon them that hate me.

8 It is better to truſt in God: then to put any confidence in man.

9 It is better to truſt in God: then to put auy confidence in princes.

10 Al nations compaſſed me rounde about: (**but I truſted**) in the name of God that I ſhoulde deſtroy them.

11 They kept me in on euery ſide, they kept me in, I ſay, on euery ſide: (**but I truſted**) in the name of God that I ſhoulde deſtroy them.

12 They ſwarmed about me like bees, and they be extinguiſhed as the fire (**made**) of thornes: (**for I truſted**) in the name of god that I ſhoulde deſtroy them.

13 Thou haſt thruſt ſore at me, that I might falle: but God did aide me.

C 14 The Lorde is my ſtrength and my ſong: and he is become my ſaluation.

15 The voice of a ioyful noiſe and of ſaluation is in the dwellinges of the righteous: (**ſayeing**) the right hande of God bringeth mightie thinges to paſſe.

16 The right hand of god is on high: the right hand of God bringeth mightie thinges to paſſe.

17 I ſhal not (**as yet**) dye, but I ſhal liue: and I wil declare the woorkes of the Lorde.

18 The Lorde hath greatly chaſtened me: but he hath not geuen me ouer vnto death.

19 Open me the gates of righteouſneſſe, I wil enter in by them: that I may “ geue thankes vnto the Lorde.

“ Confeſſe.

20 This is the gate of god: the righteous ſhal enter in by it.

D 21 I wil “ thanke thee for that thou haſt hearde me: and art become my ſaluation.

“ Confeſſe.

22 The ſame ſtone whiche the builders refuſed: is become the head ſtone of the corner.

23 This was the dooing of God: and it is marueilous in our eyes.

24 This is the day whiche God hath made: we wil reioyce and be glad in it.

25 O God, I pray thee nowe ſaue (**vs**:) O God, I pray thee nowe geue (**vs**) proſperous ſucceſſe.

26 Bleſſed be he that commeth in the name of God: we doo bleſſe you out of the houſe of God.

27 It is the Lorde God who hath geuen vs light: binde a ſacrifice with cordes vnto the hornes of the aulter.

28 Thou art my Lorde, and I wil confeſſe it vnto thee: thou art my Lorde, and I wil magnifie thee.

29 O confeſſe you (**it**) vnto God, for he is gratious: “ and his mercie endureth for euer.

“ For.

1 O Geue thankes vnto the Lord, for he is gratious: becauſe his mercie endureth for euer.

2 Let Iſrael nowe confeſſe that he is gratious: and that his mercy endureth for euer.

3 Let the houſe of Aaron nowe confeſſe: that his mercy endureth for euer.

4 Yea let them now that feare the Lorde: confeſſe that his mercy endureth for euer.

5 I called vpon the Lorde in trouble: and the lord hearde me at large.

6 The Lorde is on my ſide: I wil not feare what man dooth vnto me.

7 The Lord taketh my part with them that helpe me: therefore ſhal I ſee my deſire vpon mine enimies.

8 It is better to truſt in the Lord: then to put any confidence in man.

9 It is better to truſt in the Lord: then to put any confidence in princes.

10 Al nations compaſſed me rounde about: but in the name of the Lorde wil I deſtroy them.

11 They kept me in on euery ſyde, they kept me in (I ſay) on euery ſide: but in the name of the Lord wil I deſtroy them.

12 They came about me like bees, and are extinct euen as the fyre among the thornes: for in the name of the Lorde I wil deſtroy them.

13 Thou haſt thruſt ſore at me, that I might falle: but the Lorde was my helpe.

14 The Lorde is my ſtrength and my ſong: and is become my ſaluation.

15 The voyce of ioy and health is in the dwellings of the righteous, the right hande of the Lord bringeth mightie thinges to paſſe.

16 The right hande of the Lorde hath the preeminence: the right hand of the Lord bringeth mightie thinges to paſſe.

17 I ſhal not dye, but liue: and declare the woorkes of the Lorde.

18 The Lorde hath chaſtened and corrected me: but he hath not geuen me ouer vnto death.

19 Open me the gates of righteouſneſſe: that I may goe into them, and geue thankes vnto the Lorde.

20 This is the gate of the Lord: the righteous ſhal enter into it.

21 I wil thanke thee, for thou haſt hearde me: and art become my ſaluation.

22 The ſame ſtone whiche the builders refuſed: is become the head ſtone in the corner.

23 This is the Lordes dooyng: & it is marueilous in our eyes.

23 This is the day whiche the Lord hath made: we wil reioyce and be glad in it.

24 Helpe (me) nowe, O Lorde: O Lorde ſende vs nowe proſperitie.

25 Bleſſed be he that commeth in the name of the Lorde: we haue wiſhed you good lucke, ye that be of the houſe of the Lorde.

27 God is the Lord whiche hath ſhewed vs light: binde the ſacrifice with cordes, yea euen vnto the hornes of the aulter.

28 Thou art my God, and I wil thanke thee: thou art my God, and I wil praiſe thee.

29 O geue thankes vnto the Lorde, for he is gratious: and his mercy endureth for euer.

Beati

The argument.

¶ The prophete in this golden pſalme, expreſſeth his earneſt minde inflamed with a zelous deſire of Gods law: for that it is the light of man and of al his dooinges, it geueth alſo perfect wiſdome and felicitie to ſuche as obſerue them. Wherefore he deſireth God to open the eyes of his hart, that he may knowe, vnderſtande, learne, and in life expreſſe his holy commaundementes. He vttereth his great greefe, in that he ſeeth them tranſgreſſed and contemned of the woorſt ſort of menne.

Beati immaculati. Pſal. cxix.

Euenyng prayer.

1 Bleſſed are thoſe that are vndefiled in the way: and walke in the lawe of the Lorde.

2 Bleſſed are they that kepe his teſtimonies: & ſeeke him with their whole hart.

3 For they whiche doo no wickedneſſe: walke in his wayes.

4 Thou haſt charged: that we ſhal diligently kepe thy commaundementes.

5 O that my wayes were made ſo direct: that I might kepe thy ſtatutes.

6 So ſhal I not be confounded: while I haue reſpect vnto al thy commaundementes.

7 I wil thanke thee with an vnfaigned hart: when I ſhal haue learned the iudgementes of thy righteouſneſſe.

8 I wil kepe thy ceremonies: O forſake me not vtterly.

In quo corrigit.

1 Wherewithal ſhal a young man clenſe his way: euen by ruling him ſelfe after thy woorde.

2 With my whole hart haue I ſought thee: O let me not goe wrong out of thy commaundements.

3 Thy woordes haue I hyd within myne hart: that I ſhoulde not ſinne agaynſt thee.

4 Bleſſed art thou, O Lorde: O teache me thy ſtatutes.

5 With my lippes haue I benne telling: of al the iudgementes of thy mouth.

6 I haue had as great delight in the way of thy teſtimonies: as in al manner of richeſſe.

7 I wil talke of thy commaundementes: and haue reſpect vnto thy wayes.

8 My delight ſhalbe in thy ſtatutes: and I wyl not forgeat thy woorde.

Retribue ſeruo tuo.

1 O Doo wel vnto thy ſeruant: that I may liue, and kepe thy woorde.

2 Open thou mine eyes: that I may ſee the woonderous thinges of thy lawe.

3 I am a ſtranger vpon earth: O hyde not thy commaundementes from me.

4 My ſoule breaketh out: for the very feruent deſyre that it hath alway vnto thy iudgementes.

5 Thou haſt rebuked the proude: and curſed are they that doo erre from thy commaundementes.

6 O turne from me ſhame and rebuke: for I haue kept thy teſtimonies.

7 Princes alſo did ſit and ſpeake againſt me: but thy ſeruant is occupied in thy ſtatutes.

8 For thy teſtimonies are my delight: and my counſailers.

Adheſit pauimento.

1 My ſoule cleaueth to the duſt: O quicken thou me according to thy woorde.

2 I haue knowledged my wayes, and thou heardeſt me: O teache me thy ſtatutes.

Aleph.

1 Bleſſed are thoſe that be perfect in the way: walking in the lawe of God. A

2 Bleſſed are they that kepe his teſtimonies: they ſeeke him with their whole hart.

3 Truely they walke in his wayes: who doo no wickedneſſe.

4 Thou haſt geuen charge: that we ſhoulde diligently kepe thy commaundementes.

5 I wiſhe that my wayes were directed: for to kepe thy ſtatutes. B

6 I ſhal take then no ſhame: when I haue regarde vnto al thy commaundementes.

7 I wil confeſſe (it) vnto thee with an vpright hart: when I ſhal haue learned the iudgementes of thy righteouſneſſe.

8 I wil kepe thy ſtatutes: (wherefore) forſake me not for any long time.

Beth.

1 Whereby ſhal a young man refourme his way: euen in guiding it according to thy woorde. A

2 I haue ſought thee with my whole hart: ſuffer me not to ſwarue from thy commaundementes.

3 I haue hid thy woordes within my hart: for this ende, that I ſhoulde not ſinne againſt thee.

4 Bleſſed art thou, O God: teache me thy ſtatutes.

5 I haue declared with my lippes: al the iudgements of thy mouth. B

6 I am delighted in the way of thy teſtimonies: as in al manner of riches.

7 I wil ſtudie thy commaundementes: and I wil conſyder thy wayes.

8 My delight ſhalbe in thy ſtatutes: and I wil not forgeat thy woorde.

Gimel.

1 Rewarde thy ſeruant: let me liue, and I wil kepe thy woorde. A

2 Open thou mine eyes: and I wil behold the woonderous thinges of thy lawe.

3 I am a ſtranger vpon earth: hide not thy commaundementes from me.

4 My ſoule faynteth: for the feruent deſire that it hath alway vnto thy iudgementes.

5 Thou haſt rebuked thoſe that be proude and curſed: who doo erre from thy commaundementes. B

6 VVithdrawe from me reproche and contempt: for that I haue kept thy teſtimonies.

7 Yea princes did ſitte and ſpeake againſt me: but thy ſeruant did geue him ſelfe to the meditation of thy ſtatutes.

8 Yea thy teſtimonies are my delight: and my “counſailers.

Daleth.

1 My ſoule (a) cleaueth to the duſt: reuiue thou me according to thy woorde. A

2 I haue made a declaration to thee of my waies, & thou heardeſt me: O teach me thy ſtatutes.

“ meane of my counſaile.

(a) I am at deathes doore

3 Make me to vnderſtande the way of thy commaundementes: and I wil geue my ſelfe to the meditation of thy wooderous woorkes.

4 My ſoule melteth away for very heauineſſe: comfort thou me according to thy woorde.

B 5 Take from me the way of falſhood: and witſafe me woorthy to haue thy lawe.

6 I haue choſen the way of trueth: and I haue laid thy iudgementes before me.

7 I haue ſtucke faſt vnto thy teſtimonies: O God, confounde me not.

8 I wil runne the way of thy commaundementes: when thou ſhalt ſet my hart at libertie.

He.

A 1 TEache me, O God, the way of thy ſtatutes: and I wil kepe it vnto the ende.

2 Geue me vnderſtanding, and I wil kepe thy lawe: yea I wil kepe it with my whole hart.

3 Leade me in the path of thy commaundementes: for therin is my delight.

4 Encline mine hart vnto thy teſtimonies: and not to couetouſneſſe.

B 5 Turne away mine eyes, leſt they beholde “ vanitie: cauſe me to liue in thy way.

“ falſe dooings.

6 Make thy woorde more “ euident vnto thy ſeruant: who is (geuen) to thy feare.

“ to ariſe.

7 Take away the reproche that I am afraide of: for thy iudgementes are good.

8 Beholde I haue coueted after thy commaundementes: cauſe me to liue in thy righteouſneſſe.

Vau.

A 1 LEt thy louing mercie alſo comme vnto me, O God: euen thy ſaluation, according to thy woorde.

2 And I ſhal anſweare to him that layeth (thy) woorde to me for a reproche: for in thy woorde I haue put my truſt.

3 Take not the woorde of trueth vtterly out of my mouth: for my hope is in thy iudgementes.

4 And I wil alway kepe thy lawe: yea for euer and euer.

B 5 And I wil walke in a (a) large ſcope: for I ſeeke thy commaundementes.

(a) In ſecuritie of conſcience.

6 I wil alſo ſpeake of thy teſtimonies before kings: and I wil not be aſhamed.

7 And my delight ſhalbe in thy commaundements: whiche I haue loued.

8 And I wil lift vp my hands vnto thy commaundementes whiche I haue loued: and my ſtudie ſhalbe in thy ſtatutes.

Zain.

A 1 BE mindful of thy promiſe “ made vnto thy ſeruant: wherein thou haſt cauſed me to put my truſt.

“ worlde.

2 That ſame is my comfort in my affliction: for thy woorde maketh me to liue.

3 The proude haue had me exceedingly in deriſion: yet I haue not ſhrinked from thy lawe.

4 (For) I called to remembrance thy iudgementes from the beginning of the worlde, O God: and ſo I comforted my ſelfe.

B 5 An extreme vnnatural heate hath aſſailed me, becauſe of the vngodly: who tranſgreſſe thy lawe.

6 Thy ſtatutes haue benne (my) ſonges: in the houſe of my pilgrimages.

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3 Make me to vnderſtande the way of thy commaundementes: and ſo ſhal I talke of thy woonderous woorkes.

4 My ſoule melteth away for very heauineſſe: comfort thou me according to thy woorde.

5 Take fro me the way of lyeing: and cauſe thou me to make muche of thy lawe.

6 I haue choſen the way of trueth: and thy iudgementes haue I laide before me.

7 I haue ſticken vnto thy teſtimonies: O Lorde confounde me not.

8 I wil runne the way of thy commaundements: when thou haſt ſet my hart at libertie.

Legem pone.

1 TEache me, O Lord, the way of thy ſtatutes: and I ſhal kepe it vnto the ende.

Morning prayer.

2 Geue me vnderſtanding, & I ſhal kepe thy lawe: yea I ſhal kepe it with my whole hart.

3 Make me to goe in the path of thy commaundements: for therin is my deſire.

4 Encline mine hart vnto thy teſtimonies: and not to couetouſneſſe.

5 O turne away mine eyes, leſt they beholde vanitie: and quicken thou me in thy way.

6 O ſtabliſhe thy woorde in thy ſeruant: that I may feare thee.

7 Take away the rebuke that I am afrayde of: for thy iudgementes are good.

8 Beholde my delight is in thy commaundementes: O quicken me in thy righteouſneſſe.

Et veniat ſuper me.

1 LEt thy louing mercie comme alſo vnto me, O Lord: euen thy ſaluation, according vnto thy woorde.

2 So ſhal I make anſweare vnto my blaſphemers: for my truſt is in thy woorde.

3 O take not the woord of thy trueth vtterly out of my mouth: for my hope is in thy iudgementes.

4 So ſhal I alway kepe thy lawe: yea for euer and euer.

5 And I wil walke at libertie: for I ſeeke thy commaundementes.

6 I wil ſpeake of thy teſtimonies alſo, euen before kinges: and wil not be aſhamed.

7 And my delyght ſhalbe in thy commaundementes: whiche I haue loued.

8 My handes alſo wil I lift vp vnto thy commaundementes whiche I haue loued: and my ſtudie ſhalbe in thy ſtatutes.

Memor eſto verbi tui.

1 O Thinke vpon thy ſeruant as concerning thy woorde: wherein thou haſt cauſed me to put my truſt.

2 The ſame is my comfort in my trouble: for thy woorde hath quickened me.

3 The proude haue had me exceedingly in deriſion: yet haue I not ſhrinked from thy lawe.

4 For I remembred thine euerlaſting iudgementes, O Lorde: and receaued comfort.

5 I am horribly afraide: for the vngodly that forſake thy lawe.

6 Thy ſtatutes haue benne my ſonges: in the houſe of my pilgrimage.

7 I haue thought vpon thy name, O Lord, in the

night ſeaſon: and haue kept thy lawe.

8 This I had: becauſe I kept thy commaundementes.

Portio mea domine.

1 THou art my portion, O Lord: I haue promiſed to kepe thy lawe.

2 I made mine humble petition in thy preſence with my whole hart: O be merciful vnto me according to thy woorde.

3 I called mine owne wayes to remembrance: and turned my feete vnto thy teſtimonies.

4 I made haſte, and prolonged not the time: to kepe thy commaundementes.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy lawe.

6 At midnight I wil ryſe to geue thankes vnto thee: becauſe of thy righteous iudgementes.

7 I am a companion of al them that feare thee: and kepe thy commaundementes.

8 The earth, O Lord, is ful of thy mercy: O teache me thy ſtatutes.

Bonitatem feciſti.

1 O Lorde, thou haſt dealt gratiouſly with thy ſeruant: according vnto thy woorde.

2 O learne me true vnderſtanding and knowledge: for I haue beleued thy commaundementes.

3 Before I was troubled I went wrong: but now haue I kept thy woorde.

4 Thou art good and gratious: O teache me thy ſtatutes.

5 The proude haue imagined a lye agaynſt me: but I wil kepe thy commaundementes with my whole hart.

6 Their hart is as fat as brawne: but my delight hath benne in thy lawe.

7 It is good for me that I haue benne in trouble: that I may learne thy ſtatutes.

8 The lawe of thy mouth is dearer vnto me: then thouſandes of golde and ſiluer.

Manus tuæ fecerunt.

Euenyng prayer.

1 THy handes haue made me and faſhioned me: O geue me vnderſtandyng, that I may learne thy commaundementes.

2 They that feare thee, wil be glad when they ſee me: becauſe I haue put my truſt in thy woorde.

3 I knowe, O Lorde, that thy iudgementes are right: and that thou of very faythfulneſſe haſt cauſed me to be troubled.

4 O let thy merciful kindneſſe be my comfort: according to thy woorde vnto thy ſeruant.

5 O let thy louing mercies comme vnto me, that I may liue: for thy lawe is my delight.

6 Let the proude be confounded, for they goe wickedly about to deſtroy me: but I wil be occupied in thy commaundementes.

7 Let ſuche as feare thee, and haue knowen thy teſtimonies: be turned vnto me.

8 O let my hart be ſounde in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

1 MY ſoule hath longed for thy ſaluation: and I haue a good hope becauſe of thy woorde.

2 Myne eyes long ſore for thy woorde: ſaying, O when wilt thou comfort me?

3 For I am become like a bottel in the ſmoke: yet

7 I haue thought vpon thy name, O God, in the night ſeaſon: and I haue kept thy lawe.

8 This (a) came to paſſe for me: becauſe I kept thy commaundementes.

(a) To haue ſo godly a minde and affect.

Heth.

1 THou art my portion, O god: I haue purpoſed to kepe thy lawe. A

2 I made mine humble petitiõ to thy face with my whole hart: be merciful vnto me according vnto thy woord.

3 I haue conſydered mine owne wayes: and I haue turned my feete vnto thy teſtimonies.

4 I made haſte, and I made no delay: for to kepe thy commaundementes.

5 (a) The vngodly haue tangled me in their ſnares: but I haue not forgotten thy lawe. B

(a) The ropes of the vngodly haue caught me.

6 I wil riſe at midnight to confeſſe me vnto thee: becauſe of thy righteous iudgementes.

7 I am a companion of al them that feare thee: and kepe thy commaundementes.

8 The earth, O God, is repleniſhed with thy louing kindneſſe: O teache me thy ſtatutes.

Teth.

1 O God, thou haſt dealt gratiouſly with thy ſeruant: according vnto thy woorde. A

2 Learne me the (a) good taſte and cunning: for I haue beleued thy commaundementes.

(a) The true ſenſe.

3 Before I felt affliction I ſwarued out of the way: but nowe I kepe thy woorde.

4 Thou art good and beneficial: teache me thy ſtatutes.

5 The proude haue forged a falſe tale againſt me: but I wil kepe thy commaundementes with my whole hart. B

6 Their hart is as fat as brawne: but my delight hath benne in thy lawe.

7 It is good for me that I am brought into miſerie: by that meanes I ſhal learne thy ſtatutes,

8 The lawe of thy mouth is dearer vnto me: then thouſandes of golde and ſiluer.

Iod.

1 THy handes haue made me and faſhioned me: geue me vnderſtanding, and I wil learne thy commaundementes. A

2 They that feare thee, ſhal ſee me, and reioyce: becauſe I haue geuen earneſt attendance vnto thy word.

3 I know, O god, that thy iudgements are iuſtice: & that thou haſt cauſed me "rightfully to be afflicted.

" In veritie.

4 I beſeeche thee let thy louing kindneſſe be a meanes to comfort me: according to thy woorde (ſpoken) vnto thy ſeruant.

5 Let thy pitiful mercies come vnto me, that I may liue: for thy lawe is my delight. B

6 Let the proude be confounded, for they haue falſly " reported me: but I wil ſtudy thy commaundementes.

" made me crooked.

7 Let ſuche as feare thee, and knowe thy teſtimonies: returne vnto me.

8 Let mine hart be perfectly (ſet) in thy ſtatutes: that I be not aſhamed.

Caph.

1 MY ſoule hath fainted after thy ſaluation: I geue earneſt attendance vnto thy woorde.

2 Mine eyes haue fainted after thy woorde: whileſt I ſay, when wilt thou comfort me?

3 For I am become like a bottel (hãged) in the ſmoke:

yet I doo not forgeat thy ſtatutes.
4 Howe many are the dayes of thy ſeruant? when wilt thou geue iudgement agaynſt them that perſecute me?
B 5 The proude haue digged pittes for me: whiche is (a thing) not (donne) according to thy lawe.
6 Al thy commaundementes are the trueth it ſelfe: they wrongfully perſecute me, O be thou my aide.
7 They had almoſt made an ende of me vpon the earth: but I forſooke not thy commaundementes.
"Quicken me. 8 "Make me to liue according to thy pietie: and I wil kepe the teſtimonies of thy mouth.

Lamed.

A 1 O God: thy woorde endureth for euer in heauen.
2 Thy trueth (appeareth) to euery generation: thou haſt laide the fundation of the earth, and it ſhal continue.
3 (Al thinges) continue this day according to thine ordinance: for al thinges be thy ſeruantes.
4 If my delight had not benne in thy law: I ſhould haue periſhed in mine affliction.
5 I wil neuer forgeat thy commaundementes: for through them thou haſt reuiued me.
B 6 I am thine, ſaue me: for I haue diligently "ſtudied thy commaundementes ouer.
"Searched.
7 VVhen the vngodly laide waite for me to deſtroy me: I endeuoured my ſelfe to vnderſtand thy teſtimonies.
8 I ſee an ende of euery thing be it neuer ſo perfect: but thy commaundement is (a) exceeding large.
(a) Infinite.

Mem

A 1 Howe greatly doo I loue thy lawe? my ſtudie is al the day long in it.
2 Thou haſt made me wiſer then mine enimies through thy commaundementes: for they are euer with me.
3 I am able to geue better inſtructiō thē al they that were my teachers: for thy teſtimonies are my ſtudy.
4 I am made to vnderſtande more then the aged can: becauſe I kept thy commaundementes.
B 5 I haue reſtrained my feete from euery euil way: that I may keepe thy woorde.
6 I haue not ſhrinked from thy iudgementes: for thou diddeſt teache me.
7 Howe ſweete are thy woordes vnto my throte: truely (they be ſweeter) then hony to my mouth.
8 Through thy commaundementes I geat vnderſtanding: therfore I hate al wayes of falſhood.

Nun.

A 1 Thy woorde is a candel vnto my feete: & a light vnto my pathes.
2 I haue made an oth (whiche I wil ratifie:) for to kepe thy iuſt iudgementes.
3 I am troubled aboue meaſure: quicken me, O God, according vnto thy woorde.
4 Let the freewil offeringes of my mouth pleaſe thee, O God: and teache me thy iudgementes.
B 5 (a) My ſoule is alway in my hande: yet I doo not forgeat thy lawe.
6 The vngodly haue laide a ſnare for me: but yet I ſwarued not from thy commaundementes.
7 I haue claimed thy teſtimonies as mine heritage for euer: for they are the very ioy of mine hart.
8 I haue applied mine hart for to fulfil thy ſtatutes: euen to the worldes (b) ende.

(a) I am in ieopardie alwayes of my lyfe.
(b) It ſignifieth properly an heele of a foot, by tranſlation an end, or the reward & commoditie that foloweth the ende.

doo I not forgeat thy ſtatutes.
4 How many are the dayes of thy ſeruant: when wilt thou be auenged of them that perſecute me?
5 The proude haue digged pittes for me: whiche are not after thy lawe.
6 Al thy commaundementes are true: they perſecute me falſely, O be thou my helpe.
7 They had almoſt made an end of me vpon earth: but I forſooke not thy commaundementes.
8 O quicken me after thy louing kindneſſe: and ſo ſhal I kepe the teſtimonies of thy mouth.

In eternum domine.

1 O Lorde: thy woorde endureth for euer in heauen.
2 Thy trueth alſo remayneth from one generation to another: thou haſt layde the fundation of the earth, and it abydeth.
3 They continue this day according to thyne ordinance: for al thinges ſerue thee.
4 If my delight had not benne in thy law: I ſhould haue periſhed in my trouble.
5 I wil neuer forgeat thy commaundementes: for with them thou haſt quickened me.
6 I am thine, oh ſaue me: for I haue ſought thy commaundementes.
7 The vngodly laide wayte for me to deſtroy me: but I wyl conſyder thy teſtimonies.
8 I ſee that al thinges comme to an ende: but thy commaundement is exceeding broade.

Quomodo dilexi.

1 Lorde, what loue haue I vnto thy law: al the day long is my ſtudie in it.
2 Thou through thy commaundements haſt made me wiſer then mine enimies: for they are euer with me.
3 I haue more vnderſtanding then my teachers: for thy teſtimonies are my ſtudie.
4 I am wiſer then the aged: becauſe I kepe thy commaundementes.
5 I haue refrayned my feete from euery euil way: that I may keepe thy woorde.
6 I haue not ſhronke from thy iudgementes: for thou teacheſt me.
7 O how ſweete are thy woordes vnto my throte: yea ſweeter then hony vnto my mouth.
8 Through thy commaundementes I geat vnderſtanding: therefore I hate al wicked wayes.

Lucerna pedibus meis.

1 Thy woord is a lanterne vnto my feete: and a light vnto my pathes. Morning prayer.
2 I haue ſworne, & am ſtedfaſtly purpoſed: to kepe thy righteous iudgementes.
3 I am troubled aboue meaſure: quicken me (O Lorde) according to thy woorde.
4 Let the freewil offeringes of my mouth pleaſe thee, O Lorde: and teache me thy iudgementes.
5 My ſoule is alway in my hande: yet doo I not forgeat thy lawe.
6 The vngodly haue laide a ſnare for me: but yet I ſwarued not from thy commaundementes.
7 Thy teſtimonies haue I claimed as mine heritage for euer: & why, they are the very ioy of my hart.
8 I haue applied my hart to fulfil thy ſtatutes alway: euen vnto the ende.

Iniquos

Iniquos odio habui.

1 I Hate them that imagine euil thinges: but thy lawe doo I loue.

2 Thou art my defence and ſhielde: and my truſt is in thy woorde.

3 Away from me ye wicked: I wil kepe the commaundementes of my God.

4 O ſtabliſhe me according vnto thy woord, that I may liue: and let me not be diſapoynted of my hope.

5 Holde thou me vp, and I ſhalbe ſafe: yea my delight ſhalbe in thy ſtatutes.

6 Thou haſt troden downe al them that departe from thy ſtatutes: for they imagine but deceipt.

7 Thou putteſt away al the vngodly of the earth like droſſe: therefore I loue thy teſtimonies.

8 My fleaſhe trembleth for feare of thee: and I am afrayde of thy iudgementes.

Feci iudicium.

1 I Deale with the thing that is lawful and right: O geue me not ouer vnto mine oppreſſours.

2 Make thou thy ſeruant to delight in that whiche is good: that the proude do me no wrong.

3 Myne eyes are waſted away with looking for thy health: and for the woorde of thy righteouſneſſe.

4 O deale with thy ſeruant according vnto thy louing mercy: and teache me thy ſtatutes.

5 I am thy ſeruant, O graunt me vnderſtanding: that I may knowe thy teſtimonies.

6 It is time for thee Lorde, to lay to thine hande: for they haue deſtroyed thy lawe.

7 For I loue thy commaundementes: aboue golde and pretious ſtone.

8 Therefore holde I ſtraight al thy commaundementes: and al falſe wayes I vtterly abhorre.

Mirabilia.

1 THy teſtimonies are woonderful: therefore dooth my ſoule kepe them.

2 When thy woorde goeth foorth: it geueth light and vnderſtanding vnto the ſimple.

3 I opened my mouth and drewe in my breath: for my delight was in thy commaundementes.

4 O looke thou vpon me, and be merciful vnto me: as thou vſeſt to do vnto thoſe that loue thy name.

5 Order my ſteppes in thy woorde: and ſo ſhal no wickedneſſe haue dominion ouer me.

6 O deliuer me from the wrongful dealynges of menne: & ſo ſhal I kepe thy commaundementes.

7 Shewe the light of thy countenance vpon thy ſeruant: and teache me thy ſtatutes.

8 Mine eyes guſhe out with water: becauſe menne kepe not thy lawe.

Iuſtus es domine.

1 RIghteous art thou, O Lord: and true is thy iudgement.

2 The teſtimonies that thou haſt commaunded: are exceeding righteous and true.

3 My zeale hath euen conſumed me: becauſe mine enimies haue forgotteu thy woordes.

4 Thy woorde is tryed to the vttermoſt: and thy ſeruant loueth it.

5 I am ſmal and of no reputation: yet doo not I forgeat thy commaundementes.

6 Thy righteouſneſſe is an euerlaſting righteouſneſſe: and thy lawe is the trueth.

7 Trouble and heauineſſe haue taken hold vpon

Samech.

1 I Hate high ſubtile deuices: & I doo loue thy lawe. A

2 Thou art my refuge and my ſhielde: I geue earneſt attendance vnto thy woorde.

3 Auoide from me ye malitious (**perſons**:) & I wil kepe the commaundementes of my Lorde.

4 Strengthen me in thy woorde, and I ſhal liue: & make me not aſhamed of my hope.

5 Holde thou me vp, and I ſhalbe ſafe: & I wil looke gladly vpon thy ſtatutes alwayes.

6 Thou haſt troden vnder foote al them that goe aſtray from thy ſtatutes: for their craftie deuice is but falſhood. B

7 Thou “ haſt diſpatched out of the way al the vngodly of the earth like droſſe: therfore I loue thy teſtimonies.

“ Thou haſt made to ceaſſe.

8 My fleaſhe trembleth for feare of thee: and I am afraide of thy iudgementes.

Ain.

1 I Haue executed iudgemeut and iuſtice: (**wherefore**) leaue me not to ſuch as do offer me wrong. A

2 For thy owne goodneſſe ſake take thy ſeruant vnto thy protection: let not the proude oppreſſe me with wrong.

3 Mine eyes haue fainted with looking for thy ſalnation: and for the woorde of thy (**righteouſneſſe.**)

4 Deale with thy ſeruant according vnto thy owne louing kindneſſe: and teache me thy ſtatutes.

5 I am thy ſeruant, graunt me vnderſtanding: that I may knowe thy teſtimonies. B

6 (a) It is time for (**me**) to doo for Gods cauſe: for they haue brought thy lawe almoſt to nothing.

(a) Or, it is time for God to doo ſomething.

7 Therefore I loue thy commaundementes: aboue golde and pretious ſtone.

8 Therefore I take al thy commaundementes euery one of them to be right: and I vtterly hate al wayes of falſhood.

Pe.

1 THy teſtimonies (**conteyne**) woonderful thinges: therefore dooth my ſoule kepe them. A

2 The “ firſt entring of thy woordes wil illuminate: geuing vnderſtanding euen vnto the ſimple.

“ The doore.

3 I opened my mouth and panted: for I bare a great affection to thy commaundementes.

4 Looke thou vpon me, and be merciful vnto me: as thou vſeſt to doo vnto thoſe that loue thy name.

5 Direct my ſteppes in thy woorde: and ſo ſhal no wickedneſſe haue dominion ouer me. B

6 Redeeme me from the fraudulent dealing of menne: and I wil kepe thy commaundementes.

7 Make the light of thy countenance ſhine vpon thy ſeruant: and teache me thy ſtatutes.

8 Riuers of waters guſhe out of mine eyes: becauſe mennc kepe not thy lawe.

Sade.

1 O God: thou art iuſt and vpright in thy iudgementes. A

2 Thou haſt commaunded the iuſtice & the veritie of thy teſtimonies: (**to be obſerued**) very ſtraightly.

3 My zeale hath conſumed me: becauſe mine aduerſaries haue forgotten thy woordes.

4 Thy woorde is purified to the vttermoſt: and thy ſeruant loueth it.

5 I am ſmal and of no reputation: (**yet**) I doo not forgeat thy commaundementes. B

6 Thy righteouſneſſe is an euerlaſting righteouſneſſe: and thy lawe is the trueth.

7 Trouble and greefe haue taken holde vpon me: yet thy commaundementes be my delight.

8 The righteouſneſſe of thy teſtimonies is euerlaſting: make me to vnderſtand (them) & I ſhal liue.

Coph.

A 1 I Haue called with my whole hart, heare me, O God: I wil kepe thy ſtatutes.

2 I haue called vpon thee, ſaue me: and I wil kepe thy teſtimonies.

3 I haue preuented (other) in the dawning of the day, and I cryed vnto thee: for I geue earneſt attendance vnto thy woordes.

4 Mine eyes haue preuented the night watches: that my ſtudie might be wholy in thy woordes.

B 5 Heare my voyce according to thy louing kindnes: make me to liue, O god, after thy iudgements.

6 They that minde to doo an act of miſcheefeneſſe, doo drawe nigh vnto me: they are farre from thy lawe.

7 But thou art nigh at hande, O god: & al thy commaundementes be trueth.

8 As concerning thy teſtimonies: I haue knowen long ſince, that thou haſt made them to laſt for euer.

Reſh.

A 1 BEholde mine affliction, and deliuer me: for I haue not forgotten thy lawe.

2 Defende thou my cauſe, and redeeme me: make me to liue according vnto thy woorde.

3 Saluation is farre from the vngodly: for they ſtudie not thy ſtatutes.

4 Thy mercies be manifolde, O God: make me to liue according to thy iudgementes.

5 There be many that doo perſecute me, & be mine aduerſaries: yet I doo not ſwarue from thy teſtimonies.

B 6 I ſawe tranſgreſſours, and I was greeued at the hart: becauſe they kept not thy lawe.

7 Beholde howe I loue thy commaundementes: quicken me, O God, according to thy louing kindneſſe.

8 The “beginning of thy woorde is trueth: and al the iudgementes of thy righteouſneſſe endure for euermore.

“ head.

Shin.

A 1 PRinces haue perſecuted me without a cauſe: but my hart hath ſtoode in awe of thy (a) woordes.

(a) Whiche forbiddeth me to reuenge mine owne quarel.

2 I am as glad of thy woorde: as he that findeth a great bootie.

3 That whiche is falſe, I hate and abhorre: but thy lawe I doo loue.

4 I doo praiſe thee ſeuen times euery day: for loue of the iudgementes of thy iuſtice.

B 5 They that loue thy lawe ſhal haue great “ proſperitie: and (b) nothing ſhal offende them.

“ peace.

(b) No aduerſitie or perturbation of minde.

6 Lorde, I haue waited after thy ſaluation: and I haue donne thy commaundementes.

7 My ſoule hath kept thy teſtimonies: and I haue loued them exceedingly.

8 I haue kept thy commaundementes and teſtimonies: for al my wayes are (c) before thee.

(c) Thou knoweſt al that I doo in this lyfe.

Tau.

A 1 LEt my crye, O God, approche neare vnto thy face: make me to vnderſtande (euery thing) according vnto thy woorde.

me: yet is my delight in thy commaundementes.

8 The righteouſneſſe of thy teſtimonies is euerlaſting: O graunt me vnderſtanding, and I ſhal liue.

Clamaui in toto corde meo.

Euenyng prayer.

1 I Cal with my whole hart, heare me, O Lorde: I wil kepe thy ſtatutes.

2 Yea, euen vpon thee doo I calle: helpe me, and I ſhal kepe thy teſtimonies.

3 Early in the morning doo I crye vnto thee: for in thy woorde is my truſt.

4 Myne eyes preuent the nyght watches: that I might be occupied in thy woordes.

5 Heare my voyce, O Lorde, according vnto thy louing kindneſſe: quicken me according as thou art woont.

6 They drawe nygh that of malice perſecute me: and are farre from thy lawe.

7 Be thou nigh at hande, O Lord: for al thy commaundementes are true.

8 As concerning thy teſtimonies: I haue knowen long ſence, that thou haſt grounded them for euer.

Vide humilitatem.

1 O Conſyder mine aduerſitie, and deliuer me: for I doo not forgeat thy lawe.

2 Auenge thou my cauſe, and deliuer me: quicken me according vnto thy woorde.

3 Health is farre from the vngodly: for they regarde not thy ſtatutes.

4 Great is thy mercie, O Lorde: quicken me as thou art woont.

5 Many there are that trouble me, and perſecute me: yet doo I not ſwarue from thy teſtimonies.

6 It greeueth me when I ſee the tranſgreſſours: becauſe they kepe not thy lawe.

7 Conſyder, O Lorde, how I loue thy commaundementes: O quicken me according to thy louing kindneſſe.

8 Thy woorde is true from euerlaſting: al the iudgements of thy righteouſneſſe endure for euermore.

Principes perſecuti ſunt.

1 PRinces haue perſecuted me without a cauſe: but my hart ſtandeth in awe of thy woordes.

2 I am as glad of thy woorde: as one that findeth great ſpoyles.

3 As for lies, I hate and abhorre them: but thy law doo I loue.

4 Seuen times a day doo I prayſe thee: becauſe of thy righteous iudgementes.

5 Great is the peace that they haue whiche loue thy lawe: and they are not offended at it.

7 Lorde, I haue looked for thy ſauing health: and donne after thy commaundementes.

7 My ſoule hath kept thy teſtimonies: and loued them exceedingly.

8 I haue kept thy commaundementes and teſtimonies: for al my wayes are before thee.

Appropinquet deprecatio.

1 LEt my complaynt comme before thee, O lord: geue me vnderſtanding according to thy woorde.

2 O let my ſupplication comme before thee: deliuer me according to thy woorde.

3 My lippes ſhal ſpeake of thy prayſe: when thou haſt taught me thy ſtatutes.

4 Yea, my tongue ſhal ſing of thy woord: for al thy commaundementes are righteous.

5 Let thyne hand helpe me: for I haue choſen thy commaundementes.

6 I haue longed for thy ſauing health, O Lorde: and in thy lawe is my delight.

7 O let my ſoule lyue, and it ſhal prayſe thee: and thy iudgementes ſhal helpe me.

8 I haue gonne aſtray lyke a ſheepe that is loſt: Oh ſeeke thy ſeruant, for I doo not forgeat thy commaundementes.

2 Let my ſupplication comme before thee: deliuer me according to thy woorde.

3 My lippes ſhal powre out (thy) prayſe: when thou haſt taught me thy ſtatutes.

4 My tongue ſhal ſing of thy woorde: for al thy commaundementes are righteouſneſſe.

5 Let thine hande be redie for to aide me: for I haue choſen thy commaundementes.

6 I haue longed for thy ſaluation, O God: and thy lawe is my whole delight.

7 Let my ſoule liue, and it ſhal prayſe thee: and thy iudgementes ſhalbe an ayde vnto me. B

8 I haue gonne aſtray like a loſt ſheepe: oh ſeeke out thy ſeruant, for I haue not forgottē thy commaundementes.

And dominum cum tribularer. Pſal.cxx. The argument.

¶ The prophete requeſteth God for to deliuer him from ſuch as doo malitiouſly ſlaunder him with falſe reportes. For by their meanes he eſteemeth his lyfe led with the Iſmaelites, and with the barbarous people of Arabia, and not with Gods people.

¶ A ſong of high () degrees.

Morning prayer. 1 WHen I was in trouble, I called vpon the Lord: and he hearde me.

2 Deliuer my ſoule (O lorde) from lieing lippes: and from a deceyptful tongue.

3 What rewarde ſhalbe geuē or donne vnto thee, thou falſe tongue: euen myghtie and ſharpe arrowes, with whot burning coales.

4 Wo is me that I am conſtrayned to dwelle with Meſech: and to haue mine habitation among the tentes of Cedar.

5 My ſoule hath long dwelt among them: that be enimies vnto peace.

6 I labour for peace, but when I ſpeake vnto them therof: they make them redy to battayle.

1 WHen I was in trouble, I called vpon God: and he hearde me. A

2 Deliuer my ſoule, O God, from falſe lippes: and from a deceiptful tongue.

3 VVhat dooth a deceiptful tongue vnto thee? what good bringeth it thee?

4 (So much) as ſharpe arrowes of a ſtrōg man (in thy ſides:) with Iuniper coales (powred on thy head.)

5 VVo be vnto me that am conſtrained to be conuerſant in [a] Meſech: and to dwelle among the tentes of Cedar.

6 My ſoule hath dwelt long: with him that hateth peace. B

7 I (am a man) of peace, but becauſe I doo ſpeake thereof: they (prepare) them ſelues to battayle.

() Of the meanes to aſcende vnto hygh degrees and dignitie.

[a] Barbarous people of the wildernes of Arabia.

Leuaui oculos meos. Pſal.cxxj. The argument.

¶ The prophete lifteth vp his eyes vnto heauen, from whence he moſt certaynly looketh for ayde at al tymes. He aſſureth al other, that God careth, defendeth, gouerneth, and prouideth for thoſe that flee vnto the Lorde for ſuccour in their neceſſitie.

¶ A ſong of high degrees.

1 I Wyl lift vp myne eyes vnto the hylles: from whence commeth my helpe.

2 My helpe commeth euen from the Lorde: whiche hath made heauen and earth.

3 He wyl not ſuffer thy foote to be moued: and he that keepeth thee wyl not ſleepe.

4 Beholde, he that keepeth Iſrael: ſhal neyther ſlumber nor ſleepe.

5 The Lorde him ſelfe is thy keeper: the Lorde is thy defenſe vpon thy ryght hande.

6 So that the ſunne ſhal not burne thee by day: nor the moone by night.

7 The Lorde ſhal preſerue thee from al euyl: yea, it is euen he that ſhal keepe thy ſoule.

8 The Lorde ſhal preſerue thy goeing out, and thy comming in: from this tyme foorth for euermore.

1 I VVil lift vp mine eyes vnto the hilles: frō whence my helpe ſhal comme. A

2 My helpe commeth from God: who hath made heauen and earth.

3 He wil not ſuffer thy foote [a] to moue: he wil not ſleepe that keepeth thee.

4 Beholde, he that keepeth Iſrael: wil neither ſlumber nor ſleepe.

5 God him ſelfe is thy keeper: God is thy "defenſe vpon thy right hande.

6 The ſunne ſhal not "hurt thee by day: neither the moone by night. B

7 God wyl preſerue thee from al euyl: he wil preſerue thy ſoule.

8 God wyl preſerue thy goeing out, and thy comming in: from this time foorth for euermore.

[a] God wyl not ſuffer thee to goe where thou ſhalt take any hurt.

" ſhadowe.

" ſmite.

Letatus ſum. Pſal.cxxij. The argument.

¶ Dauid declareth the ioy of the people goeing vp to Hieruſalem where true religion was ſet foorth, and iuſtice in courtes miniſtred: for whiche cauſes he wiſheth great proſperitie to the citie.

¶ A ſong of high degrees of Dauid.

1 I Was glad when they ſayde vnto me: we wyl goe into the houſe of the Lorde.

2 Our feete ſhal ſtand in thy gates: O Hieruſalē.

1 I VVas glad when they ſaid vnto me: we wyl goe into the houſe of God. A

2 Our feete ſhal ſtand in thy gates: O Hieruſalem.

3 Hieruſalem is builded: as a citie that is wel vnited togeather in it ſelfe.

4 For the tribes doo goe vp thither, euen the tribes of the Lorde: (whiche is) a teſtimonie vnto Iſrael for to prayſe the name of God.

5 For there is ordeyned the ſeate for iudgement: euen the ſeate of the houſe of Dauid.

6 Pray for the peace of Hieruſalem: they ſhal proſper that loue thee.

B 7 Peace be within thy walles: and plenteouſneſſe within thy palaces.

8 For my brethren and companions ſakes: I wyl wiſhe peace (to be) within thee.

9 Yea, becauſe of the houſe of god our Lorde: I wyl procure to doo thee good.

3 Hieruſalem is builded as a citie: that is at vnitie in it ſelfe.

4 For thither the tribes goe vp, euen the tribes of the Lorde: to teſtifie vnto Iſrael, to geue thankes vnto the name of the Lorde.

5 For there is the ſeate of iudgemēt: euen the ſeate of the houſe of Dauid.

6 O pray for the peace of Hieruſalem: they ſhal proſper that loue thee.

7 Peace be within thy walles: and plenteouſneſſe within thy palaces.

8 For my brethren and companions ſakes: I wyl wiſhe thee proſperitie.

9 Yea, becauſe of the houſe of the Lorde our God: I wyl ſeeke to doo thee good.

At leuaui oculos meos. Pſal.cxxiij. The argument.

¶ The prophete declareth that the godly, deſpited of ſuche as be riche, proude, and ſcorneful: doo looke for helpe onely at Gods hande after a moſt humble ſort.

¶ A ſong of high degrees.

A 1 I Lift vp mine eyes vnto thee: who dwelleſt in heauen.

2 Beholde, as the eyes of ſeruantes (looke) vnto the hand of their maiſters, and as the eyes of a maiden vnto the hande of her maiſtreſſe: euen ſo our eyes (wayte) vpon god our Lorde vntyl he haue mercie vpon vs.

3 Haue mercy vpon vs, O God, haue mercy vpon vs: for we haue ſuffered enough of diſpite.

4 Our ſoule is filled with the ſcorneful reproofe of the wealthy: and with the deſpitefulneſſe of the proude.

1 Vnto thee lyft I vp myne eyes: O thou that dwelleſt in the heauens.

2 Behold, euen as the eyes of ſeruantes looke vnto the hande of theyr maiſters, and as the eyes of a mayden vnto the hande of her maiſtreſſe: euen ſo our eyes wayte vpon the Lorde our God, vntyl he haue mercie vpon vs.

3 Haue mercy vpon vs (O Lord) haue mercy vpon vs: for we are vtterly deſpiſed.

4 Our ſoule is fylled with the ſcorneful reproofe of the wealthy: and with the diſpitefulneſſe of the proude.

Niſi quia dominus. Pſal.cxxiiij. The argument.

¶ Dauid acknowledgeth that he and his people had benne vtterly deſtroyed through the violence of enimies, if God had not benne on their ſyde with his preſent ayde.

¶ A ſong of high degrees of Dauid.

A 1 IF God him ſelfe had not benne[a] of our ſide Iſrael may nowe ſay: if God him ſelfe had not benne of our ſide when menne roſe vp agaynſt vs.

2 Then they had ſwallowed vs vp quicke: when their wrath was ſo inflamed againſt vs.

3 Then the waters had drowned vs: the runnyng ſtreame had flowed ouer our ſoule.

4 Then the waters of the proude: had flowed ouer our ſoule.

5 But bleſſed be God: whiche hath not geuen vs ouer for a pray vnto their teeth.

B 6 Our ſoule is eſcaped, euen as a birde out of the ſnare of the fouler: the ſnare is broken, and we be eſcaped.

7 Our helpe is in the name of God: who hath made heauen and earth.

1 If the Lorde him ſelfe had not benne on our ſide (now may Iſrael ſay:) if the Lord him ſelfe had not benne on our ſide, when menne roſe vp agaynſt vs.

2 They had ſwalowed vs vp quicke: when they were ſo wrathfully diſpleaſed at vs.

3 Yea, the waters had drowned vs: and the ſtreame had gonne ouer our ſoule.

4 The deepe waters of the proude: had gonne euen ouer our ſoule.

5 But prayſed be the Lorde: which hath not geuen vs ouer for a pray vnto their teeth.

6 Our ſoule is eſcaped, euē as a birde out of yͤ ſnare of the fowler: yͤ ſnare is broken, & we are deliuered.

7 Our helpe ſtandeth in the name of the Lorde: whiche hath made heauen and earth.

Qui confidunt in domino. Pſal.cxxv. The argument.

¶ As Hieruſalem is ſtrongly defended with mountaynes, ſo God defendeth his people in al aduerſities, and ſaueth them from dangers: but they that turne them ſelues from godlyneſſe, ſhal runne headlong into al kinde of wickedneſſe.

¶ A ſong of high degrees.

A 1 THey that put their truſt in God (be) as the mount Sion: (whiche) may not be remoued (but) muſt ſtande faſt for euer.

2 As for Hieruſalem, hilles be rounde about it: and God is rounde about his people from this time foorth for euermore.

3 For the (a) ſcepter of the vngodly ſhal not reſt vpon

1 THey that put their truſt in the Lorde, ſhalbe euen as the mount Sion: which may not be remoued, but ſtandeth faſt for euer.

2 The hylles ſtande about Hieruſalem: euen ſo ſtandeth the Lorde rounde about his people, from this tyme foorth for euermore.

3 For the rodde of the vngodly commeth not into the

[a] for vs.

(a) Although God ſuffereth tyrantes to vexe vs: yet he wil deliuer vs from them.

the lot of the ryghteous: leſt the ryghteous put their hande vnto wickedneſſe.

4 Do wel, O Lorde: vnto thoſe that be good, and true of hart.

5 As for ſuche as turne backe vnto their owne wickedneſſe: the Lord ſhal leade them foorth with the euyl dooers, but peace ſhalbe vpon Iſrael.

the lot of the righteous: leſt the righteous put their handes vnto wickedneſſe.

4 Be beneficial, O God: vnto thoſe that be good, and vpright in their hart.

5 And ſuche as doo wander in their owne "peruerſnes: thoſe god wil cauſe (b) to walke with the woorkers of wickednes, (ſo) peace (ſhalbe) vpon Iſrael.

"crookedneſſe. (b) God wyl make hypocrites to be knowen as they be.

In conuertendo. Pſal. cxxvi. The argument.

The prophete declareth that the deliuerance of the people of God out of captiuitie, ſhalbe very ioyful vnto them ſelues, and marueylous vnto al other nations. He prayeth God to continue his goodneſſe dayly more and more to his people.

¶ A ſong of high degrees.

Euenyng prayer,

1 When the Lorde turned agayne the captiuitie of Sion: then were we lyke vnto them that dreame.

2 Then was our mouth fylled with laughter: and our tongue with ioy.

3 Then ſayde they among the Heathen: the Lorde hath donne great thinges for them.

4 Yea, the Lord hath donne great thynges for vs alredy: whereof we reioyce.

5 Turne our captiuitie, O Lorde: as the riuers in the South.

6 They that ſowe in teares: ſhal reape in ioy.

7 He that nowe goeth on his way weepyng, and beareth foorth good ſeede: ſhal doubtleſſe comme againe with ioy, and bring his ſheaues with him.

1 WHen God ſhal cauſe them of Sion that were led into captiuitie for to returne: we ſhalbe as menne that (a) dreamed. A

2 Then ſhal our mouth be filled with a laughter: and our tongue with a ioyful noyſe.

3 Then ſhal ſuche as be amongſt the Heathen ſay: God hath brought great thinges to paſſe, that he might doo for them.

4 God hath brought great thinges to paſſe for vs: we be made merie.

5 Make vs, O God, that be led into captiuitie: for to returne as (b) riuers into the South.

6 They that ſowe in teares: ſhal reape in ioy.

7 He that goeth foorth on his way, & weeping beareth pretious ſeede: ſhal doubtleſſe returnyng, comme agayne with a ioyfull noyſe, bringing his ſheaues with him.

(a) The felicitie ſhalbe ſo ſuddayne and great, that it may be doubted whether it be in deede, or els but in a dreame. As Peters deliuerance ſeemed to hym ſelfe but a viſion. Act, xij.

B

(b) Let vs not comme home by fewe numbers, nowe one and then one: but altogeather as faſt as we can, as water runneth.

Niſi dominus edificat. Pſal. cxxvij The argument.

The prophete affirmeth that al care, endeuour, and diligence of building, woorking, referuing, and watching, is vayne, except withal God buildeth, referueth, and watcheth. For God of his meere goodneſſe geueth children to his welbeloued, he defendeth their cities, and prouideth vnto them victuals when they be faſt a ſleepe.

¶ A ſong of high degrees (made) for Solomon.

1 Except the Lord builde the houſe: their labour is but loſt that builde it.

2 Except the Lorde keepe the citie: the wathman waketh but in vayne.

3 It is but loſt labour that ye haſte to riſe vp early, and ſo late take reſt: and eate the bread of carefulneſſe, for ſo he geueth his beloued ſleepe.

4 Loe, chyldren and the fruite of the wombe: are an heritage and gyft that commeth of the Lorde.

5 Like as the arrowes in the hande of the Giant: euen ſo are the young chyldren.

6 Happy is the man that hath his quiuer ful of them: they ſhal not be aſhamed when they ſpeake with their enimies in the gate.

1 IF God wil not builde the houſe, they labour in vayne that builde it: if God keepe not the citie, the watcheman waketh in vayne. A

2 (As) it is a vayne thing for you that ye make haſte to riſe vp early, that ye make delayes to take reſt, eating the bread of (a) ſorowes: euen ſo he geueth (b) ſleepe to his welbeloued. ⁎

3 Beholde, children be the inheritage of God: and the fruite of the whombe is a rewarde.

4 Like as arrowes be in the hande of the ſtrong: euen ſo are the children of youth.

5 Happy is the man that hath filled his quiuer with them: they ſhal not be aſhamed when they ſpeake with their enimies in the gate.

(a) Gotten and ſpent with muche labour and ſorrowe. (b) God prouideth for his children, taking no more care in their labours, then when they be a ſleepe. Or els, god geueth to his children ſuch a felicitie in deede, as other onely dreame of in their ſleepe.

Beati omnes. Pſal. cxxviij. The argument.

They that feare God and walke in his wayes, be bleſſed and happy. Their wyfe, chyldren, and familie ſhal proſper with al kinde of felicitie.

¶ A ſong of hygh degrees.

1 BLeſſed are al they that feare the Lorde: and walke in his wayes.

2 For thou ſhalt eate the labours of thyne handes: O wel is thee, and happy ſhalt thou be.

3 Thy wyfe ſhalbe as the fruiteful vine: vpon the walles of thyne houſe.

4 Thy children lyke the Oliue branches: rounde about thy table.

1 HE is bleſſed whatſoeuer he be that feareth God: walking in his wayes. A

2 For thou ſhalt eate the labours of thyne handes: thou ſhalt be happy, and (al) ſhal goe wel with thee.

3 Thy wife ſhalbe as a fruiteful vine: vpon the ſides of thyne houſe.

4 Thy children (ſhalbe) like oliue branches: rounde

about thy table.

B 5 Beholde,for thus ſhal the man be bleſſed: that feareth God.

6 God wil bleſſe thee out of Sion:and thou ſhalt ſee Hieruſalem in proſperitie al the dayes of thy lyfe.

7 Yea,thou ſhalt ſee thy childers childrẽ: and peace vpon Iſrael.

5 Loe, thus ſhal the man be bleſſed: that feareth the Lorde.

6 The Lorde from out of Sion ſhal ſo bleſſe thee: that thou ſhalt ſee Hieruſalem in proſperitie al thy lyfe long.

7 Yea,that thou ſhalt ſee thy childers children:and peace vpon Iſrael.

Sepe expugnauerunt. Pſal.cxxix. The argument.

¶ The prophete acknowledgeth that Iſrael may glorie, in that through the helpe of God their enmies enterpriſes coulde not preuayle agaynſt them. The wicked ſhalbe ſodaynely deſtroyed.

¶ A ſong of hygh degrees.

A 1 ISrael may now ſay: they haue troubled me often from my youth vp.

2 They haue troubled me often from my youth vp: but they haue not preuayled againſt me.

3 The plowmen plowed vpon my backe: they made long forrowes.

4 But God who is iuſt: hath cut a peeces the ſnares of the vngodly.

5 Al they that beare an euyl wyl to Sion: ſhalbe confounded,and be made to turne backe from it.

B 6 They ſhalbe as the graſſe growing vpõ the houſe toppes: whiche withereth afore that it be ſhot foorth (**to his growth.**)

7 VVherof the mower filleth not his hand: neither he that bindeth vp the ſheaues his armes ful.

8 And they whiche goe by, ſay not ſo muche as the bleſſing of God be vpon you: we bleſſe you in the name of God.

i MAny a tyme haue they fought agaynſt me, fro my youth vp: (may Iſrael nowe ſay.)

2 Yea many a time haue they vexed me fro my youth vp: but they haue not preuayled againſt me.

3 The plowers plowed vpon my backe: and made long forrowes.

4 But the righteous Lord: hath hewen the ſnares of the vngodly in peeces.

5 Let them be confounded and turned backward: as many as haue euyl wyl at Sion.

6 Let them be euen as the graſſe growyng vpon ȳ houſe tops: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the ſheaues his boſome.

8 So that they whiche goe by, ſay not ſo muche as the Lorde proſper you: we wiſhe you good lucke in the name of the Lorde.

De profundis clamaui. Pſal.cxxx. The argument.

¶ The prophete in extreme calamitie, calleth vpon God for remiſſion of ſinnes, and for deliuerance. He exhorteth al people to truſt in God, for that he is alwayes a merciful redeemer, and can eaſyly deliuer from ſinne, death, and hel.

¶ A ſong of hygh degrees.

A 1 OVt of the deepe I haue called vnto thee, O God: O Lorde heare my voyce.

2 Let thine eares be attentiue: vnto the voyce of my petition for grace.

3 If thou, O God, wilt marke what is donne amiſſe: O Lorde, who can abide it?

4 For there is pardon of ſinne with thee: that thou mayeſt be feared.

5 I haue wayted for God, my ſoule haue wayted (**for him:**) & I haue repoſed my truſt in his woorde.

B 6 My ſoule (**liſteth**) more after God, then watchmen doo after the morning: I ſay more then watchmen doo after the morning.

7 Iſrael ought to truſt in GOD, for there is mercy with God: and there is plenteouſneſſe of redemption with him.

8 And he wyl redeeme Iſrael: from al his ſinnes.

1 OVt of the deepe haue I called vnto thee, O Lorde: Lorde heare my voyce.

2 Oh let thine eares conſyder wel: the voice of my complaynt.

3 If thou Lord, wilt be extreme to marke what is donne amiſſe: oh Lorde who may abyde it?

4 For there is mercy with thee: therfore ſhalt thou be feared.

5 I looke for the Lorde, my ſoule dooth wayte for him: in his woorde is my truſt.

6 My ſoule fleeth vnto the Lorde: before the mornyng watche (I ſay) before the morning watche.

7 O Iſrael truſt in the Lorde, for with the Lorde there is mercie: and with him is plenteous redemption.

8 And he ſhal redeeme Iſrael: from al his ſinnes.

Domine, non eſt exaltatum. Pſal.cxxxi. The argument.

¶ Dauid exhorteth the people by his example to modeſtie and humilitie, and to put their truſt in God.

¶ A ſong of high degrees (**made**) of Dauid.

A 1 O GOD, I am not hygh mynded, “ I haue no proude lookes: I haue not vſed to walke in greater and wayghtier matters then I ought to doo.

“mine eyes be not loftie.

2 Nay I haue reſtrained my ſoule, and kept it lowe, lyke a childe that is weaned from his mother: yea my ſoule is within me as a weaned chylde.

3 O Iſrael repoſe thou thy truſt in God: from this time foorth for euermore.

1 LOrd, I am not hye minded: I haue no proude lookes.

2 I doo not exerciſe my ſelfe in great matters: whiche are to hygh for me.

3 But I refrayne my ſoule, and keepe it lowe, like as a childe that is weaned from his mother: yea my ſoule is euen as a weaned childe.

4 O Iſrael truſt in the Lord: from this time foorth for euermore.

Memento

Memento domine Dauid. Pſal.cxxxij. The argument.

¶ The prophete deſireth God to remember him and his great affection toward religion, and to builde a temple for his arke. He ſayeth it was declared vnto him that Sion ſhould be the houſe of God. Dauids petition when he brought the arke thyther. God promiſeth howe that Dauids ſeede ſhal raigne after him for euer, if they keepe his lawes, and that he wyl bleſſe the citie of Sion, and the inhabitantes thereof, with al kinde of felicitie.

¶ A ſong of high degrees.

Morning prayer.

1 LOrde remember Dauid: and al his trouble.

2 Howe he ſware vnto the Lorde: & vowed a vowe vnto the almightie God of Iacob.

3 I wyl not comme within the tabernacle of my houſe: nor climbe vp into my bed.

4 I wyl not ſuffer myne eyes to ſleepe, nor myne eye lyddes to ſlumber: neither the temples of my head to take any reſt.

5 Vntil I finde out a place for the Temple of the Lord: an habitatiō for the mightie God of Iacob.

6 Loe, we heard of the ſame at Ephrata: & founde it in the wood.

7 We wyl goe into his tabernacle: and fal lowe on our knees before his footeſtoole.

8 Ariſe, O Lorde, into thy reſtyng place: thou and the arke of thy ſtrength.

9 Let the prieſtes be clothed with righteouſneſſe: and let thy ſaintes ſing with ioyfulneſſe.

10 For thy ſeruant Dauids ſake: turne not away the preſence of thyne annoynted.

11 The Lorde hath made a faythful othe vnto Dauid: and he ſhal not ſhrinke from it.

12 Of the fruite of thy body: ſhal I ſet vpō thy ſeate.

13 If thy chyldren wyl keepe my couenant and my teſtimonies that I ſhal learne them: their chyldrē alſo ſhal ſit vpon thy ſeate for euermore.

14 For the Lorde hath choſen Sion to be an habitation for him ſelfe: he hath longed for her.

15 This ſhalbe my reſt for euer: here wyl I dwelle, for I haue a delight therein.

16 I wil bleſſe her vittayles with encreaſe: and wil ſatiſfie her poore with bread.

17 I wyl decke her prieſtes with health: and her ſaintes ſhal reioyce and ſing.

18 There ſhal I make the horne of Dauid to floriſh: I haue ordeyned a lanterne for myne annoynted.

19 As for his enimies, I ſhal clothe them with ſhame: but vpon him ſelfe ſhal his crowne floriſh.

1 O GOD, be mindful of Dauid: with al his affliction. A

2 VVho ſwore vnto god: who made a vowe vnto the moſt mightie (**Lorde**) of Iacob.

3 (**Sayeing**) I wyl not enter into the tabernacle of my houſe: nor get vp into my bed.

4 I wyl not ſuffer myne eyes to ſleepe: nor myne eye liddes to ſlumber.

5 Vntyl I finde out a place for the temple of God: an habitation for the moſt mightie Lord of Iacob.

6 Beholde, we (a) hearde it to be at Ephratha: we founde it in the fieldes of the foreſt. B

7 VVe wyl goe into his tabernacle: and fal downe on our knees before his footeſtoole.

8 Ariſe, O GOD, (**for to comme**) into thy reſtyng place: thou and the arke of thy ſtrength.

6 Let thy prieſtes be clothed with righteouſneſſe: and let thy ſaintes make a ioyful noyſe.

10 For thy ſeruant Dauids ſake: turne not away (**frō**) the face of thyne annoynted.

11 God hath ſworne for a trueth vnto Dauid, and he wyl not goe from it: I wyl place vpon thy throne ſomme of the fruite of thy body.

12 If thy chyldren wyl keepe my couenant and my teſtimonies which I wil teach them: their children alſo ſhal ſit vpon thy throne for euermore.

13 For god hath choſen (**to be in**) Sion: he had a deſire that it might be an habitation for him.

14 This (**is ſayeth he**) my reſt for euer: here I wyl dwelle, for I haue a deſyre to it. C

15 I wil abundantly powre my bleſſinges vpon her victuals: and I wyl ſatiſfie her poore with bread.

16 I wyl clothe her prieſtes with (b) ſaluation: and her ſaintes ſhal make an exceeding ioyful noyſe.

17 I wil make there the horne of Dauid to bud vp: I wil ordeine a light for mine annointed.

18 I wyl clothe his enimies with ſhame: but his crowne ſhal floriſhe vpon him ſelfe.

(a) We thought it ſhould be at Bethlehem, but thou appoyntedſt it to be at Hieruſalem in a barren grounde.

(b) Good conuerſation and doctrine, wherby they ſaue them ſelues and other.

Ecce quam bonum. Pſal.cxxxiij. The argument.

¶ Dauid declareth howe acceptable a thing is brotherly loue and concorde, both to God and man.

¶ A ſong of high degrees (**made**) of Dauid.

1 BEholde how good and ioyful a thing it is: brethren to dwelle togeather in vnitie.

2 It is like the pretious oyntment vpon the head, that ranne downe vnto the bearde: euen vnto Aarons bearde, and went downe to the ſkirtes of his clothing.

3 Like as the deawe of Hermon: whiche fel vpon the hyl of Sion.

4 For there the Lorde promiſed his bleſſing: and lyfe for euermore.

1 BEholde howe good and howe pleaſant a thing it is: that brethren dwelle togeather in vnitie. A

2 (**It is**) like vnto a pretious ointment (**powred**) vpon the head, whiche runneth downe vpon the bearde, euen vpon Aarons beard: whiche alſo runneth downe vpon the ſkirtes of his garmentes.

3 (**It is alſo**) like vnto the deawe of Hermon: which falleth downe vpon the hyl of Sion.

4 For god hath commaunded his bleſſing: (**and**) life euerlaſting (**to be**) where is (**ſuche concorde.**)

Ecce nunc benedicite dominum. Pſal.cxxxiiij. The argument.

¶ The prophete exhorteth thoſe that doo watche al night in the houſe of God, to lift vp their handes, and to prayſe God. The Prieſtes and Leuites of duetie watched al night by courſe in the temple, as it appeareth. Leuit.viii.

¶ A ſong of high degrees.

A 1 BEholde, bleſſe God al ye the ſeruantes of god: who in the night time remayne in the houſe of God.

“handes of holyneſſe.

2 Lift vp your“holy handes: and bleſſe God.

3 God who made heauen and earth: bleſſe thee out of Sion.

1 BEhold (now) prayſe the Lorde: al ye ſeruantes of the Lorde.

2 Ye that by night ſtande in the houſe of the Lord: euen in the courtes of the houſe of our God.

3 Lift vp your handes in the ſanctuarie: and praiſe the Lorde.

4 The Lorde that made heauen and earth: geue thee bleſſing out of Sion.

Laudate nomen domini. Pſal.cxxxv. The argument.

¶ The prophete exhorteth al them to prayſe God who comme to the temple, for that God hath choſen Jacob to be his inheritance, and alſo for that he is able to doo what he wyl in heauen, earth, and ſea. He rehearſeth the woorkes that God dyd in deliueryng them out of Egypt, and in bringing them into the land of Chanaan. As for the gods of the Heathen, they be but golde and ſiluer.

A 1 PRayſe ye the Lorde, prayſe ye the name of God: prayſe it ye ſeruantes of God.

2 Ye that ſtande in the houſe of G O D: in the courtes of the houſe of our Lorde.

3 Praiſe ye the Lorde, for God is gratious: ſing pſalmes vnto his name, for it is pleaſant.

4 For the Lorde hath choſen Iacob vnto him ſelfe: and Iſrael for his owne poſſeſſion.

5 For I know that God is great: and that our Lorde is aboue al gods.

6 God dooth whatſoeuer pleaſeth him in heauen and in earth: in the ſea, and in al deepe places.

B 7 He cauſeth cloudes to aſcende from the loweſt part of the earth: he maketh it to lighten when it rayneth, he bringeth windes out of his treaſure houſes.

“from man vnto beaſt.

8 He ſmote the firſt borne of Egypt:“aſwel of beaſt as of man.

9 He ſent tokens and woonders into the middeſt of thee, O Egypt: agaynſt Pharao and al his ſeruantes.

10 He ſmote many nations: and ſlue mightie kinges.

11 Sihon king of the Amorites, and Og the king of Baſhan: and al the kingdomes of Chanaan.

12 And he gaue their lande for an inheritance: euen for an heritance to Iſrael his people.

13 Thy name, O God, endureth for euer: there wyl be a remembrance of thee, O God, from one generation to another.

C 14 For God wyl iudge his people: and he wyl be pacified (beyng diſpleaſed) with his ſeruantes.

15 As for the idols of the Heathen, they are but ſiluer and golde: the woorke of mens handes.

16 They haue a mouth and ſpeake not: they haue eyes, but they ſee not.

17 They haue eares and they heare not: yea there is no breath in their mouth.

18 They that make them are lyke vnto them: (and) euery one that putteth his truſt in them.

19 Bleſſe God ye the houſe of Iſrael: bleſſe G O D ye the houſe of Aaron.

D 20 Bleſſe God ye the houſe of Leui: ye that feare God, bleſſe God.

21 Bleſſed be G O D out of Sion: who dwelleth at Hieruſalem. Prayſe ye the Lorde.

1 O Prayſe the Lorde, laude ye the name of the Lorde: prayſe it O ye ſeruantes of the Lord.

2 Ye that ſtande in the houſe of the Lorde: in the courtes of the houſe of our God.

3 O prayſe the Lorde, for the Lorde is gratious: O ſing prayſes vnto his name, for it is louely.

4 For why? the Lorde hath choſen Jacob vnto him ſelfe: and Iſrael for his owne poſſeſſion.

5 For I knowe that the Lorde is great: and that our Lorde is aboue al goddes.

6 Whatſoeuer the Lord pleaſed that did he in heauen and in earth: and in the ſea, and in al deepe places.

7 He bringeth foorth the cloudes from the endes of the worlde: and ſendeth foorth lightninges with the rayne, bringyng the windes out of his treaſures.

8 He ſmote the firſt borne of Egypt: both of man and beaſt.

9 He hath ſent tokens & woonders into the middeſt of thee, O thou lande of Egypt: vpon Pharao and al his ſeruantes.

10 He ſmote diuers nations: & ſlue mightie kinges.

11 Seon king of the Amorites, and Og the king of Baſan: and al the kingdomes of Chanaan.

12 And gaue their lande to be an heritage: euen an heritage vnto Iſrael his people.

13 Thy name, O Lord, endureth for euer: ſo dooeth thy memorial (O Lorde) from one generation to another.

14 For the Lorde wyl auenge his people: and be gratious vnto his ſeruantes.

15 As for the images of the Heathen, they are but ſiluer and golde: the woorke of mens handes.

16 They haue mouthes and ſpeake not: eyes haue they, but they ſee not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them are like vnto them: and ſo are al they that put their truſt in them.

19 Prayſe the Lorde ye houſe of Iſrael: prayſe the Lorde ye houſe of Aaron.

20 Prayſe the Lorde ye houſe of Leui: ye that feare the Lorde, prayſe the Lorde.

21 Prayſed be the Lorde out of Sion: whiche dwelleth at Hieruſalem.

Confitemini domino. Pſal,cxxxvi. The argument.

¶ The prophete exhorteth menne to praiſe God, aſwel for al thinges created by him, as for his benefites peculiarly beſtowed vpon the children of Iſrael, in deliuering them out of Egypt, and in bringing them into the lande of Chanaan. He dooth inſinuate alſo that God is not prayſed woorthyly, except we acknowledge that al his benefites proceede of his free and meere goodneſſe, and not of our deſertes.

Euenyng prayer.

1 O Geue thankes vnto the Lorde, for he is gratious: and his mercie endureth for euer.

2 O geue thankes vnto the God of al gods: for his mercy endureth for euer.

3 O thanke the Lord of al lordes: for his mercy endureth for euer.

4 Whiche only dooth great woonders: for his mercie endureth for euer.

5 Whiche by his excellent wiſedome made the heauens: for his mercie endureth for euer.

6 Whiche layde out the earth aboue the waters: for his mercie endureth for euer.

7 Whiche hath made great lightes: for his mercie endureth for euer.

8 The Sunne to rule the day: for his mercie endureth for euer.

9 The Moone & the ſtarres to gouerne the night: for his mercie endureth for euer.

10 Whiche ſmote Egypt with their firſt borne: for his mercie endureth for euer.

11 And brought out Iſrael from among them: for his mercie endureth for euer.

12 With a mightie hande and ſtretched out arme: for his mercie endureth for euer.

13 Whiche diuided the red ſea in two partes: for his mercie endureth for euer.

14 And made Iſrael to goe through the middes of it: for his mercie endureth for euer.

15 But as for Pharao and his hoſt, he ouerthrewe thẽ in the red ſea: for his mercy endureth for euer.

16 Whiche led his people through the wylderneſſe: for his mercie endureth for euer.

17 Whiche ſmote great kinges: for his mercy endureth for euer.

18 Yea and ſlue mightie kinges: for his mercie endureth for euer.

19 Seon king of the Amorites: for his mercie endureth for euer.

20 And Og the king of Baſan: for his mercie endureth for euer.

21 And gaue away their lande for an heritage: for his mercie endureth for euer.

22 Euen for an heritage vnto Iſrael his ſeruant: for his mercie endureth for euer.

23 Which remembred vs when we were in trouble: for his mercie endureth for euer.

24 And hath deliuered vs from our enimies: for his mercie endureth for euer.

25 Whiche geueth foode to al fleaſhe: for his mercie endureth for euer.

26 O geue thankes vnto the God of heauen: for his mercie endureth for euer.

27 O geue thankes to the Lorde of Lordes: for his mercie endureth for euer.

1 Confeſſe you (it) vnto the Lord, for he is gratious: "and his mercy (endureth) for euer. A

2 Confeſſe you (it) vnto the God of [a] gods: for his mercie endureth for euer.

3 Confeſſe you (it) vnto the Lord of lordes: for his mercy endureth for euer.

4 VVho only dooth great woonders: for his mercie endureth for euer.

5 VVho by his excellent wiſedome made the heauens: for his mercie endureth for euer.

6 VVho layde out the earth aboue the waters: for his mercie endureth for euer.

7 VVho hath made great lightes: for his mercie endureth for euer. B

8 The Sunne to rule in the day: for his mercie endureth for euer.

9 The Moone & the ſtarres to gouerne in the night: for his mercie endureth for euer.

10 VVho ſmote Egypt with their firſt borne: for his mercie endureth for euer.

11 And brought out Iſrael from among them: for his mercie endureth for euer.

12 VVith a mightie hande and a ſtretched out arme: for his mercie endureth for euer.

13 VVho diuided the red ſea in partes: for his mercie endureth for euer.

14 And made Iſrael to paſſe through the middeſt of it: for his mercie endureth for euer. C

15 He ouerthrewe Pharao and his hoſt in the red ſea: for his mercie endureth for euer.

16 VVho led his people through the wylderneſſe: for his mercie endureth for euer.

17 VVho ſmote great kinges: for his mercie endureth for euer.

18 And he ſlue mightie kinges: for his mercie endureth for euer.

19 Sihon king of the Amorites: for his mercie endureth for euer.

20 And Og the king of Baſhan: for his mercie endureth for euer.

21 And he gaue away their lande for an heritage: for his mercie endureth for euer. D

22 For an heritage vnto Iſrael his ſeruant: for his mercie endureth for euer.

23 VVho remembred vs whẽ we were brought low: for his mercie endureth for euer.

24 And he deliuered vs from our aduerſaries: for his mercie endureth for euer.

25 VVho geueth foode vnto al "creatures: for his mercie endureth for euer.

26 Confeſſe you (it) vnto the Lorde of heauen: for his mercie endureth for euer.

"for,

[a] A certaine image of God appeareth in thoſe that excel in vertue, aucthoritie, & religion, for which cauſes they be called gods.

"al fleaſhe.

Super flumina. Pſal.cxxxvij. The argument.

¶ The prophete declareth the great griefe and lamentation of the children of Iſrael, for that they (being led priſoners vnto Babylon) were prouoked to ſing as they vſed to doo at Sion. He proteſteth that he can not forgeat Hieruſalem. He prayeth God to remember the Idumites, who maliciouſly incenſed their enimies agaynſt them. He propheſieth of the deſtruction of Babylon.

1 BY the waters of Babylon we ſate downe and wept: when we remembred (thee) O Sion.

2 As for our harpes, we hanged them vp: vpõ the trees that are therein.

3 For they that led vs away captiue, required of vs

1 BY the waters of "Babylõ we ſate downe there: alſo we wept when we remembred Sion. A

2 VVe hanged vp our harpes on the Salou trees: in the middeſt [a] of it.

3 For there they that led vs away captiue, required

"Babel.

(a) Of Babylon.

of vs ſomme matter of a ſong : and(**for**) our waylinges,mirth,(**ſayeing**)ſing vs one of the ſonges of Sion.

4 (**We anſweared**) howe can we ſing one of the ſonges of god : in another lande beſides our owne?

5 If I forgeat thee,O Hieruſalem:let my right hand forgeat(**her cunning.**)

6 Let my tongue cleaue to the roofe of my mouth if I doo not remember thee : yea if I preferre not thee,O Hieruſalem,aboue my moſt mirth.

B 7 Remember the children of Edom in the[a] day of Hieruſalem:they ſayde downe with it,downe with it,euen to the grounde.

[a] When it ſwas viſited, and deſtroyed.

8 O daughter of Babylon who muſt lie waſted: happy ſhal he be that rewardeth thee as thou haſt ſerued vs.

9 Bleſſed ſhal he be : that taketh and throweth thy litle children againſt the ſtone.

then a ſong and melodie in our heauineſſe:ſing vs one of the ſonges of Sion.

4 How ſhal we ſing the Lordes ſong: in a ſtrange lande.

5 If I forgeat thee, O Hieruſalem : let my ryght hande forgeat her cunning.

6 If I doo not remember thee,let my tõgue cleaue to the roofe of my mouth : yea, if I preferre not Hieruſalem in my mirth.

7 Remember the children of Edom, O Lorde, in the day of Hieruſalem : howe they ſayde, downe with it,downe with it,euen to the to grounde.

8 O daughter of Babylon, waſted with miſerie : yea happy ſhal he be that rewardeth thee as thou haſt ſerued vs.

9 Bleſſed ſhal he be,that taketh thy children : and throweth them agaynſt the ſtones.

Confitebor tibi domine. Pſal.cxxxviij. The argument.

David thanketh God for his goodneſſe towarde him,in that he dyd heare him in aduerſitie, and deliuered him from his enimies, whereby he truſteth in tyme to comme in al diſtreſſes to be helped.

¶ Of Dauid.

A 1 I VVyl‟ geue thankes vnto thee,O God, with my whole hart : I wyl ſing pſalmes vnto thee before the[a] gods.

‟ confeſſe.

[a] Menne in aucthoritie, in whom a certeine image of god appeareth

2 I wyl make my lowe obeiſance towarde thy holy temple : and I wyl prayſe thy holy name in reſpect of thy louing kindneſſe and trueth.

3 For thou haſt magnified thy name:& thy woorde aboue al thinges.

4 In the day(**of mine aduerſitie**)I called vpon thee, & thou heardeſt me: thou enduedſt my ſoule more and more with ſtrength.

5 Al the kinges of the earth wil prayſe thee,O god: for they haue hearde the woordes of thy mouth.

6 Yea they wyl ſing of the wayes of God:for great is the glorie of God.

B 7 For though God be on high, yet he wyl haue reſpect vnto the lowly:and he wyl knowe the proude a farre of.

8 If I ſhal walke in the middeſt of trouble, thou wylt make me to lyue : thou wilt ſtretche foorth thine hand vpon the furiouſneſſe of mine enimies, and thy right hande ſhal ſaue me.

9 God wyl finiſhe that he hath begunne by me : O God, thy louing kindneſſe endureth for euer,thou wilt not forſake the woorkes of thine owne hãdes.

1 I Wil geue thankes vnto thee, O Lorde, with my whole hart : euen before the gods wyl I ſing prayſe vnto thee.

2 I wyl woorſhip towarde thy holy Temple, and prayſe thy name, becauſe of thy louyng kyndneſſe and trueth:for thou haſt magnified thy name,and thy woorde aboue al thinges.

3 When I called vpon thee,thou heardeſt me: and enduedſt my ſoule with muche ſtrength.

4 Al the kinges of the earth ſhal prayſe thee, O Lorde: for they haue hearde the woordes of thy mouth.

5 Yea they ſhal ſing in the wayes of the Lorde: that great is the glorie of the Lorde.

6 For though the Lorde be hye, yet hath he reſpect vnto the lowely : as for the proude, he beholdeth them a farre of.

7 Though I walke in the middeſt of trouble, yet ſhalt thou refreſhe me: thou ſhalt ſtretche foorth thyne hande vpon the furiouſneſſe of myne enimies,and thy ryght hande ſhal ſaue me.

8 The Lorde ſhal make good his louing kindneſſe towarde me : yea thy mercy, O Lorde, endureth for euer, deſpiſe not then the woorkes of thyne owne handes.

Domine,probaſti me. Pſal.cxxxix. The argument.

David falſely accuſed, calleth to witneſſe of his innocencie God, who knoweth hym throughly, and vnto whom nothyng is vnknowen of that is ſayd,donne,or thought,out of whoſe handes he can not eſcape in any place. Finally,he pronounceth that he hateth the wicked,to the intent that he may declare that he hath nothyng to doo with them.

¶ To the chiefe muſition,a pſalme of Dauid.

A 1 O GOD,thou haſt ſearched me to the quicke : and thou haſt knowen me.

2 Thou knoweſt my downe ſitting, & myne vpriſing: thou vnderſtandeſt my thoughtes long before they be.

3 Thou compaſſeſt about my path, and my iourney into al coaſtes:and thou vſeſt al my wayes.

1 O Lorde, thou haſt ſearched me out, and knowen me : thou knoweſt my downe ſitting, & myne vpryſyng, thou vnderſtandeſt my thoughtes long before.

Morning prayer.

2 Thou art about my pathe, and about my bed: and ſpyeſt out al my wayes.

3 For loe, there is not a woorde in my tongue: but

thou, O Lorde, knoweſt it altogeather.
4 Thou haſt faſhioned me behind and before: and layde thine hande vpon me.
5 Suche knowledge is to woonderful and excellent for me: I can not attaine vnto it.
6 Whither ſhal I goe then from thy ſpirite: or whither ſhal I goe then from thy preſence?
7 If I climbe vp into heauen, thou art there: yf I goe downe into hel, thou art there alſo.
8 If I take the winges of the morning: & remaine in the vttermoſt partes of the ſea.
9 Euen there alſo ſhal thy hande leade me: and thy right hande ſhal holde me.
10 If I ſay, peraduenture the darkneſſe ſhal couer me: then ſhal my night be turned to day.
11 Yea, the darkeneſſe is no darkeneſſe with thee, but the night is as cleare as the day: the darkneſſe and light (to thee) are both alike.
12 For my reynes are thine: thou haſt couered me in my mothers wombe.
13 I wil geue thankes vnto thee, for I am fearefully and woonderfully made: marueilous are thy woorkes, and that my ſoule knoweth right wel.
14 My bones are not hid from thee: though I be made ſecretly, and faſhioned beneath in the earth.
15 Thine eyes did ſee my ſubſtance, yet beyng vnperfect: and in thy booke were al my members written.
16 Whiche day by day were faſhioned: when as yet there was none of them.
17 Howe deare are thy counſayles vnto me, O god: O howe great is the ſumme of them?
18 If I tel them, they are mo in number then the ſande: when I wake vp, I am preſent with thee.
19 Wilt thou not ſlea the wicked, O God: depart from me ye bloodthirſtie menne.
20 For they ſpeake vnrighteouſly againſt thee: and thine enimies take thy name in vayne.
21 Doo not I hate them, O Lorde, that hate thee: and am not I greeued with thoſe that riſe vp agaynſt thee?
22 Yea I hate them right ſoare: euen as though they were mine enimies.
23 Trye me, O God, and ſeeke the grounde of mine hart: prooue me, and examine my thoughtes.
24 Looke wel yf there be any way of wickedneſſe in me: and leade me in the way euerlaſting.

4 For there is not a woorde in my tongue: but beholde thou, O Lord, knoweſt it.
5 Thou haſt faſhioned me behinde and before: and laide thine (a) hande vpon me.
6 The knowledge that (thou haſt) of me is marueilous: it is ſo high that I can not (attaine) vnto it.
7 VVhither can I goe from thy ſpirite: or whither can I flee away from thy face?
8 If I aſcende vp into heauen, thou art there: if I lay me downe in hel, thou art there alſo.
9 If I take the (b) winges of the morning: and (goe to) dwel in the vttermoſt part of the ſea,
10 Euen there alſo thy hande ſhal leade me: and thy right hande ſhal holde me.
11 And if I ſay, peraduenture the darkeneſſe ſhal couer me: and the night ſhalbe day for me,
12 Truely the darkeneſſe ſhal not darken any thing from thee, and the night ſhalbe as lightſome as the day: darkneſſe and light (to thee) are both alike.
13 For thou haſt my (c) reines in thy poſſeſſion: thou diddeſt couer me in my mothers wombe.
14 I wil confeſſe it vnto thee, for that thy (dooyngs) are to be dreaded, I am made after a marueilous ſort: thy woorkes be marueilous, & that my ſoule knoweth right wel.
15 The ſubſtance of my (body) was not hid from thee: when I was made in ſecrete, and faſhioned with diſtinct members “ in my mothers wombe.
16 Thine eyes did ſee me (d) when I was moſt imperfect: and in thy booke were written euery day * of them (wherein the partes of my body) were ſhaped, & no one of them were knowen vnto thee.
17 Howe pretious be thy “ cogitations towardes me, O God? howe greatly be the ſumme of them increaſed?
18 I goe about to count them, I finde that they are mo in number then the ſande: and yet while I am waking, I am ſtil with (e) thee.
19 For truely thou wilt ſlay, O Lorde, the wicked * man: and the bloodthirſtie menne (to whom I euer ſay) depart ye from me.
20 VVho doo ſpeake vnto thee in guileful manner: (thou art, O god) exalted in vaine to thine enimies.
21 Doo not I hate them, O god, that hate thee? & am not I greeued with thoſe that riſe vp againſt thee?
22 Yea I hate them “ from the bottome of my hart: euen as though they were mine enimies.
23 Searche me to the quicke, O Lorde, and knowe thou mine hart: prooue me, and knowe thou my thoughtes.
24 And looke wel if there be any way of peruerſneſſe in me: & (then) leade me in the way (f) of the world.

(a) I am the woorke of thyne hande.

B

(b) If I flee ſo fast as the ſunne beames paſſe.

(c) Mine inward affectes & cogitations.

C

“ in the loweſt places of the earth.

(d) So ſoone as I was conceiued.

“ Companions. God is accompanied with nothing els ſaue only with his wiſdome, counſayle, and prouidence.

(e) I thinke of thy woorkes, cogitations, and prouidence.

D

“ with a perfect hatred.

(f) Cauſe me to dye: for the way of al men is to dye, euen from the beginning of the worlde.

Eripe me domine. Pſal. Cxl.

The argument.

¶ Dauid prayeth God moſt earneſtly to deliuer him from his enimies, who with their ſlaunderous tongues, falſe accuſations, and craftie fetches, ſeeke al manner of wayes how to deſtroy him, whereas yet in deede they can not put in execution their malice, but by gods permiſſion.

To the cheefe muſition, a pſalme of Dauid.

1 DEliuer me, O Lord, from the euil man: and preſerue me from the wicked man.
2 Whiche imagine miſcheefe in their hartes: and ſtirre vp ſtrife al the day long.
3 They haue ſharpened their tongues like a ſerpent: adders poyſon is vnder their lippes.
4 Kepe me, O Lord, from the handes of the vngodly: preſerue me from the wicked menne, whiche are purpoſed to ouerthrowe my goeinges.

1 DEliuer me, O God, from the euil man: and preſerue me from the (a) outragious man.
2 VVho in hart imagine miſcheefes: and ſet forwarde to warre euery day.
3 They haue ſharpened their tongue like a ſerpent: Adders poiſon is vnder their lippes. Selah.
4 Kepe me, O God, from the handes of the vngodly: preſerue me from (b) the outragious man, who haue deuiſed to thruſt my feete (from me.)

A

(b) A man of iniuries.

(a) A man of iniuries.

5 The proude haue laide a ſnare for me, and ſpread a net abroade with cordes in the high wayes: they haue ſet trappes for me. Selah.

6 I haue ſaid vnto God, thou art my Lorde: heare the voyce of my prayers, O God.

B 7 O Lorde God, the ſtrength of my ſaluation: thou haſt couered my head in the day of battaile.

8 Graunt not vnto the vngodly (his) deſires, O God: bring not to paſſe his miſcheuous imagination, (leſt) they ſhoulde be made to proude. Selah.

9 Let the labour of his owne lippe couer him: (who is) head of them that compaſſe me about.

10 Let hot coales be burning vpon them: he wil caſt them downe into the fire into deepe pittes, that they may neuer riſe vp agayne.

11 A man ful of tongue can not proſper vpon the earth: euil ſhal hunt the outragious perſon to ouerthrowe him.

12 I am ſure that God wil diſpatche the cauſe of the afflicted: & he wil geue iudgement for the needy.

13 Truely the righteous wil confeſſe it vnto thy name: they that deale vprightly ſhal dwel before thy face.

5 The proude haue layd a ſnare for me, and ſpread a net abroade with cordes: yea and ſet trappes in my way.

6 I ſayde vnto the Lorde, thou art my God: heare the voyce of my prayers, O Lorde.

7 O Lorde God, thou ſtrength of my health: thou haſt couered my head in the day of battayle.

8 Let not the vngodly haue his deſyre, O Lorde: let not his miſcheuous imagination proſper, leſt they be to proude.

9 Let the miſcheefe of their owne lippes fal vpon the head of them: that compaſſe me about.

10 Let hot burning coales fal vpon them: let them be caſt into the fyre and into the pitte, that they neuer riſe vp agayne.

11 A man ful of woordes ſhal not proſper vpon the earth: euil ſhal hunt the wicked perſon, to ouerthrowe him.

12 Sure I am that the Lord wil auenge the poore: and maynteine the cauſe of the helpeleſſe.

13 The righteous alſo ſhal geue thankes vnto thy name: and the iuſt ſhal continue in thy ſight.

Domine, clamaui. Pſal.Cxli. The argument.

¶ Dauid humbly deſireth God that his prayer may be ſo acceptable vnto hym, as yf he had made a ſacrifice in the temple. He prayeth God to preſerue hym in woorde and deede from al euil, that he fal into no ſnare of his enimies: for he had rather be reprooued of the godly, then to be honoured of the wicked.

A pſalme of Dauid.

A 1 O God, I cal vpon thee, haſte thee vnto me: geue eare vnto my voyce whileſt I crie vnto thee.

2 Let my prayer be directed before thy face (as) an incenſe: let the lifting vp of mine handes (be) an euening ſacrifice.

3 Set a watche, O God, before my mouth: and kepe the doore of my lippes.

4 Incline not myne hart to any euil thing, wherby I might commit any “vngodly act with menne that be woorkers of iniquitie: and (a) let me not eate of their delicates.

“ woorkes of wickedneſſe.
(a) Let me not be ſeduced by proſperitie as they be.

5 I wiſhe that the righteous woulde ſmite me, and reprooue me: for it is louing kindneſſe.

6 But let not pretious baulmes breake mine head: for as yet euen my prayer is againſt their wickedneſſe.

B 7 Let their iudges be thruſt downe headlong from “a rocke: then they wil heare my woordes, for they be ſweete.

“ the handes of a rocke.

8 Our bones lye ſcattered vpon the graues mouth: like as when one breaketh and heweth (wood) vpon the earth.

9 For mine eyes looke vnto thee, O god the Lord: in thee is my truſt, caſt not my ſoule out (of me.)

10 Kepe me from the “ ſnare whiche they haue laid foorth for me: and from the trappes of them that be woorkers of iniquitie.

“ the handes of a ſnare.

11 Let the vngodly fal togeather into their owne nettes: but let me in the meane ſeaſon alwayes eſcape (them.)

1 LOrd I cal vpon thee, haſte thee vnto me: and conſyder my voyce when I crye vnto thee.

2 Let my prayer be ſet foorth in thy ſyght as the incenſe: and let the lifting vp of my handes be an euening ſacrifice.

3 Set a watche, O Lorde, before my mouth: and kepe the doore of my lippes.

4 O let not myne hart be enclined to any euyl thing: let me not be occupied in vngodly woorkes with the menne that woorke wickedneſſe, leſt I eate of ſuche thinges as pleaſe them.

5 Let the righteous rather ſmite me frendly: and reprooue me.

6 But let not their pretious baulmes breake mine head: yea I wil pray yet agaynſt their wickedneſſe.

7 Let theyr iudges be ouerthrowen in ſtony places: that they may heare my woordes, for they are ſweete.

8 Our bones lye ſcattered before the pit: lyke as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my truſt, O caſt not out my ſoule.

10 Kepe me from the ſnare whiche they haue layd for me: and from the trappes of the wycked dooers.

11 Let the vngodly fal into their owne nettes togeather: and let me euer eſcape them.

Voce mea ad dominum. Pſal.Cxlii. The argument.

¶ Dauid expreſſeth the prayer that he made to God when he lay hid in the caue. 1.Sam.24. He vttereth his great anguiſhe that he was in, ſo that he had truſt in nothing els ſaue in God who is al his inheritance.

The wiſe inſtruction of Dauid, a prayer when he was in the caue.

1 I cryed

Euening prayer.

1 I Cryed vnto the Lorde with my voyce: yea euen vnto the Lorde did I make my ſupplication.

2 I powred out my complayntes before him: and ſhewed hym of my trouble.

3 When my ſpirite was in heauineſſe thou kneweſt my path: in the way wherein I walked haue they priuily layde a ſnare for me.

4 I looked alſo vpon my right hand: and ſee there was no man that woulde knowe me.

5 I had no place to flee vnto: and no man cared for my ſoule.

6 I cryed vnto thee, O lord, and ſayd: thou art my hope, and my portion in the lande of the liuing.

7 Conſyder my complaynt: for I am brought very lowe.

8 O deliuer me from my perſecuters: for they are to ſtrong for me.

9 Bring my ſoule out of priſon, that I may geue thankes vnto thy name: whiche thyng yͭ thou wilt graunt me, then ſhal the righteous reſort vnto my company.

1 I Cryed vnto God with my voyce: euen vnto God did I make my ſupplication. A

2 I powred out before his face my cogitations: and I made a declaration of my trouble before his face.

3 VVhen my ſpirite was ouerwhelmed within me, thou kneweſt my path: in the way wherein I walked they haue priuily laide a ſnare for me.

4 VVhen I looked vpon my right hande, and ſawe (**rounde about me**) there was no man that woulde knowe me: I had no place to flee vnto, and no man cared for my ſoule.

5 I cryed vnto thee, O God, and ſaide: thou art my hope, and my portion in the lande of the liuing. B

6 Conſyder my complaint, for I am brought very lowe: deliuer me from my perſecuters, for they are to ſtrong for me.

7 Bring my ſoule out of priſon, that I may praiſe thy name: the righteous ſhal compaſſe me rounde about, becauſe thou haſt (**thus**) rewarded me.

Domine exaudi. Pſal.Cxliii. The argument.

¶ Dauid deſireth God to heare his prayer for his mercy and goodneſſe ſake, becauſe no man can be founde righteous before him. He vttereth his ſorowe, and requireth to be deliuered from his enimies, agaynſt whom he maketh his prayer.

A pſalme of Dauid.

1 HEare my prayer, O Lorde, and conſyder my deſyre: hearken vnto me for thy trueth and ryghteouſneſſe ſake.

2 And enter not into iudgement with thy ſeruant: for in thy ſight ſhal no man liuing be iuſtified.

3 For the enimie hath perſecuted my ſoule, he hath ſmitten my lyfe downe to the grounde: he hath laide me in the darkneſſe, as the menne that haue benne long dead.

4 Therfore is my ſpirite vexed within me: and my hart within me is deſolate.

5 Yet doo I remember the time paſt, I muſe vpon al thy woorkes: yea I exerciſe my ſelfe in the woorkes of thy handes.

6 I ſtretche foorth my handes vnto thee: my ſoule gaſpeth vnto thee as a thirſtie lande.

7 Heare me, O Lord, and that ſoone, for my ſpirite waxeth faint: hide not thy face from me, leſt I be like vnto them that goe downe into the pitte.

8 O let me heare thy louing kindneſſe betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhoulde walke in, for I lift vp my ſoule vnto thee.

9 Deliuer me, O Lorde, from mine enimies: for I flee vnto thee to hide me.

10 Teache me to doo the thing that pleaſeth thee, for thou art my God: let thy louing ſpirite leade me foorth into the lande of righteouſneſſe.

11 Quicken me, O Lord, for thy names ſake: and for thy righteouſneſſe ſake bring my ſoule out of trouble.

12 And of thy goodneſſe ſlea mine enimies, and deſtroy al them that vexe my ſoule: for I am thy ſeruant.

1 HEare my prayer, O God, geue eare vnto my deſire: hearken vnto me, for thy trueth ſake, for thy righteouſneſſe ſake. A

3 And enter not into iudgement with thy ſeruant: for in thy ſight no man liuing can be iuſtified.

3 For the enimie hath perſecuted my ſoule, he hath ſmitten my life downe to the grounde: he hath laid me in darkneſſe as men that haue ben long dead.

4 And my ſpirite is ouerwhelmed within me: and my hart is deſolate in the middeſt of me.

5 I cal to remembrance the time long paſt: I muſe vpon euery act of thine, I exerciſe my ſtudie on the woorke of thy handes.

6 I ſtretche foorth my handes vnto thee: my ſoule as a thirſtie lande (**gaſpeth**) vnto thee. Selah.

7 Make ſpeede, hearken vnto me, O God, my ſpirite waxeth faint: hide not thy face from me, for I am like vnto them that goe downe into the pit. B

8 Cauſe me to heare of thy louing kindneſſe betimes in the morning: for in thee is my truſt.

9 Make me to knowe the way that I ſhoulde walke in: for I lift vp my ſoule vnto thee.

10 Deliuer me, O God, from mine enimies: I hide my ſelfe with thee.

11 Teache me to doo the thing that pleaſeth thee, for thou art my Lorde: let thy good ſpirite leade me foorth vnto the lande of righteouſneſſe.

12 For thy names ſake, O God, thou wilt cauſe me to liue: and for thy righteouſneſſe ſake thou wilt bring my ſoule out of trouble.

13 And of thy goodneſſe thou wilt reſtraine mine enimies: and deſtroy al them that be aduerſaries to my ſoule, for I am thy ſeruant.

Benedictus dominus. Pſal.Cxliiii. The argument.

¶ Dauid acknowledgeth it to proceede only of God that he hath ouercome his enimies, and hath his ſubiectes obedient to him. He marueileth that God is ſo beneficial vnto hym, a man to be eſteemed of no valure. He deſireth god vtterly to vanquiſhe his aduerſaries, and that his people may floriſhe with al kinde of felicitie.

Of Dauid.

A 1 BLeſſed be god my rocke: who teacheth my hands to warre, and my fingers to fight.

2 My holineſſe, and my fortreſſe, my refuge, & my only deliuerer, my buckler: in him I haue put my truſt, who ſubdueth my people vnder me.

3 O God, what is man that thou dooeſt know him? what is the ſonne of man, that thou dooeſt thinke of him?

“vnto vanitie.

4 Man is like a “thing of nought: his dayes be like a ſhadowe that paſſeth away.

5 Bowe thy heauens, O God, and comme downe: touche the mountaines, and they ſhal ſmoke.

6 Caſt out terrible lightninges, and feare them: ſhoote out thine arrowes, and conſume them.

B 7 Sende downe thine hande from aboue: deliuer me, and take me out of the great waters, from the hande of the children of another deuotion then I am.

8 VVhoſe mouth vttereth vanitie: and their right hande, is a right hande of falſhood.

9 O Lorde, I wil ſing a newe ſong vnto thee: and I wil ſing pſalmes vnto thee vpon a Lute, (**and vpon**) an inſtrument of ten ſtringes.

“ſaluation.

10 VVho geueth “victorie vnto kinges: who redeemeth Dauid his ſeruant from peril of the ſwoorde.

C 11 Redeeme me and deliuer me from the hande of the children of another deuotion then I am: whoſe mouth vttereth vanitie, and their right hande is a right hande of falſhood.

12 That our ſonnes may growe vp in their youth as young plantes: that our daughters be as corner (**ſtones**) grauen after their faſhion as a palace is.

13 That the corners of our houſes may be filled, yeelding foorth al manner of ſtoare: that our cattel may bring foorth thouſandes, (**yea**) ten thouſandes in our ſtreetes.

14 That our oxen may be ſtrong (**to labour**) that there be no decay: no leading into captiuitie, and no complaining in our ſtreetes.

15 Happy are the people that be in ſuche a caſe: bleſſed is the people who haue God for their Lorde.

Morning prayer.

1 BLeſſed be the Lorde my ſtrength: whiche teacheth my handes to warre, and my fingers to fight.

2 My hope, and my fortreſſe, my caſtel and deliuerer, my defender in whom I truſte: whiche ſubdueth my people that is vnder me.

3 Lorde what is man that thou haſt ſuche reſpect vnto him: or the ſonne of man that thou ſo regardeſt him.

4 Man is like a thing of nought: his tyme paſſeth away like a ſhadowe.

5 Bowe thy heauens, O Lord, & comme downe: touche the mountaynes, and they ſhal ſmoke.

6 Caſt foorth the lightning, and teare them: ſhoote out thine arrowes, and conſume them.

7 Sende downe thine hande from aboue: deliuer me, and take me out of the great waters, from the hande of ſtrange children.

8 Whoſe mouth talketh of vanitie: and their right hande, is a right hande of wickedneſſe.

9 I wil ſing a newe ſong vnto thee, O God: and ſing prayſes vnto thee vpon a ten ſtringed Lute.

10 Thou that geueſt victorie vnto kinges: and haſt deliuered Dauid thy ſeruant from the peril of the ſwoorde.

11 Saue me, and deliuer me from the hande of ſtrange children: whoſe mouth talketh of vanitie, and their right hand is a right hande of iniquitie.

12 That our ſonnes may growe vp as the young plantes: and that our daughters may be as the pulliſhed corners of the temple.

13 That our garners may be ful and plenteous with al manner of ſtoare: that our ſheepe may bryng foorth thouſandes, and ten thouſandes in our ſtreetes.

14 That our Oxen may be ſtrong to labour, that there be no decay: no leading into captiuitie, and no complayning in our ſtreetes.

15 Happy are the people that be in ſuche a caſe: yea bleſſed are the people whiche haue the Lorde for theyr God.

Exaltabo te deus. Pſal.Cxlv.

The argument.

¶ Dauid ſetteth foorth to be talked and ſong of al ages the woonderous woorkes of GOD, wherein is declared his goodneſſe, mercifulneſſe, power, and prouidence. God raigneth for euer, he aydeth the oppreſſed and afflicted. He feedeth al creatures. He is iuſt and merciful in al his woorkes. He is preſent with thoſe that cal vpon him and feare him: ſuche he heareth and ſaueth, whereas he deſtroyeth the wicked.

¶ () The praiſe of Dauid.

() A pſalme conteyning the prayſe of god, made by Dauid.

1 IVVil magnifie thee O Lorde my king: and I wil bleſſe thy name for euer and euer.

A 2 I wil bleſſe thee euery day: and I wil praiſe thy name for euer and euer.

3 Great is God, and moſte woorthy to be praiſed: and his greatneſſe can not be ſearched out.

4 One generation ſhal praiſe thy woorks vnto another: and they ſhal declare thy mightie power.

5 I wil ſet foorth in woordes the glorious maieſtie of thy excellentneſſe: and thy woonderrous woorkes.

6 I wil alſo declare thy greatneſſe: ſo that menne ſhal ſpeake of the force of thy terrible actes.

B 7 They ſhal vtter out of their mouth a memorial of thine abundant kindneſſe: and they ſhal ſing of thy righteouſneſſe.

1 I Wil magnifie thee, O God, my king: and I wyl prayſe thy name for euer and euer.

2 Euery day wil I geue thankes vnto thee: and praiſe thy name for euer and euer.

3 Great is the Lorde, and marueylous woorthy to be prayſed: there is no ende of his greatneſſe.

4 One generation ſhal prayſe thy woorkes vnto another: and declare thy power.

5 As for me I wil be talking of thy woorſhip: thy glory, thy prayſe, and woonderous woorkes.

6 So that menne ſhal ſpeake of the might of thy marueylous actes: and I wil alſo tel of thy greatneſſe.

7 The memorial of thine abundant kindneſſe ſhalbe ſhewed: and menne ſhal ſing of thy righteouſneſſe.

8 The Lorde is gratious and merciful: long ſufferyng, and of great goodneſſe.

9 The Lorde is louing vnto euery man: and his mercy is ouer al his woorkes.

10 Al thy woorkes prayſe thee, O Lorde: and thy ſaintes geue thankes vnto thee.

11 They ſhewe the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightineſſe of thy kingdome: might be knowen vnto menne.

13 Thy kingdome is an euerlaſting kingdome: and thy dominion endureth throughout al ages.

14 The Lorde vpholdeth al ſuche as fal: and lifteth vp al thoſe that be downe.

15 The eyes of al waite vpon thee, O Lorde: and thou geueſt them their meate in due ſeaſon.

16 Thou openeſt thine hand: and filleſt al things liuing with plenteouſneſſe.

17 The Lorde is righteous in al his wayes: and holy in al his woorkes.

18 The Lorde is nigh vnto al them that cal vpon him: yea al ſuche as cal vpon him faythfully.

19 He wil fulfil the deſire of them that feare him: he alſo wil heare their crye, and wil helpe them.

20 The Lord preſerueth al them that loue hym: but ſcattereth abroade al the vngodly.

21 My mouth ſhal ſpeake the prayſe of the Lorde: & let al fleaſhe geue thankes vnto his holy name for euer and euer.

8 God is gratious and merciful: loth to be angry, and great in louing kindneſſe.

9 God is good vnto euery man: and his mercie is ouer al his woorkes.

10 Al thy woorkes ſhal confeſſe it vnto thee, O god: and thy ſaintes ſhal bleſſe thee.

11 They ſhal ſhew the glorie of thy kingdome: and talke of thy power.

12 That they may make knowen to the children of menne his manifolde power: and the glorious maieſtie of his kingdome.

13 Thy kingdome is an euerlaſting kingdome: and thy dominion endureth throughout al ages.

14 God vpholdeth al ſuche as fal: and lifteth vp al thoſe that be bowing downewarde. C

15 The eyes of al waite al vpon thee: and thou geueſt them their meate in “ due ſeaſon.

“ in their time.

16 Thou openeſt thine hand: and thou ſatiſfieſt the deſire of euery thing liuing.

17 God is righteous in al his wayes: and holy in al his woorkes.

18 God is nigh vnto al them that cal vpon him: vnto al ſuche as cal vpon him in (a) trueth.

(a) Vnfaignedly, without hypocriſie.

19 He wil fulfil the deſire of them that feare him: he wil alſo heare their crye, and he wil ſaue them.

20 God preſerueth al thoſe that loue him: but he wil bring to nothing ſuche as be vngodly.

21 My mouth ſhal ſpeake the praiſe of God: and al fleaſhe ſhal bleſſe his holy name for euer and euer.

Lauda anima mea Pſal. Cxlvi. The argument.

¶ The prophete vttereth his great deſyre to prayſe God, he withdraweth men from putting their truſt in princes, pronouncing that man to be happy who truſteth in god the creatour of al thinges, the geuer of right to thoſe that ſuffer wrong, the feeder of the hungry, the deliuerer of priſoners out of captiuitie, and the defender of the fatherleſſe, and widowes.

1 PRayſe the Lorde, O my ſoule, while I lyue wil I prayſe the Lord: yea as long as I haue any being, I wil ſyng prayſes vnto my God.

2 O put not your truſt in princes, nor in any child of man: for there is no helpe in them.

3 For when the breath of man goeth foorth, he ſhal turne agayne to his earth: ⁊ then al his thoughts periſhe.

4 Bleſſed is he that hath the God of Iacob for his helpe: and whoſe hope is in the Lorde his God.

5 Whiche made heauen and earth, the ſea, and al that therein is: whiche kepeth his promiſe for euer.

6 Whiche helpeth them to right that ſuffer wrong: whiche feedeth the hungry.

7 The Lord looſeth menne out of priſon: the Lord geueth ſight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtrangers, he defendeth the fatherleſſe and widowe: as for the way of the vngodly, he turneth it vpſide downe.

10 The lord thy God, O Sion, ſhalbe king for euermore: throughout al generations.

1 PRaiſe ye the Lord, praiſe thou god, O my ſoule, whileſt I liue I wil praiſe god: I wil ſing pſalmes vnto my Lorde ſo long as I ſhalbe. A

2 Put not your truſt in princes (nor) in the ſonne of man: in whom there is no ſaluation.

3 His ſpirite ſhal depart out of him, he ſhal turne againe to his earth: at that day al his thoughtes ſhal periſhe.

4 Bleſſed is he vnto whom the God of Iacob is an ayde: his truſt is in God his Lorde.

5 VVho made heauen and earth, the ſea, and al that therein is: who mainteineth the trueth for euer.

6 VVho executeth iudgement for thoſe that are oppreſſed with wrong: who geueth foode to the hungry.

7 God looſeth thoſe that be bounde: God geueth ſight to the blinde. B

8 God raiſeth them vp that are “ falling: God loueth the righteous.

“ crooked.

9 God taketh ſtrangers into his cuſtodie, he releeueth the fatherleſſe and the widowe: as for the way of the vngodly he turneth it vpſide downe.

10 God thy Lord ſhal raigne, O Sion, to the worldes ende: throughout al generations. Praiſe ye the Lorde.

Laudate dominum. Pſal. Cxlvii. The argument.

¶ The prophete exhorteth the children of Iſrael to prayſe God, for that by him they were brought home out of captiuitie. He declareth Gods great power, wiſdome, and godneſſe, whiche appeareth in al his woorkes and benefites, but eſpecially in that he had ſet foorth by Moſes his lawe and commaundementes.

A 1 PRaiſe ye the Lord, for it is a good thing: ſing pſalmes vnto our lord, for it is a pleaſant thing, (his) praiſe is to be deſired.

2 God buildeth vp Hieruſalem: he wil geather togeather the Iſraelites that were baniſhed.

3 He healeth thoſe that are broken in hart: he wrappeth vp their ſorowes.

4 He counteth the number of the ſtarres: he geueth vnto them al names.

5 Great is our Lorde, and great is his power: his vnderſtanding is infinite.

6 God ſetteth vp the meeke: he bringeth the vngodly downe to the grounde.

B 7 Sing ye vnto God with a confeſſion: ſing pſalmes vpon the Harpe vnto our Lorde,

8 VVho couereth the heauen with cloudes: who prepareth raine for the earth, who maketh graſſe to growe vpon the mountaines.

9 He geueth vnto cattel their foode: (euen) vnto Rauens whiche cal for it.

10 He hath no pleaſure in the ſtrength of an horſe: he delighteth not in the legges of a man.

11 God delighteth in them that feare him: (and) in them that put their truſt in his mercy.

12 Prayſe God, O Hieruſalem: praiſe thy Lorde, O Sion.

13 For he maketh faſt the barres of thy gates: he bleſſeth thy children within thee.

C 14 He maketh peace in thy borders: he filleth thee with “ good corne.

“ the fat.

15 He ſendeth foorth his commaundement vpon the earth: his woorde runneth very ſwiftly.

16 He geueth ſnowe (ſo white) as wool: he ſcattereth the hoare froſt like aſhes.

17 He caſteth foorth his yſe like fragmentes: who is able to abide his froſt?

18 He ſendeth foorth his woord and melteth them: he bloweth with his winde, and the waters flowe.

19 He declareth his woorde vnto Iacob: his ſtatutes and ordinances vnto Iſrael.

20 He hath not dealt ſo with euery nation: neither haue they the knowledge of his iudgements, Praiſe the Lorde.

Euenyng prayer.

1 O Prayſe the Lorde, for it is a good thyng to ſyng prayſes vnto our God: yea a ioyful and pleaſant thing is it to be thankful.

2 The Lorde dooth builde vp Hieruſalem: and geather togeather the outcaſtes of Iſrael.

3 He healeth thoſe that are broken in hart: and geueth medicine to heale theyr ſickneſſe.

4 He telleth the number of the ſtarres: and calleth them al by theyr names.

5 Great is our Lorde, and great is his power: yea and his wiſdome is infinite.

6 The Lorde ſetteth vp the meeke: and bringeth the vngodly downe to the grounde.

7 O ſyng vnto the Lord with thankeſgeuing: ſing prayſe vpon the Harpe vnto our God.

8 Whiche couereth the heauens with cloudes, and prepareth rayne for the earth: and maketh the graſſe to grow vpon the mountaines (and hearbe for the vſe of menne.)

9 Whiche geueth fodder vnto the cattel: and feedeth the young Rauens that cal vpon hym.

10 He hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any mans legges.

11 But the Lordes delyght is in them that feare him: and put their truſt in his mercy.

12 Praiſe the Lord, O Hieruſalem: praiſe thy god, O Sion.

13 For he hath made faſte the barres of thy gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flowre of weate.

15 He ſendeth foorth his commaundement vpon earth: and his woorde runneth very ſwiftly.

16 He geueth ſnowe like wool: and ſcattereth the hoare froſt like aſhes.

17 He caſteth foorth his yſe like morſelles: who is able to abide his froſt?

18 He ſendeth out his woord, and melteth them: he bloweth with his winde, and the waters flowe.

19 He ſheweth his woord vnto Iacob: his ſtatutes and ordinances vnto Iſrael.

20 He hath not dealt ſo with any nation: neither haue the heathen knowledge of his woorde.

Laudate dominum de cœlis. Pſal. Cxlviii. The argument.

¶ The prophete calleth vpon al creatures whiche be in heauen or earth to prayſe God: but eſpecially vpon the people of God, who haue greater cauſe geuen them for to doo it then other.

A 1 PRaiſe ye the Lorde, praiſe ye God out of heauen: praiſe ye him on high aboue.

2 Praiſe him al ye his angels: praiſe him al ye his hoſt.

3 Praiſe ye him ſunne and moone: praiſe him al ye ſtarres (that geue) light.

4 Praiſe ye him al ye “ heauens: and ye waters that be aboue the heauens.

“ the heauens of heauens.

5 Euen they ſhoulde praiſe the name of God: for he commaunded, and they were created.

6 He hath ſet them ſure for euer and euer: he hath geuen them a law whiche ſhal not be broken.

B 7 Praiſe ye God from the earth: ye dragons and al deepes.

8 Fire and haile, ſnowe and vapours: ſtormie winde fulfilling his woorde.

9 Mountaines and al hilles: fruiteful trees and al Cedars.

1 O Praiſe the Lorde of heauen: prayſe hym in the height.

2 Praiſe him al ye angels of his: praiſe him al his hoſt.

3 Prayſe hym Sunne and Moone: praiſe him al ye ſtarres and light.

4 Prayſe hym al ye heauens: and ye waters that be aboue the heauens.

5 Let them praiſe the name of the Lord: for (he ſpake the woorde, and they were made) he commaunded, and they were created.

6 He hath made them faſte for euer and euer: he hath geuen them a law which ſhal not be broken.

7 Prayſe the Lorde vpon earth: ye dragons, and al deepes.

8 Fyre and hayle, ſnowe and vapours: winde and ſtorme fulfilling his woorde.

9 Mountaines and al hilles: fruiteful trees and

al Cedars.

10 Beaſtes and al cattel: woormes and feathered fowles.

11 Kinges of the earth and al people: princes and al iudges of the worlde.

12 Young menne and maidens, olde menne & children, prayſe the name of the Lorde: for his name only is excellent, and his praiſe aboue heauen and earth.

13 He ſhal exalt the horne of his people, al his ſaintes ſhal praiſe him: euen the children of Iſrael, euen the people that ſerueth him.

10 Beaſtes and al cattel: woormes and feathered fowles.

11 Kinges of the earth and al people: princes and al iudges of the earth.

12 Young menne and maidens, olde menne with children, ſhoulde praiſe the name of God: for his name only is moſt excellent, & his maieſtie aboue earth and heauen.

13 He hath exalted the horne of his people, the praiſe of al his ſaintes: euen of the children of Iſrael, a people that is moſte nigh vnto him. Praiſe ye the Lorde.

Cantate domino. Pſal. Cxlix. The argument.

The prophete exhorteth the children of Iſrael to expreſſe a ioy towardes God by prayſyng him, by ſyngyng vnto him, and by playeing on muſical inſtrumentes, partly for that God is pleaſed with them, partly alſo for that God hath geuen them a victorie ouer the heathen theyr enimies.

1 O Syng vnto the Lorde a newe ſong: let the congregation of ſaintes prayſe hym.

2 Let Iſrael reioyce in him that made him: and let the children of Sion be ioyful in theyr kyng.

3 Let them praiſe his name in the daunce: let them ſyng praiſes vnto him with Tabret and Harpe.

4 For the Lorde hath pleaſure in his people: and helpeth the meeke harted.

5 Let the ſaintes be ioyful with glory: let them reioyce in their beddes.

6 Let the prayſes of God be in theyr mouth: and a two edged ſwoorde in their handes.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their kinges in chaynes: and their nobles with linkes of iron.

9 That they may be auenged of them, as it is written: ſuche honour haue al his ſaintes.

1 PRaiſe ye the Lord, ſing vnto God a new ſong: A
"he ought to be praiſed in the congregation of ſaintes.

2 Iſrael ſhoulde reioyce in his maker: the children of Sion ſhoulde be ioyful in their king.

3 They ſhoulde praiſe his name in a daunce: they ſhoulde ſing pſalmes vnto him vpon a Tabret and a Harpe.

4 For GOD hath a pleaſure in his people: he wil beautifie the afflicted with ſaluation.

5 "The ſaintes ſhalbe ioyful with glory: they ſhal expreſſe a ioyful noiſe in their beddes.

6 The high promotions of the Lord ſhalbe in their mouth: and a two edged ſwoorde in their handes.

7 That they may take auengement of the heathen: & correction of the nations. B

8 That they may binde their kinges in chaines: and their nobles with iron fetters.

9 That they may execute the iudgement preſcribed: this honour ſhalbe to al his ſaintes. Praiſe ye the Lorde.

" his prayſe ſhoulde be.

" The godly diſpoſed.

Laudate dominum. Pſal. Cl. The argument.

The prophete exhorteth generally al liuing creatures to prayſe the mightineſſe and greatneſſe of God. He willeth menne to doo it with inſtrumentes of muſicke.

1 O Prayſe God in his holineſſe: praiſe him in the firmament of his power.

2 Prayſe him in his noble actes: praiſe him according to his excellent greatneſſe.

3 Praiſe him in the ſounde of the trumpet: prayſe him vpon the Lute and Harpe.

4 Prayſe him in the Cymbales and daunces: praiſe him vpon the ſtrynges and pype.

5 Praiſe him vpon the wel tuned Cymbales: praiſe him vpon the loude Cymbales.

6 Let euery thyng that hath breath: prayſe the Lorde.

1 PRaiſe ye the Lorde, praiſe ye the Lorde in his ſanctuarie: praiſe ye him in the firmament(a) of his power. A

2 Praiſe ye him in his ſtrength: praiſe ye him in his excellent greatneſſe.

3 Praiſe ye him in the ſounde of a Trumpet: praiſe ye him vpon a Lute and an Harpe.

4 Praiſe ye him with a Tabret and a daunce: praiſe ye him vpon the ſtringes, and vpon the Organes.

5 Praiſe ye him vpon the wel tuned Cymbales: praiſe ye him vpon the loude Cymbales.

6 Euery thing that draweth breath: ought to praiſe the Lorde. Praiſe ye the Lorde.

(a) In the firmament Gods power appeareth.

T. B.

¶ The ende of the Pſalter.

"T. B." Uncertain whether this was Thomas Bentham, Bishop of Coventry, or Thomas Beacon Prebendary of Canterbury: most probably the latter.

Calmet

The Bishops signature was T. C. L. see Daniel.

E. M.

Numerus ſecundum Hebreos.

120	Ad dominum cum tri.
25	Ad te domine leuaui.
28	Ad te domine clamaui.
123	Ad te leuaui.
29	Afferte domino.
78	Attendite popule.
49	Audite hec omnes.
1	Beatus vir.
32	Beati quorum.
41	Beatus qui intelligit.
112	Beatus vir, qui.
119	Beati immaculati.
128	Beati omnes, qui.
34	Benedicam dominum.
85	Benedixiſti.
103	Benedicite omnia, i.
104	Benedicite omnia. ii.
144	Benedictus dominus.
92	Bonum eſt confiteri.
96	Cantate domino. i.
98	Cantate domino. ii.
149	Cantate domino. iii.
19	Cœli enarrant.
9	Confitebor. i.
111	Confitebor. ii.
138	Confitebor. iii.
75	Confitebimur.
105	Confitemini domino. i.
106	Confitemini domino. ii.
107	Confitemini domino, iii.
118	Confitemini domino. iiii.
136	Confitemini domino. v.
16	Conſerua me.
116	Credidi, propter.
4	Cum inuocarem.
130	De profundis.
22	Deus deus meus.
44	Deus auribus.
46	Deus noſter refugium.
50	Deus deorum.
54	Deus in nomine.
60	Deus repuliſti.
63	Deus deus meus ad te.
67	Deus miſereatur.
70	Deus in adiutorium.
72	Deus iudicium.
79	Deus venerunt.
82	Deus ſtetit.
83	Deus quis ſimilis.
94	Deus vltionum.
109	Deus laudem.
116	Dilexi, quoniam.
18	Diligam te.
110	Dixit dominus domino.
14	Dixit inſipiens. i.
53	Dixit inſipiens. ii.
39	Dixi cuſtodiam.
36	Dixit iniuſtus.
3	Domine quid.
6	Domine ne in furore. i.
38	Domine ne in furore. ii.
7	Domine deus meus, in te.
8	Domine dominns noſter.
15	Domine, quis habitabit.
21	Domine in virtute.
88	Domine deus ſalutis.
90	Domine refugium.
102	Domine exaudi.
131	Domine non eſt exal.
139	Domine probaſti.
141	Domine clamaui.
143	Domine exaudi.
23	Dominus regit me.
24	Domini eſt terra.
27	Dominus illuminatio.
93	Dominus regnauit dicorē.
117	Dominus regnauit exul.
119	Dominus regnauit iraſcā.
134	Ecce nunc benedicite.
133	Ecce quam bonum.
59	Eripe me de inimicis.
140	Eripe me domine.
45	Eructauit cor.
145	Exaltabo te deus.
30	Exaltabo te domine.
55	Exaudi deus orationem.
61	Exaudi deus deprecatio.
64	Exaudi deus oratio, meam.
17	Exaudi domine iuſticiam.
20	Exaudiat te dominus.
40	Expectans expectaui.
81	Exultate deo.
33	Exultate iuſti.
68	Exurgat deus.
87	Fundamenta eius.
86	Inclina domine.
126	In conuertendo.
11	In domino confido.
114	In exitu Iſrael.
31	In te domine ſperaui.
66	Iubilate deo.
100	Iubilate domino.
35	Iudica domine.
43	Iudica me deus.
26	Iudica me domine.
71	In te domine ſperaui, non.
146	Lauda anima mea.
147	Lauda Hieruſalem.
113	Laudate pueri.
117	Laudate dominum omnes.
121	Leuaui oculos.
122	Lætatus ſum.
135	Laudate nomen.
147	Laudate dominum.
148	Laudate domi. de cœlis.
150	Laudate dominum.
48	Magnus dominus.
51	Miſerere mei deus. i.
56	Miſerere mei deus. ii.
57	Miſerere mei deus, iii.
89	Miſericordias.
101	Miſericordiam et iudic.
132	Memento domine.
37	Noli emulari.
62	Nonne deo ſubiecta.
76	Notus in Iudæa.
115	Non nobis domine.
124	Niſi quia dominus.
127	Niſi dominus ædifi.
47	Omnes gentes.
108	Paratum cor.
2	Quare fremuerunt.
42	Quemadmodum.
52	Quid glorias.
73	Quam bonus Iſrael.
80	Qui regis Iſrael.
84	Quam dilecta.
91	Qui habitat in adiu.
125	Qui confidunt.
12	Saluum me fac domine.
58	Si vere vtique.
69	Saluum me fac deus.
129	Sepe expugnauerunt.
137	Super flumina.
65	Te decet hymnus.
5	Verba mea.
10	Vt quid domine.
13	Vſquequo domine.
74	Vt quid deus.
77	Voce mea ad dominum.
95	Venite exultemus.
142	Voce mea ad dom. clama.

The Prouerbes of Solomon.

The firſt Chapter.

1 The power and vſe of the woorde of God. 7 Of the feare of God and knowledge of his woorde. 10 We may not conſent to the intiſinges of ſinners. 20 Wiſdome complayneth that ſhe is contemned. 24 The pouniſhment of them that contemne her.

A 1 THE prouerbes of Solomon yͤ ſonne of Dauid, king of Iſrael:

2 To learne wyſedome and inſtruction, & to perceiue the woordes of vnderſtandyng,

3 To receiue the inſtruction of wyſedome, iuſtice, iudgement, and equitie:

4 To geue wit vnto the ſimple, and that the young menne might haue knowledge and vnderſtanding.

5 The wyſe man wyl geue eare, and wyl comme by more wyſdome, and he that is endued with vnderſtanding, ſhal atteyne vnto [wiſe] counſayles,

6 To vnderſtand a parable, and the interpretation thereof, the woordes of the wyſe, and their darke ſpeaches.

B 7 *The feare of the Lorde is the begynnyng of knowledge: but fooles diſpiſe wiſedome and inſtruction. Iob.28.b. Eccle.i.c. Pſal.116.b. Prou.ix.c.

8 My ſonne, heare thy fathers doctrine, and forſake not the " lawe of thy mother: " Or, inſtruction

9 For they ſhalbe an encreaſe of grace vnto thy head, and [as] a chayne about thy necke.

10 My ſonne, if ſinners " entice thee, conſent not vnto them. " Or, leade thee out of the way.

11 If they ſay, Comme with vs, let vs lay wayte for blood, and lurke priuily for the innocent without a cauſe:

12 Let vs *ſwallowe them vp like the graue quicke and whole, as thoſe that goe downe into the pit: Pſal.24.a.

13 So ſhal we find al manner of coſtly riches, and fille our houſes with ſpoyles:

C 14 Caſt in thy lot among vs, and let vs al haue one purſe.

15 My ſonne, walke not thou with them, refrayne thy foote from their wayes.

16 For *their feete runne to euyl, and are haſty to ſhed blood. Pſal.xiiij.a

17 But [as] in vayne, the net is layde foorth before the birdes eyes:

18 So theſe lay wayte for the blood of them, and lye priuily for their lyues.

19 Suche [are] the wayes of euery one that is greedie of gayne, who taketh away the lyfe of the owner thereof.

20 *Wiſedome cryeth without, and putteth foorth her voyce in the ſtreetes: Prou.8.a.

21 She calleth before the congregation in the open gates, & ſheweth her woordes through the citie, ſayeing, D

22 O ye children, howe long wyl ye loue childiſhneſſe? howe long wyl the ſcorners delite in ſcornyng, and the vnwyſe hate knowledge?

23 O turne you at my correction: loe I wil expreſſe my minde vnto you, & make you vnderſtande my woordes.

24 *Becauſe I haue called, and ye refuſed, I haue ſtretched out my hande, and no man regarded: Eſai.lxv.b Ierem.7.a

25 But al my counſels haue ye deſpiſed, and ſet my correction at nought:

26 Therfore wil I alſo laugh at your deſtruction, and mocke you, when the thing that ye feare commeth vpon you,

27 Euen when the thing that ye be afrayde of falleth in ſodenly like a ſtorme, & your miſerie lyke a tempeſt, yea when trouble and heauyneſſe commeth vpon you.

28 Then ſhal they calle vpon me, but I wyl not anſweare: they ſhal ſeeke me early, but they ſhal not finde me: E

29 And that becauſe they hated knowledge, and dyd not chooſe the feare of the Lorde,

30 They woulde none of my counſayle, but diſpiſed al my correction.

31 Therfore ſhal they eate of the fruite of their owne way, and be filled with their owne inuentions.

32 For the turnyng away of the vnwiſe ſhal ſlay them, and the proſperitie of fooles ſhal deſtroy them.

33 *But who ſo hearkeneth vnto me, ſhal dwel ſafely, and be ſure from any feare of euyl. Prou.iij.a

The.ii.Chapter.

1 Wiſedome exhorteth to obey her. 5 She teacheth the feare of God. 6 She is geuen of God. 10 She preſerueth from wickedneſſe.

A 1 My ſonne, if thou wylt receiue my woordes, and lay vp my commaundementes within thee,

2 That thou wilt encline thyne eares vnto wyſedome: applie thyne hart then to vnderſtandyng.

3 For if thou cryeſt after wiſedome, and cryeſt for knowledge:

4 If thou ſeekeſt for her as for ſiluer, and ſearcheſt for her as for treaſures:

5 Then ſhalt thou vnderſtande the feare of the Lorde, and finde the knowledge of God.

6 * For the Lorde geueth wyſedome, out of his mouth commeth knowledge and vnderſtandyng.

Iacob.i.a
Eccle.i.a
and.vij.c
3.Reg.3.b
and.iiij.d

7 He ſtirreth vp health for the righteous: and defendeth them that walke vprightly,

B 8 That they may keepe the right path: and he preſerueth the way of ſuche as doo ſerue him with godlineſſe.

9 Then ſhalt thou vnderſtande righteouſnes, and iudgement, and equitie, yea and euery good path.

10 When wyſedome entreth into thyne hart, and thy ſoule deliteth in knowledge:

11 Then ſhal counſayle preſerue thee, and vnderſtanding ſhal keepe thee,

12 That thou mayeſt be deliuered from the euyl way, and from the man that ſpeaketh frowarde thinges:

13 From ſuche as leaue the wayes of ryghteouſneſſe, to walke in the wayes of darkeneſſe:

14 Whiche reioyce in dooing nought, and delite in the wickedneſſe of the euil: C

15 Whoſe wayes are crooked, and they frowarde in their pathes.

16 That thou mayeſt be deliuered alſo * from the ſtrange woman, and from her that is not thine owne, whiche geueth ſweete woordes,

Prou.v.a
and.vij.a

17 Forſaketh the huſbande of her youth, and forgetteth the couenant of her God.

18 For her houſe is enclined vnto death, and her pathes vnto hel.

19 Al they that goe in vnto her, comme not agayne, neither take they holde of the way of lyfe.

20 Therfore walke thou in the way of ſuche as be vertuous, and keepe the pathes of the righteous. D

21 For the iuſt ſhal dwelle in the lande, and they that be perfect ſhal remayne in it.

22 But the vngodly ſhal be cut of from the earth: and the wicked dooers ſhalbe rooted out of it.

The.iii.Chapter.

1 The woorde of God geueth lyfe. 5 Truſt in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that folowe the woorde of God, al thinges ſhal ſucceede wel.

A 1 My ſonne, * forget not thou my law, but ſee that thine hart kepe my commaundementes:

Deut.xi.a

2 For they ſhal prolong the dayes and yeeres of thy lyfe, and bryng thee peace.

3 Let mercy and faithfulneſſe neuer goe from thee: binde them about thy necke, and write them in the tables of thyne hart:

4 So ſhalt thou finde fauour and good vnderſtanding in the ſight of God and menne.

5 Put thy truſt in God with al thyne hart: and leane not vnto thyne owne wit.

6 In al thy waies acknowledge him, and he ſhal order thy goeinges.

B 7 *Be not wyſe in thyne owne conceipt: but feare the Lorde, and depart from euyl:

Eſai.v.c.
Rom.xij.c

8 So ſhal thy (a) nauel be whole, & thy bones ſtrong.

(a) That is, ẏ whole body.

9 *Honour the Lord with thy ſubſtance, and with the firſtlinges of al thyne encreaſe:

Tob.iiij.b
Deut.26.a

10 So ſhal thy barnes be fylled with plenteouſneſſe, and thy preſſes ſhal flowe ouer with ſweete wine.

Mal.iiij.b
Exod.23.c
Exod.34.c

11 My ſonne, refuſe not the chaſtenyng of the Lorde, neither faynt when thou art corrected of hym:

12 *For whom the Lorde loueth, him he chaſteneth, & yet deliteth in him, euen as a father in his owne ſonne.

Heb.xij.b
Apo.iij.d

13 Wel is hym that findeth wiſedome, and getteth vnderſtanding:

14 For the marchandiſe of it, is better then the marchandiſe of ſiluer, and the gayne thereof [is better] then golde. C

15 *She is more woorth then pretious ſtones: and al the thinges that thou canſt deſyre, are not to be compared vnto her.

Prou.8.a

16 In her right hande is long life, and in her leaft hande riches and honour.

17 Her wayes are pleaſant wayes, and al her pathes are peaceable.

Gene.ij.b 18 She is a *tree of lyfe to them that lay holde vpon her: and bleſſed is he that keepeth her faſt.

19 With wiſedome hath the Lorde layde the fundation of the earth, and thorowe vnderſtanding hath he ſtabliſhed the heauens.

20 Thorowe his knowledge the deapthes are broken vp, & the cloudes droppe downe the deawe.

D 21 My ſonne, let not theſe thinges depart from thyne eyes, but keepe wiſedome and vnderſtanding:

22 So they ſhal be lyfe vnto thy ſoule, and grace vnto thy mouth.

23 Then ſhalt thou walke ſafely in thy way, and thy foote ſhal not ſtumble.

Prou.i.d. 24 *If thou ſleepeſt, thou ſhalt not be afraid: but ſhalt take thy reſt, and ſleepe ſweetely.

25 Thou ſhalt not be afrayde of any ſodayne feare, neither for the violent ruſhing in of the vngodly when it commeth.

26 For the Lorde ſhal ſtande by thy ſide, and keepe thy foote that thou be not taken.

27 Withdrawe no good thyng from them that haue neede, ſo long as thyne hande is able to doo it.

28 Say not vnto thy neyghbour, Goe thy way, and comme agayne, and to morowe wyl I geue thee: where as thou haſt nowe to geue him. E

29 Intende no hurt agaynſt thy neyghbour, ſeeyng he hopeth to dwelle in reſt by thee.

30 Striue not with any man without a cauſe, where as he hath donne thee no harme.

31 *Folowe not a wicked man, and chooſe none of his wayes: Prou.i.a.

32 For the Lord abhorreth the frowarde: but his " counſayle is among the righteous. " or, ſecrets.

33 The curſe of the Lorde is in the houſe of the vngodly: but he bleſſeth the dwellynges of the righteous.

34 As for the ſcorneful, dooth he not laugh them to ſcorne? but he geueth grace vnto the lowly.

35 The wyſe ſhal haue honour in poſſeſſion: but ſhame is the promotion that fooles ſhal haue.

The .iiij. Chapter.

1 Wiſedome and her fruites ought to be ſearched. 14 The way of the wicked muſt be refuſed. 20 By the woorde of God, the hart, eyes, and courſe of lyfe muſt be guided.

A 1 Heare, O ye chyldren, a fatherly inſtruction, & take good heede, that ye may learne vnderſtandyng.

2 For I haue geuen you a good doctrine, forſake not ye my lawe.

3 For when I my ſelfe was my fathers deare ſonne, and tenderly beloued of my mother:

Deut.6.b. 11.c.32.g. 4 He taught me alſo, and ſaid vnto me, *Let thyne hart receiue my woordes, keepe my commaundementes, and thou ſhalt liue.

5 Geat thee wyſedome, and geat thee vnderſtandyng: forgeat not the woordes of my mouth, and ſhrinke not from them.

6 Forſake her not, and ſhe ſhal preſerue thee, loue her, and ſhe ſhal keepe thee.

B 7 The chiefe poynt of wyſdome, is to poſſeſſe wiſedome: and before al thy goodes to geat thee vnderſtanding.

Deut.26.d 8 *Make muche of her, and ſhe ſhal promote thee, yea if thou embrace her, ſhe ſhal bryng thee vnto honour:

9 She ſhal beautifie thy head with manyfolde graces, and garniſh thee with a crowne of glorie.

10 Heare my ſonne, and receiue my woordes, and the yeeres of thy lyfe ſhalbe many.

11 I haue ſhewed thee the way of wiſedome, and led thee into the right pathes.

12 So that if thou goeſt in them, there ſhal no ſtraytneſſe hinder thee: and when thou runneſt, thou ſhalt not falle.

13 Take faſt holde of doctrine, and let her not goe: keepe her, for ſhe is thy lyfe.

14 *Comme not in the pathe of the vngodly, and walke not in the way of the wicked: C Pſal.i.a. &.xxvij.a.

15 Abhorre it, and goe not therein, depart aſide, and paſſe ouer by it.

16 For they ſleepe not except they haue donne miſchiefe: and ſleepe is taken from them, vntyl they haue donne harme.

17 For they eate the bread of wickedneſſe, and drinke the wine of robberie.

18 The pathe of the righteous ſhineth, as the light that is euer brighter and brighter vnto the perfect day.

19 But the way of the vngodly is as the darkneſſe, they knowe not where they falle.

20 *My ſonne, marke my woordes, and encline thine eare vnto my ſayeinges: Deut.vi.b and.xi.c.

21 Let them not depart from thyne eyes, but keepe them euen in the middeſt of thine hart: D

22 For they are lyfe vnto thoſe that finde thē, and health vnto al their bodies.

23 Keepe thyne hart with al diligence, for out of it iſſueth lyfe.

24 Put away from thee a frowarde mouth,

and let the lippes of ſlaunder be farre from thee.

25 Let thine eyes beholde that thyng that is right, and let thyne eye liddes looke ſtrayght before thee.

26 Ponder the path of thy feete, and let al thy wayes be ordered aright.

27 *Turne not aſyde, neyther to the ryght hande, nor to the leaft: but withholde thy foote from euyl.

Deut.v.d. &.xxvij.d.

The.v.Chapter.

3 Whooredome forbidden, 9 and prodigalitie. 15 He wylleth a man to lyue on his labour, and to helpe others. 18 To loue his wyfe. 22 The wicked taken in their owne wickedneſſe.

A 1 My ſonne, geue heede vnto my wiſedome, and bowe thyne eare vnto my ″ prudence:

″ or, knowledge.

2 That thou mayeſt regarde good counſel, and that thy lippes may keepe knowledge.

Prou.ij.b and.vi.a.

3 *For the lyppes of a ſtrange woman are a dropping hony combe, and her throte is more gliſteryng then oyle:

4 But at the laſte ſhe is as bitter as wormewood, and as ſharpe as a two edged ſwoord.

5 Her feete goe downe vnto death, and her ſteppes pearce thorowe vnto hel.

6 Perchance thou wilt ponder the path of her lyfe: ſo vnſtedfaſt are her wayes, that thou canſt not knowe them.

B 7 Heare me nowe therefore, O ye chyldren, & depart not from the woordes of my mouth.

8 Keepe thy way farre from her, and comme not nigh the doores of her houſe:

9 That thou geue not thy honour vnto other, and thy yeeres to the cruel:

10 That other menne be not fylled with thy vertues, and that thy labours comme not in a ſtrange houſe.

11 Yea, that thou mourne not at the laſt, whē thou haſt ſpent thy body and luſtie youth, and then ſay,

12 Alas, why hated I nurture? why dyd my hart diſpiſe correction?

13 Wherefore was not I obedient vnto the voyce of my teachers, and hearkened not vnto them that enfourmed me?

C 14 I was comme almoſt into al miſfortune, in the middeſt of the multitude and congregregation.

15 (a) Drinke of the water of thine owne wel, and of the riuers that run out of thyne owne ſpring.

(a) Content thy ſelfe with thyne owne wyfe, and deſyre not other

16 Let thy welles flowe out abrode, that there may be riuers of waters in the ſtreates:

17 But let them be onely thyne owne, and not ſtrangers with thee.

18 Let thy wel be bleſſed, and be glad with the wyfe of thy youth.

19 Let her be as the louyng hinde, and pleaſant Roe: let her breaſtes alway ſatiſfie thee, and holde thee euer content with her loue.

20 Why wylt thou my ſonne haue pleaſure in a ſtrange woman, & embrace the boſome of a ſtranger?

D 21 *For euery mans wayes are open in the ſyght of the Lorde, and he pondereth al their goeynges.

Iob.31.a and.34.c

22 The wickedneſſe of the vngodly ſhal catche him ſelf, and with the ſnares of his owne ſinne ſhal he be trapped.

23 He ſhal dye without ″ amendment, and for his great foolyſhneſſe he ſhal goe aſtray.

″ or, inſtruction

The.vi.Chapter.

1 Inſtruction for ſureties. 6 The ſlouthful and ſluggiſhe is ſtirred to woorke. 12 He diſcribeth the nature of the wicked. 16 The thinges that God hateth. 20 To obſerue the woord of God. 24 To flee adulterie.

A 1 My ſonne, *if thou be ſuretie for thy neyghbour, and haſt faſtened thyne hande for another man:

Pro.xvi.c. and,xx.c

2 Thou art ″ bound with thyne owne woordes, and taken with thyne owne ſpeache.

″ or, ſnared.

3 Therfore my ſonne doo this, and thou ſhalt be diſcharged: When thou art comme into thy neyghbours danger, goe thy wayes then ſoone, humble thy ſelfe, and with thy frendes intreate [thy ″ creditour.]

″ or, neighbour

4 Let not thine eye ſleepe, nor thine eye liddes ſlumber.

5 Saue thy ſelfe as a Doe from the hande of the [hunter] and as a birde from the hande of the fouler.

6 Goe to the Emmet thou ſluggard, conſyder her wayes, and learne to be wyſe:

B 7 She hath no guyde, nor ouerſeer, nor ruler,

8 Yet in the ſommer ſhe prouideth her meat, and geathereth her foode togeather in the harueſt.

9 *Howe long wylt thou ſleepe thou ſluggiſhe man? When wylt thou ariſe out of thy ſleepe?

Pro.xiij.d

Pro.xxiiij 10 * Yea, ſleepe on ſtyl a litle, ſlumber a litle, folde thyne handes togeather yet a litle, that thou mayeſt ſleepe:

11 So ſhal pouertie comme vnto thee as one that trauaileth by the way, and neceſſitie like a weaponed man.

12 An vngodly perſon, a wicked man, goeth with a frowarde mouth.

13 He winketh with his eyes, he tokeneth with his feete, he teacheth with his fingers.

C 14 He is euer imaginyng miſchiefe and frowerdneſſe in his hart, and cauſeth diſcorde.

15 Therefore ſhal his deſtruction comme haſtyly vpon him, ſodaynly ſhal he be al to broken, and not be healed.

Pro.xij.c 16 * These ſixe thinges dooth the Lorde hate, and the ſeuenth he vtterly abhorreth:

17 A proude looke, a lyeing tongue, handes that ſhed innocent blood,

18 An hart that goeth about wicked imaginations, * feete that be ſwift in runnyng to miſchiefe, Pſal.xiiii.a Prou.i.a

19 A falſe witneſſe that bringeth vp lyes, and hym that ſoweth diſcorde amoug brethren.

20 My ſonne, keepe thy fathers commaundement, and forſake not the lawe of thy mother:

D 21 Tye them continually in thyne hart, and bynde them about thy necke.

22 That ſhal leade thee when thou goeſt, preſerue thee when thou art a ſleepe, and when thou awakeſt talke with thee.

Pſal.119.d 23 * For the commaundement is a lanterne, and the law a light: yea chaſtening and nurture is the way of lyfe:

24 That they may keepe thee from * the euyl woman, and from the flatteryng tongue of the ſtrange woman. Prou.v.a and,vii,a

25 Luſt not after her beautie in thyne hart, leſt thou be taken with her fayre lookes.

26 By an harlot [a man is brought] to beg his bread, and a woman wyl hunte for the precious lyfe of man.

27 May man take fire in his boſome, and his clothes not be brent?

28 Or can one goe vpon hotte coales, and his feete not be brent? E

29 Euen ſo, whoſoeuer goeth in to his neighbours wyfe, and toucheth her, can not be vngiltie.

30 * Menne doo not vtterly deſpiſe a thiefe that ſtealeth to ſatiſfie his ſoule, when he is hungrie: Sap,xxii,a

31 But if he may be gottē, he reſtoreth againe ſeuen tymes as muche, or els he maketh recompence with al the good of his houſe.

32 But who ſo committeth adultrie with a woman, lacketh vnderſtanding: and he that dooth it, deſtroyeth his owne ſoule.

33 He getteth him ſelfe a plague & diſhonour, and his reproche ſhal neuer be put out:

34 For the ielouſie and wrath of the man wil not be entreated,

35 No though thou wouldeſt offer him great gyftes to make amendes, he wyl not receiue them.

The.vii. Chapter.

1 An exhortation to wyſdome, and to the woorde of God. 5 Whiche wyl preſerue vs from the harlot. 6 Whose manners are deſcribed.

A 1 My ſonne, * kepe my woordes, and lay vp my commaundementes by thee. Deut,vi.b and,xi,a

2 Keepe my commaundementes and my lawe, euen as the apple of thine eye, and thou ſhalt liue.

3 Bynde them vpon thy fingers, and wryte them in the table of thyne hart.

4 Say vnto wyſedome, Thou art my ſiſter: and calle vnderſtanding thy kinſewoman:

Prou.ii,b and,xi,a 5 That they may keepe thee from the ſtrange woman, & from the forrayne woman which geueth ſweete woordes.

6 For at the wyndowe of my houſe I looked through the windowe,

B 7 And behelde among the ſimple people, and among the chyldren, a young man voyde of wit,

8 Goeyng ouer the ſtreate by the corner in the way towarde her houſe

9 In the twilight of the euening, when it began nowe to be night and darke:

10 And behold there met him a woman * with open tokens of an harlot, onely her hart was hid: Eccle,ix.a

11 She was fulle of loude woordes, and ready to dally, whoſe feete coulde not abyde in the houſe:

12 Nowe is ſhe without, now in the ſtreates, and lyeth in wayte at euery corner.

13 She caught him, and kiſſed him, and was not aſhamed, ſayeing,

14 I had a vowe of peace offeryngs to pay, and this day I perfourme it: C

15 Therfore came I foorth to meete thee, that I might ſeeke thy face, and ſo haue I founde thee.

16 I haue deckt my bed with coueryngs of tapeſſarie, and clothes of Egypt.

17 My bed haue I made to ſmelle of Myrre, Aloes, and Cinamom.

18 Comme, let vs take our fyl of loue vntyl the mornyng, & let vs ſolace our ſelues with the pleaſures of loue.

19 For the good man is not at home, he is gonne farre of.

D 20 He hath taken the bagge of money with hym, and wyl returne at the appoynted ſolempne feaſt.

21 Thus with many ſweete wordes ſhe ouercame him, and with her flattering lippes ſhe entiſed him.

22 Sodaynly he folowed her, as it were an oxe led to the ſlaughter, and lyke as it were a foole [that laugheth] when he goeth to the ſtockes to be poniſhed,

23 So long tyl ſhe had wounded his lyuer with her dart: lyke as if a birde haſted to the ſnare, not knowyng that the peryl of his lyfe lyeth thervpon.

24 Heare me nowe therefore, O my chylde, and marke the wordes of my mouth:

25 Let not thyne hart wander in her wayes, and be not thou deceiued in her pathes.

26 For many one hath ſhe wounded and caſt downe, yea many a ſtrong man hath benne ſlayne by the meanes of her. E

27 Her houſe is the way vnto hel, and bryng menne downe into the chambers of death.

The.viij.Chapter.

1 Wiſedome declareth her excellencie. 11 Riches. 15 Power. 22 Eternitie. 32 She exhorteth al to loue and folowe her.

A 1 Doth not * wiſedome crie: dooth not vnderſtandyng put foorth her voyce: Prou.i.c

2 She ſtandeth in the top of high places, by the way in the place of the pathes:

3 She cryeth at the gates of the citie, at the entrie of the doores:

4 It is you, O ye menne [ſaith ſhe] whom I calle, vnto the chyldren of menne doo I lyft vp my voyce.

5 Take heede vnto knowledge, O ye ignorant, be ye wyſe in hart, O ye fooles.

6 Geue eare, for I wyl ſpeake of great matters, and open my lippes to telle thynges that be right:

B 7 For my mouth ſhal be talking of the trueth, and my lyppes abhorre vngodlineſſe.

8 Al the wordes of my mouth are ryghteous, there is no frowardneſſe nor falſehoode in them.

9 They are al playne to ſuche as wyl vnderſtande, and ryght to them that fynde knowledge.

10 Receiue my doctrine, and not ſiluer, and knowledge rather, then fine golde:

Pro.iij.d. 11 * For wyſedome is more woorth then pretious ſtones, yea al thynges that thou canſt deſire, may not be compared vnto it.

12 I wyſedome dwel with counſel, and finde out knowledge and vnderſtanding.

13 The feare of the Lorde abhorreth wickedneſſe, pride, diſdayne, and the euyl way, and a mouth that ſpeaketh wicked thinges I vtterly abhorre.

C 14 Counſel is myne, and direction, I am vnderſtanding, and I haue ſtrength.

Deut.18.d Sap.vi.a. 15 * Through me kynges raigne, and princes make iuſt lawes.

16 By me princes beare rule, and noble mennē doo iudge the earth.

17 I am louing vnto thoſe that loue me: and * they that ſeeke me early, ſhal finde me. Luk.xi.b

18 Riches and honour are with me, yea durable riches and ryghteouſneſſe.

19 My fruite is better then gold and pretious ſtones, and myne encreaſe more woorth then fine ſiluer.

20 I wyl guide thee in the way of righteouſneſſe, and in the middeſt of the pathes of iudgement:

21 That I may ſtabliſhe the inheritance of them that loue me, and encreaſe their treaſure. D

22 * The Lorde him ſelfe had me in poſſeſſion in the beginning of his wayes, or euer he began his workes aforetime. Sap.ix.b

23 * I haue benne ordeyned from euerlaſting, and from the begynnyng or euer the earth was made. Eccle.24.b

24 When I was borne, there were neyther depthes nor ſpringes of water.

25 Before the fundations of the mountaynes were layde: yea before al hylles, was I borne:

26 The earth, and al that is vpon the earth was not yet made, no not the duſt it ſelfe.

27 * For when he made the heauens, I was preſent, when he compaſſed the deapthes about: Sap.ix.b

28 When he hanged the cloudes aboue, when he faſtened the ſpringes of the deepe: E

29 When he ſhut the ſea within * certayne boundes, that the waters ſhoulde not goe ouer their markes that he commaunded: when he layde the fundations of the earth, Gen.i.d. Iob.26.a. and.37.a. Pſal.ciiii.b

30 I was with him " ordring al thinges, delityng dayly and reioyſyng alway before hym. " or, as a nouriſher.

31 As for the rounde compaſſe of this worlde, I make it ioyful: for my delite is to be amõg the chyldren of menne.
32 Therfore hearken vnto me, O ye chyldren, bleſſed are they that keepe my wayes.
33 O geue eare vnto nurture, be wyſe, and refuſe it not: Bleſſed is the man that heareth me, watching daily at my gates, and geuing attendance at the poſtes of my doores.
34 For who ſo fyndeth me, fyndeth lyfe, and ſhal obteyne fauour of the Lorde.
35 But who ſo offendeth againſt me, hurteth his owne ſoule: and they that hate me, are the louers of death.

The.ix.Chapter.

2 Wyſedome calleth al to her feaſt. 7 The ſcorner wyl not be corrected. 10 The feare of God. 13 The conditions of an harlot.

A 1 Wiſedome hath builded her houſe, & hewen out ſeuen pyllers:
2 She hath killed her victuals, powred out her wine, and prepared her table:
3 She hath ſent foorth her maydens to crye vpon the higheſt place of the citie,
4 Who ſo is without knowledge, let him comme hither: And to the vnwyſe ſhe ſayde,
5 O comme on your way, eate my bread, and drynke my wine [whiche] I haue powred out for you.
6 Forſake fooliſhneſſe, and ye ſhal lyue: and ſee that ye goe in the way of vnderſtanding.
B 7 Who ſo reprooueth a ſcorneful perſon, geatteth him ſelf diſhonour: and he that rebuketh the vngodly, ſtayneth him ſelfe.
8 Reprooue not a ſcorner, leſt he owe thee euil wyl: but rebuke a wyſe man, and he wyl loue thee.
9 Geue a diſcrete man but an occaſion, and he wyl be the wyſer: teache a ryghteous man, and he wyl encreaſe in knowledge.
10 *The feare of the Lorde, is the begynnyng of wyſedome: and the knowledge of holy thynges, is vnderſtandyng. Iob.28.b Pſal.cxi.b Prou.i.a Eccle.i.c
11 For thorowe me thy dayes ſhalbe prolonged, and the yeeres of thy lyfe ſhalbe many.
12 If thou be wyſe, thy wyſedome ſhal doo thy ſelfe good: but if thou thynkeſt ſcorne thereof, it ſhalbe thyne owne harme.
13 A fooliſh retcheleſſe woman ful of woordes, and ſuche a one as hath no knowledge,
14 Sitteth at the doore of her houſe, and in the hygh places of the citie, C
15 To calle ſuche as goe by, and that walke ſtrayght in their wayes.
16 Who ſo is ignorant [ſayeth ſhe] let hym comme hither: and to the vnwyſe ſhe ſayth,
17 Stolen waters are ſweete, and the bread that is priuily eaten, hath a good taſte.
18 And he dooth not conſyder that they are but dead whiche be there, and that her gheſtes are in the deepe of hel.

The.x.Chapter.

¶ In this chapter, and al that folowe vnto the thirtieth, the wiſe man exhorteth by diuers ſentences, which he calleth parables, to folowe vertue, and flee vice, and ſheweth alſo what profite commeth of wyſedome, and what hinderance proceedeth of fooliſhneſſe.

A 1 A wyſe *ſonne maketh a glad father: but an vndiſcrete ſonne is an heauyneſſe vnto his mother. Prou.xv.c
Prou.xi.a. Eccle.v.b. 2 *Treaſures that are wickedly gotten, profite nothing: but righteouſneſſe deliuereth from death.
Pſal.34.b 3 *The Lord wyl not let the ſoule of the righteous ſuffer hunger: but he taketh away the riches of the vngodly.
4 An idle hande maketh poore: but a quicke labouring hande maketh riche.
5 Who ſo geathereth in ſommer is wyſe: but he that is ſluggiſhe in harueſt, bryngeth hym ſelfe to confuſion.
6 Bleſſinges are vpon the head of the ryghteous: and the mouth of the vngodly keepeth miſchiefe in ſecrete.
7 *The memorial of the iuſt ſhal haue a good report: but the name of the vngodly ſhal ſtincke. B Pſal.cxij.a
8 A wiſe man wyl receaue " warning: but a pratyng foole ſhalbe pouniſhed. " or, commaundementes.
9 *He that walketh vprightly, walketh ſurely: but who ſo goeth a wrong way, ſhalbe knowen. Pſal.23.a.
10 *He that winketh with his eye, wyl cauſe ſorowe: but he that hath a fooliſhe mouth, ſhalbe beaten. Eccle.27.d
11 The mouth of a ryghteous man is a wel of life: but the mouth of the vngodly keepeth miſchiefe in ſecrete.
12 Hatred ſtirreth vp ſtrifes: *but loue couereth the multitude of ſinnes. i.Pet.iiij.b 1.Cor.13.b
13 In the lippes of him that hath vnderſtanding,

ding, a man ſhal fynde wyſedome: but the rod belongeth to the backe of the fooliſhe.

C 14 Wyſe menne lay vp knowledge: but the mouth of the fooliſhe is nygh deſtruction.

15 The riche mans goodes are his ſtrōg hold: but their owne pouertie feareth the poore.

16 The labour of the ryghteous [tendeth] to lyfe: but the fruites of the vngodly, to ſinne.

17 Nurture keepeth the way of lyfe: but he that refuſeth to be nurtured, deceiueth hym ſelfe.

Prou.xi.b 18 *He that hideth hatred with lyeing lippes, and he that ſpeaketh ſlaunder, is a foole.

19 Where muche babblyng is, there muſt needes be offence: and he that refrayneth his lippes, is wyſe.

" Or, an innocent tongue is a noble treaſure. 20 " The tongue of the iuſt man is as tryed ſiluer: but the hart of the vngodly is a thyng of nought.

D 21 The lippes of the righteous feede a whole multitude: but fooles ſhal dye in their owne folly.

22 The bleſſing of the Lorde maketh riche:
Pſal.27.a *and bringeth no ſorowe of hart with it.

Eccle.xi.b 23 A foole dooth wickedly, and maketh but a ſport of it: but wyſedome ruleth the man that hath vnderſtanding.

24 The thyng that the vngodly is afrayde of, ſhal comme vpon him: but the righteous ſhal haue their deſyre.

25 As the tempeſt, ſo paſſeth away the vngodly, and is not: but the ryghteous remayneth ſure for euer.

26 As vineger is to the teeth, and as ſmoke is vnto the eyes: euen ſo is a ſluggiſh perſon to them that ſendeth hym foorth.

27 The feare of the Lorde maketh a long lyfe: but the yeeres of the vngodly ſhalbe ſhortened.

28 The patient abydyng of the ryghteous ſhalbe turned to gladneſſe: but the hope of the vngodly ſhal periſhe. E

29 The way of the Lorde geueth courage vnto the godly: but it is a feare for wicked dooers.

30 *The righteous ſhal neuer be ouerthrowē: but the vngodly ſhal not remayne in the lande. Pſal.125.a.

31 *The mouth of the iuſt wyl be talkyng of wyſedome: but the tongue of the frowarde ſhal " be cut out. Pſal.37.c. " Or, periſhe.

32 The lyppes of the ryghteous vtter that whiche is acceptable: but the mouth of the vngodly [ſpeaketh] frowarde thinges.

The.xi.Chapter.

A 1 Pro.xvi.b. A *Falſe ballance is an abomination vnto the Lorde: but a true wayght pleaſeth hym.

2 Where pride is, there is ſhame alſo and confuſion: but wheras is lowlineſſe, there is wyſedome.

3 The innocent dealyng of the iuſt ſhal leade them: but the wickedneſſe of the offendours ſhalbe their owne deſtruction.

Prou.x.a Eccle.v.b. 4 *Riches helpe not in the day of vengeance: but ryghteouſneſſe deliuereth from death.

5 The righteouſneſſe of the innocent ordereth his way: but the vngodly ſhal falle in his owne wickedneſſe.

6 The ryghteouſneſſe of the iuſt ſhal deliuer them: but the wicked ſhalbe taken in their owne vngodlyneſſe.

B 7 Sap.v.b. *When an vngodly man dieth, his hope is gonne: the confidence " of riches ſhal periſh. " Or, of wicked menne.

8 The ryghteous ſhalbe delyuered out of trouble: and the vngodly ſhal comme in his ſteade.

9 The diſſembler with his mouth hurteth his neighbour: but through knowledge ſhal the iuſt be deliuered.

Prou.14.d 10 *When it goeth wel with the ryghteous, the citie is mery: and when the vngodly periſhe, there is gladneſſe.

11 In the bleſſyng of the ryghteous the citie is exalted: but it is ouerthrowen by the mouth of the wicked.

12 A foole ſlaundereth his neyghbour: but a wiſe man holdeth his peace.

13 *A diſſembling perſon wyl diſcouer priuie thinges: but he that is of a faythful hart, wil keepe counſayle. Prou.x.c

14 *Where no counſaile is, there the people " decay: but whereas many are that can geue counſayle, there is wealth. C 2.Reg.12.a " Or, falle.

15 *He that is ſuretie for a ſtranger ſhal ſmart for it: and he that hateth ſuretiſhip is ſure. Prou.vi.a.

16 A gratious woman getteth honour: but the ſtrong menne atteyne ryches.

(a) That is, ſuch as be of a ſtout courage, and can abyde labour.

17 *He that is mercyful, dooth him ſelfe a benefite: but who ſo hurteth his neyghbour, is a tyrant. Pſal.37.c

18 The vngodly worketh deceiptful workes: but he that ſoweth ryghteouſneſſe, ſhal receiue a ſure rewarde.

19 Lyke as ryghteouſneſſe bringeth lyfe: euen ſo to cleaue vnto euyl, bringeth death.

20 The Lorde abhorreth them that be of a corrupt hart: but he hath pleaſure in them that are of an vndefiled conuerſation.

21 Though

D 21 (b) Though hande be ioyned in hande, yet the wicked ſhal not eſcape: but the ſeede of the righteous ſhalbe preſerued.

(b) Although they agree & liue in felowſhip togeather to withſtande pouniſhment: yet they ſhal not eſcape.

22 A fayre woman without diſcrete manners, is lyke a ryng of golde in a ſwynes ſnowte.

23 The deſire of the righteous is " acceptable: but the hope of the vngodly is indignation.

" Or, is altogeather good.

24 Somme man geueth out his goodes, and is the richer: but the niggarde hauing yenough, wyl depart from nothyng, and yet is euer in pouertie.

25 * He that is liberal in geuyng, ſhal haue plentie: and he that watereth, (c) ſhalbe watered alſo hym ſelfe.

2.Cor.9.b

(c) He that dealeth charitably, ſhalbe charitably dealt with.

26 * Who ſo hoordeth vp his corne, ſhalbe curſed among the people: but bleſſing ſhal light vpon his head that " geueth foode.

Pſal.1.a.
Iere.17.d.

" Or, ſelleth it.

27 He that ſearcheth for good thinges, findeth fauour: but who ſo ſeeketh after miſcheefe, it ſhal happen vnto hym.

28 * He that truſteth in his riches ſhal haue a fal: * but the righteous ſhal flouriſhe as the greene leafe.

Pſal.1.a.
Iere.17.d.

29 Who ſo maketh diſquietneſſe in his owne houſe, he ſhal haue (d) winde for his heritage: and the foole ſhalbe ſeruant to the wiſe.

(d) He ſhalbe poore & needy

30 The fruite of the righteous is a tree of lyfe: and he that winneth mens ſoules is wyſe.

31 * If the righteous " be recompenſed vpon earth: howe muche more then the vngodly and the ſinner?

1.Pet.4.d.

" Or, be pouniſhed.

The.xii.Chapter.

A 1 Who ſo loueth correction, loueth knowledge: but he that hateth to be reproued, is a foole.

2 A good man is acceptable vnto the Lorde: but the wycked imaginer wyl he condemne.

3 A man can not endure in vngodlineſſe: but the roote of the righteous ſhal not be moued.

4 A " huſwifely woman is a crowne vnto her huſbande: but ſhe that behaueth her ſelfe vnhoneſtly, is as corruption in his bones.

" Or, vertuous

5 The thoughtes of the righteous are ryght: but the " imaginations of the vngodly are deceiptful.

" Or, counſayles.

6 The talkyng of the vngodly is howe they may lay wayte for blood: but the mouth of the righteous wil deliuer them.

B 7 * God ouerturneth the [eſtate of the] wicked, & they ſtande not: but the houſe of the ryghteous ſhal ſtande.

Pſal.37.c.

8 A man ſhalbe commẽded for his wiſdome: but a foole ſhalbe deſpiſed.

8 * He that is deſpiſed, and is yet his owne man, is (a) better then the glorious that lacketh bread.

Eccl.10.d.

(a) So behaue thee that other menne may rather prayſe thee, then thou thy ſelfe.

10 A ryghteous man regardeth the lyfe of his cattel: but the vngodly haue cruel hartes.

11 * He that tilleth his lande, ſhal haue plenteouſneſſe of bread: but he that foloweth " idleneſſe, is a very foole.

Eccl.20.d.

" Or, vayne thynges.

12 The deſyre of the vngodly is a net of euyls: but the roote of the righteous bringeth foorth fruite.

13 The wicked falleth into the ſnare through the malice of his owne mouth: but the iuſt ſhal eſcape out of al peril.

14 Man ſhalbe ſatiſfied with good thynges: by the fruite of his mouth, & after the woorks of his handes, ſhal he be rewarded. C

15 The way of a foole is ſtraight in his owne eyes: but he that hearkeneth vnto counſaile is wyſe.

16 A foole vttereth his wrath in al the haſte: but a diſcrete man couereth his owne ſhame.

17 A iuſt man wil tel the trueth, and ſhewe the thing that is ryght: but a falſe witneſſe deceiueth.

18 A ſlaunderous perſon pricketh like a ſwoord: but a wyſe mans tongue is wholſome.

19 The lippe of trueth ſhalbe ſtable for euer: but a diſſemblyng tongue is ſoone changed.

20 Deceipt is in the hart of them that imagine euyl: but to the counſailers of peace ſhalbe ioy.

21 There ſhal no aduerſitie happen vnto the iuſt: but the vngodly ſhalbe fylled with miſerie. D

22 * The Lorde abhorreth lyeing lippes: but they that deale truely pleaſe hym.

Pro.9.b.

23 A diſcrete man dooth hide knowledge: but the hart of fooles babbleth out fooliſhneſſe.

24 A diligent hande ſhal beare rule: but the idle ſhalbe vnder tribute.

25 * Heauineſſe diſcourageth the hart of man: but a good woorde maketh it glad agayne.

Pro.15.b.
Eccle.30.

26 The ryghteous excelleth his neyghbour: but the way of the vngodly wil deceiue them ſelues.

27 The deceiptful man ſhal not roſte that he tooke in hunting: * but the riches of the iuſt man is of great value.

1.Tim.6.b
Hebr.13.a.

28 In the way of ryghteouſneſſe there is lyfe: and in the ſame way there is no death.

The.xiii.Chapter.

A 1 A Wiſe ſonne [wil hearken] to his fathers warnyng: but he that is ſcornful, wil not heare when he is reprooued.

2 Of the fruite of a wyſe mans mouth, ſhal eche man eate good thinges: but the wicked ſhal eate of the fruite of the tranſgreſſours.

3 He that kepeth his mouth, kepeth his lyfe: but who ſo raſhly openeth his lippes, deſtroyeth hym ſelfe.

4 The ſluggarde woulde fayne haue, and can not geat [his deſyre:] but the ſoule of the diligent ſhal haue plentie.

5 A ryghteous man abhorreth lyes: but the vngodly ſhameth hym ſelfe, and is put to ſcilence.

6 Ryghteouſneſſe kepeth the innocent in the way: but vngodlyneſſe dooth ouerthrow the ſinner.

B 7 *Somme menne make them ſelues riche though they haue nothing: agayne, ſomme make them ſelues poore hauing great riches.

Pſal. 37.b.
Pro.11.c.

8 (a) With goodes a man redeemeth his life: and the poore wil not be reprooued.

(a) They that are riche, haue many commodities in this world. As in warre, peſtilence, and time of dearth they haue wherewithal to helpe them ſelues.

9 The light of the righteous maketh ioyful: but *the candel of yͤ vngodly ſhalbe put out.

10 Among the proude there is euer ſtrife: but with the wel aduiſed, is wiſdome.

11 Vaynely gotten goodes are ſoone ſpent, but they that be geathered togeather with the hande, ſhal encreaſe.

Pro,14.c.

12 Hope deferred, greeueth the hart: but when the deſyre commeth, it is a tree of lyfe.

13 Who ſo deſpiſeth the worde, ſhal peryſhe for the ſame: but he that feareth the commaundement, ſhal haue the rewarde.

14 The lawe of the wiſe is a wel of lyfe, to auoyde from the ſnares of death. C

15 Good vnderſtanding geueth fauour: but harde is the way of the deſpiſers.

16 A wiſe man dooth al thinges with diſcrecretion: but a foole wil declare his follie.

17 An vngodly meſſēger falleth into miſcheefe: but a faythful embaſſadour is as health.

18 He that thynketh ſcorne to be refourmed, commeth to pouertie and ſhame: but who ſo regardeth correction, ſhal comme to honour.

19 When a deſyre is brought to paſſe, it delighteth the ſoule: but fooles count it abomination to depart from euil.

20 He that goeth in the companye of wiſe menne, ſhalbe wiſe: but who ſo is a companion of fooles, ſhalbe afflicted.

21 Miſcheefe followeth vpon ſinners: but the righteous ſhal haue a good rewarde. D

22 He that is vertuous, leaueth an heritance vnto his childers children, and* the riches of the ſinner is layde vp for the iuſt.

Iob.27.c.

23 There is plenteouſnes of foode in the feeldes of the (b) poore: but the feelde not wel ordered, is without fruite.

(b) Becauſe they haue little grounde, and beſtow labour to til it wel.

24 *He that ſpareth the rod, hateth his ſonne: but who ſo loueth hym, chaſteneth hym betymes.

Eccle.30.a
Heb. 12.b.

25 *The righteous eateth, and is ſatiſfied: but the belly of the vngodly hath neuer yenough.

Pſal. 34.b.

The.xiiii.Chapter.

A 1 VIſe women vphold their houſe: but a fooliſhe wife plucketh it downe.

2 He that walketh vprightly, feareth the Lord: but he that turneth hym ſelfe from his wayes, diſpiſeth hym.

3 In the mouth of the fooliſhe is the (a) rodde of pryde: but the lippes of the wiſe wyl preſerue them.

(a) He beateth and woundeth al menne with his ſlaunderous tongue, ſparyng neyther freende nor kinſman.

4 Where no oxen are, there the cribbe is emptie: but muche encreaſe commeth by the toile of the oxe.

5 A faithful witneſſe wil not diſſemble: but a falſe recorde wyl make a lye.

6 A ſcornful body ſeeketh wyſdome, and fyndeth it not: but knowledge is eaſie vnto him that wyl vnderſtande.

Pro,8.a.

B 7 Geat thee from a fooliſhe man, when thou perceiueſt not in him yͤ lippes of knowledge.

8 The wiſdome of the circumſpect man, is to vnderſtande his way, but the fooliſhneſſe of the vnwiſe, deceiueth.

9 Fooles make but a " ſport of ſinne: but there is a fauourable loue among the ryghteous.

" Or, mocke.

10 The hart knoweth his owne ſoules bitterneſſe: and the ſtranger ſhal not be partaker of his ioy.

11 The houſe of the vngodly ſhalbe ouerthrowen: but the tabernacle of the ryghteous ſhal floryſhe.

12 *There is a way whiche ſeemeth ryght vnto a man: but the end therof are the wayes of death.

Pro. 16.d.
Deut. 12.a
Eſai.55.b.

13 The hart is ſorowful euen in laughter, and the ende of myrth is heauineſſe.

14 A backe ſlyding hart ſhalbe fylled with his owne wayes: but a good man ſhal depart from hym. E

15 An ignorant body beleueth euery woorde: but who ſo hath vnderſtandyng, looketh wel to his goeynges.

16 A wyſe man feareth, and departeth from euil: but the foole is angry, and counteth him ſelfe ſure.

17 An vnpatient man dealeth fooliſhly: but he that is wel aduiſed, is hated [of the foole.]

18 The ignorant haue fooliſhneſſe in poſſeſſion: but the wiſe are crowned with knowledge.

19 The euil ſhal bowe them ſelues before the good: and the vngodly ſhal wayte at the gates of the ryghteous.

20 The poore is hated euen of his owne neighbours: but the riche hath many freendes.

D 21 Who ſo diſpiſeth his neighbour, ſinneth: but * bleſſed is he that hath pitie of the poore.

Pſal.12.a.

22 Without doubt they erre that woorke wickednes: but they that muſe vpon good thinges, vnto ſuche ſhal happen mercy & trueth.

23 In euery labour there is ſomme profite: but vayne woordes bring foorth only penurie.

24 Riches are as a crowne vnto the wiſe: but the ignorance of fooles is very fooliſhneſſe.

25 A faythful witneſſe deliuereth ſoules: but a deceiptful witneſſe bringeth foorth lyes.

26 In the feare of yͤ lord is an aſſured ſtrength: and his children are vnder a ſure defence.

27 The feare of the Lorde is a wel of lyfe, to auoyde the ſnares of death.

28 In the multitude of people is the kynges honour: but the decay of the people is the confuſion of the prince. E

29 He that is patient hath muche vnderſtanding: but he that is ſoone diſpleaſed, exalteth fooliſhneſſe.

30 A mery hart is the lyfe of the body: but enuie conſumeth away the bones.

31 * He that dooth a poore man wrong, blaſphemeth his maker: but who ſo honoureth hym, hath pitie on the poore,

Pro.11.b.
Mat.25.b.

32 The vngodly is caſt away for his iniquitie: but the righteous hath a good hope, euen in death.

33 Wiſdome reaſteth in the hart of hym that hath vnderſtandyng, and it ſhalbe knowen among them that are " vnlearned.

" Or, fooles.

34 * Righteouſneſſe ſetteth vp the people: but " the ſacrifice of the heathen is ſinful.

" Or, ſinne is a ſhame to the nations.

35 A diſcrete ſeruant is a pleaſure vnto the king: but his wrath is agaynſt hym that dooth " diſhonour hym.

" Or, dooth hym ſhame.

The.xv.Chapter.

A 1 A *Soft anſweare appeaſeth wrath: but rough woordes ſtirre vp anger.

Pro.25.c.

2 The tongue of ſuche as be wiſe vſeth knowledge aryght: as for a foolyſhe mouth it babbleth out nothyng but foolyſhneſſe.

3 The eyes of the Lorde in euery place, beholdeth both the good and the bad.

4 A wholſome tongue is a tree of lyfe: but the frowardneſſe therof dooth make ſad the ſpirite.

5 A foole deſpiſeth his fathers correction: but he that taketh heede when he is reprooued, ſhal haue the more vnderſtandyng.

6 The houſe of the righteous is ful of riches: but in the " fruites of the vngodly there is " trouble.

" Or, reuenues.
" Or, decay.

B 7 The lippes of the wiſe doo ſowe knowledge: but the hart of the fooliſhe doo not ſo.

8 *The Lorde abhorreth the ſacrifice of the vngodly: but the prayer of the ryghteous is acceptable vnto hym.

Pro.21.d.
Eccle.34.c
Eſai.66.a.
Ecele.30.c

9 The way of the vngodly is an abomination vnto the Lorde: but who ſo foloweth righteouſneſſe, hym he loueth.

10 Correction is greeuous vnto hym that forſaketh the way: and who ſo hateth correction ſhal dye.

11 Hel and deſtruction " are before the Lorde: how muche more then the hartes of the children of menne.

" Or, are knowen to the Lord.

12 * A ſcorneful body loueth not one that rebuketh hym: neyther wyl he comme vnto the wyſe.

Sapi.2.c.

13 * A mery hart maketh a cheareful countenance: but by the ſorowe of the hart, the minde is heauie.

Pro.12.b.

14 The hart of hym that hath vnderſtanding dooth ſeeke knowledge: bnt the mouth of fooles is fedde with fooliſhneſſe. C

15 All the dayes of the poore are " miſerable: but a " quiet hart is a continual feaſt.

" Or, euil.
" Or, mery.

16 * Better is a litle with the feare of the Lord: then great treaſure, and trouble therewith.

Pſal.37.b.
1.Tim.6.b

17 Better is a dynner of hearbes with loue, then a fat oxe with euil wyl.

18 * An angry man ſtirreth vp ſtrife: but he that is " patient ſtilleth diſcorde.

Pro.15.a.
" Or, appeaſeth.

19 The way of a ſlouthful man is as an hedge of thornes: but the way of the ryghteous is playne.

20 A wyſe ſonne maketh a glad father: but a fooliſhe man diſpiſeth his mother.

21 Fooliſhneſſe is ioy to hym that is deſtitute of knowledge: but a man of vnderſtanding walketh vprightly. D

22 Thoughtes without counſaile ſhal comme to naught: but whereas menne are that can geue good counſayle, there is ſtedfaſtneſſe.

" Or, ioy is to a man in the anſweare of his mouth. 23 " A ioyful thing it is to a man when his counſayle is folowed: and howe good is a woorde ſpoken in ſeaſon.

" Or, leadeth vnto heauen. 24 The way of lyfe " is on hygh to the wiſe, that a man ſhoulde beware of hel beneath.

25 The Lorde wil breake downe the houſe of the proude: but he ſhal make faſt the borders of the widowe.

26 The Lorde abhorreth the imaginations of the wicked: but the woordes of the pure are pleaſant.

27 The greedy couetous man rooteth vp his owne houſe: but who ſo hateth rewardes ſhal liue.

28 The hart of the ryghteous ſtudieth his anſweare afore: but the wicked mans mouth ſpueth out miſcheefe. E

29 The Lorde is farre from the vngodly: but he heareth the prayer of the righteous.

30 The cleareneſſe of the eye (a) reioyceth the hart, and a good name feedeth the bones. (a) The chearfulneſſe of the countenāce gladdeth other menne.

31 The eare that hearkeneth to the refourmation of lyfe, ſhal dwel among the wyſe.

32 He that refuſeth to be refourmed, deſpiſeth his owne ſoule: but he that ſubmitteth him ſelfe to correction, is wiſe.

33 The feare of the Lorde is the right ſcience of wyſdome, and lowlineſſe goeth before honour.

The. xvi. Chapter.

A 1 A Man may wel purpoſe a thyng in his hart: but the anſweare of the tongue commeth of the Lorde.

Pro. 21. a. Pſal. 33. b. 2 * A man thynketh al his wayes to be cleane: but it is the Lorde that " iudgeth the myndes. " Or, wayeth.

Pſal. 37. a. 3 * Commit thy woorkes vnto the lord: and what thou deuiſeſt, it ſhal proſper.

4 The Lorde hath made al thynges for his owne ſake: yea, the vngodly for the day of wrath.

5 The Lorde abhorreth al ſuche as be of a proude hart: and though hande be ioyned in hande, yet they ſhal not be vnpouniſhed.

6 With mercy and faithfulneſſe ſinnes be forgeuen: and by the feare of the Lorde euil is eſchewed.

B 7 When a mans wayes pleaſe the Lorde, he maketh his very enimies to be his freendes.

8 Better it is to haue a litle with ryghteouſneſſe, then great rentes wrongfully gotten.

Pro. 19. c. 9 * A man deuiſeth a way in his hart: but it is the Lorde that ordereth his goeynges.

10 When the prophecie is in the lippes of the kyng, his mouth ſhal not goe wrong in iudgement.

Pro. 11. a. 11 * A true weight and ballance are the Lordes iudgement: al the weightes of the bagge are his woorke.

" Or, it is an abomination when kinges are wicked. 12 " Wicked dooers are an abomination to the king, for a kynges ſeate ſhould be holden vp with ryghteouſneſſe.

13 Righteous lippes are pleaſant vnto kings, & them that ſpeaketh " the trueth ſhal he loue. " Or, right thinges.

C 14 The kinges diſpleaſure is a meſſenger of death: but a wiſe man wil pacifie him.

15 The cheareful countenance of the kyng is lyfe: and his louing fauour is as a cloude of the latter rayne.

16 * To haue wiſdome in poſſeſſion, is better then to haue golde: & to geat vnderſtanding, is rather to be choſen then to haue ſiluer. Pro. 8. a.

17 The path of the righteous is to eſchewe euyl, and who ſo looketh wel to his wayes, keepeth his owne ſoule.

18 Pride goeth before deſtruction, and an high minde before the fal.

19 Better it is to be of humble minde with the lowly, then to diuide the ſpoyles with the proude.

20 He that handleth a matter wiſely obteineth good: and * bleſſed is he that putteth his truſt in the Lorde. Pſal. 2. b.

21 Who ſo is wiſe in hart, ſhalbe called prudent: and the ſweeteneſſe of his lippes increaſeth learnyng. D

22 Vnderſtandyng is a wel of lyfe vnto hym that hath it: as for the chaſtening of fooles it is but foolyſhneſſe.

23 A wiſe hart ordereth his mouth wiſely, and miniſtreth learning vnto his lippes.

24 Fayre woordes are an hony combe, a refreaſhing of the mind, & health of the bones.

25 * There is a way that menne thinke to be right, but the ende therof leadeth vnto death. Pro. 14. d. Deut. 12. a Eſai. 55. b.

26 " A troublous ſoule diſquieteth her ſelfe, for her owne mouth hath brought her thereto. " Or, the labouring ſoule trauaileth for it ſelfe: for his mouth conſtrayneth him vnto it.

27 An vngodly perſon ſtirreth vp euil, and in his lippes he is as an hot burning fyre.

28 A frowarde body cauſeth ſtryfe: and he that is a blabbe of his tongue, maketh diuiſion among princes. E

29 A wicked man beguileth his neighbour, & leadeth hym into the way that is not good:

30 He ſhutteth his eyes to deuiſe miſcheefe, and moueth his lippes to bring euil to paſſe.

31 Age is a crowne of woorſhip, if it be found in the way of righteouſneſſe.

32 A patient man is better then one ſtrong: and he that can rule him ſelfe, is more woorth then he that winneth a citie.

33 The lottes are caſt into the lappe: but the ordering thereof ſtandeth al in the Lorde.

The.xvii. Chapter.

A 1 Better is a drye morſel with quietneſſe, then a houſe ful of fat offeryng with ſtryfe.

Eccle.10.d 2 *A diſcrete ſeruant ſhal haue rule ouer a lewde ſonne, and " ſhal haue heritage with the brethren.

" Or, and ſhal diuide the heritage among the brethren.

Sapi.3.a. 1.Pet.1.b. 3 *As ſiluer is tryed in the fyre, & golde in the furnace: ſo dooth the lord prooue the hartes.

4 A wicked body geueth heede to falſe lippes, and a lyer geueth eare to a deceiptful tongue.

Pro.14.d Iob.31.c. 5 *Who ſo ſcorneth the poore, blaſphemeth his maker: and he that is glad at [another mans] hurt, ſhal not be vnpouniſhed.

6 Childers children are a crowne of the aged, & the fathers are the honour of the children.

7 Speache of aucthoritie becommeth not a foole, muche leſſe a lyeing mouth then beſeemeth a prince.

B 8 A gift is as a pretious ſtone vnto hym that hath it: but vnto whomſoeuer it (a) turneth, it maketh hym vnwiſe.

(a) Gyftes blindeth the eyes of the wiſe, and peruerteth the woordes of the ryghteous.

9 Who ſo couereth a fault, procureth loue: but he that diſcloſeth it, diuideth very freendes.

10 One reproofe more feareth a wiſe man, then an hundred ſtripes dooth a foole.

Deut.xvi.d. 1.Reg.12.c 11 *A ſeditious perſon ſeeketh miſcheefe, and a cruel meſſenger ſhalbe ſent agaynſt hym.

12 It were better to meete a ſhee beare robbed of her whelpes, then a foole [truſtyng] in his fooliſhneſſe.

Rom.12.d 1.Theſ.5.b 13 *Who ſo rewardeth euil for good, euil ſhal not depart from his houſe.

C 14 The beginning of ſtrife is, as when a man maketh an iſſue for water: therefore leaue of before the contention be medled with.

15 The Lord hateth aſwel hym that iuſtifieth the vngodly, as hym that condemneth the innocent.

16 Whereto hath a foole treaſure in his hande to bye wiſdome, ſeeyng he hath no mynde thereto?

17 He is a freende that alway loueth, & in aduerſitie a man ſhal know who is his brother.

18 *Who ſo promiſeth by the hand, & is ſuretie for his neighbour, he is a foole. Pro.11.a.

19 He that delighteth in ſinne, loueth ſtrife: and who ſo ſetteth his doore to high, ſeeketh deſtruction.

20 Who ſo hath a frowarde hart, obteineth no good: and he that hath a double tongue, ſhal fal into miſcheefe.

21 He that begetteth a foole, begetteth his ſorowe: & the father of a foole, can haue no ioy. D

22 *A mery hart " make a luſtie age: but a ſorowful minde, dryeth vp the bones. Pro.12.d.

" Or, cauſeth good health.

23 The vngodly taketh giftes (b) out of the boſome, to wreſt the wayes of iudgement.

(b) That is, priuily.

24 *Wiſdome [ſhineth] in the face of hym that hath vnderſtanding: but the eyes of fooles wander throughout al landes. Eccle.12.c

25 *An vndiſcrete ſonne is a greefe vnto his father: and " an heauineſſe vnto his mother. Pro.19.b.

" Or, a bitterneſſe to her that bare hym.

26 Certaynely, to condemne the iuſt is not good: nor to stryke the gouernours whiche iudge rightly.

27 *A wyſe man vſeth fewe woordes, and a man of vnderſtanding is of a " patient ſpirit. Iacob.1.b.

" Or, colde.

28 *Yea, a very foole when he holdeth his tongue is counted wiſe: and he that ſtoppeth his lippes is eſteemed prudent. Iob.13.a.

The .xviii. Chapter.

A 1 Who ſo hath an earneſt deſyre [to wiſdome] he wyl ſequeſter hym ſelfe to ſeeke it, and occupie hym ſelfe in al ſtedfaſtneſſe, & ſounde doctrine.

2 A foole hath no delight in vnderſtanding: but only to vtter the fanſies of his owne hart.

3 When the vngodly commeth, then commeth alſo diſdayne: and with the diſhoneſt perſon commeth ſhame and diſhonour.

4 The woordes of a [wiſe] mans mouth are like deepe waters: and the wel of wiſdome is like a ful ſtreame.

5 *It is not good to regarde the perſon of the vngodly, to ouerthrowe the righteous in iudgement. Pro.23.c.

9 A fooles lippes comme with brawling, and his mouth prouoketh vnto ſtrypes.

7 A fooles mouth is his owne deſtruction, & his lippes are the ſnare for his owne ſoule. B

8 The woordes " of a ſlaunderer are very woundes, and goe through vnto the innermoſt partes of the body.

" Or, of a tale bearer.

9 Who ſo is ſlouthful in his labour, is the

brother of him that is a waſter.

10 The name of the Lord is a ſtrong caſtel, the ryghteous runneth vnto it, and is in ſafegarde.

11 The riche mans goddes are his ſtrong citie, and as an high wal in his owne conceipt.

12 Before deſtruction the hart of a man is proude: and before honour goeth humilitie.

Eccle.11.b 13 *He that geueth ſentence in a matter before he heare it, the ſame to him is folly, and ſhame.

C 14 A good ſtomacke beareth out ſickneſſe: but the minde being ſicke, who ſhal heale it?

15 A wiſe hart poſſeſſeth knowledge, and a prudent eare ſeeketh vnderſtanding.

16 A mans gift maketh an open way, to bring hym before great menne.

17 The righteous declareth his owne cauſe firſt hym ſelfe, and his neighbour commeth, and tryeth hym.

18 The lot cauſeth variance to ceaſſe: and parteth the mightie a ſunder.

19 Brethren beyng at variance, are harder to be wonne then a ſtrong citie, and theyr contentions are like the barre of a caſtel.

20 A mans belly ſhalbe ſatiſfied with the fruite of his owne mouth, and with the encreaſe of his lippes ſhal he be filled.

21 Death and lyfe are in the " inſtrument of the tongue, and they that loue it, ſhal eate the fruite thereof. D " Or, power.

22 *Who ſo findeth a wife, findeth a good thyng, and receiueth fauour of the Lorde. Pro.24.c.

23 The poore prayeth meekely, but the riche geueth a rough anſweare.

24 A man that wil haue freendes, muſt ſhew him ſelfe freendly: and there is a freende whiche is nearer then a brother.

The.xix.Chapter.

A 1 Better *is the poore that liueth godly, then he that abuſeth his lippes, and is a foole. Pro.28.a

2 The deſire without diſcretion is not good: but [as] a man whiche haſteth with his feete, offendeth.

3 The fooliſhneſſe of man paruerteth his way: and his hart fretteth againſt the Lord.

4 Riches maketh many freendes: but the poore is ſeparated from his neighbour.

Deut.19.a 5 *A falſe witneſſe ſhal not be vnpouniſhed: and he that ſpeaketh lyes ſhal not eſcape.

6 " The multitude hangeth vpon great menne: and euery man fauoureth hym that geueth rewardes. " Or, liberal menne ſhal want no freendes.

B 7 Al the brethren of the poore doo hate hym, yea his owne frendes withdraw them ſelues from hym: and he that geueth credence to woordes, getteth nothing.

8 He that is wiſe, loueth his owne ſoule, and kepeth vnderſtanding, that he may proſper.

9 A falſe witneſſe ſhal not be vnpouniſhed: and he that ſpeaketh lyes ſhal periſhe.

10 Pleaſure is not ſeemely for a foole: muche leſſe for a bondman to haue rule of princes.

11 A wiſe man can put of diſpleaſure, and it is his honour to let ſomme faultes paſſe.

Pro.28.d. Pſal.33.a. 12 *The kinges diſpleaſure is like the roaring of a Lion: *but his fauour is like the deawe vpon the graſſe.

Pro.17.d. Pro.17.b. 13 *An vndiſcrete ſonne is the heauineſſe of his father, *and a brawling wife is like the toppe of an houſe wherethrough it is euer dropping.

14 Houſe and riches may a man haue by the heritage of his elders: but* a diſcrete woman is the gyft of the Lorde. C Pro.18.d.

15 Slouthfulneſſe bringeth ſleepe, and a ſoule accuſtomed with craft ſhal ſuffer hunger.

16 Who ſo kepeth the commaundement, kepeth his owne ſoule: but he that regardeth not his wayes, ſhal dye.

17 He that hath pitie vpon the poore, lendeth vnto the Lorde: and looke what he layeth out, " it ſhalbe payde hym agayne. " Or, he wyl pay him againe.

18 Chaſten thy ſonne whyle there is hope: and let not thy ſoule ſpare for his cryeing.

19 A man of great wrath ſhal ſuffer pouniſhment: and though thou [once] deliuer hym, thou muſt doo it agayne.

20 O geue eare vnto good counſayle, and be content to be refourmed, that thou mayeſt be wiſe in the latter dayes.

21 *There are many deuiſes in a mans hart: neuertheleſſe, the counſayle of the Lorde ſhal ſtande. D Pro.16.b.

22 It is a mans woorſhip to doo good: and a poore man is better then a lyer.

23 The feare of the Lorde [bringeth a man] to life: & he ſhal reaſt the whole night in plenteouſneſſe, without viſitation of any " plague. " Or, euil.

24 *A slouthful man ſhutteth his hande into his boſome, and wil not take payne to put it to his mouth. Pro.16.b.

25 *If thou ſmiteſt a ſcorneful perſon, the ignorant ſhal take better heede: and yf thou reproueſt one that hath vnderſtanding, he wil be the wiſer. Pro.21.a.

26 He that " hurteth his father, or ſhutteth out his mother, is a ſhameful and an vn- " Or, robbeth.

woorthy ſonne.

27 My ſonne, heare no more the doctrine that leadeth thee unto errours from the woordes of underſtanding.

28 A wicked witneſſe mocketh iudgement: and the mouth of the ungodly " deuoureth wickedneſſe.

" Or, coueteth.

29 Iudgementes are ordeyned for the ſcorneful, and ſtripes for fooles backes.

The.xx.Chapter.

A 1 Wine maketh a man to be ſcorneful, ⁊ ſtrong drinke cauſeth a man to be unquiet: " who ſo delighteth therin, ſhal not be wiſe.

" Or, who ſo is deceiued by it.

2 The feare of the kyng, is as the roaryng of a Lion, who ſo prouoketh him unto anger, " offendeth againſt his owne ſoule.

" Or, ſinneth.

3 It is a mans honour to kepe him ſelfe from ſtryfe: but euery foole wil be medling.

4 A ſlouthful body wyl not goe to plough for colde of the winter: therefore ſhal he begge in ſommer, and haue nothing.

5 Counſayle in the hart of man is like deepe water: but a man of underſtandyng wyl drawe it out.

6 Many there be that woulde be called good dooers: but where ſhal one finde a faythful man?

B 7 * The children of the iuſt man whiche walketh uprightly, ſhalbe bleſſed after him.

Pſal.137.f.

8 A kyng that ſitteth in the throne of iudgement, chaſeth away al euil with his looke.

3.Reg.8.c. 9 * Who can ſay, I haue made my hart cleane, I am pure from [my] ſinne?

10 Two maner of weightes, or two maner of meaſures, both theſe are abomination unto the Lorde.

11 A chylde is knowen by his conuerſation, whether his woorkes be pure and ryght.

12 The eare to heare, the eye to ſee: the Lorde hath made them both.

13 Loue not ſleepe, leſt thou comme unto pouertie: but open thine eyes, that thou mayeſt haue bread yenough.

C 14 It is nought, it is nought (ſayth he that byeth:) but when he commeth to his owne houſe, then he boaſteth [of his peny woorth.]

15 There is golde, and a multitude of precious ſtones: but the lippes of knowledge are a precious iewel.

16 * Take his garment that is ſuertie for a ſtranger: and take a pledge of him for the unknowens ſake.

Pro.9.a. & .27.b.

17 A man liketh the bread that is gotten with deceipt: but at the laſt his mouth ſhalbe filled with grauel.

18 Through counſayle, the things that menne deuiſe are made ſtrong: and with good aduiſe take warre in hande.

19 The craftie deceiptful bewrayeth ſecrete counſayle: therefore meddle not with hym that flattereth with his lippes.

20 * Who ſo curſeth his father and mother, his light ſhalbe put out in the depth of darknes.

Exod.21.c. Leui.20.b.

21 * The heritage that commeth haſtily at the firſt, ſhal not be bleſſed at the ende.

Deut.37.e. 2.Reg.15.a.

22 * Say not thou, I wil recompence euil: but put thy truſt in the lord, ⁊ he ſhal deliuer thee.

Mat.v.e. Rom.12.c.

23 Diuers weightes are an abomination unto the Lorde, and a falſe ballance is not good.

D

Pro.24.d.

24 * The Lord ordereth euery mans goeings: howe can a man then underſtand his owne way?

Iere.x.d.

25 It is a ſnare for a man to deuour that whiche is holy, ⁊ after the vow to make inquirie.

26 * A wiſe king diſpearſeth the ungodly, and bringeth the wheele ouer them.

1.Reg.15.e.

27 The lanterne of the Lorde is the breath of man, ſearchyng al the inwarde partes of the body.

28 * Mercy ⁊ trueth preſerueth the king, and with louing kindneſſe his ſeate is holden up.

Pro.19.b.

29 The ſtrength of young men is theyr woorſhip, ⁊ a gray head is an honour to the aged.

30 Blewe woundes driue away euil, ⁊ ſtripes in the inwarde partes of the body.

The.xxi.Chapter.

A 1 The * kinges hart is in the hande of the Lorde, lyke as are the riuers of water, he may turne it whither ſoeuer he wyl.

4.Reg.1.c.

2 Euery mans way ſeemeth ryght in his owne eyes: but the Lorde pondereth the hart.

3 * To doo righteouſneſſe and iudgement, is more acceptable to the Lorde, then ſacrifice.

Mich.6.b.

4 An high looke, a proude hart, " and the plowing of the ungodly, is ſinne.

" Or, and the light of the wicked, or, the woorkes of the ungodly.

5 The deuiſes of one that is diligent, bryng plenteouſneſſe: but he that is unaduiſed, commeth unto pouertie.

6 To hoorde up riches with a deceiptful

tongue, is vanitie toſſed to and fro of them that ſeeke death.

B 7 The robberies of the vngodly ſhalbe their owne deſtruction: for they wil not doo the thing that is right.

8 The way of the vngodly is frowarde and ſtrange: but of the pure man his worke is right.

Pro.25.d. 9 *It is better to dwel in a corner on the houſe toppe, then with a brawling woman in a wide houſe.

10 The ſoule of the vngodly wiſheth euil, and his neighbour findeth no fauour in his eyes.

Pro.19.d. 11 *When the ſcorneful is pouniſhed, the ignorant take the better heede: and when the wiſe is inſtructed, he wil receiue vnderſtanding.

12 The righteous man wiſely conſydereth the houſe of the wicked, & for their wickedneſſe [God] ouerthroweth the vngodly.

Mat.18.d. 13 *Who ſo ſtoppeth his eares at the cryeing of the poore, he ſhal crye him ſelfe, and not be hearde.

C 14 A priuie rewarde pacifieth diſpleaſure: and a gift in the boſome [ſtilleth] furiouſneſſe.

15 The iuſt delighteth in dooyng the thing that is right: but deſtruction ſhalbe to the workers of wickedneſſe.

16 The man that wandereth out of the way of wiſdome, ſhal remaine in the congregation of the dead.

″Or, a man that loueth pleaſure, ſhalbe poore. 17 ″He that hath pleaſure in bankettes, ſhalbe a poore man: and who ſo delighteth in wine and ″delicates, ſhal not be riche. ″Or, oyle.

18 The vngodly ſhalbe a raunſome for the righteous: and the wicked for the iuſt.

19 *It is better to dwel in the wilderneſſe, then with a chiding and an angry woman. Eccle.25.c

20 In a wiſe mans houſe there is a great treaſure and oyle: but a fooliſhe body ſpendeth vp al.

21 Who ſo foloweth righteouſneſſe and mercy, findeth both life, righteouſneſſe, and honour. D

22 A wiſe man ſkaleth the citie of the mightie, and ouerthroweth the ſtrength wherein they truſted.

23 *Who ſo kepeth his mouth & his tongue, the ſame kepeth his ſoule from troubles. Pro.12,b.

24 He that is proude and arrogant, is called a ſcorner, whiche in his wrath worketh preſumptuouſly.

25 The deſire of the ſlouthful killeth him: for his handes wil not labour.

26 He coueteth greedily al day long: but the righteous, geueth and ſpareth not.

27 The ſacrifice of the vngodly is abommination: ″howe muche more when they offer the thing that is gotten with wickedneſſe? ″Or, howe muche more when it is offered with an euil minde.

28 *A falſe witneſſe ſhal periſhe: but [a good] man ſpeaketh cõſtantly what he hath heard. Pro,19.a.

29 An vngodly man hardeneth his face: but the iuſt refourmeth his owne way.

30 *There is no wiſdome, there is no vnderſtanding, there is no counſayle agaynſt the Lorde. Eſai.1.d. &.46.b.

31 *The horſe is prepared againſt the day of battaile: ″but the Lorde geueth victorie. Pſal.33.c. ″Or, ſafetie is of the Lorde.

The .xxii. Chapter.

A 1 A Good name is more to be deſired then great riches: and louing fauour [is better] then ſiluer and golde. Eccle.43.b Eccle.7.a.

2 The riche & poore meete togeather: the Lorde is the maker of them al.

3 A wiſe man ſeeth the plague, and hideth him ſelfe: but the fooliſhe goe on ſtil, and are pouniſhed.

4 By humilitie and the feare of the Lorde [commeth] riches, honour, and lyfe.

5 Thornes and ſnares are in the way of the frowarde: but he that dooth kepe his ſoule, wil flee farre from them.

6 Teache a chylde what way he ſhould goe: for he ſhal not leaue it when he is olde.

B 7 The riche ruleth the poore, and the borower is ſeruant to the lender.

8 He that ſoweth wickednes, ſhal reape wickedneſſe: and the rodde of his anger ſhal fayle.

9 *He that hath a bountiful eye, ſhalbe bleſſed: for he geueth of his bread to the poore. Eccle.31.d

10 Caſt out the ſcornful man, and ſo ſhal ſtrife goe out with him: yea variance and ſlaunder ſhal ceaſſe.

11 Who ſo loueth cleannes of hart, for the grace of his lippes the king ſhalbe his freende.

12 The eyes of the Lord preſerue knowledge, & he ouerthroweth the wordes of the tranſgreſſours.

13 The ſlouthful body ſayth, There is a Lion without: I might be ſlaine in the ſtreete.

14 *The mouth of ſtrange women is a deepe pit: wherein he falleth that the Lorde is angry withal. C Pro.23,c.

15 Fooliſhneſſe is bounde in the hart of the chylde: and the rodde of correction ſhal driue it away.

16 Who ſo dooth a poore man wrong, to increaſe his owne [riches] and geueth vnto the riche, at the laſt commeth to pouertie hym ſelfe.

17 Bowe downe thyne eare, and heare the woordes of the wyſe: apply thy minde vnto my doctrine:

18 For it is a pleaſant thyng if thou keepe them in thyne hart, and order them in thy lyppes:

19 That thou maieſt put thy truſt in the lord, I haue ſhewed thee this day ″ the thing that thou knoweſt.

″ or, thou therfore take heede.

20 Haue not I warned thee ″ very oft with counſayle and learning,

″ or, three tymes.

D 21 That I might make thee knowe yͤ trueth, that thou with yͤ veritie myghteſt anſweare them that ſende vnto thee?

22 Rob not the poore, becauſe he is poore, and oppreſſe not the ſimple in iudgement:

23 For the Lorde hym ſelfe wil defende their cauſe, and doo violence vnto them that haue vſed violence.

24 Make no frendſhip with an angry wylful man, and walke not with the furious:

25 Leſt thou learne his wayes, and receiue hurt to thy ſoule.

26 *Be not thou one of them that binde their hande vpon promiſe, and are ſuretie for ″ waightie cauſes:

Prou.vi.a. and.xi.b. xxxvii.c.
″ or, dettes.

27 For if thou haſt nothyng to pay, ″ they ſhal take away thy bed from vnder thee.

″ or, why cauſeſt thou him to take.

28 *Thou ſhalt not remoue the ancient land marke, whiche thy fore elders haue ſet. E

Prou.23.a
Deut.27.c

29 Seeſt thou not that they whiche be diligent in their buſineſſe ſtande before kynges, and not among the ſimple people?

The.xxiij.Chapter.

A 1 WHEN thou ſitteſt to eate with a noble man, conſyder diligently what is ſet before thee.

2 Meaſure thyne appetite if it be greedyly ſet.

3 Be not deſyrous of his daintie meates, for meate beguyleth and deceiueth.

Iere.17.b
Eccle.27.a

4 *Take not ouer great trauayle to be ryche, beware of ſuche a purpoſe.

i.Tim.6.b

5 *Wylt thou ſet thyne eye vpon the thyng which ″ ſodenly vaniſheth away? For riches make them ſelues wynges, and take their flyght lyke an Egle into the ayre.

″ or, is nothing.

6 Eate thou not the bread of hym that hath an (a) euyl eye: neyther deſyre thou his dayntie meate.

(a) Meanyng the enuious and couetous menne.

B 7 For as though he thought it in his hart, he ſayth, Eate and drinke: where as his hart is not with thee.

8 The morſels that thou haſt eaten ſhalt thou parbreake, and looſe thoſe ſweete woordes.

9 Tel nothing into the eares of a foole: for he wyl deſpiſe the wyſedome of thy woordes.

Prou.xii.d
Deut.27.c

10 *Remoue not the olde lande marke, and comme not within the field of the fatherleſſe:

11 For their redeemer is mightie, euen he ſhal defende their cauſe agaynſt thee.

12 Apply thine hart vnto correction, and thine eare to the woordes of knowledge.

Prou.13.d.
Eccle.30.a

13 *Withhold not correction from the child: for if thou beateſt him with the rodde, he ſhal not dye thereof:

C 14 If thou ſmyte hym with the rodde, thou ſhalt deliuer his ſoule from (b) hel.

(b) From deſtruction.

15 My ſonne, if thyne hart receiue wiſedome, my hart alſo ſhal reioyce:

16 Yea my reynes ſhalbe very glad, if thy lyppes ſpeake the thing that is ryght.

17 *Let not thine hart be ielous to folow ſinners, but keepe thee ſtyl in the feare of the lord al the day long:

Pro.24.a.c

18 For verily there is an ende, and thy pacient abydyng ſhal not be cut of.

19 My ſonne, geue eare and be wyſe, and ſet ſtraight thyne hart in the way [of the Lorde.]

20 *Keepe not company with wine bibbers, and riotous eaters of fleaſhe:

Prou.21.c.

21 For ſuche as be drunkardes and riotours, ſhal comme to pouertie: and he that is geuen to much ſleepe, ſhal goe with a ragged coate. D

22 Geue eare vnto thy father that begate thee, and deſpiſe not thy mother when ſhe is olde.

23 Purchaſe trueth, wyſedome, nurture, and vnderſtandyng, and ſelle them not.

24 The father of the righteous ſhal greatly reioyce: and he that begeatteth a wiſe childe, ſhal haue ioy of hym.

25 [Doo ſo that] thy father and mother may be glad of thee, and that ſhe that bare thee may reioyce.

26 My ſonne, geue me thyne hart, & let thyne eyes haue pleaſure in my wayes:

27 *For an whoore is a deepe graue, and a ſtrange woman is a narowe pit.

Prou.22.d

28 She lyeth in wayte as for a pray, and increaſeth the tranſgreſſours amongſt menne. E

29 Who hath wo? who hath ſorowe? who hath ſtryfe? who hath ″ brawlyng? and who hath woundes without a cauſe?

″ or, murmuring.

30 Who hath red eyes? euen they that be euer

at the wyne, and ſeeke exceſſe.

31 Looke not thou vpon the wyne howe red it is, and what a colour it geueth in the glaſſe:

32 It goeth downe ſweetely, but at the laſt it byteth lyke a ſerpent, and ſtyngeth lyke an adder.

Some reade, ſtrange viſions.
33 Thyne eyes ſhal beholde " ſtrange women, and thine hart ſhal vtter lewde thinges:

34 Yea thou ſhalt be as though thou layeſt in the middeſt of the ſea, or ſleepeſt vpon the top of the maſte of a ſhip.

35 They haue beaten me [ſhalt thou ſay] and I was not ſicke, they haue ſtricken me, and I felt it not: when I am wel wakened, I wyl goe to the drinke agayne.

The.xxiiii.Chapter.

A 1 Be * not thou enuious to folowe wycked menne, & deſyre not to be among them:
Prou.23.d. and.24.c.

2 For their hart imagineth to doo hurt, and their lippes talke miſchiefe.

3 Thorowe wyſedome is an houſe buylded, and with vnderſtandyng is it " ſet vp.
" Or, ſtabliſhed.

4 Thorowe diſcretion, ſhal the chambers be filled with al coſtly and pleaſant riches.

5 A wyſe man is [euer] ſtrong: yea a man of vnderſtanding increaſeth ſtrength.

6 For with diſcretion muſt warres be taken in hande: and where as are many that can geue counſayle, there is health.

B 7 Wyſedome is to hygh a thyng for a foole: for he dare not open his mouth in the gate.

8 He that imagineth miſchiefe, may wel be called an vngratious perſon.

9 The wicked thought of the fooliſh is ſinne: and the ſcorneful is an abomination vnto menne.

(a) Aduerſitie dooth trye a man what he is.
10 (a) If thou be faynt in the day of aduerſitie, thy ſtrength is ſmal.

11 Deliuer them that are drawen vnto death, and ceaſſe not to preſerue them that are led to be ſlayne.

12 If thou wylt ſay, Beholde I knewe not of it: dooth not he that pondereth the hart conſyder it? And he that keepeth thy ſoule, knoweth he it not? Shal not he alſo recompence euery man according to his workes?

13 My ſonne, eate thou hony, becauſe it is good, and the hony combe, for it is ſweete vnto thy mouth:

C 14 So [ſweete] ſhal the knowledge of wiſedome be vnto thy ſoule when thou haſte found it: and there ſhalbe hope, and thy hope ſhal not be cut of.

15 Lay no priuie wayte (O wicked man) agaynſt the houſe of the ryghteous, and ſpoyle not his reſtyng place.

Pſal.37.a. 16 * For a iuſt man falleth ſeuen tymes, and ryſeth vp agayne: but the vngodly falle into miſchiefe.

17 * Reioyce not thou at the fal of thyne enimie, and let not thyne hart be glad when he ſtumbleth: Prou.17.a.

18 Leſt the Lorde when he ſeeth it, be angry, and turne his wrath from hym [vnto thee.]

19 Fret not thy ſelfe becauſe of the malitious, neyther be enuious at the wicked:

20 For the wicked ſhal haue no " poſteritie, & * the candle of the vngodly ſhalbe put out.
" Or, rewarde.
Iob.xxi.b.

D
21 * My ſonne, feare thou the Lorde, and the kyng, and keepe no company with them that ſlyde backe [from his feare:]
Prou.xx.a

22 For their deſtruction ſhal ryſe ſodaynely: and who knoweth the aduerſitie that may comme " from them both?
" Or, of them both.

¶ Theſe are alſo the ſayeinges of the wyſe.

23 * It is not good to haue reſpect of any perſon in iudgement. Prou.18.b.

24 He that ſaith to yͤ vngodly, Thou art righteous: hym ſhal the people curſe, yea the comminaltie ſhal abhorre hym:

25 But they that rebuke [the vngodly] in them dooth God delight, and a ryche bleſſyng ſhal comme vpon them.

26 Euery man ſhal kiſſe his lyppes that geueth a good anſweare.

27 Make ready thy worke that is without, and looke wel vnto that which thou haſt in the fielde: and then buylde thyne houſe.

28 Be not a falſe witneſſe agaynſt thy neighbour, & ſpeake no falſehood with thy lyppes. E

29 Say not, I wyl handle hym euen as he hath dealt with me: and wyl rewarde " euery man accordyng to his deedes.
" Or, the man

30 I went by the felde of the ſlouthful, and by the vineyarde of the fooliſhe man:

31 And loe, it was al couered with nettles, and ſtoode ful of thornes, and the ſtone wal was broken downe.

32 * This I ſawe, and conſydered it wel: I looked vpon it, and tooke it for a warnyng. Prou.12.b.

33 Yea ſleepe on ſtyl [I ſay] a litle, ſlumber a litle, folde thy handes togeather yet a litle: Prou.vi.a.

34 So ſhal pouertie comme vnto thee as one that trauaileth by the way, and neceſſitie like a weaponed man.

The.xxv.Chapter.

¶ These are alſo parables of Solomon, whiche the menne of Ezekia king of Iuda copied out.

A 1 It is the glory of god to keepe a thyng ſecrete: but the kynges honour is to ſearche out a thyng.

2 The heauen is hye, the earth is deepe: and yͤ kynges hart is vnſearcheable.

3 Take the droſſe from the ſiluer, and there ſhalbe a veſſel for the finer.

4 Take away the vngodly from the kyng: and his ſeate ſhalbe ſtabliſhed with ryghteouſneſſe.

" or, ſtande not in.

5 Put not foorth thy ſelfe in the preſence of the king, and " preaſſe not into the place of great menne:

Luke.14.b

6 For * better is it, that it be ſayde vnto thee, Comme vp hither: then thou to be put lower in the preſence of the prince whom thou ſeeſt with thyne eyes.

Eccle.8.b.
Mat.v.c.
" or, be not haſty to ſtriue.

B 7 *Be not " haſty to goe to lawe: leſt haply thou knoweſt not what to doo when thy neyghbour hath confounded thee.

8 Handle thy matter with thy neyghbour him ſelfe, and diſcouer not thy ſecrete to another:

9 Leſt he that heareth it, put thee to ſhame, and thy infamie doo not ceaſſe.

10 A woorde ſpoken in due ſeaſon, is like apples of golde in a graued woorke of ſiluer.

11 Who ſo reprooueth a wyſe man that hath an obedient eare, is as a golden earryng, and an ornament of fine golde.

12 As the colde of ſnow in the time of harueſt: ſo is a faythful meſſenger to them that ſende hym, for he refreaſheth his maiſters minde.

" or, of falſe liberalitie.

13 Who ſo maketh great boaſtes, " & geueth nothing, is like cloudes and wynde without rayne.

Prou.xv.a
Gen.32.a
1.Reg.25.c
" or, bones are.

C 14 With patience is a prince pacified, & " with a ſoft tongue is " rigorouſneſſe broken.

15 If thou findeſt honie, eate ſo muche as is ſufficient for thee: leſt thou be ouer ful, and parbreake it out agayne.

16 Withdraw thy foote from thy neighbours houſe: leſt he be wearie of thee, and ſo hate thee.

" or, a maule.

17 Who ſo beareth falſe witneſſe agaynſt his neighbour, he is " a very club, a ſwoord, and a ſharpe arrowe.

18 The confidence that is put in an vnfaithful man in tyme of trouble, is lyke a broken tooth, and a ſlydyng foote.

" or, ſaltpeter, or ſope, or nitre.

19 Who ſo taketh away a mans garment in the colde weather, is " lyke vineger vpon lime, or lyke him that ſingeth ſongues to an heauie hart.

Rom.xii.c
1.Reg.30.b

20 * If thyne enimie hunger, feede him, if he thirſte, geue him drinke:

D 21 For ſo ſhalt thou heape coales of fyre vpon his head, and the Lorde ſhal rewarde the.

22 The north wynde driueth away the raine: euen ſo dooth an angry countenance a backbiters tongue.

Prou.21.b

23 * It is better to ſit in a corner vpon the houſe toppe, then with a brawlyng woman in a wyde houſe.

24 Good newes from a ſtrange countrey, are as colde water to a thirſtie ſoule.

25 A ryghteous man fallyng downe before the vngodly, is lyke a troubled wel, and a ſpring that is corrupted.

26 As it is not good to eate to muche hony: ſo curiouſly to ſearche the glorie of heauenly thynges, is not commendable.

" or, his ſpirite.

27 He that can not rule " hym ſelfe, is lyke a citie whiche is broken downe, and hath no walles.

The.xxvi.Chapter.

A 1 Lyke as ſnow is [not meete] in ſommer, and rayne in harueſt: euen ſo is worſhip vnſeemely for a foole.

2 As the birde & the ſwallowe take their flight and flee here and there: ſo the curſe that is geuen in vayne, ſhal not lyght vpon a man.

Pſal.32.b.

3 *Unto the horſe belongeth a whip, to the aſſe a bridle: and a rodde to the fooles backe.

4 Geue not the foole an anſweare after his fooliſhneſſe, leſt thou become lyke vnto hym.

5 But make the foole an anſweare to his fooliſhneſſe, leſt he be wyſe in his owne conceipt.

6 [As he that] cutteth of [his meſſengers] feete, endamageth him ſelfe: ſo dooth he that committeth a meſſage to a foole.

B 7 Lyke as in a lame man his legges are not equal: euen ſo is a parable in a fooles mouth.

" or, would hide a pretious ſtone in an heape of ſtones.

8 He that ſetteth a foole in hygh dignitie, that is euen as if a man woulde bynde a " ſtone in a ſlyng.

9 As is a thorne in the hande of a drunkarde: ſo is a parable in a fooles mouth.

10 The mightie that fourmed al thinges, rewardeth the fooles and tranſgreſſours.

i.Pet.ij.d. 11 *Lyke as the dogge turneth agayne to his owne vomite: euen ſo a foole beginneth his fooliſhneſſe agayne afreſhe.

12 If thou ſeeſt a man that is wyſe in his owne conceipt: there is more hope in a foole, then in him.

Prou.22.d. 13 *The ſlouthful ſayth, there is a lion in the way, and a lion in the middeſt of the ſtreates.

C 14 Like as the doore turneth about vpon the hinges: euen ſo dooth the ſlouthful walter hym ſelfe in his bed.

Prou.19.c. " Or, hydeth. 15 *The ſlouthful body " thruſteth his hande into his boſome, and it greeueth hym to put it agayne to his mouth.

" Or, that can render a reaſon. 16 The ſluggarde thinketh him ſelfe wyſer then ſeuen menne " that ſit and teache.

17 Who ſo goeth by, and medleth with other mens ſtrife: he is like one that taketh a dogge by the eares.

18 As he that fayneth him ſelfe mad, caſteth firebrandes, deadly arrowes, and dartes:

19 So dooth a diſſembler with his neyghbour, and ſayth, Am not I in ſport?

20 Where no wood is, there the fire goeth out: euen ſo where the talebearer is taken away, there the ſtryfe ceaſſeth.

21 *As coles kindle heate, and wood the fyre: euen ſo dooth " a brawlyng felowe ſtirre vp variance. D Eccle.23.b " Or, a contentious.

22 A talebearers woordes are lyke " menne that ſtrike with hammers, and they pearſe the inwarde partes of the body. " Or, as flatteryngs.

23 Burning lippes, and a wicked hart, are like a potſharde couered with ſiluer droſſe.

24 An enimie wil diſſemble with his lippes, and layeth vp deceipt in his hart:

25 But when he ſpeaketh fayre, beleue hym not: for there are " ſeuen abominations in his hart. " Or, many.

26 Hatred may be couered by deceipt: but the malice therof ſhalbe ſhewed before the whole congregation.

27 *Who ſo diggeth vp a pit, ſhal fal therin: and he that rolleth vp a ſtone, it wyl returne vpon hym. Eccle.x.b. Eccle.27.b

28 A lyeing tongue hateth the afflicted: and a flatteryng mouth worketh miſchiefe.

The.xxvij.Chapter.

A 1 MAKE not thy boaſt of to morowe: *for thou knoweſt not what a day may bring foorth. Luk.xij.c. Eze.18.a. Iam.iiij.b

2 Let another man praiſe thee, and not thyne owne mouth, yea other folkes, and not thyne owne lyppes.

3 The ſtone is heauy, and the ſande wayghtie: but a fooles wrath is heauier then them both.

4 Wrath is a cruel thing, and furiouſneſſe is a very tempeſt: but who is able to abyde enuie?

5 Open rebuke, is better then ſecrete loue.

6 Faythful are the woundes of a louer: but the kyſſes of an enimie are " cruel. " Or, deceyptful

B 7 He that is ful, abhorreth an hony combe: but vnto hym that is hungry, euery " ſowre thing is ſweete. " Or, bitter.

8 He that oft times flitteth, is lyke a byrd that forſaketh her neſt.

9 Baulme aud ſweete incenſe make the hart merie: ſo ſweete is that frende that geueth counſel from the hart.

10 Thyne one frende and thy fathers frende ſee thou forſake not, and goe not into thy brothers houſe in tyme of thy trouble: for better is a " frende at hande, then a brother farre of. " Or, neyghbour

11 My ſonne, be wyſe, and make me a glad hart, that I may make anſweare vnto my rebukers.

12 *A wyſe man ſeeyng the plague, wyl hide him ſelfe: as for fooles they goe on ſtyl, and ſuffer harme. Prou.xxij.

13 *Take his garment that is ſuretie for a ſtranger, and take a pledge of hym for the vnknowen ſake. Prou.x.e

14 " He that is to haſty to prayſe his neyghbour aboue meaſure, ſhalbe takē as one that geueth him an euyl report. C " Or, he that praiſeth his frend with a loude voyce, ryſing early in the morning: it ſhalbe counted to hym as a diſprayſe.

15 *A brawling woman, and the roofe of the houſe droppyng in a raynie day, may wel be compared togeather. Pro.xix.b xxi.xxv.

16 He that ſtilleth her, ſtilleth the wynde, and ſtoppeth the ſmelle of the oyntment in his hande.

17 Lyke as one iron whetteth another, ſo dooth one man " comfort another. " Or, ſharpe the countenance of another.

18 Who ſo keepeth his figge tree, ſhal eate the fruites thereof: ſo he that wayteth vpon his maiſter, ſhal comme to honour.

19 Lyke as in one water there appeare diuers faces: euen ſo diuers menne haue diuers hartes.

20 Hel and deſtruction are neuer ful: euen ſo *the eyes of menne can neuer be ſatiſfied. Eccle.i.a

21 As is the fining pot for the ſiluer, and the furnace for golde: ſo is a man tryed by the mouth Eccle.14.a and.xvij.c

mouth of him that prayſeth him.

22 Though thou ſhouldeſt bray a foole with a peſtel in a morter lyke furmentie corne: yet wyl not his fooliſhneſſe goe from hym.

23 Be thou diligent to knowe the ſtate of thy cattel thy ſelfe, and looke wel to thy flockes.

24 For ryches abydeth not alway, and the crowne endureth not for euer.

25 The hay groweth, the graſſe commeth vp, and hearbes are geathered in the mountaynes.

26 The lambes ſhal clothe thee, and for the goates thou ſhalt haue money to thy huſbandrie.

27 Thou ſhalt haue goates mylke yenough to feede thee, to vpholde thy houſholde, and to ſuſtayne thy maydens.

The.xxviii.Chapter.

A 1 THE vngodly fleeth when no man purſueth hym: but the ryghteous are bolde as a Lion.

Leuit.26.c 2 For the wickedneſſe of the lande, the prince is oft chāged: but thorow ″ a man of vnderſtandyng and wyſedome, a realme endureth long.

″ Or, menne.

3 One poore man oppreſſyng another by violence, is lyke a ragyng rayne that deſtroyeth the ″ fruite.

″ Or, foode.

4 They that forſake the lawe, prayſe the vngodly: but ſuche as keepe the lawe, are greeued at them.

i.Cor.ij.d 5 * Wicked menne vnderſtande not iudgement: but they that ſeeke the Lorde, vnderſtande al thinges.

Pro.xix.a. 6 *Better is he that walketh in his vpryghtneſſe: then he that paruerteth his wayes, and is riche.

B 7 Who ſo keepeth the lawe, is a childe of vnderſtandyng: but he that ″ is a companion of riotous menne, ſhameth his father.

″ Or, feedeth gluttons.

8 He that by vſurie & vniuſt gaynes geathereth ryches: he ſhal lay them in ſtoare for a man that wyl pitie the poore.

Prou.i.b. 9 *He that turneth away his eare from hearing the lawe, his prayer ſhalbe abominable.

10 Who ſo cauſeth the righteous to goe aſtray by an euyl way, ſhal falle into his owne pit: but the iuſte ſhal haue the good in poſſeſſion.

11 The ryche man thynketh hym ſelfe to be wiſe: but the poore that hath vnderſtanding ″ can perceiue him wel yenough.

″ Or, can trye hym.

Eccle.x.a Prou.29.e 12 *When righteous menne doo reioyce, there is great glory: but when the wicked comme vp, the man is tryed.

Iob.xiij.c. Pſal.32.e. i.Iohn.i.b 13 He that hydeth his ſinnes, ſhal not proſper: but * who ſo knowledgeth them, and forſaketh them, ſhal haue mercy.

14 Wel is hym that ſtandeth alway in awe: as for hym that hardeneth his hart, he ſhal falle into miſchiefe. C

15 As a roaring Lion, and an hungry Beare, ſo is an vngodly prince ouer the poore people.

16 Where the prince is without vnderſtandyng, there is great oppreſſion and wrong: but if he hateth couetouſneſſe, he ſhal long raigne.

17 *He that by violence ſhedeth any mans blood, ſhalbe a runnagate vnto his graue, and no man ſhalbe able to ſuccour hym. Gen.iiij.b

18 * Who ſo leadeth an innocent lyfe, ſhalbe ſaued: but he that goeth frowarde wayes, ſhal once haue a falle. Prou.x.d

19 *He that tylleth his lande, ſhal haue plenteouſneſſe of bread: but he that foloweth idle perſons, ſhal haue pouertie yenough. Prou.12.b Eccle.20.b

20 A faythful man ſhalbe fylled with bleſſinges, and he* that maketh haſte to be riche, ſhal not be vngyltie. i.Tim.6.b Prou.23.a

21 To haue reſpect of perſons [in iudgement] is not good, for that man wil doo wrong, yea euen for a peace of bread. D

22 He that wyl be ryche al to ſoone, hath an euyl eye: and conſydereth not that pouertie ſhal comme vpon hym.

23 He that folowyng my preceptes rebuketh a man, ſhal finde more fauour at the laſt then he that flattereth hym.

24 * Who ſo robbeth his father and mother, and ſayth it is no ſinne: the ſame is the companion of a ″ deſtroyer. Mat.xv.a

″ Or, of a murderer.

25 He that is of a proude ſtomacke, ſtirreth vp ſtryfe: but he that putteth his truſt in the Lorde, ſhalbe wel fed.

26 He that truſteth in his owne hart, is a foole: but he that dealeth wyſely, ſhalbe ſafe.

27 * He that geueth vnto the poore, ſhal not lacke: but he that hideth his eyes from them, ſhal haue many a curſe. ij.Cor.9.b

28 *When yͤ vngodly are comme vp, menne are fayne to hide them ſelues: but when they peryſhe, the ryghteous encreaſe. Prou.28.b

The.xxix.Chapter.

A 1 He that is ſtifnecked, and wil not be refourmed, ſhal ſodaynely be deſtroyed " without any helpe.

" or, and not be cured.

2 *When the ryghteous are in aucthoritie, the people doo reioyce: but when the wicked beare rule, the people mourne.

Prou.28.b
Eccle.x.a

3 Who ſo loueth wiſdome, maketh his father a glad man: * but he that keepeth companie with harlots, ſpendeth away that he hath.

Prou.v.a
Luk.xv.c.

4 With [true] iudgemēt the king ſtabliſcheth the land: but if he be a man that oppreſſe the people with geatheringes, he turneth it vpſide downe.

5 Who ſo flattereth his neighbour, laieth a net for his feete.

6 The ſinne of the wicked is his owne ſnare: but the ryghteous dooth ſyng and reioyce.

B 7 The ryghteous conſydereth the cauſe of the poore: but the vngodly regardeth no vnderſtandyng.

8 Scorneful menne bring a citie into a ſnare: but wyſe menne turne away wrath.

9 If a wyſe man contendeth with a foole: whether he be angry or laugh, there is no reſt.

10 The bloodthirſtie hate the ryghteous: but the iuſt (a) ſeeke his ſoule.

(a) That is, deliuer his ſoule: or ſaue his lyfe.

11 A foole vttereth al his minde at once: but a wyſe man keepeth it in tyl afterwarde.

12 If a prince delyght in lyes, al his ſeruantes are vngodly.

13 The poore & the " lender meete togeather, and the Lorde lyghteneth both their eyes.

" or, vſerer.

C 14 The ſeate of the kyng that " faythfully iudgeth the poore, ſhal continue ſure for euermore.

" or, truely.

15 The rodde & correction geueth wiſedome: but a chylde left to his owne wyl, bryngeth his mother to ſhame.

16 When the vngodly are multiplied, wickedneſſe encreaſeth: but the ryghteous ſhal ſee their falle.

17 Nurture thy ſonne with correction, and thou ſhalt be at reſt: yea, he ſhal doo thee good at thyne hart.

18 When the woorde of God is not preached, the people peryſhe: but wel is him that keepeth the lawe.

19 A [ſtubbourne] ſeruant wyl not be the better for woordes: for though he vnderſtande, yet wyl he not regarde them.

20 Seeſt thou a man that is haſtie to ſpeake vnaduiſedly? there is more hope in a foole then in hym.

21 He that delicately bryngeth vp his ſeruant from a childe, ſhal make him his " maiſter at length. D

" or, his ſonne.

22 An angry man ſtirreth vp ſtryfe, and he that beareth euyl wyl in his mynde, dooth muche euyl.

23 " After pryde commeth a falle: but a lowly ſpirite bryngeth great woorſhip.

" or, a mans pride ſhal bryng hym lowe.

24 Who ſo is partner with a thiefe, hateth his owne ſoule: he heareth " blaſphemie, and telleth it not foorth.

" or, curſing.

25 He that feareth menne, ſhal haue a fal: but who ſo putteth his truſt in the Lorde, " is without danger.

" or, ſhalbe exalted.

26 Many there be that ſeke the princes fauour: but euery mans iudgement commeth from the Lorde.

27 The ryghteous abhorreth the vngodly: and the wicked hateth hym that is in the ryght way.

The.xxx.Chapter.

¶ The pureneſſe of the woorde of God, and what we ought to require of God, with certayne woonderful thinges that are in this worlde.

☞ ¶ The woordes of Agur, the ſonne of Iake:

A 1 And the prophecie that the ſame man ſpake vnto Ithiel, euen vnto Ithiel and Vchal.

2 Surely I am more fooliſhe then any man, and haue no mans vnderſtanding.

3 I neuer learned wyſedome, nor had knowledge of holy thinges.

4 Who hath clymed vp into heauen, & comme downe from thence? Who hath holden the wynd faſt in his hand? Who hath geathered togeather the waters in a garmēt? Who hath eſtabliſhed al the endes of the worlde: what is his name, and what is his ſonnes name, if thou canſt telle?

5 *Euery woord of God is pure: he is a ſhield vnto al them that put their truſt in hym.

Pſal.19.e.

6 *Put thou nothyng vnto his woordes, leſt he reproue thee, and thou be founde a lyar.

Deut.13.a.

7 Two thynges haue I required of thee, denie me them not before I dye: B

8 Remoue farre fro me vanitie and lyes, geue me neither pouertie nor ryches, " only grant me a neceſſarie liuing:

" or, feede me with foode conuenient for me.

9 Leſt peraduenture I beyng ful, ſhoulde denie thee, and ſay, who is the Lorde? or beyng oppreſſed with pouertie, falle to ſtealing, and forſweare the name of my God.

Exod.v.a
Deut.8.c
Iob.xx.d

10 Accuſe not a ſeruant vnto his maiſter, leſt

he ſpeake euyl of thee, and thou be hurt.

11 There is a generation that curſeth their father, and dooth not bleſſe their mother.

12 There is a generation that thynke them ſelues cleane, & yet is not cleanſed from their fylthineſſe.

13 There is a generation " that hath a proude looke, and dooth caſt vp their eye lyddes.

" or, whoſe eyes are hautie.

C 14 There is a generation whoſe teeth are as ſwoordes, and their chawes as knyues, to deuour the poore from of the earth, and the needy from among menne.

15 The horſe leache hath two daughters cryeing, Bring hyther, bring hyther. There be three thinges that are neuer ſatiſfied, yea foure thinges ſayth neuer hoe:

16 The graue, the barren wombe, & the earth that hath neuer water yenough: as for fyre, it ſayth neuer hoe.

17 *Who ſo laugheth his father to ſcorne, and ſetteth his mothers commaundement at nought, the rauens of " the valley picke out his eyes, and deuoured be he of the young Egles.

Exod.21.b Deut.27.e

" or, of the brooke.

18 There be three thinges whiche are woonderful to me, yea foure whiche paſſe my vnderſtandyng:

19 The way of an Egle in the ayre, the way of a ſerpent vpon a ſtone, the way of a ſhyp in the middeſt of the ſea, & the way of a man with a young woman:

20 Suche is the way alſo of a wife that breaketh wedlocke, whiche wypeth her mouth [lyke as] when ſhe hath eaten, and ſayth, as for me I haue donne no wickedneſſe.

D 21 For three thynges the earth is diſquieted, and the fourth may it not abyde.

22 A ſeruant that beareth rule, a foole that is ful fedde,

23 A ſpiteful woman when ſhe is maried, and an handmaide that is heire to her maiſtreſſe.

24 These be foure thynges in the earth the whiche are very litle, but in wyſedome they exceede the wyſe:

25 The Emmets are [but] a weake people, *whiche yet geather their meate in the sommer:

Prou.vi.a.

26 The conies are but a feeble folke, yet make their " boroughes among the rockes:

" or, houſes.

27 The graſhoppers haue not a " guyde, yet goe they foorth togeather by heapes:

" or, a kyng.

E 28 The ſpyder laboureth with her handes, and is in kinges palaces.

29 There be three thynges that goe wel, yea foure are comely in goeing.

30 A lion whiche is ſtrongeſt among beaſtes, and ſhunneth not at the ſyght of any:

31 A grayhounde ſtrong in the hynder partes, a ramme alſo, and a kyng againſt whom no man aryſeth vp.

32 If thou haſt donne foolyſhly when thou waſt in hye eſtate, or if thou haſt taken euyl counſayle, then lay thyne hande vpon thy mouth.

33 Who ſo chirneth mylke, bryngeth foorth butter, and he that rubbeth his noſe, maketh it bleede: Euen ſo he that forceth wrath, bringeth foorth ſtryfe.

The.xxxj.Chapter.

2 He exhorteth to chaſtitie and iuſtice, 10 and ſheweth the conditions of a wyſe and woorthy woman.

A 1 THE woordes of king (a) Lamuel, and the leſſon that his mother taught hym.

(a) Lamuel ſignifieth God with hym, or with them. For whē Solomon builded the temple to God, and promoted his honour, god was with hym and yͤ Iſraelites: Neither is it any ſtrange thing in the ſcriptures one man to haue many names.

2 What my ſonne? What the ſonne of my body? and what, O my deare beloued ſonne?

3 Geue not ouer thy ſtrēgth and waies vnto women, which are the deſtruction euen of kinges.

4 O Lamuel, it is not for kynges, it is not [I ſay] for kynges to drinke wyne, nor princes ſtrong drinke.

5 Leſt they by drynking forgeat the " lawe, & paruert the iudgement of al " poore mens chyldren.

" or, ordinance.

" or, of al the afflicted children

6 Geue ſtrong drynke vnto ſuch as are ready to periſhe, and wine vnto thoſe that mourne:

B 7 That they may drynke it, and forgeat their miſerie, and aduerſitie.

8 Be thou an aduocate for yͤ dumbe [to ſpeake] in the cauſe of al ſuche as be ſuccourleſſe in this tranſitorie worlde.

9 Open thy mouth, defende the thing that is lawful and ryght, and the cauſe of the poore and helpeleſſe.

10 Who ſo findeth an honeſt faithful woman, ſhe is muche more woorth then pearles.

11 The hart of her huſbande may ſafely truſt in her, ſo that he ſhal fal into no " pouertie.

" or, he ſhal haue no neede of ſpoyles: that is, he ſhal not neede to geat his liuing vnlawfully.

12 She wil doo him good, and not euil, al the dayes of her lyfe.

13 She occupieth wool and flaxe, and laboureth gladly with her handes.

C 14 She is lyke a marchantes ſhip, that bringeth her " vittayles from a farre.

" or, bread.

15 She is vp in the nyght ſeaſon, to prouide meate for her houſholde, and foode for her maydens.

16 She conſydereth lande, and byeth it: and

with the fruite of her handes ſhe planteth a vineyarde.

17 She girdeth her loynes with ſtrength, and fortifieth her armes.

18 And if ſhe perceiue that her huſwiferie dooth good, her candel goeth not out by nyght.

19 She layeth her fingers to the ſpindle, and her hande taketh holde of the diſtaffe.

20 She openeth her hande to the poore, yea ſhe ſtretcheth foorth her handes to ſuche as haue neede.

D 21 She feareth not that the colde of the winter ſhal hurt her houſhold, for al her houſhold folkes are clothed with ſcarlet.

22 She maketh her ſelfe fayre ornamentes, her clothing is whyte ſilke and purple.

"or, knowen. 23 Her huſband is "much ſet by in the gates, when he ſitteth among the rulers of the land.

24 She maketh cloth of ſilke, and ſelleth it: and deliuereth girdles vnto the marchant.

25 Strength and honour is her clothing, and in the latter day ſhe ſhal reioyce.

26 She openeth her mouth with wyſedome, and in her tongue is the lawe of grace.

27 She looketh wel to yͤ wayes of her houſholde: and eateth not her bread with idlenes.

28 Her chyldren aryſe vp, and calle her bleſſed: and her huſbande ſhal "make much of her. E "or, prayſe her.

29 Many daughters [there be that] geather riches togeather: but thou goeſt aboue them al.

30 As for fauour it is deceiptful, and beautie is a vayne thyng: but a woman that feareth the Lorde, ſhalbe prayſed.

31 Geue her of the fruite of her handes: and let her owne woorkes prayſe her in the gates.

A. P. C.

¶The ende of the Prouerbes of Solomon.

❧ The booke of the preacher, otherwiſe called *Eccleſiaſtes, whiche is Solomon the king.*

¶ For Solomon is called in ſcripture by three ſundry names. The one Solomon, that is, the maker of peace. The ſeconde Ididа, that is, beloued of Gods. The thirde Eccleſiaſtes, that is, a preacher, teachyng that true and eternal felicitie conſiſteth not in any worldly wyſedome, or abundance of ryches, or in carnal pleaſure, whiche al be but vayne and tranſitorie: but he proueth that true felicitie conſiſteth in a whole ioining our ſelues to God by pure religiõ, that is, with a ſincere faith, and the feare of God obſeruyng his commaundementes.

The firſt Chapter.

2 Al thinges in this worlde are ful of vanitie, and of none indurance. 13 Al mans wyſedome is but folly and griefe.

1 THE woordes of the preacher the ſonne of Dauid kyng of Hieruſalem.

2 (a) Al is but moſt vayne vanitie ſayth the preacher, and al is moſt vayne [I ſay] and but playne vanitie.

3 For what (b) els hath a man of al the labour that he taketh vnder the ſunne?

4 (c) One generation paſſeth away, another commeth: but the earth abydeth ſtyl.

5 (d) The ſunne aryſeth, yͤ ſunne goeth downe, and returneth to his place, that he may there ryſe vp agayne.

6 The winde goeth towarde the South, and turneth vnto the North, fetcheth his compaſſe, whirleth about, and goeth foorth, and returneth agayne to his circuites frõ whence he dyd comme.

7 Al fluddes runne into the ſea, and yet is the ſea it ſelfe not fylled: for looke vnto what place the waters runne, thence they comme to flowe agayne. B

8 Al thynges are ſo harde to be knowen, that no man can expreſſe them: (e) The eye is not ſatiſfied with ſight, the eare not fylled with hearyng.

9 (f) The thyng that hath benne, commeth to paſſe agayne, and the thyng that hath benne donne, ſhalbe donne agayne: There is no newe thyng vnder the ſunne.

10 Is there any thing whereof it may be ſaid, Loe this is newe? for it was long agoe in the times that benne before vs.

(a) He dooth not condemne the creatures and giftes of God as euyl: but the careful ſeekyng of them, and the pride and truſt that man hath in worldly thinges. He proueth by ſixe reaſons that true felicitie is not to be put in any worldly thyng.

(b) The firſt reaſon is, that nothyng can be attayned in this life without labour and care.

(c) 2 Mans lyfe is but ſhort and vncertayne. And though the earth it ſelfe continueth for a longer time, yet it cõmeth to an ende at the laſt.

(d) 3 Neyther aſtronomie, nor any other ſcience is perfectly knowen in this lyfe.

(e) 4 Man in this lyfe is ſo deſirous to ſee & heare newes alwayes, that he is neuer ſatiſfied, nor cõtent with his eſtate.

(f) 5 The firſt clauſe is vnderſtanded of thynges made by nature, the ſecond of thinges donne by art.

11 The thyng that is paſt, is out of remembrance: euen ſo the thynges that are for to comme, ſhal no more be thought vpon among them that comme after.

12 I my ſelfe the preacher was kyng of Iſrael at Hieruſalem,

13 And dyd applye my mind to ſeeke out and ſearche for knowledge of al thynges that are donne vnder heauen: (g) Suche trauaile and labour hath God geuen vnto the chyldren of menne, to exerciſe them ſelues therein.

14 Thus haue I conſydered al theſe thynges that comme to paſſe vnder the ſunne: and loe, they are al but vanitie, and vexation of mynde.

15 (h) The crooked can not be made ſtraight, nor the imperfection of thinges can be numbred.

16 I commined with myne owne hart, ſaying, Lo I am comme to great eſtate, and haue gotten more wyſdome then al they that haue benne before me in Hieruſalem.

17 Yea my hart had great experience of wyſdome & knowledge: for thereunto I applyed my minde, that I might knowe what were wyſdome and vnderſtandyng, what were errour and fooliſhneſſe: and I perceiued that this was alſo but a vexation of mynde.

18 For where muche wyſdome is, there is alſo great trauayle and diſquietneſſe: and the more knowledge a man hath, the more is his care.

(g) 6 It is the reward of the ſinne of curioſitie, of our forefather Adam, that knowledge can not be attayned vnto without great trauayle: the ende of al whiche knowledge, is for to teache man humilitie.

(h) Man is not able of his owne power to refourme that is amiſſe, and to ryſe vp from ſinne, nor to knowe his imperfection & weakeneſſe, to doo any thyng that is good, without the grace of god.

The.ii.Chapter.

1 Pleaſures, ſumptuous buyldynges, riches, and poſſeſſions, are but vanitie. 14 The wiſe and the foole haue both one ende touchyng the bodily death.

He prooueth by foure reaſons, that true felicitie conſiſteth not in any worldly pleaſure.

1 Then ſayde I thus in my hart, Nowe goe to, (a) I wyl take myne eaſe, and haue good dayes: But loe, that is vanitie alſo.

2 Inſomuche, that (b) I ſayd vnto the man geuen to laughter, Thou art mad: and to myrth, what dooeſt thou?

3 (c) So I thought in my hart to geue my fleaſhe vnto wine, and agayne to apply my mynde vnto wyſdome, and to comprehend fooliſhneſſe: vntyl the tyme that among al the thynges whiche are vnder the ſunne, I myght ſee what were beſt for menne to doo ſo long as they liue vnder heauen.

4 (d) I made gorgious fayre woorkes: I builded my houſes, and planted vineyardes.

5 I made me orchardes and gardens of pleaſure, and planted trees in them of al manner of fruites.

6 I made pooles of water, to water the greene and fruiteful trees withal.

7 I bought ſeruantes and maydens, and had a great houſholde: As for cattel & ſheepe, I had more ſubſtance of them then al they that were before me in Hieruſalem.

B 8 I geathered togeather ſiluer and golde, and the cheefe treaſures of kynges and landes: I haue prouided me menne ſingers and women ſingers, and the delightes of the ſonnes of menne, as a woman taken captiue, and women taken captiues.

9 And I was greater and in more woorſhip then al my predeceſſours in Hieruſalem: For wyſdome remayned with me.

10 And looke whatſoeuer myne eyes deſired, I let them haue it: and whereinſoeuer my hart delighted or had any pleaſure, I withhelde it not from it: Thus my hart reioyced in al that I dyd, and this was my portion of al my trauayle.

11 But when I conſydered al the woorks that my handes had wrought, and al the labour that I had taken therin: loe al was but vanitie and vexation of mynde, and nothyng of any value vnder the ſunne.

12 (e) Then turned I me to conſyder wiſdome, errour, & fooliſhneſſe (for what is he among menne that myght be compared to me the king in ſuche woorkes?)

13 And I ſawe that wiſdome excelleth fooliſhneſſe, as farre as lyght dooth darkneſſe.

14 For a wiſe man hath his eyes in his head, but the foole goeth in darkneſſe: I perceiued alſo that they both (f) had one ende. C

15 Then thought I in my mynde, yf it happen vnto the foole as it dooth vnto me, what needeth me then to labour any more for wiſdome? So I confeſſed within my hart that this alſo was but vanitie.

16 For the wyſe are euer as litle in remembrance as the fooliſhe: for the dayes ſhal comme (g) when al ſhalbe forgotten: yea the wyſe man dyeth as wel as the foole.

17 Thus began I to be weery of my lyfe, inſomuche that I coulde away with nothyng that is donne vnder the ſunne: for al was but vanitie and vexation of mynde.

18 (h) Yea I was weery of my labour whiche I had taken vnder ÿ ſunne, becauſe I ſhould be fayne to leaue them vnto another man that commeth after me.

19 (i) And who knoweth whether he ſhalbe

a wiſe

(a) 1 There is no long contentatiō in any caſe or pleaſure in this lyfe.

(b) 2 The mother of vaine pleaſure, & muche laughter, is fooliſhneſſe.

(c) 3 He that applyeth hym ſelf to the ſtudie of godly wyſdome, may not haue to muche pleaſure in drynking of wine.

(d) 4 The more plentie of gorgious buildyng, apparel, riches, or worldly pleaſure, the more vexation of minde: and al are but vanitie in compariſon of godly felicitie, as Solomon affirmeth of his owne experience.

(e) God hath appoynted that man ſhould be obedient to godly reaſon, as to his king: and not to be ledde with carnal affection.

(f) They both ſuffer like aduerſitie in this worlde: or as touching the corruption of the body, they dye both a lyke.

(g) Meaning in this worlde.

(h) That he myght ſeeke the true felicitie whiche is in God.

(i) He rebuketh men that maketh careful prouidence to enrich their heires by vnlawful meanes to their owne damnation, not knowyng who or what they ſhalbe, eyther good or euyl.

a wyſe man, or a foole? And yet ſhal he be lorde of al my labours whiche I with ſuche wiſdome haue taken vnder the ſunne: This is alſo a vayne thyng.

20 So I turned me to refrayne my mynde from al ſuche trauayle as I tooke vnder the ſunne.

D 21 Forſomuche as a man ſhoulde weery hym ſelfe with wyſdome, with vnderſtandyng, and oportunitie, and yet be fayne to leaue his labours vnto another that neuer ſweat for them: This is alſo a vayne thyng, and great miſerie.

22 For what getteth a man of al the labour and trauayle of his mind that he taketh vnder the ſunne?

23 But heauineſſe, ſorowe, and diſquietneſſe al the dayes of his lyfe? Inſomuche that his hart can not reaſt in the nyght: This is alſo a vayne thyng.

24 (k) Is it not better then for a man to eate and drynke, and his ſoule to be mery in his labour? yea I ſawe that this alſo was a gift of God.

(k) As it is the bleſſyng of God to obteyne riches honeſtly, ſo is it no leſſe bleſſyng to refreaſhe hym ſelfe with the fruites therof in meaſure. Of both whiche bleſſynges Solomon confeſſeth hym ſelfe to haue taſted largely, and yet not happy thereby.

25 For who wyl eate or goe more luſtily to his worke then I?

26 And why? God geueth to the man that is good before hym, wyſdome, vnderſtanding, and gladneſſe: but vnto the ſinner he geueth weeryneſſe, that he may geather and heape togeather the thyng that afterwarde ſhalbe geuen vnto hym whom it pleaſeth GOD: This is nowe a vayne thyng, yea a very diſquietneſſe, and vexation of mynde.

The.iii.Chapter.

1 Al thynges haue theyr tyme. 14 The workes of God are perfect, and cauſe vs to feare hym. 17 God ſhal iudge both the iuſt and vniuſt.

A 1 Euery[a] thyng hath a time, yea al that is vnder the heauen hath his conuenient ſeaſon.

(a) Although true felicitie is not to be put in any worldly thing: yet God hath appoynted al neceſſarie thynges to be done in due tyme. order, and meaſure.

2 There is a tyme to be borne, and a tyme to dye: there is a tyme to plant, and a tyme to plucke vp the thyng that is planted.

3 A time to ſlay, and a time to make whole: a time to breake downe, and a tyme to build vp.

4 A tyme to weepe, and a tyme to laugh: a tyme to mourne, and a tyme to daunce.

5 A tyme to caſt away ſtones, and a time to geather ſtones togeather: A time to imbrace, and a tyme to refrayne from imbracing.

6 A tyme to winne, and a tyme to loſe: a time to ſpare, and a time to ſpende.

B 7 A time to cut in peeces, and a tyme to ſowe togeather: A time to kepe ſcilence, and a time to ſpeake.

8 A tyme to loue, and a tyme to hate: A tyme of warre, and a tyme of peace.

9 What hath a man els that dooth any thing, but weerineſſe and labour?

10 (b) For as touchyng the trauayle and carefulneſſe whiche God hath geuen vnto men, I ſee that he hath geuen it them to be exerciſed in it.

(b) God hath appoynted that euery man ſhoulde diligently trauaile and take paynes in his vocation, to the ende he woulde haue hym humble and feare god.

11 Al this hath he ordeyned marueilous goodly, to euery thyng his due tyme: He hath planted ignorance alſo in the hartes of men, that they ſhould not comprehend the ground of his workes whiche he dooth from the begynnyng to the ende.

12 So I perceiued that in thoſe thynges there is nothyng better for a man then to be mery, and to doo wel as long as he lyueth.

13 For al that a man eateth and drynketh, yea whatſoeuer a man enioyeth of al his labour: that ſame is a gyft of God.

14 I conſydered alſo that whatſoeuer God C dooth, it continueth for euer: And that nothyng can be put vnto it, nor taken from it, & that God dooth it to the intent that menne ſhoulde feare hym.

15 *The thing that hath benne, is nowe: and the thing that is for to comme, hath benne afore tyme: for God reſtoreth agayne the thyng that was paſt.

Eccle. 1.d.

16 Moreouer, I ſawe vnder the ſunne vngodlineſſe in the ſteade of iudgement, and iniquitie in ſteade of ryghteouſneſſe.

17 Then thought I in my mynde, God ſhal ſeparate the ryhgteous from the vngodly: and then ſhalbe the tyme and indgement of al counſayles and workes.

18 I communed with myne owne hart alſo concernyng the chyldren of menne, how god hath choſen them, and yet letteth them appeare as though they were beaſtes.

19 (c) For it happeneth vnto menne as it dooth vnto beaſtes, euen one condition vnto them both: as the one dyeth, ſo dyeth the other, yea they haue both one manner of breath: ſo that in this a man hath no preeminence aboue a beaſt, but are al ſubdued vnto vanitie.

(c) There is no difference betwixt a man and a beaſt as touching the body, whiche of them both dyeth: but the ſoule of man liueth immortally, and the body of man riſeth vp agayne by the mighty power of the ſpirite of God.

20 They goe al vnto one place: for as they be al of duſt, ſo ſhal they al turne vnto duſt agayne.

21 (d) Who knoweth the ſpirite of " man that goeth

(d) The immortalitie of the ſoule is not knowen by carnal reaſon or ſenſe: but by the worde and ſpirite of god.

" Or, of the chyldren of menne.

goeth vpwarde, and the breath of the beaſt that goeth downe to the earth?

22 Wherefore I perceiue that there is nothing better for a man, then to be ioyful in his labour, for that is his portion: But who wyl bryng hym to ſee the thing that ſhal comme after hym?

The.iiii.Chapter.

1 The innocent are oppreſſed. 4 Mens labours are ful of abuſe and vanitie. 9 Mans ſocietie is neceſſarie. 13 A young man poore and wyſe, is to be preferred before an olde kyng that is a foole.

A 1 SO I turned me, and * conſydered al the violent wrong that is donne vnder the ſunne: and beholde the teares of ſuche as were oppreſſed, and there was no man to comfort them, or that would deliuer and defend them from the violence of theyr oppreſſours.

Abac. 1.a.
Eccle. 5.b.

2 Wherefore I ‖ iudged thoſe that are dead, to be more happy then thoſe that be alyue:

‖ Or, prayſed.

3 (a) Yea hym that is yet vnborne, to be better at eaſe then they both: becauſe he ſeeth not the miſerable workes that are donne vnder the ſunne.

(a) He ſpeaketh here accordyng to the iudgement of the fleaſhe, whiche can not wel abyde perſecution & trouble.

4 (b) Agayne, I ſawe that al trauayle and diligence of labour that euery man taketh in hand, was donne of enuie againſt his neighbour: This is alſo a vayne thyng, and a vexation of mynde.

(b) The more perfect that ẏ worke is, the more it is enuied of the wycked.

5 (c) The foole foldeth his handes togeather, and eateth vp his owne fleaſhe.

(c) For idleneſſe deſtroyeth him ſelfe.

6 One handful [ſayth he] is better with reaſt, then both the handes ful with labour and trauayle of mynde.

B 7 Moreouer I turned me, and beholde yet another vanitie vnder the ſunne:

8 There is one man, no mo but hym ſelfe alone, hauyng neyther chylde nor brother, yet is there no ende of his careful trauayle, his eyes can not be ſatiſfied with riches: [yet ſayth he not] for whom doo I take ſuche trauayle? For whoſe pleaſure doo I thus conſume away my lyfe? This is alſo a vayne and miſerable thyng.

9 (d) Therefore two are better then one, for they may wel enioy the profite of theyr labour: For yf one of them fal, his companion helpeth hym vp agayne.

(d) Mutual ſocietie is both comfortable & neceſſarie for a mans lyfe.

10 But wo is hym that is alone: for yf he fal, he hath not another to helpe hym vp.

11 Agayne, when two ſleepe togeather, they are warme: but howe can a body be warme alone?

12 One may be ouercome, but two may make reſiſtance: A three folde gable is not lightly broken.

13 A poore childe beyng wyſe, is better then an olde king that doteth, ‖ and can not beware in time to comme.

‖ Or, and wyl not receiue admonition.

14 * Somme one commeth out of priſon, and is made a king: and another whiche is borne in the kingdome, commeth vnto pouertie.

Gen. 12.b.
1.Reg.16.c

15 And I perceiued that al menne liuing vnder the ſunne, (e) goe with the ſeconde chylde that ſhal ſtande vp in the ſteade of the other.

(e) Menne ſeeke rather to pleaſe and to comme into fauour with hym that ſhal ſucceede into the place of honour, then with him that dooth occupie the preſent eſtate.

16 As for the people that haue benne before hym, and that comme after hym, they are innumerable, and they that comme after hym ſhal not (f) reioyce of hym: This is alſo a vaine thyng, and vexation of mynde.

(f) The people wyl not be long pleaſed with hym that occupieth the place of honour.

17 When thou commeſt into the houſe of god, keepe thy foote, and drawe nygh, that God whiche is at hand may heare that thou geue not the (g) offeryng of fooles: for they knowe nought but to doo euyl.

(g) We muſt direct our fayth, prayer, and workes, by the worde of God: and not by a blind or wycked intent.

The.v.Chapter.

1 Not to ſpeake lyghtly, cheefely in Gods matters. 9 The couetous can neuer haue yenough, 11 The labourers ſleepe is ſweete. 14 Man when he dyeth, taketh nothyng with hym. 18 To lyue ioyfully and with a contented mynde, is the gyft of God.

A 1 BE (a) not haſtie with thy mouth, and let not thyne hart ſpeake any thyng raſhly before God: For God is in heauen, and thou vpon earth, therfore let thy wordes be fewe.

(a) Be not raſhe in ſpeakyng of the maieſtie of god: or in vowyng and praying to God.

2 For where muche carefulneſſe is, there are many dreames: and where many wordes are, there menne may heare fooles.

3 * If thou make a vowe vnto God, be not ſlacke to perfourme it: As for fooliſhe vowes he hath no pleaſure in them: yf thou promiſe any thyng, pay it.

Deut. 22.c
Baruc.6.c.

4 (b) For better is it that thou make no vow, then that thou ſhouldeſt promiſe, & not pay.

(b) We ought to vowe thoſe thynges the which tendeth to the glory of god, & whiche are in our power to perfourme.

5 Suffer not thy mouth to cauſe thy fleaſhe for to (c) ſinne, neyther ſay thou before the

(c) In promiſing that whiche thou art not able to perfourme. Or by intemperate eatyng & drinking, or by ſaying that you ſinned not voluntarily, but of neceſſitie, makyng god the auctour of ſinne.

angel

XUM

angel that it is thine ignorance: for then god wyl be angry at thy voyce, and deſtroy al the worke of thyne handes.

6 (d) And why? Whereas are many dreames, and many woordes, there are alſo diuers vanities: but looke that thou feare God.

B 7 If thou ſeeſt the poore to be oppreſſed and wrongfully dealt withal, ſo that equitie and right of the lawe is wreſted in the land, marueyle not thou at ſuche a thyng: for he that is (e) hygher then the higheſt regardeth, and there be higher then they.

8 (f) The increaſe of the earth vpholdeth al thyng: yea the king him ſelfe is maynteined by huſbandrie.

9 He that loueth money, wyl neuer be ſatiſfied with money, & he that loueth riches, ſhalbe without the fruite thereof: This is alſo a vayne thing.

10 Whereas muche riches is, there are many alſo that ſpende them away: And what pleaſure more hath he that poſſeſſeth them, ſauing that he may looke vpon them with his eyes?

11 A labouryng man ſleepeth ſweetely, whether it be litle or muche that he eateth: but the abundance of the riche wyl not ſuffer hym to ſleepe.

12 (g) Yet is there a ſore plague whiche I haue ſeene vnder the ſunne [namely] riches kept to the hurt of hym that hath them in poſſeſſion:

13 For oft tymes they periſhe with his great miſerie and trouble: and if he haue a chylde, it getteth nothyng.

14 *Lyke as he came naked out of his mothers wombe, ſo goeth he thither agayne, and caryeth nothyng away with hym of al his labour. C

15 This is a miſerable plague, that he ſhal goe euen as he came away: What helpeth it hym then that he hath laboured in the wynde?

16 (h) All the dayes of his lyfe alſo he dyd eate in the darke, with great carefulneſſe, ſickneſſe, and ſorowe.

17 (i) Therefore me thynke it a better and a fayrer thyng, a man to eate and drynke, and to be refreaſhed of al his labour that he taketh vnder the ſunne, al the dayes of his lyfe whiche God geueth hym: for this is his portion.

18 For vnto whom ſo euer god geueth riches, goodes, & power, he geueth it hym to enioy it, to take it for his portion, and to be refreaſhed of his labour: this is the gyft of God.

19 For he thinketh not muche howe long he ſhal lyue, foraſmuche as God filleth his hart with gladneſſe.

(d) Dreames are not to be credited: but God is to be feared.

(e) Meanyng that God wyl redreſſe theſe thynges, and therefore we muſt depende vpon hym.

(f) The decay of huſbandry is the decay of the prince.

(g) A plague of the couetous man.

* Iob. 1. d. 1. Tim. 6. b

(h) That is, in vayne, and without profite.

(i) Man by reaſon can comprehende nothyng better in this lyfe then to vſe the gyftes of god ſoberly and comfortably: for to knowe farther, is a ſpecial gyft of god reuealed by his ſpirite.

The.vi.Chapter.

The miſerable eſtate of hym to whom God hath geuen riches, and not the grace to vſe them.

A 1 There is yet a plague vnder the ſunne, and it is a general thyng among menne: When God geueth a man riches, goods, & honour, ſo that he wanteth nothyng of al that his hart can deſyre, and yet God geueth hym not leaue to enioy the ſame, but another man ſpendeth them: This is a vayne thyng, and a miſerable plague.

2 If a man begeat a hundred chyldren, and liue many yeeres, ſo that his dayes are many in number, and yet can not enioy his good, (a) neyther be buried: as for hym, I ſay, that vntymely birth is better then he.

3 For he commeth to nought, and ſpendeth his tyme in darkeneſſe, and his name is forgotten.

4 Moreouer he ſeeth not the ſunne, and knoweth not of it: & yet hath he more reaſt then the other.

5 Yea, though he liued two thouſand yeeres, yet hath he no good life: Comme not al to one place?

6 (b) All the labour that a man taketh, is for hym[n] ſelfe, and yet his deſyre is neuer filled after his mynde.

7 For what hath the wyſe more then the foole? What helpeth it the poore that (c) he knoweth to walke with fooles before the liuyng.

8 (d) The cleare ſyght of the eye, is better then that the ſoule ſhoulde walke after deſyres of the luſt: Howbeit, this is alſo a vaine thing, and a diſquietneſſe of mynde.

9 The thyng that hath benne, is named already, and knowen that it is euen man hym ſelfe: neyther may he goe to lawe with hym (e) that is mightier then he.

10 Many thynges there be that encreaſe vanitie, and what hath a man els?

11 For who knoweth what is good for man liuing in the dayes of his vayne lyfe, whiche is but a ſhadowe? Or who wyl tel a man what ſhal happẽ after him vnder the ſunne?

(a) The wycked couetous man by many kynde of offẽces, wanteth the honour of a Chriſtian mans burial, either by murtheryng hym ſelf, or by ſuch other kynde of offence.

(b) That is, to death, meaning that he is nothyng better then the vntymely frutte.

[n] Or, for his mouth.

(c) That is, that he knoweth howe to vſe his riches wel in the iudgement of the wyſe.

(d) It is better to be content with that god hath geuen, then to folowe his deſire that neuer wyl be ſatiſfied.

(e) That is with god, who wyl teache hym that he is mortal.

XUM

The.vii.Chapter.

Diuers preceptes to folowe that whiche is good, and to auoyde the contrary.

A 1 A *Good name is more woorth thē precious ointment: (a) and the day of death, is better then the day of byrth.

Prou. 22.a
Canti. 1.a.

(a) Becauſe that this corporal death is the entring into lyfe euerlaſtyng.

2 (b) It is better to goe into an houſe of mournyng, then into a banketting houſe: for there is the end of al menne, and he that is liuing taketh it to hart.

(b) The houſe of mournyng put vs in mind of death, and ſo to examine and amende our lyues.

3 (c) Grauitie is better then to laugh: for when the countenance is heauie, the hart is refourmed.

(c) The hart of a ſinner is ſooner refourmed by an angrie countenance, then by a ſmilyng.

4 The hart of the wyſe is in the mournyng houſe: but the hart of the foolyſhe is in the houſe of myrth.

Pro.17.a. 5 *It is better to geue eare to the chaſtenyng of a wyſe man, then to heare the ſongue of fooles:

6 For the laughyng of fooles, is lyke the (d) crackyng of thornes vnder a pot: and that is but a vayne thyng.

(d) Thornes in the fyre crackleth for a while, but they are ſoone gonne out.

B 7 The wiſe man hateth wrong dealing, and abhorreth the hart that coueteth rewardes.

8 Better is it to conſyder the ende of a thyng, then the begynnyng: The patient of ſpirite, is better then the high mynded.

9 Be not haſtily angry in thy mynde: for wrath reaſteth in the boſome of fooles.

10 (e) Say not thou, What is the cauſe that the dayes of the olde tyme were better then they that be nowe? for that were no wyſe queſtion.

(e) Good dayes are not to be eſteemed by proſperitie, but by vertue and true religion, as the dayes of Chriſte are better thē the former dayes of Moſes.

11 Wyſdome with inheritance is good, yet better is it with them that without care may beholde the ſunne:

12 For wiſdome defendeth as wel as money, and the excellent knowledge and wyſdome, geueth lyfe vnto hym that hath it in poſſeſſion.

13 Conſyder the woorke of God, howe that no man can make the thyng (f) ſtrayght, whiche he maketh crooked.

(f) No man can make him ſee or goe, whō god hath appoynted to be borne blind or lame.

14 Uſe wel the tyme of proſperitie, and remember the tyme of miſfortune: for God dooth
C ſo temper the one and the other, that a man (g) can finde nothyng els.

(g) That no man can finde fault with gods doinges.

15 Al thynges haue I conſydered in the tyme of my vanitie: that the (h) iuſt man periſheth for his ryghteouſneſſe ſake, and the vngodly liueth in his wickedneſſe.

(h) Meanyng that the cruel tyrantes put the innocentes to death, & ſpare the wicked.

16 (i) Therefore be thou neyther to ryghteous, (k) nor ouer wyſe, that thou periſhe not.

(i) Folow not thy good intent in thoſe things whiche be contrary to Gods commaundement, or punish not euery lyght fault with extremitie.

(k) Be not wyſe in thyne owne conceipt.

17 (l) Be neyther to vnryghteous alſo, nor to fooliſhe, leſt thou dye before thy tyme.

(l) Depart quickly from that that is wicked.

18 It is good for thee to (m) take holde of this, and not to let that goe out of thy hande: For he that feareth God, commeth foorth with them al.

(m) Take heede of theſe admonitions.

19 Wyſdome geueth more courage vnto the wyſe, then ten mightie menne of the citie.

20 *For there is not one iuſt vpon earth, that dooth good, and ſinneth not.

2.Reg.8.c.
2.Par. 6.g.
Prou.20.d
1.Ioh. 1.d.

21 Take no heede vnto euery woorde that is ſpoken, leſt thou heare thy ſeruant curſe thee: for thyne owne hart knoweth that thou thy
D ſelfe alſo haſt oft tymes ſpoken euyl by other menne.

22 Al theſe thynges haue I prooued in wyſdome, for I thought to be wyſe, *but ſhe went farther from me then ſhe was before: yea and ſo deepe, that I myght not reache vnto her.

Iob.28.e.

23 I applyed my mind alſo vnto knowledge, and to ſeeke and ſearche out ſcience, wyſdome, and vnderſtanding, to knowe the fooliſhneſſe of the vngodly, and the errour of doting fooles.

24 And I founde that *a woman is bitterer then death, the whiche hath caſt abroade her hart as a net that men fiſhe with, and her handes are chaynes: (n) who ſo pleaſeth God ſhal eſcape from her, but the ſinner wyl be taken with her.

Prou. 7.d.

(n) A ſhrewde woman is eſcaped only by the grace of God.

25 Beholde (ſayth the preacher) this haue I diligently ſearched out, and prooued: One thing muſt be conſydered with another, that a man may comme by knowledge, whiche " as yet I ſeeke, and fynde it not.

" Or, my ſoule ſeeketh.

26 Among a thouſand menne I haue founde one: but (o) not one woman among al.

(o) Solomon hauing a thouſande wyues, founde not one that was perfectly good.

27 Loe this only haue I founde, that God made man iuſt and right: (p) but they ſought many inuentions.

(p) And ſo are cauſe of theyr owne deſtruction.

The.iii.Chapter.

2 To obey princes and magiſtrates. 17 The woorkes of God paſſe mans knowledge.

A 1 Who is wiſe? Who hath knowledge to make an anſweare? A (a) mans wiſdome maketh his face to ſhine: but " vnſhamefaſtneſſe putteth it out of fauour.

(a) That is, getteth to him fauour.

" Or, ſtrength.

2 Kepe the kinges commaundement, namely for the oth that thou haſt made vnto God for the ſame.

3 (b) Be not haſtie to goe out of his ſight, and ſee

(c) Withdrawe not thy ſelfe lyghtly from the kynges obedience.

ſee thou continue in no euil thyng: for whatſoeuer it pleaſeth hym, that dooth he.

4 Like as when a king geueth a charge, his commaundement is mighty: Euen ſo, *Who may ſay vnto hym, What dooeſt thou?

Iob.11.b.

5 *Who ſo kepeth the commaundement, ſhal feele no harme: but a wiſe mans hart diſcerneth the tyme and iudgement.

Leuit.18.a

6 For euery thyng wil haue oportunitie and iudgement: & this is the thing that maketh menne ful of carefulneſſe and ſorowe.

B 7 And why? a man knoweth not what is for to comme: for who can tel hym when it ſhalbe?

8 Neither is there any man that hath power ouer the ſpirite to kepe ſtyl the ſpirite, nor to haue any power in the tyme of death, nor that can make an ende of the battayle, neyther may vngodlyneſſe deliuer them that meddle withal.

9 Al theſe thynges haue I conſydered, and applyed my mynde vnto euery worke that is vnder the ſunne, howe one man hath lordſhip vpon another to (c) his owne harme.

10 For I haue ſeene often the vngodly brought to theyr graues, (d) and yet they haue returned into the citie agayne: and (e) came from the place of holy menne, whiche in the citie were growen out of memorie, as were thoſe alſo that lyued wel: This is alſo a vayne thyng.

11 (f) Becauſe nowe that euyl workes are not haſtily pouniſhed, the hart of man geueth hym ſelfe ouer vnto wickedneſſe.

(c) As commeth often times to tyrantes & wicked rulers.
(d) That is, the vngodly hath benne praiſed after theyr burial.
(e) That is, the holy men after their burial grow out of memorie.

(f) Where iuſtice is delayed, there ſinne raigneth

12 Becauſe an euil perſon offendeth an hundred tymes, and God deferred, geuyng hym long lyfe, therefore am I ſure that it ſhal goe wel with them that feare God, whiche haue hym before theyr eyes.

13 Agayne, as for the vngodly it ſhal not be wel with hym: neyther ſhal he prolong his dayes: but euen as a ſhadowe, ſo ſhal he be that feareth not God.

14 Yet is there a vanitie vpon earth: There be iuſt menne vnto whom it happeneth as though they had the workes of the vngodly: Agayne, there be vngodly, with whom it goeth as though they had the workes of the ryghteous: This haue I called alſo a vayne thyng. C

15 Therefore I commende gladneſſe, becauſe a man hath no better thing vnder the ſunne, then to eate and drynke, and to be merye: (g) for that ſhal he haue of his labour, al the dayes of his lyfe which God geueth hym vnder the ſunne.

(g) This he ſpeaketh in the perſon of a carnal man.

16 And ſo I applied my minde to learne wyſdome, and to knowe the trauayle that is in the worlde, and that of ſuche a faſhion, that I ſuffered not myne eyes to ſleepe, neyther day nor nyght.

17 I vnderſtoode of al the workes of God, but it is not poſſible for a man to attayne vnto the workes that are donne vnder the ſunne: and though he beſtowe his labour to ſeeke them out, yet can he not reache vnto them: yea though a wiſe man woulde vndertake to knowe them, yet ſhal he not fynde them.

The.ix.Chapter.

1 By no outwarde thyng can man knowe whom God loueth or hateth. 11 No man knoweth his ende. 19 Wiſdome excelleth ſtrength.

A 1 FOr al theſe thynges purpoſed I in my mynde to ſeeke out: The ryghteous and wiſe, yea & theyr ſeruantes alſo, are in the hand of God, (a) and there is no man that knoweth eyther loue or hate, but al thynges are before them.

(a) By any outwarde thyng in this lyfe no man knoweth whether he is loued or hated of God.

2 It happeneth vnto one as vnto another, it goeth with the ryghteous as with the vngodly, (b) with the good and cleane, as with the vncleane, with hym that offereth, as with hym that offereth not: lyke as it goeth with the vertuous, ſo goeth it alſo with the ſinner: as it happeneth vnto the periured, ſo happeneth it alſo to him that is afrayde to be forſworne.

(b) Proſperitie, & aduerſitie, commeth in this lyfe, as wel to the godly, as to the wicked.

3 Among al thinges that comme to paſſe vnder the ſunne, this is a miſerie, that it happeneth vnto al alike: This is the cauſe alſo that the hartes of menne are ful of wickedneſſe, and madde fooliſhneſſe is in theyr hartes as long as they lyue, vntyl they dye.

4 And why? as long as a man lyueth, he hath an hope: for a quicke (c) dogge [ſay they] is better then a dead lion.

5 For they that be liuyng, knowe that they ſhal dye: but they (d) that be dead, knowe nothyng, neyther deſerue they any more, for theyr memorial is forgotten.

6 Alſo theyr loue, and theyr hatred, and theyr enuie is nowe periſhed, neyther haue they any more part in the worlde in al that is

(c) This prouerbe is the ſayeing of the Epicures, the whiche beleueth not the immortalitie of the ſoule.
(d) Repentance after this lyfe is to late and vnprofitable.

donne vnder the ſunne.

B 7 (e) Goe thou thy way then, eate thy bread with ioy, and drynke thy wine with a glad hart, for thy workes pleaſe God: Let thy garmentes be allwayes white, * and let thy head lacke no oyntment.

(e) The wycked flatter thē ſelues to be in Gods fauour whatſoeuer they doo, for that they doo abounde in proſperitie.
Mat.6.b.
Pro.5.c.

8 Uſe thy ſelfe to liue ioyfully with thy wife, whom thou loueſt al the dayes of thy lyfe, whiche is but vayne, that God geueth thee vnder the ſunne al the dayes of thy vanitie: for that is thy portion in this life, of al thy labour and trauaile that thou takeſt vnder the ſunne.

9 Whatſoeuer thou takeſt in hand to doo, that doo with al thy power: for in the graue that thou goeſt (f) vnto, there is neyther worke, counſayle, knowledge, nor wyſdome.

(f) There is no tyme of working, or repentance after this lyfe.

10 So I turned me vnto other thyngs vnder the ſunne, and I ſaw that in running it helpeth not to be ſwift, in battaile it helpeth not to be ſtrong, to feedyng it helpeth not to be wyſe, to riches it helpeth not to be a man of muche vnderſtanding, to be had in fauour it helpeth not to be cunnyng: (g) but that al lyeth in tyme and fortune.

(g) Thus the wicked worldlinges are deceiued, attributing to fortune ỹ whiche is ordered by the ſecrete prouidēce of god, for that the rewarde, according to mens doings, is not in this life, but cheefely in the lyfe to comme.

11 For a man knoweth not his tyme: but like as the fiſhes are taken with the angle, and as the byrdes are caught with the ſnare: euen ſo are menne taken in the perillous time, when it commeth ſuddenly vpon them.

12 (h) This wiſdome haue I ſeene alſo vnder the ſunne, and me thought it a great thyng:

(h) A praiſe of wyſe menne.

13 There was a litle citie, & a few menne within it: ſo there came a great kyng and beſieged it, and made great bulwarkes agaynſt it.

14 And in the citie there was founde a poore man, but he was wyſe, whiche with his wiſdome deliuered the citie, yet was there no body that had any reſpect to ſuche a ſimple man. C

15 Then ſayde I, wyſdome is better then ſtrength: Neuertheleſſe, a ſimple mans wiſdome is deſpiſed, and his wordes are not hearde.

16 A wiſe mans counſayle that is " folowed in ſcilence, is farre aboue the cryeing of a captayne among fooles.

" Or, heard.

17 * For wyſdome is better then harneſſe: but one ſinner alone deſtroyeth muche goodneſſe.

Sapi. 6.a.
1.Re.17.e.
2.Re. 22.c.

The .x. Chapter.

1 The difference of fooliſhneſſe and wyſdome. 10 A ſlaunderer is lyke a ſerpent that can not be charmed. 15 Of foolyſhe kynges and riotous princes. 16 And of good kynges and princes.

A 1 A Dead flye dooth corrupt ſweete ointment, and maketh it to ſtynke: Euen ſo oft tymes he that hath benne had in eſtimation for wiſdome and honour, is abhorred becauſe of a litle fooliſhneſſe.

2 (a) A wyſe mans hart is vpon his ryght hande, but a fooles hart vpon his leaft.

(a) A wiſe man dooth thynges aptly and with good conſideration: but a foole dooth contrary.

3 A foole wyl ſhewe him ſelfe when he goeth by the way, " yet thynketh he that euery man dooth as foolyſhly as hym ſelfe.

" Or, and beyng a foole him ſelfe, eſteemeth al other menne as fooles.

4 If a principal ſpirite be geuen thee to beare rule, * be not negligent then in thyne office: for he that can take cure of hym ſelfe, auoydeth great offences.

Rom. 12.b

5 Another plague is there whiche I haue ſeene vnder the ſunne, namely, the ignorance that is commonly among princes: in that a foole ſitteth in great dignitie, & the (b) ryche are ſet downe beneath.

(b) Riche in wyſdome and vertue.

6 I haue ſeene ſeruantes ryde vpon horſes, and princes goeyng vpon " theyr feete as it were ſeruantes.

" Or, the earth.

B 7 * But he that diggeth vp a pitte, ſhal fal therin him ſelfe: and who ſo breaketh downe the hedge, a ſerpent ſhal byte hym.

Pro.26.d.
Eccl.27.d.

8 Who ſo remoooueth ſtones, ſhal haue trauaile withal: and he that heweth wood, ſhal be hurt therewith.

9 When an iron is blunt, and the poynt not ſharpened, (c) it muſt be whet agayne, & that with might: Euen ſo dooth wiſdome folow diligence.

(c) [illegible]

10 A backbyter is no better, then a ſerpent that ſtingeth without hiſſing.

11 The wordes out of a wyſe mans mouth are gratious: but the lippes of a foole wyl deſtroy hym ſelfe.

12 The beginning of his talkyng is fooliſhneſſe: and the laſt worde of his mouth is ſtarke madneſſe.

13 A foole is ful of wordes, & a man can not tel what ſhal comme to paſſe: who wil then warne him of it that ſhal folowe after hym? C

14 The labour of the (d) fooliſhe is greeuous vnto them, whyle they knowe not howe to goe into the citie.

15 Wo be vnto thee, O thou land, whoſe king (e) is but a chylde, and whoſe princes are early at theyr banquettes.

16 But wel is thee, O thou lande, whoſe kyng is comme of nobles, & whoſe princes eate in

(d) The fooliſhe wyl diſcuſſe high matters, and knowe not his owne duetie.
(e) A chylde in affection and maners, and voyde of graue counſel.

due ſeaſon for neceſſitie, and not for luſt.

17 Through ſlouthfulneſſe the balkes falle downe, and through idle handes it rayneth in at the houſe.

Pſal,104.b 18 Meate maketh menne to laugh, and *wine maketh them merie: but vnto money are al thinges obedient.

19 [f] Wiſhe the king no euil in thy thought, and ſpeake no hurt of the riche in thy priuie chamber: for a byrde of the ayre ſhal betray thy voyce, and with her feathers ſhal ſhe bewray thy woordes.

(f) Treaſon can not be wrought ſo ſecretly, but it wil be knowen.

The xi. Chapter.

1 To be liberal to the poore. 4 Not to doubt of Gods prouidence. 8 Al worldly proſperitie is but vanitie. 9 God wil iudge al.

A 1 Lay [a] thy bread vpon wet faces, and ſo ſhalt thou finde it after many dayes.

2 [b] Geue part ſeuen daies, and alſo vpon the eyght: for thou knoweſt not what miſerie ſhal comme vpon earth.

3 When the cloudes are ful, they powre out rayne vpon the earth. [c] And when the tree falleth, whether it be towarde the ſouth, or north, in what place ſoeuer it fal, there it lyeth.

4 He that regardeth the winde, ſhal not ſow: and he that hath reſpect vnto the cloudes, ſhal not reape.

5 Nowe like as thou knoweſt not the way of the ſpirite, nor howe the bones doo growe in the wombe of her that is with chylde: Euen ſo thou knoweſt not the woorkes of God, whiche is the woorkmaiſter of al.

6 Ceaſſe not thou therefore with thy handes to ſowe thy ſeede, whether it be in the mornyng, or in the euenyng: for thou knoweſt not whether this or that ſhal proſper, and if they both take, it is the better.

7 The light is ſweete, and a pleaſant thyng is it for the eyes to looke vpon the ſunne. B

8 If a man liue many yeeres, and be glad in them al, let him remember the dayes of darkneſſe whiche ſhalbe many, & that foloweth: All thinges ſhalbe but vanitie.

9 Be glad then (O thou young man) in thy youth, and let thy hart be mery in thy young dayes, folow the wayes of thyne owne hart, and the luſt of thyne eyes, [d] but be thou ſure that God ſhal bryng thee into iudgement for al theſe thynges.

(a) Be liberal to the poore, though it ſeeme to be caſt into the ſea, yet it ſhal profite thee at the laſt.
(b) Diſtribute thy almes to any that haue neede, without reſpect of perſons.
(c) In what ſtate man dyeth, in that ſhal he be iudged at the latter day of iudgement.
(d) So behaue thy ſelfe in al worldly affayres, that thou remember alwayes the counte, that thou muſt make to God for the ſame at the day of iudgement.

The xii. Chapter.

1 To thinke on God in youth, and not to deferre til age. 7 The ſoule returneth to God. 12 Wiſdome is the gyft of God, and conſiſteth in fearyng hym, and keeping his commaunmentes.

A 1 Put alway diſpleaſure out of thyne hart, and remoue euyl from thy body: for chyldhood and youth is but vanitie.

2 Remember thy maker the ſooner in thy youth, or euer the dayes of aduerſitie comme, and or the yeeres drawe nye when thou ſhalt ſay, I haue not pleaſure in them.

3 Before the ſunne, the lyght, the moone, and ſtarres be darkened, and or the cloudes turne agayne after the rayne:

4 [a] When the kepers of the houſe ſhal tremble, and when the [b] ſtrong menne ſhal bow them ſelues, when the [c] milners ſtande ſtyl becauſe they be ſo few, and when the [d] ſight of the windowes ſhal ware dimme:

5 When the [e] doores in the ſtreetes ſhalbe ſhut, and when the [f] voyce of the mylner ſhalbe layde downe, when menne ſhal ryſe vp at the voyce of [g] the byrde, and when al the [h] daughters of muſicke ſhalbe brought lowe:

6 When menne ſhal feare [i] in hie places, and be afrayde [k] in the ſtreetes, when the [l] Almonde tree ſhal floryſhe, and be laden with the [m] graſhopper, & when al luſt ſhal paſſe: becauſe man goeth to his [n] long home, and the mourners goe about the [o] ſtreetes:

7 [p] Or euer the ſiluer lace be taken away, and or the [q] golden wel be broken: Or the [r] pot be broken at the [s] wel, & the [t] wheele broken vpon the [v] ceſterne.

8 Then ſhal the duſt be turned agayne vnto earth from whence it came, and the ſpirite ſhal returne vnto God who gaue it.

6 *Al is but vanitie (ſayth the preacher) al is but playne vanitie.

10 The preacher was yet more wyſe, and taught the people knowledge, he gaue good heede, ſought out the grounde, and ſet foorth many parables: His diligence was to finde out acceptable woordes, ryght ſcripture, and the woordes of trueth.

11 For *the woords of the wiſe are like prickes and

(a) The handes.
(b) The thighes.
(c) The teeth
(d) The eyes.
(e) The mouth.
(f) The chawes.
(g) At the crowyng of the cocke.
(h) The eares
(i) When he ſhalbe afrayde to climbe.
(k) Of ſtumblyng.
(l) The white head.
(m) When he ſhalbe able to beare no burthen.
(n) His graue
(o) Lamenting the dead.
(p) The marowe in the backe bone.
(q) The yelowe ſkinne that couereth the brayne.
(r) The two great vaynes.
(s) The liuer.
(t) The head.
(v) The hart.

Eccle, 1.a.

Heb. 4.c.

(x) Aucthoures of geatheringes, he calleth wiſe men, becauſe they geather the ſayeinges of the wyſer ſort of menne in their booke.

and nayles that goe thorowe, of the (x) aucthoures of geatherynges [whiche] are geuen of one ſheapehearde.

12 Therefore beware my ſonne of that doctrine that is beſyde this: for to make many bookes, it is an endleſſe worke, and to much ſtudie weerieth the body.

13 Let vs heare the concluſion of al thynges, Feare God, & keepe his commaundementes: for that toucheth al menne. For GOD ſhal iudge al workes and ſecrete thynges, whether they be good, or euyl.

¶ The ende of the booke of the preacher, otherwiſe
called Eccleſiaſtes.

¶ The Ballet of Ballettes of Solomon,

called in Latin, *Canticum Canticorum*.

The firſt Chapter.

1 The familier talke and myſtical communication of the ſpiritual loue betweene Ieſus Chriſte and his Churche. 6 The domeſtical enimies that perſecute the Churche.

A 1 O That (a) he woulde kyſſe me with the kiſſes of his mouth: for thy loue is more pleaſant then wine, and that becauſe of the good & pleaſant ſauour of thy moſt precious baulmes.

(a) The Churche deſireth yͤ peace of Chriſte.

2 (b) Thy name is a ſweete ſmellyng oyntment when it is ſhed foorth, therefore doo the (c) maydens loue thee.

(b) Chriſtes mercie is ſet foorth by preachyng.
(c) The maydens, that is, they that are pure in hart.

3 Drawe thou me [vnto thee] we wyl runne after thee. The kyng hath brought me into his (d) priuie chambers: we wyl be glad and reioyce in thee, we thynke more of thy loue then of wine: they that be ryghteous loue thee.

(d) Priuie chamber, that is, his ſecretes and myſteries

4 (e) I am blacke (O ye daughters of Hieruſalem) but yet (f) fayre and wel fauoured, lyke as the tentes of the Cedarenes, & as the hangynges of Solomon.

(e) Blacke, thorowe the ſpottes of ſinne and perſecution.
(f) Fayre, thorowe fayth in the blood of Chriſte.

5 Marueyle not at me that I am ſo blacke, for why? the ſunne hath ſhined vpon me: my mothers chyldren haue euyl wyl at me, they made me the keeper of the vineyardes, but myne owne vineyarde haue I not kept.

6 Telle me, O thou whom my ſoule loueth, where thou feedeſt the ſheepe, where thou makeſt them reſt at the noone day: for why ſhal I be like hym that goeth wrong about the flockes of thy companions?

7 If thou know not thy ſelfe (O thou faireſt B among women) then goe thy way foorth after the (g) footeſteppes of the ſheepe, & feede thy goates beſide the ſhepheardes tentes.

(g) After the doctrine of the Apoſtles.

8 Unto * the hoſt of Pharaos charettes haue I compared thee, O my loue. Exod.14.e

9 Thy cheekes and thy necke is beautiful as the turtles, and hanged with ſpanges and goodly iewels, a neckbande of golde wil we make thee, with ſiluer buttons.

10 (h) When the kyng ſitteth at the table, he ſhal ſmel my Nardus: a bundel of myrre is my loue vnto me, he wyl lye betwixt my breſtes: a cluſter of Camphire in the vineyardes of Engaddi is my loue vnto me.

(h) So long as yͤ Churche foloweth Chriſte, ſhe ſhal not erre from the true fayth of ſaluation.

11 * Oh how fayre art thou my loue, Oh how fayre art thou? thou haſt doues eyes. O how fayre art thou my beloued, howe wel fauoured art thou? Canti.4.a

12 Our bed is dect with flowres, the ſeelinges of our houſe are of Cedar tree, and our croſſe ioyntes of Cipreſſe.

The.ij.Chapter.

3 The Churche deſyreth to reſt vnder the ſhadowe of Chriſte. 8 She heareth his voyce. 14 She is compared to the doue. 15 And the enimies to the foxes.

A 1 I Am the roſe of the fielde, and lillie of the valleys.

2 (a) As the lillie among the thornes: ſo is my loue among the daughters.

(a) Chriſte among his enimies.

3 (b) Lyke as the apple tree among the trees of the wood: ſo is my beloued among the ſonnes.

(b) The loue of the Church towarde Chriſte.

4 My delight is to ſit vnder his ſhadowe, for (c) his fruite is ſweete vnto my throte.

(c) His fruite, that is, his woorde.

5 He bringeth me into his wine ſeller, his banner ſpread ouer me, whiche is his loue.

6 Set about me cuppes of wine, comfort me

with apples, for I am ſicke of loue.

B 7 *His leaſt hande lyeth vnder my head, and his ryght hande ſhal imbrace me.

Canti.8.a.

8 (d) I charge you (O ye daughters of Hieruſalem) by the roes and hyndes of the fielde, that ye wake not vp my loue, nor touch her, tyl ſhe be content her ſelfe.

9 Me thinke I heare the voice of my beloued: Loe, there commeth he hoppyng vpon the mountaynes, & leapyng ouer the litle hilles.

10 My beloued is lyke a roe or a young hart: beholde he ſtandeth behinde (e) our walle, he looketh in (f) at the wyndowe, and peepeth thorowe the grate.

11 My beloued anſweared, and ſayd vnto me: O ſtande vp my loue, my beautiful, and goe to thyne owne: (g) for loe the winter is nowe paſt, the rayne is away and gonne.

12 (h) The flowres are comme vp in the field, the time of the birdes ſingyng is comme, and the (i) voyce of the turtle doue is heard in our lande.

13 The figge tree bryngeth foorth her figges, and the vines beare bloſſomes, and haue a good ſmelle.

C 14 O ſtand vp then, and comme my loue, my beautiful, [and comme I ſay] O my doue, out of the caues of the rockes, out of the holes of the walle, O let me ſee thy countenance, and heare thy voyce: for ſweete is thy voyce, and fayre is thy face.

15 Geat vs (k) the foxes, yea the litle foxes that hurt the vines: for our vines beare bloſſomes.

16 *My loue is mine, and I am his, whiche feedeth among yͤ lillies vntyl the day breake, and tyl the ſhadowes be gonne:

17 (l) Comme agayne, O my beloued, and be lyke as a roe, or a young hart vpon the wyde mountaynes.

(d) Chriſte chargeth the rulers of the Churche as it were by an othe, that they trouble not the quietneſſe thereof.

(e) His diuinitie was hidden vnder our fleaſhe.

(f) We can not knowe him in this lyfe perfectly.

(g) That is, ſinne and infidelitie is put away by Chriſte.

(h) Good woorkes.

(i) The voyce of the holy ghoſt.

(k) Suppreſſe the heretikes at the begynnyng, when they preache falſe doctrine.

(l) The Church prayeth Chriſte to be a preſent helpe alwayes in tyme of neede.

The.iij.Chapter.

1 The Churche deſyreth to be ioyned inſeparably to Chriſte her huſbande. 6 Her deliuerance out of the wylderneſſe.

A 1 By (a) nyght in my bed I ſought hym whom my ſoule loueth: yea diligently ſought I him, but I founde hym not.

2 I wil geat vp [thought I] (b) and goe about the citie, in the wayes in al the ſtreates wil I ſeeke hym whom my ſoule loueth: but when I ſought hym, I founde him not.

3 The watchmen alſo that goe about the citie, found me [to whom I ſayde] Sawe ye not him whom my ſoule loueth?

4 So when I was a litle paſt them, I found hym whom my ſoule loueth: I haue gotten holde vpon hym, and wyl not let hym goe, vntyl I bring him into my mothers houſe, and into her chamber that bare me.

Canti.2.b. 5 *I charge you, O ye daughters of Hieruſalem, by the roes and hyndes of the fielde, that ye wake not vp my loue, nor touche her, tyl ſhe be content her ſelfe.

6 Who is this that cōmeth vp out (c) of the wildernеſſe lyke vapours of ſmoke, as it were a ſmelle of myrre, frankenſence, and al manner ſpices of the Apothecarie?

7 Beholde, about (d) Solomons bedſteede there ſtande threeſcore valiant, of the moſt myghtie in Iſrael: They hold ſwordes euery one, and are expert in warre. B

8 (e) Euery man alſo hath his ſwoorde vpon his thygh, becauſe of feare in the nyght.

9 King Solomon had made him ſelfe a pallace of the wood of Libanus, the pillers are of ſiluer, " the coueryng of golde, the ſeate of purple, the grounde is pleaſantly paued with loue for the doughters of Hieruſalem.

10 Goe foorth (f) (O ye daughters of Sion) and beholde king Solomon in the crowne wherewith his mother crowned hym in the day of his mariage, & in the day of the gladneſſe of his hart.

(a) Chriſte is not founde by carnal reaſon, but by the ſcripture.

(b) We muſt continue in praier, though we feele no cōfort at the firſt.

(c) By this is vnderſtanded the children of Iſrael, which in the wylderneſſe dyd folowe Chriſte.

(d) By Solomons bedſteede, is vnderſtanded the temple of Solomon, the whiche is defended by the ſword, that is, by the woorde

(e) Euery man muſt learne the woorde of god, by the whiche he ſhalbe defended in the time of temptation.

" Some reade, the pauement of golde, the couering of purple.

(f) Ye that be of the number of the faythful

The.iiii.Chapter.

1 The prayſes of the Churche. 7 She is without blemiſhe in his ſight. 9 The loue of Chriſte towardes her.

A 1 O howe (a) faire art thou my loue, howe faire art thou: thou haſt (b) doues eyes, beſyde that whiche lyeth hyd within: (c) Thy heare lockes are lyke the wool of a flocke of goates that be ſhorne vpon mount Gilead.

2 (d) Thy teeth, are like a flocke [of ſheepe] of the ſame bigneſſe whiche went vp from the waſhing place, where euery one beareth two twinnes, & not one vnfruitful among them.

3 Thy lippes are lyke a roſe coloured ribande, thy woordes are louely, thy cheekes are

lyke

(a) Chriſte prayſeth his Church, wherin he hath great delight.

(b) A ſimple faith & ſincere.

(c) The fruites of a true fayth.

(d) By the teeth is ſignified fayth, by the whiche we are al made the ſonnes of God equally.

lyke a peece of a pomegranate within thyne heares.

4 (e) Thy necke is lyke the towre of Dauid buylded with coſtly ſtones, lyeing out on the ſydes, whereupon there hang a thouſande ſhieldes: yea al the weapons of the giantes.

(e) By the necke are ſignified the preachers.

5 (f) Thy two breaſtes are lyke two twinnes of young Roes, whiche feede among roſes.

(f) The two breaſtes ſigniſie the two teſtamentes.

6 O that I myght goe to the mountayne of myrre, and to the hyl of frankencenſe, tyl the day breake, & tyl the ſhadowes be paſt away.

B 7 Thou art al fayre (O my loue) and no ſpot is there in thee.

8 Comme to me frō Libanus (O my ſpouſe) comme to me from Libanus: looke from the top of Amana, from the top of Sanir and Hermon, from the lions dennes, and from the mountaynes of leopardes.

9 Thou haſt [with loue] bewitched my hart, O my ſiſter my ſpouſe, thou haſt bewitched my hart with one of thyne eyes, and with one chayne of thy necke.

10 O how faire are thy breaſtes, my ſiſter, my ſpouſe? Thy breaſtes are more pleaſant then wyne, and the ſmel of thyne ointmentes paſſeth al ſpices.

11 (g) Thy lyppes, O my ſpouſe, drop as the hony combe, yea milke and hony is vnder thy tongue, and the ſmelle of thy garmentes is like the ſmelle of Libanus.

(g) The preachyng of the Goſpel, bringeth forth muche conſolation & profite.

12 (h) A garden wel locked is my ſiſter, my ſpouſe: a garden wel locked, and a ſealed wel.

(h) The Churche is defended by Chriſte.

13 The fruites that are planted in thee, are like a very paradiſe of pomegranates with ſwete fruites, as Camphire, Nardus, and Saffron, Calamus, Sinamom, with al ſweete ſmelling trees, Myrre, Aloes, and al the beſt ſpices, a wel of gardens, a wel of lyuyng waters whiche runne downe from Libanus.

14 (i) Up thou North wynde, comme thou South wynde and blowe vpon my garden, that the ſmelle thereof may be caryed on euery ſyde: yea that my beloued may comme into his garden, and eate of the ſweete fruites [that growe therein.] C

(i) He prayeth for the grace of the holy ghoſt towarde the Churche, without the which nothing can proſper in it.

The.v.Chapter.

1 Chriſte calleth his Churche to the participation of al his treaſures. 2 She heareth his voyce. 6 She confeſſeth her nakedneſſe. 10 She prayſeth Chriſte her huſbande.

A 1 I am (a) comme into my garden, O my ſyſter, my ſpouſe, I haue geathered my myrre with my ſpice: I haue eaten hony with my hony combe, I haue drunken my wyne with my mylke: Eate, O ye frendes, drynke and be merie, O ye beloued.

(a) The gardē ſignifieth the Churche of God, in the which Chriſte beſtoweth his ſinguler benefites.

2 I am a ſleepe, but my hart is wakyng: I heare the voyce of my beloued whē he knocketh, ſayeing, Open to me, O my ſiſter, my loue, my doue, my dearlyng: for my head is ful of deawe, and the lockes of my heare are ful of the night droppes.

3 I haue put of my coate, how can I doo it on agayne? I haue waſhed my feete, how ſhal I fyle them agayne?

4 My loue put in his hande at the hole, and my hart was moued within me.

5 I ſtoode vp to open vnto my beloued, and my handes dropped with Myrre, and the Myrre ranne downe my fyngers vpon the locke.

6 I opened vnto my beloued, but he was departed, and gonne his way: Nowe when he ſpake, my hart was gonne: (b) I ſought him, but I could not finde him: I cried vpon him, neuertheleſſe he gaue me no anſweare.

(b) Chriſte doeth leaue his for a time, for that he woulde ſtyrre vp in them a greater deſyre of hym.

B 7 So the watchmen that went about the citie, founde me, ſmote me, and wounded me: yea they that kept the walles tooke away my kerchaffe from me.

8 I charge you therefore, O ye daughters of Hieruſalem, if ye finde my beloued, that ye tel hym howe that I am ſicke for loue.

9 What manner of man is thy loue aboue other louers, O thou fayreſt among women? Or what can thy loue doo more then other louers, that thou chargeſt vs ſo ſtraitly?

10 As for my loue, he is white and red coloured, a (c) goodly perſon, among tenne thouſande.

(c) The Churche ſetteth forth Chriſte to be of moſt perfection and comlyneſſe.

11 His head is as the moſt fine golde, yͤ lockes of his heare are buſhed, & blacke as a crowe.

12 His eyes are as the eyes of doues by the water brokes, as though they were waſhed with milke, " and are ſet lyke pearles in gold.

" Some reade, and remayne by the ful veſſels.

13 His cheekes are lyke a garden bed, wherein the Apothecaries plant al manner of ſweete thynges.

14 His lyppes are lyke lillies that drop ſweete ſmellyng Myrre: His handes are lyke golde rynges, hauing incloſed the precious ſtone of Tharſis. C

15 His body is as the pure iuorie, dect ouer with Saphires: His legges are as the pillers of Marble ſet vpon ſockettes of golde.

16 His face is as Libanus: and as the beautie of the Cedar trees.

17 The woordes of his mouth are ſweete: yea he is altogeather louely: Suche a one is my loue, O ye daughters of Hieruſalem, ſuch a one is my loue.

The.vi.Chapter.

2 The Churche aſſureth her ſelfe of the loue of Chriſte. 3 The prayſes of the Churche. 8 She is but one, and vndefiled.

A 1 Whyther is thy loue gonne then, O thou faireſt amõg women? whither is thy loue departed, and we wil ſeeke hym with thee?

2 [a] My loue is gonne downe into his garden vnto the ſweete ſmelling beddes, that he may refreaſhe him ſelfe in the garden, and geather lillies.

(a) Chriſte is conuerſant in his Churche, whiche is directed by his ſcriptures.

3 My loue is myne, and I am his, which feedeth among the lillies.

4 Thou art beautiful, O my loue, as is [the place] Thirza, thou art fayre as Hieruſalem, feareful as an armie of menne with their banners.

5 Turne away thyne eyes from me, for they " haue ſet me on fyre: Thy hearie lockes are lyke a flocke of goates ſhorne vpon yͤ mount of Gilead.

" Or, ouercomme me.

6 Thy teeth are lyke a flocke of ſhorne ſheepe whiche goe out of the waſhing place, where euery one beareth twinnes, and not one vnfruitful among them.

B 7 Thy cheekes are like a peece of a pomegranate within thy lockes of heare.

8 [b] There are threeſcore queenes, foureſcore wiues, and damſelles without number.

9 [c] One is my doue, one is my dearelyng: She is the onely beloued of her mother, and deare vnto her that bare her: When yͤ daughters ſawe her, they ſayde ſhe was bleſſed, yea the queenes and wiues prayſed her.

(b) There be many in the Churche of God, & diuers orders and degrees therein.

(c) Diuers perticuler Churches diſperſed, maketh but one catholique Churche.

10 What is ſhe this that looketh foorth as the morning, fayre as the moone, cleare as the ſunne, and fearefull as an armie of menne with their banners?

11 [d] I went downe into the nut garden, to ſee what grewe by the brookes, and to looke if the vineyarde floriſhed, or if the pomegranates were not foorth.

(d) Chriſte looketh vpon his Churche ſubiect to affliction, what fruite it bryngeth.

12 I knewe not that my ſoule had made me the chariot of yͤ people that be vnder tribute.

13 Turne agayne, turne agayne, O thou perfect one, turne agayne, turne agayne and we wyl looke vpon thee: What wyl ye ſee in the [e] Sulamite? She is lyke menne of warre ſingyng in a companie.

(e) Sulamite, that is, Hieruſalem, the whiche was Shalem, that ſignifieth peace.

The.vii.Chapter.

1 The beautie of the Churche in al her members. 10 She is aſſured of Chriſtes loue towardes her.

A 1 O howe pleaſant are thy treadings with thy ſhoes, thou princes daughter? the ioyntes of thy thighes are lyke a fayre iewel, whiche is wrought by a cunning woorkemaiſter.

2 Thy [a] nauel is like a rounde goblet, which is neuer without drinke.

3 Thy [b] wombe is lyke a heape of wheate that is ſet about with lillies.

4 [c] Thy two breaſtes are like two twinnes of young roes.

5 [d] Thy necke is as it were a towre of iuorie: thyne [e] eyes alſo are lyke the water pooles that are in Heſebon, beſide the port of Bathrabbim, thy [f] noſe is like the towre of Libanus, whiche looketh towarde Damaſcus.

6 [g] That head that ſtandeth vpõ thee is like Carmel: and the heare of thy head is lyke purple, and lyke a king dwellyng among many water conduites.

7 O howe fayre and louely art thou my dearlyng in pleaſures?

8 Thy ſtature is lyke a [h] paulme tree, and thy breaſtes lyke the grapes.

(a) Thy nauel is repleniſhed with the riche knowledge of Gods woord, and heauenly deſyres.
(b) The Church is ful of ſpiritual treaſures.
(c) The two teſtamentes commeth from God, and they be of equal auctoritie.
(d) The preachers ought to be pure.
(e) The magiſtrates muſt be wel inſtructed in the woord of God
(f) The iudges of good and euyl.
(g) The prince that alwayes ſtãdeth aboue, lyke a watchman to defend the body.
(h) The Church dooth encreaſe, the more it is preſſed and perſecuted.

9 I ſayde, I wyl climbe vp into the paulme tree, and take holde of his hye branches.

10 [i] Thy breaſtes alſo ſhalbe as the wine cluſters, the ſmel of thy noſethrilles lyke as the ſmel of apples.

(i) The preachers and miniſters of the ſacramentes, muſt folowe yͤ pure woorde of God alway

11 And thy rooffe of thy mouth lyke the beſt wine, whiche is meete for my beſt beloued, pleaſant for his lyppes, and for his teeth to chawe.

12 I am my beloueds, and he ſhal turne hym vnto me.

13 O comme on my loue, we wyl goe foorth into the fielde, and take our lodgyng in the villages.

C 14 [k] In the morning wil we goe ſee yͤ vineyarde, we wil ſee if the vine be ſprong foorth, if the grapes be growen, and if the pomegranates be ſhot out.

15 [l] There wyl I geue thee my breaſtes: the Mandragoras geue their ſweete ſmel, and beſide our doores are al manner of pleaſant fruites both newe and olde, whiche I haue kept for thee, O my beloued.

(k) Chriſte wyl cal them that profeſſe his woorde to accompt what fruite they doe bryng.
(l) God geueth his graces to the faithful, the whiche be in his Churche.

The.viii.Chapter,

2 The Churche wyl be taught by Chriſte. 3 She is vpholden by hym. 6 The vehement loue where with Chriſte loueth her. 11 She is the vine that bryngeth foorth fruite to the ſpiritual Solomon, whiche is Jeſus Chriſte.

A 1 O That (a) I myght fynde thee without, & kyſſe thee, whom I loue as my brother which ſuckt my mothers breaſtes, & that thou ſhalt not be deſpiſed,

(a) The fathers of the old teſtament, deſireth to ſee the incarnation of Chriſte.

2 I wil leade thee, & bring thee into my mothers houſe, that thou mightest teache me, and that I myght geue thee drynke of the ſpiced wine, and of the ſweete ſappe of my pomegranates.

Canti.2.b. 3 * His (b) leaſt hande ſhalbe vnder my head, and his ryght hande ſhal imbrace me.

(b) His gratious fauour ſhal preſerue me from deſperation in aduerſitie, and from preſumption in proſperitie.

4 I charge you, O ye daughters of Hieruſalem, that ye wake not vp my loue, nor touch her, tyl ſhe be content her ſelfe.

5 (What is ſhe this that commeth vp from the wyldernesſe, and leaneth vpon her loue?) I wake thee vp amōg the apple trees where thy mother conceiued thee, where thy mother [I ſay] brought thee into the worlde.

6 (c) O ſet me as a ſeale vpon thyne hart, and as a ſeale vpon thyne arme: for loue is myghtie as the death, and gelouſie as the hel.

(c) The Church deſyreth to be ioyned vnto Chriſte by the ſeale of the holy ghoſt.

B 7 Her coales are coales of fire, and a very vehement flambe [of the Lorde]: ſo that many waters are not able to quenche loue, neyther may the ſtreames drowne it: yea if a man would geue al the good of his houſe for loue, he ſhoulde count it nothyng.

8 (d) Our ſiſter is but young & hath no breaſtes: what ſhal we doo for our ſiſter whē ſhe ſhalbe ſpoken for?

(d) The Jewes Church ſpeaketh this of ẏ Church of the Gentiles, the which wanted both teſtamentes.

9 (e) If ſhe be a wal, we ſhal buylde a ſyluer bulwarke there vpon: if ſhe be a doore, we ſhal faſten her with boordes of Cedar tree.

(e) The Apoſtles preacheth to them that are called in worſhip of god to ſaluation.

10 I am a wal, and my breaſtes like towres, then was I as one that hath founde fauour in his ſyght.

11 Solomon hath a vineyarde at Baalhamon: and this vineyarde deliuered he vnto the keepers, that euery one for the fruite thereof ſhoulde geue hym a thouſande peeces of ſiluer.

12 My vineyarde whiche is myne, is in my ſight: thou (O Solomon) muſt haue a (f) thouſand, & the keepers two hundred, which keepe the fruite.

(f) By this thouſande, is ſignified the greateſt profite, whiche is ipſe euerlaſtyng, whiche is obteyned by the grace of God, & not by our merites.

13 Thou that dwelleſt in the gardens, (g) O let me heare thy voyce, that my companions may hearken to the ſame.

(g) Chriſte dwelleth in his Churche, and his ſheepe heare his voyce.

14 (h) O geat thee away my loue, and be as a Roe or a young Hart vpon the ſweete ſmellyng mountaynes.

(h) The Church dooth pray that Chriſte departing with his bodyly preſence, he woulde aſſiſt her in al kindes of neceſſities with the grace of his heauenly ſpirite.

A. P. E.

¶ The ende of the Ballet of Ballettes of Solomon, called in Latin, *Canticum Canticorum.*

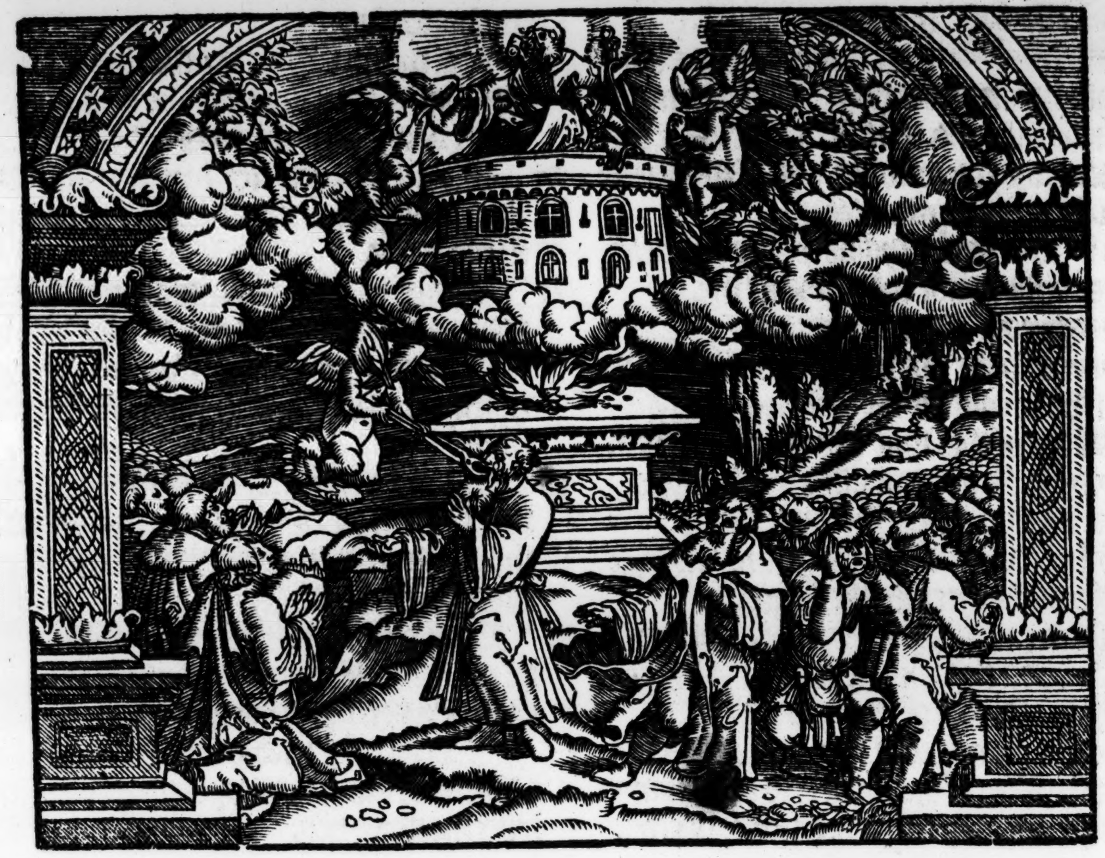
A. P. E. Andreas Perne, Eliensis.

Calmet

The booke of the prophete Eſai.

The firſt Chapter.

2 The prophete accuſeth the ſinnes of the people: namely of ingratefulneſſe, ſtubburneſſe, 11 faythleſſe ſeruice of God, 24 and ſheweth Gods terrible iudgement agaynſt them, vnleſſe they repent.



A 1 THE (a) viſion of Eſai the ſonne of Amos, which he ſawe vpon Iuda and Hieruſalem, in the dayes of Vzia & Ioathan, Ahaz and Iehezekiah, kinges of Iuda.

(a) A reuelation, or prophecie.

2 Heare, O heauens, and hearken, O earth: for the lord hath ſpoken, I haue nouriſhed and brought vp chyldren, and they haue donne vnfaythfully agaynſt me.

3 The oxe hath knowen his owner, and the aſſe his maiſters cribbe: [but] Iſrael hath not knowen, my people hath geuen no heede.

4 Ah, ſinneful nation, a people laden with iniquitie, a ſeede of the wicked, corrupt children: they haue forſaken the Lorde, they haue prouoked the holy one of Iſrael vnto anger, they are gonne backewarde.

5 Why ſhoulde ye be ſtriken any more? [for] ye are euer fallyng away: euery head is diſeaſed, and euery hart heauie:

6 From the ſole of the foote, vnto the head, there is nothing ſounde in it: [but] woundes, blaynes, and putrifieyng ſore: they haue not benne ſalued, neyther wrapped vp, neyther molified with the oyntment.

7 Your land is waſted, your cities are burnt vp, ſtrangers deuour your lande before your face, and it is made deſolate, as it were the deſtruction of enimies [in the tyme of warre.] B

8 And the daughter of Sion ſhalbe leaft as a cotage in a vineyarde, lyke a lodge in a garden of Cucumbers, like a beſieged citie.

9 Except the Lorde of hoſtes had leaft vs a ſmalle remnant, we ſhoulde haue benne as Sodoma, and lyke vnto Gomorra.

10 Heare the woord of the Lorde ye lordes of Sodoma, and hearken vnto the lawe of our God, thou people of Gomorra.

11 Why offer ye ſo many ſacrifices to me, wyl the Lorde ſay? I am ful of the burnt offeringes of weathers, and of the fatneſſe of fed beaſtes, (b) I haue no pleaſure in the blood of bullockes, lambes, and goates.

(b) God hateth al maner of ſeruice and workes ſeeme they neuer ſo good & holy, when they be donne without faith, and pureneſſe of mynde.

12 When ye comme to appeare before me, trea-

dyng in my courtes, who hath required this at your handes?

13 Offer me no mo oblations, for it is but loſt labour: incenſe is an abominable thyng vnto me, I may not away with your newe moones, your ſabbothes and ſolempne meetinges, your ſolempne aſſemblies are wicked.

C 14 I hate your newe moones, and appointed feaſtes, euen from my very hart, they make me weery, I can not abyde them.

15 When you holde out your handes, I wyl turne myne eyes from you: and though ye make many prayers, yet I wyl heare nothing at al, ſeeyng your handes are ful of blood.

16 Waſhe you, make you cleane, put away your euyl thoughtes out of my ſyght: ceaſſe from dooyng of euyl,

17 Learne to doo wel, apply your ſelues to equitie, deliuer the oppreſſed, helpe the fatherleſſe to his right, let the widdowes complaint comme before you:

18 And then goe to, ſayth the Lorde, Let vs talke togeather: though your ſinnes be as red as ſcarlet, they ſhalbe as whyte as ſnowe: and though they were lyke purple, they ſhalbe as whyte as wool.

19 If ye be wyllyng and obedient, ye ſhal eate the good of the lande:

20 But if ye be obſtinate and rebellious, ye ſhalbe deuoured with the ſwoorde: for the mouth of the Lorde hath ſpoken [it.]

D 21 Howe happeneth it then that the ryghteous citie which was ful of equitie, is become vnfaythful as a whoore? Ryghteouſneſſe dwelt in it, but nowe murtherers.

22 Thy ſiluer is turned to droſſe, & thy wine mixt with water.

23 Thy princes are wicked, and companions of theeues: they loue gyftes altogeather, and gape for rewardes: As for the fatherleſſe they helpe hym not to his ryght, neyther wyl they let the wyddowes cauſes comme before thẽ.

24 Therefore ſaith the Lorde God of hoſtes, the mightie one of Iſrael: Ah, I muſt eaſe me of myne enimies, and auenge me of mine aduerſaries:

25 And I ſhal lay my hande vpon thee, and purely purge away thy droſſe, & take away al thy tinne:

26 And ſet thy iudges agayne as they were ſometyme, and thy ſenatours as they were from the beginning: and then thou ſhalt be called the righteous citie, the faythful citie.

27 Sion ſhalbe redeemed with equitie, and her conuertes with righteouſneſſe.

28 But the tranſgreſſours, and the vngodly, and ſuche as forſake the Lorde, ſhal altogeather be vtterly deſtroyed. E

29 For ye ſhalbe confounded for the trees whiche ye haue deſyred: and ye ſhalbe aſhamed of the gardens that ye haue choſen.

30 For ye ſhalbe as a tree whoſe leaues are fallen away, and as a garden that hath no moyſtneſſe.

31 And the very ſtrong one [of your idols] ſhalbe as towe, & the maker of it as a ſparke [of fire] and they ſhal both burne togeather, and no man quenche them.

The.ij.Chapter.

1 A prophecie of Chriſte and his kingdome. 12 Pryde, couetouſneſſe, ſuperſtition, and idolatrie are reproued. 17 Gods terrible iudgement agaynſt theſe.

A 1 The ſelfe ſame woord that Eſai the ſonne of Amos ſawe vpon Iuda & Hieruſalem.

2 And [this] ſhal comme to paſſe in the later dayes: yͤ hyl of the Lordes houſe (a) ſhalbe prepared in the height of the mountaynes, and ſhalbe higher then the hilles, and al nations ſhal preaſſe vnto hym.

(a) Chriſt, his Churche, and his woordes.

3 And a multitude of people ſhal goe, ſpeaking [thus one to another] Comme, let vs aſcende to the hyl of the Lorde, to the houſe of the God of Iacob, and he wyl inſtruct vs of his wayes, and we wil walke in his pathes: for out of Sion ſhal comme a lawe, and the woorde of the Lorde from Hieruſalem:

4 And ſhal geue ſentence among the Heathẽ, and ſhal refourme the multitude of people: they ſhal breake their ſwoordes alſo into mattockes, and their ſpeares to make ſithes: And one people ſhal not lift vp a weapon agaynſt another, neyther ſhal they learne to fight from thencefoorth.

5 Comme ye, O houſe of Iacob, and let vs walke in the light of the Lorde:

6 For thou haſt forſaken thy people the houſe of Iacob, (b) becauſe they be replenyſhed [with euyls] from the eaſt, and with ſorcerers like the Philiſtines, and in ſtrange chyldren they thinke them ſelues to haue yenough.

(b) The cauſes why God forſaketh his people is, idolatrie, heatheniſhe ſuperſtition, couetouſneſſe, & truſt in other thinges then in God alone.

7 Their lande is ful of ſiluer and golde, neyther is there any ende of their treaſure: their lande is alſo ful of horſes, and no ende is there of their charrettes. B

8 Their lande alſo is ful of vayne gods, and before the woorke of their owne handes they haue bowed them ſelues, yea euen before the

thyng that their owne fingers haue made.

9 There kneeleth the man, there falleth the man downe [before them:] therefore forgeue them not.

10 Geat thee into the rocke, and hyde thee in the grounde for feare of the Lorde, and for the glorie of his maieſtie.

11 The hygh lookes of man ſhalbe brought lowe, and the hautyneſſe of menne ſhalbe bowed downe: and the Lorde alone ſhalbe exalted in that day.

12 For the day of the Lorde of hoſtes [ſhalbe] vpon al the proude, loftie, and vpon al that is exalted, and he ſhalbe brought lowe:

13 And vpon al hygh and ſtoute Cedar trees of Libanus, and vpon al the okes of Baſan,

C 14 And vpon al the hygh mountaynes, and vpon al the hygh hylles,

15 And vpon euery hygh towre, and vpon euery fenced wal,

16 And vpon al the ſhippes of Tharſis, and vpon al pictures of pleaſure.

17 And yͤ pride of man ſhalbe brought downe, & the loftineſſe of menne ſhalbe made lowe, & the Lorde alone ſhalbe exalted in that day:

18 As for the idolles he ſhal vtterly abolyſhe:

19 And they ſhal creepe into holes of ſtone, and into caues of the earth for feare of the Lord, and for the glorie of his maieſtie, when he aryſeth to deſtroy [the wicked ones of] the earth.

20 In the ſelfe ſame day ſhal man caſt away his gods of ſyluer, and his gods of golde, into the holes of Mowles, and Backes, whiche he neuertheleſſe had made to hym ſelfe to honour them.

21 And they ſhal creepe into the cliftes of the rockes, and into the toppes of the hard ſtones for feare of the Lorde, and for the glorie of his maieſtie, when he aryſeth to deſtroy [the wicked ones of] the earth. D

22 Ceaſſe therefore from man in whoſe noſethrilles there is breath: for wherein is he to be accompted of?

The.iij.Chapter.

1 The miſchiefes that God ſendeth on common weales for the contempt of his woorde.
14 The couetouſneſſe of rulers reproued. 16 The proude niceneſſe of women pouniſhed to their ſhame.

A 1 FOR loe, the Lorde God of hoſtes doth take away from Hieruſalem & Juda al manner of ſtay, al ſtay of meate and drinke.

2 The captayne and the ſouldiour, the iudge & the prophete, the (a) prudent and the aged man,

(a) The prudent, that is, ſuche as can forſee by their prudencie thinges to comme.

3 The captayne of fiftie, and the honorable, the ſenatour, the cunning artificer, and the eloquent oratour.

4 And I ſhal geue chyldren to be their princes, and babes ſhal rule ouer them.

5 And the people ſhal eche one of them violently oppreſſe another, & euery one agaynſt his neyghbour: The boye ſhal preſume againſt the elder, and the perſon of low degree againſt the honorable.

6 Yea one ſhal take a friende of his owne kinrede by the boſome, and ſay, Thou haſt clothyng, thou ſhalt be our head, & ſtay this ruine with thy hande.

B 7 Then ſhal he ſweare, and ſay, I can not helpe you: there is neither meate nor clothing in my houſe, make me no ruler of the people

8 For Hieruſalem and Juda muſt decay: becauſe that both their woordes and counſailes are againſt the Lord, to prouoke the preſence of his maieſtie to anger.

9 Their very countenance bewrayeth them, yea they declare their owne ſinnes [thē ſelues] as Sodome, they hyde it not: Wo be to their owne ſoules, for they haue rewarded euil vnto them ſelues.

10 Say to the ryghteous that it ſhal goe wel with them: for they ſhal eate yͤ fruite of their owne ſtudies.

11 [But] Wo be vnto the wycked, for it ſhalbe euyl with hym: for he ſhalbe rewarded after his owne workes.

12 Children are extortioners of my people, and women rule ouer them: O my people, thy leaders deceiue thee, and corrupt the way of thy foteſteppes.

13 The Lord is here to commune of the matter, and ſtandeth to iudge the people.

14 The Lorde ſhal enter into iudgement with the elders and princes of his people, [and ſhal ſay to them:] It is ye that haue burnt vp my vineyarde, the ſpoile of the poore is in your houſes. C

15 What meane ye that ye bray [as in a morter] my people, and grynde the faces of the poore: ſayth the Lorde God of hoſtes.

16 Moreouer the Lorde hath ſayde, Seeyng the daughters of Sion are waxen proude, & walke with ſtretched foorth neckes, & wanton lookes, goeyng and tripping nicely, and tinckling with their feete:

17 Therefore ſhal the Lord ſhaue the heades of the daughters of Sion, and ſhal diſcouer their filthineſſe.

18 In that day ſhal the Lorde take away the gorgiouſneſſe of the attyre about theyr feete, and the caules, and the rounde tyres [after the faſhion of the moone.]

19 The ſweete perfumes, and the bracelettes, and the mufflers,

20 The bonettes, and the ſloppes, and the headbandes, and the tablettes, and the earinges,

D 21 And ryngs, and noſe iewels:

22 The coſtly apparel, and the vayles, and the wimples, and the criſpyng pinnes,

23 And the glaſſes, and the fine linnen, and the hoodes, and the lawnes.

24 And in ſteede of good ſmel, there ſhalbe ſtynke, and in ſteede of theyr gyrdle, a rent, and for wel ſet heare, there ſhalbe baldneſſe, in ſteade of a ſtomacher, a ſackcloth, and [ſunne] burnyng, for beautie.

25 Thy menne ſhal periſhe with the ſwoord, and thy valiant ſouldiours in the battayle [O Hieruſalem.]

26 And her gates ſhal mourne and bewayle: and ſhe beyng deſolate, ſhal ſytte vpon the grounde.

The.iiii.Chapter.

1 The miſerie of the ſtubburne. 3 A promiſe of Gods fauour to the reſidue.

A 1 IN that day, ſeuē women ſhal take holde of one man, ſayeing, We wyl fynde our ſelues meate and apparel: only let vs be called by thy name, to take our ſhameful reproofe [from vs.]

2 (a) In that day ſhal the budde of the Lorde be beautiful and glorious, and the fruite of the earth ſhalbe excellent & pleaſant, for them that are eſcaped of Iſrael.

(a) The incarnation of Chriſt, is the ioy of the faythful.

3 Then ſhal the remnant in Sion, and the remnant at Hieruſalē be called holy: [namely] al ſuche as are written among the lyuyng in Hieruſalem,

4 (b) After that the Lord hath waſht away the fylthineſſe of the daughters of Sion, and hath purged the blood out from Hieruſalem in the ſpirite of iudgement, and in the ſpirite of fyre. B

(b) They are ſaued whoſe ſinnes are remitted and waſht away with the blood of Chriſte.

5 And vpon al the dwellinges of the hilles of Sion, and vpon her congregations, the lord ſhal create a cloude and ſmoke by day, and the ſhining of a flamyng fyre by nyght: for al the (c) glorie ſhalbe preſerued.

(c) Chriſt wyl preſerue and defend the glory, that is, the faithful in al troubles & temptations.

6 And there ſhalbe a tabernacle for a ſhadow in the day tyme from the heate, and a ſafe place and refuge from weather and rayne.

The.v.Chapter.

1 Of Chriſte and his vineyarde, 8 with an execration of couetouſneſſe, 11 drunkenneſſe, 19 and contempt of Gods woorde.

A 1 NOwe wyl I ſyng my beloued freende, a ſong of my freende touchyng his vineyarde: My beloued freende hath a vineyarde in a very fruiteful plenteous grounde.

2 This he hedged, & geathered out the ſtones from it, and planted it with the choiſeſt vine: In the middeſt of it builded he a towre, alſo made a wine preſſe therein: (a) and he looked that it ſhould bring hin grapes, & it brought foorth wylde grapes.

(a) God looketh to receiue of his people the thankful fruites of fayth, and not the vnpleaſant woorkes of faythleſſe ingratitude.

3 Nowe, O citizen of Hieruſalem, and man of Iuda, iudge, I pray thee, betwixt me and my vineyarde:

4 What more could haue benne donne for it, that I haue not donne? Wherfore then hath it geuen wylde grapes, where I looked to haue had grapes of it?

5 Wel, nowe I ſhal tel you howe I wyl doo with my vineyarde: I wyl take the hedge from it, that it may periſhe, & breake downe the wal thereof, that it may be troden vnder foote.

6 I wyl lay it waſte, it ſhal neyther be dygged nor cut, but beare thornes and bryers: I wyl alſo forbyd the cloudes that they ſhal not rayne vpon it.

7 As for the vineyarde of the Lord of hoſtes, it is the houſe of Iſrael: and the man of Iuda, the plant of his pleaſure: Of theſe he looked for equitie, but ſee there is oppreſſion for ryghteouſneſſe, and loe, it is a cryeing. B

8 Wo vnto them that ioyne one houſe to another, and bryng one lande ſo nygh vnto another, that there is no more place: Wyl ye be placed alone in the myddeſt of the earth?

9 Theſe thynges are in the eares of the Lorde of hoſtes: of a trueth great and fayre houſes ſhalbe without any dweller in them.

10 And tenne acres of vines ſhal geue but a quart, and thirtie buſhels of ſeede ſhal geue but an Epha.

11 Wo be vnto them that ryſe vp early to folowe drunkenneſſe, continuyng vntil night, tyl they be ſet on fyre with wine.

12 In theyr feaſtes are Harpes and Lutes, Tabrettes and Pypes, and wine: but they regard not the worke of the Lord, and conſyder not the operation of his handes.

13 Therefore commeth my folke into captiuitie, becauſe they haue no vnderſtandyng: (b) Their glory is famiſhed with hunger, and theyr multitude dryed vp with thirſt.

(b) Theyr glorie, theyr noble and honourable perſonages.

C 14 Therefore gapeth hel, & openeth her mouth marueylous wide, that their glorie, multitude, and wealth, with ſuch as reioyce in her, may deſcende into it.

15 Thus hath man a fal, and is brought low, and the high looke of the proude ſhalbe layde downe.

16 But the Lorde of hoſtes ſhalbe exalted in iudgement, and God that is holy, is ſanctified in ryghteouſneſſe.

17 Then ſhal the ſheepe eate as they were woont, and the riche mennes landes that were layde waſte ſhal ſtrangers deuour.

18 Wo be vnto them that drawe wickedneſſe with cordes of vanitie, and ſinne, as it were a cart rope.

19 Whiche vſe to ſpeake on this manner, Let hym make ſpeede and haſten his worke, that we may ſee it: let the counſayle of the holy one of Iſrael comme, and drawe nye, that we may knowe it.

20 Wo be vnto them that cal euyl good, and good euil, whiche make darkneſſe light, and lyght darkneſſe, that make ſowre ſweete, and ſweete ſowre.

D 21 Wo be vnto them that are wiſe in their owne ſyght, and thinke them ſelues to haue vnderſtandyng.

22 Wo be vnto them that are ſtrong to ſuppe out wine, and expert menne to ſet vp drunkenneſſe.

23 Wo be vnto them that geue ſentence with the vngodly for rewardes, but condemne the iuſt cauſe of the ryghteous.

24 Therefore like as fire licketh vp the ſtraw, & as the flambe conſumeth the ſtubble: euen ſo their roote ſhalbe as corruption, and theyr bloſſome ſhal vaniſhe away lyke duſt: for they haue caſt away the lawe of the Lorde of hoſtes, and deſpiſed the worde of the holy one of Iſrael.

25 Therefore is the wrath of the Lorde kyndled agaynſt his people, and hath ſtretched foorth his hande vpon them, yea he hath ſmitten them: and the hilles did tremble, and their carkaſes did lie torne in the open ſtretes: and in al this the wrath of God hath not ceaſſed, but his hande ſtretched out ſtyl.

26 And he ſhal geue a token to a people of a farre countrey, and ſhal hiſſe vnto them from the ende of the earth: and beholde they ſhal comme haſtily with ſpeede.

27 There ſhal not be one faynt nor feeble among them, no not a ſluggiſhe nor ſleepie perſon: there ſhal not one of them put of his gyrdle from his loynes, nor looſe the latchet of his ſhoe.

28 His arrowes are ſharpe, and al his bowes bent: his horſe hoofes are as flint, and his cart wheeles like a whirle winde. E

29 His crye is as it were of a Lion, and he roareth like Lions whelpes: they ſhal roare and hantche vpon the pray, and no man ſhal recouer it, nor geat it from them.

30 In that day he ſhalbe ſo fierce vpon hym as the ragyng of the ſea: then one ſhal beholde the (c) lande, and loe darkeneſſe and ſorowe, and the lyght is darkened in the heauens thereof.

(c) The lande of Iuda ſhalbe ouerwhelmed with miſerable affliction.

The.vi.Chapter.

1 Eſai ſawe the glory of the Lorde. 9 And was ſent to prophecie the deſolation of Iurie.

A 1 IN the yeere that king Oziah dyed, I ſawe alſo the Lorde ſyttyng vpon an high and glorious ſeate, and his trayne fylled the temple.

2 And about hym ſtoode Seraphims, whereof one had ſixe wynges, with twayne eche couered his face, with twayne his feete, and with twayne dyd he flee.

3 They cryed alſo eche one to another on this manner, Holy, holy, holy is the Lorde of hoſtes: the whole earth is ful of his glory.

4 And the lyntels of the doore cheekes mooued at his cryeing, and the houſe was ful of ſmoke.

5 Then ſayd I, wo is me, for I am loſt, in as muche as I am a man of vncleane lippes, and dwel among people that hath vncleane lippes alſo: for mine eyes haue ſeene the king, the Lorde of hoſtes.

6 Then flewe one of the Seraphims vnto me hauyng a hot coale in his hande, whiche he had taken from the aulter with the tongues,

B 7 And layde it vpon my mouth, & ſayd, Loe, [this] hath touched thy [a] lippes, and thyne vnryghteouſneſſe ſhalbe taken away, and thy ſinne forgeuen.

(a) Gods ſacramentes are not bare ſignes, but with the ſigne & the woorde, the mater ſignified, is exhibited to the faythful.

8 Alſo I hearde the voyce of the Lord on this manner: Whom ſhal I ſende, and who wyl be our meſſenger? Then I ſayde, Here am I, ſende me.

9 And he ſayde, Goe and tel this people: Heare in deede, yet vnderſtande not, ye ſhal playnely ſee, and yet perceiue not.

10 Harden the hart of this people, ſtop theyr eares, and ſhut theyr eyes: leſt they ſee with theyr eyes, heare with theyr eares, and vnderſtande with theyr hartes, and conuert, and be healed:

11 Then ſpake I, Lorde, howe long? He anſweared, Untyl the cities be vtterly waſted without inhabiters, and the houſes without menne, and tyl the lande alſo be vtterly deſolate.

12 For the Lorde ſhal put the menne farre away, and [there ſhalbe] great waſte in the middeſt of the lande.

13 Yet in it ſhal ſucceede tenne kynges, and it ſhal returne and be afterward waſted: [But] as the Teyle tree and the Oke in the falle of theyr leaues haue yet the ſappe remaynyng in them, [euen ſo] the holy ſeede ſhalbe the ſtay thereof.

The.vii.Chapter.

1 The Syrians moou e battayle agaynſt Hieruſalem. 14 A virgin ſhal beare a chylde.

A 1 IT happened in the tyme of Ahaz the ſonne of Jotham, whiche was the ſonne of Uziah kyng of Juda, that Razin the kyng of Syria, and Pecah the ſonne of Romeliah kyng of Iſrael, went vp towarde Hieruſalem to beſiege it: but Razin was not able to winne it.

2 Nowe when the [a] houſe of Dauid hearde woorde thereof, that Syria and Ephraim was confederate togeather, his hart quaked, yea and the hartes alſo of his people, lyke as when the trees of the wood are moued with the winde.

(a) Dauids houſe, that is, Ahaz.

3 Then ſayde God vnto Eſai, Goe meete Ahaz, thou and thy ſonne Sear Jaſub, at the head of the ouer poole in the footepath by the Fullers grounde,

4 And ſay vnto him, Take heede to thy ſelfe, and be ſtyl, feare not, neyther be faynt harted, for theſe two tayles, that is, for theſe two ſmokyng fyrebrandes, the wrath and furiouſneſſe of Razin the Syrian, and Romelies ſonne:

5 Becauſe that the Syrian, Ephraim, and Romelies ſonne haue wickedly conſpired agaynſt thee,

6 Sayeing, We wyl goe vp agaynſt Juda, vexe them, and bring them vnder vs, and ſet a kyng there, euen the ſonne of Tabel:

B 7 Thus ſayth the Lord God thereto, It ſhal not ſo goe foorth, neyther ſo comme to paſſe.

8 For the head citie of the Syrians is Damaſcus, but the head of Damaſcus is Razin: And after threeſcore and fiue yeeres ſhal Ephraim be no more a people.

9 And the head of Ephraim is Samaria, but the head of Samaria is Romelies ſonne: yf ye beleue not, ſurely ye ſhal not be eſtabliſhed.

10 Moreouer, God ſpake agayne vnto Ahaz, ſayeing,

11 Require to thee ſelfe a token of the Lorde thy God, whether it be towarde the deapth beneath, or towarde the heighth aboue.

12 Then ſayde Ahaz, I wyl require none, neyther wil I tempt the Lorde.

13 The prophete anſweared, Then heare ye of the houſe of Dauid: Is it not yenough for you that ye be greeuous vnto menne, but ye muſt greeue my God alſo?

14 Therefore the Lorde hym ſelfe ſhal geue C you a token: Beholde, a virgin ſhal conceiue and beare a ſonne, & ſhal cal his name Emmanuel.

15 Butter and honye ſhal he eate, vntyl he know to refuſe the euil, and chooſe the good.

16 For or euer the childe comme to knowledge to eſchewe the euyl, and chooſe the good, the lande that thou ſo abhorreſt, ſhalbe deſolate of both her kynges.

17 The Lorde alſo ſhal ſende a tyme vpon thee, vpon thy people, and vpon thy fathers houſe, ſuche as neuer came ſince the tyme that Ephraim departed from Juda, namely through the kyng of the Aſſyrians.

18 For at the ſame tyme ſhal the Lorde hiſſe for the flyes that are about the water of Egypt, and for the bees in the Aſſyrians lande:

19 Theſe ſhal comme, and ſhal light al in the deſolate valleys, in the holes of ſtones, and vpon al thornie and buſhie places.

20 At the ſame tyme ſhal the Lorde ſhaue the [b] heare of the head, and the feete, and the bearde cleane of, with the raſer that he ſhal hyre beyonde the waters: namely with the kyng

(b) The heare of the head, and the beard, the princes & menne of auctoritie, the feete, the common ſort of people.

kyng of Aſſyrians.

D 21 At the ſame tyme ſhal a man nouriſhe a young Cowe, and two ſheepe.

22 Then becauſe of the abundance of mylke that they geue, he ſhal eate butter: ſo that euery one whiche remayneth in the lande, ſhal eate butter and hony.

23 At the ſame tyme al vineyardes wherein there ſhalbe a thouſand vines, worth a thouſande ſiluerlynges, ſhalbe turned to bryers and thornes.

24 They ſhal comme into the lande with arrowes and bowes, becauſe al the lande ſhal become bryers and thornes.

25 As for al hilles that ſhalbe dygged with the mattocke, there ſhal not comme vpon them any feare of bryers and thornes: but the catel ſhalbe driuen thither, and the ſheepe ſhal feede there.

The.viii.Chapter.

8 The deliuerance of the lande by Emmanuel. 14 The ſtone of offence, at whiche many ſhal ſtumble.

A 1 MOreouer, the Lorde ſayd vnto me, Take thee a great roule, and wryte in it as menne doo with a penne: make haſtie ſpeede to robbe, and haſte to the ſpoyle.

2 And I called vnto me faythful witneſſes to recorde, Uriah the prieſt, and Zachariah the ſonne of Barachiah.

3 After that went I vnto the prophetiſſe, and ſhe conceiued and bare a ſonne: Then ſayde the Lord to me, Geue him his name, A ſpeedie robber, an haſtie ſpoyler.

4 For why, or euer the chylde ſhal haue knowledge to crye, my father and mother, ſhal the riches of Damaſcus, and the ſpoyle of Samaria be taken away before the kyng of the Aſſyrians.

5 The Lorde ſpake alſo vnto me agayne, ſayeing,

6 Forſomuche as the people refuſeth the ſtyl runnyng water of Silo, and put theyr delight in Razin and Romelies ſonne:

B 7 Beholde, the Lorde ſhal bryng myghtie & great fluddes of water vpon them, namely the king of the Aſſyrians with al his power, whiche ſhal climbe vp vpon al his fluddes, and runne ouer al his bankes,

8 And ſhal breake in vpon Juda, he ſhal flowe and paſſe through, tyl he comme vp to the necke thereof: he ſhal fil alſo the wideneſſe of thy lande with his wynges, O Emmanuel.

9 Breake downe, O ye people, (a) and ye ſhalbe broken downe, hearken to al ye of farre countreyes: muſter you, and you ſhalbe broken downe, prepare you, and you ſhalbe torne in peeces.

(a) Mans policie and deuiſe without God preuayleth not.

10 Take your counſayle togeather, yet ſhal your counſaile comme to nought: determine the matter, yet ſhal it not proſper: for God is with vs.

11 For the Lorde ſpake thus to me in a mightie prophecie, (b) and warned me that I ſhoulde not walke in the way of this people, ſayeing,

(b) Affiance is to be put in God, and not in mans policie or helpe.

12 Ye ſhal not ſpeake [wordes] of conſpiracie in al thynges, when this people ſhal ſay conſpiracie: feare them not, neyther be afrayde of them.

13 But ſanctifie the Lorde of hoſtes, let hym be your feare and dread.

C 14 For he ſhalbe the holy place to flee to, and ſtone to ſtumble at, the rocke to fal vpon, a ſnare and net to both the houſes of Iſrael, and the inhabitours of Hieruſalem:

15 And many among them ſhal ſtumble, and falle, and be broken, yea they ſhalbe ſnared and taken.

16 Binde vp the teſtimonie, ſeale the lawe in my diſciples.

17 (c) And I wyl wayte vpon the Lorde that hydeth his face from the houſe of Jacob, and I wyl looke for hym.

(c) The wordes of Chriſt.

18 But loe, as for me, and the chyldren whiche the Lorde hath geuen me, we are to be a token and a woonder in Iſrael from the Lord of hoſtes, whiche dwelleth vpon the hyl of Sion.

19 And yf they ſay vnto you, Aſke counſayle at the Soothſayers, Witches, Charmers, and Coniurers: [then make them this anſweare,] Is there a people any where that aſketh not counſayle at his God? ſhoulde menne runne vnto the dead for the liuing?

20 Geat thee to the lawe, (d) and the teſtimonie: and yf they ſpeake not after this worde, there is no lyght in them.

(d) We muſt ſeeke in gods worde what to folow, for in meanes without gods worde there is no lyght.

D 21 And they ſhal wander through this lande hardly beſteade and hungry, and when they ſuffer hunger, they wyl be out of patience, and curſe their king and theyr God, and ſhal looke vpward and downeward to the earth,

22 And beholde there is trouble and darkeneſſe, dymneſſe is rounde about hym, and

he ſhalbe driuen into darkeneſſe.

23 Neuertheleſſe, the darkeneſſe ſhal not be ſuche as was in her vexation, when at the firſt he lyghtly afflicted the lande Zabulon, and the lande of Nephthali, and afterwarde dyd more greeuouſly afflict her by the way of the ſea beyonde Iordane in Galilee of the heathen.

The.ix.Chapter.

¶ He prophecieth of Chriſtes natiuitie and dominion.

A 1 THE people that walked in darkneſſe, haue ſeene a great lyght: As for them that dwel in the lande of the ſhadowe of death, vpon them hath the lyght ſhyned.

2 Thou haſt multiplied the people, and not increaſed theyr ioy: they reioyce before thee, euen as menne make merie in harueſt, and they be ioyful as menne that doo diuide the ſpoyle [after the victorie.]

3 For thou haſt broken the yoke of his burthen, the ſtaffe of his ſhoulder, and the rodde of his oppreſſour, as in the day of Madian.

4 And truely euery batayle that the warrier maketh, is donne with confuſed noyſe: and defylyng theyr garmentes with blood, [but this batayle] ſhalbe with burnyng and conſumyng of fyre.

(a) Chriſt, his kyngdome, & his names.

5 For vnto vs a (a) chylde is borne, and vnto vs a ſonne is geuen, vpon his ſhoulder dooth the rule lye, and he is called with his owne name, woonderful, the geuer of counſayle, the myghtie God, the euerlaſtyng father, the prince of peace.

6 He ſhal make no ende to encreaſe the rule and peace, and ſhal ſit vpon the ſeate of Dauid, and in his kyngdome, to order the ſame, and to ſtabliſhe it with equitie and ryghteouſneſſe from henceforth for euermore: This ſhal the zeale of the Lorde of hoſtes bryng to paſſe.

B 7 The Lorde ſent a woorde into Iacob, the ſame is comme into Iſrael.

8 And al the people of Ephraim ſhal knowe, and they that dwelle in Samaria that ſay with pryde and hygh ſtomackes [on this manner,]

9 The tyle worke is fallen downe, but we wyl builde it with ſquared ſtones: the Mulberie timber is broken, but we ſhal ſet it vp agayne with Cedar.

10 But the Lorde ſhal ſtrengthen the enimies of Razin, and ioyne his aduerſaries togeather agaynſt hym.

11 The Syrians before, and the Philiſtines behynde, and ſhal deuoure Iſrael with open mouth: After al this is not the wrath of the Lord ceaſſed, but yet his hande ſtretched out ſtyl.

12 For the people turneth not vnto hym that chaſtiſeth them, neyther doo they ſeeke the Lorde of hoſtes.

13 Therefore hath the Lorde rooted out of Iſrael both head and tayle, bough and reede in one day.

14 By the head, is vnderſtande the ſenatour and honourable man, and by the tayle, the prophete that preached lyes, C

15 For the guides of this people are deceiuers, and thoſe that be gouerned are vtterly loſt.

16 Therefore ſhal the Lorde haue no pleaſure in theyr young menne, neyther haue pitie of theyr fatherleſſe and wydowes: for they are altogeather hypocrites and wycked, and al theyr mouthes ſpeake folly: After al this is not the Lordes wrath ceaſſed, but yet his hande is ſtretched out ſtyl.

17 For vngodlyneſſe burneth as a fyre, and ſhal deuour bryers and thornes, and it ſhal burne as in the thicket of a wood, and [the wicked] aduance them ſelues, as the ſmoke is caryed vp.

18 Through the wrath of the Lorde of hoſtes is the land ful of darkneſſe, and the people be conſumed as it were with fyre: no man dooth ſpare his brother.

19 But he robbeth on the ryght hande, and dooth famiſhe, he eateth on the left hande, and he ſhal not haue yenough: euery man ſhal eate the fleaſhe of his owne arme.

20 Manaſſes [ſhal eate] Ephraim, and Ephraim Manaſſes, and they both togeather ſhal eate Iuda: After al this is not the Lordes wrath ceaſſed, but yet his hande ſtretched out ſtyl.

The.x.Chapter.

1 He threatneth the oppreſſours of the poore. 12 And prophecieth agaynſt Sennacherib.

A 1 WO be vnto thē that make vnryghteous lawes, and that cauſeth their actuaries to wryte greeuouſneſſe,

2 Wherthrough the poore are put from theyr ryght, and my ſeelie people robbed of iudgement, that wydowes may be theyr pray, and that they may rob the fatherleſſe.

3 What wyl ye doo in the tyme of viſitation, and when deſtruction ſhal comme from farre? to whom wyl ye runne for helpe? and where wyl you leaue your glory?

4 That when I withdrawe my hande, ye comme not among the pryſoners, nor lye among the dead? After al this dooth not the wrath of the Lord ceaſſe, but yet is his hand ſtretched out ſtyl.

5 O Aſſur whiche art the ſtaffe of my wrath, in whoſe hand is the rodde of mine indignation.

6 I wyl ſende him among thoſe hypocritiſhe people: among the people that haue deſerned my diſfauour wyl I ſende hym, that he vtterly robbe them, ſpoyle them, and treade them downe like the myre in the ſtreete.

B 7 Howbeit his meanyng is not ſo, neyther thynketh his hart on this faſhion: But he imagineth howe he may roote out & deſtroy muche people.

8 For he ſaith, Are not my princes al kinges?

9 Is not Chalno as eaſie to winne, as Charchamis? Is it harder to conquer Hamath, then Arphad? or is it lyghter to ouercome Damaſcus, then Samaria?

10 [As who ſay] I were able to winne the kingdomes of the idolaters and theyr gods, but not Hieruſalem and Samaria.

11 Shal I not doo vnto Hieruſalem and her images, as I dyd vnto Samaria and her idols?

12 Wherefore it ſhal comme to paſſe, that as ſoone as the lord hath perfourmed his whole woorke vpon the hyl of Sion and Hieruſalem, then wil I viſite the fruite of the ſtoute hart of the kyng of Aſſyria, with his proude lookes.

13 For he ſtandeth thus in his owne conceipt, This doo I through the power of myne owne hande, and through my wyſdome: for I am wyſe, I am he that remoue the landes of the people, I robbe their treaſure, and haue pulled downe the inhabitantes lyke a valiant man.

14 My hande hath founde out the ſtrength of the people, as it were a neſt: and like as egges that were layde here and there, are geathered togeather, ſo doo I geather al countreys, and there was none [ſo bolde] as to moue the winge, that dare open his mouth, or once whiſper. C

15 Shal the axe boaſt it ſelfe agaynſt hym that heweth therewith? or ſhal the ſawe make any braggyng agaynſt hym that ruleth it? that were euen lyke as yf the rodde did exalt him ſelfe agaynſt hym that beareth it, or as though the ſtaffe ſhould magnifie it ſelfe [as who ſay] it were no wood.

16 Therefore ſhal the Lorde the God of hoſtes ſende among his fatlynges, leanneſſe, and burne vp his glory as it were with a fyre.

17 And the lyght of Iſrael ſhalbe that fyre, and his holy one ſhalbe the flame: and it ſhal kindle and burne vp his thornes and bryers in one day.

18 Yea al the glory of his woodes and feeldes ſhalbe conſumed with body and ſoule, and they ſhalbe as an hoſt of menne, whoſe ſtanderde bearer fayleth.

19 The trees alſo of his wood whiche remaine, ſhalbe of ſuche a number that a chylde may tel them.

20 After that day ſhal the remnant of Iſrael, and ſuche as are eſcaped out of the houſe of Iacob, ſeeke no more comfort at hym that ſmote them: but vnfaynedly ſhal they truſt vnto the Lorde, the holy one of Iſrael.

21 The remnant, euen the poſteritie of Iacob, ſhal conuert vnto God the myghtie one. D

22 For though thy people, O Iſrael, be as the ſande of the ſea, yet ſhal the remnant of them conuert vnto hym: The decreed conſumption ouerfloweth with ryghteouſneſſe.

23 And therefore the Lorde of hoſtes ſhal perfectly fulfyl the thyng that he hath determined, in the myddeſt of the whole worlde.

24 Therefore thus ſayth the Lorde God of hoſtes: Thou my people that dwelleſt in Sion, be not afrayde for the kyng of the Aſſyrians: he ſhal ſmyte thee with a rodde, and ſhal lyft vp his ſtaffe agaynſt thee, as the Egyptians did ſometyme.

25 But very ſoone after ſhal my wrath and indignation be fulfilled in the deſtruction of them:

26 Moreouer, the Lord of hoſtes ſhal ſtirre vp a ſcourge for hym, like as was the ſlaughter

of Madian vpon the rocke Oreb, and as the deſtruction of the Egyptians when he lyfted vp his rodde vpon the ſea.

27 Then ſhal his burthen be taken from thy ſhoulders, and his yoke from thy necke, yea the ſame yoke ſhalbe deſtroyed becauſe of the vnction.

E 28 He ſhal comme to Aiath, and goe through towarde Migron, at Michmas ſhal he lay vp his harneſſe.

29 They ſhal goe ouer the foorde, Geba ſhalbe theyr reaſtyng place, Rhama ſhalbe afrayde, Gibea Saul ſhal flee away.

30 Lyft vp thy voyce, O daughter Gallim, geue eare to Laiſa thou poore Anathoth.

31 Madmena ſhal tremble for feare, but the citizens of Gabim are manly.

32 Yet ſhal he remayne at Nob that day: after that ſhal he lyft vp his hande agaynſt the mount of the daughter Sion the hyl of Hieruſalem.

33 But ſee the Lord God of hoſtes ſhal breake downe the bough with feare, he ſhal hewe downe the proud, and felle the high minded.

34 The thickettes alſo of the wood ſhal he roote out with iron, and Libanus ſhal haue a falle through the myghtie.

The.xi.Chapter.

1 He prophecieth of the natiuitie of Chriſte, and of his people. 6 Of the remnant of Iſrael. 10 And of the fayth of the heathen or gentiles.

A 1 AND there ſhal comme a ſprigge foorth of the [(a)] ſtemme of Eſai, ⁊ a young ſhoote ſhal growe out of his roote.

(a) Chriſte ſhalbe borne of the ſeede of Eſai.

2 The ſpirite of the Lorde ſhal reaſt vpon hym, the ſpirite of wyſdome and vnderſtandyng, the ſpirite of counſayle and ſtrength, the ſpirite of knowledge and of the feare of the Lorde,

3 And ſhal make hym of deepe iudgement in the feare of God: For he ſhal not geue ſentence after the thyng that ſhalbe brought before his eyes, neyther reproue after the hearyng of his eares:

4 But with righteouſneſſe ſhal he iudge the poore, and with equitie ſhal he refourme the ſimple of the worlde, and he ſhal ſmyte the worlde with the rodde of his (b) mouth, and with the breath of his mouth ſhal he ſlay the vngodly.

(b) The armour of Chriſte, and of his kyngdome.

5 Ryghteouſneſſe ſhalbe the gyrdle of his loynes, and faythfulneſſe the gyrdyng vp of his reynes.

6 The woolfe ſhal dwelle with the Lambe, and the Leoparde ſhal lye downe by the Goate: Bullockes, Lions, and catel ſhal keepe company togeather, ſo that a litle child ſhal leade them.

B 7 The Cowe and the Beare ſhal feede togeather, ⁊ their young ones ſhal lye togeather: the Lion ſhal eate ſtrawe like the Oxe or the Cowe.

8 The chylde whyle he ſucketh ſhal haue a deſire to the ſerpentes neaſt, and when he is weaned, he ſhal put his hande into the Cockatrice denne.

9 No man ſhal doo euyl vnto another, No, no man ſhal deſtroy another in the hyl of my holyneſſe: for the earth ſhalbe ful of the knowledge of the Lorde: euen as the ſea floweth ouer with water.

10 And in that day ſhal the gentiles enquire after the roote of Ieſſe, whiche ſhalbe ſet vp for a token vnto the people, ⁊ his reaſt ſhalbe glorious.

11 At the ſame tyme ſhal the Lorde take in hande agayne to recouer the remnant of his people, which ſhalbe left aliue, from the Aſſyrians, Egyptians, Arabians, Morians, Elamites, Chaldees, Antiochians, and from the Ilandes of the ſea,

12 And he ſhal ſet vp a token among the gentiles, and geather togeather the diſpearſed of Iſrael, yea and the outcaſtes of Iuda from the foure corners of the worlde.

13 The hatred of Ephraim alſo, and enimies of Iuda ſhalbe cleane rooted out: Ephraim ſhal beare none euil wil to Iuda, and Iuda ſhal not vexe Ephraim.

14 But they both togeather ſhal flee vpon the ſhoulders of the Philiſtines towarde the weſt, and ſpoyle them togeather that dwel towarde the eaſt: The Idumites and the Moabites ſhal comme vnder theyr handes, and the Amonites ſhalbe obedient vnto them. C

15 The Lorde alſo ſhal cleaue the tongues (c) of the Egyptians ſea, and with his mightie winde ſhal he lift vp his hande ouer Nilus, and ſhal ſmyte his ſeuen ſtreames, and make menne goe ouer drye ſhod.

(c) The tongue, that is, the arme of the ſea, that hyndereth the paſſage.

16 And thus ſhal there be a way for his people that remayneth from the Aſſyrians, lyke as it happened to the Iſraelites what tyme they departed out of the lande of Egypt.

The.xii.Chapter.

4 The ſong of the Churche for the obteynyng of the victorie, and ouercommyng of the worlde.

A 1 And in that day thou ſhalt ſay, O Lord, I wyl praiſe thee, for thou waſt diſpleaſed at me: but refrayne thou from thy wrath, and comfort me.

2 Beholde, God is my ſaluation, in whom I wyl truſt, and not be afrayde: for the Lord God is my ſtrength and [my] ſong, he alſo is become my ſaluation.

3 Therefore with ioy ſhal ye drawe water out of the welles of ſaluation:

4 And then ſhal ye ſay, Geue thankes vnto the Lorde, cal vpon his name, declare his workes among the people, keepe them in remembrance, for his name is excellent. B

5 O ſyng prayſes vnto the Lorde, for he hath donne great thynges, as it is knowen in al the worlde.

6 Crye out, and ſyng, thou that dwelleſt in Sion: for great is the holy one of Iſrael in the middeſt of thee.

The.xiii.Chapter.

1 He prophecieth the deſtruction of Babylon, the captiuitie, and the comming agayne of the people.

A 1 This is the (a) burthen of Babylon, whiche Eſai the ſonne of Amos did ſee.

(a) Burthen, that is, the prophecie.

2 Lyft vp the banner vpon the hygh hyl, cal vnto them, wagge your hand, that they may goe into the gates of the princes.

3 I haue commaunded my ſanctified, I haue alſo called my valiant ones, ioyeing in my honour to execute my wrath.

4 There is a noyſe of a multitude in the mountaynes, like as of a great people, a ruſhing as though the kyngdomes of the nations came togeather: the Lorde of hoſtes muſtreth his armie to batail.

5 They comme out of a farre countrey from the ende of the heauen, euen the Lorde hym ſelfe with the miniſters of his wrath, to deſtroy the whole lande.

6 Mourne ye, for the day of the Lorde is at hande, and ſhal comme as a deſtroyer from the almyghtie.

B 7 Therefore ſhal al handes be letten downe, and al mennes hartes ſhal melt away.

8 They ſhal ſtande in feare, carefulneſſe, and ſorowe ſhal comme vpon them, and they ſhal haue payne, as a woman that trauayleth with chylde: One ſhalbe abaſhed of another, and theyr faces ſhal burne like the flame of fyre.

9 Beholde, the day of the Lorde ſhal comme terribly, and ful of indignation, furie, and wrath, to make the lande waſte, and to roote out the ſinners thereof.

10 For the ſtarres and planettes of heauen ſhal not geue theyr lyght, the ſunne ſhalbe darkened in the ryſyng, and the moone ſhal not ſhine with her lyght.

11 And I wyl viſite the wyckedneſſe of the worlde, and the ſinnes of the vngodly. The high ſtomackes of the proude wyl I take away, and wyl lay downe the boaſtyng of the tyrant.

12 I wyl make a man dearer then fine golde, and a man to be more woorth then a golden wedge of Ophir.

13 Therefore I wyl ſhake the heauens, and the earth ſhal romoue out of her place in the wrath of the Lorde of hoſtes, and in the day of his feareful indignation.

14 And [Babylon] ſhalbe as an hunted or chaſed Doe, and as a ſheepe that no man taketh vp: Euery man ſhal turne to his owne people, and flee eache one into his owne lande. C

15 Who ſo is founde, ſhalbe ſhot through: and who ſo taketh theyr part, ſhalbe deſtroyed with the ſwoorde.

16 Theyr children ſhalbe ſlayne before theyr eyes: theyr houſe ſpoyled, and theyr wyues rauiſhed.

17 For loe, I ſhal bring vp the Medes againſt them, whiche ſhal not regarde ſyluer, nor be deſyrous of golde:

18 With bowes ſhal they deſtroy the young menne, and haue no pitie on women with chylde, and theyr faces ſhal not ſpare the chyldren.

19 And Babylon, that glory of kyngdomes, and beautie of the Chaldees honour, ſhalbe deſtroyed, euen as God deſtroyed Sodome and Gomor.

20 It ſhal not endure for euer, neyther ſhal there be any more dwelling there from generation to generation: The Arabians ſhal pitche no tentes there, neyther ſhal the ſheepheardes make theyr foldes there any more.

21 But feareful wylde beaſtes ſhal lye there, and the houſes ſhalbe ful of great Owles, Eſtriches ſhal dwelle there, and Apes ſhal daunce there.

22 Wylde cattes ſhal crye in the palaces, and dragons ſhalbe in the pleaſant houſes: And as for Babylons tyme it is at hande, and her dayes ſhal not be prolonged.

The.xiiii.Chapter.

1 The returne of the people from captiuitie, the proſperitie of the people of God, and affliction of their enimies. 13 The pryde of Babylon.

A 1 But the Lord wil be mercyful vnto Iacob, & wyl yet chooſe Iſrael agayne, & ſet them in their owne land, ſtrãgers ſhal cleaue & geat them to the houſe of Iacob.

2 The people ſhal take them and carrie them home to their owne lande: and the houſe of Iſrael ſhal poſſeſſe them in the lande of the Lorde, that they may be ſeruantes and handmaydes: and they ſhal take thoſe priſoners whoſe captiues they had benne before, and rule thoſe that had oppreſſed them.

3 When the Lorde nowe ſhal bryng thee to reſt from thy trauayle, feare, and harde bondage that thou waſt laden withal:

4 Then ſhalt thou vſe this mockage vpon the kyng of Babylon, and ſay, Howe happeneth it that the oppreſſour leaueth of? Is the golden tribute comme to an ende?

5 The Lorde hath broken the ſcepter of the vngodly, and the rod of the lordly,

6 Whiche when he is wroth, ſmiteth the people with continual ſtrokes, & in wrath raigneth ouer the Heathen, whom he perſecuteth without compaſſion.

B 7 And therefore the whole worlde is nowe at reſt and quietneſſe, and menne ſing for ioy.

8 Yea euen the Firre trees and Cedars of Libanus reioyce at thy fal, ſayeing, Nowe that thou art layd downe, there comme no mo vp to hewe downe vs.

9 Hel alſo beneath trembleth to meete thee at thy commyng, and for thy ſake hath rayſed his dead, al mightie menne and princes of the earth, al kinges of the earth ſtande vp from their ſeates,

10 That they may al anſweare and ſpeake vnto thee, Art thou become weake alſo as we? Art thou become lyke vnto vs?

11 Thy pompe and thy pride is layde downe into the pit, & ſo is the melodie of thy inſtrumentes. Wormes be layde vnder thee, and wormes be thy coueryng.

12 How art thou fallen from heauen, O Lucifer, thou fayre mornyng childe? Howe haſt thou gotten a fal euen to the grounde, which didſt weaken the nations?

13 For thou ſaideſt in thine hart, I wil climbe vp into heauen, and exalt my throne aboue, beſyde the ſtarres of God, I wyl ſit alſo vpon the mount of the congregation towarde the North.

14 I wyl clymbe vp aboue the cloudes, and wyl be lyke the hygheſt of al. C

15 Yet thou ſhalt be brought downe to the deepe of hel, to the ſides of the lake.

16 They that ſee thee ſhal narrowly looke vpõ thee, and thinke in them ſelues, [ſayeing,] Is this the man that brought al landes in feare, and made the kyngdomes afrayde?

17 [Is this he] that made the world in a manner waſte, and layde the cities to the grounde, whiche let not his priſoners goe out?

18 The kinges of the nations lye euery one in his owne houſe with worſhip.

19 And thou art caſt out of thy graue lyke a filthy abominable branch, like as dead mens rayment that are ſhot thorow with yͤ ſword, and goe downe to the ſtones of the deepe, as a dead coarſe that is troden vnder feete.

20 Thou art not buried with them: euen becauſe that thou haſt waſted thy land, and deſtroyed thy people: The generation of the wicked ſhalbe out of memorie for euer.

21 Let there a way be ſought to deſtroy their children that be in their fathers wickedneſſe, that they comme not vp agayne to poſſeſſe the lande, and fylle the worlde ful of enimies. D

22 I wyl ſtande vp agaynſt them, ſayth the Lorde of hoſtes, and roote out the name and remnant, ſonne and ſonnes ſonne of Babylon, ſayth the Lorde.

23 I wyl geue it to the Otters, and wil make water puddles of it, and I wyl ſweepe them out with the beſome of deſtruction, ſayth the Lorde of hoſtes.

24 The Lorde of hoſtes hath ſworne an oth, ſayeing, It ſhal comme to paſſe as I haue determined, and ſhalbe fulfylled as I haue deuiſed,

25 So that Aſſyria ſhal I deſtroy in my land, and vpon my mountaines wil I treade him vnder foote, wherethrough his yoke ſhal comme from them, and his burthen ſhalbe taken from their ſhoulder.

26 This deuiſe hath God taken through the

whole world, and this is his hande ſtretched out ouer al people.

27 For if the Lorde of hoſtes determine a thyng, who is able to diſanul it? And if he ſtretche foorth his hande, who may returne it agayne?

E 28 The ſame yeere that king Ahaz died, was this burthen:

29 Reioyce not thou whole Paleſtina, becauſe the rod of him that beateth thee is broken: for out of the ſerpentes roote there ſhal comme an Adder, and his fruite ſhalbe a fierie fleeing worme.

30 But the firſt borne of the poore ſhalbe fed, and the ſimple ſhal dwelle in ſafetie: Thy roote alſo wyl I deſtroy with hunger, and it ſhal ſlay the remnant.

31 Mourne thou porte, weepe thou citie, for, O whole lande of Paleſtina, thou art layde waſte: for there ſhal comme from the North a ſmoke, that not one alone may abyde at home in his tymes.

32 What ſhal one then anſweare the meſſengers of the Gentiles? For the Lorde hath ſtabliſhed Sion, and the poore of his people that be therein, ſhal put their truſt in it.

The.xv.Chapter.

A propheſie agaynſt Moab.

A 1 THis is the burthen vpon Moab: Ar of Moab was deſtroyed, & ouerthrowen in the night ſeaſon, Kir alſo in Moab was deſtroyed, & peryſhed in the night.

2 Moab went vp to the idolles houſe, euen to Dibon, to the hygh places, to weepe: for Neba & Moab ſhal mourne for Medba: Al their heades were balde, and al their beardes ſhauen.

3 In her ſtreates are they girded about with ſackcloth: In al the toppes of her houſes and ſtreates, ſhalbe nothyng but mournyng and weepyng.

4 Heſbon and Eleale ſhal crie, that their voyce ſhalbe hearde vnto Jahaz: and therefore the armed ſouldiours alſo of Moab, ſhal bleate out and crye for very ſorowe of their mindes.

5 Wo ſhal my hart be for Moabs ſake, they ſhal flee vnto the citie of Zoar, which is like a fayre young bullocke of three yeere olde, for they ſhal al goe vp to Luith weepyng: euen ſo, by the way towarde Horonaim they ſhal make lamentation for their vtter deſtructiõ.

6 For the waters of Nimrim ſhalbe dryed vp, by reaſon whereof the graſſe is withered, the heardes deſtroyed, and the greene thinges gonne. B

7 Therefore the goodes that remayneth in Moab, and the riches thereof, they ſhal carrie to the brooke of willowes.

8 For the crye went ouer the whole lande of Moab, vnto Eglaim, and vnto Beer Elim was there nothyng but mournyng.

9 Becauſe the waters of Dimon were ful of blood, I wyl adde more vpon Dimon: and lions vpon the remnant of the lande, and on them that are eſcaped from Moab.

The.xvi.Chapter.

The deſtruction of Moab.

A 1 SEnde the lord of the world a lambe frõ the rocke that lyeth towarde the deſart, vnto the hyl of the daughter Sion.

2 For as for the daughters of Moab, they ſhalbe as a tremblyng birde that is put out of her neſte: for they ſhal carrie them vnto Arnon.

(a) The careleſſe and obſtinate diſpiſers of tymely repentance, moued by ỷ preaching of gods worde, ſhal repent when it is to late.

3 Geather your counſel, comme togeather in iudgement, couer vs with your ſhadowe in the midday, as the nyght dooth hyde the chaſed, and bewray not them that are fled.

4 Let my perſecuted people dwelle among you, Moab be thou their refuge agaynſt the deſtroyer: for the aduerſarie is brought to nought, the robber is vndonne, the tyrant is waſted out of the lande.

5 And in mercie ſhal the ſeate be prepared, and he ſhal ſit vpon it in the trueth in the tabernacle of Dauid, iudging, & ſeeking iudgement, and making haſte vnto ryghteouſneſſe.

6 We haue hearde of the pryde of Moab, he is very proude, preſumptuous, arrogant, and ful of indignation, and vayne are his lyes.

7 Therefore ſhal Moab make lamentation, becauſe of the Moabites [that ſhalbe ſlayne] yea they ſhal wayle altogeather: becauſe of the fundations of the citie that is made of bricke ſhal ye complayne, euen ye lame people that are left onely behynde. B

8 For the vines of Heſbon are cut downe: as for the vine of Sibma, the lordes of the heathen haue broken downe her principal branches, they are comme euen vnto Jazer, they went on wanderyng vnto the wyldernesse, her

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her goodly braunches were throwen downe as they went ouer the ſea.

9 Therefore wyl I mourne for Iazer, and for the vine of Sibma, I wyl poure my teares vpon thee, O Heſbon and Eleale: for the crye of thyne enimies is fallen vpon thy ſommer fruites, and vpon thy harueſt.

10 The mirth and cheare is taken away out of the plentiful fielde, and in the vineyardes there ſhalbe no ioy nor gladneſſe: The treader ſhal treade out no wine in their preſſes, the ſong of their mery cheare haue I laid downe.

11 (a) Wherefore my bowels ſhal rumble lyke an harpe for Moabs ſake, and mine inward partes for the cities ſake that is made of bricke.

12 And it ſhal comme to paſſe, that when it is ſeene that Moab ſhalbe made werry of his hyl chappelles, he ſhal comme to his temple to pray, (b) but he ſhal not be able.

13 So then this is the ſayeing that the Lorde hath ſpoken concernyng Moab ſynce that tyme.

14 But now the Lord hath ſpoken, ſayeing, C In three yeeres, whiche ſhalbe as the yeeres of an hyred ſeruant, ſhal the glorie of Moab be turned into contempt throughout al his multitude, which is very great: & that which remayneth ſhalbe very ſmalle, and feeble.

(a) The ſuperſtitious & idolaters haue more truſt in one idol, and in ſome one place then in another: but al in vayne.

(b) Not be able through weerineſſe, or it ſhal not profite hym.

The.xvii.Chapter.

A propheſie agaynſt Damaſcus.

A 1 This is the burthen vpon Damaſcus: Behold Damaſcus is taken away to be no more a citie, but ſhalbe an heape of broken ſtones.

2 The waſte cities of Aroer ſhalbe foldes for cattel whiche ſhal lye there, & there ſhalbe none to fray them away.

3 Ephraim alſo ſhal no more be ſtrong, and Damaſcus ſhal no longer be a kyngdome, and the remnant of Syria ſhalbe as the glorie of the children of Iſrael, ſayth the Lorde of hoſtes.

4 And in that day it ſhal comme to paſſe, that the glorie of Iacob ſhalbe made very thinne, and the fatneſſe of his fleaſh ſhal waxe leane.

5 And he ſhalbe as one that geathereth vp corne in harueſt, euen lyke him whoſe arme reapeth the eares of corne: He ſhalbe alſo like him that geathereth eares of corne in the valley of Rephaim.

6 Somme geatheryng in deede ſhal there be left in it, euen as in the ſhakyng of an Olyue tree there remayne two or three berries in the toppe of the vppermoſt bowe, and foure or fyue in the broade fruitful braunches thereof, ſayth the Lorde God of Iſrael.

B 7 Then ſhal man turne agayne to his maker, and his eyes ſhal haue reſpect to the holy one of Iſrael.

8 As for the aulters which are his owne handy worke he ſhal not regarde them, and the thynges that his fyngers hath made, as groues and images, thoſe ſhal he not caſt his eye vnto.

9 In that day ſhal their ſtrong cities be as the forſaken ſhrubbes and braunches, whiche they left becauſe of the children of Iſrael, and the lande ſhalbe deſolate.

10 Becauſe thou haſt forgotten the God of thy ſaluation, and haſt not benne myndful of thy ſtrong rocke: therfore ſhalt thou ſet pleaſant plantes, and ſhalt graffe the braunche of another mans vine.

11 In that day ſhalt thou make thy plant to growe, and early in the mornyng ſhalt thou make thy ſeede to floriſh: The harueſt ſhalbe gonne in the day of inheritance, & there ſhalbe ſorowe without hope of comfort.

12 Wo ſhalbe to the multitude of muche people, whiche ſhal make a ſounde lyke to the noyſe of the ſea, and the violence of the nations whiche rage lyke the ruſhyng in of many waters.

13 Euen lyke many waters ſhal the people rage, God ſhal rebuke hym, and he ſhal flee farre of, he ſhalbe chaſed away lyke as drye ſtrawe vpon yͤ mountaines before the wind, & lyke a thyng that turneth before the ſtorme.

14 At euen, beholde there is trouble, and or E euer it be mornyng, loe it is gonne: This is the portion of them that oppreſſe vs, and the lot of them that robbe vs.

The.xviij.Chapter.

1 An exhortation to the Ethiopians and the countreys nygh adioynyng to them.
7 The vocation of the Gentiles.

A 1 O That lande that truſteth vnder the ſhadowe of wynges, [that lande] whiche is beyonde the waters of Ethiopia,

2 Sendyng meſſengers by the ſea, euē in veſſels of reedes ouer the water: Geat you hence ye ſpeedy meſſengers to a nation that is ſcattered abroade, and robbed of that they had, a

feareful people from their beginning hytherto, a nation troden downe by litle and litle, whoſe lande the fluddes haue ſpoyled.

3 Al the inhabitours of the worlde, and indwellers of the earth, looke vp when he ſetteth vp a token in the mountaines, and hearken when he bloweth with the trumpe.

4 For ſo the Lorde ſayde vnto me [as for me] I wyl take my reſt, and looke vpon the matter in my habitation, lyke a fayre heate after the rayne, and lyke a cloude of deawe in the heate of harueſt.

5 For afore the harueſt, when the branche is growen, there ſhal comme rype fruite of the floure: and he ſhal cut downe the increaſe with ſithes, and the branches ſhal he take away with hookes.

6 Thus ſhal they be left togeather vnto the foules of the mountaynes, and to the beaſtes of the earth: for in ſommer the birdes ſhal remayne vpon it, and euery beaſt of the lande ſhalbe vpon it in winter.

7 In that time ſhal there a preſent be brought vnto the Lorde of hoſtes, euen a people that is ſcattered abroade, and robbed of that they had, that ſame people whiche haue benne feareful from their beginning hytherto, a nation troden downe by litle and litle, whoſe lande the fluddes haue ſpoyled, to the place of the name of the Lorde of hoſtes, euen to the mount Sion. B

The.xix.Chapter.

1 He prophecieth agaynſt Egypt, 18 and the vocation of the Gentiles to Chriſte.

A 1 THE burthen of Egypt. Behold, the Lorde rideth vpon a ſwift cloude, and ſhal comme into Egypt, and the idolles of Egypt ſhal tremble at yͤ preſence of hym, and the hart of Egypt ſhal quake in the middeſt of her.

2 And I wyl ſet the Egyptians one agaynſt another, ſo that one brother ſhal fight againſt another, and one neighbour againſt another, citie againſt citie, and realme againſt realme.

3 The mynde alſo of Egypt ſhalbe cleane without counſayle within it ſelfe, and the deuice that they take, wyl I deſtroy: and they ſhal ſeeke counſaile at idols, and at ſorcerers, at woorkers with ſpirites, & at ſoothſayers.

4 And the Egyptians wyl I geue ouer into the hande of a marueylous cruel lorde, and a mightie king ſhal haue dominiō ouer them, ſaith the Lorde God of hoſtes.

5 The waters of the ſea ſhal fayle, and the riuer ſhal decreaſe, and be dryed vp.

6 The waters ſhalbe drawen out, the riuers of Egypt ſhalbe emptyed and dryed vp, the reedes and flagges ſhalbe cut downe.

B 7 The graſſe in the riuer, and by the riuers bancke, & al that groweth by the riuer, ſhal wither away, and be brought to nought.

8 The fiſhers alſo ſhal mourne, and al they that caſt angle into the water, ſhal make lamentation: and they that lay foorth their net beſyde the waters, ſhalbe rooted out.

9 Moreouer, they that woorke in flaxe, and make fine woorkes, ſhalbe confounded, and ſo ſhal they that weaue open woorkes.

10 For their open woorkes ſhal euen be deſtroyed, and al they that make pondes and ſlues for fiſhe, ſhal comme to nought.

11 But you fooliſhe princes of Zoan, ye wiſe counſaylers of Pharao, whoſe wit is turned to fooliſhneſſe, howe ſay ye vnto Pharao, I am comme of wyſe menne, and of ancient kynges?

12 Where are thy wyſe menne? Let them tel thee if they can, what yͤ Lorde of hoſtes hath deuiſed vpon Egypt.

13 The princes of Zoan are become fooles, the princes of Noph are deceiued, they haue deceiued Egypt, euen they that were taken for the chiefe ſtay thereof.

14 In the middeſt of it hath the Lorde powred the ſpirite of wickedneſſe: and they haue deceiued Egypt in euery woorke therof, euen as a drunken man ſtaggereth in his vomite. C

15 Neither ſhal the (a) head or taile, the branche or reede, be able to doo any woorke in Egypt.

16 In that day ſhal Egypt be lyke vnto women: It ſhalbe afrayde, and ſtande in feare at the motion of the hande of the Lorde of hoſtes, whiche he ſhaketh ouer it.

17 And Egypt ſhalbe afrayde of the lande of Iuda: ſo that euery one that maketh mention of it, ſhalbe afrayde thereat, becauſe of the counſayle of the Lorde of hoſtes, whiche he deuiſed for it.

18 In that day ſhal fiue cities in the lande of Egypt ſpeake the language of Chanaan, & ſweare by the Lorde of hoſtes: the citie of deſolation ſhalbe called one of them.

19 In that day ſhal the aulter of the Lorde be in the middeſt of the land of Egypt, and this title beſide it, Unto the Lorde.

20 And it ſhalbe a token and a witneſſe vnto the Lorde of hoſtes in the land of Egypt: For they ſhal crye vnto the Lorde, becauſe of ſuch

as

(a) By yͤ head and branche are meant the honorable and chiefeſt of the lande: by the tayle & reede, the multitude and lower ſort of people.

XUM

as trouble them, and he ſhal ſende them a ſauiour and a great man to delyuer them.

D 21 And the Lorde ſhalbe knowen in Egypt, and the Egyptians ſhal knowe the Lorde in that day, and doo ſacrifice and oblation: yea they ſhal vowe a vowe vnto the Lorde, and perfourme it.

22 The Lord alſo ſhal ſmite Egypt ſore, and heale them agayne: and they ſhalbe conuerted vnto the Lorde, and he ſhalbe intreated of them, and ſhal heale them.

23 In that day ſhal there be a common way out of Egypt into Aſſyria, and Aſſyria ſhal comme into Egypt, and Egypt into Aſſyria: ſo that the Egyptians and the Aſſyrians ſhal ſerue the Lorde togeather.

24 In that day ſhal the nation of Iſrael be the thirde with Egypt and Aſſyria: and they ſhalbe bleſſed in the middeſt of the lande,

25 Whiche lande the Lorde of hoſtes hath bleſſed, ſayeing, Bleſſed is my people of Egypt, Aſſur alſo is the worke of my handes, and Iſrael is mine inheritance.

The.xx.Chapter.

Agaynſt Egypt and Ethiopia.

A 1 IN the yeere that Tharthan came vnto Aſdod, when Sargon the king of Aſſyria had ſent hym, and had fought agaynſt Aſdod, and taken it:

2 At the ſame time ſpake the Lorde by the hande of Eſai the ſonne of Amos, ſaieing, Goe and take of the ſackcloth from thy loynes, & put of thy ſhoe from thy foote. And he dyd ſo, walkyng naked and barefoote.

3 And the Lorde ſayde, Lyke as my ſeruant Eſai hath walked naked and barefoote, for a ſigne and woonder, three yeeres vpon Egypt and Ethiopia:

4 Euen ſo ſhal the king of Aſſyria take away out of Egypt and Ethiopia, chyldren and olde menne, naked & barefoote, with their loynes vncouered, to the great ſhame of Egypt.

5 They ſhalbe brought in feare alſo, and be aſhamed of Ethiopia their hope, & of Egypt wherein they are wont to glorie.

6 And they that dwelle in the ſame Iſle ſhal ſay in that day, Beholde ſuche is our hope, whyther ſhal we flee for helpe, that we may be deliuered from the kyng of Aſſyria? And howe ſhal we eſcape?

The.xxi.Chapter.

Agaynſt Babylon, Idumea, and Arabia.

A 1 THe burthen of the (a) waſte ſea. Euen as the ſtormie weather paſſeth through at the noone day from the wilderneſſe, ſo ſhal it come from the terrible lande.

(a) The waſte ſea is Babylō, or Chaldee.

2 A greeuous viſion was ſhewed vnto me: let one deceiptful offendour comme agaynſt another, and one deſtroyer againſt another: Up Elam, lay ſiege thou of Media, al their groning haue I layd downe.

3 Therfore are my loynes filled with ſorowe, heauineſſe hath taken holde vpon me as the panges of a woman that is trauaylyng: it made me ſtoupe when I hearde it, & it vexed me when I ſawe it.

4 My hart panted, fearefulneſſe came vpon me: the nyght of my voluptuouſneſſe hath he turned agaynſt me into feare.

5 Whyle they garniſhed the table, the watchman looked: and whyle I was eatyng and drinking, it was ſayd, Up ye captaynes, take you to your ſhielde.

6 For thus hath the Lord ſayd vnto me, Goe and ſet a watcheman to tel what he ſeeth.

B 7 And he ſawe a charret whiche two horſemen ſate vpon, with the cariage of an Aſſe, and the cariage of a Camel: So he looked, and tooke diligent heede.

8 And he cryed, A lion, my Lord I ſtand continually vpon the watche towre in the day tyme, and am appoynted to keepe my watch euery nyght.

9 And beholde here commeth a charret of menne, with two horſemen, and he anſweared and ſayde, Babylon is fallen, it is fallen, and al the images of her gods hath he ſmitten downe vnto the grounde.

10 Thou art he whom I muſt threſhe, and thou belongeſt to my corne floure: This that I hearde of the Lorde of hoſtes the God of Iſrael, haue I ſhewed vnto you.

11 The burthen of Duma. He calleth to me out of Seir: Watchman, what haſt thou eſpied by nyght? Whatchman, what haſt thou eſpied by night?

12 The watchman ſayd, The morning commeth, and ſo dooth the nyght: If ye wyl aſke me any queſtion, then aſke it: Returne and comme agayne.

13 The burthen concernyng Arabia. In the wooddes of Arabia ſhal ye tarie al nyght, euē in the ſtreates of Dedanim.

14 The inhabitours of the lande of Thema C

brought foorth water to hym that was thirſtie, they preuented him that was fled away with their bread.

15 For becauſe of ſwoordes they are become fugitiue, euen for the drawen ſwoorde, and for the bent bowe, and becauſe of the greeuouſneſſe of warre.

16 For thus hath the Lorde ſayde vnto me: There is yet a yeere, accordyng to the yeeres of an hyred ſeruant, and al the glorie of Cedar ſhal fayle.

17 And the number of them that ſhal eſcape from the bowes, ſhalbe miniſhed by yͤ mightie children of Cedar: for the Lorde God of Iſrael hath ſpoken it.

The.xxii, Chapter.

A prophecie againſt Hieruſalem.

A 1 THE burthen of the (a) valley of viſion. What haſt thou to doo here, that thou clymbeſt to yͤ houſe tops?

(a) Hieruſalem is meant by the valley of viſion.

2 Thou that art ful of tumultuouſneſſe, thou troubleſome and proude citie: Thy ſlayne menne are neyther put to death with the ſwoorde, nor dead in battaile.

3 All thy captaynes are fugitiue togeather, the archers haue taken them priſoners: All they I ſay that are found in thee are in captiuitie togeather, and they alſo that fled farre of.

Luke.19.f. Ierem.9.a 4 Therefore ſayde I, Let me alone, and * I wyl make lamentation: Ye ſhal not be able to comfort me, becauſe of the deſtruction of the daughter of my people.

5 For this is a day of trouble, of ruine, and of deſtruction, that the Lorde the God of hoſtes wyl bryng to paſſe in the valley of viſion, breakyng downe the citie, and cryeing vnto mountaynes.

6 Elam bare yͤ quiuer with a charret of footemen and horſemen, & the citie of Kir ſhewed the ſhielde open.

B 7 Thy chiefe valley alſo was ful of charets, and the horſemen ſet their faces directly towarde the gate.

8 And in that day dyd the enimie take away the couer of Iuda, and then dydſt thou looke towarde the (b) armour of the houſe of the foreſt.

(b) The armourie that Solomon made and furniſhed with munition. 1.Reg.7.

9 Ye haue ſeene alſo the broken places of the citie of Dauid, howe that they are many, and ye geathered togeather the waters of the lower poole.

10 As for the houſes of Hieruſalem ye haue numbred them, and the houſes haue ye broken downe, to make the wal ſtrong.

11 A pit alſo haue ye made betweene the two walles for the waters of the old poole, (c) and haue not regarded the maker thereof, neither had reſpect vnto hym that faſhioned it long agoe.

(c) The Lord doeth not forbid to make prouiſion of ſure defence againſt the enimies, ſo that our truſt be put in hym, and not in our fortreſſes and ſtrong holdes.

12 And in that day dyd the Lorde GOD of hoſtes cal menne vnto weepyng and mournyng, to baldneſſe and girdyng about with ſackcloth.

13 And beholde they haue ioy and gladneſſe, ſlayeing oxen, & kylling ſheepe, eating fleaſh, and drinking wine: * Let vs eate and drinke, for to morowe we ſhal dye.

1.Cor.15.c Sapi.2.b.

C 14 And it came to the eares of the Lorde of hoſtes, This iniquitie ſhal not be purged from you tyl ye dye, ſayth the Lorde God of hoſtes.

15 Thus ſayth the Lorde GOD of hoſtes, Geat ye vnto yonder treaſurer, euen vnto * Sebna, whiche is the ruler of the houſe.

Eſai.36,a.

16 What haſt thou to doo here? and whom haſt thou here? that thou ſhouldeſt here hewe thee out a ſepulchree, as it were one that heweth him out a ſepulchree on hye, or that graueth an habitation for hym ſelfe on an harde rocke?

17 Beholde, O thou man, the Lorde ſhal carie thee away into captiuitie, and ſhal ſurely couer thee with confuſion.

18 The Lorde ſhal turne thee ouer lyke a bal with his handes [and ſhal ſende thee] into a farre countrey: there ſhalt thou dye, and there in ſteade of the charrettes of thy pompe, ſhal the houſe of thy Lorde haue confuſion.

19 I wyl driue thee from thy place, and out of thy dwellyng ſhal he ouerthrowe thee.

20 And in that day ſhal I calle my ſeruant Eliakim the ſonne of Helkia:

21 And with thy garmentes wil I cloth him, and with thy girdle wyl I ſtrength him: thy power alſo wil I commit into his hand, and he ſhalbe a father of ſuch as dwelle in Hieruſalem, and in the houſe of Iuda. D

22 * And the key of the houſe of Dauid wyl I lay vpon his ſhoulder: ſo that he ſhal open, and no man ſhut, he ſhal ſhut, and no man open.

Iob.xii.b Apoc.iij.b

23 And I wyl faſten hym as a nayle in a ſure place, and he ſhalbe the glorious ſeate of his fathers houſe.

24 Moreouer, al generations and poſterities ſhal hang vpon hym al the glorie of their fathers houſe, al veſſels both great and ſmalle, and al inſtrumentes of meaſure & muſicke.

25 In that day, ſayth the Lorde of hoſtes, ſhal

the nayle that is faſtened in the ſure place, depart and be broken, and fal: and the burthen that was vpon it ſhalbe pluckt away, for ſo the Lorde hath ſpoken.

The xxiij. Chapter.

1 A prophecie agaynſt Tyrus, 17 and a promiſe that it ſhalbe reſtored agayne.

Ezec. 25. a

A 1 THE burthen of * Tyre. Mourne ye ſhyppes of Tharſis, for there cōmeth ſuche deſtruction, that ye ſhal not haue an houſe to enter into: and that there ſhalbe no traffike out of the lande of Cittim, they haue knowledge of this plague.

2 Be ſtyl ye that dwelle in the Iſle, the marchantes of Zidon, and ſuche as paſſe ouer the ſea haue made thee plenteous.

3 The corne that groweth by the great waters of Nilus, & the fruites of the riuer were her vittayles, ſo that it became a common mart of the nations.

(a) By the ſea & the ſtrength of the ſea, is meant Tyrus

4 Be aſhamed thou Zidon: for the (a) ſea, euen the ſtrength of the ſea hath ſpoken, ſayeing, I haue not trauayled nor brought foorth chyldren, nor nouriſhed vp young menne, or brought vp virgins.

5 When tydynges cōmeth to the Egyptians, they ſhalbe ſory for the rumour of Tyre.

6 Geat you to Tharſis, mourne you that dwelle in the Iſle.

B 7 Is not this that glorious citie of yours whiche hath benne of olde antiquitie? her owne feete ſhal carie her foorth to be a ſoiourner into a farre countrey.

(b) That crowneth her ſelfe, that is, which boaſted her ſelfe to be as it were the Queene of al cities on the ſea coaſt.

8 Who hath deuiſed this agaynſt Tyre that (b) crowneth her ſelfe? whoſe marchantes are princes, and whoſe factours are honorable in the worlde.

9 Euen the Lord of hoſtes hath deuiſed this, to put downe the pride of al ſuche as be glorious, and to miniſhe al them that be proude vpon the earth.

10 Geat thee out of thy lande, lyke a fludde, vnto the daughter of Tharſis, for thou haſt no more ſtrength.

11 He that ſmote the kyngedomes togeather, holdeth out his hande ouer the ſea: euen the Lorde hym ſelfe hath geuen a commaundement agaynſt the ſame common place of marchandiſe, that they ſhal vtterly deſtroy the myght thereof.

12 And he ſayde, Make no more thy boaſt, O virgin, thou daughter Zidon, thou ſhalt be brought downe: Up, geat thee ouer vnto Cittim, where neuertheleſſe thou ſhalt haue no reſt.

13 Beholde, this people came not of the Chaldees, but Aſſur made them ſtrōg with great ſhyppes: They ſet vp the ſtrong holdes therof, and deſtroyed his palaces: and he brought it in decay.

14 Mourne ye ſhippes of Tharſis, for your strength is brought downe. C

15 And in that day ſhal Tyre be forgotten ſeuentie yeeres, accordyng to the yeeres of one king: and after the ende of the ſeuentie yeeres, ſhal Tyre ſing as dooth an harlot.

16 Take an harpe, and goe about the citie, thou harlot that haſt benne forgotten, make ſweet melodie, ſing mo ſonges, that thou mayeſt be had in remembrance.

17 And after the ende of the ſeuentie yeeres ſhal the Lorde viſite Tyre, and ſhe ſhal conuert vnto her rewarde, and ſhal commit fornication with al the kyngdomes of the earth that are in the worlde.

18 Their occupyeing alſo, and their rewarde ſhalbe holy vnto the Lorde: their gaines ſhal not be layde vp, nor kept in ſtore, but it ſhalbe theirs that dwelle before the Lorde, that they may eate yenough, & haue clothing ſufficiēt.

The. xxiiii. Chapter.

A prophecie of tribulation to comme vpon the worlde, becauſe of ſinne.

A 1 BEholde, the Lorde maketh the earth waſte and emptie, he turneth it vpſide downe, and ſcattereth abroade the inhabitours thereof.

2 And the prieſt ſhalbe as the people, and the maiſter as the ſeruant, the miſtreſſe lyke the mayde, the ſeller lyke the byer, he that lendeth vpon vſurie, lyke hym that boroweth vpon vſurie, the creditour as the dettour.

3 The lande ſhalbe cleane waſted and vtterly ſpoyled: for ſo the Lorde hath ſpoken.

4 The earth is ſore, & conſumeth away, the world is feeble and periſheth, the proude people of the earth are comme to nought.

5 The earth alſo is become vnprofitable vnder the inhabitours therof, which haue tranſgreſſed the lawes, changed the ordinance, broken the euerlaſtyng couenant.

6 Therfore hath the curſe conſumed the earth, and they that dwelle therein are fallen into treſpaſſe: wherefore the inhabitours of the earth are periſhed with drought, and fewe menne are left behynde.

B 7 The wine faileth, the vine hath no might, al they that haue benne merie of hart are comme to mournyng.

8 The myrth of tabrettes is layde downe, the noyses of such as haue made mery is ceassed, the ioy at the harpe is at an ende.

9 They ſhal drinke no more wine with mirth, ſtrõg drinke ſhalbe bitter to them that drinke it.

10 The citie of vanitie is broken downe, euery houſe is ſhut vp, that no man may comme in.

11 In the ſtreates is there a cryeing, becauſe of wine, al cheare is vaniſhed away, the myrth of the lande is gonne.

12 In the citie is leaſt deſolation, and the gate is ſmitten with deſtruction.

13 For in the middes of the land, euen among the people, it ſhal comme to paſſe as at yͤ ſhakyng of oliues, and as the grapes are when the wine harueſt is donne.

C 14 They ſhal lyft vp their voyce, and make a merie noyſe: and in magnifieyng of the Lorde ſhal they crye out of the weaſt.

15 Wherefore prayſe ye the Lorde in the valleys, euen the name of the Lorde God of Iſrael in the Iſles of the ſea.

16 From the vttermoſt part of the earth haue we hearde prayſes and myrth, becauſe of the ryghteous: And I ſayde, I knowe a thyng in ſecrete, I knowe a thyng in ſecrete, wo is me: the tranſgreſſours haue offended, yͤ tranſgreſſours haue greeuouſly offended.

17 Fearefulneſſe, the pit, & the ſnare are vpon thee, O thou that dwelleſt on the earth.

18 It wyl comme to paſſe, that whoſoeuer eſcapeth the feareful noyſe, ſhal fal into the pit, and he that commeth vp out of the pit, ſhalbe taken with the ſnare: for the windowes from on hygh are open, and the fundations of the earth are moued.

19 The earth is vtterly broken downe, the earth hath a ſoare ruine, the earth quaketh exceedyngly:

20 The earth ſhal reele to and fro like a drunkarde, & ſhalbe remoued lyke a tent, and the iniquitie thereof ſhalbe heauie vpon it, it ſhal falle, and not ryſe vp agayne.

21 And in that day ſhal the Lorde viſite the D hoſt aboue that is on hygh, and the kinges of the worlde that are vpon the earth.

22 And they ſhalbe geathered togeather as they that be in priſon, and they ſhalbe ſhut vp in warde, and after many dayes ſhal they be viſited.

23 *The moone ſhalbe abaſhed, and the ſunne aſhamed, whẽ the Lord of hoſtes ſhal raigne in mount Sion, and in Hieruſalem with worſhip, and in the ſight of ſuche as ſhalbe of his counſel. Luke.21.c

The.xxv.Chapter.

1 A thankes geuing to God for his woorkes.

A 1 THOU art my Lorde my God, I wil magnifie thee, I wyl geue thankes vnto thy name, for thou haſte brought woonderful thinges to paſſe, accordyng to thyne olde counſels, truely and faythfully.

Eſai.26.a. 2 *Thou haſt made a citie a heape of ſtones, and brought a ſtrong towne into decay: the habitation of ſtrangers haſt thou made to be no citie, neither ſhal it be builded any more.

3 Therefore ſhal the mighty people geue glorie vnto thee, the citie of the valiant heathen ſhal feare thee.

4 For thou haſt benne a ſtrength vnto the poore, & a ſuccour for the needie in his trouble, a refuge agaynſt euyl weather, a ſhadowe agaynſt yͤ heate: for the blaſte of raging menne is lyke a ſtorme that caſteth downe a wal.

5 Lyke as the heate in a drie place waſteth al thinges: ſo ſhalt thou ſuppreſſe the noyſe of aliantes, the heate [is abated] with the ſhadow of the cloude, [euen ſo ſhal God] aſſwage the noyſe of the cruel tyrantes.

6 And in this mountayne ſhal *the Lorde of hoſtes make vnto al people a feaſt of plenteous and delicate thinges, euen of moſt pleaſant and dayntie diſſhes. Luke.14.d

7 And in this mountayne ſhal the Lorde de- B ſtroy the couering that al people are wrapped in, and the hangyng that is ſpread vpon al nations.

8 *As for death, he hath deſtroyed it for euer, *and the Lorde God ſhal wipe away teares from al faces, and the rebuke of his people ſhal he take away out of al the earth, for ſo the Lorde hath ſayde. Oſee.13.e Apoc.7.c. and.xxi.c 1. Cor.15.f

9 And in that day it ſhalbe ſayde, Loe, this is our God, we haue wated for hym, * and he ſhal ſaue vs, this is the Lorde in whom we haue hoped, we wyl be merie, and reioyce in the ſaluation [that commeth] of hym. Ephe.ij.a

10 For in this mountayne ſhal the hande of the Lorde ceaſſe, and Moab ſhalbe threſſhed vnder him, euen as ſtrawe is trodẽ to doung on the doungthyl.

11 And he ſhal ſtretche out his hande in the

middes of them, as he that ſwimmeth caſteth out his handes to ſwimme: and with the ſtrength of his handes ſhal he bryng downe theyr pryde.

12 The ſtrong holde alſo, and defence of thy walles hath he ouerthrowen, & caſt downe, and brought them to the grounde, euen vnto duſt.

The.xxvi.Chapter.

A ſong of deliuerance of the people.

A 1 IN that day ſhal this ſong be ſong in the lande of Juda, We haue a ſtrong citie, ſaluation ſhal God appoint in ſtede of walles and bulwarkes. Pro.18.c. Zach,2.a.

Pſal.118,b. 2 * Open ye the gates, that the ryghteous people whiche keepeth the trueth may enter in.

Rom,5,a. 3 By an aſſured purpoſe wylt thou preſerue perfect * peace, becauſe they put theyr truſt in thee.

4 Put ye your truſt alway in the Lorde: for in the Lorde God there is ſtrength for euermore.

Eſai.25.a. 5 * For he hath brought downe the high minded citizens: as for the proude citie, he hath brought it lowe, euen to the grounde ſhal he caſt it downe, and bryng it vnto duſt.

6 The foote, euen the foote of the poore, and the ſteppes of ſuche as be in neceſſitie, ſhal treade it downe.

B 7 The path of equitie wylt thou graunt vnto the iuſt, [O thou moſt righteous,] * thou ſhalt order the path of hym that is ryghteous. Prou.6.a. Iere.10.d.

8 Yea in the way of thy iudgementes, O Lorde, haue we put our truſt in thee: thy name alſo, and the remembrance of thee, is the thyng that our ſoule longeth for.

Pſal.63,a. and.143,a. 9 *My ſoule hath longed for thee al the night, and with my ſpirite, whiche is within me, wyl I ſeeke thee early in the mornyng: For when thy iudgementes are in the earth, the inhabiters of the worlde ſhal learne ryghteouſneſſe.

10 Shal the vngodly man be fauoured, whiche hath not learned ryghteouſneſſe, but dooth wickedly in the earth, where nothing ought to be donne but that whiche is ryghteous: he ſhal not ſee the glory of the Lorde.

11 Lorde, when thy hande is lyft vp to ſtrike, they ſee it not: but they ſhal ſee it, and be confounded with the zeale of the people, and the fyre that conſumeth the enimies ſhal deuour them.

12 Lorde vnto vs thou ſhalt prouide peace: * for thou alſo haſt wrought al our workes in vs. Philip.2,a

13 O Lord our God, other lordes beſyde thee hath ſubdued vs: but we wyl be myndful only of thee, and of thy name.

C 14 The dead wyl not lyue, they that be out of life wil not ryſe agayne, therfore haſt thou viſited and rooted them out, and deſtroyed al the memorie of them.

15 Thou haſt increaſed the people, O Lorde, thou haſt increaſed the people, thou art glorious, thou haſt ſent them farre of vnto al the coaſtes of the earth.

16 * Lorde, in trouble haue they viſited thee, they powred out theyr prayer when thy chaſtenyng was vpon them. Leui.26.g.

17 * Lyke as a woman with chylde that draweth nigh towardes her trauayle, is ſory and cryeth in her paynes: euen ſo haue we benne in thy ſyght, O Lorde. Iohn,16.c.

18 * We haue benne with childe, and ſuffered payne, as though we had brought foorth winde: for there is no ſaluation in the earth, neyther doo the inhabiters of the worlde ſubmit them ſelues. Rom.8.d.

19 * Thy dead menne ſhal liue, euen as my body ſhal they ryſe agayne: Awake and ſing ye that dwel in duſt, for thy deaw is euen as the deawe of hearbes, and the earth ſhal caſt out them that be vnder her. 1.Cor.6.d.

20 Comme my people, * enter thou into thy chambers, and ſhut thy doores about thee, *hide thy ſelfe for a litle whyle, vntil the indignation be ouerpaſt. Gen,19,c. Apoc.6.a.

21 * For beholde, the Lorde is commyng out of his place, to viſite the wickedneſſe of ſuche as dwel vpon earth: the earth alſo ſhal diſcloſe her bloods, and ſhal no more hide them that are ſlayne in her. Miche,1.a

The.xxvii.Chapter.

1 A prophecie of the commyng of Chriſte, and deſtruction of idolatrie.

1 IN that day, the Lorde with his ſoare, great, and myghtie swoorde, ſhal viſite (a)*Leuiathan the fugitiue ſerpent, euen Leuiathan that crooked ſerpent, and he ſhal ſlay the dragon that is in the ſea. 1.Cor,15.c Apoc.12,c

(a) By Leuiathan the greateſt of fiſhes in the ſea, is meant ÿ kyngdome of Satan, and the myghtie tyrantes of the worlde, enimies to Chriſte, and perſecuters of his religion.

2 In that day ſee that ye ſyng of the congregation, which is the vineyarde that bringeth

foorth the beſt wine:

3 Euen I the Lorde doo keepe it, in due ſeaſons ſhal I water it: and leſt the enimie doo it any harme, I wyl both night and day preſerue it.

4 There is no diſpleaſure in me, els when the vineyarde bringeth me foorth bryers and thornes, I would goe through it by warre, and burne it vp togeather.

5 Let it take holde of my (b) ſtrength, and it ſhalbe at one with me, euen at one ſhal it be with me.

(b) God calleth his worde his ſtrength, becauſe thereby he winneth menne, & bindeth them vnto him ſelfe.

6 The dayes are commyng that Iacob ſhal take roote, Iſrael ſhalbe greene and floriſhe, and the worlde ſhalbe filled with fruite.

B 7 Hath he ſmitten hym as ſoare as he did the other that ſmote hym? Or is he ſlayne with [illegible] ſoare a ſlaughter as they that ſlue hym?

8 Thou wylt puniſhe it in the branches, yet not beyonde meaſure: for in the day that the eaſt winde bloweth ſoare, it taketh away the fruites.

9 By this meanes therefore ſhal the iniquitie of Iacob be pourged, and this is al the fruite [namely] the (c) takyng away of his ſinne, yf he make al the ſtones of the aulter of idols as chalke ſtones that are beaten in ſunder, that their groues and images riſe not vp againe.

(c) God vſeth affictions, as meanes to cal men to repentance, whereupon foloweth forgeueneſſe of ſinnes.

10 Els ſhal the ſtrong citie be deſolate, and the habitation forſaken and leaft lyke a wilderneſſe: there ſhal the Calfe feede, and there ſhal he lye, and eate vp the graſſes thereof.

11 When the branches of it are drye, they are broken of, and the women comme & ſet them on fyre: * for it is a people of no vnderſtandyng, and therefore he that made them, ſhal not fauour them, and he that created them, ſhal geue them no grace. Deut.32.b

12 And in that day ſhal the Lorde make a threaſhyng, from the myddeſt of the ryuer Euphrates, vnto the riuer of Egypt, and ye children of Iſrael ſhalbe geathered togeather one to another.

13 In that day ſhal the great trumpe be blowen, ſo that they whiche were loſt in the lande of Aſſyria, and they that were baniſhed in the lande of Egypt, ſhal comme and worſhyp the Lorde in the holy mount of Hieruſalem.

The.xxviii.Chapter.

1 Agaynſt the pride of Ephraim. 9 and agaynſt falſe prieſtes and preachers.

A 1 VO be vnto the crowne of pryde, euen * to the drunken people of Ephraim, whoſe great pompe is as a flowre that fadeth away vpon the head of the valley of ſuche as be in wealth, and are ouerladen with wine. Oſee.3.a.

Mat.16,c. 2 Beholde, * there commeth a vehement and ſoare day from the Lorde, like an vnmeaſurable hayle, and perillous tempeſt, euen lyke the force of mightie and horrible waters that violently beareth downe al thynges.

3 The crowne of the pryde of the drunken Ephraemites ſhalbe troden vnder foote:

Eſai. 60. a. 4 * So that the flowre of his fayreneſſe, and beautie whiche is in the head of the valley of fatneſſe, ſhal fade away as dooth an vntimely rype figge before harueſt: whiche when a man eſpyeth, he looketh vpon it, and whyle it is yet in his hande, he eateth it vp.

5 In that day ſhal the Lorde of hoſtes be the crowne of glorie, and diamonde of beautie, vnto the reſidue of his people.

6 He wyl be alſo a ſpirite of perfect knowledge to hym that ſitteth in iudgement, and ſtrength vnto them that turne away the battayle to the gate [of the enimies.]

7 But they are out of the way by reaſon of wine, yea farre out of the way are they thorowe ſtrong drynke: * The prieſt alſo and the prophete are gonne aſtray by the meanes of ſtrong drinke, they are drunken with wine, they goe amiſſe through ſtrōg drinke, they fayle in prophecieyng, and ſtumble in iudgement. B Eſai.3,c.

8 For al tables are ful of vomit and fylthyneſſe, that no place is cleane.

9 Whom then ſhal ſuche one teache knowledge? and whom ſhal he make to vnderſtande the thyng that he heareth? for they are as ignorant as young chyldren that are taken from the mylke, and are weaned.

10 For they that be ſuche, muſt take after one leſſon, another leſſon, * after one commaundement, another commaundement, for one rule, another rule, after one inſtruction, another inſtruction, there a litle, and there a litle. Eſai,10.a. Mat,23.a.

11 For he that ſpeaketh vnto this people, is euen as one that vſeth rudeneſſe of ſpeache, and a ſtrange language.

12 If any man ſay vnto them, Loe, this is the reaſt wherewith ye may eaſe him that is

weerie, this is the refreaſhyng: they wil not hearken.

1.Cor.14.c 13 * Therefore ſhal the woorde of the Lorde be vnto them, leſſon vpon leſſon, commaundement vpon commaundement, rule vpon rule, inſtruction vpon inſtruction, there a litle, and there a litle: that they may goe on and fal backwarde, be bruſed, tangled, and ſnared.

C 14 Wherefore heare the woorde of the Lord ye mockers, ye that haue rule of this people whiche is at Hieruſalem.

15 Becauſe ye haue ſayde, We haue made a couenant with death, and with hel are we at agreement: and though there goe foorth a ſoare plague, it ſhal not comme vnto vs, for we haue made falſhood our refuge, and vnder vanitie are we hyd.

16 Therefore thus ſayth the Lorde God, Beholde, I lay in Sion for a fundation a ſtone, euen a tryed ſtone, a pretious corner ſtone, a ſure fundation: who ſo beleueth, let hym not be to (a) haſtie.

17 Iudgement alſo wyl I lay to the rule, and ryghteouſneſſe to the ballance, ſo that the (b) hayle ſhal ſweepe away as a brome your vayne confidence, and the priuie place of your refuge ſhal the waters runne ouer.

18 And thus the couenant that ye made with death, ſhalbe diſſanulled, & your agreement that ye made with hel, ſhal not ſtande, yea when the ſoare plague goeth foorth, ye ſhalbe troden downe vnder it.

19 From the tyme that it goeth foorth, it ſhal take you away: for early in the mornyng euery day, yea both day and night ſhal it goe through, and when the noyſe thereof is perceiued, it ſhal gender vexation.

(a) who ſo through fayth doth ſtay him ſelfe vpon Chriſte in haſtie goeing forwarde, ſhal not fal, that is, ſhal not fayle of that he hopeth to obtayne.

(b) The Goſpel is compared to hayle & fluddes, for that it breaketh downe and carieth away idolatrie and ſuperſtition, wherein men do truſt in vayne.

20 For the bedde is narrowe, and not large, and the couering ſo ſmal that a man can not winde hym ſelfe [vnder it.]

21 * For the Lorde ſhal ſtande as in mount Perazim, and ſhalbe wroth lyke as in the valley * Gibeon, that he may doo his worke, his ſtrange woorke, and bryng to paſſe his acte, his ſtrange acte. D Eſai.36.f. 2.Reg.5.b. Ioſu.10.b. 2.Par.13.d.

22 Nowe therefore, ſee that ye be no mockers, leſt your pouniſhment increaſe: for I hearde of the Lord of hoſtes, that there ſhal comme a ſhort ende vpon the whole earth.

23 Heare ye then, and hearken vnto my voyce, conſyder and ponder my ſpeache.

24 Dooth not the huſbandman plowe al the day, and openeth and breaketh the clottes of his grounde, that he may ſowe?

25 When he hath made it playne, wyl he not ſpreade abroade the Fitches, and ſowe Commin, and caſt in wheate by meaſure, and the appoynted Barley and Rye in theyr place?

26 God wyl inſtruct hym to haue diſcretion, euen his God wyl teache hym.

27 For Fitches ſhal not be threaſhed with an harrowe, neyther ſhal a cart wheele be brought through the Commin: but the Fitches are beaten out with a ſtaffe, and Commin with a rodde.

28 But the ſeede that bread is made of, is threaſhed, though it be not alway a threaſhing, and the cart wheele muſt be brought ouer it, leſt he grinde it with his teeth. E

29 This alſo commeth of the Lord of hoſtes, whiche woorketh with woonderful wiſdome, and bryngeth excellent woorkes to paſſe.

The.xxix.Chapter.

1 A prophecie agaynſt Hieruſalem, 13 and agaynſt the vayne traditions of menne.

A 1 WO vnto thee, O Ariel, Ariel, thou citie that Dauid dwelt in: Goe on from yeere to yeere, and let the lambes be ſlayne. 2.Reg.5.b

2 I wyl lay ſiege vnto Ariel, ſo that there ſhalbe heauineſſe and ſorowe in it: and it ſhalbe vnto me euen an aulter of ſlaughter.

3 I wil beſiege thee rounde about, and fight agaynſt thee through a bulwarke, and wyl reare vp diches agaynſt thee.

4 Thou ſhalt be brought downe, and ſhalt ſpeake out of the grounde, & thy ſpeache ſhal goe lowe out of the duſt:

5 Thy voyce alſo ſhal come out of the ground lyke the voyce of a witche, and thy talkyng ſhal whiſper out of the duſt:

6 Moreouer, the noyſe of the ſtrange enimies ſhalbe like thinne duſt, and the multitude of tyrauntes ſhalbe * as drye ſtrawe that can not tarry: euen ſuddenly and in haſte ſhal theyr blaſt goe. Pſal.1.b.

7 Thou ſhalt be viſited of the Lord of hoſtes with thunder, earthquake, and with a great noiſe, with ſtorme and tempeſt, and with the flambe of a conſumyng fyre. B

8 And the multitude of al nations that fight agaynſt Ariel, ſhalbe as a dreame ſeene by night: * euen ſo ſhal they be that make warre agaynſt it, and ſtrong holdes to ouercome it, and that lay any ſiege vnto it. Pſal.83.c

9 In concluſion, it ſhalbe euen as when a hungry man dreameth that he is eatyng, and when he awaketh his ſoule is emptie: or as when a thirſtie man dreameth that he

is drynking, and when he awaketh, he is yet fainte, and his ſoule hath appetite: euen ſo ſhal the multitude of al nations that fighteth agaynſt mount Sion.

Mat.15.d. 9 Ponder theſe thinges once in your mindes, & woonder: * Blinded are they them ſelues, and the blynde guides of other: They are drunken, but not with wine: they are vnſtable, but not through ſtrong drynke.

10 For the Lorde hath couered you with a ſlumbring ſpirite, and hath cloſed your eyes: your prophetes alſo and rulers that ſhoulde ſee, them hath he couered.

Eſai.6.b. 11 * And the viſion of al the prophetes is become vnto you as the woordes of a booke that is ſealed vp, whiche menne delyuer to one that is learned, ſayeing, Reade thou in it: and he ſayth, I can not, for it is ſealed.

12 And the booke is geuen to hym that is not learned, ſayeing, Reade thou in it: and he ſayth, I am not learned.

Mat.15.a. Mar.7.a. 13 Therefore thus hath the Lorde ſayde, Forſomuche as this people when they be in trouble, doo honour me with theyr mouth, and with their lippes, but theyr hart is farre fro me, and the feare whiche they haue vnto me proceedeth of a commaundement that is taught of menne:

C 14 Therefore wyl I doo marueyles among this people, euen marueylous thyngs [I ſay] and a woonder: * For the wyſdome of their Abdi.1.c. 1.Cor.1.c. wyſe menne ſhal peryſhe, and the vnderſtandyng of theyr wittie menne ſhal hyde it ſelfe.

15 Wo vnto thē that kepe ſecrete their thoughtes, to hyde theyr counſayle from the Lord, & to doo theyr woorkes in darkneſſe, ſayeing, * Who ſeeth vs? And who knoweth vs? Eſai.47.b. Eccle.23.d Ezech.9,c

16 Doubtleſſe your deſtruction is in reputation as the potters clay: And dooth the woorke ſay of hym that made it, He made not me? And dooth an earthen veſſel ſay of hym that faſhioned it, He had no vnderſtandyng?

17 Is it not harde at hande that Libanus ſhalbe turned into a lowe feelde, and that the lowe feelde ſhalbe taken as the wood?

18 And in that day ſhal deafe menne heare the woordes of the booke, and the eyes of the blynde ſhal ſee, euen out of the cloude, and out of darkneſſe.

19 The meeke ſpirited alſo ſhalbe meerie in the Lorde, and the poore among them that be lowly, ſhal reioyce in the holy one of Iſrael:

20 For he that dyd violence, is brought to nought, and the ſcorneful man is conſumed, and they rooted out that made haſte early to vnryghteouſneſſe,

31 Makyng a man to ſinne in the woorde, and D that tooke hym in a ſnare, whiche reproued them in the open place, and they that haue turned the cauſe of the righteous to nought.

22 Therfore thus ſaith the Lorde to the houſe of Iacob, euen thus ſayth he that redeemed Abraham: * Iacob ſhal not nowe be confounded, nor his face pale. Eſai.14.a.

23 But when he ſeeth his children, the woorke of my handes, in the myddeſt of hym, they ſhal ſanctifie my name, and prayſe the holy one of Iacob, and feare the God of Iſrael.

24 They alſo that haue benne of an erronious ſpirite, ſhal comme to vnderſtandyng, and they that haue benne ſcornful, ſhal learne doctrine.

The.xxx, Chapter.

1 Agaynſt them that forſake the counſayle of God, and cleaue to the counſayle of menne.
3 The prophete alſo threatneth the remnant of the people, that after the deſtruction of Hieruſalem, went into Egypt.

A 1 ALas for thoſe diſobedient chyldren, ſayth the Lorde, * that they wil take counſayle, and not of me, that they wyl take a ſecrete aduice, and not out of my ſpirite, and therfore adde they ſinne vnto ſinne. Eſai.8.b.

2 Euen they that walke to goe downe into Egypt, and haue aſked no queſtion at my mouth, but ſeeke ſtrength in the myght of Pharao, and truſt in the ſhadowe of Egypt.

3 Therefore ſhal the ſtrength of Pharao be your confuſion, and the truſt in the ſhadowe of Egypt your ſhame.

4 For his captaynes were at Zoan, and his embaſſadours came vnto Hanes.

5 * They were aſhamed of the people that could doo them no good, and that might not helpe them, nor ſhewe them any profite, but were theyr confuſion and rebuke. 4.Re.18.d. Iere.17.b. Ezec.29.a.

6 The burthen of the beaſtes of the ſouth. In a lande of trouble and anguiſhe, from whence ſhal comme the young and old lion, the viper and fiery ſerpent that fleeth againſt them that vpon coltes beare theyr riches, and vpon camels theyr treaſures, to a people that can doo them no good.

7 For vayne and nothyng woorth ſhal the B helpe of the Egyptians be: Therefore haue

I cryed vnto Hieruſalem, they ſhal haue ſtrength yenough, yf they wyl ſettle theyr myndes in quietneſſe.

Eſai. 8,a. 8 *Nowe therefore goe thy way, and wryte this before them in a table, and note it in a booke: that it may finally remayne, and be kept ſtyl for euer.

Eſai,1,d. 9 For this is an obſtinate people, * and diſſemblyng chyldren, chyldren that refuſe to heare the lawe of the Lorde.

10 For they ſay vnto the ſeers, See not: and to them that be cleare of iudgement, Looke not out ryght thynges for vs: but ſpeake fayre woordes vnto vs, looke out errours.

11 Geat you out of this way, depart out of this path, and turne the holy one of Iſrael from vs.

12 Wherefore thus ſayth the holy one of Iſrael, Becauſe your hartes ryſe agaynſt this woorde, and becauſe you truſt in wrong dealyng, and peruerſe iudgement, and put your confidence therein:

13 Therefore ſhal ye haue this miſchiefe for your deſtruction and fal, like as an high wal that falleth becauſe of ſomme ryft or blaſte, whoſe breakyng commeth ſuddaynely.

C Pſal,2,b. 14 *And the hurt thereof, is lyke an earthen veſſel whiche breaketh without helpe, ſo that in the burſtyng of it, there is not found one ſheuer to fetche fyre in, or to take water withal out of the pyt.

15 For thus ſayth the Lorde God, euen the holy one of Iſrael: In repentance, & in * reaſt ſhal ye be ſafe, in quietneſſe and ſure confidence ſhalbe your ſtrength, but ye haue had no luſt thereto.

Exod.14,c 1,Par,20,c

16 For ye haue ſayde, No, but we wyl eſcape through horſes, therefore ſhal ye flee: And we wyl geat vs vp vpon ſwift beaſtes, and therfore ſhal your perſecuters be ſwifter.

Leui.26.a. Ioſu. 23. a. 17 *A thouſande ſhal flee at the rebuke of one, and at the rebuke of fyue ſhal ye al flee, tyl ye be leaſt as a ſhip maſte vpon the toppe of a mountayne, and as a beakon vpon an hyl.

Rom,2,a 18 *Therefore dooth the Lorde cauſe you to wayte, that he may haue mercy vpon you, to the intent that he may haue the preeminence when he is gratious vnto you: For the Lorde is the God of iudgement, Bleſſed are al they that hope in hym.

19 If the people remayne in Sion, and at Hieruſalem, thou ſhalt not be in heauineſſe: but at the voyce of thy complaynt ſhal he haue mercy vpon thee, and when he heareth it, he ſhal geue thee an anſweare.

20 And though the Lorde geue you the bread of trouble, and the water of aduerſitie, thy rayne ſhalbe no more ſo ſcant, but thine eyes ſhal ſee thy rayne.

21 Yea and thyne eare ſhal heare the talkyng of hym that dooth ſpeake behind thee: * This is the way, walke ye in it, turne not aſyde, neyther to the ryght hande, nor to the leaſt. D Deut.4.a.

22 Ye ſhal deſtroy alſo the coueryng of your ſyluer images, and the deckyng of your golden idols, euen as fylthyneſſe ſhalt thou put them away: And thou ſhalt ſay vnto it, Geat thee hence.

23 Then ſhal God geue rayne vnto thy ſeede, that thou ſhalt ſowe the grounde withal, and bread, of the increaſe of the earth, whiche ſhalbe fat, and very plenteous: in that day alſo ſhal thy catel be fed in large paſtures.

24 The oxen lykewyſe, and the young aſſes that eare the grounde, ſhal eate cleane prouender, whiche is pourged with the winde, and the fanne.

25 Finally, vpon euery hygh mountayne and hil, ſhal there be riuers, and ſtreames of waters, * in the day of the great ſlaughter, when the towres fal. 2.Pet,3,b

26 Moreouer, the lyght of the moone ſhalbe as the light of the ſunne, and the ſunne light ſhalbe ſeuen folde, and haue as muche ſhine as in ſeuen dayes beſyde, when the Lorde bindeth vp the ſore of his people, and healeth the ſtroke of theyr wounde.

27 Beholde, the fame of the Lorde commeth from farre, and his preſence is ſo hotte, that no man is able to abyde: his lippes are ful of indignation, and his tongue is as a conſumyng fyre.

28 His breath is a vehement fludde of water, that reacheth vp to the necke: that he may ſyft away the heathen in the ſiue of vanitie, and his breath is a brydle of errour in the iawes of the people. E

29 And ye ſhal ſyng, lyke as in the nyght, when the holy ſolemnitie begynneth, and ye ſhal haue gladneſſe of hart, lyke as when one commeth with a pype vnto the hyl of the Lorde, and to the moſt myghtie one of Iſrael.

30 And the Lord ſhal cauſe his glorious voyce to be hearde, and ſhal declare his ſtretched out arme, with a terrible countenance, and with the flambe of a conſumyng fyre, with noyſome lyghtenyng, with a ſhowre, and with hayleſtones.

31 For through the voyce of the Lorde, ſhal * Aſſur be deſtroyed, which ſmote other men with the rodde. Eſai.10,a

32 And it ſhal comme to paſſe, that whyther

ſoeuer he goeth, the rodde ſhal cleaue vnto hym, whiche the Lorde ſhal lay vpon hym, with tabrettes and harpes: and with great warre ſhal he fyght agaynſt his hoſt.

Mat.25.b. 33 *For the fyre of hel is ordayned from the beginnyng, yea euen for the kyng is it prepared: This hath the Lorde ſet in the deepe, and made it wyde, the burnyng whereof is fyre and muche wood: The breath of the Lorde, whiche is lyke a riuer of brymſtone, dooth kyndle it.

The.xxxi.Chapter.

1 He curſeth them that forſake God, and ſeeke for the helpe of menne.

A 1 WO be vnto them that goe downe into Egypt for helpe, and truſt in horſes, and put theyr confidence in charrets, becauſe they be many, and in horſemen, becauſe they be luſtie and ſtrong: but they regarde not the holy one of Iſrael, and they aſke no queſtion at the Lorde.

2 And he neuertheleſſe is wiſe, and wil plague the wicked, and goeth not from his woorde, he wyl aryſe agaynſt the houſholde of the frowarde, and agaynſt the helpe of euyl dooers.

3 Nowe the Egyptians are menne, and not God, and theyr horſes fleaſhe, and not ſpirite: And aſſoone as the Lorde ſtretcheth out his hande, then ſhal the helper fal, and he that ſhoulde haue benne helped, and they ſhal altogeather be deſtroyed.

4 For thus hath the Lorde ſpoken vnto me: Apoc.5.2. Gen.49.b *Like as the lion and *lions whelpe roareth vpon the pray that he hath gotten, and is not afrayd though the multitude of ſhepheardes crye out vpon hym, neyther be abaſhed for al the heape of them: ſo ſhal the Lorde of hoſtes comme downe to fyght for mount Sion, and defende his hyl.

5 Lyke as the byrdes flutter about theyr neaſtes, *ſo ſhal the Lorde of hoſtes keepe, ſaue, defende, and deliuer Hieruſalem. Deut.32.d

6 Therefore, O ye chyldren of Iſrael, turne againe vnto him whom you haue ofttimes forſaken.

7 *For in that day euery man ſhal caſt out his idols of ſyluer, and his idols of golde, whiche ye haue made with your owne handes vnto your ſinne. B Eſai.2.c.

8 *Aſſur alſo ſhalbe ſlayne with the ſwoord, not with a mans ſwoorde, neyther ſhal the ſwoord of any man deuour him, and he ſhal flee from the ſlaughter, and his choiſe young menne ſhalbe diſcomfited. Eſai.37.c.

9 He ſhal goe for feare to his ſtrong holdes, and his princes ſhal flee from his ſtanderde, ſayth the Lorde, whoſe fyre is in Sion, and his furnace in Hieruſalem.

The.xxxii.Chapter.

1 The conditions of good rulers and officers.

A 1 BEholde, a kyng ſhal gouerne after the rule of ryghteouſneſſe, and the princes ſhal rule accordyng to the ballance of equitie.

2 And that man ſhalbe vnto menne as a defence for the winde, and as a refuge for the tempeſt, lyke as a ryuer of water in a thirſtie place, and the ſhadowe of a great rocke in a drye lande.

3 The eyes of the ſeeyng ſhal not be dimme, and the eares of them that heare, ſhal take diligent heede.

4 The hart of the vnwyſe ſhal attayne to knowledge, and the vnperfect tongue ſhal ſpeake playnely, and diſtinctly.

5 Then ſhal the fooliſhe niggard be no more called gentle, nor the churle liberal.

6 But the niggarde wyl ſpeake niggardly, and his hart wil woorke euil, and play the hypocrite, and imagine abominations agaynſt God, to make the hungry leane, and to withholde drinke from the thirſtie.

7 The weapons of the churliſhe are euyl, he deuiſeth noyſome deuiſes, that he may beguile the poore with deceiptful woordes, yea euen there as he ſhoulde geue ſentence with the poore. B

8 *But the liberal perſon imagineth honeſt thynges, and commeth vp for liberalitie vnto promotion. Pro.17.b.

9 Up ye riche and idle women, hearken vnto my voyce, ye careleſſe daughters marke my woordes.

10 Many yeeres and dayes ſhal ye be brought in feare, O ye careleſſe women: for the vintage ſhal fayle, and the harueſt ſhal not comme.

11 Be ye baſhed you that liue in abundance, tremble you that lyue careleſſe, caſt of your rayment, make your ſelues bare, and put

ſackcloth about you.

12 For as the infantes weepe when their mothers teates are dryed vp: ſo ſhal you weepe for your fayre feeldes, and fruiteful vineyardes.

13 My peoples feelde ſhal bryng thornes, and thiſtles: and ſo ſhal it be in euery houſe of voluptuouſneſſe, and in euery citie that reioyceth.

C 14 The palaces alſo ſhalbe broken, and the greatly occupied cities deſolate: The towres and bulwarkes ſhal become dennes for euermore, where wilde aſſes take theyr pleaſure, and ſheepe theyr paſture,

15 Unto the tyme that the ſpirite be powred vpon vs from aboue, and that the wylderneſſe be a fruiteful feelde, and the plenteous feelde be reckened for a wood.

16 Then ſhal equitie dwel in the deſart, and ryghteouſneſſe in a fruiteful lande.

17 * And the worke of ryghteouſneſſe ſhalbe peace, and her fruite reaſt and quietneſſe for euer. Rom.5.a.

18 * And my people ſhal dwel in the innes of peace, and in ſure dwellinges, in ſafe places of comfort. Iere.33.

19 And when the hayle falleth, it ſhal fal in the wood, and the citie ſhalbe ſet lowe in the valley.

20 O howe happy ſhal ye be when ye ſhal ſafely ſowe your ſeede beſyde al waters, and driue thither the feete of your oxen and aſſes.

The.xxxiii.Chapter.

1 Threatnyng agaynſt the Aſſyrians. 20 A deſtruction of them that ſhal ſee the Lorde.

A 1 VO to thee that deſtroyeſt when thou waſt not deſtroyed, thou breakeſt the league, whereas none hath broken it with thee: for whẽ thou ſhalt leaue deſtroyeing, * thou thy ſelfe ſhalt be deſtroyed: and when thou ceaſſeſt from breakyng the league, then ſhal they breake it to thee. Exo.21.b. Leui.24.d Sapi.11.c. Mat.7.a.

2 O Lorde haue mercie vpon vs, we haue put our whole truſte in thee: be an arme to ſuche early, and * our health in the tyme of trouble. Pſal.9.b.

3 At that confuſe noyſe the people fledde, and at thyne exaltyng, the heathen were ſcattered.

4 And the ſpoyles ſhalbe geathered, whiche ſhalbe yours, as are the geatheryng of Bruchus, and the multitude goeing to it, ſhalbe as Locuſtes, runnyng to and fro.

5 The Lorde is exalted, for it is he that dwelleth on high, he hath filled Sion with iudgement, and ryghteouſneſſe.

6 And a ſure ſtabliſhyng of thy tymes, ſhalbe ſtrength, health, wyſdome, and knowledge: and the very feare of the Lorde ſhalbe the treaſure of it.

B 7 Beholde the meſſengers ſhal crye without: and the embaſſadours of peace ſhal weepe bitterly.

8 Theyr ſtreetes are waſte, there walketh no man therein: God hath broken the appoyntment, the cities are caſte away, and menne are nothyng regarded.

9 The deſolate earth is in heauineſſe, Libanus is ſhamed, and hewen downe, Saron is lyke a wylderneſſe, Baſan and Charmel are ſpoyled of theyr fruites.

10 And therefore, ſayth the Lorde, I wyl vp nowe, nowe wyl I be aduaunced, now wil I be exalted.

11 * Ye ſhal conceiue ſtubble, and beare ſtraw: and your ſpirite ſhalbe the fyre, that it may conſume you. Iere.5.c.

12 And the people ſhalbe burnt like lime, and as thornes burnt, that are hewen of and caſt in the fyre.

13 Nowe hearken to ye that are farre of, howe I haue donne, and conſyder my power ye that are at hande.

14 The ſinners at Sion are afrayde, a ſuddaine fearefulneſſe is comme vpon the hypocrites: What is he among vs, ſay they, that ſhal dwel by the conſumyng fyre? Whiche of vs may abyde the euerlaſtyng heate? C

15 * He that leadeth a godly lyfe, and ſpeaketh the truth, he that abhorreth gaynes by violence and deceipt, he that keepeth his hande that he touche no rewarde, whiche ſtoppeth his eares that he heare no counſayle agaynſt the innocent blood, whiche holdeth downe his eyes that he ſee no euyl: Pſal.14.a. and.23.a.

16 He it is that ſhal dwel on hygh, whoſe ſafegarde ſhalbe in a bulwarke of rockes: to him ſhalbe geuen meate, and his waters ſhal not fayle.

17 Thine eyes ſhal ſee the kyng in his glorie, euen the kyng of the farre countreyes ſhal they ſee.

18 Thine hart ſtudied for feare, thinking thus: * What ſhal then become of the ſcribe? of the 1.Cor.1.a.

the receiuer of our money? What of hym that taxed our fayreſt houſes?

19 There ſhalt thou not ſee a cruel people of a ſtrange tongue, to haue ſo diffuſed a language that it may not be vnderſtanded, neyther ſo ſtrange a ſpeache but it ſhalbe perceiued.

20 Looke vpon Sion the head citie of our ſolemne feaſtes: thyne eyes ſhal ſee Hieruſalem that glorious habitation, * the tabernacle that neuer ſhal remooue, whoſe nayles ſhal neuer be taken out worlde without ende, whoſe cordes euery one ſhal neuer corrupt. Hed.9,b.

D 21 For the glorious maieſtie of the Lorde ſhal there be preſent among vs, as a place where faire broade riuers and ſtreames are, through the whiche ſhal neither galley row, nor great ſhip ſayle.

22 * For the Lorde is our iudge, the Lorde is our lawe geuer, the Lorde is our kyng, and he hym ſelfe ſhalbe our ſauiour. Iacob.4.c

23 Thy tacklyng is looſed, therefore it can not make faſt the maſt, nor ſpread the ſayle: then there is dealed great ſpoyle, yea lame menne runne after the pray.

24 There lieth no man that ſayth, I am ſicke: but al euyl is taken away from the people that dwel there.

The.xxxiiii.Chapter.

1 The laſt deſtruction of the ſynagogue, in whiche the kyngdome and prieſthood of the people was tranſlated to the Churche and congregation of Chriſte.

A 1 Comme ye heathen and heare, take heede you people: hearken thou earth, and al that is therein, thou rounde compaſſe, and al that dwelleth therupon.

2 For the Lorde is angry with al people, and his diſpleaſure is kindled agaynſt al the multitude of them, he hath deſtroyed them, and deliuered them to the ſlaughter.

3 So that theyr ſlayne ſhalbe caſt out, and theyr bodies ſtinke, that euen the very hilles ſhalbe wet with the blood of them.

4 Al the ſtarres of heauen ſhal waſte, and the heauens ſhal folde togeather lyke a rol, and al the ſtarres thereof ſhal falle, lyke as the leaues falle from the vines and fygge trees.

5 For my ſwoorde ſhalbe bathed in heauen, & ſhal immediatly comme downe to iudgement vpon Idumea, and vpon the people whiche I haue curſed.

6 And the Lordes ſwoord ſhalbe ful of blood, and be ruſtie with the fatneſſe and blood of lambes and goates, with the fatneſſe of the kydneyes of weathers: For the Lorde ſhal kyl a great offeryng in Bozra, and a great ſlaughter in the lande of Idumea.

B 7 There ſhal the Unicornes fal with them, and the Bulles with the Giantes, and theyr land ſhalbe throughly ſoked with blood, and theyr grounde corrupt with fatneſſe.

8 For it is the (a) day of Gods vengeance, and the yeere of recompence for the reuenge of Sion.

9 And his fluddes ſhalbe turned to pitche, and his earth to brymſtone, and therewith ſhal the lande be kyndled,

10 So that it ſhal not be quenched day nor nyght, but ſmoke euermore, and ſo foorth lye waſte: and no man ſhal goe through it for euer.

11 But Pellicanes, Storkes, great Owles, and Rauens, ſhal haue it in poſſeſſion, and dwel therein: for God ſhal ſpreade out the lyne of deſolation vpon it, and the ſtones of emptineſſe.

12 Her nobles ſhal calle, and there is no kyngdome: and al her princes ſhalbe nothyng.

13 Thornes ſhal grow in their palaces, nettles and thiſtles in theyr ſtrong holdes, that the dragons may haue theyr pleaſure therin, and that they may be a court for Eſtriches.

14 There ſhal ſtrange viſures, and monſterous beaſtes meete one another, & the wylde C keepe company togeather: there ſhal the Lamia lye, and haue her lodgyng.

15 There ſhal the Owle make her neaſt, build, be there at home, and bring foorth her young ones: there ſhal the Kytes comme togeather, eche one to his lyke.

16 Seeke through the booke of the Lorde, and reade it: there ſhal none of theſe thynges be leaſt out, there ſhal not one nor ſuche lyke fayle: for his mouth commaundeth, and that ſame dooth his ſpirit geather togeather, or fulfyl.

17 He hath caſt the lot for them, and to thoſe beaſtes hath his hande diuided it by the line: therefore thoſe ſhal poſſeſſe it for euer, from generation to generation ſhal they dwelle therein.

(a) God declareth his loue and care to preſerue his Churche by his ſeuere puniſhing of the enimies to his Churche.

The.xxxv.Chapter.

1 Of the tyme and kyngdome of Chriſte.

A 1 BUt (a) the deſart and wylderneſſe ſhal reioyce, the waſt ground ſhal be glad and floriſhe as the lilye.

(a) The baren nature of mankynde to al goodnes ſhalbe made fruitful by grace promiſed in Chriſte.

2 She ſhal floriſhe pleaſantly, and be ioyful, and euer be geuyng thankes more and more: For the glorie of Libanus, the beautie of Charmel and Saron ſhalbe geuen her: Theſe ſhal knowe the honour of the Lorde, and the maieſtie of our God.

Heb.xij.b 3 * And therefore (b) ſtrength the weake handes, and comfort the feeble knees.

Deut.xx.a &.xxxi.b

4 Say vnto them that are of a fearefulhart, be of good cheare and feare not, *behold your God commeth to take vengeance, & you ſhal ſee the rewarde that God geueth: God commeth his owne ſelfe, and wyl delyuer you.

(b) God geueth ſtrength of grace to the feeble conſciences by preachyng the woorde.

Mat.xi.a and.xv.c Luk.17.c

5 Then ſhal the eyes of the blynde be lyghtened, and the eares of the deaffe opened.

6 Then ſhal the lame menne leape as an hart, & the * dumbe mans tongue ſhal geue thankes: * for in the wylderneſſe there ſhal welles ſpring, and fluddes of water in the deſart.

Pſal.viij.a Eſai.41.e 43.c.44.a

7 The drye grounde ſhal turne to riuers, and the thirſtie to ſprynges of water: wheras dragons dwelt afore, there ſhal growe ſweete flowres, and greene ruſſhes. B

8 There ſhalbe foote pathes and common ſtreates, this ſhalbe called the holy way: no vncleane perſon ſhal goe through it, for the lord him ſelfe ſhal goe with them that way, and the wayfairer nor ignorant ſhal not erre.

9 There ſhalbe no lyon, & no rauiſhyng beaſtes ſhal comme therein, nor be there, but menne redeemed ſhal goe there free and ſafe.

10 And the redeemed of the Lorde I ſay ſhal conuert and comme to Sion with thankeſgeuing: euerlaſtyng ioy ſhal they haue, pleaſure and gladneſſe ſhalbe among them, and as for al ſorowe & heauineſſe, it ſhal vaniſhe.

The.xxxvi.Chapter.

1 Hieruſalem is beſieged by Sennacherib in the tyme of kyng Hezekias.

A 1 IN * the foureteenth yeere of kyng Hezekias, came Sennacherib king of the Aſſyrians downe, to lay ſiege vnto al the ſtrong cities of Iuda, to conquer them.

4.Re.18.c. 2.Par,32.a. Eſai.vij.b. 8.b.10.a. 17.d.&32.a

2 And the kyng of the Aſſyrians ſent Rabſakeh frō Lachis towarde Hieruſalem, againſt Hezekias, with an exceedyng hoſt, whiche ſet hym by the conduite of the ouer poole in the way that goeth through the fullers lande.

3 And ſo there came forth vnto him Eliakim Helkias ſonne, the chiefe ouer the houſholde, *Sobna the ſcribe, and Ioah Aſaphs ſonne the ſecretarie:

Eſai,xxij.a

4 And Rabſakeh ſayde vnto them, Tel Hezekias that the great kyng ſayth thus vnto hym: What preſumption is this that thou truſteſt vnto?

5 I ſayde ſurely that thou truſteſt in vayne woordes, when counſayle and ſtrength are neceſſarie to battayle: but nowe wherto truſteſt thou, that thou rebelleſt agaynſt me?

4.Re.18.b. 6 *Loe, thou putteſt thy truſt in a brokē ſtaffe of reede[I meane]Egypt, whiche he that leaneth vpon, it goeth into his hande, and ſhooteth it through: euen ſo is Pharao the kyng of Egypt vnto al them that truſt in hym.

Ezec,29.a.

B 7 But if thou wouldeſt ſay vnto me, We truſt in the Lorde our God: Is not he that God whoſe hygh places & aulters Hezekias tooke downe, and commaunded Iuda and Hieruſalem to worſhip only before this aulter?

8 Nowe therefore deliuer hoſtages, that thou rebel no more agaynſt my Lorde the kyng of the Aſſyrians, and I wyl geue thee two thouſande horſes, if thou be able to ſet menne vpon them.

9 Howe dareſt thou reſyſt the power of the ſmalleſt prince that my Lorde hath? how dareſt thou truſt in the charrets and horſemen of Egypt?

10 Moreouer, thinkeſt thou that I am comme vp hyther to deſtroy this lande without the Lordes wyl? The Lorde ſaid vnto me, Goe vp agaynſt this lande, and deſtroy it.

11 Then ſayde Eliakim, Sobna, and Ioah, vnto Rabſakeh: Speake to vs thy ſeruantes we pray thee, in the Syrians language, for we vnderſtande it wel, and ſpeake not to vs in the Iewes tongue, leſt yͤ folke heare which lyeth vpon the wal.

12 Then anſweared Rabſakeh: Hath my maiſter ſent me to ſpeake this onely to thy maiſter and thee? hath he not ſent me to them alſo that lye vpon the wal? that they may be compelled to eate their owne dunge, & drinke their owne ſtale with you?

13 And Rabſakeh ſtoode ſtiffe, and cryed with a loude voyce in the Iewes tongue, and ſaid,

Nowe take heede howe the great kyng of the Aſſyrians geueth you warnyng.

C 14 Thus ſayth the kyng, Let not Hezekia deceiue you, for he ſhal not be able to deliuer you.

15 Moreouer, let not Hezekia comfort you in the Lorde when he ſayth, The Lorde without doubt ſhal defende vs, and ſhal not geue ouer this citie into the handes of the kyng of the Aſſyrians.

16 Hearken not to Hezekia, for thus ſayth the kyng of Aſſyria: Obteyne my fauour, enclyne to me, ſo may euery man enioy his vineyardes and figge trees, and drinke the water of his ceſterne:

17 Unto the time that I comme my ſelfe, and bring you into a land that is like your owne, wherin is wheate and wine, whiche is both ſowen with ſeede, and planted with vineyardes.

18 Let not Hezekia deceiue you, when he ſaith vnto you, The Lord ſhal deliuer vs: *Might the gods of the Gentiles keepe euery mans lande from the power of the kyng of the Aſſyrians? Eſai.x.a

19 Where is the god of Hemath and Arphad? Where is the god of Sepharuaim? and who is able to defende Samaria out of my hand?

20 Or whiche of al the gods of theſe landes hath deliuered their coũtrey out of my power? Is the Lorde in deede able to deliuer Hieruſalem from my hande?

21 Unto this, Hezekias meſſengers helde their tongues, and anſweared not one woorde: for the kyng had charged them that they ſhould geue hym no anſweare. D

22 So came Eliakim Helkias ſonne yͤ chiefe ouer the houſholde, Sobna the ſcribe, & Ioah Aſaphes ſonne the ſecretarie, vnto Hezekia with rent clothes, and tolde him the woordes of Rabſakeh.

The.xxxvij.Chapter.

1 Hezekia humbleth hym ſelfe before the Lorde. 36 The armie of Sennacherib is ſlayne of the angel of the Lorde, 38 and he hym ſelfe is kylled of his owne ſonnes.

A 1 When Hezekia hearde that, he rent his clothes,* and put on ſackcloth, & went into the temple of the lord. 4.Re.19,a

2 But he ſent Eliakim the chiefe ouer yͤ houſhold, Sobna the ſcribe, with the eldeſt prieſtes clothed in * ſacke, vnto the prophete Eſai the ſonne of Amos, Iona.iij.a

3 And they ſayde vnto hym, Thus ſayth Hezekia: This is the day of trouble, of plague, & of blaſphemie: for the chyldren are comme to the place of birth, but there is no power to bryng them foorth.

4 The Lorde thy God [no doubt] hath wel conſydered the woordes of Rabſakeh, whom his lorde kyng of the Aſſyrians hath ſent to defie and blaſpheme the liuing GOD, with ſuche woordes as the Lorde thy God hath hearde ryght wel: and therefore lyft vp thy prayer for the remnant that yet are left.

5 So the ſeruantes of the king Hezekia came to Eſai,

6 And Eſai gaue them this anſweare: Say thus vnto your lord, Thus ſayth the Lorde, Be not afraide of the woordes that thou haſt hearde, wherewith the king of the Aſſyrians ſeruantes haue blaſphemed me.

B 7 *Behold, I wyl rayſe vp a winde agaynſt hym, and he ſhal heare a rumour, and he ſhal goe agayne into his countrey, there wyl I deſtroy hym with the ſwoorde in his owne lande. Eſai.31.b

8 *Now when Rabſakeh returned, he found the kyng of Aſſyria layeing ſiege to Libnas: for he had vnderſtanding that he was departed from Lachis. 1.Reg.23,c

9 And there came a rumour that Tharakas kyng of Ethiopia was comme foorth to warre agaynſt hym: and when the kyng of Aſſyria heard that, he ſent other meſſengers to king Hezekia with this commaundement.

10 Say thus to Hezekia kyng of Iuda, Let not thy God deceiue thee, in whom thou hopeſt, and ſayeſt Hieruſalem ſhal not be geuen into the handes of the kyng of Aſſyria.

11 For loe, thou knoweſt wel how the kinges of Aſſyria haue handled al the landes that they haue ſubuerted: and hopeſt thou to eſcape?

12 Were the people of the gentiles, whom my progenitours cõquered, deliuered at any time through their goddes? *[As namely] Goſan, Haran, Rezeph, and the chyldren of Eden, whiche were at Thalaſſar? 3.Reg.17.a

13 Where is the kyng of Hemath, & the kyng of Arphad, and the king of the citie Sepharuaim, Ena, and Aua?

14 Nowe when Hezekia had receiued the letter of the meſſengers, and read it, he went vp into the houſe of the Lorde, and opened the letter before the Lorde, C

15 And Hezekia praied vnto the Lord [on this manner.]

16 O Lorde of hoſtes, thou GOD of Iſrael, whiche dwelleſt vpon *Cherubim, thou art the God that onely is GOD of al the kyngdomes of the worlde, for thou only haſt *created heauen and earth.

Exod.25.c
Gene.i.a
Baruc.i.c

17 *Encline thyne eare Lorde and conſyder, open thyne eyes Lorde and ſee, and ponder al the woordes of Sennacherib, whiche hath ſent his embaſſage to blaſpheme the lyuyng God.

18 It is true, O Lorde, that the kynges of Aſſyria haue conquered al kyngdomes and landes,

19 And caſt their gods in the fyre: for thoſe were no goddes, but the workes of mens handes, of wood or ſtone, therefore haue they deſtroyed them.

20 Nowe therefore deliuer vs, O Lorde our God, from the handes of Sennacherib, that al the kyngdomes of the earth may knowe that thou onely art the Lorde.

D 21 Then Eſai the ſonne of Amos ſent vnto Hezekia, ſayeing, Thus ſaith the Lorde God of Iſrael: Wheras thou haſt made thy prayer vnto me as touching Sennacherib the king of Aſſyria,

22 This is the anſweare that the Lorde hath geuen concernyng hym: Diſpiſed art thou & mocked, O daughter Sion, he hath ſhaken his head at thee, O daughter of Hieruſalem.

Zach.ij.b
Mat.25.d
Actes,9,c

23 But thou Sennacherib, *whom haſt thou defied and blaſphemed? Againſt whom haſt thou lifted vp thy voyce, & exalted thy proude lookes? euen agaynſt the holy one of Iſrael.

24 Thou with thy ſeruantes haſt blaſphemed the Lorde, and thus holdeſt thou of thy ſelfe: I wyl couer the hye mountaynes and ſydes of Libanus with my horſemen, and there wyl I cut downe the hye Cedar trees, and the fayreſt Firre trees: I wyl vp in the height of it, and into the chiefeſt of his timber woodes.

25 If there be no water, I wyl graue and drinke: and as for waters of defenſe, I wyl drye them vp with the feete of myne hoſt.

26 Yea, haſt thou not heard what I haue taken in hande & brought to paſſe of olde time? That ſame wyl I doo nowe alſo, and waſt, deſtroy, and bring ſtrong cities vnto heapes of ſtones.

27 For their inhabitours ſhalbe lyke lame menne brought in feare & confounded: they ſhalbe lyke graſſe and greene hearbes in the field, like the hay vpon the houſe toppes, that withereth before it be growen vp.

28 I knowe thy wayes, thy goeyng foorth, and thy commyng home, yea and thy madneſſe agaynſt me. E

29 Therfore thy furiouſneſſe againſt me, and thy pride is comme before me, I wyl put my ryng in thy noſe, & my bridle bit in the iawes of thee, and turne thee about euen the ſame way thou cameſt.

30 I wil geue thee alſo this token [O Hezekia] this yeere ſhalt thou eate ſuche as groweth of it ſelfe, and the ſeconde yeere that whiche ſpringeth againe of the ſame, and in the third yeere ye ſhal ſowe and reape, yea ye ſhal plant vineyardes, and enioy the fruites thereof.

31 And ſuche of the houſe of Iuda as are eſcaped, ſhal comme togeather, and the remnant ſhal take roote beneath, and bryng foorth fruite aboue.

32 For the eſcaped ſhal goe out of Hieruſalem, and the remnant from the mount Sion: and this ſhal the zeale of the Lord of hoſtes bring to paſſe.

33 Therfore thus ſayth the Lorde concerning the king of the Aſſyrians: He ſhal not comme into this citie, and ſhal ſhoote no arrowe into it, there ſhal no ſhielde hurt it, neyther ſhal they caſt ditches about it.

34 The ſame way he came, he ſhal returne, and not comme at this citie, ſaith the Lorde.

35 And I wil keepe and ſaue this citie [ſaith he] for myne owne and for my ſeruant Dauids ſake. F

36 *Thus the angel of the Lord went foorth, & ſlue of the Aſſyrians hoſt an hundred foureſcore and fiue thouſande: and when menne aroſe vp early in the mornyng, beholde they were ſlayne, and al lay ful of dead bodyes.

4.Re.19.g
Eccl.48.d
Eſai.31.b
2.Mac.15.d

37 So Sennacherib the kyng of the Aſſyrians brake vp, and dwelt at Niniue.

38 Afterwarde it chanced, as he prayed in the temple of Neſroch his God, that Adramalech and Sarazer, his owne ſonnes, ſlue hym with the ſwoorde, and fledde into the lande of Armenia: & Aſarhaddon his ſonne raigned in his ſteede.

The.xxxviii.Chapter.

1 Hezekia is ſicke vnto death, 5 but is yet reuiued by the Lorde, and liueth fifteene yeeres after: 10 for which benefite he geueth thankes.

A 1 4.Re.20.a 2.Par.34.f. About* this time was Hezekia ſicke vnto death,* and the prophete Eſai the ſonne of Amos came vnto hym, and ſayde, Thus commaundeth the Lord: Set thyne houſe in order, for thou muſt dye, and ſhalt not eſcape.

2 Then Hezekia turned his face towarde the wal, and prayed vnto the Lorde,

3 And ſayde, Remember, O Lorde, I beſeeche thee, that I haue walked before thee in trueth and a ſtedfaſt hart, and haue donne the thing that is pleaſant to thee. And Hezekia wept ſore.

4 Then ſayde God vnto Eſai,

5 Goe and ſpeake vnto Hezekia: The Lorde God of Dauid thy father ſendeth thee this woorde, I haue hearde thy prayer, and conſydered thy teares: *beholde I wyl put fifteene yeeres mo vnto thy lyfe, Ion.iij.b.

6 And deliuer thee and the citie alſo from the hande of the kyng of Aſſyria: for I wyl defende the citie.

B 7 3.Reg.2.g *And take thee this token of the Lord, that he wyl doo it as he hath ſpoken.

8 Beholde, I wyl returne the ſhadowe of Ahaz dial that now is layde out with ẏ ſunne, and bring it ten degrees backwarde:* So the ſunne turned tenne degrees backwarde, the whiche he was deſcended afore. Ioſu.x,c

9 A thankeſgeuing whiche Hezekia king of Iuda wrote, when he had benne ſicke, and was recouered.

10 I thought I ſhoulde haue gonne to the gates of hel when myne age was ſhortened, and haue wanted the reſidue of my yeeres.

11 I ſpake within my ſelfe, I wyl neuer viſite the Lorde [the Lorde I ſay] in this lyfe: I wyl neuer ſee man among the dwellers of the worlde.

12 Myne age is folden togeather, and taken away from me lyke a ſheepheardes cotage, I haue hewen of my lyfe by my ſinnes, lyke as a weauer cutteth of his webbe: He wyl with pyning ſickneſſe make an ende of me, yea he wyl make an ende of me in one day.

13 * I thought I woulde haue lyued vntyl the morowe, but he bruiſed my bones lyke a lion: and in one day thou wilt make an ende of me. Iob.iiij.b

14 Then chattered I lyke a ſwallowe, and C lyke a crane, and mourned lyke a doue, I lift vp myne eyes into the heyght: O Lorde, [ſayde I] my ſickneſſe keepeth me downe, eaſe thou me.

15 What ſhal I ſay? The Lorde hath made a promiſe to me, yea and he hym ſelfe hath perfourmed it: I ſhal therefore ſo long as I lyue remember this bitterneſſe of my lyfe.

16 O Lord, to al thoſe that ſhal liue hereafter, yea to al menne ſhal it be knowen, that euen in thoſe yeeres I haue a ioyful lyfe, and that it was thou that cauſedſt me to ſlepe againe, thou haſt geuen lyfe to me.

17 Beholde, bitter as galle was my penſiueneſſe, ſo ſore longed I for health, and it was thy pleaſure to deliuer my life from the filthy pit: for thou it is [O Lorde] that haſt caſt al my ſinnes behynde thy backe.

18 * For hel prayſeth not thee, death dooth not magnifie thee: they that goe downe into the graue prayſe not thy trueth: Pſal.vi.a 78.b.115.b.

19 But the lyuing, yea the liuing knowledge thee, as I doo this day: the father telleth his children of thy faythfulneſſe.

20 *To heale me it is the Lordes woorke, and we wyl ſing my ſonges in the houſe of the Lorde al the dayes of our lyfe. Luke,i.g

21 And Eſai ſayde, Take a plaſter of figges, D and lay it vpon the ſore, ſo ſhal it be whole.

22 Then ſayde Hezekia, O what a miracle is this, that I ſhal goe vp into the houſe of the Lorde.

The.xxxix.Chapter.

3 Hezekia is reproued of Eſai, becauſe he ſhewed his treaſure vnto the emballadours of Babylon.

A 1 4.Re.20.c. At *the ſame tyme Merodach Baladan, Baladans ſonne kyng of Babylon, ſent letters and preſentes to Hezekia: for he vnderſtood that he had benne ſicke, ⁊ was recouered agayne.

2 2.Par.32.c *And Hezekia was glad therof, and ſhewed them the houſe of his treaſures of ſiluer and golde, of ſpices, and rootes, of precious oyles, and al that was in his cubbordes ⁊ treaſure houſes: there was not one thing in Hezekias houſe, and ſo throughout al his kyngdome, but he let them ſee it.

3 Then came Eſai the prophete to kyng Hezekia, and ſayde vnto hym, What haue the menne

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menne ſayde, and from whence came they vnto thee? Hezekia anſweared, They came out of a farre countrey vnto me, out of Babylon.

4 Eſai ſayde, What haue they looked vpon in thy houſe? Hezekia anſweared, Al that is in my houſe haue they ſeene, & there is nothyng in my treaſure but I ſhewed it them.

5 Then ſayd Eſai vnto Hezekia: Underſtand the woorde of the Lorde of hoſtes:

4.Re.24.c 6 *Beholde, the time wyl comme that euery thing whiche is in thyne houſe, & al that thy progenitours haue laid vp in ſtore vntyl this day, ſhalbe caried to Babylon, and nothyng left behynde, thus ſayth the Lorde.

7 Yea & part of thy ſonnes that ſhal comme of thee, and whom thou ſhalt begeat, ſhalbe caried hence, and become gelded chamberlaynes in the king of Babylons court. B

8 Then ſayde Hezekia to Eſai, Good is the woorde of God whiche thou haſt tolde me. He ſaid moreouer, For there ſhalbe peace and faythfulneſſe in my tyme.

The.xl.Chapter.

3 The commyng of ſaint Iohn Baptiſt. 9 The preparation of the Apoſtles. The callyng of the Gentiles.

A 1 Comfort my people [O ye prophetes] cõfort my people, ſayth your God,

2 Comfort Hieruſalem at the hart, and telle her, that her trauayle is at an ende, that her offence is pardoned, that ſhe hath receiued at yͤ Lordes hand ſufficient correction for al her ſinnes.

Mat.iij.a Mark.i.a Luk.iij.a Iohn.i.c Eſai.47.c 3 *A voyce cryeth in wylderneſſe: Prepare the way of the Lorde, make ſtrayght the path of our God in the deſart.

4 Al valleyes ſhalbe exalted, and euery mountayne and hyl layde lowe: What ſo is crooked ſhalbe made ſtrayght, and the rough ſhalbe made playne.

Iohn.x.b 5 *For the glorie of the Lord ſhal appeare, for al fleaſhe ſhal at once ſee that the mouth of the Lorde hath ſpoken it.

Pſal.x.c Iacob.i.c i.Pet.i.b Eccl,14.b 6 The ſame voyce ſpake: Now crye. And the prophet anſweared, What ſhal I crye? That al fleaſhe is graſſe, and that al the goodlineſſe therof is as the floure of the fielde.

B 7 The graſſe is withered, the floure falleth away, for the breath of the lorde bloweth vpon them: of a trueth the people are graſſe.

Pſal.33.b and.117. i.Pet.i.d Iacob.i.b 8 The graſſe withereth, and the floure fadeth away:* yet the woorde of our God endureth for euer.

9 Goe vp vnto the hye hil, O Sion, thou that bryngeſt good tydynges, lyft vp thy voyce with power, O thou preacher Hieruſalem, lyft it vp without feare, & ſay vnto the cities of Iuda: Beholde your God,

10 Behold the Lorde God ſhal comme with power, and ſhal of him ſelfe beare rule with his arme: beholde his rewarde with hym, and his woorkes before hym.

11 He ſhal feede his flocke lyke an heardman, he ſhal geather the lambes togeather with his arme, and carie them in his boſome, and ſhal kyndly intreate thoſe that beare young.

12 Who hath meaſured the waters in his fiſt? Who hath meaſured heauẽ with his ſpanne, and hath comprehended al the earth of the worlde in three meaſures? Who hath wayed the mountaynes and hylles in a ballance?

13 Who hath directed the ſpirite of the Lorde? *or who gaue hym counſayle, and ſhewed hym? Sapi.ix.b Rom.xi.b

14 Who is of his counſayle, and geueth hym vnderſtandyng, and hath taught hym the path of iudgement? Who taught hym cunnyng, and opened to him the way of vnderſtandyng? C

15 Beholde, al people are in compariſon of hym as a droppe of a bucket ful, & are counted as the leaſt thyng that yͤ ballance wateth: yea and the Iſles he taketh vp as a very litle thyng.

16 Libanus is not ſufficient to miniſter fire to his offering, and al the beaſtes thereof are not yenough for one ſacrifice.

17 Al people in compariſon of him are reckened as nothyng: *if they be compared with hym, leſſe then nothyng, and as it, that is not. Pſal.lxij.d

18 To whom then wyl ye lyken GOD? or what ſimilitude wyl ye ſet vp to hym?

19 Shal the caruer make hym a carued image? And ſhal the goldeſmith couer hym with gold, or caſt him into a fourme of ſiluer plates?

20 Moreouer, ſhal the image maker, that the poore man whiche is diſpoſed may haue ſomme thyng to ſet vp alſo, ſeeke out and chooſe a tree that is not rotten, and carue therout an image that moueth not?

21 Knowe ye nothyng? heare ye neuer of it? hath it not benne preached vnto you ſince the beginnyng? haue ye not benne enfourmed of this by the fundation of the earth? D

22 It is he that ſitteth vpon the circle of the worlde, whoſe inhabiters are [in compariſon of hym] but as graſhoppers: *he ſpreadeth out the Eſai.44.d

the heauens as a couering, he ſtretcheth them out as a tent to dwel in.

23 He bringeth princes to nothyng, and the iudges of the earth as though they were not.

24 So that of them it may be ſayde, they be not planted nor ſowen agayne, neither their ſtocke rooted agayne in the earth: for aſſoone as he bloweth vpon them, they wither and fade away like the ſtrawe in a whirle wind.

25 To whom nowe wyl ye lyken me, and whom ſhal I be lyke, ſayth the holy one?

26 Lyft vp your eyes on hygh, and conſyder *who hath made thoſe thynges whiche comme out by ſo great heapes, and he calleth them al by their names: there is nothing hid from the greatneſſe of his power, ſtrength, and might.

Pſal.147.a

27 Howe may then Iacob thynke, or may Iſrael ſay, My wayes are hid from the lorde, & my god knoweth not of my iudgementes?

28 Knoweſt thou not, or haſt thou not heard that the euerlaſtyng God, the Lorde whiche made al the corners of the earth, is neyther weerie nor faynt? and that his wiſedome can not be comprehended? E

29 It is he that geueth ſtrength vnto the weerie, and power vnto the faint.

30 Children are weerie and faint, and the ſtrongeſt menne falle:

31 *But vnto them that haue their truſt in the Lorde, ſhal ſtrength be increaſed: Egles winges ſhal growe vpon them, when they runne they ſhal not falle, and when they goe they ſhal not be weerie.

Iere,17,d

The.xli.Chapter.

2 Of the goodneſſe and mercie of God towarde the people.

A 1 BE ſtil you[a] Ilandes, and hearken vnto me: let the people lay their ſtrength togeather, let thē comme hither, & then ſhewe their cauſe: we wyl goe to the lawe togeather.

(a) By the Ilandes, God meaneth the Gentiles, whō he reproueth for their idolatrie.

2 Who rayſed vp the [b] iuſt man from the Eaſt, and called hym to goe foorth? Who caſt downe the people, and ſubdued the kynges before hym? that he may throwe them al to the grounde with his ſwoorde, and ſcatter them lyke ſtubble with his bowe.

(b) By the iuſt man, is meant Abraham, who beyng called out of Ur of the Chaldeans, who beyng iuſtified by faith, became the father of many natiōs, whom God alwayes defended agaynſt al his enimies.

3 He foloweth vpon them, and goeth ſafely him ſelf, and that in a way where before his foote had not troden.

4 Who hath made & created theſe thynges? euen he that called the generations from the beginning, *euen I the Lorde which am the firſt, and with the laſt.

Eſai.44.a and.48.c Apoc.ij.b

5 The Iſles ſawe and did feare, and the endes of the earth were abaſhed, drewe nye, & came hyther.

6 Euery man helped his neyghbour, and ſaid to his brother, Be ſtrong.

B 7 The carpenter comforted the goldeſmith, and the goldſmith the hammerman, ſayeing, Sowder wyl doo very wel in it: and they faſtened it with nayles, that it ſhoulde not be moued.

8 But thou Iſrael art my ſeruant, thou Iacob whom I haue choſen, thou art the ſeede of Abraham my beloued.

9 Thou art he whom I led from the endes of the earth: for I called thee euen from among the glorious menne of it, and ſayd vnto thee, Thou art my ſeruant, I haue choſen thee, & not caſt thee away.

10 *Be not afrayde, for I am with thee: Melt not away as waxe, for I am thy GOD to ſtrength thee, helpe thee, and keepe thee with the ryght hande of my ryghteouſneſſe.

Eſai.43,b

11 Behold, al they that reſiſt thee ſhal comme to confuſion and ſhame, and thyne aduerſaries ſhalbe deſtroyed and brought to nought.

12 So that who ſo ſeeketh after them, ſhal not finde them, thy deſtroyers ſhal periſhe: and ſo ſhal they that vndertake to make battayle againſt thee, be as that is not, and as a thing of nought.

13 For I the Lorde thy God wyl ſtrengthen thy ryght hande, euen I that ſay vnto thee, Feare not, I wyl helpe thee.

14 Be not afrayde thou litle worme Iacob, and thou deſpiſed Iſrael: for I wil helpe thee, ſayth the Lorde, and the holy one of Iſrael thy redeemer. C

15 Beholde, I wil make thee a treading cart, and a newe flayle, that thou mayeſt threſhe and grinde the mountaynes, and bryng the hylles to powder.

16 Thou ſhalt fanne them, and the wynde ſhal carrie them away, and the whirle wind ſhal ſcatter them: but thou ſhalt reioyce in the Lorde, and ſhalt delight in the holy one of Iſrael.*

17 *When the thirſtie and poore ſeeke water, and find none, and when their tongue is drye of thirſt, I geue it them, ſayth the Lord, I the God of Iſrael forſake them not.

Gen.21.c

18 *I bryng foorth fluddes in the hylles, and welles in the playne fieldes: I turne the wyldeneſſe to riuers, and the drye lande to conduites of water.

Eſai.25.b 43.44.a

19 I plant in the waſte grounde trees of Cedar, Boxe, Myrre, and Oliues, and in the drie I ſet Firre trees, Elmes, and Hawthornes, togeather.

20 Al this doo I, that they altogeather may ſee and marke, perceiue with their hartes, ⁊ conſyder that the hand of the Lorde maketh theſe thynges, and that the holy one of Iſrael bringeth them to paſſe.

D 21 Stande at your cauſe, ſayth the Lord, and bring foorth your ſtrongeſt grounde, ſayth the kyng of Iacob.

22 Let them bryng foorth their goddes, and let their goddes tel vs what ſhal chance hereafter, yea let them ſhewe vs the thynges that are paſt what they be, let them declare them vnto vs, that we may take them to hart, and knowe them hereafter:

23 Eyther ſhewe vs thynges for to comme, and telle vs what ſhal be donne hereafter, ſo ſhal we knowe that ye are goddes: doo ſomethyng eyther good or bad, ſo wyl we both knowledge the ſame, and telle it out.

24 Beholde, ye are goddes of nought, and your makyng is of nought: yea abominable is the man that hath choſen you.

Eſai.43.a
Cyrus.

25 Neuertheleſſe, * I haue waked vp one frō the North, ⁊ he ſhal comme from the Eaſt, he ſhal calle vpon my name, and ſhal treade vpon princes as vpon clay, and as the potter treadeth downe the mire.

26 Who declared this from the begynnyng, and we wyl knowe hym: or from the olde tymes, and we wyl confeſſe and ſay that he is righteous: but there is none that ſheweth or declareth any thing, there is none alſo that heareth your wordes.

27 The firſt is he that ſhal ſay to Sion, Beholde, beholde, they are preſent: and to Hieruſalem it ſelfe wyl I geue an euangeliſt.

28 But when I conſyder, there is not a man amōg them, nor any that can geue counſaile, nor that when I examine them that can anſweare one worde. E

29 Loe wicked are they, and vayne, with the thinges alſo that they take in hand, yea their images are but wynde and vayne thinges.

The.xlij.Chapter.

The commyng of Chriſte.

Mat.iij.b
xij.a.xvii.a

A 1 BEhold, this is my ſeruant vpon whom I leane, my elect in whom my ſoule is pacified: I haue geuen my ſpirite vpon him, that he may ſhewe foorth iudgement among the Gentiles.

2 He ſhal not be an outcryer, nor lyft vp his voyce, his voyce ſhal not be hearde in the ſtreates.

3 And a brooſed reede ſhal he not breake, and the ſmokyng flaxe ſhal he not quenche: but faythfully and truely ſhal he geue iudgemēt.

4 He ſhal not be penſiue nor careful, that he may reſtore righteouſneſſe vnto the earth: ⁊ the Gentiles alſo ſhal looke for his lawes.

Eſa.xl.c
and,44.c

5 *For thus ſayth God the Lorde vnto hym, Euen he that made the heauens, and ſpread them abroade, and ſet foorth the earth with her increaſe, whiche geueth breath vnto the people that is in it, and ſpirite to them that dwelle therein,

Eſai.49.b
Luke.ij.e

6 I the Lorde haue called thee in ryghteouſneſſe, and wyl holde thee by the hande, * and wyl alſo defende thee, and geue thee for a couenant of the people, to be the * lyght of the Gentiles;

Zach.ix.b.

B 7 That thou mayeſt open the eyes of the blynde, * let out the priſoners from their bondes, and them that ſit in darkeneſſe out of the dungeon houſe.

Pſal.150.a

8 Euen I am the Lorde, ⁊ this is my name: * and my glory wil I geue to none other, neither mine honour to grauen images.

9 Beholde, olde thynges are comme to paſſe, and newe thinges doo I declare, and or euer they comme I telle you of them.

10 Sing vnto the Lord a newe ſong of thankeſgeuyng, blowe out his prayſe from the ende of the worlde: they that be vpon the ſea, and al that is therin praiſe him, the Iſles and they that dwelle in them.

11 Let the wyldernesſe, with the cities, lyft vp her voyce, the townes alſo that they of Cedar dwelle in: let them be glad that ſytte vpon rockes of ſtone, ⁊ let them crye downe from the hygh mountaynes,

12 Aſcribing glorie vnto the Lord, and magnifyeing hym among the Gentiles.

13 The Lord ſhal comme foorth like a giant, and take a ſtomacke to hym lyke a freaſhe man of warre: he ſhal roare and crye, ⁊ ouercomme his enimies. C

14 I haue long holden my peace [ſaith the lord] (a) I haue benne ſtyl, and reſtrayned my ſelfe, but nowe I wyl crye lyke a trauaylyng woman, and at once wyl I deſtroy and deuoure.

15 I wyl make waſte both mountayne and hyl, ⁊ drye vp euery greene thyng that groweth thereon: I wyl drye vp the ſluddes to become Ilandes, and drinke vp the riuers.

(a) Chriſte for a tyme deferreth, as it were with payne, to deliuer his elect from the tyrannie of Antechriſte, but at the time appointed, he wil enforce hym ſelfe, as a woman in her trauayle, to deliuer his people.

16 I wyl bryng the blynde into a ſtreate that they know not, and leade them into a foote path that they are ignorant in: I ſhal make darkeneſſe light before them, and the thyng that is crooked to be ſtraight: Theſe thinges haue I donne vnto them, and not forſaken them.

Eſai.44.b. 17 *They are fallen backe, yea and let them be aſhamed earneſtly that hope in idols, and ſay to the moulten images, Ye are our gods.

18 Heare, O ye deafe menne, and ſharpen your eyes to ſee, O ye blynde.

Mat.xv.b. 19 *Who is blynde but my ſeruant? or ſo deafe as [(b)] my meſſenger whom I ſent vnto thẽ? for who is ſo blinde as the perfect man, and ſo blynde as the Lordes ſeruant?

(b) By the ſeruant, meſſenger, and the perfect man, he meaneth the Iewes & their prieſtes, who ought of al other people to haue had knowledge, & to haue ſerued God perfectly.

20 Thou haſt ſeene muche, and keepeſt nothing: the eares are open, & no man heareth.

21 The Lorde is merciful vnto them for his righteouſneſſe ſake, that his woorde myght be magnified and prayſed:

D

22 (c) But the people them ſelues is robbed and troden vnder the foote, chayned in dungeons, and they al, I ſay, are ſhut into priſon houſes: *they be carryed away captiue, and no man doth looſe them: they be troden vnder foote, and no man dooth labour to bryng them agayne. Deut.28.b

(c) A greeuous ſentence agaynſt thoſe that wyl not beholde the lyght when it ſhineth, nor beleue Gods woorde when it is preached.

Eſa.44.d 23 *But who is he among you that pondereth this, that conſydereth it, and taketh it for a warnyng in tyme to comme?

Baruc.i.d. Tob.iij.a Dan.ix.a 24 *Who gaue Iacob to be trodẽ vnder foote, and Iſrael to be ſpoyled? Did not the Lorde? Becauſe we haue ſinned agaynſt hym, and haue had no delyght to walke in his wayes, neyther benne obedient vnto his lawe:

25 Therefore he hath powred vpon hym his wrathful diſpleaſure and ſtrong battaile, and hath fired hym on euery ſyde, yet wyl he not vnderſtande: he burneth him vp, yet ſinketh it not into his hart.

The.xliii.Chapter.

1 God promiſeth to ſende his Chriſte, whiche ſhal deliuer his people. He forgeueth ſinnes for his owne ſake.

A 1 But nowe the Lorde that made thee, O Iacob, and he that faſhioned thee, O Iſrael, ſayth thus, *Feare not, for I haue redeemed thee, I haue called thee by thy name, thou art myne owne. 4.Re.17.c Eſai.41.b Deut.7.a and.26.d

Exod.14.e 2 *If thou goeſt thorowe the water, I wil be with thee, the ſtrong fluddes ſhal not ouerwhelme thee: *and if thou walkeſt thorowe the fire, it ſhal not burne thee, and the flambe ſhal not kyndle vpon thee: Dan.iij.a

3 For I am the Lorde thy God, the holy one of Iſrael thy ſauiour: I gaue Egypt for thy deliuerance, the Ethiopians and the Sabees for thee:

4 Becauſe thou waſt deare in my ſyght, and becauſe I ſet by thee, and loued thee: I wyl geue ouer al menne for thee, and deliuer vp al people for thy ſake.

Eſai.41.d Mat.8.b 5 Feare not, for I am with thee, I wyl bryng thy ſeede from the eaſt, and geather thee togeather from the weſt.

6 I wyl ſay to the North, Let goe: and to the South, Keepe not backe: *but bryng me my ſonnes from farre, and my daughters from the endes of the worlde. Eſai.29.d Gala.iij.a

B 7 [Namely] al thoſe that be called after my name: For them haue I created, faſhioned, and made for myne honour.

Luk.14.c 8 *Bryng foorth that people which is blinde, and yet hath eyes, which are deafe, although they haue eares.

Epheſ.ij.c 9 *If al nations comme in one, and be geathered togeather, whiche among them ſhal declare ſuche thynges, and tel vs the thinges that are paſt? let them bryng their witneſſe, ſo that they be iuſt: els let them heare, and ſay, It is trueth.

10 You are my witneſſes ſaith the Lord, and my ſeruant whom I haue choſen: therfore be certified, and geue me faythful credence, and conſyder * that I am he before whom there was neuer any god, neither ſhalbe any after me. Eſai.44.b. Apoc.i.b.

Oſee.13.b. 11 I am, euen I am the onely Lorde, *and beſyde me there is no ſauiour.

12 I gaue warning, I made whole, I taught you when there was no ſtrange god among you: and this recorde muſt ye beare me your ſelues, ſayth the Lorde, that I am God.

13 I, euen he am I who was from the beginnyng, *and there is none that can take any thyng out of my hande: I doo the woorke, and who ſhalbe able to let it? Iohn.x.f

C 14 Thus ſayth the Lorde the holy one of Iſrael your redeemer: *for your ſake I haue ſent to Babylon, and brought it downe: al they are fugitiue with yͤ Chaldees, whoſe ſorowful crye is in their ſhippes. Eſai.v.d

15 I am the Lord your holy one, which haue made Iſrael, and am your kyng.

Ioſu.iij.c Exod.14.c 16 Thus ſayth the Lorde, * euen he that maketh a way in the *ſea, and a foote path in the mightie waters.

Eſai.10.a and.27.f.
17 *It is he whiche bringeth foorth the charettes and horſes, the hoſt & power of warre, that they may falle togeather, and neuer riſe, and be extinct, lyke as towe are they quenched.

18 Remember not thinges of old, and regard nothyng that is paſt.

19 Beholde, I ſhal make a newe thyng, and ſhortly ſhal it appeare, & ſhal you not knowe it? I wyl make(a) a way in the deſart, and riuers of water in the wyldernesſe.

(a) Chriſte is the way, the worlde is the deſart, yͤ doctrine of the goſpel, yͤ waters, the wilde beaſtes, the cruel and ſuperſtitious miſbeleuers.

Pſal,6,d
Eſai.35.b. 41.c.44.a.

20 The wylde beaſtes ſhal woorſhyp me, the dragons and the young Eſtriches: *for I ſhal geue water in the wyldernesſe, and ſtreames in the deſart, that they may geue drynke to my people whom I choſe.

21 This people haue I made for my ſelfe, and they ſhal ſhewe foorth my prayſe. D

22 For thou Iacob wouldeſt not calle vpon me, but thou haddeſt an vnluſt towarde me, O Iſrael.

23 Thou gaueſt me not thy beaſtes for burnt offerynges, neyther diddeſt honour me with ſacrifices: *I haue not bene chargeable vnto thee in offerynges, neyther greeuous in incenſe.

Eſai, 1, d
Iere, 17, c

24 Thou boughteſt me no deere ſpice with thy money, neyther pouredſt the fatte of thy ſacrifices vpon me: but thou haſt laden me with thy ſinnes, and weeried me with thy vngodlyneſſe.

25 *Where as I yet, euen I am he only that for my owne ſelues ſake doo away thyne offences, and forgeat thy ſinnes, ſo that I wyl neuer thynke vpon them.

Pſal.24.a
Iere.33.b

26 Put me nowe in remembrance: for we wyl reaſon togeather, and ſhewe what thou haſt for thee to make thee righteous.

27 *Thy firſt father offended ſoare, and thy rulers haue ſinned agaynſt me.

Gen.3.b.
Nu.20.d

28 Therfore I prophaned [or ſlue] the princes of the ſanctuarie, I did curſe Iacob, and gaue Iſrael into reproofe.

The.xliiii.Chapter.

5 Chriſte promiſeth to deliuer his Churche, without any her deſartes.

A 1 So heare nowe, O Iacob my ſeruant, and Iſrael whom I haue choſen.

2 For thus ſayth the Lord that made thee, faſhioned thee, and helped thee, euen frō my mothers wombe: Be not afrayde, O Iacob my ſeruant, thou ryghteous whom I haue choſen:

Eſai,35,b 11,&.14.c
Eze,36,d
Ioel,2,f
Actes, 2,b

3 *For I ſhal powre water vpon the drye grounde, and riuers vpon the thirſtie: *I ſhal powre my ſpirite vpon thy ſeede, and my bleſſing vpon thy ſtocke:

4 They ſhal growe togeather lyke as the graſſe, and as the willowes by the waters ſyde.

5 One ſhal ſay, I am the Lordes: another ſhal cal him ſelfe after the name of Iacob: the thirde ſhal ſubſcribe with his hand vnto the Lord, and geue him ſelfe vnder the name of Iſrael.

6 Thus hath the Lord ſpoken, euen the king of Iſrael, & his redeemer the Lorde of hoſtes: *I am the firſt and the laſt, and beſydes me there is no God.

Eſai,12,a
Apoc,1,b
Eſai.48.c.
Apoc.22.c
Eſai,43.b
B

7 If any be lyke me, let hym cal foorth the thyng paſt, and openly ſhewe it, and lay it playne before me, what hath chaunced ſince I appoynted the people of the worlde, and what ſhalbe ſhortly, or what ſhal comme to paſſe [in tyme long to comme] let them ſhewe theſe thynges?

8 Be not abaſhed nor afrayde: for haue not I euer tolde you hitherto, and warned you? ye can beare me recorde your ſelues: is there any God except me, or any maker, that I ſhoulde not knowe hym?

9 Al caruers of images are but vayne, and the carued images that they loue can doo no good: they muſt beare recorde them ſelues, that ſeeyng they can neyther ſee nor vnderſtande, they ſhalbe confounded.

10 *Who dare then make a god, or faſhion an image that is profitable for nothyng?

Eſai. 42.b.

11 *Beholde, al the felowſhyp of them muſt be brought to confuſion, and truely al the woorkemaiſters of them are menne: they ſhal al be geathered together, they ſhal ſtand, tremble, & be confounded one with another.

Sapi.13.c.

12 The ſmith maketh an axe, and tempereth it with hotte coales, and faſhioneth it with hammers, & worketh it with al the ſtrength of his armes, yea ſometyme he is faynte for very hunger, and ſo thirſtie that he hath no more power.

13 The carpenter, or image caruer, taketh meaſure of the tymber, and ſpreadeth foorth his line, he marketh it with ſomme colour, he playneth it, he ruleth it, and ſquareth it, and maketh it after the image of a man, and accordyng to the beautie of a man, that it may ſtande in the houſe.

14 Moreouer, he goeth out to hewe Cedar trees, C

trees, he bryngeth home Elmes and Okes, and takyng a bolde courage, he ſeeketh out the beſt tymber of the wood: he hym ſelfe hath planted a Pine tree, whiche the rayne hath ſwelled,

15 Whiche wood ſerueth for menne to burne: of this he taketh and warmeth hym ſelfe withal, he maketh a fyre of it to bake bread, and maketh alſo a god thereof to honour it, and a grauen image to kneele before it.

16 One peece he burneth in the fyre: with another he roaſteth fleaſhe, that he may eate roſte his belly ful: with the third he warmeth him ſelfe, and ſayth, Aha, I am wel warmed, I haue benne at the fyre:

17 And of the reſidue he maketh hym a god, and grauen image for hym ſelfe: he kneeleth before it, he woorſhippeth it, he prayeth vnto it, and ſayth, Deliuer me, for thou art my god.

Eſai. 42.c.

18 * Yet menne neyther conſyder nor vnderſtande, becauſe theyr eyes be ſtopped that they can not ſee, and their hartes that they can not perceiue.

19 They ponder not in theyr mindes, for they haue neither knowledge nor vnderſtanding to thynke thus, I haue brent one peece in the fyre, I haue baked bread with the coales thereof, I haue roaſted fleaſhe withal, and eaten it, and I wyl now of the reſidue make an abominable idol, and fal downe before a rotten peece of wood.

20 Thus dooth he but loſe his labour, and his hart, whiche is deceiued, dooth turne him aſyde, ſo that none of them can haue a free conſcience to thinke, Do not I erre?

D 21 Conſyder this, O Iacob and Iſrael, for thou art my ſeruant, I made thee that thou mighteſt ſerue me, O Iſrael, forgeat me not.

Eſai. 43.d.

22 * As for thyne offences I haue driuen them away lyke the cloudes, and thy ſinnes as the myſt: Turne thee agayne vnto me, for I haue redeemed thee.

23 Be glad, ye heauens, for the Lorde hath dealt gratiouſly with his people, let al that is here beneath vpon the earth be ioyful: reioyce ye mountaynes and woods, with al the trees thereof, for the Lorde hath redeemed Iacob, and wyl ſhewe his glory vpon Iſrael.

Gen. 2.a.
Eſai. 45.c.

24 Thus ſayth the Lorde thy redeemer, euen he that faſhioned thee from thy mothers wombe, * I the Lorde doo al thynges my ſelfe alone, I only ſpreade out the heauens, and I only haue layde abroade the earth by my owne ſelfe.

25 I deſtroy the tokens of witches, and make the ſoothſayers fooles: As for the wyſe I turne them backwarde, and make their cunnyng foolyſhneſſe.

26 He dooth ſet vp the purpoſe of his ſeruant, and fulfilleth the counſaile of his meſſengers: concernyng Hieruſalem, he ſayth, It ſhalbe inhabited, & of the cities of Iuda, They ſhalbe builded agayne, and I wyl repayre theyr decayed places.

27 He ſayth to the deapth, Be drye, and I wil drye vp water fluddes.

28 He ſayth of Cyrus, He is myne heardman, ſo that he ſhal fulfyl al thinges after my wil: he ſayth alſo of Hieruſalem, It ſhalbe buylded: and of the temple, It ſhalbe faſt grounded.

The. xlv. Chapter.

1 The deliuerance of the people by Cyrus. 20 The commyng of Chriſte, and the callyng of the gentiles.

A 1 Thus ſayth the Lorde vnto Cyrus his annoynted, whom I haue taken by the right hande, to ſubdue nations before hym: * I wyl looſe the (a) loynes of kings, and I wil open the gates before his face, and the gates ſhal not be ſhut.

1. Eſd. 1.a.
(a) The loynes, that is, the power and ſtrength.

2 I wyl goe before thee, and make the crooked ſtraight: I ſhal breake the braſen doores, and burſt the iron barres.

3 I ſhal geue thee hid treaſures, and the thing whiche is ſecretely kept: that thou mayeſt knowe that I am the Lorde God of Iſrael, whiche haue called thee by thy name.

Gen. 39.a.

4 * For Iacob my ſeruantes ſake, and for Iſrael my choſen, I called thee by thy name, and ordeyned thee or euer thou kneweſt me.

Eſai. 43.g.
Iere. 1.a.

5 * I am the Lorde, and there is none other, for without me there is no God: * I haue prepared thee or euer thou kneweſt me.

6 Therefore they ſhal knowe from the riſing of the ſunne, vnto the goeyng downe of the ſame, that al is nothyng without me: for I am the Lorde, and there is els none.

Gene. 1.a.
Iudit, 9.b.

7 It is I that * created lyght and darkneſſe, B * I make peace and trouble: yea euen I the Lorde doo al theſe thynges.

8 Ye heauens from aboue droppe downe, and let the cloudes raine ryghteouſneſſe: the earth

open it ſelfe, let ſaluation and ryghteouſneſſe growe foorth, let it bryng them foorth togeather, I the Lorde haue created hym.

Eſai.29.c Ierc.18.c. and.19.c. Rom.9.c Eccle.33.b 9 * Wo be vnto hym that ſtriueth with his maker, let the potſherde ſtriue with the potſherdes of the earth: Sayeth the clay to the potter, What makeſt thou? or, thy woorke is not perfectly donne?

10 Wo be vnto hym that ſayeth to his father, What begeatteſt thou? and to his mother, What beareſt thou?

11 Thus ſayth the Lorde, euen the holy one and maker of Iſrael, Aſke me of thynges for to comme concernyng my ſonnes, and put me in remembrance as touchyng the woorkes of my handes.

12 I haue made the earth, and created man vpon it: With my handes haue I ſpread foorth heauen, and geuen a commaundement for al the hoaſt thereof.

13 I ſhal wake him vp with ryghteouſneſſe, and order al his wayes: 1.Eſdr.1.a. *He ſhal builde my citie, and let out my priſoners, and that neyther for giftes nor rewardes, ſayth the Lorde of hoſtes.

C 14 Thus ſayth the Lorde, The occupiers of Egypt, the marchantes of the Ethiopians and Sabees, ſhal comme vnto thee with tribute, they ſhalbe thine, they ſhal folowe thee, and goe with chaynes vpon their feete, they ſhal fal downe before thee, and make ſupplication vnto thee: for God without whom there is none other God, ſhalbe with thee.

Rom.11.d 15 * O howe profound art thou, O God, thou God and ſauiour of Iſrael?

16 Confounded are they al, and put to diſhonour, they are gonne hence togeather with ſhame, euen the makers of images.

17 But Iſrael ſhalbe ſaued in the Lord with an euerlaſtyng ſaluation: ye ſhal not come to ſhame nor confuſion worlde without ende.

18 For thus ſayth the Lorde, * euen he that Gene.1.a. created heauen, the God that made the earth and faſhioned it, and ſet it foorth, He did not make it for nought, but to be inhabited, euen I the Lorde, without whom there is none other.

19 * I haue not ſpoken ſecretely, neyther in Exod.20.e darke places of the earth: I ſayd not in vaine to the ſeede of Iacob, Seeke me: I am the Lorde, whiche when I ſpeake, doo declare the thyng that is ryghteous and true.

20 Geather you and comme togeather, drawe nygh hyther you that eſcaped of the people: *they haue no vnderſtanding that ſet vp the Eſai.64.c. ſtockes of theyr idols, and pray vnto a god Baruc.6.c that can not helpe them.

21 Drawe nigh, comme hither, and let them D aſke counſayle one at another, & ſhew foorth what is he that tolde this before? or who ſpake of it euer ſince the beginning? haue not I the Lord donne it? *Without whom there Eſai.46.b. is none other God, the true God and ſauiour, and there is els none but I.

22 *And therefore turne you vnto me, al ye Eſai.44.b. endes of the earth, that ye may be ſaued: for I am God, and there is els none.

23 I ſweare by my ſelf, out of my mouth commeth the woorde of ryghteouſneſſe, and that may no man turne: * but al knees ſhal bowe Rom.14.b Philip.2.a vnto me, and al tongues ſhal ſweare [by my name,]

24 Sayeing, Veryly in the lord is my ryghteouſneſſe and ſtrength, to hym ſhal menne comme: but al they that thynke ſcorne of hym, ſhalbe confounded.

25 And the whole ſeede of Iſrael ſhalbe iuſtified, and glory in the Lorde.

The.xlvi.Chapter.

1 Idolatrie is reproued. 3 The health that commeth by Chriſte is propheſied.

A 1 Bel.c. 1.Re.15.a Iere.50.a BEl* is fallen, Nabo is broken downe, whoſe images were a burthen for the beaſtes and catel, to ouerlade them, and to make them weerie.

2 They are ſuncke downe and fallen togeather, for they may not eaſe them of theyr burthen, therefore muſt they goe into captiuitie.

3 Hearken vnto me, O houſe of Iacob, and al ye that remayne yet of the houſe of Iſrael, whom I haue borne from your mothers wombe, & brought you vp from your byrth.

4 It is euen I whiche ſhal beare you vnto your laſt age: I haue made you, I wyl alſo nouryſhe you, beare you, and ſaue you.

5 * Whom wil ye make me like, or to whom Exod 20.a wyl ye make me equal, or compare me, that I ſhoulde be lyke hym?

6 * Take out ſiluer and gold out of your purſes, Exod.32.a and way it, and hyre a goldſmith to make a god of it, that menne may kneele downe, and woorſhyp it:

7 * Yet muſt he be taken on mens ſhoulders B and borne, and ſet in his place, that he may Eſai.44.c. ſtande, Baruc.6.c

ſtande, and not moue out of his place: And yf one crye vnto hym, he geueth no anſweare, and delivereth not the man that calleth vpon hym from his trouble.

8 Conſyder this wel, and be aſhamed: goe into your owne ſelues.

9 Remember the thynges that are paſt ſince the beginning of the world, that I am God, and that there is els no God, yea and that there is nothyng lyke vnto me.

10 In the beginning of a thyng I ſhewe the ende thereof, and I tel before thynges that are not yet comme to paſſe: My deuiſe ſtandeth ſtedfaſtly ſtabliſhed, and I fulfyl al my pleaſure.

11 *I cal a byrde out of the eaſt, & the man by whom my counſayle ſhalbe fulfylled, out of ſtrange countreys, as I haue ſpoken, ſo wyl I bryng to paſſe, as ſoone as I thynke to deuiſe a thyng, I doo it. Exod,16.a

12 Heare me, O ye that are of an hygh ſtomacke, but farre from ryghteouſneſſe:

13 I ſhal bryng foorth my ryghteouſneſſe, it is not farre, and my health ſhal not tary long away: I wyl lay health in Sion, and in Iſrael my glory.

The.xlvii.Chapter.

1 The woorde of the Lorde agaynſt Babylon.

A 1 But as for thee, O daughter, thou virgin Babylon, ſitte thou downe in the duſt, ſitte vpon the groũd, there is no throne, O thou daughter of Caldea, for thou ſhalt no more be called tender and pleaſant.

2 Bring foorth the querne and grinde meale, vntruſſe thy broidred heare, put of thy ſhoes, make bare thy knees, and wade through the water riuers.

Ezec,16.d Naũ,4.a. 3 * Thy fylthyneſſe ſhalbe diſcouered, and thy priuities ſhalbe ſeene: for I wyl auenge me of thee, and wyl ſhewe no mercy to thee, as I doo to other menne.

4 Our redeemer is called the Lord of hoſtes, the holy one of Iſrael.

5 Sit ſtyl, holde thy tongue, geat thee into ſomme darke corner, O daughter Caldea: for thou ſhalt no more be called lady of kingdomes.

6 I was ſo wroth with my people that I pouniſhed mine inheritance, and gaue them into thy power, *neuertheleſſe thou ſhewedſt them no mercy, but euen the very aged of them diddeſt thou oppreſſe ryght ſoare with the yoke. Prou.21.b Iere.50.b.

B 7 And thou thoughteſt thus: I ſhalbe lady for euer, and beſyde al that, thou haſt not regarded theſe thynges, neyther remembred what was the ende of that citie Hieruſalem.

8 Heare nowe therefore thou delicate one, that ſitteſt ſo careleſſe, and ſpeakeſt thus in thyne hart, * I am alone, and without me is there none, I ſhal neuer be widowe, nor deſolate agayne. Eſai,20.b. Apoc.18.c

9 And yet both theſe thinges ſhal comme to thee vpon one day, in the twincklyng of an eye, * namely, widdowhood, and deſolation: they mightily fal vpon thee, for the multitude of thy witches, and for the great heape of thy coniurers. Dani,5.c.

10 For thou haſt truſted in thy wyckedneſſe, and haſt ſayde, * No man ſeeth me: thyne owne wiſdome and cunning hath deceiued thee, in that thou haſt ſayde in thyne hart, I am alone, and without me there is none. Eſai,29.c

11 Therefore ſhal trouble comme vpon thee, and thou ſhalt not knowe from whence it ſhal ariſe: Miſcheefe ſhal fal vpon thee, whiche thou ſhalt not be able to put of, a ſudden vtter deſtruction ſhal comme vpon thee or euer thou be ware.

12 Now goe to thy coniurers, and to the multitude of thy witches, with whom thou haſt weeryed thy ſelfe from thy youth, yf they may helpe thee, or ſtrength thee.

13 Thou haſt hitherto had many counſayles of them: So let the heauen gaſers, and the beholders of ſtarres, and mone prophetes, comme on nowe and deliuer thee, yea and let them ſhewe when theſe newe thynges ſhal comme vpon thee.

14 Beholde, they ſhalbe like ſtrawe, whiche yf it be kyndled with fyre, no man may ryd it for the vehemencie of the flambe, and yet it geueth no ſinders to warme a man by, nor cleare fyre to ſyt by. C

15 Thus are they with whom thou haſt weeried thy ſelfe, and thus are thy marchantes that haue benne with thee from thy youth: euery one hath taken his owne way, and none of them ſhal defende thee.

The.xlviii.Chapter.

1 The hypocriſie of the Iewes is reprooued. 11 The Lorde alone wil be woorſhipped, whiche hath choſen vs, 20 and whiche ſuccoureth vs for his owne ſake.

A 1 HEare this, O thou houſe of Iacob, ye that are called by the name of Iſrael, and are come out of one ſtocke with Iuda: which ſweare by the name of the Lorde, and beare witneſſe by the GOD of Iſrael, but not with trueth and ryght.

Ephe.2.b. 2 For they are named * of the holy citie, and are grounded vpon the GOD of Iſrael, * whoſe name is the Lorde of hoſtes.

Eſai.51.c. and.54.a. Iere,31.f. 3 The thynges that I haue ſhewed you euer ſince the begynnyng, haue I not brought them to paſſe immediatly as they came out of my mouth, and declared them, and they are comme?

4 Howbeit, I knowe that thou art obſtinate, and that thy necke hath an iron ſinow, and that thy browe is of braſſe.

5 Neuertheleſſe, I haue euer ſince the begynnyng ſhewed thee of thynges for to comme, and declared them vnto thee or euer they came to paſſe: that thou ſhouldeſt not ſay, Mine idol hath donne it, my carued or moulten image hath ſhewed it.

6 Thou heardeſt it before, and beholde it is comme to paſſe: And ſhal not ye your ſelues ſhewe foorth or confeſſe the ſame? But as for me, I tolde thee before at the beginnyng, newe and ſecrete thynges whiche thou kneweſt not of,

B 7 * And ſomme donne of olde tyme, whereof thou neuer heardeſt before they were brought to paſſe, that thou canſt not ſay, Beholde I knewe of them. Eſai,38.c.

8 Moreouer, there be ſomme, whereof thou haſt neither heard nor knowen, neither haue benne opened vnto thyne eares aforetyme: For I knewe that thou wouldeſt malitiouſly offende, therefore haue I called thee a tranſgreſſour, euen from thy mothers wombe.

9 Neuertheleſſe, for my names ſake, I wyl withdrawe my wrath, and for my honours ſake, I wil patiently forbeare thee, that I doo not roote thee out.

10 Beholde, I haue pourged thee, yet not as ſyluer, * I haue choſen thee in the fyre of affliction: Exod,3.b.

11 And that only for myne owne ſake, yea euen for myne owne ſake wyl I doo this: or els what diſhonour woulde they doo to my name? ſurely I wyl not geue my glory vnto another. Eſai.41.a. 43.b.44.b

12 Hearken vnto me, O Iacob, and Iſrael whom I haue called: I am euen he that is, I am the firſt, and the laſt.

13 My hande hath layde the fundation of the earth, and my ryght hand hath ſpanned ouer the heauens: as ſoone as I calle them, they ſtande togeather.

14 Geather you altogeather, and hearken: whiche of yonder gods hath declared this? The Lorde hath a loue vnto hym, and he ſhal perfourme his wyl agaynſt Babel, and declare his power agaynſt the Chaldees. C

15 I my ſelfe alone, euen I haue tolde you this, I did cal hym, and bryng hym foorth, and he ſhal make his iourney proſperous.

16 Comme to me, and heare this: Haue I ſpoken any thing darkly ſince the begynnyng? From the tyme that this thyng begynneth, I am there: wherefore the Lorde God and his ſpirite hath ſent me.

17 And thus ſayth the Lorde God thy redeemer, the holy one of Iſrael, I am the Lorde thy GOD, whiche teache thee * profitable thynges, and leade thee the way that thou ſhouldeſt goe, Rom.7.b. 1.Tim.1.b Tit.3.b.

18 * O that thou hadſt regarded my commaundementes, then had thy wealthineſſe benne as the water ſtreame, and thy ryghteouſneſſe as the waues flowyng in the ſea: Deut.28.

19 Thy ſeede alſo had benne like as the ſande in the ſea, and the fruite of thy body lyke the grauel ſtones thereof: His name ſhould not be rooted out, nor deſtroyed before me.

20 * Goe away from Babylon, flee from the Chaldees, with a mery voyce ſpeake of this, declare it abroade, and goe foorth into the ende of the worlde, ſay, The Lorde hath redeemed his ſeruant Iacob. Iere.51.a. 1.Eſd.1.b.

21 They ſuffred no thirſt, he led them through the wylderneſſe, and cauſed the waters to flowe out vnto them from out of the rocke: * he claue the rocke a ſunder, and the water guſhed out. Exo.17.b. Nu.20.b

22 * As for the vngodly they haue no peace, ſayth the Lorde. Eſai.57.c.

The.xlix.Chapter.

6 Chriſte ſhal geather togeather al nations, be they neuer ſo farre of.

A 1 YE Iſles hearken vnto me, and take heede ye people from farre: The Lorde hath called me from my birth, and made mention of my name from my mothers wombe:

Eſai. 51. c. Ephe.6.c. 2 *He hath made my mouth * lyke a ſharpe ſwoorde, vnder the ſhadowe of his hande hath he defended me, and hyd me in his quiuer as a good arrowe,

Ioh,17.b. 3 And ſayde vnto me, Thou art my ſeruant Iſrael, * I wyl be honoured in thee.

4 Then I anſweared, I haue loſt my labour, I haue ſpent my ſtrength in vayne: Neuertheleſſe, I wyl commit my cauſe and my woorke vnto the Lorde my God.

5 And nowe, ſayth the Lorde, euen he that faſhioned me from my mothers wombe to be his ſeruant, that I may bryng Iacob agayne vnto hym, albeit Iſrael wyl not be geathered vnto hym agayne, yet in Gods ſight ſhal I be glorious, my God ſhalbe my ſtrength.

6 And he ſayde, It is but a ſmal thyng that thou art my ſeruant to ſet vp the kynredes of Iacob, and to reſtore the deſtruction of Iſrael: * For I haue made thee the lyght of the gentiles, that thou mayeſt be my health vnto the ende of the worlde.

Eſai.42.b. Iohn. 8.b. Act,13.c.

B 7 Moreouer, thus ſayth the Lorde, the redeemer and holy one of Iſrael, concernyng the abhorred and deſpiſed among the gentiles, the ſeruant of them that beare rule, kynges and princes ſhal ſee and aryſe, and woorſhyp becauſe of the Lorde that is faythful, and becauſe of the holy one of Iſrael that hath choſen thee.

2.Cor. 6.a Iere.11.a. Eſai.13.a. Eſai.42.a. 8 And thus ſayth the Lorde, * In the tyme accepted haue I hearde thee, and in the day of ſaluation haue I helped thee: * I wyl preſerue thee, and make thee to be the attonement of the people, that thou mayeſt helpe vp the earth agayne, and poſſeſſe agayne the deſolate heritages.

Zach.9.b. Luk.4.b. 9 *That thou mayeſt ſay vnto the pryſoners, Goe forth: and to them that are in darkneſſe, Comme into the lyght: they ſhal feede thee in the hygh wayes, & geat their paſture in al hygh places.

Apoc.6.c 10 * They ſhal neither hunger nor thirſt, heate nor ſunne ſhal not hurt them: for he that fauoureth them ſhal leade them, & geue them drynke of the wel ſprynges.

11 I wyl make wayes vpon al my mountaynes, and my footepathes ſhalbe exalted.

12 And beholde, theſe ſhal comme from farre, loe, ſomme from the north and weſt, ſomme frõ the lande of Sinis [which is in the ſouth.]

13 * Reioyce ye heauens, and ſyng prayſes thou earth, talke of ioy ye hilles: for GOD hath comforted his people, & wil haue mercy vpon his that be in trouble. Eſai.52.e.

14 But Sion ſayde, *God hath forſaken me, and my Lorde hath forgotten me. C Rom.11.a

15 Wyl a woman forgeat her owne infant, and not pitie the ſonne of her owne wombe? And though they doo forgeat, yet wyl I not forgeat thee.

16 Beholde, I haue written thee vp vpon my handes, thy walles are euer in my ſyght.

17 They make haſte who buildeth thee vp agayne: as for thoſe that ouerthrowe thee and make thee waſte, they ſhal depart from thee.

18 *Lift vp thyne eyes and looke about thee, al theſe geather them togeather and comme to thee: As truely as I liue, ſayth the Lorde, thou ſhalt put them al vpon thee as an apparel, and girde them to thee as a bride dooth her iewels. Gen.15.a Eſai. 40.a

19 As for thy lande that lyeth deſolate, waſted, and deſtroyed, it ſhalbe to narowe for them that ſhal dwelle in it: and they that woulde deuoure thee, they ſhalbe farre away.

20 Then thy chyldren whom the barren ſhal bring forth, ſhal ſay in thine eare, This place is to narrowe, geue place that I may haue roome.

21 Then ſhalt thou thinke by thy ſelfe, who hath begotten me theſe, ſeeyng I am barren and alone, a captiue and an outcaſt? and who hath nouriſhed them vp for me? I am deſolate and alone, but from whence comme theſe? D

22 And therefore thus ſayth the Lorde God, Beholde, I wyl ſtretche out my hande vnto the gentiles, and ſet vp my token to the people, they ſhal bryng thee thy ſonnes in theyr lappes, and carry thy daughters vnto thee vpon theyr ſhoulders.

23 For kynges ſhalbe thy nurſyng fathers, and queenes ſhalbe thy nurſyng mothers: They ſhal fal before thee with theyr faces flat vpon the earth, and licke vp the duſt of thy feete: that thou mayeſt knowe howe that I am the Lorde, * and that who ſo

putteth their truſt in me, ſhal not be confounded.

24 Shal the ſpoyle be taken from the myghtie? or the lawful priſoner from the taker?

25 But thus ſayth the Lorde, The priſoners ſhalbe taken from the myghtie, & the ſpoyle ſhalbe recouered from the violent: for I wyl maynteyne thy cauſe agaynſt thine aduerſaries, and I wyl ſaue thy ſonnes.

26 And I wil feede thyne enimies with theyr owne fleaſh, and make them drunken with their owne blood, as with ſweete wine: And al fleaſhe ſhal knowe, O Iacob, that I am the Lorde, thy ſauiour, thy noble redeemer.

The l. Chapter.

1 The Iewes are reproued, and alſo called.

A 1 Ierc.3.a. Eſai.59.a. Thus ſayth the lord, Where is the byl of your mothers deuorcement, whom I ſent away? or who is the vſurer to whom I ſolde you? *Beholde, for your offences are ye ſold, and becauſe of your tranſgreſſion, is your mother forſaken.

2 Num.11.c Eſai.59.a Exo.14.c. Ioſu.3.d. Exod.19.c For why would no man receiue me when I came? and when I called, no man gaue me anſweare? *Is my hande ſhortened, that it myght not helpe? or haue I not power to deliuer? loe, *at a woorde I drynke vp the ſea, *and of water fluddes I make drye land: ſo that for want of water the fiſhe corrupt, and dye for thirſt.

3 *As for heauen I clothe it with darkneſſe, and put as it were a ſacke vpon it.

1,Cor.1.a. 4 The Lorde God hath geuen me a wel learned tongue,* ſo that I can comfort them that are troubled, yea and that in due ſeaſon: he wakeneth mine eare vp betymes in the mornyng, betymes in the mornyng, I ſay, he wil waken mine eare, that I might hearken as to the ſchoolemaiſters.

Pſal.39.b. Heb.10.a. 5 *The Lorde God hath opened myne eare, and I haue not gaineſayde, nor withdrawen my ſelfe.

6 Mat.26.g. Luk.20.e. Pſal.55.a. Heb.13.a. *But I offered my backe vnto the ſmiters, and my cheekes to the nippers:*I turned not my face from ſhame and ſpittinges.

B 7 And the Lorde God ſhal helpe me, therfore ſhal I not be confounded: I haue therefore hardened my face like a flint ſtone, for I am ſure that I ſhal not comme to confuſion.

8 He is at hande that iuſtifieth me, who wyl then goe with me to lawe? Let vs ſtand togeather, yf there be any that wyl reaſon with me? let hym comme here foorth to me.

Rom.8.d. 9 *Beholde, the Lorde God wyl helpe me, what is he then that can condemne me, loe, Pſal.102.b 2.Pet.3.b. *they al ſhal ware old like a cloth, the moth ſhal eate them vp.

10 Therefore, who ſo feareth the Lorde among you, let hym heare the voyce of his ſeruant: who ſo walketh in darkneſſe, and no lyght ſhyneth vpon hym, let him put his truſt in the name of the Lord, and holde him by his God.

11 But take heede, ye al kindle a fyre, and ſtirre vp the coales: walke on in the gliſtering of your owne fire, and in the coales that ye haue kyndled: This commeth vnto you from my hande [namely] that ye ſhal ſleepe in ſorowe.

The. li. Chapter.

1 Conſolation and comfort is promiſed vnto the faythful.

A 1 Hearken vnto me ye that holde of ryghteouſneſſe, and ye that ſeeke the lord: take heede to the ſtone whereout ye are hewen, and to the graue wherout ye are dygged.

2 Gen.21.a. Rom.4.a. Conſyder Abraham your father, and Sara that bare you, how that *I called him alone, and bleſſed hym, and encreaſed hym.

Gen.12.a. 3 Therefore ſhal the Lorde comfort Sion, and repayre al her decay, makyng her deſart as a paradiſe, and her wilderneſſe as the garden of the Lorde: Myrth and ioy ſhalbe founde there, thankeſgeuyng and the voyce of prayſe.

4 Haue reſpect vnto me then, O my people, both high and lowe, and lay thine eare vnto me: * for a lawe and an ordinance ſhal goe Eſai.2.a. foorth fro me, to lighten the gentiles.

5 It is harde by, that my health and my ryghteouſneſſe ſhal goe foorth, and the people ſhalbe ordered with mine arme: the Ilandes [that is the gentiles] ſhal hope in me, and put theyr truſt in myne arme.

6 Lyft vp your eyes towarde heauen, and looke vpon the earth beneath: * for the heauens Pſal.102.d. Mat.24.e. 2.Pet.3. ſhal vaniſhe away lyke ſmoke, and the earth ſhal ware old like a garment, and they that dwel therin ſhal periſhe in like manner: But my ſaluation ſhal endure for euer, and my ryghteouſneſſe ſhal not ceaſſe.

7 Hearken

XUM

B 7 Hearken vnto me ye that haue knowledge in ryghteouſneſſe, thou people that * beareſt my lawe in thyne hart: * feare not the reuylynges of menne, be not afrayde of their blaſphemies. Iere.21.f. Mat.10.d. Luk.12.a.

Pſal.102.b 8 * For woormes and mothes ſhal eate them vp lyke cloth and wool: but my ryghteouſneſſe ſhal endure for euer, and my ſauyng health from generation to generation.

9 Wake vp, wake vp, and be ſtrong, O thou arme of the Lorde, wake vp, lyke as in time paſt, euer, and ſince the worlde began.

Eſai.14.d. Exo.14.c. 10 * Art not thou the ſame arme that haſt wounded the proude, and hewen the dragon in peeces? Art not thou euen the ſame whiche haſt dryed vp the deepe of the ſea, whiche haſt made playne the ſea grounde, that the deliuered myht goe through?

11 Therefore the redeemed of the Lorde ſhal turne agayne, and comme with ioy vnto Sion, * continual ioy ſhalbe on theyr head, and mirth and gladneſſe ſhalbe with them, and ſorowe and wo ſhal flee from them. 1.Eſd.1.b.

12 Yea I, [euen] I am he that in al thynges geueth you conſolation: What art thou then that feareſt a mortal man and the chylde of man, whiche * goeth away as dooth the flowre? 2.Cor.1.c. Eſai.40.a. 1.Pet.1.d.

13 And forgetteſt the Lorde that made thee, that ſpread out the heauens, and layde the foundation of the earth: but thou art euer afrayde for the ſyght of thyne oppreſſour, whiche is ready to doo harme: Where is the wrath of the oppreſſour?

C 14 The exile maketh haſte to be looſed, that he dye not in pryſon, and that his bread fayle hym not.

Mat.8.a. Eſai.48.a. 15 * I am the Lorde thy God that diuide the ſea, and his waues ſhal rage, * whoſe name is the Lorde of hoſtes.

16 * I haue put my woordes in thy mouth, and haue defended thee in the ſhadowe of my hande, that I may plant the heauens, and lay the foundation of the earth, and ſay vnto Sion, Thou art my people. Eſai.49.a.

17 Awake, awake, and ſtande vp, O Hieruſalem, thou that from the hande of the Lorde haſt drunken * out the cuppe of his wrath, thou that haſt ſupped of and ſucked out the ſlumbryng cuppe to the bottome. Pſal.75.b. Iere.25.c.

18 For among al the ſonnes whom he hath begotten, there is not one that may holde it vp, and not one to leade it by the hande of al the ſonnes that he hath nouriſhed.

19 Both theſe thynges are happened vnto thee, but who is ſory for it? yea deſtruction, waſting, hunger, and ſwoorde, but who wil comfort thee?

20 Thy ſonnes lye comfortleſſe at the head of euery ſtreete like a taken veniſon, and are ful of the terrible wrath of the Lorde, and pouniſhment of thy God.

21 And therefore thou miſerable and drunken D (howbeit not with wine) heare this:

22 Thus ſayth the Lorde, thy Lord and God, the defendour of his people: Beholde, I wyl take the ſlumbryng cuppe out of his hande, euen the cup with the dregges of my wrath, that from henceforth thou ſhalt neuer drinke it more.

23 But I wil put it into theyr hand that trouble thee, whiche haue ſpoken to thy ſoule, Stoupe downe, that we may goe ouer thee, make thy body euen with the grounde, and as the ſtreete to goe vpon.

The.lii.Chapter.

1 An exhortation and comfort to the people of God.

A 1 Vp Sion, vp, take thy ſtrength vnto thee, put on thine honeſt rayment, O Hieruſalem, thou holy citie: for from this tyme foorth there ſhal no vncircumciſed nor vncleane perſon comme in thee.

2 Shake thee from the duſt, aryſe and ſtande vp, O Hieruſalem: Plucke out thy necke from the bonde, O thou captiue daughter Sion.

Rom.7.b. 3 For thus ſayth the Lorde: * ye are ſolde for nought, therefore ſhal ye be redeemed alſo without any money.

Gen.46.a. Exod.1.a. 4 For thus ſayth the Lorde God: * My people went downe aforetime into Egypt, there to be ſtrangers, * and the kyng of the Aſſyrians oppreſſed them without any cauſe. 4.Re.18.c

5 And nowe, what profite is it to me ſayth the Lorde? that my people is freely caryed away, and brought into heauineſſe by theyr rulers, * and my name euer ſtyl blaſphemed, ſayth the Lorde. Eze.36.d. Rom.11.a.

6 But that my people may know my name, I my ſelfe wyl ſpeake in that day, Beholde, here am I.

7 * O howe beautiful are the feete of the embaſſadour that bryngeth the meſſage frõ the mountayne, & proclaimeth peace? that bryngeth the good tidyngs, and preacheth health, and ſaith vnto Sion, Thy God is the king. B Num.2.a. Rom.10.c

i, Iohn.1.c 8 Thy watchmen ſhal lyft vp their voyce, with loude voice they ſhal reioyce togeather: for they ſhal *ſee playnely when the Lorde ſhal conuert Sion.

Eſai.49.c 9 Be glad, O thou deſolate Hieruſalem, and reioyce togeather: for the Lorde hath comforted his people, he hath deliuered Hieruſalem.

Pſal.98.a 10 The Lord hath made bare his holy arme, and ſhewed it foorth in the ſyght of al the Gentiles, *and al the endes of the earth hath ſeene the ſauing health of our God.

2. Cor.6,c 11 *Away, away, get you out from hence, and touche no vncleane thyng: Goe out from among ſuche, and be cleane that beare the veſſel of the Lorde.

12 For ye ſhal not eſcape by runnyng, nor by fleeyng away: but *the Lorde ſhal goe before you, and the God of Iſrael ſhal geather you togeather. Exod. 13.d

13 Beholde my (a) ſeruant ſhal deale proſperouſly, therefore ſhal he be magnified, exalted, and greatly honoured.

(a) Chriſte is called Gods ſeruant for his office ſake, whiche he exerciſed in the tyme of his abaſyng hym ſelfe in the fleaſhe.

14 Like as the multitude ſhal woonder vpon hym, becauſe his face ſhalbe ſo defourmed, and not as mans face, his *beautie lyke no man: Eſai.53.c Eſai.65.c

15 Euen ſo ſhal the multitude of the Gentiles ſpeake of hym, and kynges ſhal ſhut their mouthes before hym: *for they haue ſeene that which was not tolde to them, and haue vnderſtand that whereof they had not heard. Rom.xv.c

The.liij.Chapter.

1 He prophecieth euidently of the paſſion of our ſauiour Ieſus Chriſte.

A 1 Iohn.xij.c Rom.xii.e But who hath *geuen credēce vnto our preaching? or to whom is the arme of the Lorde knowen?

Eſai.lij.c 2 For he dyd growe before the Lorde lyke as a branche, and as a roote in a drye grounde, *he hath neither beautie nor fauour: when we looke vpon hym, there ſhalbe no faireneſſe, we ſhal haue no luſt vnto hym.

Heb.v.a 3 *He is diſpiſed and abhorred of menne, he is ſuche a man as hath good experience of ſorowes and infirmities: we haue reckened him ſo vile, that we hyd our faces from him.

Mat.viij.b i.Pet.ij.c 4 Howbeit, *he only hath taken on hym our infirmitie, and borne our paynes: yet we did iudge him as though he were plagued, and caſt downe of God.

i.Cor.xi.c 5 *Whereas he [not withſtanding] was wounded for our offences, and ſmitten for our wickedneſſe: for the payne of our pouniſhment was layde vpon hym, and with his ſtripes are we healed.

Pſal.119.g 6 *As for vs we are al gonne aſtray like ſheepe, euery one hath turned his owne way: but the lorde hath throwen vpon hym al our ſinnes.

B 7 Iere.xi.d Mat.27.b Act.viij.d 2.Cor.v.c He ſuffered violence, and was euyl intreated, and dyd not open his mouth: *he ſhalbe led as a ſheepe to be ſlayne, yet ſhal he be as ſtyl as a lambe before the ſhearer, & not open his mouth.

8 From the priſon and iudgement was he taken, and his generation who can declare? for he was cut of from the grounde of the lyuyng, whiche pouniſhment dyd goe vpon hym for the tranſgreſſion of my people.

9 *His graue was geuen hym with the condempned, & with the ryche man at his death, *whereas he did neuer violence nor vnright, neither hath there benne any deceiptfulneſſe in his mouth. Mat.27.c 2.Cor.v.c i.Pet.ij.d

10 *Yet hath it pleaſed the Lord to ſmite him with infirmitie, that when he had made his ſoule an offering for ſinne, he myght ſee long laſtyng ſeede: and this deuice of the Lorde ſhal proſper in his hande. Iohn.xij.c Rom 8.d

11 Of the trauayle and labour of his ſoule, ſhal he ſee the fruite, and be ſatiſfied: *My ryghteous ſeruant ſhal with his knowledge iuſtifie the multitude, for he ſhal beare their ſinnes. Rom.iij.c

12 Therefore wyl I geue hym among the great ones his part, and he ſhal diuide the ſpoyle with the myghtie, becauſe he geueth ouer his ſoule to death, *& is reckened among the tranſgreſſours: whiche neuertheleſſe hath taken away the ſinnes of the multitude, and made interceſſion for the miſdoers. Mark.15.c Luke.23.b

The.liiii.Chapter.

1 Of the great dominion of Chriſte. 7 The indignation of God endureth but a ſhort ſpace, but his mercie is euerlaſtyng.

A 1 Galat.4.d Luk, xiij.c Be glad nowe *thou baren that beareſt not, reioyce, ſyng, and be merrie thou that art not with chylde: for the deſolate hath mo children then the maried wyfe, ſayth the Lorde.

2 Make thy tent wyder, and ſpreade out the hanginges of thine habitation: ſpare not, lay foorth thy wardes, and make faſt thy ſtakes:

3 For thou ſhalt be multiplyed on the ryght

ſyde, and on the left, and thy ſeede ſhal haue the gentiles in poſſeſſion, and dwelle in the deſolate cities.

4 Feare not, for thou ſhalt not be confounded: be not aſhamed, for thou ſhalt not comme to confuſion: yea thou ſhalt forgeat the ſhame of thy youth, and ſhalt not remember the diſhonour of thy wydowhead.

5 For he that made thee ſhalbe thy Lord* and huſband (whoſe name is *the lord of hoſtes) and thy redeemer ſhalbe euen the holy one of Iſrael, the Lorde of the whole worlde. Eſai,62,a Eze,xvi,b 2.Cor.xi,a

6 For the Lorde hath called thee beyng as a deſolate ſorowful woman, and as a young wyfe that was forſaken, ſayth thy God.

B 7 * A lytle whyle haue I forſaken thee: but with great mercyfulneſſe ſhal I take thee vp vnto me. Eſai.26.c Pſal.29,a

8 When I was angry, I hyd my face from thee for a litle ſeaſon: but through euerlaſting goodneſſe haue I pardoned thee, ſayth the Lorde thy redeemer.

Gen.ix.b 9 *And this is vnto me as the water of Noe: for lyke as I haue ſworne that I wyl not bring the water of Noe any more vpon the worlde: * ſo haue I ſworne that I wyl neuer be angry with thee, nor reproue thee. 2.Reg.7.a

10 The mountaynes ſhal remoue, and the hylles ſhal fal downe: but my louyng kyndneſſe ſhal not remoue, and the bonde of my peace ſhal not fal downe from thee, ſayth the Lorde thy mercyful louer.

11 Beholde, thou poore, vexed, and diſpiſed, I wyl make thy walles of pretious ſtones, and thy foundation of Saphires, Eſai,vi,a

12 Thy wyndowes of Chriſtal, thy gates of fine cleare ſtone, & al thy borders of pleaſant ſtones.

13 *Thy chyldren ſhalbe al taught of God, & I wyl geue thee plenteouſneſſe of peace. 1.Iohn.2.d &.Ioh.6.c

14 In ryghteouſneſſe ſhalt thou be grounded, and be farre from oppreſſion: for the whiche thou needeſt not be afrayd, neyther for hinderance, for it ſhal not comme nygh thee. C

15 Loe, who ſo geathereth togeather [agaynſt thee, dooth it] without me, and who ſo within thee dooth ioyne togeather agaynſt thee, ſhal ſurely falle.

16 Beholde, I make the ſmith that bloweth the coales in the fire, and he maketh a weapon after his handy woorke: I make alſo the waſter to deſtroy.

17 But al the weapons that are made againſt thee ſhal not proſper: *and as for al tongues that ſhal reſiſt thee in iudgement, thou ſhalt ouercome them, and condempne them: This is the heritage of the Lordes ſeruantes, and their ryghteouſneſſe commeth of me, ſayth the Lorde. Luk.xxi.b Act.iiij,a

The.lv.Chapter.

1 An exhortation and comfort to the people. 9 The fruite and profite of the woorde of God.

A 1 Comme* to the waters al ye that be thirſtie, and ye yͤ haue no money, Come, bye, that ye may haue to eate: Comme, bye wyne & mylke without any money, or money woorth. Eccle.li,d Iohn.7.d Apoc,22,d

2 Wherfore doo ye lay out any money for the thyng that feedeth not, and ſpende your labour about the thyng that ſatiſfieth you not? But hearken rather vnto me, & ye ſhal eate of the beſt, and your ſoule ſhal haue her pleaſure in plenteouſneſſe.

3 Encline your eares, and comme vnto me, take heede [I ſay] and your ſoule ſhal lyue: * For I wyl make an euerlaſtyng couenant with you, euen the ſure mercies of Dauid. Act.xiij,d 2.Reg,7.e.

4 Beholde, I gaue him for a witneſſe amõg the folke, for a prince and a teacher vnto the people.

5 Loe, thou ſhalt calle an vnknowen people: and a people that had no knowledge of thee ſhal runne vnto thee, becauſe of the Lord thy God, and the holy one of Iſrael whiche glorifieth thee.

6 Seeke the Lorde while he may be founde, and calle vpon hym while he is nye.

7 * Let the vngodly man forſake his owne wayes, and the vnrighteous his owne imaginations, and turne agayne vnto the Lord, ſo ſhal he be mercyful vnto hym: and to our God, *for he is very redy to forgeue. B Ezec,18,c and,33,c. Pſal.103,a

8 For thus ſayth the Lorde, My thoughtes are not your thoughtes, and your wayes are not my wayes. Eſai.65,d

9 But as farre as the heauens are hygher then yͤ earth: ſo farre doo my wayes exceede yours, and my thoughtes yours.

10 * And lyke as the rayne and ſnowe commeth downe from heauen, and returneth not thyther agayne, but watereth the earth, maketh it fruitful and greene, that it may geue corne vnto the ſower, and bread to hym that eateth: Deut,32.a.

11 So the woorde alſo that commeth out of my mouth ſhal not turne agayne voyde vnto me, but ſhal accompliſh my wyl, and proſper in the thyng whereto I ſende it.

12 And ſo ſhal ye goe foorth with ioy, and be led with peace: The mountaynes and hilles ſhal ſyng with you for ioy, and al the trees of the fielde ſhal clappe their handes.

13 For thornes, there ſhal growe Firre trees, and the Myrre tree in the ſteede of briers: And this ſhalbe donne to the prayſe of the Lorde, and for an euerlaſtyng token that ſhal not be taken away.

The.lvi.Chapter.

1 An exhortation to iudgement and righteouſneſſe, and to the ſpiritual keepyng of the Sabboth. 10 Agaynſt ſheepheardes that deuoure their flocke.

A 1 Thus ſaith the lord, *Keepe equitie, and doo ryght: for my ſauyng health ſhal comme ſhortly, and my ryghteouſneſſe ſhalbe opened. Mat.iij.c

2 Bleſſed is the man that dooth this, and the mans chylde whiche keepeth the ſame: *He that taketh heede that he vnhalowes not the Sabboth [that is] he that keepeth hym ſelfe that he doo no euyl. Eſa,lviij.c

3 Then ſhal not the ſtranger whiche cleaueth to the Lorde, ſay, *Alas the Lorde hath ſhut me cleane out from his people: Neyther ſhal the gelded man ſay, Loe, I am a drye tree. Deut,23.c Sap.iij,b

4 For thus ſayth the Lorde vnto the gelded that keepeth my Sabboth, [namely] that holdeth greatly of the thyng that pleaſeth me, and keepeth my couenant:

5 Unto them wil I geue in my houſhold and within my walles, a better heritage & name then if they had benne called ſonnes & daughters: *I wyl geue them an euerlaſting name that ſhal not periſhe. Iohn.i.c

6 Agayne, the ſtrangers that ſticke to the lord to ſerue hym, and to loue his name, * and to be his ſeruantes, and al they whiche keepe thẽ ſelues that they vnhalowe not the Sabboth, namely that they fulfyl my couenant: Iohn.8.c

7 Them wil I bring to my holy mountaine, B and make them ioyful in my houſe of praier: their burnt offerynges and ſacrifices ſhalbe accepted vpon myne aulter: *for my houſe ſhalbe called an houſe of prayer for al people. 3.Reg.8.c Mat.21.b Mark.xi.b Luke.19.d

8 Thus ſaith the Lorde God whiche geathereth togeather the ſcattered of Iſrael, I wyl bryng yet another congregation to hym.

9 Comme al ye beaſtes of the fielde, that ye may deuour al the beaſtes of the wood.

10 *For his watchemen are al blynde, they haue altogeather no vnderſtandyng, they are al dumbe dogges, not beyng able to barke, they are ſleepy, ſluggiſh are they, and lye ſnortyng. Iere.xij.b Ezec.34.a

11 They are ſhameleſſe dogges that be neuer ſatiſfied: The ſheepheardes alſo in like manner haue no vnderſtanding, *but euery man turneth his owne way, euery one after his owne couetouſneſſe with al his power. Ierem.6.b

12 *Comme [ſay they] I wyl fetche wyne, ſo ſhal we fyl our ſelues, that we may be drunken: and doo to morowe lyke as to day, yea and muche more. Eſai.22.b 1.Cor.15.d Sapi.ij.b

The.lvii.Chapter.

1 The good menne are taken away, 3 The wicked ones take pleaſure in idolatrie, the godly receiue comfort, the wicked dooth periſhe.

A 1 ThE*righteous periſheth, and no man regardeth it in his hart: good godly people are taken away, & no man conſydereth it, namely, that yͤ ryghteous is conueyed away from the wicked. Sapi.ij.b

2 He commeth into peace, and godly menne reſt in their chambers, and before the godly man goeth peace.

3 Comme hyther therefore ye charmers chyldren, ye ſonnes of the adulterer & the whoore. Mat.xij.d

4 Wherin take ye your pleaſure? vpon whõ gape ye with your mouth, & bleare out your tongue? Are ye not chyldren of tranſgreſſion, and a ſeede of diſſimulation? Ezec.16.b Eſai.lxv.a Iere.vij.a Deut.18.b

5 *Ye make your fire vnder the okes, and vnder al greene trees, and ye offer chyldren in the valleyes, and dennes of ſtone. Ezec.xx.d Leui.xx.a Deut,32.c

6 Thy part ſhalbe with the ſtony rockes by the riuer, yea euen theſe ſhalbe thy part: For there thou haſt powred meate and drinke offering vnto them: Should I delight in that?

7 Thou haſt made thy bed vpon hye mountaynes, B thou wenteſt vp thyther, and there thou haſt ſlayne ſacrifices.

8 *Behynde the doores and poſtes haſt thou ſet vp thy remembrance, when thou hadſt diſcouered thy ſelfe to another then me, when thou wenteſt vp and made thy bed wyder, and with thoſe idolles haſt thou made a couenant, & louedſt their couches where thou ſaweſt them. Deut.37.b

9 Thou wenteſt ſtraight to kynges with* oyle and diuers ointmentes [that is] thou haſt ſent thy meſſengers farre of, and yet art thou fallen into the pit. Eze.xvi.b Oſee.12.b

10 Thou art weerie for the multitude of thine owne wayes, yet ſaideſt thou neuer, There is no hope:* Thou haſt had the lyfe that thy handes wrought, and therefore thou art careleſſe. Mat.ix,b

11 For whom wylt thou be abaſhed or feare, ſeeyng thou haſt broken thy promiſe, and remembreſt not me, neyther haſt me in thyne hart? Thynkeſt thou that I alſo wyl holde my peace as aforetyme, that thou feareſt me not?

12 Yea verily I wil declare thy goodneſſe and thy workes, but they ſhal not profite thee.

13 When thou crieſt, let thy choſen heape deliuer thee: but the wynde ſhal blowe them foorth, and vanitie ſhal take them al away: * Neuertheleſſe, they that put their truſt in me, ſhal inherite the lande, and haue my holy hyl in poſſeſſion. Rom,xi.a

C 14 And therfore thus he ſaith: *Make plaine, make playne, and clenſe the ſtreate, take vp the ſtumbling blockes out of the way of my people. Eſai.xl.c

15 For thus ſaith the hygh and excellent, euen he that dwelleth in euerlaſtyngneſſe, whoſe name is the holy one: * I dwelle hye aboue, and in the ſanctuarie, and with him alſo that is of a contrite & humble ſpirite doo I dwelle, that I may heale a troubled mynde, and a contrite hart. Pſal.l.b Eſai.lxvi,a

16 *For I chyde not euer, and am not wroth without ende: but the blaſtyng goeth from me, and is included in the body, and I made the breath. Pſal.ciij.a, Iere,iij.e

17 I am wroth with hym for his couetouſneſſe, I ſmite him, I hide me, and am angrie, and he turneth him ſelfe, and foloweth thee by the way of his owne hart.

18 I haue ſeene his wayes, and I heale hym, *I leade him, aud reſtore to him comfort, and to thoſe that were ſorie for hym. Luke.xv,a

19 I make the fruites of thankeſgeuing, that he may ſay, Peace, peace, vnto them that are farre of, and to them that are nygh, ſayth the Lorde, I make hym whole. Epheſ,ij.c

20 But the wicked are lyke the ragyng ſea that can not reſt, whoſe water fometh with the myre and grauel.

21 Euen ſo the *wicked haue no peace, ſayth GOD. Eſai,48.d

The.lviij.Chapter,

4 The Lorde (by the mouth of the prophete) reproueth the people for their faſtinges, whiche were ful of hypocriſie.

A 1 Crye *nowe as loude as thou canſt, leaue not of, lyft vp thy voyce lyke a trumpet, and ſhewe my people their offences, and the houſe of Iacob their ſinnes. Ezec.iij.c Iere,29.a

2 For they ſeeke me dayly, and wyl knowe my wayes, euen as it were a people that dyd ryght, and had not forſaken the ſtatutes of their God: they aſke of me concernyng right iudgement, and wyl be nye vnto God.

Mat.ix.d 3 *Wherefore faſt we [ſay they] and thou ſeeſt it not? We put our lyues to ſtraitneſſe, and thou regardeſt it not?

Eſai,j.b 4 * Beholde, when ye faſt, your luſt remayneth ſtyl, for ye doo no leſſe violence to your detters: loe, ye faſt to ſtrife and debate, and to ſmite with your fiſt without mercie: Nowe ye ſhal not faſt thus, that your voyce myght be hearde aboue.

Zach,vij.a 5 *Thinke ye this faſt pleaſeth me, that a man ſhoulde chaſten hym ſelfe for a day? and to hang downe his head lyke a bulruſhe, and to lie vpon the earth in an hearie cloth? Should that be called faſtyng, or a day that pleaſeth the Lorde?

6 Dooth not this faſtyng rather pleaſe me, That thou * looſe the wicked bandes, that thou take of the ouer heauie burthens, that thou let the oppreſſed goe free, and breake al manner of yoke? Deut.xv.a

7 *To deale thy bread to the hungrie, and to bring the poore wanderyng home into thy houſe? When thou ſeeſt the naked, that thou couer hym, and hyde not thy ſelfe from thy neighbour, & deſpiſe not thyne owne fleaſhe? B Ezec.18.b. Mat.xv.c

8 *Then ſhal thy lyght breake foorth as the mornyng, and thy health floriſhe right ſhortly: righteouſneſſe ſhal goe before thee, and the glorie of the Lorde ſhal embrace thee. Luke,xi,d

9 *Then if thou calleſt, yͤ lorde ſhal anſweare thee, if thou cryeſt, he ſhal ſay, Here I am: yea if thou layeſt away from thee thy burthens, and holdeſt thy fingers, and ceaſſeſt from vngratious talking: Prou,21.b.

10 *If thou haſt compaſſion vpon the hungrie, and refreaſheſt the troubled ſoule: then ſhal thy lyght ſpring out in the darkeneſſe, and thy darkneſſe ſhalbe as the noone day. Zach.vij.a Mat.v,b

11 The Lorde ſhal euer be thy guyde, and ſatiſfie the deſyre of thyne hart in the tyme of drought, and fylle thy bones with marow: Thou ſhalt be lyke a freſhe watred garden, *and lyke the fountayne of water that neuer leaueth runnyng. Iohn.4.b

12 Then yͤ places that haue euer benne waſt, ſhalbe buylded of thee, there ſhalt thou lay a fundation for many kinredes: Thou ſhalt be called the maker vp of the breache, and the buylder agayne of the way to dwelle in.

Eſai.56.a and,66.d 13 Yea if thou turne thy feete from the *Sabboth, ſo that thou doo not the thyng whiche pleaſeth thee ſelfe in my holy day, & thou calle the pleaſant, holy, and glorious Sabboth of the Lorde, and that thou geue hym the honour, ſo that thou doo not after thyne owne imagination, neyther ſeeke thyne owne wyl, nor ſpeake thyne owne woordes:

14 Then ſhalt thou haue thy pleaſure in the Lorde, and I wyl carrie thee hygh aboue the earth, and feede thee with the heritage of Iacob thy father: for the Lordes owne mouth hath ſo promiſed. C

The.lix.Chapter,

1 The Lorde is mighty to ſaue, and redy to heare our requeſtes, 12 our ſinnes are the cauſe why God heareth not vs, neyther graunteth our requeſtes.

A 1 Eſai.50.a Num.11.a Behold, *the Lordes hand is not ſo ſhortened that it can not helpe, neyther is his eare ſo ſtopped that it may not heare:

Iere.v.b 2 But *your miſdeedes haue ſeparated you from your GOD, and your *ſinnes hyde his face from you, that he heareth you not. Eſai,i.d

3 For your handes are defiled with blood, and your fingers with vnryghteouſneſſe: your lyppes ſpeake leaſinges, and your tongue ſetteth out wickedneſſe.

4 No man regardeth ryghteouſneſſe, and no man iudgeth truely: euery man hopeth in vayne thynges, and imagineth deceipt, *conceiueth weerineſſe, and bringeth foorth euyl. Iob,15.d Pſal.vij.b

5 They breede cockatrice egges, and weaue the ſpyders webbe, who ſo eateth of theyr egges, dyeth: but if one treade vpon them, there commeth vp a ſerpent.

6 Their webbe maketh no cloth, & they may not couer thē with their labours: their deedes are the deedes of wickednes, and the woorke of robberie is in their handes.

B 7 Prou.i.a Pſal.v.d and,13.a Rom,13.d, *Their feete runne to euyl, and they make haſt to ſhed innocent blood: their counſels are wicked counſels, harme *and deſtruction are in their wayes.

8 But the way of peace they knowe not, in their goeynges is no equitie: their wayes are ſo crooked, that whoſoeuer goeth therein knoweth of no peace.

9 And this is the cauſe that equitie is ſo farre from vs, and that ryghteouſneſſe commeth not nigh vs: *We looke for light, lo it is darkneſſe: for the mornyng ſhine, ſee, we walke in the darke. Eſai.v.a, Iob,30,b

Deut.28.c Iohn,12,c 10 We grope lyke the blynde vpon the wal, we grope euen as one that hath none eyes, we ſtumble at the noone day, as though it were toward night, in the falling places, like menne that are halfe dead.

11 We roare al lyke beares, and mourne ſtyl lyke doues: we looke for equitie, but there is none: for health, but it is farre from vs.

12 For our offences are many before thee, and our ſinnes teſtifie agaynſt vs: yea we muſt confeſſe that we offend, and knowledge that we doo amiſſe,

13 [Namely] tranſgreſſe and diſſemble agaynſt the Lord, and fal away from our God, vſing preſumpteous & trayterous imaginations, and caſtyng falſe matters in our hartes.

14 And therefore is equitie gonne aſyde, and ryghteouſneſſe ſtandeth farre of, *trueth is fallen downe in the ſtreate, & the thing that is playne and open, may not be ſhewed. C Oſee.4.a

15 Yea the trueth is taken away, and he that refrayneth him ſelfe from euyl, muſt be ſpoyled: When the Lorde ſawe this, it diſpleaſed hym ſoare that there was no equitie.

16 He ſawe alſo that there was no man ryghteous, and he woondred that there was no man to helpe hym: wherefore he helde hym by his owne power, and he ſuſteyned hym by his owne ryghteouſneſſe.

17 He put ryghteouſneſſe vpō him for a breſt plate, he ſet the helmet of health vpon his head: He put on wrath in the ſteade of clothyng, & tooke ielouſie about him for a cloke. Epheſ.6.b i.Theſſ,5.a

18 Euen as when a man goeth foorth wrathfully to recompence his enimies, and to be auenged of his aduerſaries, he wil recompence and rewarde the Ilandes.

19 They ſhal feare the name of the Lorde frō the ryſyng of the ſunne, and his maieſtie vnto the goeyng downe of the ſame, for he ſhal comme as a violent water ſtreame, whiche the wynde of the Lorde hath moued.

20 But vnto Sion there ſhal comme a redeemer, & vnto them in Iacob that turne from wickedneſſe, ſayth the Lorde. Rom.11.d. Pſal.13.a

21 I wyl make this couenant with them (ſayth the Lorde,) My ſpirite that is vpon thee, and the woordes whiche I haue put in thy mouth, ſhal neuer goe out of thy mouth, nor out of the mouth of thy childers children, from this tyme foorth for euermore, worlde without ende, ſayth the Lorde.

The.lx.Chapter.

1 A conſolation and comfort to Hieruſalem. 5 The Churche is geathered togeather among the Gentiles by preachyng of the Goſpel, 16 and aboundeth with al good thynges.

A 1 Act.26.c Epheſ.v.b GEt thee vp betimes, & be bryght [O Hieruſalem] for thy light commeth, & the glorie of the Lorde is riſen vp vpon thee.

2 For lo, whyle the darkeneſſe, & cloude couereth the earth, & the people, the Lord ſhal ſhewe thee lyght, and his glorie ſhalbe ſeene in thee.

3 The Gentiles ſhal comme to thy light, and kinges to the brightneſſe that ſpringeth forth vpon thee.

Eſai.49.d Mark.8.d Gen.xv.a 4 * Lyft vp thyne eyes, and looke rounde about thee: al theſe geather them ſelues and comme to thee, thy ſonnes ſhal comme vnto thee from farre, and thy daughters ſhal geather them ſelues to thee on euery ſyde.

5 Then thou ſhalt ſee this, and be glorious, thou ſhalt marueyle exceedyngly, and thyne hart ſhalbe opened: when the abundance of the ſea ſhalbe conuerted vnto thee [that is] when the ryches of the Gentiles ſhal comme vnto thee.

6 The multitude of camels ſhal couer thee, the dromedaries of Madian and Epha: * al they of Saba ſhal comme, bryngyng golde and incenſe, and ſhewyng the prayſe of the Lorde. Pſal.72.d Mat.ij.b

B 7 Al the cattel of Cedar ſhalbe geathered vnto thee, the rammes of Nabaioth ſhal ſerue thee to be offred acceptably vpō mine aulter, * and the houſe of my glorie wyl I garniſhe. Heb,13.b

8 But what are theſe that flee here ly[illegible] the cloudes, and as the doues fleeyng to their wyndowes?

9 The Iſles alſo ſhal wayte for me, and ſpecially the ſhippes of Tharſis, that they may bryng thy ſonnes from farre, and their ſiluer, and their golde with them, vnto the name of the Lorde thy God, vnto the holy one of Iſrael that hath glorified thee.

Eſai.53.d 10 * Strangers ſhal build vp thy walles, and their kinges ſhal doo thee ſeruice: for when I was angrie, I ſmote thee, and of my mercie I pardoned thee.

Apoc,21.d 11 * Thy gates ſhal ſtande open ſtyl both day and nyght, and neuer be ſhut, that the hoſt of the gentiles may comme, & that their kinges may be brought vnto thee.

12 For euery people, and kyngdome that ſerueth not thee, ſhal periſhe, and be deſtroyed with vtter deſtruction.

13 The glorie of Libanus ſhal comme vnto thee, the Firre trees, Boxes, & Cedars togeather, to garniſhe the place of my ſanctuarie: for I wyl glorifie the place of my feete.

14 Moreouer, thoſe ſhal comme kneelyng vnto thee that haue vexed thee, and al they that deſpiſed thee ſhal fal downe at thy foote: Thou ſhalt be called the citie of the Lorde, Sion [the citie] of the holy one of Iſrael. C

15 Becauſe thou haſt benne forſaken and hated, ſo that no man went thorow thee: I wyl make thee glorious for euer and euer, & ioyful throughout al poſterities.

16 * Thou ſhalt ſucke the milke of the Gentiles, and kynges breaſtes ſhal feede thee: and thou ſhalt knowe that I the Lorde am thy ſauiour and redeemer, the mightie one of Iacob. Eſai.49.c

17 For braſſe, wyl I geue thee golde, and for iron, ſyluer, for wood, braſſe, and for ſtones, iron: I wil turne thine oppreſſion into peace, and thyne exactions into ryghteouſneſſe.

18 Violence and robberie ſhal neuer be hearde of in thy land, neyther harme and deſtruction within thy borders: thy walles ſhalbe called health, and thy gates the prayſe of God.

19 * The ſunne ſhal neuer be thy day lyght, and the lyght of the moone ſhal neuer ſhyne vnto thee: but the Lorde hym ſelfe, ſhalbe thyne euerlaſtyng lyght, and thy God ſhalbe thy glorie. Apoc,21.a

20 * Thy ſunne ſhal neuer goe downe, and thy moone ſhal not be hyd: for the Lord him ſelfe ſhalbe thyne euerlaſtyng lyght, and thy ſorowful dayes ſhalbe ended. Apo.22.b.

21 Thy people ſhalbe al ryghteous, and poſſeſſe the land euer, the flowre of my planting, the worke of my handes whereof I wyl reioyce. D

22 Thy youngeſt and leaſt, ſhal growe into a thouſande, and the ſimpleſt into a ſtrong people: I the Lorde ſhal ſhortly bryng this thyng to paſſe in his tyme.

The.lxi.Chapter.

1 He propheſieth that Chriſte ſhalbe annoynted, and ſent to preache.

Luk.iiij.c and.vij.c Eſai.xi.a
Eſai.57.b and.66.a

A 1 THE *ſpirite of the Lorde is vpon me: for the Lorde hath annoynted me, and ſent me to preache good tydynges vnto yͤ poore, that I myght bynde vp the wounded hartes,* that I might preache deliuerance to the captiue, and open the priſon to them that are bounde:

Mat.xv.a and,xi.a

2 That I might declare the acceptable yeere of the Lorde, and the day of the vengeance of our God:* that I myght comfort al them that are in heauineſſe:

3 That I might geue vnto thē that mourne in Sion, that I might geue [I ſay] beautie in ſteede of aſſhes, ioyful oyntment for ſighing, pleaſant rayment for an heauie mynde, that they myght be called trees of ryghteouſneſſe, a plantyng of the Lorde for hym to reioyce in.

4 They ſhal buylde the long rough wylderneſſe, and ſet vp the olde deſart: they ſhal repayre the waſte places, & ſuche as haue benne voyde throughout many generations.

5 Strangers ſhal ſtande and feede your cattel, and the aliantes ſhalbe your plowmen, & dreſſers of your vines.

Eſai.66.a Iere.33.d

6 *But ye ſhalbe named the prieſtes of the Lorde, and menne ſhal cal you the ſeruantes of our GOD: ye ſhal enioy the goodes of the Gentiles, and triumph in their ſubſtance.

7 For your great reproofe you ſhal haue double ioy, & for ſhame ſhal they haue ioy of their portion: for they ſhal haue double poſſeſſion in their land, and euerlaſting ioy ſhalbe with them. B

8 For I the Lorde whiche loue ryght, and hate robberie (though it were offered me) ſhal make their workes ful of faithfulneſſe, and make an euerlaſtyng couenant with them.

9 Their ſeede alſo, and their generation ſhalbe knowen among the gentiles, and among the people: al they that ſee them, ſhal knowe that they are the high bleſſed ſeede of the lord.

Luke.ij.b. Pſal.132.a
Eze.xvi.b

10 And therefore *I am ioyful in the Lorde, and my ſoule reioyceth in God:* For he hath put vpon me the garment of ſaluation, and couered me with the mantle of ryghteouſneſſe:* He ſhal decke me lyke a brydegrome, and as a bryde that hath her apparel vpon her.

11 For lyke as the ground bryngeth forth her fruite, & as the garden ſhooteth foorth ſeede: ſo ſhal the Lorde GOD cauſe ryghteouſneſſe and prayſe to flooriſhe foorth before al the Heathen.

The.lxii.Chapter.

1 A prophecie of the comming of Chriſte.

A 1 FOR Sions ſake wyl I not holde my tongue, and for Hieruſalems ſake I wyl not ceaſſe vntyl their righteouſnes breake forth as the ſhinyng lyght, and their ſaluation as a burnyng lampe.

Iohn.i.a Apoc.ij.c

2 Then ſhal the Gentiles ſee thy ryghteouſneſſe, and al kinges thy glorie: Thou ſhalt be named *with a newe name, which yͤ mouth of the Lorde ſhal ſhewe.

3 Thou ſhalt be a crowne in the hande of the Lorde, and a glorious garlande in the hande of thy God.

4 From this time foorth thou ſhalt neuer be called the forſaken, & thy lande ſhal no more be called the wylderneſſe: but thou ſhalt be called, My pleaſure is in her, and thy lande ſhalbe called, The maried woman: for the Lorde loueth thee, and thy lande ſhalbe ioyned in mariage.

Eze.xvi.b Oſee.ij.c Eſai.liiij,a

5 *And lyke as a young man taketh a virgin to mariage, ſo ſhal thy ſonnes be maried vnto thee: and as a brydegrome is glad of his bryde, ſo ſhal thy God reioyce ouer thee.

6 I haue ſet watchemen vpon thy walles, O Hieruſalem, whiche ſhal neyther ceaſſe day nor nyght to preache the Lorde: and ye alſo that remember the Lorde, ye ſhal not keepe hym cloſe,

7 Nor leaue to ſpeake of hym, vntyl Hieruſalem be ſet vp, and made the prayſe of the worlde. B

8 The Lorde hath ſworne by his right hand, & by his ſtrong arme, that from henceforth he wyl not geue thy corne to be meate for thine enimies, nor thy vine wherein thou haſt laboured, to be drinke for the ſtrangers.

9 But they that haue geathered in the corne, ſhal eate it, and geue thankes to the Lorde: and they that haue borne in the vine, ſhal drinke it in the court of my ſanctuarie.

10 Goe you, goe you thorow the gates, make cleane the way for the people, make playne, make playne the foote path, and take away

the ſtones out of it, and ſet out a token for the people.

11 Beholde, the Lorde proclaymeth vnto the endes of the worlde, *tel the daughter Sion, See thy ſauiour commeth, beholde he bryngeth his recompence with him, ⁊ his worke goe before hym. Eſai.xl.b Zach.ix.b Mat.xxi.a

12 For they whom the Lord deliuereth, ſhalbe called the *holy people: and as for thee, thou ſhalt be named the greatly occupied, and not the forſaken citie. Eſai.54.a

The.lxiij.Chapter,

7 Of the redemption promiſed to the people.

A 1 What is he this that commeth from Edom, with redde coloured clothes from Boſra? He is honorably arrayed, and commeth in myghtily with his power: I am he that teacheth ryghteouſneſſe, and am of power to helpe.

2 Wherefore then is thy clothyng red, and thy rayment lyke his that treadeth in the wyne preſſe?

3 I haue troden the preſſe my ſelfe alone, and of al people there is not one with me: Thus wyl I treade them downe in my wrath, and ſet my feete vpon them in myne indignation, and their blood ſhal be ſprong vpon my clothes, and ſo wyl I ſtayne al my rayment.

Eſai.34.b 4 *For the day of vengeance is aſſigned in my hart, and the yeere when my people ſhalbe deliuered is comme.

5 I looked about me, and there was no man to ſhewe me any helpe, I marueyled that no man helde me vp: Then I helde me by mine owne arme, and my feruentneſſe ſuſtayned me.

6 And thus wyl I treade downe the people in my wrath, ⁊ bath them in my diſpleaſure, and vpon the earth wyl I lay their ſtrength.

B 7 *I wyl declare the goodneſſe of the Lorde, yea and the prayſe of the Lorde for al that he hath geuen vs, for the great good that he hath donne for Iſrael, whiche he hath geuen them of his owne fauour, and accordyng to the multitude of his louing kyndneſſes. Exod.xv.a Eſai.xij.a

8 For he ſayd, Theſe no doubt are my people, and no ſhrynkyng children: and ſo was he their ſauiour.

Exod.xiij. 14.d.24.c 9 In their troubles, he was alſo troubled with them, and the angel that went foorth from his preſence deliuered them: of very loue and kindnes that he had vnto them, he redeemed them, he hath borne them and caried them vp euer ſince the worlde began.

10 But after they prouoked hym to wrath, ⁊ vexed his holy ſpirite, he was their enimie, and fought agaynſt them hym ſelfe.

11 Yet remembred Iſrael the old time of Moſes and his people, ſayeing, Where is he that brought them frō the water of the ſea, *with them that feede his ſheepe? Where is he that hath geuen his holy ſpirite among them? Exod.43.c Pſal.77.d

12 He led them by the ryght hande of Moſes with his glorious arme, diuiding the water before them, whereby he gate hym ſelfe an euerlaſtyng name.

13 He led them in the deepe as an horſe is led in the playne, that they ſhoulde not ſtumble.

14 As a tame beaſt goeth in the field, and the ſpirite of GOD geueth hym reſt: Thus (O God) haſt thou led thy people, to make thy ſelfe a glorious name withal. C

15 *Looke downe then from heauen, and beholde from the dwellyng place of thy ſanctuarie and thy glorie: Howe is it that thy gelouſie, thy ſtrength, the multitude of thy mercies, and thy louyng kyndneſſe wil not be intreated of vs? Deut.:6.d Baruc.ij.c

16 Yet art thou our father: for Abraham knoweth vs not, neyther is Iſrael acquaynted with vs: but thou Lorde art our father and redeemer, and thy name is euerlaſtyng. Mat.vi.d Luke.xj.a and.23.a

17 O Lorde, wherefore haſt thou led vs out of the way? *Wherefore haſt thou hardened our hartes that we feare thee not? Be at one with vs agayne for thy ſeruantes ſake, and for the generation of thyne heritage. Pſal.119.b

18 Thy holy people haue had but a litle while thy ſanctuarie in poſſeſſion, for our enimies haue troden downe thy holy place.

19 And we were thyne from the begynnyng, when thou waſte not their Lorde, for they haue not called vpon thy name.

The.lxiiii.Chapter.

1 The prophete (vnder the perſon of the Jewes) bewayleth theyr exile and baniſhment.
6 Mans ryghteouſneſſe is like a cloth defiled.

A 1 O That thou wouldeſt cleue the heauens in ſunder and comme downe, that the mountaynes myght melt away at thy preſence:

2 Like as at an hotte fire, and [that the malitious myght boyle away] as the water dooth vpon the fyre: whereby thy name myght be knowen among thine enimies, and that the gentiles might tremble before thee.

3 When thou wroughteſt woonderous ſtrange workes, we looked not for them: thou cameſt downe, and the hilles melted at thy preſence.

1.Cor.2.c. 4 For ſince the begynnyng of the worlde it hath not benne hearde or perceiued, *neither hath any eye ſeene another God beſyde thee, whiche dooeſt ſo muche for them that put theyr truſt in thee.

5 Thou helpeſt hym that dooth ryght with chearefulneſſe, and them that thynke vpon thee in thy wayes: but loe, thou haſt benne angry, for we offended, and haue benne euer in ſinne, though the worlde haue cleaued to them, * yet ſhal we be ſaued. Rom.3.b

Pſal.13.a 6 We are al as an vncleane thyng, and al our ryghteouſneſſe are as fylthy ragges: we fal euerychone as the leafe, for our ſinnes carry vs away lyke the wynde.

B 7 There is no man that calleth vpon thy name, that ſtandeth vp to take holde by thee: therefore hydeſt thou thy face from vs, and conſumeſt vs, becauſe of our ſinnes.

8 But nowe, O Lorde, thou father of ours, *We are thy clay, and thou art our potter, and we al are the worke of thy handes. Rom.9.c

Pſal.79.a Iere.10.d 9 *Be not to ſoare diſpleaſed, O Lorde, and keepe not our offences to long in thy remembrance: but conſyder that we al are thy people.

Mich.3.c 10 The cities of thy ſanctuarie lye waſte, *Sion is a wilderneſſe, and Hieruſalem a deſart.

11 Our holy houſe, whiche is our beautie where our fathers prayſed thee, is brent vp: yea, al our commodities and pleaſures are waſted away.

12 Wylt thou not be entreated, O Lorde, for al this wilt thou hold thy peace, and ſcourge vs ſo ſoare?

The.lxv.Chapter.

1 The reiectyng of the Jewes, and the callyng of the heathen.

A 1 Eſai.52.c Rom.10.a They ſeeke me, that hitherto haue not aſked for me, they fynd me, that hitherto haue not ſought me: I haue ſayde, I am here, *I am here, I am founde of a people that neuer called vpon my name.

2 For thus long haue I euer holden out mine handes to an vnfaythful people that goe not the ryght way, but after theyr owne imagination:

Deut.13.a and.14.b Exo.20.d 3 To a people that is euer defyeing me to my face, * they make theyr oblations in gardens, and theyr ſmoke vpon * aulters of brycke.

Leuit.11.a Deut.14.a 4 They lurke among the groues, and lye in the dennes al nyght: *they eate ſwynes fleaſhe, and vncleane broth is in their veſſels.

Mat.26.d 5 If thou commeſt nigh them, they ſay, Touche me not, for I am holier then thou: Al theſe men, when I am angry, ſhalbe turned to ſmoke and *fire, that ſhal burne for euer.

Iere.7.a Eſai.57.a Ezec.20.d 6 Beholde, it is written before my face, and ſhal not be forgotten, but recompenced: *I ſhal rewarde it them into theyr boſome.

B 7 [I meane] your miſdeedes, and the miſdeedes of your fathers togeather, ſayth the Lorde, whiche haue made theyr ſmokes vpon the mountaines, and blaſphemed me vpon the hilles: therefore wil I meaſure theyr olde deedes into their boſome agayne.

Rom.11.b 4.Re.19.c Rom.9.c 8 Moreouer, thus ſayth the Lord, *Lyke as when newe wine is founde in the cluſter, and one ſayth, Loſe it not, for there is bleſſing therein: *euen ſo wyl I doo alſo for my ſeruantes ſakes, that I wyl not deſtroy them al.

9 But I wyl take a ſeede out of Jacob, and out of Juda one, to take poſſeſſion of my hyl: My choſen ſhal poſſeſſe it, and my ſeruantes ſhal dwel there.

Ioſue.7. 10 Saron ſhalbe a ſheepefold, and *the valley of Achor ſhal geue the ſtalling for the catel of my people that ſeeke after me.

Prou.1.c Iere.7.b 11 *But as for you, ye are they that haue forſaken the Lorde, and forgotten my holy hyl: ye haue ſet vp an aulter vnto Jupiter, and geuen riche drynke offerynges vnto the planettes:

12 Therfore wil I number you to the ſwoord,

that ye ſhalbe deſtroyed altogeather: for that when I called, no man gaue me anſweare, when I ſpake, ye hearkened not vnto me, but dyd wyckedneſſe before mine eyes, and choſe the thynges that pleaſed me not.

13 Therefore thus ſayth the Lorde God, Beholde, my ſeruantes ſhal eate, but ye ſhal haue hunger: beholde, my ſeruantes ſhal drynke, but ye ſhal ſuffer thirſt: beholde, my ſeruantes ſhalbe merrie, but ye ſhalbe confounded:

C 14 Beholde, my ſeruantes ſhal reioyce for very quietneſſe of hart: but ye ſhal crye for ſorowe of hart, and complayne for vexation of mynde.

15 Your name ſhal ye leaue accurſed among my choſen: for God the Lorde ſhal ſlay you, and cal his ſeruantes by another name.

Iere.9.b 1.Cor.1.c. 2.Cor.11.a 16 * Who ſo reioyceth vpon earth, ſhal reioyce in the true God, and who ſo ſweareth vpon earth, ſhal ſweare in the true God: for the olde afflictions ſhalbe forgotten, and taken away out of my ſyght.

2.Pet.3.d Apoc.21.a 17 * For loe, I ſhal make a newe heauen and a newe earth: and as for the olde, they ſhal neuer be thought vpon, nor kept in minde:

18 [But the Lorde ſayth] Be glad and euermore reioyce for the thynges that I ſhal doo: For why? beholde, I ſhal make a ioyful Hieruſalem, and his people ioyful.

19 Yea, I my ſelfe wil reioyce with Hieruſalem, and be glad with my people: * and the voyce of weepyng and waylyng ſhal not be hearde in her from thencefoorth. Apoc.21.a

20 There ſhal neyther be childe nor olde man that haue not theyr ful dayes: but when the chylde commeth to an hundred yeeres olde, it ſhal dye, and yf he that is an hundred yeeres of age do wrong, he ſhalbe curſed.

21 * They ſhal builde houſes and dwelle in them, they ſhal plant vineyardes and eate the fruite of them. D Deut.18.c

22 They ſhal not builde, and another poſſeſſe, they ſhal not plant, and another eate: * but the lyfe of my people ſhalbe lyke a tree, and mine elect ſhal enioy ſtyl the worke of theyr handes. Gene.2.b. Iere.17.b Pſal.1.a

23 They ſhal not labour in vayne, nor begeat with trouble: for they are the hygh bleſſed ſeede of the Lorde, and theyr fruites with them.

24 And it ſhalbe, that or euer they cal, I ſhal anſweare them, while they are yet but thinkyng howe to ſpeake, I ſhal heare them.

25 * The woolfe and the lambe ſhal feede togeather, and the lion ſhal eate hay lyke the bullocke, * but earth ſhalbe the ſerpentes meate: There ſhal no man hurt nor ſlay another in al my holy hyl, ſayth the Lorde. Eſai.11.c Gene.3.c

The.lxvi.Chapter.

1 God d'welleth not in temples made by mans hande. 3 He deſpiſeth ſacrifices donne without mercie and fayth. 5 God comforteth them that are troubled for his ſake. 23 Among the Chriſten the Sabboth is continual.

A 1 3.Reg.8.c. 2.Par.6.c Actes.7.f Thus ſaith the Lord, Heauen is my ſeate, and the earth is my footeſtoole: Where ſhal nowe the houſe ſtande that ye wyl buylde vnto me? And where ſhalbe the place that I wyl dwel in?

2 As for theſe thynges, my hande hath made them al, and they are al created, ſayth the Lorde: * Whiche of them ſhal I then regarde? Euen him that is poore and of a lowly troubled ſpirit, and ſtandeth in awe of my wordes. Pſal.1.b Eſai.57.c and.61.a

3 For who ſo ſlayeth an oxe [for me, dooth me ſo great diſhonour] as he that kylleth a man: He that kylleth a ſheepe for me, " knetcheth a dogge: He that bryngeth me meate offerynges, offereth ſwynes blood, who ſo maketh me a memorial of incenſe, prayſeth the thyng that is vnryght: Yet take they ſuche wayes in hande, and theyr ſoule delyghteth in theſe abominations.

" That is, cutteth of a dogges necke.

4 * Therefore wyl I alſo haue pleaſure in laughyng them to ſcorne, and the thyng that they feare wyl I bryng vpon them: * For when I called, no man gaue anſweare, whē I ſpake, they woulde not heare, but did wickedneſſe before mine eyes, & choſe the things that diſpleaſed me. Iohn.6.d. Prou.1.b Eſai.65.b

5 Heare the worde of God, al ye that feare the thyng whiche he ſpeaketh: Your brethren that hate you, and caſt you out for my name ſake, ſay, The Lorde is heynous agaynſt vs, but you ſhal ſee him in ioy, when they ſhalbe confounded.

6 * Then ſhalbe hearde a great noyſe from the citie and the temple, the voyce of the lord, that wyl rewarde and recompence his enimies: Zach.14.

7 Lyke as when a wife bringeth foorth a man chylde, or euer ſhe ſuffer the payne of the byrth, and anguiſhe of the trauayle. B

8 Who euer hearde or ſawe ſuche thynges?

dooth

XUM

dooth the grounde beare in one day? or are the people borne al at once, as Sion trauailed in chylde byrth, and bare her ſonnes?

Gen.16.a. 29.f.and 30.a.

9 For thus ſayth the Lorde, * Am I he that maketh other to beare, & beare not mee ſelfe? Am not I he that beareth and maketh barren, ſayth thy God?

Mat.5.a.

10 Reioyce with Hieruſalem, and be glad with her, al ye that loue her, * be ioyful with her, al ye that mourne for her.

11 For ye ſhal ſucke cõfort out of her breaſtes, and be ſatiſfied: ye ſhal taſte, and haue delight in the brightnes of her glory.

12 For thus ſayth the Lorde, Beholde, I wyl let peace into her lyke a water fludde, and the glory of the heathen, lyke a flowing ſtreame: Then ſhal ye ſucke, ye ſhalbe borne vpon her ſydes, and be ioyful vpon her knees.

13 For lyke as a chylde is comforted of his mother: ſo ſhal I comfort you, and ye ſhalbe comforted in Hieruſalem.

Pro.17.d. Ezec.37.a.

¶ 14 And when ye ſee this, your hart ſhal reioyce, *and your bones ſhal flouriſhe lyke an hearbe: Thus ſhal the hande of the Lorde be knowen among his ſeruantes, and his indignation among his enimies.

15 For beholde, the Lorde ſhal comme with fire, & his charret ſhalbe like a whirle winde: that he may recompence his vẽgeance in his wrath, and his indignation with the flambe of fyre.

16 For the Lorde ſhal iudge al fleaſhe with the fyre, and with his ſwoord, and there ſhalbe a great number ſlayne of the Lorde.

17 Such as haue made them ſelues holy and cleane in the gardens, and thoſe that haue eaten ſwines fleaſhe, mice, and other abominations, ſhalbe taken away togeather, ſaith the Lorde.

18 For I doo knowe theyr workes and thoughtes, and I wyl comme to geather al people and tongues: then they ſhal comme and ſee my glory.

19 Unto them ſhal I geue a token, and ſende certayne of them that be deliuered among the Gentiles, into Cilicia, Affrica, and Lydia, where menne canne handle bowes, into Itale, and alſo Greke lande: * The Iſles farre of that haue not hearde ſpeake of me, and haue not ſeene my glory, ſhal preache my prayſe among the Gentiles,

Eſai.49.a. 52.a.60.a. and.65.a.

20 And ſhal bryng al your brethren for an offering vnto the Lord out of al the people, vpon horſes, charrettes, and horſlitters, vpon mules and cartes, to Hieruſalem my holy hil, ſayth the Lorde: lyke as the chyldren of Iſrael bryng the offeryng in cleane veſſels to the houſe of the Lorde.

21 *And I ſhal take out certayne of them, for to be prieſtes and Leuites, ſayeth the Lorde.

Eſai.61.a. 1.Pet.2.b. Rom.12.a.

22 For lyke as the newe heauen, and the new earth, whiche I wyl make, ſhalbe faſte ſtablyſhed by me, ſaith the Lorde: ſo ſhal your ſeede and your name continue.

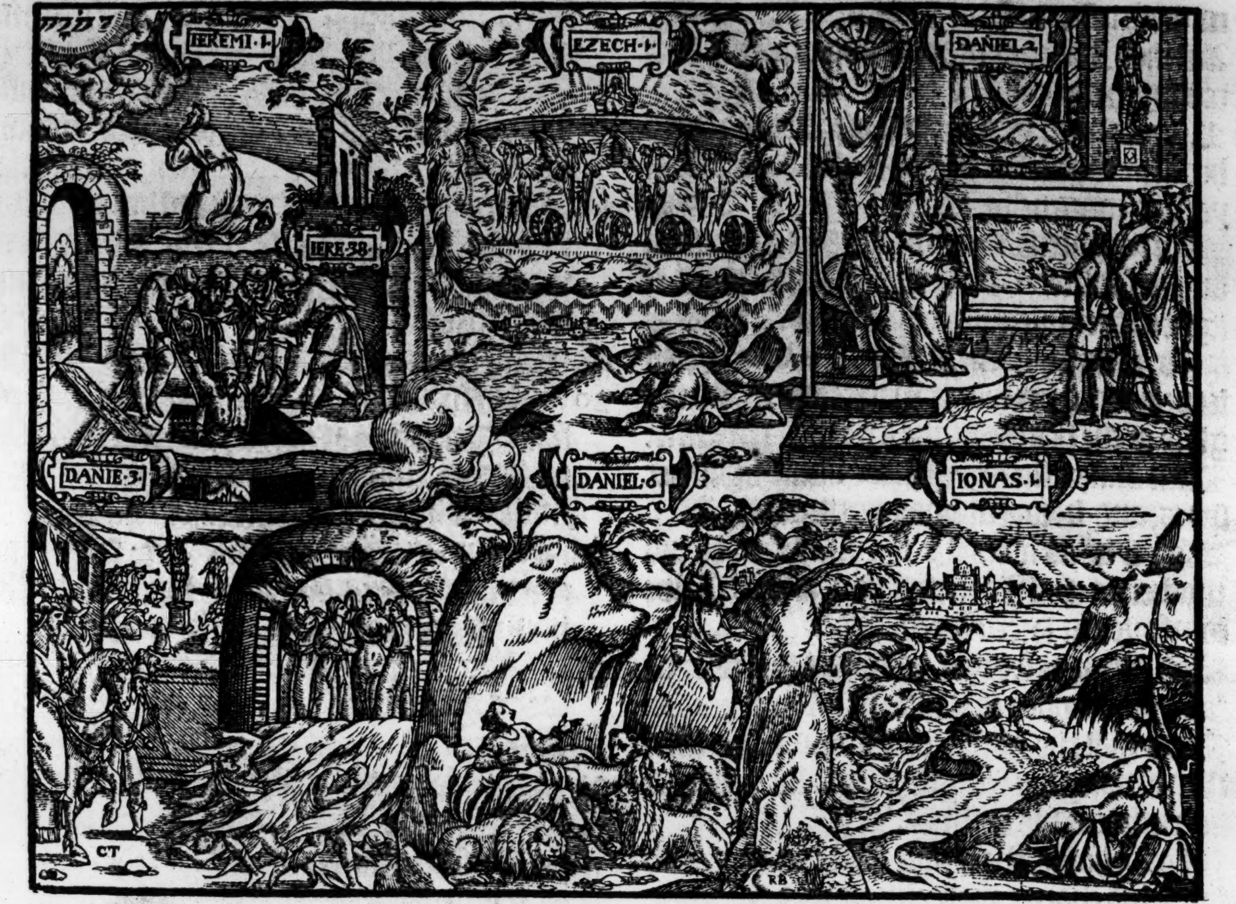
23 And it ſhal come to paſſe, that from moone to his moone, from Sabboth to his Sabboth, al fleaſhe ſhal comme to worſhyp before me, ſaith the Lorde.

24 And they ſhal goe foorth, and looke vpon the carions of them that haue tranſgreſſed agaynſt me: *for theyr wormes ſhal not dye, neither ſhal their fyre be quenched, and al fleaſhe ſhal abhorre them.

Matth.9.a

¶ The ende of the booke of the Prophet Eſai.

The booke of the prophete Ieremie.


IEREMI.1.
EZECH.1.
DANIEL.2.
IERE.38.
DANIE.3.
DANIEL.6
IONAS.1.
CT
RB

The firſt Chapter.

1 The ſtocke of Jeremie, and in what tyme he propheſied. 6 He excuſeth hym ſelfe, and woulde refuſe the office of a prophete, becauſe he is young and vnexpert. 8 He is taught of the Lorde, and becommeth bolde, 11 God openeth vnto hym, that the deſtruction of the Jewes by the Babylonians is at hand, 17 Jeremie is commaunded to ſpeake the woorde of God vnto the Jewes without feare.

A 1 These are the ſermons of Jeremie the ſonne of Helkiah the prieſte, one of thē that dwelt at * Anathoth in the lande of Beniamin, Iere.11.a

2 When the Lord had firſt ſpoken with hym in the tyme of Joſiah the ſōne of Amon king of Juda, in the.xiii.yeere of his raigne:

3 And ſo during vnto the tyme of Jehoakim the ſonne of Joſiah, kyng of Juda, * and vntyl the.xi. yeere of Zedekiah the ſonne of Joſiah kyng of Juda were ended, when Hieruſalem was taken, euen in the fyfth moneth. 4.Re.25.a. Iere.39.a.

4 The woorde of the Lord ſpake thus vnto me,

5 * Before J faſhioned thee in thy mothers wombe, J dyd knowe thee: and or euer thou waſt borne, J ſanctified thee, and ordeyned thee to be a prophete vnto the people. Eſai.44.a. and.46.a Pſal.70.a.

6 Then ſayde J, * O Lorde God, J can not ſpeake, for J am yet but young. Exod.4.c. Actes.9.c.

7 And the Lorde anſweared me thus, Saye not ſo, J am to young: for thou ſhalt goe to al that J ſhal ſende thee vnto, * and whatſoeuer J commaunde thee, that ſhalte thou ſpeake. B Mat.10.c. 1.Co.3.a.

8 Be not afraid of theyr faces: for J am with thee, to deliuer thee, ſayth the Lorde.

9 * And with that the Lorde ſtretched out his hande, and touched my mouth: and the ſame Pſal.6.a. Iere.18.a.

ſame Lorde ſayde vnto me, Beholde, I put my woordes in thy mouth.

10 And beholde, this day doo I ſet thee ouer the people and kingdomes, that thou mayeſt roote out, breake of, deſtroy, & make waſte, and that thou mayeſt builde vp, and plant.

11 After this the Lorde ſpake vnto me, ſayeing, Ieremie what ſeeſt thou? And I ſayde, (a) I ſee a rod of an Almonde tree.

(a) God ſheweth to Hieruſalem the deſtruction of the Iewes by the Babylonians to be at hande.

12 Then ſayde the Lorde vnto me, Thou haſt ſeene ryght, for I wyl make haſte ſpeedily vpon my woorde to perfourme it.

13 It happened afterwarde that the lord ſpake to me agayne, and ſayde, What ſeeſt thou? and I ſayde, I doo ſee a ſeethyng * pot, lookyng from out of the north.

Iob. 41.b.

C

14 Then ſayde the Lorde vnto me, * Out of the north ſhal comme a plague vpon al the dwellers of the lande.

Iere. 14.b. and,25,b

Abac, 1.b.

15 For loe, * I wyl cal al the kynredes of the kyngdomes of the north, ſayth the Lorde: and they ſhal comme, and euery one ſhal ſet his ſeate in the gates of Hieruſalem, and in al theyr walles rounde about, and in al cities of Iuda.

16 And through them ſhal I declare my iudgement, vpon al the wyckedneſſe of thoſe menne that haue forſaken me, that haue burnt incenſe vnto ſtrange gods, and worſhypped the woorkes of theyr owne handes.

17 * And therefore girde vp thy loynes, aryſe, & tel them al that I geue thee in commaundement: Feare them not, leſt I deſtroy thee before them.

Ezech.3.a.

18 * For beholde, this day doo I make thee a ſtrong fenſed towne, an iron pyller, and a braſen wal, agaynſt the whole lande, againſt the kynges and mightie menne of Iuda, agaynſt the prieſtes and people of the lande.

Iere,15,d

19 They ſhal fyght agaynſt thee, but they ſhal not be able to ouercome thee: for I am with thee to deliuer thee, ſayth the Lorde.

The.ii. Chapter.

2 God rehearſeth his benefites donne vnto the Iewes. 8 Agaynſt prieſtes and prophetes or preachers that contemne or deſpiſe God. 12 The Iewes are deſtroyed becauſe they forſooke God, and becauſe they ranne a whore hunting after idols.

A 1 Moreouer, the woorde of the Lorde came vnto me, ſayeing,

2 Goe thy way, crye in the eares of Hieruſalem, and ſay, Thus ſayth the Lorde, I remember thee, the kyndneſſe of thy youth, and the loue of thy deſpouſyng, in that thou folowedſt me through the wyldérneſſe in an vntylled lande.

3 Iſrael was an halowed thyng vnto the Lorde, and was his firſt fruites: * Al they that deuour Iſrael ſhal offende, miſfortune ſhal fal vpon them, ſayth the Lorde.

Iere. 10,d, Zach,2,d

4 Heare therefore the woorde of the Lorde, O thou houſe of Iacob, and al the generations of the houſe of Iſrael.

5 Thus ſayth the Lorde, What vnfaythfulneſſe founde your fathers in me, that they went ſo farre away fro me, fallyng to lyghtneſſe, and beyng ſo vayne.

6 They thought not in theyr hartes, where is the Lord that brought vs out of the lande of Egypt, * that led vs through the wylderneſſe, through a deſart and rough lande, through a drye and deadly lande, yea a lande that no man had gonne through, and wherin no man had dwelt?

Exod,14,c

7 * And when I had brought you into a pleaſant fertile lande, that ye myght enioy the fruites and al the commodities of the ſame: ye went foorth and defiled my lande, and brought mine heritage to abomination.

B

Deut,6,b.

8 The prieſtes them ſelues ſayde not, Where is the Lorde? They that had the lawe in their handes knew me not, the ſheepheardes offended agaynſt me, the prophetes did propheſie in Baal, and folowed ſuche thynges as ſhal bryng them no profite.

9 Wherfore I am conſtrayned, ſayth the lord, yet agayne to contende in iudgement with you, and with your chylders chyldren.

10 Goe into the Iſles of Cethim, and looke wel: ſende vnto Cedar, take diligent heede, and ſee wheather ſuche thynges be donne there,

11 Wheather the gentiles them ſelues haue changed theyr gods, whiche yet are no gods in deede? but my people hath changed theyr (a) honour, for a thyng that may not helpe them.

(a) Honour, that is, the faythful and euerlyuyng God, in whō only they ought to glory.

12 Be aſtoniſhed, O ye heauens, be afrayde and abaſhed at ſuche a thing, ſaith the Lord.

13 For my people hath donne two euils: they haue forſaken me the wel of the * water of lyfe, and dygged them pittes, yea vile and broken pittes that can holde no water.

Iere. 17.b. Iohn.4.b. Exod, 4.d

C 14 Is Iſrael a bonde ſeruant, or one of the houſholde? Why is he then ſo ſpoyled?

Eſai.1.a.

15 They roare and crye vpon hym as lions, they haue made his lande waſte: *his cities are ſo burnt vp, that there is no man dwellyng in them:

16 Yea the chyldren of Noph and Taphnes ſhal cracke theyr crowne.

Iere.32.a

17 *Commeth not this vnto thee becauſe thou haſt forſaken the Lorde thy God, euen when he led thee by the way?

18 And what haſt thou nowe to doo in the ſtreete of Egypt, to drynke water out of (b) Nilus? Either what makeſt thou in the way to Aſſyria, to drynke water of the fludde?

(b) God reprooueth the people for that they ſought remedies, whiche are meant by the water of Nilus, and the flud, agaynſt theyr euils among the Egyptians and Aſſyrians, wheras theyr only remedie had benne to haue reconciled them ſelues vnto the lord with faythful repentance.

19 *Thine owne wickedneſſe ſhal reprooue thee, and thy turning away ſhal condemne thee: that thou mayeſt knowe and vnderſtande howe euil and hurtful a thyng it is, that thou haſt forſaken the Lorde thy God, and haſt not feared me, ſayth the Lord God of hoſtes.

Eſai.55.a
Ezec.10.d
Iere.3.b.

20 *I haue euer broken thy yoke of olde, and burſt thy bondes, yet ſayeſt thou, *I wil no more tranſgreſſe: but lyke an harlot thou runneſt about vpon al high hilles, & among al greene trees.

D 21 Whereas I planted thee a noble vine, and wholly a ryght ſeede: howe art thou turned then into a bitter vnfruiteful and ſtrange grape?

22 [Yea and that ſo ſoare] that though thou waſhe thee with Nitrus, and make thy ſelfe to ſauour with that ſweete ſmelling hearbe of Borith: yet in my ſyght thou art ſtayned with thy wyckedneſſe, ſayth the Lorde thy God.

23 Howe ſayeſt thou nowe, I am not vncleane, and I haue not folowed Baalim? *Looke vpon thine owne wayes in the valleyes, what haſt thou donne? Thou art like a ſwift dromedarie that goeth eaſily her way.

4.Reg.7.b
Ier.3.b.5.b
Eſai.57.a
Ezec.16.b

24 And thy wantonneſſe is like a wilde Aſſe that vſeth the wylderneſſe, and that ſnuffeth and bloweth at her wyl: Who can tame her? Al they that ſeeke her, ſhal not faile but finde her, in her moneth.

25 Keepe thy foote from nakedneſſe, and thy throte from thirſt, and thou thynkeſt in thy ſelfe, Tuſhe, I wil take no ſorow, for I haue loued the (c) ſtrangers, and them wyl I folowe.

(c) The propertie of idolaters is, not only to contemne the voyce of the preacher, calling them to repentance: but ſhameleſly to prooue yͤ loue of ſtrangers, and the folowyng of them, that is, the worſhipping of ſtocks and ſtones, and ſeruing of God agaynſt his worde, after their owne deuiſes.

26 Lyke as a theefe that is taken with the deede, commeth to ſhame: euen ſo is the houſe of Iſrael comme to confuſion, the common people, their kinges and rulers, their prieſtes and prophetes.

27 For they ſay to a ſtocke, Thou art my father: and to a ſtone, Thou haſt begotten me: *yea they haue turned theyr backe vpon me, and not theyr face: but in the tyme of theyr trouble, when they ſay, Stand vp, and helpe vs:

Deut.32.c

28 [I ſhal anſweare them] Where are nowe thy goddes that thou haſt made thee? bydde them ſtande vp, and helpe thee in the tyme of thy neede: *For looke howe many cities thou haſt, O Iuda, ſo many goddes haſt thou alſo. E

Iere.11.b

29 Wherefore then wyl ye goe to lawe with me? ſeeyng ye al are ſinners agaynſt me, ſayth the Lorde.

30 It is but loſt labour that I ſmite your children, for they receiue not my correction: *your owne ſwoorde deſtroyeth your prophetes, lyke a deuouryng lion.

2.Par.24.d

31 Oh generation, hearken vnto the woord of the Lorde: Am I become a wylderneſſe vnto the people of Iſrael? or a lande that hath no lyght? Wherefore ſayth my people then, We are lordes, we wyl comme no more vnto thee?

32 Dooth a mayde forgeat her rayment, or a bryde her ſtomacher? but my people hath forgotten me a very long whyle.

33 Why beautifieſt thou thy wayes ſo highly, to obteyne fauour therethrough? therefore alſo haſt thou taught wickedneſſe through thy wayes.

Deu.18.b
Iere.7.a.
Ezec.20.d
Pſal.10.c

34 *Vpon thy wynges is founde the blood of poore and innocent people, whom thou dyddeſt not finde in corners and holes: but thou ſlueſt the prophetes for reproouyng al theſe thynges.

35 Yet dareſt thou ſay, I am [without ſinne &] giltleſſe, Tuſhe, his wrath can not comme vpon me: Beholde, I wyl reaſon with thee, becauſe thou dareſt ſay, I haue not offended. F

36 Why gaddeſt thou ſo muche hither and thither, to change thy wayes? for thou ſhalt be confounded as wel of Egypt, as thou waſt of the Aſſyrians.

37 Yea thou ſhalt goe thy way from them, and ſmite thyne handes togeather vpon thy head, becauſe the Lord ſhal bryng that confidence and hope of thine to nought, and thou ſhalt not proſper withal.

The.iii.Chapter.

1 God beyng merciful calleth to repentance his people which he had forſaken for theyr whoredome with idols. 20 He exhorteth Iſrael to repentance, promiſyng them ſheepheardes that ſhoulde haue the true knowledge of God. 23 The returne of Iſrael vnto God, confeſſyng theyr offence.

A 1 COmmonly* when a man
Deut,24.a putteth away his wyfe,
and ſhe goeth from hym,
and maryeth with ano-
ther, then the queſtion is:
ſhoulde he reſort vnto her
any more after that? (Is
not ſhat lande then defiled and vncleane?)
Ozee,3.a *But as for thee thou haſt played the harlot
Eze,16.b with many louers, yet turne agayne to me,
ſayth the Lorde.

2 Lift vp thyne eyes to the hygh places, and
looke where thou haſt not ben defiled: Thou
haſt wayted for them in the ſtreetes, and as
a murtherer in the wyldernes, through thy
whoredome and ſhameful blaſphemies is
the lande defiled.

4.Re,17,a. 3 * This is the cauſe that the rayne and eue-
ning deawe hath ceaſſed: thou haſt gotten
thee an whores forehead, and wylt not be
aſhamed.

4 Wylt thou not hereafter ſay vnto me, O
my father, thou art he that haſt brought me
vp, and led me from my youth?

5 Wyl God continue his wrath for euer? Wyl
he keepe our faultes in memorie to the ende?
Neuertheleſſe, thou ſpeakeſt ſuche woordes,
but thou art euer dooing woorſe and woorſe
to the vttermoſt of thy power.

Iere,1.a 6 * The Lorde ſaide alſo vnto me in the time
Iere.2.d of Joſiah the kyng, Haſt thou ſeene what
4.Re,17.b that rebellion Iſrael hath donne? howe ſhe
hath runne vp vpon al the hilles, and among
al thicke trees, and there played the harlot?

B 7 Haſt thou ſeene alſo when ſhe had donne al
this, howe I ſayde vnto her, that ſhe ſhoulde
turne agayne vnto me, and yet ſhe is not re-
Eze.23,b turned? Juda that vnfaythful ſiſter of hers,
alſo ſawe this:

4.Re,17.a 8 Namely, that after I had wel ſeene the ad-
ulterie of the ſhrinking harlot Iſrael, * I
put her away, and gaue her a byl of deuorce-
ment: For al this, her vnfaythful ſiſter Ju-
da was not aſhamed, but went backe, and
played the whore.

9 Yea, and the wantonneſſe of her whore-
dome hath defiled the whole lande: For ſhe
hath committed fornication with ſtones
and ſtockes.

10 Neuertheleſſe, her vnfaythful ſiſter Juda
Ozee.5.a. is not * turned vnto me agayne with her
whole hart, but faignedly, ſayth the Lorde.

11 And the Lorde ſayd vnto me, * The back- Ezec.16.d
ſlyder Iſrael, is more ryghteous then the vn-
faythful Juda.

12 And therefore goe preache theſe woordes to-
warde the north, and ſay, Thou diſobedient
Iſrael, turne agayne, ſayth the Lorde, and I
wyl not bryng my wrath vpon you: for I
am merciful, ſayth the Lorde, and I wyl not
alway * beare diſpleaſure agaynſt thee: Pſal.103.a

13 But on this condition, that thou knowe
thy great blaſphemie, namely that thou haſt
vnfaithfully forſaken the Lord thy God, and
haſt made thy ſelfe partaker of ſtrange gods
* vnder al greene trees, and haſt had no wyl Iere.5.b
to heare my voyce, ſayth the Lorde. Eſai.58.a.

14 * O ye diſobedient chyldren, turne agayne, C
ſayth the Lorde, and I wyl be maryed with Ezech.2.c
you: for I wyl take one out of the citie, and Ozee.12.a
two out of one generation from among you,
and bryng you into Sion,

15 And wyl geue you heardmen after myne
owne mynde, whiche ſhal feede you with
learnyng and wiſdome.

16 Moreouer, when ye be encreaſed and mul-
tiplied in the lande, then, ſayth the Lord, there
ſhal no more boaſt be made of the arke of
the Lordes teſtament: No man ſhal thinke
vpon it, neither ſhal any man make menti-
on of it: for from thencefoorth it ſhal neyther
be viſited, neither ſhal ſuche thing be donne
any more.

17 * Then ſhal Hieruſalem be called the lordes Gal,4.c
ſeate, and al heathen ſhalbe geathered vnto
it, for the name of the Lordes ſake whiche
ſhalbe ſet vp at Hieruſalem: And from
that tyme foorth they ſhal folowe no more
the imagination of theyr owne frowarde
hart.

18 Then thoſe that be of the houſe of Juda,
ſhal goe vnto the houſe of Iſrael, * and they Mat,8.b.
ſhal comme togeather out of the north, into
the ſame lande that I haue geuen your fa-
thers.

19 I haue thought thus, Howe ſhal I take
thee to be of my children, and geue a pleaſant
lande for thyne heritage, yea and a goodly
hoſt of the heathen? And I ſayde, Cal me
father, and ſhrinke not from me.

20 Truely, lyke as a woman fayleth her huſ-
bande, ſo are ye vnfaythful vnto me, O ye
houſe

houſe of Iſrael, ſayth the Lorde.

D 21 * The voyce of the chyldren of Iſrael was hearde on hygh, weepyng and waylyng: for that they haue defiled theyr way, and forgotten God theyr Lorde. Iere.31.c

22 O ye diſobedient chyldren, turne agayne, & ſo ſhal I heale your backturnynges. Loe we comme vnto thee, for thou art the Lorde our God.

23 Truely, in vayne is health hoped for from the hylles, be they neuer ſo many: * but the health of Iſrael ſtandeth only vpon God our Lorde. Ozee. 13.a Actes. 4.a

24 * Confuſion hath deuoured our fathers labour from our youth vp, yea theyr ſheepe and bullockes, theyr ſonnes and daughters. Thre.5.a Dan.9.a Baruc. 1.b Iere.14.a

25 So doo we alſo ſleepe in our confuſion, and ſhame couereth vs: * for we and our fathers from our youth vp vnto this day haue ſinned agaynſt the Lord our God, and haue not obeyed the voyce of the Lorde our God. Pſal.95.a Eſai.64.a. Iudith.7.c i.Eſdr.9.c and.10.b.

The.iiii.Chapter.

1 The true repentance or returnyng to God, 4 he exhorteth to the circumciſion of the hart. 5 The deſtruction of Iurie is prophecied for the malice of theyr hartes.

A 1 O Iſrael, yf thou wilt turne thee, then turne vnto me, ſayth the Lorde: and yf thou wilt put away thine abominations out of my ſyght, thou ſhalt not be mooued.

Iere. 5.a &.12.a 2 * And ſhalt ſweare, The Lorde lyueth, in trueth, in equitie, and ryghteouſneſſe, and al people ſhalbe fortunable, and ioyful in hym.

3 For thus ſayth the Lorde to al Iuda and Hieruſalem: Plowe your lande, and ſowe not among the thornes.

Iere.6.b 4 * Be circumciſed in the Lorde, and cutte away the foreſkinne of your hartes al ye of Iuda, and al the indwellers of Hieruſalem: * that mine indignation breake not out lyke fire, and kindle, ſo that no man may quenche it, becauſe of the wyckedneſſe of your imaginations. Iere.11.a.

Eſai.58.a 5 * Preache in Iuda and Hieruſalem, crye out and ſpeake, blowe the trumpets in the land, crye that euery man may heare, and ſay, Geather you togeather, and we wyl goe into ſtrong cities.

6 Set vp the token in Sion, ſpeede you, and make no taryeing: * for I wyl bryng a great plague, and a great deſtruction from the north. Iere.1.b

B 7 For the ſpoyler of the gentiles is broken vp from his place, as a lion out of his denne: that he may make thy lande waſte, and deſtroy the cities, ſo that no man may dwelle therein.

8 Wherefore gyrde your ſelues about with ſackcloth, mourne, and weepe: for the feareful wrath of the Lord is not withdrawen from vs.

9 At the ſame tyme, ſayth the Lorde, the hart of the kyng and of the princes ſhalbe gonne, the prieſtes ſhalbe aſtoniſhed, and the prophetes ſhalbe ſoare afrayde.

10 Then ſayde I, Oh Lorde God, haſt thou then deceiued this people and Hieruſalem, ſayeing, * Ye ſhal haue peace: and nowe the ſwoorde goeth through theyr lyues? Deut. 23.a

11 Then ſhal it be ſayde to the people and Hieruſalem, * A ſtrong winde in the hye places of the wylderneſſe commeth through the way of my people, but neyther to fanne, nor to cleanſe. Iere.1.b

12 After that, there ſhal comme vnto me a ſtrong winde from thoſe places, and then wyl I alſo geue ſentence vpon them.

13 For loe, he aryſeth lyke a cloude, and his charrettes are like a ſtormie winde, * his horſes are ſwifter then the Eagle: Wo vnto vs, for we are deſtroyed. Thre.4.a Dan.7.a

14 O Hieruſalem, * waſhe thyne hart from C wyckedneſſe, that thou mayeſt be helped: Howe long ſhal thy vayne thoughtes remayne with thee? Pſal. 51.a Eſai.1.c

15 For a voyce from Dan, and from the hyl of Ephraim ſpeaketh out, and telleth of a deſtruction.

16 Remember the heathen, and geue Hieruſalem warnyng, and preache vnto her, that watchers ouer her are commyng from farre countreys, they haue cryed out agaynſt the cities of Iuda.

17 And they haue beſet her about in euery place, lyke as the watchemen in the feelde: * For they haue prouoked me to wrath, ſayth the Lorde. Zach.8.c

18 * Thy wayes and thy thoughtes haue brought thee vnto this, ſuche is thyne owne wickedneſſe and diſobedience: and becauſe it is a bitter thing, it hath ſtricken thee to the hart. 3.Re.18.d Iere.2.c &.14.d.

19 Ah my belly, ah my belly ſhalt thou crye, howe is my hart ſo ſore? my hart panteth

within me, I can not be ſtil, for I haue heard the cryeing of the trumpettes, and peales of warre.

20 They crye murther vpon murther, the whole lande ſhal periſhe: Immediatly my tentes were deſtroyed, and my hangynges in the twinckling of an eye.

D 21 Howe long ſhal I ſee the tokens of warre, and heare the noyſe of the trumpettes?

22 [Neuertheleſſe, this ſhal comme vpon them,] *because my people is become fooliſhe, and hath not knowen me: *They are the chyldrē of fooliſhneſſe, and without any diſcretion: To doo euyl, they haue wit yenough: but to doo wel, they haue no wiſedome.

Eſai.v.b
Baruc.3.b
Oſee.4.b

23 I haue looked vpon the earth, and ſee it was waſte and voide: I looked toward heauen, and it had no ſhine.

24 I behelde the mountaynes, and loe, they trembled, and al the hylles were in a feare.

25 I looked about me, and there was no body: and al the birdes of the ayre weare away.

26 I marked wel, and the plowed fielde was become waſte, yea al their cities were broken downe at the preſence of the Lord, and indignation of his wrath.

27 For thus hath the Lorde ſaid, The whole lande ſhalbe deſolate, yet wil I not then haue donne.

28 And therefore ſhal the earth mourne, and the heauen be ſore aboue: for the thing that I haue ſpoken to the prophetes, purpoſed, and taken vpon me to doo, ſhal not repent me, & I wyl not goe from it. E

29 The whole lande ſhal flee for the noyſe of horſemen and bowmen, they ſhal runne into dennes, into wooddes, and climbe vp the ſtony rockes: al the cities ſhalbe voyde, and no man dwelling therein.

30 What wylt thou now doo, thou being deſtroyed? *For though thou clotheſt thy ſelfe with ſcarlet, and deckeſt thee with golde, *though thou paynteſt thy face with colours nowe, yet ſhalt thou trymme thy ſelfe in vayne: For thoſe that hytherto haue benne thy louers, ſhal abhorre thee, and goe about to ſlay thee.

Iere.ij.c
4.Reg.9.f.

31 For I heare a noiſe like as it were of a woman trauaylyng, and one labouryng of her firſt chylde, euen the voyce of the daughter Sion, that caſteth out her armes, and ſowneth, ſayeing, Ah, wo is me, howe ſore vexed and faynt is my hart for feare of the murtherers?

The.v.Chapter,

1 In Iurie is there no ryghteous or faythful man founde, eyther amongſt the people or the rulers, for whoſe ſake the Lorde ſhoulde ſpare the citie, 15 wherfore Iurie is deſtroyed of the Aſſyrians.

A 1 LOoke through Hieruſalem, beholde and ſee, ſeeke through her ſtreates alſo within, if ye can finde one man that dooth equal & ryght, or ſeeketh for the trueth, & I ſhal ſpare that citie, ſayth the Lorde.

2 For though they can ſay, The Lord liueth: yet they ſweare to deceiue,

3 Wheras thou (O Lorde) lookeſt only vpon fayth and trueth: Thou haſt ſcourged them, but they tooke no repentance, thou haſt corrected them for amendment, but they refuſed thy correction, they made their faces harder then a ſtone, and woulde not amende.

4 Therfore I thought in my ſelfe: peraduenture they are ſo ſimple and foolyſhe, that they vnderſtande nothing of the lordes way, and iudgementes of their God.

Deut.17.d 5 *Therfore wil I goe vnto their heades and rulers, and talke with them, if they knowe the way of the Lorde, and iudgementes of their god: But theſe [in like manner] haue broken the yoke, and burſt the bondes in ſunder.

Deut.32.d 6 *Wherfore a lion out of the wood hath hurt them, and a woolfe in the euenyng ſhal deſtroy them, the Leoparde dooth lye lurkyng by their cities, to teare in peeces al them that comme thereout: for their offences are multiplied, & their departyng away is encreaſed.

7 Shoulde I then for al this haue mercie vpon thee? Thy chyldren haue forſaken me, and ſworne by them that are no gods: and albeit that I fed them to the ful, yet they falle to adulterie, and haunt harlottes houſes. B

Sopho.i.a

8 In the deſyre of vncleanly luſt, they are become like the ſtoned horſe, *euery man neigheth at his neyghbours wyfe.

Ezec.22.b
Iere.ix.a

9 *Should I not correct this, ſaith the Lord? ſhould I not be auenged of euery people that is lyke vnto this?

10 Climbe vp vpon their walles, beate them downe, and (a) deſtroy them not vtterly: take away their battlementes, because they are not the lordes.

(a) Theſe woordes are not to be referred vnto yͤ citie or walles whiche were vtterly deſtroyed, but to a remnant of yͤ people whom God dyd reſerue, that his whole Church ſhould not vtterly periſhe, although but a fewe did remayne faythful.

11 For vnfaythfully hath the houſe of Iſrael and Iuda forſaken me, ſayth the Lorde.

12 *They haue denyed the Lorde, and ſayde, It is not he [that looketh vpon vs] *tuſhe, there ſhal no miſfortune comme vpon vs, we ſhal ſee neyther ſwoorde nor hunger.

2.Pet.2.a
Iere.14.b and.24.c.
Deut.29.c
Sopho.i.c

Iere.vi.b 13 *As for the warnyng of the prophetes, it is but wynde, yea there is not the woorde of God in them: ſuche thinges ſhal happen vnto them ſelues.

C 14 Wherefore thus ſayth the Lorde God of hoſtes, Becauſe ye ſpeake ſuche woordes, beholde, * the woordes that are in thy mouth wyl I turne to fire, and make the people to be wood, that the fire may conſume them. Eſai.33.b

Deut.28.c Baruc.4.c 15 *Loe, I wil bring a people vpon you from farre, O houſe of Iſrael, ſayth the Lorde, A mightie people, an old people, a people whoſe ſpeach thou knoweſt not, neither vnderſtandeſt what they ſay.

16 Their arrowes are ſodayne death, yea they them ſelues be very giantes.

17 This people ſhal eate vp thy fruite and thy meate, yea they ſhal deuoure thy ſonnes and thy daughters, thy ſheepe and thy bullockes, they ſhal eate vp thy grapes and figges: As for thy ſtrong and wel defenſed cities, wherin thou didſt truſt, they ſhal bryng to pouertie, and that through the ſwoorde.

Iere.16.b 18 *Neuertheleſſe, I wil not then haue donne with you, ſaith the Lorde.

19 But if they ſay, Wherefore dooth the Lord our GOD al this vnto vs? Then anſweare them: *becauſe that lyke as ye haue forſaken me, and ſerued ſtrange gods in your lande, euen ſo ſhal ye ſerue ſtrangers out of your lande. Deut.28.g

20 Preache this vnto the houſe of Iacob, and crye it out in Iuda, and ſay thus,

D 21 Heare this thou foolyſhe and vndiſcrete people, *ye haue eyes but ye ſee not, eares haue ye but ye heare not. Eſai.vi.b Iohn.ix.d

22 Feare ye not me, ſayth the Lorde? Wyl ye not tremble at my preſence? * Whiche bynde the ſea with the ſande by a continual decree, ſo that it can not paſſe his bondes: for though it rage, yet can it doo nothyng, and though the waues thereof doo ſwel, yet may they not goe ouer. Iob.26.d and.28.a

23 But this people hath a falſe and obſtinate hart, they are departed and gonne away fro me.

24 They thinke not in their hartes, O let vs feare the Lorde our GOD, who geueth vs rayne early and late when neede is, whiche keepeth euer ſtyl the harueſt for vs yeerely.

25 * Neuertheleſſe, your miſdeedes haue turned theſe from you, and your ſinnes haue robbed you of good thynges. Eſai.69.a

26 For among my people are found wicked perſons, that priuily lay ſnares, and waite for menne, to take them, and deſtroy them.

27 And lyke as a nette is ful of birdes, ſo are their houſes ful of that which they haue gotten with falſhood and deceipt: Hereof commeth their great ſubſtance and riches,

28 Hereof are they fat and wealthy, & are more miſchieuous then any other: * they miniſter not the lawe, they make no end of the fatherleſſe cauſe, yea & they proſper: yet they iudge not the poore accordyng to equitie. E Eſai.j.c

29 * Shoulde I not pouniſhe theſe thynges, ſaith the Lord? Should not I be auenged of al ſuche people as theſe be? Iere.v.b and.ix.a

30 Horrible and greeuous thynges are donne in the lande.

31 The prophetes teache falſely, and the preachers receiue gyftes, and my people * hath pleaſure therein: What wyl comme thereof at the laſt? Oſee.vij.a Rom.i.a

The.vi.Chapter.

1 The ſinnes for which Hieruſalem is afflict. 10 Uncircumciſed eares. 13 Couetouſneſſe. 14 Deceipt. 20 The Lorde reiecteth the ſacrifices of the Iewes. 22 The commyng of the Babylonians is prophecied agayne.

A 1 COmme out of Hieruſalē, ye ſtrong chyldrē of Beniamin, blowe vp ẏ trumpettes ye Thecuites, ſet vp a token vnto Bethcaran: for a plague and a great miſerie appeareth out from the North. 2.Re.14.a

2 I wyl lyken the daughter Sion to a faire and tender woman, and to her ſhal comme the (a) ſhepheardes with their flockes.

3 Their tentes ſhal they pitche rounde about her, and euery one ſhal feede in his place.

4 Make battayle agaynſt her [ſhal they ſay] Ariſe, let vs goe vp whyle it is yet day: Alas the day goeth away, & the nyght ſhadowes falle downe.

5 Aryſe, let vs goe vp by nyght, and deſtroy her ſtrong holdes.

6 For thus hath the Lord of hoſtes cōmaunded, Hewe downe her trees, and ſet vp bulwarkes agaynſt Hieruſalem: for the tyme is comme that this citie muſt be pouniſhed, for in her is al malitiouſneſſe.

B 7 Lyke as a conduite ſpouteth out waters, ſo ſhe ſpouteth out her wickedneſſe: Robberie and vnrighteouſneſſe is hearde in her, ſorowe and woundes are euer there in my ſyght.

8 Amende thee (O Hieruſalem) leſt I withdrawe

(a) The ſhepheardes with their flockes, that is, the princes & captaynes with their armies.

drawe my hart from thee, and make thee deſolate, and thy lande alſo, that no man dwel in it.

9 For thus ſayth the Lorde of hoſtes, The reſidue of Iſrael ſhalbe geathered as the remnant of grapes: and therefore turne thyne hande agayne into the baſket, lyke the grape geatherer.

Iere.iiij.a and.ix.d Iere.v.c. and.20.b

10 But vnto whom ſhal I ſpeake? whom ſhal I warne that he may take heede? Their eares are ſo vncircumciſed, that they may not heare: beholde, they take the woorde of GOD but for a ſcorne, and haue no luſt thereto.

11 And therfore I am ſo ful of thyne indignation, O Lorde, that I may ſuffer no lenger, but ſhed it out vpon the chyldren that are without, and vpon al young menne: yea the man muſt be taken priſoner with the wyfe, and the aged with the creeple.

12 Their houſes with their landes and wiues ſhalbe turned into ſtrangers: for I wyl ſtretche out mine hande vpon the inhabitours of this lande, ſayth the Lorde.

Eſai.56.c Iere.viij.b

13 * For from the leaſt to the moſt they hang al vpon couetouſneſſe: and from the prophete vnto the prieſt, they goe about falſhood and lyes.

Eſai.lvj.c Iere.viij.b Ezec.18.b

C 14 * And beſide that, they heale the hurt of my people with ſweete woordes, ſayeing, Peace, peace: When there is no peace at al.

Iere.viij.c

15 Were they aſhamed when they had committed abomination? Truely nay, they be paſt ſhame, * & therefore they ſhal fal among the ſlayne: and in the houre when I ſhal viſite them, they ſhalbe brought downe, ſayth the Lorde.

16 Thus ſaith the Lord, Goe into the ſtreates, conſyder and make inquiſition for the olde way, and if it be the good and ryght way, then goe therein, that ye may fynde reſt for your ſoules: but they ſay, We wyl not walke therein.

17 Moreouer, I wil ſet watchmen ouer you, and therfore take heede vnto the voyce of the trumpet: but they ſay, We wil not take heed.

18 Heare therefore ye Gentiles, and thou congregation ſhalt knowe what I haue deuiſed for them.

Iere.xix.a

19 Heare thou earth alſo: behold, I wyl cauſe *a plague to comme vpon this people, euen the fruite of their owne imaginations, for that they haue not benne obedient vnto my woordes, and to my law, but abhorred them.

Eſai.i.b Iere.vij.e

20 Wherefore, * bryng ye me incenſe from Saba, and ſweete ſmellyng calamus from farre countreys? (b) your burnt offerynges diſpleaſe me, and I reioyce not in your ſacrifices.

(b) Ceremonies, although they be Gods ordinances, pleaſeth hym not without fayth & pureneſſe of minde.

D

21 And therefore thus ſayth the Lorde, Beholde, I wyl lay ſtumblyng blockes among this people, and there ſhal fal at them the father with the chyldren, one neyghbour ſhal periſhe with another.

Iere.i.c and.v.a Abac.i.c

22 Thus ſayth the Lorde, * Beholde, there ſhal comme a people from the North, and a great people ſhal aryſe from the endes of the earth.

23 With bowes and with dartes ſhal they be weaponed, it is a rough and fearce people, and an vnmercyful people: their voyce roareth lyke the ſea, they ryde vpon horſes wel appoynted to the battayle agaynſt thee, O daughter Sion.

24 The fame of them haue we hearde, our armes are feeble, (c) heauyneſſe and ſorowe is comme vpon vs, as vpon a woman trauaylyng with chylde.

(c) So ſoone as the hypocrites here tel that Gods iudgementes are at hande, their hart fayleth and is ful of ſorowe.

25 Let no man goe foorth into the fielde, let no man comme vpon the hye ſtreate: for the ſwoorde and feare of the enimie is on euery ſyde.

Amos.8.b

26 Wherefore girde a ſackcloth about thee, O thou daughter of my people, ſprinkle thy ſelf with aſhes: * mourne and weepe bitterly as vpon thyne onely beloued ſonne, for the deſtroyer ſhal ſodaynly falle vpon vs.

27 Thee haue I ſet for a ſtrong towre [O thou prophete] and a wel fenſed wal among my people, to ſeeke out and to trye their wayes.

E

Pſal.xiij.a and.liij.a Rom.iij.c.

28 * For they are al ſtubborne apoſtates, and fallen away, walkyng deceiptfully, they are cleane braſſe and iron, for they hurt and deſtroy euery man.

29 The bellowes are brent in the fyre, the leade is not moulten, the melter melteth in vayne, for the euyl is not taken away from them.

30 Therefore doo they calle them naughtie ſyluer, becauſe the Lorde hath caſt them out.

The.vii.Chapter.

2 Ieremie is commaunded to ſhew vnto the people the woord of God, which truſteth in the outwarde ſeruice of the temple. 13 The euyls that ſhal happen to the Iewes for the deſpiſing of their prophetes. 21 Sacrifices dooth not the Lorde chiefly require of the Iewes, but that they ſhoulde obey his woorde.

A 1 These are the woordes that God ſpake vnto Ieremie, ſayeing,

Iere.17.b and,26.a 2 *Stand vnder the gate of the Lordes houſe, and crie out theſe wordes there with a loude voyce, and ſay, Heare the woorde of the Lorde al ye of Iuda, that goe in at this doore to woorſhyp the Lorde:

3 Thus ſayth the Lorde of hoſtes, the GOD of Iſrael: *Amende your wayes, and your counſels, and I wyl let you dwelle in this place. Eſai.i.e Iere,26.e

4 Truſt not in falſe lyeing woordes, ſayeing, Here is the temple of the Lorde, here is the temple of the Lorde, here is the temple of the Lorde:

5 But rather in deede amende your wayes and counſels,* & iudge ryght betwixt a man and his neyghbour, Exod.22.e Zacha.8.c

Leuit.29.g Iob.23.a 6 Oppreſſe not the ſtranger, the fatherleſſe, and the widowe, ſhed not innocent blood in this place, cleaue not to ſtrange goddes to your owne deſtruction:

B 7 Then wyl I let you dwelle in this place, yea in the lande that I gaue aforetyme to your fathers for euer.

8 But take heede, ye truſt in lyeing tales, that beguile you, and doo you no good.

9 For when ye haue ſtollen, murthered, committed adulterie and periurie, when ye haue offered vnto Baal, folowing ſtrange and vnknowen goddes: ſhal ye be vnpouniſhed?

10 Yet then comme ye, and ſtande before me in this houſe* (which hath my name geuen vnto it) & ſay, Tuſhe, we are abſolued quite, though we haue donne al theſe abominations. 3, Reg.8.9.

11 What, thinke you this houſe that beareth my name, is a denne of theeues? *And yet I ſee what you thinke, ſayth the Lorde. Eſai.lix.b Iob.ii.b Mat.21.b

12 Goe to my place in Silo, *whereunto I gaue my name aforetyme, and looke wel* what I did to the ſame place for the wickedneſſe of my people of Iſrael. Iere,32. Ioſu.18.a Iere.26.a 1.Reg.3.4.5.6.

13 And nowe ſeeyng ye haue donne al theſe deedes, ſayth the Lorde, and I my ſelfe roſe vp euer betymes to warne you, and to commune with you, yet woulde ye not heare me: *I called, ye woulde not anſweare: Prou.i.c

Eſai.65.b Luk.xxi.a 14 Therefore, *euen as I haue donne vnto Silo, ſo wyl I doo to this houſe that my name is geuen vnto, and that you put your truſt in, yea vnto the place that I haue geuē to you and your fathers:

15 And I ſhal thruſt you out of my ſyght, *as C I haue caſt out al your brethren the whole ſeede of Ephraim. 1.Reg.17.a

16 *Therfore thou ſhalt not pray for this people, thou ſhalt neyther geue thankes, nor byd prayer for them: make thou no interceſſion for them, for in no wyſe wyl I heare thee. Iere.14.b Ezec.14.c 1,Ioh,v,c

17 Seeſt thou not what they doo in the cities of Iuda, and in the ſtreates of Hieruſalem?

18 *The chyldren geather ſtickes, the fathers kindly the fire, the women kneade the dough to bake cakes for the queene of heauen: they powre out drynke offerynges vnto ſtrange goddes, to prouoke me vnto wrath. Iere.44.c

19 Howbeit they hurt not me, ſaith the Lord, but rather confounde & ſhame them ſelues.

20 And therfore, thus ſaith yͤ Lord God, Beholde, my wrath & indignation ſhalbe powred out vpon this place, vpon menne and cattel, vpon trees in the fielde, and fruite of the lande: and it ſhal burne, ſo that no man may quenche it.

21 Thus ſayth the Lorde of hoſtes the God D of Iſrael, Heape vp your *burnt offerynges with your ſacrifices, and eate the fleaſhe. Eſai.i.a

22 *For when I brought your fathers out of Egypt, I ſpake no woorde vnto thē of burnt offerynges and ſacrifices: Deut.x.a Eſai.43.a

23 But this I commaunded them, ſayeing, *Hearken, and obey my voyce, and I ſhalbe your God, and ye ſhalbe my people, ſo that ye walke in al the wayes whiche I haue commaunded you, that ye may proſper. Exod.19.a

24 *But they were not obedient, they inclined not their eares therunto: but went after their owne imaginations, and after the motions of their owne wicked hart, and ſo turned them ſelues away, and conuerted not vnto me. Zach,vij.a

25 And this haue they donne from the tyme that our fathers came out of Egypt, vnto this day: *Neuertheleſſe, I ſent vnto you al my ſeruantes the prophetes, I roſe vp early, and ſent you woorde. Iere.25.a 29.c.&43.a

26 Yet would they not hearken nor offer me their eares, but were obſtinate, & worſe then their fathers.

27 And thou ſhalt now ſpeake al theſe wordes

vnto

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vnto them, but they ſhal not heare thee: thou ſhalt crye vpon them, but they ſhal not anſweare thee.

E 28 Therfore ſhalt thou ſay vnto them, This is the people that neither heareth the voyce of the Lorde their God, nor receiueth his correction: *faithfulneſſe and trueth is cleane rooted out of their mouth. Iere,v.a

Ezec.v.a 29 *Wherefore cut of thyne heare, O Hieruſalem, and caſt it away, take vp a complaynt on hye: for the Lorde hath caſt away and forſaken the people that he is diſpleaſed withal.

30 For the chyldren of Iuda haue donne euyl in my ſight, ſaith the Lord: *they haue ſet vp their abominatiōs in the houſe that hath my name, and haue defiled it: Iere,32.d

Deut,32.c 4.Re,24.c Pſal.cvi.c Iere.43.a 31 They haue alſo builded an aulter at Thopheth, whiche is in the valley of the chyldren of Hennom, that they myght burne their ſonnes and daughters in fire: which I neuer commaunded them, neither came it euer in my thought.

32 And therfore behold, the dayes ſhal comme (ſayth the Lorde) that it ſhal no more be called Thopheth, or the valley of the children of Hennom, but the valley of ſlaughter: * for in Thopheth they ſhal be buryed, becauſe they ſhal els haue no roome. Iere.xix.e

33 *Yea the dead bodyes of this people ſhalbe eaten vp of the foules of the ayre, and wylde beaſtes of the earth, & no man ſhal fray them away. Iere.viij.b and.ix.e

34 *And as for the voyce of myrth and gladneſſe of the cities of Iuda and Hieruſalem, the voyce of the brydegrome and of the bryde, I wyl make them ceaſſe: for the lande ſhalbe deſolate. Iere.xvi.b and.25.d Exe.16.b

The.viij.Chapter.

1 The deſtruction of the Iewes. 4 The Lorde moueth the people to amendment, reckening vp their ſinnes. 10 He reprehendeth the lyeing doctrine of the prophetes and prieſtes.

A 1 AT the ſame time, ſaith the Lorde, the bones of the kinges of Iuda, the bones of his princes, the bones of the preachers and prophetes, yea and the bones of the citizens of Hieruſalem, ſhalbe brought out of their graues,

Deut.4.c 2 And layde agaynſt the *ſunne, the moone, and al the heauenly hoſt, whom they loued, whom they ſerued, whom they ranne after, whom they ſought and worſhypped: they ſhal neyther be geathered togeather nor buried, but ſhal lye as dounge vpon the earth.

Luke.24.c 3 *And al they that remayne of this wicked generation, ſhal deſyre rather to dye then to lyue, whereſoeuer they remayne, and where as I ſcatter them, ſayth the Lorde of hoſtes.

4 Thus ſhalt thou ſay vnto them alſo, Thus ſayth the Lorde, Doo menne fal ſo, that they ariſe not vp agayne? or if Iſrael repent, wyl not God turne agayne to them?

5. Wherefore then is this people of Hieruſalem gonne ſo farre backe, that they turne not agayne? They are euer the longer the more obſtinate, and wyl not be conuerted.

6 For I haue looked and conſydered, but there is no man that ſpeaketh a good woorde, there is no man that taketh repentance for his ſinne, that wyl ſo muche ſay, What haue I donne? but euery man turneth to his owne courſe, lyke a fierce horſe headlong to the battayle.

B 7 The Storke in the ayre knoweth his appoynted tyme, the Turtle doue, the Swallow and the Crane conſyder the time of their trauayle: *but my people wyl not know the tyme of the pouniſhment of the Lorde. Eſai,j.a

8 Howe dare ye ſay then, We are wyſe, we haue the law of the Lord among vs? Truely in vayne hath he prepared his penne, and vaynely haue the writers written it.

9 Therfore ſhal the wyſe be confounded, they ſhalbe afrayde and taken: for loe, * they haue caſt out the woorde of the Lorde, what wiſedome can then be among them? Deut.54.a Pſal.xix.a

10 Wherefore, I wyl geue their wiues vnto aliantes, and their fieldes to deſtroyers: * For from the loweſt vnto the higheſt they folow filthy lucre, and from the prophete vnto the prieſt they deale al with lyes. Ezec.vi.d

11 * Neuertheleſſe, they heale the hurt of my people very ſlenderly, ſayeing, Peace, peace: where there is no peace at al. Eſai.56.c Iere.vi.b Eze,xiij.d

12 Fye for ſhame, howe abominable thinges doo they? and yet they be not aſhamed, yea they knowe of no ſhame: *Wherefore in the tyme of their viſitation they ſhal falle amōg the dead bodyes, and be ouerthrowen, ſayth the Lorde. Iere.vij.d

13 Moreouer, I wyl conſume them in deede (ſaith the Lorde) ſo that there ſhal not be one grape vpon the vine, neyther one figge vpon the figge tree, and the leaues ſhalbe pluckt of: and the thyng that I haue geuen them, ſhalbe taken from them.

14 Why prolong we the tyme? Let vs geather our ſelues togeather, and goe into the C

ſtrong citie, there ſhal we be in reſt: for the Lorde our God hath put vs to ſcilence, and geuen vs water mixt with gal to drinke, becauſe we haue ſinned agaynſt hym.

Iere.14.d 15 *We looked for peace, and we fare not the better, we wayted for the tyme of health, and loe, here is nothyng but trouble.

16 The noiſe of his horſes is heard from Dan, the whole lande is afrayde at the neyghyng of his ſtrong horſes: for they are comme in, & haue deuoured the lande, withal that is in it, the cities, and thoſe that dwel therein.

Leui.26.d 17 *Moreouer, I wyl ſende Cockatrices and Serpentes among you (whiche wyl not be charmed) and they ſhal byte you, ſayth the Lorde.

18 I would haue had comfort againſt ſorow: but ſorowe is comme vpon me, and heauyneſſe vexeth my hart.

19 For loe, the voyce of the cryeing of my people is hearde, [for feare of them that comme] frō a farre countrey: Is no the Lord in Sion? Is not her king in her? Wherfore then haue they greeued me [ſhal the Lord ſay] with their images, and fooliſh ſtrange faſhions of a forraine God?

20 The harueſt is gonne, the ſommer hath an ende, and we are not helped.

21 I am ſore vexed becauſe of the hurt of my people, I am heauie and abaſhed:

22 Is there not triacle at Gilead? Is there no phiſition there? Why then is not the health of my people recouered?

The.ix.Chapter.

1 The complaynt and bewaylyng of the prophete, 3 the malice of the people. 24 In the knowledge of God ought we onely to reioyce. 26 The vncircumciſion of the hart.

A 1 Eſai.22.a O Who *wyl geue my head water yenough, & a welle of teares for myne eyes, that I may weepe nyght and day for the ſlaughter of my people?

2 Woulde GOD that I had a cottage ſomewhere farre from folke, that I myght leaue my people, and goe from them: for they be al adulterers, & a ſhrynkyng ſort.

3 They bende their tongues lyke bowes to ſhoote out lyes, they ware ſtrong vpon earth: As for the trueth, they may nothyng away withal in the worlde, for they goe from one wickedneſſe to another, and wyl not knowe me, ſayth the Lorde.

Iere.12.b 4 *Yea, one muſt keepe hym ſelfe from another, no man may ſafely truſt his owne brother: for *one brother vndermindeth another, one neyghbour beguileth another. Mat.x.e Mich.vij.a

5 Pſal.28.a Yea, one diſſembleth with another, and they deale with no trueth: *They haue practiſed their tongues to lye, and taken great paynes to doo miſchiefe.

6 Thou ſitteſt in the myddes of a deceiptful people, whiche for very diſſembling falſhood wyl not knowe me, ſayth the Lorde.

B 7 Therefore, thus ſayth the Lorde of hoſtes, Beholde, I wyl melt them, and trye them: for what ſhoulde I els doo to my people?

Prou.18.a Pſal.18.a 8 *Their tongues are lyke ſharpe arrowes to ſpeake deceipt: with their mouth they ſpeake peaceably to their neighbour, but priuily thei lay wayte for him.

Iere.v.b 9 * Shoulde I not pouniſhe them for theſe thynges, ſayth the Lorde? or ſhoulde I not be auenged of any ſuche people as this?

10 Upon the mountaynes wyl I take vp a lamentation and a ſorowful crye, & a mourning vpon the fayre places of the wyldernes: Namely, howe they are ſo brent vp, that no man goeth there any more, yea a man ſhal not heare one beaſt crye there: byrdes and cattel are al gonne from thence.

11 I wyl make Hieruſalem alſo an heape of ſtones, and a denne of venemous wormes: and I wyl make the cities of Iuda ſo waſte, that no man ſhal dwelle therein. Pſal.79.a Mich.iij.c

12 What man is ſo wyſe as to vnderſtande this? or to whom hath the Lorde ſpoken by mouth, that he may ſhewe this, and ſay, O thou lande, why periſheſt thou ſo? Wherefore art thou ſo brent vp, and lyke a wylderneſſe that no man goeth thorowe?

13 Yea the Lorde him ſelfe tolde the ſame vnto them that forſoke his lawe, and kept not the thing that he gaue them in commaundement, neyther liued thereafter:

14 *But folowed the wickedneſſe of their owne hartes, and ſerued ſtrange goddes as their forefathers taught them. C Deut.29.a Ioſu.24.c

15 Therefore, thus ſayth the Lorde of hoſtes, the God of Iſrael, Beholde, I wyl feede this people with wormewood, and geue them galle to drinke.

16 *I wyl ſcatter them alſo among the Heathen, whom neyther they nor their fathers haue knowen: *and I wyl ſende a ſwoorde amōg them to perſecute them, vntyl I bring them to nought. Deut.22.b Iere.23.c Deut.20.c

17 Moreouer, thus ſaith the Lorde of hoſtes, Beware of the vengeance that hangeth ouer you, and cal for mourning wyues, and ſende

for wyſe women, that they comme ſhortly,

18 And ſing a mournyng ſong of vs, that the teares may falle out of our eyes, and that our eye lyddes may guſhe out of water.

19 For there is a lamentable noyſe hearde of Sion: O howe are we ſo ſore deſtroyed? O howe are we ſo pitiouſly confounded? We muſt forſake our owne natural countrey, & we are ſhut out of our owne lodginges.

20 Yet heare the woorde of the Lorde (O ye women) & let your eares regard the woordes of his mouth: that ye may learne your daughters to mourne, & that euery one may teache her neyghbour to make lamentation.

D 21 [Namely thus] Death is clymyng vp in at our windowes, he is comme into our houſes, to deſtroy the chylde before the doore, and the young man in the ſtreate.

22 But telle thou playnely, thus ſayth the Lorde: * The dead bodyes of menne ſhal lye vpon the grounde as the dounge vpon the fielde, and as the handful after the mower, and there ſhalbe no man to take them vp.

Iere.7.d and,8.d

23 Thus ſayth the Lorde, Let not the wyſe man reioyce in his wyſedome, nor the ſtrong man in his ſtrength, neyther the ryche man in his riches:

24 But who ſo wyl reioyce, let hym reioyce in this, that he vnderſtandeth and knoweth me, that I am the Lorde whiche doo mercie, equitie, and righteouſneſſe vpon the earth: * therefore haue I pleaſure in ſuche thynges, ſayth the Lorde.

Eſai.55.c 1.Cor.1.d. 2.Cor.9.a Mat.9.d. and.12.a Oſee.vi.b

25 Beholde, the tyme commeth (ſayth the Lorde) that I wil viſite al them whoſe foreſkinne is vncircumciſed, and the circumciſed,

26 The Egyptians, yͤ Iewes, the Edomites, the Ammonites, the Moabites, * and the ſhauen Madianites that dwel in the wildernes: for al yͤ Gentiles are al vncircumciſed in the fleaſhe, but al the houſe of Iſrael are vncircumciſed in the hart.

Iere.25.c Iere.4.a and,vi.b Rom.ij.c

The.x.Chapter,

2 The conſtellations of the ſtarres are not to be feared. 5 Of the weakeneſſe of idolles, and of the power of God. 21 Of euyl curates.

A 1 Heare the woorde of the Lord that he ſpeaketh vnto thee, O thou houſe of Iſrael.

Eſai.47.c

2 Thus ſaith the Lorde, ye ſhal not learne after yͤ manner of the Heathen, & ye ſhal not be afraide for the tokens of heauē: for the Heathen are afrayde of ſuche.

3 Yea al the cuſtomes and lawes of the Gentiles are nothyng but vanitie: * They hewe downe a tree in the wood with the handes of the woorkeman, & faſhion it with the axe.

Eſai.44.b

4 They couer it ouer with golde or ſyluer, thei faſten it with nailes and hammers, that it moue not.

5 It ſtandeth as ſtiffe as the Palme tree, it can neyther ſpeake nor goe one foote, but muſte be borne: * Be not ye afrayde of ſuche, for they can doo neyther good nor euyl.

Baruc.6.c. 4.Re.17.g

B 6 But there is none like vnto thee, O Lorde, * and great is the name of thy power.

Apoc.15.a

7 Who woulde not feare thee, O kyng of the Gentiles? for thyne is the dominion: for among al the wyſe menne of the gentiles, and in al their kingdomes, there is none that may be lykened vnto thee.

8 They are altogeather brutiſhe and vnwiſe in this one thing: (a) Wood is the teachyng of vanitie.

(a) By wood is ment al kynde of matter whereof images are wont to be made, whiche although they be garniſhed with gold and ſyluer, & clothed in purple and ſilke, & ſet vp, as ſomme menne ſay, to be lay mens bookes, yet teach they nothing ſaith the prophete, but vanitie.

9 Siluer is brought out of Tharſis, and beaten to plates, & golde from Ophir, * a woorke that is made with the hande of the craftesman, and they are clothed with yelowe ſilke & ſcarlet: al theſe are the woorke of cunnyng menne.

1.Reg.9.a

10 But the Lorde is the true God, a lyuyng God, & an euerlaſtyng king: * if he be wroth, the earth ſhaketh, al the Gentiles may not abyde his indignation.

Num.i.a

11 [As for their gods] thus ſhal you ſay to them, They are no goddes that made neyther heauen nor earth, therefore ſhal they periſhe from the earth, and from al thinges vnder heauen.

12 But [as for our God] * he made the earth with his power, and with his wyſedome dooth he order the whole compaſſe of the world, with his diſcretion hath he ſpread out the heauens.

Gen.i.a

13 At his voyce the waters geathered togeather in the ayre, * he draweth vp the cloudes from the vttermoſt partes of the earth, he turneth lyghtnyng to rayne, and bryngeth foorth the wyndes out of their treaſures.

Pſal.44.a

14 His wyſedome maketh al menne fooles, and confounded be caſters of images: for that they caſt is but a vayne thyng, and hath no lyfe. C

15 * The vayne craftesmenne, with theyr woorkes that they in theyr vanitie haue made, ſhal peryſhe one with another in tyme of viſitation.

Eſai.i.d and.44.b Iere.vi.c

16 Neuertheleſſe, Iacobs portion is none ſuch: but it is he that hath made al thynges, and Iſrael is the rod of his inheritance: the Lorde of hoſtes is his name.

17 Geather vp thy wares out of the lande, thou that art in the ſtrong place.

18 For thus ſayth the Lorde, Beholde, I wyl nowe throwe as with a ſtone ſlyng, the inhabiters of this lande at this once, and I wil bring trouble vpõ them, that they ſhal proue true the woordes that I haue ſpoken by the prophetes.

19 Alas howe am I hurt? alas howe payneful are my ſcourges vnto me? for I conſyder this ſorowe by my ſelfe, and I muſt ſuffer it.

20 My tabernacle is deſtroyed, and al my cordes are broken, my chyldren are gonne fro me, and can no where be founde: Now haue I none to ſpreade out my tent, nor to ſet vp my hanginges.

D 21 [(b)] For the heardmen are become foolyſhe, and they haue not ſought the Lorde: therfore haue they dealt vnwyſely with their cattel, and al are ſcattered abroade.

(b) The kynges, the rulers, the prophetes, ⁊ the prieſtes are blinde, and ſo deſtroyeth the flocke.

22 Beholde, the noyſe is harde at hande, and great ſedition out of the North, to make the cities of Iuda a wyldernеſſe, and a dwelling place for dragons.

23 *Nowe I knowe (O Lorde) that it is not in mans power to order his owne wayes, or to rule his owne ſteppes and goynges. Prou.20,b

24 Therefore chaſten thou me, O Lorde, but with fauour, *and not in thy wrath, leſt thou bryng me vtterly to nought. Pſal.vi,a 21.c.8.c

25 *Powre out thyne indignation vpon the Gentiles that knowe thee not, and vpon the people that calle not vpon thy name, *and that becauſe they haue conſumed, deuoured, and deſtroyed Iacob, and haue made his habitation waſte. Eſai.64.b Pſal.79.a Eccle.37.a Iere.30.c and.50.b

The.xi.Chapter.

1 A curſe to them that obey not the woord of Gods promiſe. 10 The people of Iuda, folowyng the ſteppes of their fathers, wooꝛſhippeth ſtrange goddes. 15 The Lorde ſayth that he wyl not heare the Iewes, and forbiddeth alſo Ieremie to pray for them.

A 1 This is a ſermon which the Lorde commaunded Ieremie for to preache, ſayeng,

2 Heare the woordes of this couenant, and ſpeake vnto the menne of Iuda, and to al them that dwelle at Hieruſalem,

3 And ſay vnto them, Thus ſayth the Lorde GOD of Iſrael, *Curſed be euery one that is not obedient vnto the woordes of this couenant, Deut.27. and.28.b Galat.3.b.

4 Whiche I cõmaunded vnto your fathers, what time as I brought them out of Egypt from the iron furnace, ſayeing, *Be obedient vnto my voyce, and doo according to al that I commaunde you, ſo ſhal ye be my people, and I wyl be your God: Exod,19,a

Gen.xv,c. 26.a,&27.c 5 And wyl keepe my promiſe *that I haue ſworne vnto your fathers, [namely] that I woulde geue them a lande whiche floweth with milke and honie, as ye ſee it is comme to paſſe vnto this day. Then anſweared I, and ſayde, Amen: let it be euen ſo Lorde as thou ſayeſt.

6 Then the Lorde ſayde vnto me agayne, Preache this in the cities of Iuda, and round about Hieruſalem, ⁊ ſay, Heare the woordes of this couenant, and keepe them.

B 7 For I haue diligently exhorted your fathers, euer ſince the tyme that I brought them out of the lande of Egypt vnto this day, I gaue them warnyng betymes, ſayeing, Hearken vnto my voyce.

8 *Neuertheleſſe, they woulde not obey me, nor encline their eares vnto me: but folowed the wicked imaginations of theyr owne hartes, and therefore I haue brought vpon them al the woordes of this couenant that I gaue them to keepe, whiche they [notwithſtandyng] haue not kept. Iere.xiij.c

9 And the Lorde ſayde vnto me, It is founde out that whole Iſrael, ⁊ al the cities of Hieruſalem are gonne backe.

10 They haue turned them ſelues to the blaſphemies of their forefathers, whiche had no luſt to heare my woordes: Euen lykewyſe haue theſe alſo folowed ſtrange goddes, and wooꝛſhipped them: The houſe of Iſrael and Iuda haue broken my couenant whiche I made with their fathers.

11 Therefore, thus ſayth the Lorde, Beholde, I wyl ſende a plague vpon them, whiche they ſhal not be able to eſcape: and they ſhal crye vnto me, and I wyl not heare them.

12 *Then ſhal the townes of Iuda, and the citizens of Hieruſalem goe ⁊ cal vpon *their goddes vnto whom they made their oblations: but they ſhal not be able to helpe them in tyme of their trouble. Zach.7.b Deut.35.c.

13 *For as many cities as thou haſt, O Iuda, ſo many goddes haſt thou had alſo: ⁊ looke howe many ſtreates there be in thee (O Hieruſalem) ſo many ſhameful aulters haue ye ſet vp, aulters [I ſay] to offer vpon them vnto Baal. Iere.ij.b

14 *Therefore pray not thou for this people, Iere.7.d and.xv,a

byd neyther prayſe nor prayer for them: for though they crye vnto me in theyr trouble, yet wyl I not heare them.

15 What part hath my beloued in my houſe, ſeeyng he hath woorked abomination, ſeruyng many goddes? Agge,2.b *The holy fleaſhe offerynges in the temple are gonne from thee [O Iuda] and thou when thou haſt donne euyl, makeſt thy boaſt of it.

Iere,17.d Mat,7.b Rom,11.c 16 *The Lord called thee a greene Oliue tree, a fayre one, a fruiteful one, a goodly one: but with great clamour hath the enimie ſet fyre vpon it, and the branches of it are deſtroyed.

17 For the Lorde of hoſtes that planted thee, hath deuiſed a plague for thee (O thou houſe of Iſrael and Iuda) for the euyl that ye haue donne to prouoke hym to wrath, in that ye dyd ſeruice to Baal.

18 This (O Lorde) haue I learned of thee, and vnderſtande it: for thou haſt ſhewed me their imaginations.

Eſai,53.b 19 *But I am as a meeke lambe, an oxe that is caryed away to be ſlayne, not knowyng that they had deuiſed ſuche a counſayle agaynſt me, [ſayeing,] *We wyl deſtroy his meate with wood, and driue hym out of the lande of the liuing, that his name ſhal neuer be thought vpon. Iere,18.b

20 Therefore *I wyl beſeeche thee nowe (O Lorde of hoſtes) thou ryghteous iudge, thou that tryeſt the reynes and the hartes, let me ſee thee auenged of them: for vnto thee haue I committed my cauſe. Iere,20.a and,17.b

21 The Lorde therefore ſpake thus of the citizens of Anathoth that ſought to ſlay me, ſaying, *Preache not vnto vs in the name of the Lorde, or els thou ſhalt dye of our handes: D Eſai,30.d Amos,7.d

22 Thus [I ſay] ſpake the Lord of hoſtes, Beholde, I wyl viſite you, your young menne ſhal periſhe with the ſwoorde, your ſonnes and your daughters ſhal vtterly dye of hunger,

23 So that none ſhal remayne: for vpon the citizens of Anathoth wyl I bryng a plague, euen the yeere of theyr viſitation.

The.xii.Chapter.

1 The prophete marueyleth greatly at the proſperitie of the wycked, although he confeſſe God to be righteous. 7 The Iewes are forſaken of the Lorde. 10 He ſpeaketh agaynſt curates and preachers that ſeduce the people. 14 The Lorde threatneth deſtruction vnto the nations that bordered vpon Iurie, whiche troubled and vexed it.

A 1 O Lord, thou art more righteous, then that I ſhoulde diſpute with thee: neuertheleſſe, let me talke with thee in thynges reaſonable. Iob.21.a Abac.1.b Pſal.73.a *Howe happeneth it that the way of the vngodly is ſo proſperous? and that it goeth ſo wel with them whiche without any ſhame offende, and liue in wickedneſſe?

2 Thou planteſt them, they take roote, they growe, and bryng foorth fruite: they boaſt muche of thee, yet art thou farre from theyr (a) reynes.

(a) By the reynes he meaneth the inward affections and ſecretie of the mynde.

3 But thou Lorde, to whom I am wel knowen, thou that haſt ſeene and prooued my hart, *take them away, lyke as a flocke is caried to the ſlaughter houſe, & appoynt them for the day of ſlaughter. 2,Pet.2,c.

Iere,14.a 4 Howe long ſhal the lande mourne, *and al the hearbes of the feelde periſhe for the wickedneſſe of them that dwel therin? The catel and the birdes are gonne, yet ſay they, Tuſhe, *God wil not deſtroy vs vtterly. Deu,19.c. Iere,5.b and,23.e. Sopho.1.e

5 Seeyng thou art weery in runnyng with the footemenne, howe wilt thou then runne with horſes? In a peaceable ſure lande thou mayeſt be ſafe: but howe wylt thou doo in the furious pride of Iordane?

6 For thy brethren and thy kinrede haue altogeather deſpiſed thee, and cryed out vpon thee altogeather: *Beleue them not though they ſpeake fayre woordes to thee. Iere.9.a

7 As for me [I ſay] I haue forſaken mine owne dwelling place, and left mine heritage: my life alſo that I loue ſo wel, haue I geuen into the handes of mine enimies. B

8 *Mine heritage is become vnto me as a lion in the wood: it cryed out vpon me, therefore haue I forſaken it. Eſai,19.e

9 Is not mine heritage vnto me as a ſpeckled birde? are not the birdes rounde about agaynſt her? Comme and geather ye togeather al the beaſtes of the feelde, comme, that ye may eate it vp.

10 *Diuers heardmen haue broken downe my *vineyarde, and troden vpon my portion: of my pleaſant portion they haue made a wyldernesſe and deſart. Eſai,56.c Eſai.5.a.

11 They haue layde it waſte, and nowe that it is waſte, it ſigheth vnto me: yea the whole lande lyeth waſte, and no man regardeth it.

12 The deſtroyers comme ouer the borders in the deſart euery way: for the ſwoorde of the Lorde dooth conſume from the one ende of the lande to the other, and no fleaſhe hath reaſt.

XUM

13 They haue ſowen wheate, & reaped thornes, they haue taken heritage in poſſeſſion, but it dooth them no good: and they were aſhamed of your fruites, becauſe of yͤ great wrath of the Lorde.

C 14 Thus ſayth the Lorde vpon al my euyl neighbours that lay hande vpon mine heritage whiche I haue poſſeſſed, euen my people of Iſrael: Beholde, I wyl plucke them [namely Iſrael] out of their lande, and put out the houſe of Iuda from among them.

Deut,4.c. &,30,a. Eſai,53,b
15 *And when I haue rooted them out, I wil be at one with them agayne, and I wil haue mercy vpon them, * and bring them againe euery man to his owne heritage, and into his lande. 1,Eſd,1,a

16 And yf they [namely that trouble my people] wyl learne the wayes of them to ſweare by my name, The Lorde liueth: lyke as they learned my people to ſweare by Baal, then ſhal they be built among my people:

17 *But yf they wyl not obey, then wyl I roote out the ſame folke, and deſtroy them, ſayth the Lorde. Mat,22,b

The.xiii.Chapter.

1 The deſtruction of the Iewes is prefigured, and theyr ſparſyng abroade. 11 Why Iſrael was receiued to be the people of God, and why they were forſaken.

A 1 Thus ſayth the Lorde vnto me, Goe thy way and geat thee a linnen girdle, & gird it about thy loines, let it not be wet.

2 Then I got me a girdle accordyng to the commaundement of the Lorde, and put it about my loynes.

3 After this, the ſeconde tyme the Lord ſpake vnto me agayne,

4 Take the gyrdle that thou haſt prepared, and put about thee, and geat thee vp, and goe vnto Euphrates, and hyde it there in a hole of the rocke:

5 So went I, and hyd it at Euphrates, as the Lorde commaunded me.

6 And it happened long after this, that the Lorde ſpake vnto me: Up, and geat thee to Euphrates, and fetch the girdle from thence, whiche I commaunded thee to hyde there.

B 7 Then went I to Euphrates, & digged vp, and tooke the girdle from the place where I had hid it: and beholde, the girdle was corrupt, ſo that it was profitable for nothyng.

8 Then ſayde the Lorde vnto me,

9 Thus ſayth the Lorde, Euen ſo wil I corrupt the pride of Iuda, and the high minde of Hieruſalem.

Iere,7.c 11,b,18.c and,19,c
10 This people is a wicked people, they wil not heare my woorde, they folowe the wycked imaginations of theyr owne hart, and hang vpon ſtrange goddes, them they ſerue and woorſhyp, and therefore they ſhalbe as this breeche that ſerueth for nothyng.

11 For as ſtrayghtly as a gyrdle lyeth vpon a mans loynes, ſo ſtrayghtly dyd I bynde the whole houſe of Iſrael, and the whole houſe of Iuda vnto me, ſaith the Lord: *that they myght be my people, that they myght haue a glorious name, that they myght be in honour: but they woulde not obey me.
Deut.4.c. and.26.d Iere,30,d

12 Therefore lay this riddle before them, & ſay, Thus ſaith the Lorde God of Iſrael, Euery pot ſhalbe filled with wine. And they ſhal ſay vnto thee, Thinkeſt thou we know not that euery pot ſhalbe filled with wine?

13 Then ſhalt thou ſay vnto them, Thus ſaith the Lorde, Beholde, I ſhal fyl al the inhabitours of this lande with drunkenneſſe, the kings that ſit vpon Dauids ſtoole, yͤ prieſtes and prophetes, with al that dwel at Hieruſalem.

14 And I wil ſet them one agaynſt another, yea the fathers agaynſt the ſonnes, ſayth the Lorde: I wyl not pardon them, I wyl not ſpare them, nor haue pitie vpon them: but deſtroy them. C

15 Heare, geue eare, take not diſdayne at it: for it is the Lorde hym ſelfe that ſpeaketh.

16 Honour the Lorde your God or he take his light from you, & or euer your feete ſtumble in darkneſſe at the hyl, leſt when you looke for the lyght, he turne it into the ſhadowe and darkneſſe of death.

17 But yf ye wil not heare me that geue you ſecrete warnyng, I wyl mourne from my whole hart for your ſtubburneſſe: *Piteouſly wil I weepe, and the teares ſhal guſhe out of mine eyes, for the Lordes flocke ſhalbe caried away captiue. Iere,31.c Thre,1.a

18 Tel the king and the queene, humble your ſelues, ſit you downe lowe, for your dignitie ſhalbe throwen downe, and the crowne of your glory ſhal fal from your head.

19 The cities towarde the ſouth ſhalbe ſhut vp, and no man ſhal open them: al Iuda ſhalbe caried away captiue, ſo that none ſhal remayne.

20 Lyft vp your eyes, and beholde them that comme from the north, where is the flocke [O thou lande] that was geuen thee? and

Where are thy fat and riche ſheepe?

D 21 * To whom wylt thou make thy mone when the enimie ſhal comme vpon thee? for thou haſt taught them thy ſelfe, and made them maiſters ouer thee: Shal not ſorowe comme vpon thee as on a woman trauaylyng with childe? Iere,19.a Eſai.13.b

22 And if thou wouldeſt then ſay in thine hart, wherefore comme theſe thynges vpon me? * Euen for the multitude of thy blaſphemies ſhal thy hynder partes and thy feete be diſcouered. Iere.15.b

23 May a man of Inde change his ſkinne, and the cat of the mountayne her ſpottes? ſo, may ye that be exerciſed in euil, doo good?

24 Therefore wyl I ſcatter them lyke as the ſtubble that is taken away with the ſouth winde.

25 This ſhalbe your portion, and the portion of your meaſure wherwith ye ſhalbe rewarded of me, ſayth the Lorde, becauſe ye haue forgotten me, and put your truſt in deceiptful thinges.

26 * Therefore ſhal I turne thy clothes ouer thy head, and diſcouer thy ſhame. Ozee, 2.b

27 Thy adulteries, thy neyghynges, thy ſhameful whordome on the hylles in the feeldes, and thy abominations haue I ſeene: Wo be vnto thee (O Hieruſalem) wilt thou neuer be cleanſed any more? Or when ſhal that be?

The.xiiii.Chapter.

1 Of the dearth that ſhoulde comme in Iurie. 7 The prayer of the people aſkyng mercie of the Lorde. 10 The vnfaythful people are not hearde. 12 Of prayer, faſtyng, & of falſe prophetes that ſeduce the people.

A 1 The woorde of the Lorde ſhewed vnto Ieremie concerning the dearth of the fruites.

2 Iuda hath mourned, his gates are deſolate, they are brought to heauineſſe, euen vnto the grounde, and the crie of Hieruſalem goeth vp.

3 The lordes ſent their ſeruantes to fetche water, and when they came to the welles, they did finde no water, but caried theyr veſſels home emptie: they be aſhamed and confounded, and couer theyr heades.

4 * For the grounde is dryed, becauſe there commeth no rayne vpon it: the plowmen alſo be aſhamed, and couer theyr heades. Iere,23.b

5 The Hinde alſo forſooke the young fawne that he brought foorth in the feelde, becauſe there was no graſſe.

6 The wilde Aſſes did ſtande in the high places, and drewe in their winde lyke the dragons, their eyes did fayle for want of graſſe.

B 7 Doubtleſſe our owne wyckedneſſe dooth rewarde vs: but Lorde doo thou accordyng to thy name, though our tranſgreſſion and ſinnes be many, and agaynſt thee haue we ſinned.

8 * For thou art the comfort and helpe of Iſrael in the tyme of trouble: Why wylt thou be as a ſtranger in the lande, and as one that goeth his iourney, and commeth in only to remayne for a night? Eſai.49.b Iere.16.c, and.17.c,

9 Why wilt thou make thy ſelfe a cowarde, & as it were a giant that yet may not helpe? But thou, O Lorde, art in the middeſt of vs, and thy name is called vpon of vs, forſake vs not.

10 Thus hath the Lorde ſayde vnto his people, ſeeyng they haue had ſuch a luſt to wander abroade, and haue not refrayned theyr feete: therefore the Lorde hath no pleaſure in them, but he wyl nowe bryng agayne to remembrance al their miſdeedes, and pouniſhe al their ſinnes.

11 Yea euen thus ſayde the Lorde vnto me, *Thou ſhalt not pray to do this people good. Iere.7.d

12 For though they faſt, I wil not heare their prayers, & though they offer burnt offeringes and ſacrifices, yet wyl not I accept them: for I wyl deſtroy them with the ſwoorde, hunger, and peſtilence.

13 Then anſweared I, O Lorde God, * the prophetes ſay vnto them, Tuſhe, ye ſhal *neede to feare no ſwoorde, & no hunger ſhal comme vpon you: but the Lorde ſhal geue you ſure reaſt in this place. Iere.5.d Sopho.1.e Iere.12.a and.23.c

14 And the Lorde ſayde vnto me, The prophetes preache lyes in my name, whereas I haue not *ſent them, neyther gaue I them any charge, neither did I ſpeake vnto them: yet they preache vnto you falſe viſions, charming, vanitie, and deceiptfulneſſe of theyr owne hart. C Iere.23.d

15 Therefore thus ſayth the Lorde, As for thoſe prophetes that preache in my name, whom I neuertheleſſe haue not ſent, & that ſay, Tuſhe, there ſhal no ſwoorde nor hunger be in this lande: * With ſwoorde & with hunger ſhal thoſe prophetes periſhe, Zach.13.a

16 And the people to whom they preache, ſhalbe caſt out of Hieruſalem, dye of hunger, and be ſlayne with the ſwoorde, * and there ſhalbe no man to bury them, both they, and Iere,16.a

their wiues, theyr ſonnes, and their daughters: for thus wyl I powre theyr wyckedneſſe vpon them.

Thre.1.d and.2.e 17 This ſhalt thou ſay alſo vnto them, *Mine eyes ſhal weepe without ceaſſyng day and nyght: for my people ſhalbe deſtroyed with great harme, and ſhal periſhe with a great plague.

18 For yf I goe into the feelde, loe, it lyeth al ful of ſlayne menne: If I comme into the citie, loe, they be al famiſhed of hunger: yea theyr prophetes alſo and prieſtes ſhalbe ledde into an vnknowen lande.

19 Haſt thou then vtterly forſaken Iuda? Dooeſt thou ſo abhorre Sion? Wherefore haſt thou ſo plagued vs that we can not be healed no more? *We looked for peace, and there commeth no good: for yͤ time of health, and loe, here is nothyng but trouble. Iere.8.c

20 We knowledge (O Lorde) al our miſdeedes, and the ſinnes of our fathers: for we haue offended thee.

21 Caſt vs not of (O Lorde) for thy names ſake, *forgeat not thy louing kindneſſe, ouerthrowe not the (a) throne of thyne honour, breake not the couenant that thou haſt made with vs. Eſai.49.d

(a) The temple at Hieruſalem is called the ſeate of Gods honour, becauſe he had appoynted that place wherein ſpecially to be honoured, and there to ſhewe the tokens of his honourable preſence.

22 *Are there any among the gods of the gentiles that ſende rayne, or geue the ſhowres from heauen? Art not thou thy ſelfe our Lorde God? We wyl truſt in thee, for thou dooeſt al theſe thynges.

The.xv.Chapter.

1 The Lorde wyl not heare Moſes or Samuel yf they pray for the people, but wyl wrappe them in many miſeries. 4 The cauſe of ſuche great miſeries.

Iere.7.d 11.c.14.b. Eze.14.c A 1 Thus ſpake the Lorde vnto me, *Though Moſes and Samuel ſtoode before me, yet haue I no hart to this people: driue them away, that they may goe out of my ſight.

2 And yf they ſay vnto thee, Whither ſhal we goe? them tel them, The Lorde geueth you this anſweare: *Somme vnto death, ſomme to the ſwoorde, ſomme to hunger, ſomme into captiuitie. Ezech.5.c

3 For I wil bring foure plagues vpon them, ſayth the Lorde: the ſwoord ſhal ſlay them, the dogges ſhal teare them in peeces, *the fowles of the ayre, and beaſtes of the earth, ſhal eate them vp and deſtroy them. Iere.16.a

4 I wyl ſcatter them about alſo in al kyngdomes and landes to be plagued, becauſe of *Manaſſes the ſonne of Hezekia kyng of Iuda, for the thynges that he did in Hieruſalem. 4.Re.21.a

5 Who ſhal then haue pitie vpon thee, O Hieruſalem, who ſhalbe ſorie for thee? Or who ſhal make interceſſion to obtayne peace for thee?

6 Seeyng thou goeſt from me, and turneſt backwarde, ſayth the Lorde: therefore I did ſtretche out myne hande agaynſt thee to deſtroy thee, and I haue benne ſory for thee ſo long, that I am weerie.

B 7 I haue ſcattered them abroade with the fanne, on euery ſide of the land, *I haue waſted my people and deſtroyed them, yet they haue had no luſt to turne from theyr owne wayes. Iere.7.c

8 I haue made theyr wydowes mo in number then the ſandes of the ſea, vpon the mothers of their children did I bring a deſtroyer in the noone day, *ſuddenly and vnawares dyd I ſende a feare vpon theyr cities. 1.Theſ.5.a

9 She that hath borne ſeuen chyldren, hath none, her hart is ful of ſorowe: *the ſunne dooth fayle her in the cleare day, ſhe is confounded and fayntie for very heauineſſe: As for thoſe that remayne, I wyl deliuer them vnto the ſwoorde before theyr enimies, ſayth the Lorde. Amos.8.d

10 *O mother, alas that thou euer didſt beare me, a brawler & rebuker of the whole lande: though I neuer lent nor receiued vpon vſurie, yet al menne ſpeake euil vpon me. Iere.20.d

11 And the Lorde anſweared me, Verely thy (a) remnant ſhal haue wealth: Comme not I to thee when thou art in trouble, and helpe thee when thine enimie oppreſſeth thee?

(a) By the remnant is meant the times toward the laſt ende of his lyfe, when God cauſed Nabuzaradan to ſhewe fauour vnto Ieremie Iere.xl.

12 Dooth one iron hurt another? or one metal that commeth from the north another?

13 *As for thy riches and treaſure, I wyl geue them out into a pray: not for money, but becauſe of al thy ſinnes that thou haſt donne in al thy coaſtes. Iere.17.a and.20.b

14 *And I wil bring thee with thine enimies into a lande that thou knoweſt not: for the fyre that is kindled in mine indignation ſhal burne you vp. C Deut.32.c

15 O Lorde, thou knoweſt, therefore remember me, and viſite me, reuenge me of my perſecutours: take me not from this lyfe in the tyme of thyne anger, thou knoweſt that for thy ſake I ſuffer rebuke.

16 *When I had founde thy woordes, I dyd eate them vp greedily, they haue made my hart ioyful and glad: for thy name was called Pſal.19. Eze.3.a

(b) I am called thy prophete.

(b) called vpon me, O Lorde God of hoſtes.

17 I dwel not among the ſcorners, neyther is my delight therein: but I dwel alone becauſe of thy hande, for thou haſt fylled me with bitterneſſe.

18 Shal my heauineſſe endure for euer? Are my plagues then ſo great that they may neuer be healed? Wylt thou be as one that is falſe, and as a water that falleth, and can not continue?

19 Upon theſe woordes, thus ſayde the Lorde vnto me, If thou wylt turne agayne, I ſhal ſet thee in my ſeruice, and yf thou wylt take out the thinges that is precious from the vile, thou ſhalt be euen as myne owne mouth: *they ſhal conuert vnto thee, but turne not thou vnto them. Iere.21.a

20 And ſo ſhal I make thee a ſtrong braſen wal agaynſt this people: *They ſhal fyght agaynſt thee, but they ſhal not preuayle: for I my ſelfe wyl be with thee, to helpe thee, and deliuer thee, ſayth the Lorde: Iere.1.c

21 And I wyl rid thee out of the handes of the wycked, and deliuer thee out of the handes of tyrantes.

The.xvi.Chapter.

1 He prophecieth the miſerie of the Iewes. 2 He ſheweth that the woorſhyppyng of images and the contempt of Gods lawe, is cauſe of theyr miſerie. 13 He prophecieth the captiuitie of Babylon, and theyr deliuerance from thence agayne. 19 The callyng of the gentiles.

A 1 Thus ſayde the Lorde vnto me,

2 Thou ſhalt take thee no wyfe, nor begeat chyldren in this place.

3 For of the children that are borne in this place, of theyr mothers that haue borne them, and of theyr fathers that haue begotten them in this lande, thus ſayth the Lorde.

Leuit.10.d Iere,14.e 4 They ſhal dye an horrible death, *no man ſhal weepe for them, nor bury them, but they ſhal lye as doung vpon the earth: they ſhal periſhe through the ſwoorde and hunger, *and their bodies ſhalbe meate for the foules of the ayre, and beaſtes of the earth. Pſal.29.a Iere.15.a

5 For thus ſayth the Lorde, Goe not thou into the houſe of mournyng, nor comme to mourne and weepe for them: For I haue taken my peace from this people, ſayth the Lorde, yea my fauour and my mercies.

6 And in this lande ſhal they dye olde and young, and ſhal not be buried: no man ſhal beweepe them, no man ſhal clippe nor ſhaue hym ſelfe for them.

B 7 They ſhal not wryng theyr handes in mourning wiſe on theyr dead, one to comfort another: one ſhal not offer another the cuppe of conſolation, to forgeat theyr heauineſſe for their father and mother.

1.Cor.15.b 8 *Thou ſhalt not goe into theyr feaſt houſe, to ſit downe to eate or drynke with them:

9 For thus ſaith the Lorde of hoſtes the God of Iſrael: *Beholde, I ſhal take away out of this place the voyce of myrth and gladneſſe, the voyce of the brydegrome and of the bryde, yea and that in your dayes, that ye may ſee it. Iere.7.d &,25,b.

10 Nowe when thou ſheweſt this people al theſe woordes, & they ſay vnto thee, *Wherefore hath the Lorde deuiſed al this great plague for vs? or what is the offence and ſinne that we haue donne agaynſt the Lorde our God? Iere,5.d

11 Then make thou them this anſweare, *Becauſe your fathers haue forſaken me, ſayth the Lorde, and haue walked after ſtrange gods, whom they honoured and woorſhipped: but me haue they forſaken, and haue not keapt my lawe. Deut.4.d Iere.7.b

12 *And ye with your ſhameful blaſphemies haue exceeded the wyckedneſſe of your fathers: for euery one of you hath folowed the froward and euil imaginations of his owne hart, and is not obedient vnto me. Iere.7.d

13 *Therefore wil I caſt you out of this land, into a lande that ye and your fathers knowe not: and there ſhal ye ſerue ſtrange goddes day and nyght, there wyl I ſhewe you no fauour. Deut.28.c

14 *Behold therfore, ſaith the Lord, the dayes are comme that it ſhal no more be ſayd, The Lorde liueth whiche brought the children of Iſrael out of the lande of Egypt: C Iere,23.b

15 But it ſhalbe ſaide, The Lorde liueth that brought yͤ children of Iſrael from the north, and from al landes where he had ſcattered them: for I wyl bryng them agayne into the lande that I gaue theyr fathers.

16 Beholde, ſayth the Lorde, *I wyl ſende out many fiſſhers to take them, and after that wyl I ſende out many hunters, to hunt them out from al mountaynes and hylles, and out of the caues of ſtone. Mat.4.c

17 For mine eyes behold al theyr wayes, and they can not be hyd fro my face: neyther can their wicked deedes be keapt cloſe out of my ſyght.

18 But firſt wyl I ſufficiently rewarde theyr ſhameful blaſphemies and ſinnes, becauſe they haue defiled my land(a) with theyr ſtinkyng carions, & theyr abominations, wherewith they haue filled mine heritage.

(a) Gods ſeruice donne accordyng to his woord, ſauoureth ſweetely, that is, pleaſeth God: but Gods ſeruice and worſhyp without his worde, dooth ſauour lyke carion, that is, is abhorred, & muche diſpleaſeth God.

19 *O Lorde my ſtrength, my power and refuge in tyme of trouble: the gentiles ſhal comme vnto thee from the endes of the worlde, and ſay, Veryly our fathers haue cleaued vnto lyes, theyr idols are but vayne and vnprofitable.

20 Howe can a man make thoſe his goddes, whiche are not able to be gods?

21 And therefore I wyl once teache them, ſaith the Lord, I wyl ſhewe them my hande and my power, & they ſhal know that my name is the Lorde.

The xvii. Chapter.

1 The frowardneſſe of the Iewes. 5 Curſed be thoſe that put theyr confidence in man, and thoſe bleſſed that truſt in God. 9 Mans hart is wicked. 10 God is the ſearcher of the hart. 13 The liuing waters are forſaken. 21 The halowyng of the Sabboth is commaunded.

A 1 Your ſinne [O ye of the tribe of Iuda] is written in the table of your hartes, and grauen ſo vpon the edges of your aulters with a penne of iron, and with an Adamant clawe:

2 That as the fathers thinke vpon their children, ſo thinke you alſo vpon your aulters, woddes, thicke trees, high hylles, mountaynes, and feeldes.

Iere.15.b and.20.b 3 *[Wherefore] O my mount that ſtandeth in the feelde, I wyl make al thy ſubſtance and treaſure to be ſpoyled, for the great ſinne that thou haſt donne vpon thy high places thorowe out al the coaſtes of thy lande.

4 Thou ſhalt be caſt out alſo from the heritage that I gaue thee: and I wyl ſubdue thee vnder the heauie bondage of thy enimies, in a lande that thou knoweſt not: for thou haſt miniſtred fire to mine indignation, whiche ſhal burne euermore.

5 Thus ſayth the Lord, *Curſed be the man that putteth his truſt in man, & that taketh fleaſhe for his arme, and he whoſe hart departeth from the Lorde. Pſal.49.d Prou.11.e. Iere.46.c and. 48.a Ezec.29.a

6 He ſhalbe lyke the heath that groweth in wylderneſſe: As for the good thyng that is for to comme, he ſhal not ſee it, but dwelle in a drye place of the wylderneſſe, in a ſalte and vnoccupied lande.

B 7 *O bleſſed is the man that putteth his truſt in the Lord, and whoſe hope is in the Lorde hym ſelfe. Pſal.2.b &.39.c. Pro.22.c

8 *For he ſhalbe as a tree that is planted by the water ſyde, which ſpreadeth out the roote vnto moyſtneſſe, whom the heate can not harme when it commeth, but his leafe ſhalbe greene: And though there growe but litle fruite becauſe of drouth, yet is he not careful, but he neuer leaueth of to bryng foorth fruite. Pſal.1.a Pro.11.d

9 Among al thynges, man hath the moſte deceiptful and ſtubburne hart: Who ſhal then knowe it?

10 *Euen I the Lorde ſearche out the ground of the hart, and trye the raynes,* and reward euery man accordyng to his wayes, and accordyng to the fruite of his workes. Iere.11.d Apoc,2.d Pſal.7.b. Rom.2.a

11 *The Partriche maketh a neſt of egges, whiche ſhe layed not: he commeth by riches, but not righteouſly, in the myddeſt of his life muſt he leaue them behinde hym, and at the laſt be founde a very foole. Pro.23.a Pſal.52.b Luke,13.b

12 But thou (O Lord) whoſe throne is moſt glorious, excellent, and of moſt antiquitie, whiche dwelleſt in the place of our holy reſt:

13 Thou art the comfort of Iſrael, al they that forſake thee ſhalbe confounded, al they that doo depart from thee ſhalbe written in earth: *for they haue forſaken the Lord the very conduite of the waters of lyfe. Iere,3.b Eze,36.d Iohn.4.b

14 Heale me, O Lorde, and I ſhalbe whole: ſaue thou me, and I ſhalbe ſaued: for thou art my prayſe. C

15 Behold, theſe menne ſay vnto me, Where is the woorde of the Lord? let it comme nowe.

16 Whereas I neuertheleſſe obediently folowed thee as a ſheepehearde, and haue not vncalled taken this office vpon me, this knoweſt thou wel: my woordes alſo were right before thee.

17 Be not thou terrible vnto me, O Lorde: *for thou art he in whom I hope when I am in peril. Iere.14.a and.26.b

18 Let my perſecuters be confounded, but not me: let them be afrayde, and not me: Thou ſhalt bryng vpon them the tyme of plague, and ſhalt deſtroy them ryght ſoare.

19 Thus hath the Lorde ſayde vnto me, *Goe and ſtande vnder the gate wherethrough the people and the kynges of Iuda goe out & in, yea vnder al the gates of Hieruſalem, Iere.8.a and. 26.a

20 And ſay vnto them, Heare the woorde of the Lorde ye kynges of Iuda, and al thou people of Iuda, and al the citizens of

Hieruſalem, that goe through this gate.

D 21 Thus the Lorde commaundeth, * Take heede, for your liues, that ye cary no burthen vpon you in the Sabboth, to bryng it thorowe the gates of Hieruſalem.

Exod.23.d
Deut.5.b.

22 Ye ſhal beare no burthen alſo out of your houſes in the Sabboth, you ſhal doo no labour therein: but halowe the Sabboth, * as I commaunded your fathers.

Exod.20.d

23 Howbeit they obeyed me not, neither hearkened they vnto me: but were obſtinate and ſtubburne, & neyther obeyed me, nor receiued my correction.

24 Neuertheleſſe, yf ye wyl heare me, ſayth the Lorde, and beare no burthen into the citie through this gate vpon the Sabboth, yf ye wyl halowe the Sabboth, ſo that ye doo no worke therein:

25 Then ſhal there goe through the gates of this citie kynges and princes that ſhal ſitte vpon the throne of Dauid, they ſhalbe caried vpon charrettes, and ryde vpon horſes, both they and theyr princes: yea whole Juda and al the citizens of Hieruſalem ſhal goe here through, and this citie ſhal euer be inhabited.

26 There ſhal comme menne alſo from the cities of Juda, from about Hieruſalem, and from the land of Beniamin, from the playne feeldes, from the mountaynes, and from the wylderneſſe, whiche ſhal bryng burnt offerynges, ſacrifices, oblations, and incenſe, and offer vp thankeſgeuyng in the houſe of the Lorde.

27 But yf ye wyl not be obedient vnto me, to halowe the Sabboth, ſo that ye wyl beare your burthens through the gates of Hieruſalem vpon the Sabboth: then ſhal I ſet fyre vpon the gates of Hieruſalem, & it ſhal burne vp the houſes of Hieruſalem, and no man ſhalbe able to quenche it.

The.xviii.Chapter.

2 God ſheweth by the example of a potter, that it is in his power to deſtroy the deſpiſers of his woord, and to helpe them agayne when they amende. 18 The conſpiracie of the Jewes agaynſt Jeremie. 19 His prayer agaynſt his aduerſaries.

A 1 This is another communication that god had with Jeremie, ſayeing,

2 Aryſe, and goe downe into the potters houſe, and there ſhal I tel thee more of my mynde.

3 Nowe when I came to the potters houſe, I founde hym makyng his worke vpon a wheele.

4 The veſſel that the potter made of clay, brake among his handes: So he began a newe, and made another veſſel accordyng to his mynde.

5 Then ſayde the Lorde thus vnto me,

Eſai.45.b.
Iere.19.c
Rom.9.c

6 * May not I doo with you as this potter dooth, O ye houſe of Iſrael, ſayth the Lord? Beholde, ye houſe of Iſrael, ye are in my hand, euen as the clay is in the potters hand.

Ezec.18.c.
Luke.15.a

B 7 * When I take in hande to roote out, to deſtroy, or to waſte away any people or kyngdome:

Ionas.3.b.

8 * If that people agaynſt whom I haue thus deuiſed, conuert from their wickedneſſe, I repent of yͤ plague that I deuiſed to bring vpon them.

1.Re.15.f

9 * Agayne, when I take in hande to builde, or to plant a people or a kyngdome:

10 If the ſame people doo euil before me, and heare not my voyce, I repent of the good that I haue deuiſed for them.

11 Speake nowe therefore vnto whole Juda, and to them that dwel at Hieruſalem, Thus ſayth the Lorde, Beholde I am deuiſyng a plague for you, and am takyng a thyng in hande agaynſt you: * therefore let euery man turne from his euil way, and take vpon you the thyng that is good and ryght.

Iere.25.a
and.35.c
Ionas.3.b

12 But they ſayde, No more of this, * we wil folowe our owne imaginations, and doo euery man accordyng to the wilfulneſſe of his owne minde.

Iere.14.a.

13 Therfore thus ſaith the Lord, Aſke among the heathen yf any man haue hearde ſuche horrible thynges, as the mayden Iſrael hath donne?

14 (a) Wyl a man forſake the ſnowe of Libanus, whiche commeth from the rocke of the feelde? or ſhal the colde flowyng waters that commeth from another place be forſaken? C

(a) It is extreme madneſſe to forſake God the only freſhe ſpring of pure pleaſant waters, who is nigh at hand, & to goe farre of to ſeeke fowle and fylthy puddels, wherin there is nothyng but vncleane and ſtinkyng water.

15 But my people hath forgotten me, they haue made ſacrifice in vayne, and theyr prophetes make them fal in their wayes from the auncient pathes, and to goe into a way not vſed to be troden [of iuſt menne.]

16 Wherethrough they haue brought theyr lande into an euerlaſtyng wylderneſſe and ſcorne: * ſo that whoſoeuer trauayleth therby, ſhalbe abaſhed, and wagge theyr heades.

Iere.19.b
and.49.e.

17 With an eaſt winde wil I ſcatter them before theyr enimies: and when theyr deſtruc-

tion commeth, I wyl turne my backe vpon them, but not my face.

Iere.11.b 18 Then ſayde they, * Comme, let vs imagine ſomething agaynſt this Ieremie: for the prieſtes ſhal not be deſtitute of the lawe, neyther ſhal the wiſe menne be deſtitute of counſayle, nor the prophetes deſtitute of the woorde of God: Comme, and let vs ſmyte hym with the tongue, and let vs not marke al his woordes.

19 Conſyder me, O Lord, and heare the voyce of myne enimies.

Pſal.109.c Iere.10.d. 20 * Shal they recompence euil for good? for they haue digged a pytte for my ſoule: * Remember howe that I ſtoode before thee to ſpeake good for them, and to turne away thy wrath from them.

21 * Therefore, let theyr children dye of hunger, & let them be oppreſſed with the ſwoorde: Let their wiues be robbed of their children, and become widowes, let theyr huſbandes be ſlayne, let theyr young menne be kylled with the ſwoorde in the feelde. D Pſal.109.b Thre.3.f

22 Let the noiſe be hearde out of their houſes when thou bringeſt the murtherer ſuddenly vpon them: * for they haue digged a pit to take me, and layde ſnares for my feete. Iere.11.d

23 Yet Lorde thou knoweſt al their counſayle, that they haue deuiſed to ſlay me, forgeue not their wickedneſſe, and let not theyr ſinnes be put out of thy ſight, but let them be iudged before thee as giltie: this doo thou vnto them in the tyme of thine indignation.

The.xix.Chapter.

1 He prophecieth the deſtruction of Hieruſalem, for the contempt and deſpiſyng of the woorde of God.

A 1 Thus ſayd the Lorde, Goe thy way and buye thee an earthen pitcher, and bring foorth the ſenatours and cheefe prieſtes,

2 Unto the valley of the children of Hennom, whiche lyeth without the eaſt gate, and ſhewe them there the woordes that I ſhal tel thee.

3 And ſay thus vnto them, Heare the woorde of the Lorde ye kynges of Iuda, and ye citizens of Hieruſalem, *thus ſayth the Lorde of hoſtes the God of Iſrael: * Beholde, I wyl bryng ſuche a plague vpon this place, that the eares of al that heare it ſhal glowe: 3.Reg.21.c Iere.6.d

4 And that becauſe they haue forſaken me, and vnhalowed this place, and haue offered in it vnto ſtrange gods, whom neyther they, their fathers, nor the kynges of Iuda haue knowen: they haue filled this place alſo with the blood of innocentes.

Deut.12.d &.28.b Pſal.106.c Ezec.16.c. and.20.d 5 *And they haue ſet vp an aulter vnto Baal, to burne theyr chyldren for a burnt offeryng vnto Baal, whiche I neither commaunded nor charged them, neyther thought once thereupon.

Iere.7.d 6 Behold therfore, *the tyme commeth (ſayth the Lord) that this place ſhal no more be called Thopheth, nor the valley of the children of Hennom, but the valley of ſlaughter.

B 7 For in this place wil I bring to nought the counſayle of Iuda and Hieruſalem, and kille them downe with the ſwoorde before theyr enimies: and I wyl deliuer them into the handes of them that ſeeke theyr lyues, and theyr dead carkaſſes wyl I geue to be meate for the foules of the ayre, & the beaſtes of the feelde.

8 And I wyl make this citie ſo deſolate and deſpiſed, * that whoſoeuer goeth thereby, ſhalbe abaſhed, and ieſt vpon her, becauſe of al her plagues. 3.Re.10.f. Iere.18.d. 49.&.50.b

9 * I wyl feede them alſo with the fleaſhe of theyr ſonnes and theyr daughters, * yea euery one ſhal eate vp another in the beſiegyng and ſtraytneſſe wherewith theyr enimies [that ſeeke theyr liues] ſhal kepe them in. Thre.4.b Deut.27.c 4.Re.6.f

10 And the pitcher ſhalt thou breake in the ſight of the menne that goeth with thee,

11 And ſay vnto them, thus ſayth the Lorde of hoſtes: * Euen ſo wyl I deſtroy this people and citie, as a man breaketh an earthen veſſel that can not be made whole agayne: *in Thopheth ſhal they be buried, for they ſhal haue none other place. Iere.17.a Iere.7.d

12 Thus wyl I doo vnto this place alſo, ſaith the Lorde, and to them that dwel therin, yea I wyl make this citie as Thopheth.

13 For the houſes of Hieruſalem, and the houſes of the kynges of Iuda ſhalbe defiled lyke as Thopheth, and ſo ſhal al the houſes in whoſe roofes they did ſacrifice vnto al the hoſt of heauen, and powred drinke offerings vnto ſtrange gods.

14 And ſo Ieremie came from Thopheth where the Lorde had ſent hym to propheſie, and ſtoode in the court of the houſe of the Lorde, and ſpake to al the people, C

15 Thus ſayth the Lorde of hoſtes, the God of Iſrael, Beholde, I wil bring vpon this citie, & vpon euery towne about it, al the plagues that I haue deuiſed agaynſt them, * becauſe they haue benne obſtinate, and woulde not obey my warnynges. Iere.7.c

The

XUM

The.xx,Chapter.

2 Ieremie is ſmitten and caſt into priſon for preaching the woorde of God. 4 He prophecieth the captiuitie of Babylon. 7 He complayneth that he is a mockyng ſtocke for the woorde of God. 9 He is compelled by the ſpirite to preache ths woorde.

A 1 WHEN Phashur the prieſt ẏ ſonne of Emmer, chiefe in the houſe of the Lorde, hearde Ieremie preache theſe wordes [ſo ſtedfaſtly.]

John.18.c Actes,14.a 2 *He ſmote Ieremie, and put him in the priſon that is in the hygh gate of Beniamin, towardes the houſe of the Lorde.

3 The next day folowyng, Phashur brought Ieremie out of the priſon agayne: Then ſaid Ieremie vnto hym, The Lorde ſhal cal thee no more Phashur [that is excellent and increaſing] but Magor [that is feareful and afrayde] euery where.

4 For thus ſayth the Lorde, Beholde, I wyl make thee afrayde, euen thy ſelfe, and al that fauour thee, whiche ſhal peryſhe with the ſwoord of their enimies, euen before thy face, and I wil geue whole Iuda into the handes of the kyng of Babylon, whiche ſhal carrie ſomme vnto Babylon priſoners, and ſlay ſomme with the ſwoorde.

4.Re.20.e. Iere,xv,c and,xvij,a 5 *Moreouer, al the ſubſtance of this citie, whatſoeuer they haue gotten with their trauayle, al their pretious thynges, and al the treaſure of the kynges of Iuda, wyl I geue into the handes of their enimies, whiche ſhal ſpoyle them, and carrie them vnto Babylon.

6 But as for thee (O Phashur) thou ſhalt goe into captiuitie with al thyne houſholde, and to Babylon ſhalt thou comme, where thou ſhalt dye, and be buryed, thou & al thy fauourers to whom thou haſt preached lyes.

B 7 (a) O Lord, if I am deceiued, then haſt thou deceiued me, thou enforcedſt me, and haſt preuayled: dayly am I deſpiſed and laughed to ſcorne of euery man.

(a) The prophete aſſureth the trueth of his doctrine, agaynſt the ſlanderer, for it is ẏ woorde of God, who cannot deceiue nor be deceiued

8 For ſince I began to preache, I cryed out agaynſt violencie, and exclaymed againſt oppreſſion:* for the whiche cauſe they caſt the woorde of the Lorde in my teeth, to my reproche continually. Iere,vi,b

9 Wherefore I thought from hencefoorth not to ſpeake of hym, nor to preache any more in his name: but the woorde of the Lorde was a very burnyng fyre in my hart and in my bones, whiche when I would haue ſtopped, I myght not.

10 Verely I heard the euyl reportes of many, terrour was on euery ſyde of me: (b) cōplaine vpon hym, ſay they, and we wyl tel his tale: Yea al myne owne companions, and ſuche as were conuerſant with me, lay in wayte for my haltyng, ſayeing, Peraduenture he wyl be deceiued, & ſo ſhal we preuaile againſt hym, and be auenged of hym.

(b) The prieſtes and ſuche as were in aucthoritie with the king, ſtyrred vp, the people to watche narrowly Ieremies ſaieings, if they coulde fynde hym to halt in any thing, wherefore thei might accuſe hym to the kyng.

11 But the Lorde ſtoode by me lyke a mightie giant, therefore my perſecutours fel, and coulde doo nothing: they ſhalbe ſore confounded, for they haue donne vnwyſely, they ſhal haue an euerlaſting ſhame, which ſhal neuer be forgotten.

12 *And nowe, O Lorde of hoſtes, that tryeſt the ryghteous, whiche knoweſt the raynes & the very hartes, let me ſee them pouniſhed: for vnto thee I haue declared my cauſe. Iere,xi.d

13 Sing vnto the Lorde, and prayſe hym, for he hath deliuered the ſoule of the oppreſſed from the hande of the violent.

14 *Curſed be the day wherein I was borne, vnhappy be the day wherein my mother brought me foorth. C Iob,iij,a

15 *Curſed be the man that brought my father the tidinges to make hym glad, ſayeing, Thou haſt begotten a ſonne: Iere.xv.b Gen.xix.c

16 Let it happen vnto that man, as to the cities (c) which the Lord turned vpſidedowne, and repented not: Let hym heare cryeing in the mornyng, and at noone day lamentable howlyng.

(c) The moſt godly menne are ſometimes caryed away with the vnruly rage of immoderate affection, albeit in this prophete ẏ cauſe of this immoderate zeale was, for that he ſawe his trauayle to ſaue ẏ people, to be in vaine, Gods woordes contemned, and al godlyneſſe ſcornefully deſpiſed.

17 Why ſlueſt thou not me aſſoone as I came out of my mothers wombe? or that my mother had benne my graue her ſelfe, that the byrth myght not haue comme out, but remayned ſtyl in her?

18 Wherefore came I foorth of my mothers wombe? to haue experience of labour and ſorowe, and to leade my lyfe with ſhame?

The.xxi.Chapter.

5 He prophecieth that Zedekias ſhalbe taken, and the citie burned.

A 1 THeſe are the woordes that the Lorde ſpake vnto Ieremie, what time as king Zedekias ſent vnto hym Phashur the ſonne of Melchias, and Sophonias the ſonne of Maaſias prieſt, ſayeing,

2 *Aſke counſayle at the Lorde [we pray thee] on our behalfe, for Nabuchodonozor ẏ kyng of Babylon beſiegeth vs: if the Lorde (per- Iob.x.c

aduenture)

XUM

aduenture) wyl deale with vs accordyng to his marueylous power, and take hym from vs.

3 Then ſpake Ieremie: Geue Zedekias this anſweare,

4 Thus ſayth the Lorde God of Iſrael, Beholde, I wyl turne backe the weapons that ye haue in your handes, wherewith ye fyght agaynſt the king of Babylon and the Chaldees, whiche beſiege you rounde about the walles, and I wyl bryng them togeather into the myddeſt of this citie.

5 And I my ſelfe wyl fyght agaynſt you with an outſtretched hande, & with a mightie arme, in great diſpleaſure, and terrible wrath:

6 And wyl ſmite them that dwel in this citie, yea both menne and cattel ſhal dye of a great peſtilence.

B 7 *But after this (ſaith the Lord) I ſhal deliuer Zedekias kyng of Iuda, & his ſeruantes, his people, and ſuche as are eſcaped in the citie from the peſtilence, ſwoorde, and hunger, into the power of Nabuchodonozor kyng of Babylon, yea into the handes of theyr enimies, into the handes of thoſe that folowe vpon their lyues, whiche ſhal ſmyte them with the ſwoorde, they ſhal not pitie them, they ſhal not ſpare them, they ſhal haue no mercie vpon them. Iere,31.a

8 And vnto this people thou ſhalt ſay, Thus ſayth the Lorde, *Beholde, I lay before you the way of lyfe and death. Deut.30.e Iere.27.a xxxviij.a

9 Who ſo abydeth in the citie, ſhal periſhe, eyther with the ſwoorde, with hunger, or peſtilence: but who ſo goeth out to holde on the Chaldees part that beſiege it, he ſhal ſaue his lyfe, and ſhal winne his ſoule for a pray.

10 *For I haue ſet my face agaynſt this citie (ſayth the Lorde) to plague it, and to do it no good: it muſt be geuen into the hande of the kyng of Babylon, and be brent with fire. Iere 22.a

11 And vnto the houſe of the kyng of Iuda ſay thus, Heare the woorde of the Lorde:

12 O thou houſe of Dauid, thus ſayth the Lord: *Miniſter ryghteouſneſſe, & that ſoone, deliuer the oppreſſed from violent power, *or euer my terrible wrath breake out lyke a fire and burne, ſo that no man may quenche it, becauſe of the wickedneſſe of your imaginations. Eſai.i.c Iere.22.a Zach.7.b Iere,iiij.a

13 *Beholde, ſayth the Lorde, I wyl comme vpon thee that dwelleſt in ẏ valleys, rockes, and fieldes, and ſay, *Tuſhe, who wyl make vs afrayde? or who wyl comme into our houſes? Iere,48.a Deut.29.c Iere,5.b 12.a.13.b and,23.e

14 For I wyl viſite you, ſayth the Lorde, becauſe of the wickedneſſe of your inuentions, & wyl kyndle ſuche a fyre in your wood, as ſhal conſume al that is about you. Sopho,i.c

The.xxij.Chapter,

2 He exhorteth the kyng of Iuda to iudgement, and ryghteouſneſſe. 9 Why Hieruſalem is brought into captiuitie. 11 The death of Sellum the ſonne of Ioſua is prophecied.

A 1 Thus ſaith the Lorde, Goe downe into the houſe of the kyng of Iuda, and ſpeake there theſe wordes,

2 And ſay, Heare ẏ woord of the Lorde thou king of Iuda that ſytteſt in the kingly ſeate of Dauid, thou & thy ſeruantes, and thy people that goeth in and out at theſe gates.

3 Thus the Lorde commaundeth: *Keepe equitie and righteouſneſſe, deliuer the oppreſſed from the power of the violent, doo not greeue nor oppreſſe the ſtranger, the fatherleſſe, nor the widowe, and ſhed no innocent blood in this place. Eſai.i.c Iere,21.c Zach.7.c

4 And if ye keepe theſe thynges faythfully, then ſhal there comme in at the doore of this houſe, kynges to ſit vpon Dauids ſeate, they ſhalbe caryed in charettes, and ride vpon horſes, both they and their ſeruantes, and their people.

5 But if ye wyl not be obedient vnto theſe commaundementes, *I ſweare by myne owne ſelfe, ſayth the Lorde, this houſe ſhalbe waſte. Eſai,i.c Iere,51.e Heb.vi.b

6 For thus hath the Lorde ſpoken vpon the kynges of Iuda: Thou Gilead art vnto me the head of Libanus: Shal I not make thee ſo waſte as the cities that no man dwel in?

7 I wyl prepare a deſtroyer with his weapons for thee, to hewe downe thy eſpecial Cedar trees, and to caſt them in the fire. B

8 And al the people that goe by this citie, ſhal ſpeake one to another: *Wherefore hath the Lorde donne thus vnto this noble citie? Deut.29.d 3.Reg 9.b

9 Then ſhal it be anſweared, *Becauſe they haue broken the couenant of the Lorde their God, and haue worſhipped & ſerued ſtrange goddes. Deut.29.d 3.Reg.9.b. 4.Re.23.b 2,Par.7.d 4.Reg.23.c

10 Mourne not ouer the dead, and be not wo for them: but be ſory for hym that departeth away, for he commeth not agayne, and ſeeth his natiue countrey no more.

11 For thus ſayth the Lorde, as touchyng *Sellum the ſonne of Ioſias kyng of Iuda, whiche raigned after his father: When he is caryed 2,Par.3.e

caried out of this place, he ſhal neuer comme hyther agayne.

12 For he ſhal dye in the place whereunto he is led captiue, and ſhal ſee this land no more.

Eſai.v.c
Agge.i.a

13 *Wo worth hym that buyldeth his houſe with vnryghteouſneſſe, & his parlours with the good that he hath gotten by violence, whiche neuer recompenceth his neighbours labour, nor payeth him his hyre:

C 14 Who thynketh in hym ſelfe, I wyl builde me a wyde houſe, & gorgious parlours, who cauſeth windowes to be hewen therein, and the ſeelynges and ioyſtes maketh he of Cedar, and paynteth them with Sinoper.

15 Thinkeſt thou to raigne nowe that thou haſt incloſed thee ſelfe with Cedar? Dyd not thy father eate and drynke, and proſper wel, as long as he dealt with equitie and ryghteouſneſſe?

16 Yea, when he helped the oppreſſed & poore to their ryght, then proſpered he wel: From whence came this, but only becauſe he knew me, ſayth the Lorde?

17 Neuertheleſſe, as for thyne eyes and thyne hart, they looke vpon couetouſneſſe, to ſhedde innocent blood, to doo wrong and violence.

4.Re.23.c
and.24.a
Iere.36.d

18 *And therfore, thus ſaith the Lorde againſt Iehoakim the ſonne of Ioſias king of Iuda, They ſhal not mourne for him [as they vſe to doo] Alas brother, alas ſiſter: neyther ſhal they ſay vnto hym, Alas ſyr, alas for that noble prince.

19 But as an aſſe ſhal he be buried, corrupt, and be caſt without the gates of Hieruſalem.

20 Clymbe vp the hyl of Libanus [O thou daughter Sion] lyft vp thy voyce vpon Baſan, crye from al partes: for al thy louers are deſtroyed.

D 21 I gaue thee warnyng whyle thou waſte yet in proſperitie: but thou ſaydeſt, I wyl not heare: And this manner haſt thou vſed from thy youth, that thou wouldeſt neuer heare my voyce.

22 Al thy heardmen ſhalbe dryuen with the wynde, and thy dearlinges ſhalbe caryed away into captiuitie: then ſhalt thou be brought to ſhame and confuſion, becauſe of al thy wickedneſſe.

23 Thou that dwelleſt vpon Libanus, and makeſt thy neſt in the Cedar trees, *O howe litle ſhalt thou be regarded when thy ſorow and pangues comme vpon thee, as vpon a woman trauaylyng with chylde?

Eſai.13.d
and.21.a
Iere.xij.b
and.xxi.a
4.Re.24.b
″ or, Iechonias.

24 *As truely as I liue, ſaith the lord, though ″ Conanias, the ſonne of Iehoakim king of Iuda, were the ſignet of my ryght hande, yet wyl I plucke him of.

25 And I wyl geue thee into the hande of thē that ſeeke thy lyfe, & into the power of them that thou feareſt, euen into the power of Nabuchodonozor the kyng of Babylon, and into the power of the Chaldees.

26 Moreouer, I wyl ſende thee, and thy mother that bare thee, into a ſtrange land where ye were not borne, and there ſhal ye dye.

27 But as for the lande that ye wyl deſyre to returne vnto, ye ſhal neuer comme at it agayne.

28 This man Conanias ſhalbe like an image robbed and torne in peeces, and lyke a veſſel wherein there is no pleaſure: Wherfore both he and his ſeede ſhalbe ſent away, and caſt into a lande that they knowe not. E

29 O thou earth, earth, earth, heare the woord of the Lorde,

30 Thus ſayth the Lorde, Write this man deſtitute of chyldren: for no proſperitie ſhal this man haue al his dayes, neyther ſhal any of his ſeede be ſo happy as to ſit vpō the ſeate of Dauid, & to beare rule any more in Iuda.

The.xxiii.Chapter.

1 He ſpeaketh agaynſt euyl curates that make hauocke of the flocke of the Lorde. 3 Of the conuerſion of the remnant of the Iewes to the faith. 5 The comming of the true ſhepheard Chriſte is prophecied. 9 Agaynſt falſe prophetes. 22 When a prophete preacheth the woord of God, God conuerteth the hartes of the hearers. 26 Agaynſt prophetes that preache lyes vnder the name of God. 32 The miracles of falſe prophetes.

Ezec.34.a.

A 1 WO* vnto the ſhepheardes that deſtroy & ſcatter my flocke, ſayth the Lorde.

2 Wherefore this is the ſayeing of the Lorde God of Iſrael concernyng the ſhepheardes that feed my people, Ye ſcatter and thruſt out my flocke, and looke not vpon them: therfore now wil I viſite the wickedneſſe of your imaginations, ſayth the Lorde.

3 And I wyl geather togeather the remnant of my flocke from al landes that I had dryuen them vnto, and wyl bryng them againe to their foldes, that they may growe and increaſe.

4 I wyl ſet ſhepheardes alſo ouer thē, which ſhal feede them: they ſhal no more feare and dread, & there ſhal none of them be loſt, ſayth the Lorde.

Iere.33.c 5 Behold, the time commeth, ſaith the Lord,
that I wyl rayſe vp the ryghteous branche
Eſai.xi.a of Dauid, *whiche kyng ſhal beare rule, and
he ſhal proſper with wiſedome, and ſhal ſet
vp equitie and ryghteouſneſſe agayne in the
earth.

Deut.33.c 6 In this tyme ſhal Juda be ſaued, * and Iſ-
rael ſhal dwel without feare: and this is the
i.Cor.i,d name that they ſhal cal him, *euen the Lorde
our ryghteouſneſſe.

B 7 *And therefore beholde, the tyme commeth
Iere,16,c ſayth the Lorde, that it ſhalbe no more ſayde,
The Lorde lyueth whiche brought the chyl-
dren of Iſrael out of the lande of Egypt:

8 But, The lord liueth which brought foorth
and led the ſeede of the houſe of Iſrael out of
the North lande, & from al countreys where
I had ſcattered them: and they ſhal dwelle in
theyr owne lande agayne.

9 My hart breaketh in my body, becauſe of
the falſe prophetes al my bones ſhake, I am
become lyke a drunken man, that by reaſon
of wine can take no reſt, for very feare of the
Lorde, and his holy woordes.

10 Becauſe the lande is ful of adulterers, and
Iere,14,a thorow ſwearing it mourneth, *and the plea-
ſant paſtures of the deſart are dryed vp: yea
the way that menne take is wicked, & theyr
power is nothyng ryght.

11 For the prophetes and the prieſtes them
ſelues are polluted hypocrites, and their wic-
kedneſſe haue I founde in my houſe, ſayth
the Lorde.

A 12 Wherfore, their way ſhalbe ſlipperie in the
darkneſſe, wherein they may ſtacker and
falle: for I wyl bryng a plague vpon them,
euen the yeere of theyr viſitation, ſayth the
Lorde.

13 I haue ſeene folly among the prophetes of
Samaria, that preached for Baal, & deceiued
my people of Iſrael.

C 14 I haue ſeene alſo among the prophetes of
Hieruſalem foule adultrie, & preſumptuous
lyes: they take the moſt ſhameful menne by
the hande, flatteryng them, ſo that they can
not returne from their wickedneſſe: al theſe,
with their citizens, are vnto me as Sodome,
and as the inhabitours of Gomorre.

15 Therefore, thus ſayth the Lorde of hoſtes
Iere.ix,b concernyng theſe prophetes, *Beholde, I wil
feede them with wormewood, and make
them drinke the water of galle: For from the
prophetes of Hieruſalẽ is hypocriſie comme
into al the lande.

16 And therefore the Lorde of hoſtes geueth
Iere.27.b you this warnyng: *Heare not the woordes
and,29.b of the prophetes that preache vnto you, and
deceiue you, truely they teache you vanitie:
for they ſpeake the meanyng of their owne
hart, and not out of the mouth of the Lorde.

17 *They ſay vnto thẽ that deſpiſe me, The Iere,xij.a
Lorde hath ſpoken it, tuſhe, ye ſhal proſper and,14.b
right wel: and vnto al them that walke af- Sopho,i,c
ter ẏ luſt of their owne hart, they ſay, Tuſhe,
there ſhal no miſfortune happen you.

18 For who hath ſitten in the counſaile of the
Lorde, that he hath hearde and vnderſtande
what he is about to doo? who hath marked
his deuice, and hearde it?

19 *Behold, the ſtormie weather of the Lord, Iere,30.d
[that is] his indignation, ſhal goe foorth, and
a violent whirlewinde ſhal fal downe vpon
the head of the vngodly.

20 And the wrath of the Lord ſhal not turne
agayne, vntyl he perfourme and fulfyl the
thought of his hart: * and in the latter dayes Iere,30.d
ye ſhal knowe his meanyng.

21 I haue not ſent theſe prophetes [ſayth the D
Lord] and yet they ranne, *I haue not ſpoken Iere,14,b
to them, and yet they preached.

22 But if they had continued in my counſaile,
they had opened to my people my woordes,
and they had turned my people from their
euyl wayes, and wicked imaginations.

23 *Am I then God that ſeeth but the thyng Pſal.139.a
whiche is nygh at hand, and not that is farre Ezec,8.b
of, ſayth the Lorde?

24 *May any man hyde hym ſelfe ſo, that I Pſal.129.a
ſhal not ſee hym, ſayth the Lorde? *Doo not Amos.9,a
I fulfyl heauen and earth, ſayth the Lorde? Eſai.71,a

25 I haue hearde wel yenough what the pro- Actes.7.f.
phetes ſay that preache lies in my name, ſaie- and.17,b
ing, I haue dreamed, I haue dreamed.

26 Howe long wyl this continue in the pro-
phetes hart to tel lyes, and preache the craftie
ſubtiltie of their owne hart?

27 Whoſe purpoſe is, with the dreames that
euery one telle, to make my people forgeat
my name, as their fathers dyd when Baal
came vp.

28 The prophete that hath a dreame, let hym E
tel it, *& he that vnderſtandeth my woorde, 2.Cor.4.a
let hym ſhewe it faythfully: for what hath 1,Pet.4.b
chaffe and wheate to doo togeather, ſaith the
Lorde?

29 Is not my woorde lyke a fyre, ſayth the
Lorde? and lyke an hammer that breaketh
the harde ſtone?

30 Therefore, thus ſayth the Lorde, Beholde,
I wyl vpon the prophetes that ſteale my
woorde priuilie from euery man.

31 Behold, here am I, ſaith the Lord, againſt
the prophetes that make tongues tender to
ſpeake, and to ſay, The Lorde hath ſayde it.

32 Beholde, here am I, ſayth the Lorde, agaynſt thoſe prophetes that dare prophecie lyeing dreames, and deceiue my people with their vanities and inconſtant deuiſes, yet I neuer ſent nor commaunded them: They ſhal doo this people no good at al, ſayth the Lorde.

33 If this people, eyther any prophete or prieſt aſke thee, and ſay, What is the [a] burthen of the Lorde? Thou ſhalt ſay vnto them, What burthen? I wyl forſake you ſayth the Lorde.

34 And the prophete, prieſt, or people that vſeth this tearme, The burthen of the Lorde: hym wyl I viſite, and his houſe alſo.

35 But thus ſhal ye ſay euery one to another,
F & euery man to his brother: What anſweare hath the Lord geuen? or What is the Lordes commaundement?

36 And as for the burthen of the Lord, ye ſhal ſpeake no more of it, for euery mans owne woorde is his burthen: becauſe ye haue altred the woordes of the liuyng God, the Lorde of hoſtes, our God.

37 Thus ſhal euery man ſay to the prophetes: What anſweare hath the Lorde geuen thee? or What ſayth the Lorde?

38 And not once to name the burthen of the Lorde. Therefore, thus ſayth the Lorde, Foraſmuche as ye haue vſed this terme (the burthen of the Lorde) where as I notwithſtanding ſent vnto you, and forbad you to ſpeake of the Lordes burthen:

39 Beholde therefore, I wyl take you vp as a burthen, and wil caſt you farre of from my preſence, yea & the citie alſo that I gaue you and your fathers:

40 And wil bring you to an euerlaſting confuſion, and into a ſhame that ſhal neuer be forgotten.

[a] The wicked mens hartes were ſo hardened agaynſt the trueth, that they vſed ſcornefully to ſcoffe at Gods threatnyng prophecies in mockage: calyng the gods fardle or burthen.

The .xxiiii. Chapter.

1 The viſion of the two panniers of figges. 5 The firſt viſion ſignifieth, that part of the people ſhoulde be brought agayne from captiuitie. 8 The ſeconde, that Zedechias and the reſt of the people ſhoulde be deſtroyed.

A 1 THE Lorde ſhewed me a viſion: Beholde, there ſtoode two maundes of figges before the temple of the Lorde, after that * Nabuchodonozor kyng of Babylon had led away captiue Iechonias, the ſonne of Iehoakim kyng of Iuda, the myghtie menne alſo of Iuda, with the workmaſters and cunning menne of Hieruſalem vnto Babylon.

4.Re.24.d

2 In the one maunde were very good figges, euen lyke thoſe that be firſt rype: in the other maunde were very naughty figges, whiche myght not be eaten, they were ſo euyl.

3 Then ſayde the Lorde vnto me: What ſeeſt thou Ieremie? I ſayde, * Figges, whereof ſomme be very good, and ſomme ſo euil that no man may eate them.

Oſee.ix.d

4 Then came the woorde of the Lorde vnto me, after this manner:

5 Thus ſaith the Lorde the GOD of Iſrael, Lyke as thou knoweſt the good fygges: ſo ſhal I knowe the menne led away, whom I haue ſent out of this place into the lande of the Chaldees for their profite:

6 And I wyl ſet myne eyes vpon them for the beſt, for I wyl bryng them agayne into this lande, I wyl buylde them vp, and not breake them downe, I wyl plant them, and not roote them out.

7 * And I wyl geue them an hart to knowe B howe that I am the Lorde: They ſhalbe my people, and I wyl be their God: for they ſhal returne vnto me with their whole hart.

Deut.29.a
Iere.30.d
31.f.32.e.

8 * And lyke as thou knoweſt the naughtie figges, whiche may not be eaten they are ſo euyl: euen ſo wyl I, ſayth the Lorde, cauſe Zedechias the kyng of Iuda, yea and al his princes, and the reſidue of Hieruſalem that remayne ouer in this lande, and them alſo that dwelle in Egypt, to be vexed and plagued in al kyngdomes and landes.

Iere.29.c

9 And I wyl make them to be a * reproofe, a common byworde, a laughyng ſtocke and ſhame in al the places where I ſhal ſcatter them.

Pſal.79.a
Baruc.3.a

10 I wyl ſende the ſwoorde, hunger, and peſtilence among them, vntyl I haue cleane conſumed them out of the lande that I gaue vnto them and their fathers.

The.xxv.Chapter.

1 Ieremie propheciеth that they ſhalbe in captiuitie threeſcore and tenne yeeres, becauſe they contemned and deſpiſed the woorde of God. 10 He ſheweth that after the threeſcore and tenne yeeres, the Babylonians ſhoulde be deſtroyed. 14 The deſtruction of al nations is prophecied. 34 He moueth the prieſtes of the nations to wayling.

A 1 A Sermon that was geuen vnto Ieremie vpon al the people of Iuda, in the fourth yeere of Iehoakim the ſonne of Ioſias kyng of Iuda (that was in the firſt yeere of Nabuchodonozor kyng of Babylon.)

2 Which ſermon Ieremie the prophete made vnto al the people of Iuda, and to al the inhabitours of Hieruſalem, on this manner.

3 From the thirteenth yeere of Ioſias yͤ ſonne of Ammon kyng of Iuda, vnto this preſent day (that is euen twentie and three yeeres) the woord of the Lorde hath benne committed vnto me, *and ſo I haue ſpoken vnto you, I haue ryſen vp early, I haue geuen you warnyng in ſeaſon: but ye would not heare me. Iere.39.c 35.c.38.a

2.Par.36.c 4 *Though the Lord hath ſent his ſeruantes al yͤ prophetes vnto you in ſeaſon, yet would ye not obey, ye woulde not encline your eares to heare.

4.Re.17.c 5 He ſayde, *Turne agayne euery man from his euyl way, and from your wicked imaginations, ſo ſhal ye dwelle for euer in the lande that the Lord promiſed you and your forefathers.

6 And goe not after ſtrange goddes, ſerue thē not, woorſhyp them not, and anger me not with the workes of your owne handes, then wyl I not pouniſhe you.

B 7 Neuertheleſſe, ye would not heare me, ſaith the Lorde, but haue prouoked me to anger with the woorkes of your handes, to your great harme.

8 Wherefore, thus ſayth the Lorde of hoſtes, *Becauſe ye haue not hearkened vnto my woorde, Iere.i.b

9 Loe, I wyl ſende out and cal for al the people that dwelle in the North, ſayth the Lord, and wyl prepare Nabuchodonozor the kyng of *Babylon my ſeruant, & wyl bryng them vpon this lande, and vpon al that dwel therin, & vpon al the people that are about them, and wyl vtterly roote them out: I wil make them amaſed, a mockage, and a continual deſart. Eſai.x.a Iere.17.a

Iere.8.b and.16.b 10 *Moreouer, I wyl take from them the voyce of gladneſſe and ſolace, the voyce of the brydegrome and the bryde, the noyſe of the milſtones, and the light of the creſſets.

11 And this whole lande ſhal become a wylderneſſe, and aſtoniſhed: and theſe nations ſhal ſerue the kyng of Babylon threeſcore yeeres and tenne.

12 *When the threeſcore and tenne yeeres are expired, I wil viſite al the wickedneſſe of the kyng of Babylon and his people, ſayth the Lorde, yea and the land of the Chaldees, and wyl make it a perpetual wylderneſſe, 2. Par.36.d i. Eſd.i.a Iere.v.e and.29.b Dan.ix.a Zach.i.b

13 And wyl fulfyl al my woordes vpon that lande whiche I haue deuiſed agaynſt it: yea al that is written in this booke, whiche Ieremie hath prophecied of al people.

14 So that they alſo ſhalbe ſubdued vnto diuers nations and great kynges, *for I wyl recompence them accordyng to their deedes, and woorkes of their owne handes. C Iob.34.d

15 For thus hath the Lorde GOD of Iſrael ſpoken vnto me: Take this wine cup of indignation fro my hande, that thou mayeſt cauſe al people to whom I ſende thee, for to drinke of it: Eſai.li.d Pſal.75.b

16 That when they haue drunken thereof, they may be madde and out of their wittes, when the ſwoord commeth that I wil ſende among them.

17 Then tooke I the cuppe from the Lordes hande, and made al people to drinke thereof, vnto whom the Lorde had ſent me:

18 But firſt the citie of Hieruſalem, and al the cities of Iuda, their kynges and princes, to make them deſolate, amaſed, deſpiſed, and hiſſed at, & curſed, accordyng as it is comme to paſſe this day:

19 Yea and Pharao the kyng of Egypt, his ſeruantes, his princes, and his people altogeather one with another:

20 And al kinges of the land of Hus, al kinges of the Philiſtines lande, Aſcalon, Azah, Accaron, and the remnant of Aſdod,

21 The Edomites, the Moabites, & the Ammonites, D

22 Al the kynges of Tyrus and Sidon, the kynges of the Iſles that are beyonde the ſea,

23 Dedan, Thema, Buz, and al them that dwelle in the vttermoſt partes of the worlde,

24 Al the kynges of Arabia, and [generally] al the kynges that dwelle in the deſart,

25 Al the kinges of Zimri, al the kinges of Elam, al the kinges of Medes,

26 Al the kinges towarde the north, whether

they be farre or nygh, euery one agaynſt his neyghbour, yea and al the kyngdomes that are vpon the whole earth: and the kyng of Seſach ſhal drynke alſo after them.

27 Therefore, ſay thou vnto them, This is the commaundement of the Lorde of hoſtes the God of Iſrael: Drinke, and be drunken, ſpewe, and falle, that ye neuer aryſe, and that thorowe the ſwoorde whiche I wyl ſende among you.

E 28 But if they wyl not receiue the cup of thy hande, & drinke it, then telle them, thus dooth the Lorde of hoſtes threaten you, Drinke it you ſhal, and that ſhortly:

29 For lo, *I begin to plague the citie that my name is geuen vnto, thinke ye then that I wyl leaue you vnpouniſhed: ye ſhal not goe quite: for why? I calle for a ſwoorde vpon al the inhabitours of the earth, ſayth the lorde of hoſtes.

Iere.49.b
Ezec.ix.b
i.Pet.iiij.c

30 Therfore, telle them al theſe woordes, and ſay vnto them, *The Lorde ſhal crye from aboue, and his voyce ſhalbe hearde from his holy habitation, with a great noyſe ſhal he crye from his court regal: he ſhal geue a great voyce lyke the grape geatherers, & the ſounde thereof ſhalbe hearde vnto the endes of the worlde.

Ioel.iiij.c.
Amos.i.d.

31 For the Lorde hath a iudgement to geue vpon al people, and wil holde his court of iuſtice with al fleſhe, and wyl deliuer the vngodly to the ſwoorde, ſayth the Lorde.

32 For thus ſayth the Lorde of hoſtes, *Beholde, a miſerable plague ſhal goe from one people to another, and a great ſtormie water ſhal ariſe from al the endes of the earth.

Iere.30.d

33 And the ſame day ſhal the Lorde hym ſelfe ſlay them from one ende of the earth to another: there ſhal no moane be made for any of them, none geathered vp, none buryed: but ſhal lye as dounge vpon the grounde.

34 Mourne, O ye ſhepheardes, and crye, ſprinckle your ſelues with aſhes, O ye rāmes of the flocke: for the tyme of your ſlaughter & breache is fulfylled, and ye ſhal falle lyke veſſels that were muche ſet by.

35 *The ſhepheardes ſhal haue no way to flee, and the rammes of the flocke ſhal not eſcape.

F
Pſal.142.a.

36 Then ſhal the ſhepheardes crye horribly, and the rammes of the flocke ſhal mourne: for the Lorde hath conſumed their paſture,

37 And their beſt fieldes lye dead, becauſe of the horrible wrath of the Lorde.

38 They haue forſaken their foldes lyke as a lion: for their lande is waſte, becauſe of the ſpoylers furious crueltie, and of his feareful indignation.

The.xxvi.Chapter.

2 Ieremie moueth the people to amendement. 7 He is taken of the prophetes and priſtes, and brought to iudgement. 23 Vrias the prophete is kylled of Iehoakim, contrarie to the wyl of God.

A 1 IN the begynnyng of the raigne of Iehoakim the ſonne of Ioſias kyng of Iuda, came this woorde from the Lorde, ſayeing,

2 Thus ſayth the Lord, *Stande in the court of the Lordes houſe, and ſpeake vnto al them whiche (out of the citie of Iuda) comme to doo woorſhyp in the Lordes houſe, al the woordes that I commaunde thee to ſay: *looke that thou keepe not one woorde backe.

Iere.7.a
and.17.d
Deut.4.a
and.xij.b

3 (If peraduenture they wyl hearken & turne euery man from his wicked way, *that I may alſo repent of the plague whiche I haue determined to bryng vpon them, becauſe of their wicked inuentions.)

Iere.18.a
Iohn.iij.b.

4 And after this manner ſhalt thou ſpeake vnto them, Thus ſayth the Lorde, If ye wil not obey me, to walke in my lawes whiche I haue geuen you,

5 And to heare the woordes of my ſeruantes the prophetes whom I ſent vnto you, ryſing vp tymely, and ſtyl ſendyng, yet you haue not hearkened:

6 Then wyl I doo to this houſe* as I dyd vnto Silo, and wyl make this citie to be abhorred of al the people of the earth.

Iere.vij.a

7 And the prieſtes, the prophetes, and al the people hearde Ieremie preache theſe woordes in the houſe of the Lorde.

B

8 Nowe when he had ſpoken out al the woordes that the Lorde commaunded hym to preache vnto the people, then the prieſtes, the prophetes, and al the people tooke holde vpon hym, and ſayde, Thou ſhalt dye:

9 Howe dareſt thou be ſo bolde as to ſay in the name of the Lord, It ſhal happen to this houſe as it dyd vnto Silo, and this citie ſhalbe ſo waſte that no man may dwelle therin?

10 And when al the people were geathered about Ieremie in the houſe of the Lorde, the princes of Iuda hearde of this rumour, and they came ſoone out of the kynges palace into the houſe of the Lorde, and ſate them downe before the *newe doore of the Lorde.

4.Re.15.g
Iere.36.d

11 Then ſpake the prieſtes and the prophetes vnto the rulers, and to al the people theſe

Iohn.19.a. Mat.16.g. woordes, *This man is woorthy to dye: for he hath preached againſt this citie, as ye your ſelues haue hearde with your eares.

12 Then ſayde Ieremie vnto the rulers and to al the people, The Lorde hath ſent me to preache agaynſt this houſe, and agaynſt this citie, al the woordes that ye haue heard.

13 Therefore amende your wayes, and your aduiſementes, & be obedient vnto the voyce of the Lorde your God, ſo ſhal the Lorde repēt of the plague that he hath deuiſed againſt you.

C 14 Nowe as for me I am in your handes, doo with me as you thynke expedient and good:

15 But this ſhal ye knowe if ye put me to Mat.23.c death, *ye ſhal make your ſelues, this citie, & al the inhabitours thereof giltie of innocent blood: For this is of a trueth, that the Lorde hath ſent me vnto you, to ſpeake al theſe woordes in your eares.

16 Then ſayde the rulers and the people vnto the prieſtes and prophetes, This man may not be condempned to death, for he hath preached vnto vs in the name of the Lorde our God.

17 The elders alſo of the land ſtoode vp, and ſayde thus vnto al the people,

Mich.i.a 18 Micheas the Moraſthite, whiche was a prophete vnder Ezekias king of Iuda, ſpake to al the people of Iuda, thus ſaith the Lorde Mich.iii.c of hoſtes, *Sion ſhalbe plowed lyke a fielde, Hieruſalem ſhalbe an heape of ſtones, and the hyl of the Lordes houſe ſhalbe turned to an hye wood.

19 Dyd Ezekias the king of Iuda, and al the people of Iuda put him to death for this? No veryly: *but rather feared the Lorde, and Ionas.3.b. made their prayer vnto him, for the whiche cauſe alſo the Lorde (a) repented of the plague that he had deuiſed agaynſt them: Shoulde we then doo ſuche a ſhameful deede agaynſt our ſoules?

(a) In the deuine nature there is no ſuch affectiōs or changeableneſſe: but God is ſayde after the manner of menne to repent, when he dooth not execute that he had denoūced, or dooth deferre yͤ plague whiche he had threatned.

20 There was a prophete alſo that preached ſtifly in the name of the Lorde, called Vrias, the ſonne of Semaiah of Kiriathiarim: this man alſo preached agaynſt this citie, and agaynſt this lande, according to al as Ieremie ſayth.

21 Now when *Iehoakim the kyng, with al 3.Reg.22.d the eſtates & princes, had hearde his woordes, the kyng went about to ſlay hym: *When Mich.ii.c. Vrias perceiued that, he was afraid, and fled, and departed into Egypt.

22 Then Iehoakim the kyng ſent ſeruantes into the lande of Egypt [namely] Elnathan the ſonne of Achbor, & certayne menne with hym into Egypt:

23 Whiche fetched Vrias out of Egypt, and brought him vnto king Iehoakim, that ſlue hym with the ſwoorde, and caſt his dead body into the common peoples graue.

24 But Ahikam the ſonne of Saphan helped Ieremie, that he came not into yͤ handes of the people to be ſlayne.

The.xxvii. Chapter.

1 Ieremie at the commaundement of the Lorde ſendeth bondes to the kyng of Iuda, and to the other kynges that were nye, whereby they are moniſhed to become ſubiectes vnto Nabuchodonoſor. 9 He warneth the people, and the kynges, and rulers, that they beleue not falſe prophetes.

A 1 IN the begynnyng of the raigne of Iehoakim the ſonne of Ioſias kyng of Iuda, came this woorde vnto Ieremie from the Lorde, which ſpake thus vnto me:

2 Make thee bondes and chaynes, and put them about thy necke,

3 And ſend them to the kyng of Edom, to the kyng of Moab, to the kyng of Ammon, to the kyng of Tyrus, & to the kyng of Sidon, & that by the meſſengers which ſhal comme to Hieruſalem, vnto Zedekiah the kyng of Iuda:

4 And bid thē ſay vnto their maiſters, Thus ſaith the Lord of hoaſtes, the God of Iſrael, ſpeake thus vnto your maiſters,

Deut.x.c. 5 *I am he that made the earth, the menne, & the cattel that are vpon the grounde, with my great power and ſtretched out arme, and haue geuen it vnto whom it pleaſed me.

6 *And nowe wyl I deliuer al theſe landes Eccle.x.a. Iudi.xi.d. into the power of Nabuchodonoſor the king Iere.32.a. of Babylon *my ſeruant: the beaſtes alſo Dan.iiii.c of the fielde ſhal I geue hym, to doo hym ſer- Iere.xxv.b uice.

7 *And al the people ſhal ſerue hym, and his B Iere.21.b. 38.a.42.c. ſonne, and his chylders chyldren, vntyl the tyme of the ſame lande be comme, and his time alſo: yea many people and great kinges ſhal ſerue hym.

8 Moreouer, that people & kingdome whiche wil not ſerue Nabuchodonoſor, and that wil not put their neckes vnder the yoke of the kyng of Babylon: the ſame people wyl I viſite with the ſwoorde, with hunger, and peſtilence, vntyl I haue conſumed them in

his handes, ſayth the Lorde.

Iere.23.c and,29.b 9 And therefore folowe not your prophetes, ſoothſayers, expounders of dreames, charmers, and witches, whiche ſay vnto you, Ye ſhal not ſerue the kyng of Babylon.

10 For they preache you lyes, to bring you farre from your lande, and that I might caſt you out, and deſtroy you.

11 But the people that put theyr neckes vnder the yoke of the kyng of Babylon, and ſerue hym, thoſe wyl I let remayne ſtyl in theyr owne lande, ſayth the Lorde, and they ſhal occupie it, and dwel therein.

12 Al theſe thinges tolde I Zedekiah the Iere.38.c kyng of Iuda, and ſayde, * Put your neckes vnder the yoke of the kyng of Babylon, and ſerue hym and his people, that ye may liue.

13 Why wilt thou and thy people periſhe with the ſwoorde, with hunger, with peſtilence, lyke as the Lorde hath deuiſed for al people, that wyl not ſerue the kyng of Babylon?

C 14 * Therefore, geue no eare vnto thoſe prophetes Iere.23.c and,39.b that tel you, Ye ſhal not ſerue the kyng of Babylon: for they preache you lyes.

15 Neither haue I ſent them, ſayth the Lorde, howbeit, they are bolde falſely to prophecie in my name, that I myght the ſooner driue you out, and that ye myght peryſhe with your preachers.

16 I ſpeake to the prieſtes alſo, and to al this people, Thus ſayth the Lorde, Heare not the woordes of your prophetes that preache vnto you, and ſay, Beholde, * the veſſelles of Iere.28.a the Lordes houſe ſhal ſhortly be brought hyther agayne from Babylon: for they prophecie lyes vnto you.

17 Heare them not, but ſerue the kyng of Babylon, that ye may liue: wherefore wyl ye make this citie to be deſtroyed?

18 But if they be true prophetes in very deede, and yf the woorde of the Lorde be committed vnto them, then let them pray the Lorde of hoſtes, that the remnant of the ornaments whiche are in the houſe of the Lorde, and in the houſe of the king of Iuda, and at Hieruſalem, be not caried to Babylon alſo.

19 For thus hath the Lorde of hoſtes ſpoken concerning the pillers, the lauer, the ſeate, and the reſidue of the ornamentes, that yet remaine in this citie,

20 Which Nabuchodonoſor the kyng of Babylon 4.Re.24.c tooke not, when he caried away Iechonias the ſonne of Iehoakim king of Iuda, with al the power of Iuda and Hieruſalem, vnto Babylon captiue.

21 Yea thus hath the Lorde of hoſtes, the God of Iſrael ſpoken, as touchyng the reſidue of the ornamentes of the Lordes houſe, of the kyng of Iuda his houſe, & of Hieruſalem:

22 * They ſhalbe caried vnto Babylon, and 4.Re.25.c there ſhal they remayne vntil I viſite them, ſayth the Lorde: * then wil I bryng them 1.Eſd.1.b hyther agayne.

The.xxviii.Chapter.

1 The falſe prophecie of Hananias the prophete. 12 Ieremie ſheweth that the prophecie of Hananias is falſe, by the example of the other prophetes. 15 He beyng inſpired of the Lorde, reproueth Hananias, prophecieyng his death.

A 1 Iere.27.c And it came to paſſe the ſame yeere, euen in the begynnyng of the raigne of Zedekiah kyng of Iuda, in the fourth yeere, the fyft moneth, that Hananias the ſonne of Aſſur the prophete of Gibeon, ſpake to me in the houſe of the Lorde, in the preſence of the prieſtes, and of al the people, and ſayde,

2 Thus ſayth the Lorde of hoſtes, the God of Iſrael, I haue broken the yoke of the king of Babylon,

Iere.27.c 3 * And after two yeeres wil I bring againe into this place al the ornamentes of the Lordes houſe, that Nabuchodonoſor kyng of Babylon caried away from this place vnto Babylon,

4 Yea I wyl bryng agayne Iechonias the ſonne of Iehoakim the kyng of Iuda hym ſelfe, with al the pryſoners of Iuda that are caryed vnto Babylon, euen vnto this place, ſayth the Lorde: for I wyl breake the yoke of the kyng of Babylon.

5 Then the prophete Ieremie gaue anſweare vnto the prophete Hananias before al the prieſtes, and before al the people that were preſent in the houſe of the Lorde.

6 * And the prophete Ieremie ſayde, Amen, Mich.3.c the Lorde doo that, & graunt the thing whiche thou haſt prophecied, that he may bryng agayne al the ornamentes of the Lordes houſe, and reſtore al the pryſoners from Babylon into this place.

7 Neuertheleſſe, hearken thou alſo what I wyl ſay, that thou and al the people may heare.

8 The prophetes that were before vs in time paſt, whiche prophecied of warre or trouble, or peſtilence,

9 Either of peace vpon many nations and great kyngdomes, were prooued by this (yf God hath ſent them in very deede) * when the thyng came to paſſe whiche the prophete tolde before. Deut.18,d

10 And Hananias the prophete toke the chaine from the prophete Ieremies necke, & brake it:

11 And with that ſayde Hananias that al the people myght heare, Thus hath the Lorde ſpoken: Euen ſo wyl I breake the yoke of Nabuchodonoſor kyng of Babylon, from the necke of al nations, yea and that within this two yeere. And ſo the prophete Ieremie went his way.

12 Nowe after that Hananias the prophete had taken the chayne from the prophete Ieremies necke, and broken it, the woorde of the Lorde came vnto the prophete Ieremie, ſayeing,

13 Goe & tel Hananias theſe woordes, Thus ſaith the lorde, Thou haſt broken the chayne of wood, but in ſteede of wood thou ſhalt make chaynes of iron.

14 For thus ſayth the Lord of hoſtes, the God of Iſrael, I wyl put a yoke of iron vpon the necke of al this people, that they may ſerue Nabuchodonoſor the king of Babylon, yea and ſo ſhal they doo: and I wyl geue hym the beaſtes of the feelde. C

15 Then ſayde the prophete Ieremie vnto the prophete Hananias: * Heare me Hananias, The Lord hath not ſent thee, but thou bringeſt this people into a falſe beleefe. Iere.29.c

16 And therefore thus ſayth the Lorde, Beholde, I wyl ſende thee out of the lande, and within a yeere thou ſhalt dye, becauſe thou haſt falſely ſpoken agaynſt the Lorde.

17 So Hananias dyed the ſame yeere, in the ſeuenth moneth.

The.xxix.Chapter.

1 The Epiſtle of Ieremie ſent vnto them that were in captiuitie in Babylon. 10 He prophecieth theyr returne from the captiuitie after ſeuentie yeeres. 16 He prophecieth the deſtruction of the kyng and of the people that remayned in Hieruſalem. 21 He threatneth two prophetes that ſeduced the people. 25 The death of Semeiah the Nehelamite is prophecied.

A 1 These are the woords of the booke that Ieremie the prophete ſent from Hieruſalem vnto the priſoners, the ſenatours, prieſtes, prophetes, and al the people, whom Nabuchodonoſor had led from Hieruſalem vnto Babylon,

2 After that tyme that kyng Iechonias and his queene, his chamberlaynes, the princes of Iuda and Hieruſalem, the woorkmaiſters of Hieruſalem, were departed thyther.

3 Which booke Elaſah the ſonne of Saphan, & Gamariah the ſonne of Helkia did beare, whom Zedekias the king of Iuda ſent vnto Babylon to Nabuchodonoſor the kyng of Babylon: Theſe were the woordes of Ieremies booke.

4 Thus hath the Lorde of hoſtes the God of Iſrael ſpoken, vnto al the pryſoners that were fled from Hieruſalem to Babylon:

5 * Builde you houſes to dwel there in, plant you gardens, that you may enioy the fruites thereof. Iere.35.d

6 * Take you wiues to beare you ſonnes and daughters, prouide wiues for your ſonnes, and huſbands for your daughters, that they may geat ſonnes and daughters: and that ye may multiplie there, and decreaſe not. Gen.1.d and.2.a.

7 Seeke after the peace and proſperitie of the citie wherein ye be pryſoners, * and pray vnto the Lorde for it: for in the peace thereof ſhal your peace be. B Baruc.1.a. 1.Tim.2.a.

8 For thus ſayth the Lorde of hoaſtes, the God of Iſrael, * Let not theſe prophetes and ſoothſayers that be among you, deceiue you, and beleeue not your owne dreames: Iere.33.c and.27.b

9 For why? * they preache you lyes in my name, and I haue not ſent them, ſayth the Lorde. Iere.14.b

10 But thus ſayth the Lorde, * When ye haue fulfilled ſeuentie yeeres at Babylon, I wyl bring you home, & of myne owne goodneſſe I wil cary you hither againe into this place. 1.Par.26.d Iere.22.b 1.Eſd.1,a

11 For I knowe what I haue deuiſed for you, ſayth the Lorde: My thoughtes are to geue you peace, and not trouble, and to geue you an ende as you wiſhe and hope to haue.

12 * Ye ſhal crye vnto me, ye ſhal goe and cal vpon me, and I wyl heare you. Deu.4.e and.30.a

13 * Ye ſhal ſeeke me, and fynde me, yea yf ſo be that you ſeeke me with your whole hart. Iohn.7.d.

14 I wyl be founde of you, ſayth the Lorde, and wil deliuer you out of priſon, & geather you togeather againe out of al places wherin I haue ſcattered you, ſayth the Lorde, and wyl bryng you agayne to the ſame place from whence I cauſed you to be caried a way captiue. C

XUM

captiue.

15 But where as ye ſay that God hath rayſed you vp prophetes at Babylon,

16 Thus hath the Lorde ſpoken to the kyng that ſitteth in the throne of Dauid, and to al the people that dwelle in this citie, your brethren* that are gonne with you into captiuitie: 4.Re.24.d

17 Thus [I ſay] ſpeaketh the Lorde of hoſtes, Beholde, I wyl ſende a ſwoorde, hunger, and peſtilence vpon them, and wyl make them like vntimely figges, that may not be eaten for bitterneſſe: Iere.24.b.

18 And I wyl perſecute them with yͤ ſwoord, with hunger and peſtilence, I wyl deliuer them vp to be vexed of al kyngdomes, to be curſed, abhorred, laughed to ſcorne, and put to confuſion of al the people among whom I haue ſcattered them:

19 And that becauſe they haue not benne obedient vnto my commaundements, ſayth the Lorde, whiche I ſent vnto them by my ſeruantes the prophetes: *I ſtoode vp early, and ſent vnto them, but they woulde not heare, ſayth the Lorde. Iere.25.a &.44.a

20 Heare therefore the woorde of the Lorde, al ye priſoners whom I ſent from Hieruſalem to Babylon.

D 21 Thus hath the Lorde of hoſtes, the God of Iſrael ſpoken of Ahab the ſonne of Colaiah, and of Zedekiah the ſonne of Maaſiah, which prophecie lies vnto you in my name: Beholde, I wyl deliuer them into the hande of Nabuchodonozor the kyng of Babylon, that he may ſlay them before your eyes.

22 And al the pryſoners of Iuda that are in Babylon, ſhal take this tearme of curſyng, and ſay, Nowe God doo vnto thee, as he did vnto Zedekiah and Ahab, whom the kyng of Babylon roſted in the fyre:

23 Becauſe they ſinned ſhamefully in Iſrael, for they haue not only defiled their neighbours wiues, but alſo preached lyeing woordes in my name, whiche I haue not commaunded them: Thys I teſtifie and aſſure, ſayth the Lorde.

24 But as for Semeiah the Nehelamite, thou ſhalt ſpeake vnto hym,

25 Thus ſayth the Lorde of hoſtes, the God of Iſrael, Becauſe thou haſt ſent letters in thyne owne name vnto al the people that is at Hieruſalem, and to Sophoniah the ſonne of Maaſiah the prieſt, yea and ſent them to al the prieſtes, wherein thou writeſt thus vnto hym,

26 The Lorde hath ordeyned thee to be prieſt in the ſteede of Iehoiada the prieſt, that thou ſhouldeſt be cheefe in the houſe of the Lorde aboue al prophetes and preachers, and that thou mighteſt ſet them vpon the pillorie, or in the ſtockes: 4.Re.11.a. 2.Par.23.a

27 Howe happeneth it then that thou haſt not reproued Hieremie of Anathoth, whiche neuer leaueth of his prophecieyng.

28 And beſyde al this, he hath ſent vs woord E vnto Babylon, and tolde vs playnely, that our captiuitie ſhal long endure, that we ſhoulde builde vs houſes to dwel therin, and to plant vs gardens, that we may enioy the fruites thereof. Iere.29.c

29 Whiche letter Sophonias the prieſt read, and let Ieremie the prophete heare it.

30 Then came the woorde of the Lorde vnto Ieremie, ſayeing,

31 Sende woorde to al them that be in captiuitie, on this manner, Thus hath the Lorde ſpoken concernyng Semeiah the Nehelamite: Becauſe that Semeiah hath prophecied vnto you without my commiſſion, and brought you into a falſe hope: Iere.28.c

32 Therefore thus the Lorde dooth certifie you, Beholde, I wyl viſite Semeiah the Nehelamite and his ſeede, ſo that none of his ſhal remayne among this people, and none of them ſhal ſee the good that I wyl doo for my people, ſayth the Lorde: for he hath preached falſely of the Lorde.

The.xxx.Chapter.

1 The returne of the people from Babylon. 8 God by his chaſtenyng ſheweth that the people is ſinful. 16 The deſtruction of the enimies of Iſrael.

A 1 These are the woordes that the Lorde ſheweth vnto Ieremie, ſayeing,

2 Thus ſayth the Lorde God of Iſrael, *Write vp diligently al the woordes, that I haue ſpoken vnto thee, in a booke. Iere.30.c

3 For loe, the tyme commeth, ſayth the lord, that I wyl bryng agayne the pryſoners of my people of Iſrael and Iuda, ſayth the Lorde: for I wyl reſtore them vnto the land that I gaue to theyr fathers, and they ſhal haue it in poſſeſſion.

4 Agayne, theſe woordes ſpake the Lorde concernyng Iſrael and Iuda.

5 Thus ſayth the Lorde, We haue hearde a terrible crye, feare, and diſquietneſſe.

6 For what els dooth this ſignifie that I ſee? [Namely] that al ſtrong menne ſmyte euery man his hande vpon his loynes, as a woman in the paine of her trauayle: Who euer ſawe a man trauayle with childe? Enquire thereafter, and ſee, yea al theyr faces ar marueylous pale. Iere.13.b

B 7 Alas for this day, whiche is ſo dreadful that none may be likened vnto it, and alas for the tyme of Jacobs trouble, from the whiche he ſhal yet be deliuered.

8 For in that day, ſayth the Lorde of hoſtes, I wyl take his yoke from of thy necke, and breake thy bondes, and ſtrangers ſhal no more haue dominion ouer them:

9 But they ſhal doo ſeruice vnto God theyr Lorde, and to * Dauid theyr kyng, whom I wyl rayſe vp vnto them. Eze.34.d

Iere.46.g 10 * And as for thee, O my ſeruant Jacob, feare not, ſayth the Lorde, and be not afrayd, O Iſrael: For loe, I wil helpe thee alſo from farre, and thy ſeede from the lande of theyr captiuitie: And Jacob ſhal turne agayne, he ſhalbe in reaſt, and haue a proſperous lyfe, and no man ſhal make hym afrayde:

11 For I am with thee to helpe thee, ſayth the Lorde: * And though I ſhal deſtroy al the people among whom I haue ſcattered thee, yet wyl I not deſtroy thee, but correct thee, * and that with diſcretion: for I wyl not vtterly deſtroy thee. Amo.2.b. Iere.10.d

Exod.33.a Naum.1.a 12 * Therefore thus ſayth the Lorde, Thy bryſynges are perillous, and thy woundes ready to caſt thee into ſickneſſe.

13 There is no man to meddle with thy cauſe, or to lay plaſter vpon thee, or to bynde vp thy woundes to heale thee.

C 14 Al thy louers haue forgotten thee, and care nothyng for thee: for I haue geuen thee a cruel ſtroke, and chaſtened thee roughly, and that for the multitude of thy miſdeedes: for thy ſinnes haue had the ouer hande.

15 Why makeſt thou mone for thy harme? In deede thou art ſoare wounded, and in ieopardie: * but for the multitude of thy miſdeedes and ſinnes I haue donne this vnto thee. Iere.13.d

16 * And therefore, al they that deuour thee, ſhalbe deuoured, and al thine enimies ſhalbe led into captiuitie: al they that make thee waſte, ſhalbe waſted them ſelues, and al thoſe that robbe thee, wyl I make alſo to be robbed. Iere.12.a &.10.d

17 For I wyl geue thee thy health agayne, and make thy woundes whole, ſayth the Lorde, becauſe they reuiled thee as one caſt away and deſpiſed: Sion [ſayde they] is ſhe whom no man regardeth.

18 For thus ſayth the Lorde, Beholde, I wyl bring agayne the captiuitie of Jacobs tents, and defende his dwellyng place: the citie ſhalbe builded in her old eſtate, and the houſes ſhal haue theyr ryght fundation. Num.24.a

19 And out of them ſhal goe thankeſgeuyng, and the voyce of ioy: I wil multiplie them, and they ſhal not be few, I ſhal endue them with honour, & no man ſhal ſubdue them.

20 Their children ſhalbe as afore time, & their congregation ſhal continue in my ſight: and al thoſe that vexe them wil I viſite.

21 * A captayne alſo ſhal comme of them, & a prince ſhal ſpring out from the middeſt of them, hym wyl I chalenge to my ſelfe, and he ſhal comme vnto me: * For what is he that geueth ouer his hart to comme vnto me, ſayth the Lorde? D Mich.5.a Ioh.6.c

22 * Ye ſhalbe my people alſo, and I wyl be your God. Iere.23.b 24.b.31.f.

23 * Beholde, on the other ſide ſhal the wrath of the Lorde breake out as a ſtormie water, as a myghtie whirle winde, and ſhal fal vpon the heades of the vngodly. Iere.23.c &.25.b.

24 The terrible diſpleaſure of the Lorde ſhal not leaue of, vntyl he haue donne and perfourmed the intent of his hart, * which in the latter dayes ye ſhal vnderſtande. Iere.23.c

The.xxxi.Chapter.

1 He prophecieth that the people of Iſrael ſhalbe reſtored agayne vnto theyr proſperitie. 18 To be turned from ſinne is the gyft of God. 27 The byrth of Chriſte is prophecied. 30 Al the wicked ſhal dye in theyr wyckednesse. 31 The newe Teſtament and couenant is prophecied. 33 The Chriſtians are taught and inſtruct of the Lorde. 34 Our ſinnes ſhal ſo be remitted that they ſhal not once be thought vpon. 36 God promiſeth that he wyl caſt of the Jewes. 38 The buyldyng agayne of Hieruſalem.

A 1 AT the ſame tyme, ſayth the Lorde, ſhal I be the God of al the generations of Iſrael, and they ſhalbe my people.

2 Thus ſayth the Lorde, * The people of Iſrael whiche eſcaped in the wyldernesse from the ſwoorde, founde grace to comme into theyr reaſt. Num.13.c

3 Euen ſo ſhal the Lorde nowe alſo appeare vnto me from farre [and ſay] * I loue thee with an euerlaſtyng loue: therefore by my mercy I haue drawen thee vnto me. John.6.b.

4 I wil repayre thee agayne, O thou daughter of Iſrael, that thou mayeſt be faſt and ſure: thou ſhalt take thy tabrettes agayne, and goe foorth with them that leade the daunce:

5 Thou ſhalt plant vines agayne vpon the hilles of Samaria, and the grape geatherers ſhal plant, and commonly eate of it.

Eſai,2.a

6 For the dayes ſhal comme, when the watchmenne vpon the mount of Ephraim, ſhal crye, * Aryſe, let vs goe vp vnto Sion to our Lorde God.

B 7 For thus ſayth the Lorde, Reioyce with gladneſſe becauſe of Iacob, crye vnto the head of the gentiles, ſpeake out, ſyng and ſay, O Lorde ſaue thy people the remnant of Iſrael.

8 Beholde, I wyl bryng them agayne from out of the north land, and geather them from the endes of the worlde, with the blynde and lame that are among them, with yͤ women that be great with childe, and ſuche as be alſo deliuered: and the companie of them that comme agayne, ſhalbe great.

Deu,23.a
Gen.47.d

9 They ſhal comme weepyng, & with merciful pitie wyl I bryng them hyther agayne: I wyl leade them into the riuers of water, in a ſtraight way, where they ſhal not ſtumble: * For I am Iſraels father, and * Ephraim is my firſt borne.

10 Heare the woorde of the Lorde, O ye gentiles, preache in the Iſles that lye farre of, and ſay, He that hath ſcattred Iſrael, ſhal geather hym togeather agayne, and ſhal keepe hym, as a ſheepehearde dooth his flocke.

11 For the Lorde hath redeemed Iacob, and ridde him from the hande of the violent.

12 And they ſhal comme, and reioyce vpon the hyl of Sion, and ſhal haue plenteouſneſſe of goodes, whiche the Lorde ſhal geue them, [Namely] wheate, wine, oyle, young ſheepe, and calues: and theyr ſoule ſhalbe as a wel watered garden, for they ſhal no more be hungry.

13 Then ſhal the mayde reioyce in the daunce, yea both young and olde folkes: for I wil turne theyr ſorowe into gladneſſe, and wyl comfort them from their ſorowes, and make them ioyful.

C 14 I wyl powre plenteouſneſſe vpon yͤ hartes of the prieſtes, and my people ſhalbe ſatiſfied with my goodneſſe, ſayth the Lorde.

Iere.3.c
Mat.2.c

15 Thus ſayth the Lorde, The voyce of heauineſſe, weepyng, and lamentation was hearde on high, euen of Rachel mournyng for her chyldren, and woulde not be comforted, becauſe they were not.

16 But nowe, ſayth the Lord, Leaue of from weepyng and cryeing, withholde thyne eyes from teares: for thy labour ſhalbe rewarded, ſaith the Lorde, and they ſhal comme agayne out of the lande of theyr enimies.

17 Yea euen thy poſteritie ſhal haue conſolation in this, ſayth the Lorde, that thy children ſhal comme againe into their owne lande.

Eze.20.c
Thre.5.c
Zach.1.a

18 Moreouer, I hearde Ephraim, that was led away captiue, complaine on this maner, * O Lorde, thou haſt correct me, and thy chaſtenyng haue I receiued as an vntamed calfe, * conuert thou me, and I ſhalbe conuerted: for thou art my Lorde God.

19 Yea aſſoone as thou turneſt me, I ſhal refourme mee ſelfe, and when I vnderſtande, I ſhal ſmyte vpon my thygh: For veryly I haue committed ſhameful thynges: for I haue borne the reproofe and confuſion of my youth.

Gen.48.d

20 Upon this complaint, I thought thus by mee ſelfe, * Is not Ephraim my deare ſonne? Is he not the child with whom I haue had al my mirth and paſtime? For ſince the time that I firſte communed with hym, I haue hym euer in remembrance: therefore my hart dryueth me vnto hym, gladly and louyngly wyl I haue mercy vpon hym, ſayth the Lorde.

D

21 Make thee ſelfe markes, ſet vp heapes of ſtone, ſet thine hart vpon the way that thou didſt walke, & turne agayne, O thou daughter of Iſrael, turne agayne to theſe cities of thine.

22 Howe long wylt thou goe aſtray, O thou ſhrinkyng daughter? for the Lorde wyl woorke a newe thyng vpon earth: A woman ſhal compaſſe a man.

23 For thus ſayth the Lorde of hoſtes, the GOD of Iſrael, It wyl comme therto, that when I haue brought Iuda out of captiuitie, theſe woordes ſhalbe hearde in the lande, and in his cities, The Lorde bleſſe thee, O thou dwellyng place of ryghteouſneſſe, O thou holy hyl.

24 And there ſhal dwel Iuda, and al her cities, the ſheepeheardes, and huſbandmenne:

Mat.5.a
and,11,d

25 For I * ſhal feede the hungry ſoule, and refreaſhe al faynt hartes.

26 When I hearde this, I came agayne to mee ſelfe, I ſaw lyke as I had benne waked out of a ſweete ſleepe.

27 Beholde, ſaith the Lord, the dayes comme, that I wyl ſowe the houſe of Iſrael, and the houſe of Iuda, with menne and with catel.

Deu.28.g. Iere.32.e Zach.8.c 28 * Yea it ſhal comme thereto, that lyke as I haue gonne about in tymes paſte to roote them out, to ſcatter them, to breake them downe, to deſtroy them, and chaſten them: euen ſo wyl I alſo goe diligently about to builde them vp agayne, and to plant them, ſayth the Lorde.

E Eze.18.a 29 * Then ſhal it no more be ſayde, The fathers haue eaten a ſowre grape, and the childrens teeth are ſet on edge.

30 For euery one ſhal dye for his owne miſdeedes: ſo that who ſo eateth a ſowre grape, his teeth ſhalbe ſet on edge.

Heb.8.b 31 * Beholde the dayes wyl comme, ſayth the Lorde, that I wyl make a newe couenant with the houſe of Iſrael, and the houſe of Iuda:

32 Not after the couenant that I made with their fathers, when I tooke them by the hand, and led them out of the land of Egypt, whiche couenant they brake, yea euen when I as an huſbande had rule ouer them, ſayth the Lorde.

Heb.10.b 33 * But this ſhalbe the couenant that I wil make with the houſe of Iſrael after thoſe dayes, ſayth the Lorde: Eſai.51.b * I wyl plant my lawe in the inwarde partes of them, & wryte it in theyr hartes, Iere.24.b and.30.d * and wyl be theyr God, and they ſhalbe my people.

34 And from thencefoorth ſhal no man teache his neyghbour or his brother, & ſay, Knowe the Lorde: but they ſhal al knowe me from the loweſt vnto the hygheſt, ſayth the Lord: for I wyl forgeue theyr miſdeedes, and wyl neuer remember theyr ſinnes any more.

35 Thus ſayth the Lorde, whiche gaue the ſunne to be a light for the day, and the moone and the ſtarres to ſhine in the night, whiche mooueth the ſea, ſo that the fluddes therof ware fierce, his name is the Lorde of hoſtes. Gen.1.b

36 Like as this ordinance ſhal neuer be taken out of my ſyght, ſayth the Lorde: ſo ſhal the ſeede of Iſrael neuer ceaſſe, but alway be a people before me.

37 Moreouer, thus ſayth the Lorde, Like as the heauen aboue can not be meaſured, and as the fundations of the earth beneath may not be ſought out: * ſo wyl I alſo not caſt out the whole ſeede of Iſrael for that they haue committed, ſayth the Lorde. Rom.11.a

38 Beholde, the dayes comme, ſaith the Lord, that the citie of the Lorde ſhalbe enlarged, from the * towre of Hananeel, vnto the gate of the corner wal. 2.Eſd.3.a Zach.24.b

39 From thence ſhal the ryght meaſure be taken before her, vnto the hyl toppe of * Gareb, and ſhal comme about Gaath. Iere.19.b

40 And the whole valley of the dead carkaſſes, and of the aſhes, and al the feeldes, vnto the brooke of Cedron, and vnto the corner of the horſe gate towarde the eaſt, it ſhalbe holy vnto the Lord, and ſhal neuer be broken nor caſt downe any more.

The.xxxii.Chapter.

1 Ieremie is caſt into pryſon, becauſe he prophecied that the citie ſhoulde be taken of the kyng of Babylon. 7 By the feelde that Ieremie bought at the commaundement of the Lorde, is ſignified that the people ſhoulde comme agayne to theyr owne poſſeſſion. 38 The people of God are his ſeruantes, and he is theyr Lorde. 40 To feare God, is Gods gyft, to the intent that ſinnes may be eſchewed.

A 1 These woordes ſpake the Lorde vnto Ieremie in the tenth yeere of Zedekias kyng of Iuda, whiche was the eighteenth yeere of Nabuchodonozor,

2 What tyme as the kyng of Babylons hoſt layde ſiege vnto Hieruſalem: but Ieremie the prophete lay bounde in the court of the pryſon, whiche was in the kyng of Iudaes houſe,

3 Where Zedekias the kyng of Iuda cauſed hym to be layde, becauſe he had prophecied on this manner, Thus ſayth the Lord, Iere.34.a 38.a.&.39 * Beholde, I wyl deliuer this citie into the hands of the kyng of Babylon, whiche ſhal take it.

4 As for Zedekias the kyng of Iuda, he ſhal not be able to eſcape the Chaldees: but ſurely he ſhal comme into the handes of the kyng of Babylon, whiche ſhal ſpeake with hym mouth to mouth, and one of them ſhal looke another in the face.

5 And Zedekias ſhalbe caryed vnto Babylon, and there ſhal he be vntyl the tyme that I viſite hym, ſayth the Lorde: but yf thou takeſt in hand to fight againſt the Chaldees, thou ſhalt not proſper.

6 And Ieremie ſayde, Thus hath the Lorde ſpoken vnto me:

7 Beholde, Hananeel the ſonne of Sellum, thine vncles ſonne, ſhal comme vnto thee, and require thee to redeeme the lande that lyeth in Anathoth vnto thee ſelfe: for by reaſon of kindred it is thy ryght to redeeme it, and buy it out. B Leui.25.d Nu.24.a and.36.a. Ruth.4.a.

8 And Hananeel myne vncles ſonne came to me in the court of the pryſon, accordyng to the woorde of the Lorde, and ſayde vnto me, Buy my land, I pray thee, that lieth in Anathoth in the countrey of Beniamin, for by heritage thou haſt ryght to looſe it out for thee ſelfe, therefore redeeme it. Then I perceiued that this was the commaundement of the Lorde:

9 And ſo I bought the lande from Hananeel of Anathoth mine vncles ſonne, and wayed hym there the money, euen ſeuen ſicles, and ten ſyluer pence:

10 And I writ it in a booke, and ſealed it, and tooke witneſſes, and wayed hym there the money vpon the weightes.

11 So I tooke the euidence with the copie, when it was orderly ſealed, and read it ouer:

12 And I gaue the euidence to Baruch the ſonne of Neriah, the ſonne of Maaſiah, in the ſyght of Hananeel my coſin, and in the preſence of the witneſſes that be named in the euidence, and before al the Iewes that were thereby in the court of the priſon.

13 I charged Baruch alſo before them, ſaying,

C 14 The Lorde of hoſtes, the God of Iſrael commaundeth [thee] to take this ſealed euidence with the copie, and to lay it in the earthen veſſel, that it may long continue.

15 For the Lorde of hoſtes, the God of Iſrael, hath determined, that houſes, feeldes, and vineyardes, ſhalbe poſſeſſed agayne in this lande:

16 Nowe when I had deliuered the euidence vnto Baruch the ſonne of Neriah, I beſought the Lorde, ſayeing,

Gene.1.a Iere.10,b

17 O Lorde God, *it is thou that haſt made heauen and earth with thy great power and high arme, and there is nothyng hyd from thee:

Exod,54.a

18 * Thou ſheweſt mercie vpon thouſandes, thou recompenſeſt the wyckedneſſe of the fathers into the boſome of the chyldren that comme after them:

19 Thou art the great & mightie God, whoſe name is the Lorde of hoſtes, great in counſayle, & excellent in woorke, thine eyes looke vpon al the wayes of mennes chyldren, * to rewarde euery one after his way, and accordyng to the fruites of his inuentions:

Rom.2,a

Exod.7. vnto the 15.chapt.

20 *Thou haſt donne great tokens and woonders in the lande of Egypt, as we ſee this day, vpon the people of Iſrael, & vpon thoſe men, to make thy name great as it is comme to paſſe this day:

D 21 Thou haſt brought thy people of Iſrael out of the lande of Egypt, with tokens, with woonders, with a mightie hand, with a ſtretched out arme, and with great terribleneſſe:

22 And haſt geuen them this lande, lyke as thou haddeſt promiſed vnto theyr fathers, [namely] that thou wouldeſt geue them a lande that floweth with mylke and honie.

Iud.2,3.4 6,8.

23 * Nowe when they came therein, and poſſeſſed it, they folowed not thy voyce, & walked not in thy lawe: * but al that thou commaundeſt them to doo, that haue they not donne, and therefore comme al theſe plagues vpon them.

Eſther,5.b

34 Beholde, there are bulwarkes made nowe againſt this citie to take it, & it ſhalbe wonne of the Chaldees that beſiege it, with ſwoord, with hunger, and death: and looke what thou haſt ſpoken, that ſame ſhal comme vpon them: for loe, al thynges are preſent vnto thee.

35 Yet ſayeſt thou vnto me, O Lorde God, & commaundeſt me that I ſhal buy a peece of lande vnto mee ſelfe for money, and take witneſſes thereto: and yet in the meane ſeaſon the citie is deliuered into the power of the Chaldees.

29 Then came the woorde of the Lorde vnto Ieremie, ſayeing,

27 Behold, I am the Lord God of al fleaſhe: is there any thyng then to harde for me?

E 28 Therefore thus ſayth the Lorde, *Behold, I ſhal deliuer this citie into the power of the Chaldees, and into the power of Nabuchodonozor the kyng of Babylon, they ſhal take it:

Iere. 25. &.39.c

29 For the Chaldees ſhal comme and winne this citie, and ſet fyre vpon it, and burne it, with the gorgious houſes, in whoſe parlours they haue made ſacrifice vnto Baal, and powred drinke offerings vnto ſtrange gods, to prouoke me vnto wrath:

30 For the chyldren of Iſrael, and the chyldren of Iuda, haue only benne dooyng wickedneſſe before me from their youth vp, they haue benne only prouokyng me to wrath with the woorks of their owne hands, ſaith the Lorde.

31 For what hath this citie benne els, but a prouokyng of my wrath euer ſince the day that they builded it, vnto this houre wherein I caſt it out of my ſyght?

32 Becauſe of the great blaſphemies of the chyldren of Iſrael and Iuda, whiche they haue donne to prouoke me, yea they, theyr kynges, theyr princes, theyr prieſtes, theyr prophetes, the menne of Iuda, and the citizens of Hieruſalem:

Iere.2.b 33 * When I ſtoode vp early & taught them, & inſtructed them, they turned their backes to me, and not theyr faces,

Iere.8.d 34 They woulde not heare to be refourmed and correct: * but ſet their idols in the houſe that is halowed to my name, to defile it.

G 35 They haue builded high places for Baal in the valley of the children of Hennom, to cauſe their ſonnes and daughters to paſſe thorowe [fire] in the honour of Moloch, whiche I neuer commaunded them: neither came it euer in my thought to make Juda ſinne with ſuche abomination.

36 And nowe therefore thus hath the Lorde God of Iſrael ſpoken concernyng this citie, whiche as ye your ſelues confeſſe, ſhalbe deliuered into the hand of the king of Babylon, [when it is wonne] with the ſwoorde, with hunger, and with peſtilence.

Deut.30.a 37 *Beholde, I wyl geather them togeather from al landes, wherein I haue ſcattered them in my wrath, in fearful and great diſpleaſure, and wyl bryng them agayne vnto this place where they ſhal dwel ſafely:

38 And they ſhalbe my people, and I wyl be their God.

Pſal.119.e 39 * And I wyl geue them one hart and one way, that they may feare me al the dayes of theyr lyfe: that they and theyr chyldren after them may proſper.

40 * And I wyl ſet vp an euerlaſtyng couenant with them [namely] that I wyl neuer ceaſſe to doo them good, and that I wyl put my feare in theyr hartes, ſo that they ſhal not runne away from me. Eze.36.e

41 * Yea I wil haue a luſt and pleaſure to doo them good, and faythfully to plant them in this land with my whole hart, and with my whole ſoule. Deut,39 b Iere,21.c

42 For thus ſayth the Lord, Like as I haue brought al this great plague vpon this people: euen ſo wyl I alſo bryng vpon them al the good that I haue promiſed them.

43 And menne ſhal haue theyr poſſeſſions in this lande, whereof ye ſay nowe, that it ſhal neither be inhabited of the people nor of catel, but be deliuered into the handes of the Chaldees:

44 Yea lande ſhalbe bought for money, and euidences made thereupon, and ſealed before witneſſes in the countrey of Beniamin, and rounde about Hieruſalem, in the cities of Juda, in the cities that are vpon the mountaynes, and them that lye beneath, yea and in the cities that are in the ſouth: for I wyl bryng theyr priſoners hither agayne, ſayth the Lorde.

The.xxxiii.Chapter.

1 The prophete is moniſhed of the Lorde, to pray for the deliuerance of the people, whiche the Lorde promiſeth. 8 God forgeueth ſinnes, and dooth gratiouſly to the people for his owne renowme. 15 Of the byrth of Chriſte. 20 The kyngdome of Chriſte in the Churche ſhal neuer be ended.

A 1 Moreouer, the woorde of the Lorde came vnto Jeremie agayne, * when he was yet bounde in the court of the priſon. Iere.20. and,32.a

2 Thus ſayth the Lorde who made Hieruſalem, who faſhioned yͤ ſame to eſtabliſhe it, whoſe name is the Lorde:

Exod.14 1.Reg.7.d 3 * Crye vnto me, and I wyl anſweare, and ſhewe thee great and high thynges whiche were vnknowen vnto thee.

4 Thus [I ſay] ſpeaketh the Lorde God of Iſrael, concernyng the houſes of this citie, and the houſes of the kynges of Juda that are broken through the ordinance and the ſwoorde.

5 The inhabitours of this citie haue comme to fight agaynſt the Chaldees, and they are filled with the dead carkaſſes of men, whom I haue ſlayne in my wrath and diſpleaſure, when I turned my face from this citie, becauſe of al her wickedneſſe.

6 Beholde, ſayth the Lorde, I wyl repayre and heale theyr woundes, and make them whole: I wyl open them the large treaſure of peace and trueth,

7 And wil returne the captiuitie of Juda and Iſrael, and wyl ſet them vp agayne as they were before: B

8 * From al miſdeedes wherein they offended agaynſt me, I wyl cleanſe them: and al theyr blaſphemies whiche they haue donne agaynſt me when they regarded me not, I wyl forgeue them. Iere.44.d

9 And this ſhal geat me a name, a prayſe and honour among al the people of the earth, whiche ſhal heare al the good that I wyl ſhewe vnto them, yea they ſhalbe afrayde and aſtonied at al the good deedes and benefites that I wyl doo for them.

10 Moreouer, thus ſayth the Lorde, In this place (whereof ye ſay it ſhalbe a wylderneſſe, wherein neyther people nor catel ſhal dwel) in lyke manner in the cities of Juda, and in the ſtreetes of Hieruſalem (which alſo ſhalbe

ſo voyde, that neyther people nor cattel ſhal dwelle there,)

11 Shal the voyce of gladneſſe be hearde againe, the voyce of the bridegrome and of the bride, the voyce of them that ſhal ſing, Praiſe the Lorde of hoſtes, for he is louyng, and his mercie endureth for euer, & the voyce of them that offer vp giftes in the houſe of the Lorde: for I wyl reſtore the captiuitie of this lande as it was afore, ſayth the Lorde.

Pſal.108,a. i.Mac.4.d

12 Thus ſayth the Lorde of hoſtes, It ſhal comme yet thereto, that in this lande whiche is voide from menne and cattel, and in al the cities of the lande, there ſhalbe ſet vp ſhepheardes cottages to reſt their flockes.

13 In the cities vpon the mountaynes, and in the cities that lye vpon the playne, & in the cities of the South, in the lande of Beniamin, and rounde about Hieruſalem, and in the cities of Iuda ſhal the ſheepe paſſe agayne vnder the hande of hym that telleth them, ſayth the Lorde.

C Iere.23.a 14 * Beholde, the tyme commeth, ſayth the Lord, that I wil perfourme that good thing whiche I haue promiſed vnto the houſe of Iſrael, and vnto the houſe of Iuda.

15 In thoſe daies, and at the ſame time, I wil bryng foorth vnto Dauid the branche of ryghteouſneſſe, and he ſhal doo equitie and ryghteouſneſſe in the lande.

Eſai.32.d. 2.Reg.7.c

16 In thoſe dayes ſhal Iuda be ſaued, * and Hieruſalem ſhal dwelle ſafe: and this ſhalbe her name, (a) God our ryghteouſneſſe.

17 For thus the Lord promiſeth, Dauid ſhal neuer want one to ſit vpon the throne of the houſe of Iſrael:

18 * Neyther ſhal the Prieſtes and Leuites want one to offer alway before me burnt offerynges, to kyndle the meate offeringes, and to prepare the ſacrifices. i.Reg.ii.g.

19 And the woorde of the Lorde came vnto Ieremie, after this manner.

20 Thus ſaith the Lorde, May the couenant whiche I haue made with day and night be broken, that there ſhoulde not be day & nyght in due ſeaſon?

21 Then may my couenant alſo be broken which I made with Dauid my ſeruant, and ſo he not to haue a ſonne to raigne in his throne: * ſo ſhal alſo the Prieſtes and Leuites neuer fayle, but ſerue me. D 2.Per.ii.a.

22 For like as the ſtarres of heauē may not be numbred, neither the ſande of the ſea meaſured: ſo wil I multiply the ſeede of Dauid my ſeruant, and the Leuites my miniſters. Gen.xv.b and.32.e

23 Moreouer, the woorde of the Lorde came to Ieremie, ſayeing,

24 Cōſydereſt thou not what this people ſpeaketh: Two kinredes [ſay they] had the Lorde choſen, & thoſe ſame two hath he caſt away: for ſo they haue deſpiſed my people, and they reputed them as though they were no people.

25 Therefore, thus ſayth the Lord, If I haue made no couenant with day and nyght, and geuen no ſtatute vnto heauen and earth:

26 Then wyl I alſo caſt away the ſeede of Iacob and Dauid my ſeruant, ſo that I wil take no prince out of his ſeede to rule the poſteritie of Abraham, Iſaac and Iacob: but yet I wyl turne agayne their captiuitie, and be mercyful vnto them.

The.xxxiiij. Chapter.

2 He threatneth that the citie, and the king Zedekias alſo ſhalbe geuen into the handes of the kyng of Babylon. 11 He rebuketh them that brought ſuch of their brethren into captiuitie, as were pardoned to goe at their libertie.

A 1 THESE are the woordes whiche the Lorde ſpake vnto Ieremie, what time as Nabuchodonoſor the kyng of Babylon, and al his hoſt, and al the kyngdomes that were vnder his power, and al his people, fought agaynſt Hieruſalem, and al the cities thereof. Iere.39.a.

2 Thus ſayth the Lorde God of Iſrael, Goe and ſpeake to Zedekias the kyng of Iuda, and telle hym, The Lorde ſendeth thee this woorde: Beholde, * I wil deliuer this citie into the hande of the kyng of Babylon, he ſhal burne it with fire, 4.Re.25.a. Iere.32.a xxxix.a.

3 And thou ſhalt not eſcape his handes, but ſhalt be taken priſoner, and deliuered into his power: Thou ſhalt looke the king of Babylon in the face, & he ſhal ſpeake to thee mouth to mouth, and then ſhalt thou goe to Babylon.

4 Yet heare the woorde of the Lorde, O Zedekias thou kyng of Iuda, thus ſayth the Lorde vnto thee, Thou ſhalt not be ſlayne with the ſwoorde, i.Reg.21.c

5 But ſhalt dye in peace: & as thy forefathers the kynges, thy (a) progenitours were brent, ſo ſhalt thou be brent alſo, and in thy mournyng they ſhal ſay, O Lorde: for thus haue I determined, ſayth the Lorde.

6 Then ſayde Ieremie the prophete al theſe woordes vnto Zedekias kyng of Iuda in Hieruſalem,

7 What tyme as the king of Babylons hoſt B

(a) This name hath God geuen to Chriſte, and dooth properly belong to him alone: but here it is attributed vnto the Churche, for that God yͤ father hath eſpouſed Chriſte his ſonne vnto the Churche, and hath endowed her with al that is his.

(a) Zedekias is promiſed to be brent after his death, that is, to haue his funeralles honourably done beſieged Hieruſalem, and the remnant of the cities [namely] Lachis and Azecah, whiche yet remayned of the *ſtrong defenſed cities of Iuda. 2.Par.xi.a.

8 These are the woordes that the Lord ſpake vnto Ieremie the prophete, when Zedekias was agreed with al the people at Hieruſalem, that there ſhoulde be proclaymed a *libertie: Exod.21.a Leuit.26.f Deut.15.b

9 So that euery man ſhoulde let his ſeruant and handmaide goe free, Hebrue & Hebrueſſe, and no Iewe holde his brother as a bondman.

10 Now as they had conſented, al the princes and al the people which had geathered vnto this agreement, that euery man ſhould ſet at libertie his bondſeruant and bondwoman, & no longer to holde them bounde: euen ſo they were obedient, and let them goe free.

11 But afterwarde they repented, and tooke againe the ſeruantes & handmaidens whom they had let goe free, and ſo made them bond agayne.

12 For whiche cauſe, the woorde of the Lorde came vnto Ieremie from the Lord him ſelfe, ſayeing,

Deut.15.a. Exod.21.a 13 Thus ſayth the Lorde God of Iſrael: *I made a couenant with your fathers when I brought them out of the lande of Egypt, out of the houſe of bondage, ſayeing,

C 14 When ſeuen yeeres are out, euery man ſhal let his bought ſeruant an Hebrue goe free, yf he haue ſerued hym ſixe yeeres: but your fathers obeyed me not, and hearkened not vnto me.

15 As for you ye were nowe turned, and dyd ryght before me, in that ye proclaymed euery man to let his neighbour goe free, and in that ye made a couenant before me in the temple that beareth my name.

16 But yet ye turned your ſelues agayne, and blaſphemed my name, in this, that euery man hath required his ſeruant and handemayde agayne, whom ye had let goe quite & free, and compelled them to ſerue you againe, and to be boudmen and bond women.

17 And therefore, thus ſayth the Lorde, Ye haue not obeyed me, euery man to proclaime freedome vnto his brother and neyghbour: Wherefore I wyl calle you vnto freedome, ſayth the Lorde, euen vnto the ſwoorde, to the peſtilence, and to hunger, & wil make you to be plagued in al kyngdomes of the earth.

18 Yea thoſe menne that haue broken my couenant, and not kept the woordes of the appoyntment whiche they made before me, *when they hewed the calfe in two, & when they went thorowe the two halfes thereof, Gen.xv.b

19 The princes of Iuda, the princes of Hieruſalem, the gelded menne, the prieſtes, and al the people of the lande, whiche went thorow the two ſydes of the calfe:

20 Thoſe menne wyl I geue into the power of their enimies, and into the handes of them that folowe vpon their liues: *and their dead bodyes ſhalbe meate for the foules of the aire, and beaſtes of the fielde. Pſal.79.a Iere.vij.d.

21 As for Zedekias the king of Iuda, and his princes, I wyl deliuer them into the power of their enimies, and of them that deſyre to ſlay them, and into the hande of the kyng of Babylons hoſt, *whiche nowe is departed from you. D Iere.37.c

22 But thorowe my commaundement (ſaith the Lorde) they ſhal comme agayne before this citie, they ſhal fyght againſt it, winne it, and burne it: Moreouer, I wyl lay the cities of Iuda ſo waſte, that no man ſhal dwelle therein.

The.xxxv.Chapter.

1 He propoundeth the obedience of the Rechabites, and therby confoundeth the pride of the Iewes. 6 The commaundement of Ionadab the father of the Rechabites. 17 He threatneth pounishment vnto the rebellious Iewes. 19 He promiſeth proſperitie vnto the Rechabites for their obedience.

A 1 THE woordes whiche the lorde ſpake vnto Ieremie, in yͤ raigne of Iehoakim the ſonne of Ioſias kyng of Iuda, are theſe:

4.Reg.x.e 2 Goe vnto the houſe *of the Rechabites, and calle them out, and bring them to the houſe of the Lorde, into ſomme commodious place, and geue them wine to drinke.

3 Then tooke I Iazaniah the ſonne of Ieremie, the ſonne of Habazniah, & his brethren, and al his ſonnes, and the whole houſholde of the Rechabites,

4 And brought them into the houſe of the Lord, into the cloſet of the children of Hanan the ſonne of Iegedaliah the man of GOD, whiche was by the cloſet of the princes, that is aboue the cloſet of Maaſiah the ſonne of Sellum, whiche is the treaſurer.

5 And before the ſonnes of the kinred of the Rechabites, I ſet pottes ful of wine, & cuppes, and ſayde vnto them, Drinke wine:

6 But they ſayd, We wyl drinke no wine: for

Ionadab

Iere.29.b

Ionadab the ſonne of Rechab our father cõmaunded vs, ſayeing, Ye and your ſonnes ſhal neuer drinke wine, *buylde houſes, ſowe no ſeede, plant no vines,

B 7 Yea ye ſhal haue no vineyardes: but for al your time ye ſhal dwel in tentes, that ye may liue long in the land wherin ye be ſtrangers.

8 Thus haue we obeyed the cõmaundement of Ionadab the ſonne of Rechab our father, in al that he hath charged vs, & ſo we drinke no wine al our lyfe long, we nor our wyues, our ſonnes and our daughters,

9 Neither buylde we any houſe to dwel therin: we haue alſo among vs neyther vineyardes, nor corne lande to ſowe:

10 But we dwel in tentes, we obey, and doo accordyng vnto al that Ionadab our father commaunded vs.

11 But nowe that Nabuchodonoſor the king of Babylon came vp into the lande, we ſaid, Comme, let vs goe to Hieruſalem, that we may eſcape the hoſt of the Chaldees and the Aſſyrians: and ſo we dwelle nowe at Hieruſalem.

12 Then came the woorde of the Lorde vnto Ieremie, ſayeing,

13 Thus ſayth the Lord of hoſtes, the God of Iſrael, Goe and tel the menne of Iuda, & the inhabitours of Hieruſalem: Wyl ye not be refourmed to obey my woordes, ſayth the lord:

C 14 The woordes whiche Ionadab the ſonne of Rechab cõmaunded his ſonnes, that they ſhoulde drinke no wyne, are faſt ſurely kept, for vnto this day they drinke no wyne, but obey their fathers commaundement: but as for me *I haue ſtande vp early, I haue ſpoken vnto you, and geuen you earneſt warning, and yet haue ye not benne obedient vnto me.

Iere.18.a. and,xxv.a

15 Yea I haue ſent my ſeruantes al the prophetes vnto you, I roſe vp early, and ſent you woorde, ſayeing, O turne you nowe euery man from his wicked way, amende your lyues, and goe not after ſtrange goddes to worſhip them, that ye may continue in the lande whiche I haue geuen vnto you and your fathers: but ye would neither heare me, nor folowe me.

16 The children of Ionadab Rechabs ſonne, haue ſtedfaſtly kept their fathers commaundement that he gaue them: but this people is not obedient vnto me,

17 And therfore, thus ſayth the lord of hoſtes, the God of Iſrael, Behold, I wyl bring vpõ Iuda, & vpon euery one that dwelleth in Hieruſalem, al the trouble that I haue deuiſed againſt them: For I haue ſpoken vnto them, but they woulde not folowe, I haue called vnto them, neuertheleſſe they woulde geue me no anſweare.

Prou.i.c.
Eſai.xlv.b
Iere.vij.b.

18 Ieremie alſo ſpake vnto the houſholde of the Rechabites, Thus ſayth the Lorde of hoſtes, the God of Iſrael, Foraſmuche as ye haue obeyed the commaundement of Ionadab your father, and kept al his preceptes, & donne accordyng to al that he hath bydden:

19 Therefore, thus ſayth the Lorde of hoſtes the God Iſrael, *Ionadab the ſonne of Rechab ſhal not fayle, but haue one out of his ſtocke to ſtande alway before me.

Iere.33.c.

The.xxxvi.Chapter.

1 Baruch writeth (as Ieremie enditeth) the booke of the curſes agaynſt Iuda and Iſrael. 9 He is ſent with the booke vnto the people, and readeth it before them al. 14 He is called before the rulers, and readeth it before them alſo. 20 The rulers ſhewe vnto the kyng the woordes of the booke. 23 Iehudi taketh the booke, and readeth a litle of it, and caſteth it into the fire. 28 There is another written at the commaundement of the Lorde.

A 1 IN the fourth yeere of Iehoakim the ſonne of Ioſias the kyng of Iuda, came the woord of yͤ lord vnto Ieremie, ſayeing,

Iere.xxx.a

2 *Take a booke, and write therin al yͤ woordes that I haue ſpoken to thee agaynſt Iſrael, agaynſt Iuda, and agaynſt al the people, from the tyme that I began to ſpeake vnto thee in the raigne of Ioſias, vnto this day:

3 That when the houſe of Iuda heareth of the plague whiche I haue deuiſed for them, they may peraduenture turne euery man frõ his wicked way, that I may forgeue theyr offences and ſinnes.

4 Then did Ieremie calle Baruch the ſonne of Neriah,* and Baruch wrote in the booke at the mouth of Ieremie, al the woordes of the Lorde whiche he had ſpoken vnto hym.

Iere.xlv.a

5 And Ieremie commaunded Baruch, ſayeing, I am in priſõ, ſo that I may not comme into the houſe of the Lorde:

6 Therefore goe thou thyther, and reade the booke that thou haſt written at my mouth [namely] the woordes of the Lorde, and reade them in the lordes houſe vpon the (a) faſtyng day, that the people, whole Iuda, and al they that comme out of the cities may heare.

7 Peraduenture they wyl pray meekely before the face of the Lorde, and turne euery one from his wicked way: for great is the wrath

(a) when Iehoakim the kyng of Iuda heard that the king of Babylon his armie was comming to beſiege Hieruſalẽ, he appoynted a ſolemne & publique faſt for al the people, cõmaunding thẽ to reſort vnto the temple at the tyme appoynted, and there to make their humble prayers vnto God for peace & his fauour, as the manner of Gods people was in al their diſtreſſes to faſt & pray in faithful repentance.

and diſpleaſure that the Lorde hath taken agaynſt this people.

8 So Baruch the ſonne of Neriah, did accordyng to al that Ieremie the prophete commaunded hym, readyng the woordes of the Lorde, out of the booke, in the Lordes houſe.

9 And this was donne in the fyfth yeere of Iehoakim the ſonne of Ioſias king of Iuda, in the nienth moneth, *when it was commaunded that al the people of Hieruſalem ſhould faſt before the Lord, and they alſo that were comme from the cities of Iuda, vnto Hieruſalem: Ioſu.iij.a

10 Then read Baruch the woordes of Ieremie out of the booke within the houſe of the Lorde, out of the treaſurie of Gamariah the ſonne of Saphan the ſcribe, whiche is beſide the hyer loft of the *newe doore of the Lordes houſe, that al the people myght heare. Ier.xxvj.a

11 Nowe when Micheas the ſonne of Gamariah, the ſonne of Saphan, hearde al the woordes of the Lorde out of the booke,

12 He went downe to the kynges palace into the ſcribes chambers, for there al the princes were ſet, Eliſama the ſcribe, Dalaiah the ſonne of Semei, Elnathan the ſonne of Achbor, Gamariah the ſonne of Saphan, Zedekias the ſonne of Hananias, with al the princes.

13 And Micheas tolde them al the woordes that he heard Baruch reade out of the booke before the people.

C 14 Then al the princes ſent Iehudi the ſonne of Nathaniah, the ſonne of Selemiah, the ſonne of Chuſi, vnto Baruch, ſayeing, Take in thyne hande the booke wherout thou haſt read before al the people, and comme. So Baruch the ſonne of Neriah toke the booke in his hande, and came vnto them.

15 And they ſayde vnto him, Sit downe, and reade the booke, that we may heare alſo: So Baruch read, that they myght heare.

16 Now whē they had heard al the woordes, they were abaſhed one vpon another, and ſayd vnto Baruch, We wyl certifie the king of al theſe woordes.

17 And they examined Baruch, ſayeing, Tel vs, how diddeſt thou write al theſe woordes out of his mouth?

18 Then Baruch anſweared them, He ſpake al theſe woordes vnto me with his mouth, and I wrote them in the booke.

19 Then ſayd the princes vnto Baruch, Goe thy way, hyde thee with Ieremie, ſo that no man knowe where ye be.

20 And they went in to the kyng to the court (but they kept the booke in the chamber of Elizama the ſcribe) and tolde the king al the woordes, that he myght heare.

21 So the kyng ſent Iehudi to fet hym the booke: whiche he brought out of Elizama the ſcribes chamber, and Iehudi read in it, that the kyng & al the princes whiche were about hym myght heare. D

22 Nowe the kyng ſate in the winter houſe (for it was in the nienth moneth) and there was a fyre before hym.

23 And when Iehudi had read three or foure leaues thereof, he cut yͤ booke in peeces with a penknife, and *caſt it into the fyre vpon the harth, vntyl the booke was al brent in the fire vpon the harth. i.Mach.2.c

24 Yet no man was abaſhed therof, nor rent his clothes, neyther the kyng hym ſelfe, nor his ſeruantes, though they hearde al theſe woordes.

25 Neuertheleſſe, Elnathan, Dalaiah, and Gamariah beſought the king that he would not burne the booke: notwithſtandyng, the kyng woulde not heare them:

26 But commaunded Ierahmel the ſonne of Amelech, Saraiah the ſonne of Ezriel, and Selemiah the ſonne of Abdeel, to lay handes vpon Baruch the ſcribe, and vpon Ieremie the prophete: but the Lorde kept them out of ſyght.

27 Nowe after that the kyng had brent the booke, and the ſermons whiche Baruch wrote at the mouth of Ieremie, the woorde of the Lorde came vnto Ieremie, ſayeing,

28 Take another booke, and write in it al the foreſayde ſermons that were written in the firſt booke whiche Iehoakim the kyng of Iuda hath brent. E

29 And telle Iehoakim the kyng of Iuda, thus ſayth the Lorde, Thou haſt brent the booke, & thoughteſt within thee ſelfe, Why haſt thou written therein, that the kyng of Babylon ſhal comme and make this lande waſte, ſo that he ſhal make both people and cattel to be out of it?

30 Therfore, thus the Lorde ſayth of Iehoakim the kyng of Iuda, *There ſhal none of his generation ſit vpon the throne of Dauid, his dead coarſe ſhalbe caſt out, that the heate of the day, and the froſt of the nyght, may comme vpon him. 4.Re.24.b Iere.xxii.c

31 And I wyl viſite the wickedneſſe of hym, of his ſeede, and of his ſeruantes: Moreouer, al the euyl that I haue promiſed thē, though they heard me not, wyl I bryng vpon them, vpon the inhabitours of Hieruſalem, & vpon al Iuda.

32 Then tooke Ieremie another booke, and

gaue it Baruch the ſcribe the ſonne of Neriah, whiche wrote therein out of the mouth of Ieremie, al the ſermons that were in the firſt booke whiche Iehoakim the kyng of Iuda dyd burne: and there were added vnto them many mo ſermons, lyke vnto the former.

The.xxxvij.Chapter,

1 Zedekia ſucceedeth Cononiah, 3 he ſendeth vnto Ieremie to pray for hym. 12 Ieremie goeing into the lande of Beniamin is taken, 15 he is beaten and put in priſon, 17 he is deliuered by kyng Zedekia.

A 1 Zedekia the ſonne of Ioſiah, * whiche was made kyng through Nabuchodonoſor king of Babylon, raigned in the land of Iuda, in the ſteade of " Cononiah the ſonne of Iehoakim. 4.Reg.24. " or, Iechoniah.

2 But neyther he, nor his ſeruantes, nor the people in his lande, would obey the wordes of the Lorde which he ſpake by the prophete Ieremie.

Iere.31.a. 3 Neuertheleſſe, Zedekia the king ſent Iehucal the ſonne of Selemiah, and Sophoniah the ſonne of Maaſiah the prieſt, to the prophete Ieremie, ſayeing, O pray thou vnto the Lorde our God for vs.

4 Nowe Ieremie walked free among the people at that tyme, and was not put in priſon as yet.

Ezec.17.b 5 *Pharaoes hoſt alſo was comme out of Egypt: whiche when the Chaldees whiche beſieged Hieruſalem perceiued, they departed from thence.

6 Then came the worde of the Lorde vnto the prophete Ieremie, ſayeing,

B 7 Thus ſayth the Lorde GOD of Iſrael, This anſweare ſhal ye geue to the kyng of Iuda that ſent you vnto me for counſayle: *Beholde, Pharaoes hoſt whiche is comme foorth to helpe you, ſhal returne into Egypt into his owne lande. Iere.46.a

8 But the Chaldees ſhal comme againe, and fyght agaynſt this citie, winne it, and ſet fire vpon it.

9 For thus ſaith the Lorde, Deceiue not your owne myndes, thinkyng on this manner, Tuſhe, the Chaldees goe now their way frõ vs: No, they ſhal not goe their way.

10 For though ye had ſlayne the whole hoſt of the Chaldees that beſiege you, and that none remayned of thẽ but wounded menne, yet ſhoulde they ſtande vp, and ſet fyre vpon this citie.

11 Now when the hoſt of the Chaldees was broken vp from Hieruſalem for feare of the Egyptians armie,

12 Ieremie went out of Hieruſalem towarde the lande of Beniamin, to geat hym from among the people.

13 And whẽ he came vnder Beniamins port, there was a porter called Ieriah, the ſonne of Selemiah, the ſonne of * Hananiah, whiche fel vpon hym, and tooke hym, ſayeing, Thy minde is to runne to the Chaldees. Iere.28.b

14 Then ſaid Ieremie, It is not ſo, I goe not to yͤ Chaldees: Neuertheleſſe, Ieriah woulde not beleue him, but brought Ieremie bounde before the princes. C

15 Wherefore, the princes were angry with Ieremie, and ſmote hym, and layde hym in priſon in the houſe of Ionathan the ſcribe: for they had made that houſe the priſon.

16 Thus was Ieremie put into a dungeon and priſon, and ſo lay there a long tyme.

17 Then Zedekia the king ſent for him, and called hym, & aſked hym quietly in his owne houſe, ſayeing, Thinkeſt thou this buſineſſe [that is now in hande] commeth of the Lorde? Ieremie anſweared, yea that it dooth: & thou (ſayde he) ſhalt be deliuered into the kyng of Babylons power. Iere.38.c

18 Moreouer, Ieremie ſayde vnto kyng Zedekia, What haue I offended agaynſt thee, agaynſt thy ſeruantes, or agaynſt this people, that ye haue put me in priſon?

19 * Where are your prophetes whiche haue prophecied vnto you, and ſayde, That the king of Babylon ſhould not comme againſt you and this lande? Iere.28.c

20 And therefore heare nowe, O my Lorde the kyng, let my prayer be accepted before thee, and ſende me no more into the houſe of Ionathan the ſcribe, that I dye not there.

21 Then Zedekia commaunded to put Ieremie in the fore entrie of the priſon, and dayly to be geuẽ him a cake of bread of the bakers ſtreete, vntyl al the bread in the citie was eaten vp: Thus Ieremie remayned in the fore entrie of the priſon.

The.xxxviii.Chapter.

1 By the motion of the rulers,Jeremie is put into a dungeon. 14 At the requeſt of Abedmelech the chamberlayne, the kyng commaundeth Jeremie to be brought foorth of the dungeon. 17 Jeremie ſheweth the kyng howe he myght eſcape death.

A 1 Saphatiah the ſonne of Mathan, Gedaliah the ſonne of Paſchur, Jucal yͤ ſonne of Selemiah, and Paſchur the ſonne of Melchia,perceiued the wordes that Jeremie had ſpoken vnto al the people,namely, on this manner.

Iere.21.b and.27.a 2 Thus ſayth the Lord,*Who ſo remayneth in this citie,ſhal periſh either with yͤ ſwoord, with hunger, or with peſtilence: but who ſo falleth vnto the Chaldees ſhal eſcape, wynnyng his ſoule for a pray,and ſhal lyue.

Iere.22.e 3 For thus ſayth the lord,This citie no doubt muſt be deliuered into the power of the king of Babylon,and he alſo ſhal winne it.

4 Then ſayd the princes vnto the king,Sir, we beſeech you let this man be put to death: for thus he diſcourageth the handes of the ſouldiours that be in this citie, ⁊ the handes of al the people,when he ſpeaketh ſuch woordes vnto them: This man laboureth not for peace of the people,but miſchiefe.

5 Zedekia the king anſweared,and ſaid,Lo, he is in your handes: for the kyng may denie you nothyng.

6 Then tooke they Jeremie,and caſt hym into the dungeon of Melchiah the ſonne of Amelech,that dwelt in the fore entrie of the priſon, ⁊ they let downe Jeremie with coardes into a dungeon, where there was no water, but mire:So Jeremie ſtacke faſt in the mire.

B 7 Nowe when Abedmelech the Morian,beyng a chamberlayne in the kinges court,vnderſtoode that they had caſt Jeremie into the dungeon,

8 He went out of the kinges houſe,and ſpake to the kyng, whiche then ſate vnder the port of Beniamin,theſe woordes:

9 My lorde the kyng, where as theſe menne meddle with Jeremie the prophete, they doo hym wrong [namely] in that they haue put him in priſon,there to die for hunger:for there is no more bread in the citie.

10 Then the king commaunded Abedmelech the Morian, and ſayde, Take from hence thirtie menne,whom thou wylt, and drawe vp Jeremie the prophete out of the dungeon before he dye.

11 So Abedmelech toke the menne with him, and went to the houſe of the kyng, and there vnder the treaſurie he gate olde ragges and worne cloutes, ⁊ let them downe by a coarde into the dungeon to Jeremie.

12 And Abedmelech the Morian ſayde vnto the prophete Jeremie: O put theſe ragges and cloutes vnder thyne arme holes,betwixt them and the cordes:And Jeremie dyd ſo.

13 So they drewe vp Jeremie with cordes, ⁊ tooke hym out of the dungeon: and he remayned in the fore entrie of the priſon.

C Iere.37.c 14 *Then Zedekia the kyng ſent, and cauſed Jeremie the prophete to be called vnto him,into the thirde entrie that is in the houſe of the Lorde, and the kyng ſayde vnto Jeremie, I wyl aſke thee ſomewhat, but hyde nothyng from me.

15 Then Jeremie anſweared Zedekia, If I be playne vnto thee, thou wylt cauſe me to ſuffer death: if I geue thee counſayle, thou wylt not folowe me.

16 So the kyng ſwore an oth ſecreatly to Jeremie,ſayeing,As the Lord liueth that made vs theſe ſoules,I wyl not ſlay thee, nor geue thee into the handes of them that ſeeke after thy lyfe.

Iere.27.a 17 Then ſaid Jeremie vnto Zedekia, Thus ſayth the Lorde of hoſtes,the God of Iſrael, If caſe be that thou wylt goe foorth vnto the kyng of Babylons princes, thou ſhalt ſaue thy lyfe, and this citie ſhal not be brent, yea both thou and thy houſhold ſhal eſcape with your lyues:

18 But if thou wilt not goe foorth to the king of Babylons princes, then ſhal this citie be deliuered into the handes of the Chaldees, whiche ſhal ſet fire vpon it, and thou ſhalt not be able to eſcape them.

19 And Zedekia ſayde vnto Jeremie, I am afrayde for the Jewes that are fled vnto the Chaldees, leaſt I comme into their handes, and ſo they to haue me in deriſion.

20 But Jeremie anſweared, No,they ſhal not betray thee: O hearken vnto the voyce of the Lorde, I beſeehe thee, whiche I ſpeake vnto thee,ſo ſhalt thou be wel,and ſaue thy lyfe:

D 21 But if thou wylt not goe foorth,the Lord hath tolde me this playnely,

22 Beholde, al the women that are leaft in the kyng of Judaes houſe, ſhalbe led foorth vnto the king of Babylons princes:and they ſhal ſay, thou art deceiued, and the menne in whom thou dydſt put thy truſt, haue gotten thee vnder, and ſet thy feete faſt in the mire, and gonne their way from thee.

23 Therfore al thy wiues, with thy children,

ſhal they leade foorth vnto the Chaldees, and thou ſhalt not eſcape their handes: but ſhalt be the kyng of Babylons priſoner, and this citie ſhalt thou cauſe to be burnt.

24 Then ſaid Zedekia vnto Ieremie, Looke that no body knowe of theſe woordes, & thou ſhalt not dye,

25 But if the princes perceiue that I haue talked with thee, & comme vnto thee, ſayeing, O ſpeake, what ſayde the kyng to thee, hyde it not from vs, and we wyl not put thee to death: tel vs (we pray thee) what ſayde the kyng to thee?

26 See thou geue them this anſweare: I haue humbly beſought the kyng, that he wyl let me lye no more in Iehonathans houſe, that I dye not there.

27 Then came al the princes vnto Ieremie, and aſked hym: and he tolde them after the manner as the kyng bade hym. Then they helde their peace, and let hym alone: for they perceiued nothyng.

28 *So Ieremie abode ſtyl in the fore entrie of the priſon, vntyl the day that Hieruſalem was wonne. Iere.39.c

The.xxxix, Chapter.

1 Nabuchodonoſor beſiegeth Hieruſalem. 4 Zedekia fleeth, 5 he is taken of the Chaldees, 6 his ſonnes are ſlayne, 7 his eyes are thruſt out, 11 Ieremie is prouided for. 25 Abedmelech is deliuered from captiuitie, becauſe of the confidence that he had in God.

A 1 NOwe *when the citie of Hieruſalem was taken (for in the nienth yeere of Zedekia kyng of Iuda, the tenth moneth, came Nabuchodonoſor yͤ kyng of Babylon & al his hoſt, and beſieged Hieruſalem, & fought againſt it, Iere.32.a 4.Re.25.a.

2 And in the eleuenth yeere of Zedekia, in the fourth moneth, the ninth day of the moneth, he brake into the citie)

3 Then al the princes of the kinge of Babylon came in, and ſate them downe vnder the port: Neregel Sereſer, Samgarnebo, Sarſachim, Rabſares, Neregel Sereſer, Rabmag, with al the other princes of the king of Babylon.

Iere,34.a 4 *And when Zedekia the kyng of Iuda with his ſouldiers ſawe them, then they fled & departed out of the citie by nyght through the kynges garden, & through the port that is betweene the two walles, and ſo the kyng went towarde the wylderneſſe:

5 But the Chaldees hoaſt folowed faſt after them, and tooke Zedekia in the fielde of Hiericho, and brought hym priſoner to Nabuchodonoſor the kyng of Babylon, vnto Reblath, that lieth in the land of Hemath, wher he gaue iudgement vpon hym.

6 So the kyng of Babylon cauſed the chyldren of Zedekia and al the nobles of Iuda to be ſlayne before his face at Reblath,

B 7 And made Zedekias eyes to be put out, & bound him with two chaynes, and ſent him to Babylon.

4.Re.25.d. Iere.22.d 8 *Moreouer, the Chaldees burnt vp the kynges palace with the other houſes of the people, and brake downe the walles of Hieruſalem.

9 As for the remnant of the people that were in the citie, and ſuch as were comme to him, & whatſoeuer was leaſt of the common ſort, Nabuzaradan the chiefe captayne caried thẽ to Babylon.

10 But Nabuzaradan the chiefe captayne let the raſcal people, and thoſe that had nothing, dwelle ſtyl in the lande of Iuda, and gaue them vineyardes & corne fieldes at the ſame tyme.

11 Nabuchodonoſor alſo the kyng of Babylon, gaue Nabuzaradan the chiefe captayne a charge concernyng Ieremie, ſayeing,

12 Take and cheriſhe hym, and make much of hym, ſee thou doo hym no harme, but entreate hym after his owne deſyre.

13 So Nabuzaradan yͤ chiefe captayne, Nabuzarban, Rabſares, Neregel, Sereſer, Rabmag, and al the kyng of Babylons lordes, ſent for Ieremie,

14 *And cauſed hym to be fet out of the fore entrie of the priſon, and committed him vnto Gedaliah the ſonne of Ahikam, the ſonne of Saphan, that he ſhoulde cary him home: *and ſo he dwelt among the people. C Iere,38.d Iere.40.b

15 Nowe when Ieremie lay yet bounde in the fore entrie of the priſon, the woorde of the Lorde came vnto hym, ſayeing,

16 Goe and tel Abedmelech the Morian, thus ſayth the Lorde of hoſtes, the God of Iſrael, Beholde, the cruel and ſharpe plague that I haue deuiſed for this citie wyl I bring vpon them, that thou ſhalt ſee it:

17 But I wyl deliuer thee in that day, ſayth the Lorde, and thou ſhalt not comme in the handes of thoſe menne whom thou feareſt:

18 For doubtleſſe I wil ſaue thee, ſo that thou ſhalt not periſhe with the ſwoorde: but thy lyfe ſhalbe ſaued, and that becauſe thou haſt put thy truſt in me, ſayth the Lorde.

The.xl.Chapter,

1 Jeremie hath licence to goe whyther he wyl, 8 he dwelleth with the people that remayneth at Hieruſalem, ouer whom Gedaliah ruleth. 14 Johanan prophecieth death vnto Gedaliah.

A 1 This is the woorde that the lorde ſpake vnto Jeremie, *When Nabuzaradan the chiefe captaine had let hym goe free from *Ramath, whyther he had led hym bounde among al the priſoners that were caryed from Hieruſalem & Juda vnto Babylon.

Iere.43.a
Ioſu.18.d

2 The chiefe captayne called for Jeremie, and ſayde vnto hym, The Lorde thy God ſpake mightily before of the miſerie vpō this place.

3 Nowe the Lorde hath ſent it, and perfourmed it as he hath promiſed: for ye haue ſinned agaynſt the Lorde, and haue not benne obedient vnto his voyce, therefore commeth this plague vpon you.

4 Beholde, I looſe the bandes from thy handes this day: if thou wylt nowe goe with me vnto Babylon, vp then, for I wyl ſee to thee, and prouide for thee: but if thou wilt not goe with me to Babylon, then remaine here: *Beholde, al the lande is at thy wyl, looke where thou thynkeſt conuenient and good for thee to abyde, there dwelle.

Gen.iij.b.
Tobi.i.b.

5 For as yet he was not gonne backe agayne to Gedaliah: therefore he ſayde to hym, Goe backe to Gedaliah the ſonne of Ahicam, the ſonne of Saphan, *whom the kyng of Babylon hath made gouernour ouer the cities of Juda, and dwelle with hym among the people, or remayne where ſoeuer it pleaſe thee. So the chiefe captayne gaue him his expences with a rewarde, and let hym goe.

4. Re.15.c.

6 *Then went Jeremie vnto Gedaliah the ſonne of Ahicam to Miſpa, and dwelt there with hym among the people that were leaſt in the lande.

Iere.39.c

B 7 Nowe when the captaynes of the hoſt of Juda, whiche with their felowes were ſcattered abroade on euery ſyde in the lande, vnderſtood that the kyng of Babylō had made Gedaliah the ſonne of Ahicam gouernour in the lande, and that man, wife, and childe, yea and the poore menne in the lande that were not led captiue vnto Babylon, ſhould be vnder his iuriſdiction:

8 They came to Gedaliah vnto Miſpa, [namely] Iſmael the ſonne of Nathaniah, Johanan & Jonathan the ſonnes of Careah, Sareah the ſonne of Thanehumeth, yͤ ſonnes of Ephai yͤ Netophatite, Jezaniah the ſonne of Maachati, with their companions.

9 And Gedaliah the ſonne of Ahicam, yͤ ſonne of Saphan, ſware vnto them & their felowes in this manner: *Be not afrayde to ſerue the Chaldees, dwel in the land, and doo the king of Babylon ſeruice, ſo ſhal ye proſper.

4.Re.15.c

10 Beholde, I dwel at Miſpa, to be an officer in the Chaldees behalfe, & to ſatiſfie ſuche as comme to vs: therfore geather wine, corne, & oyle, and keepe them in your ware houſes, & dwel in your cities that ye haue in keepyng.

11 Yea al the Jewes alſo that dwelt in Moab, vnder the Ammonites, Idumea, & in al the countreys, when they heard that the kyng of Babylon had made Gedaliah the ſonne of Ahicam, the ſonne of Saphan, gouernour vpon al them that were left in Juda:

12 All the Jewes [I ſay] returned out of al places where they were fled vnto, and came into the lande of Juda to Gedaliah vnto Miſpa, and geathered wine and other fruites, and that very muche.

13 Moreouer, Johanan the ſonne of Careah, and al the captaynes of the hoſt that were ſcattered on euery ſyde in the lande, came to Gedaliah to Miſpa, and ſayde vnto hym,

C 14 Knoweſt thou not that Baalis the king of the Ammonites hath ſent Iſmael the ſonne of Nathaniah to ſlay thee? But Gedaliah the ſonne of Ahicam beleued them not.

15 Then ſayde Johanan the ſonne of Careah vnto Gedaliah in Miſpa theſe woordes ſecretly, Let me goe, I pray thee, and I wil ſlay Iſmael the ſonne of Nathaniah, ſo that no body ſhal know it: wherfore wil he kil thee, that al the Jewes whiche reſort vnto thee might be ſcattered, and the remnant in Juda periſhe?

16 And Gedaliah the ſonne of Ahicam ſayde to Johanan the ſonne of Careah, Thou ſhalt not doo it: for they are but lies that thou ſaieſt of Iſmael.

The.xlj.Chapter.

2 Iſmael killeth Gedaliah guilefully, and many other with hym. 11 Johanan foloweth after Iſmael.

A 1 But in the ſeuenth moneth, it happened that Iſmael yͤ ſonne of Nathaniah, the ſonne of Eliſama, one of the kinges blood came, and the greateſt about the kyng, and tenne menne with him, vnto Gedaliah the ſonne of Ahicam to Miſpa, and they dyd eate togeather in Miſpa.

4.Re.25.a

2 And Iſmael the ſonne of Nathaniah, with thoſe ten menne that were with hym, ſtart vp, and ſmote Gedaliah the ſonne of Ahicam, the ſonne of Saphan with the ſwoord, and ſlue hym whom the kyng of Babylon had made a gouernour of the lande.

3 Iſmael alſo ſlue al the Iewes that were with Gedaliah at Miſpa, and al the Chaldees that he found there waiting vpon him, and thoſe that were able to fight he ſlue with hym.

4 The next day after that he had ſlayne Gedaliah, the matter was yet vnknowen:

5 And there came certayne menne from Sichem, from Silo, and Samaria, to the number of foure ſcore, whiche had ſhauen theyr beardes, rent theyr clothes, and were al heauie, bryngyng meate offerynges and incenſe in theyr handes, to offer it in the houſe of the Lorde.

6 And Iſmael the ſonne of Nathaniah went fourth of Miſpa * weepyng, to meete them: Eccl.12.c Nowe when he met them, he ſayde, Goe your way to Gedaliah the ſonne of Ahicam.

B 7 And when they came in the middeſt of the citie, Iſmael the ſonne of Nathaniah, with them that were with hym, ſlue them, euen at the middeſt of the pit.

8 Among theſe foure ſcore menne, there were ten that ſayde vnto Iſmael, O ſlay vs not, for we haue yet a great treaſure in the feeld, of wheate, barley, oyle, and hony: So he ſpared them, and ſlue them not with theyr brethren.

4.Re.25.c. 9 Nowe the pyt wherein Iſmael did caſt the dead bodyes of the menne whom he ſlue becauſe of Gedaliah, had kyng Aſa cauſed to be made for feare of Baſa the kyng of Iſrael, and the ſame pit did Iſmael fil with ſlaine menne.

10 As for the remnant of the people, the kings daughters, and al the people that were leaſt 4.Re.15.c at Miſpa, vpon whom * Nabuzaradan the cheefe captayne, had made Gedaliah yͤ ſonne of Ahicam gouernour, Iſmael the ſonne of Nathaniah caryed them away priſoners towarde the Ammonites.

11 But when Iohanan the ſonne of Careah, and al they which had benne captaines ouer the kynges hoſt with hym, hearde of al the wickedneſſe that Iſmael the ſonne of Nathaniah had donne:

12 * They tooke theyr companions, and went Gen.13.c 1.Re,30.b. out for to fyght with Iſmael the ſonne of Nathaniah, and founde hym by the great waters that are at Gibeon.

13 Nowe when al the people whom Iſmael led captiue, ſawe Iohanan the ſonne of Careah, and al the other captaynes of the hoſt, they were glad.

14 So al the people that Iſmael had caryed C away from Miſpa, were brought agayne: and when they returned, they came to Iohanan the ſonne of Careah.

15 But Iſmael the ſonne of Nathaniah fledde from Iohanan with eyght companions, and went to the Ammonites.

16 Then Iohanan the ſonne of Careah, and al the captaynes of the hoſt that were with hym, tooke al the remnant of the people, whom Iſmael the ſonne of Nathaniah had led away when he had ſlayne Gedaliah the ſonne of Ahicam, whom they alſo had reſerued from hym, fyghtyng menne, women, and chyldren, and gelded menne, whom they brought agayne from Gibeon,

17 And went from thence, & ſate them downe at Geruth Camaam, whiche lyeth beſyde Bethlehem, * that they might goe into Egypt for feare of the Chaldees: Iere.12.c

18 Of whom they were afrayde, becauſe that Iſmael the ſonne of Nathaniah had ſlayne Gedaliah Ahicams ſonne, whom the kyng of Babylon had made gouernour in the Iere, 40,2. lande.

The.xlii.Chapter.

1 The captaynes aſke counſayle at Ieremie what they ought to doo. 19 Ieremie admoniſheth the remnant of the people not to goe into Egypt.

A 1 SO al the captaynes of Iohanan the ſonne of Careah, Iezaniah the ſonne of Oſiah, came, with al the people, fom the leaſt vnto the moſt,

2 And ſayde vnto Ieremie the prophete, * O heare our petition, that Iere.21.a and.37.a thou mayeſt pray for vs vnto the Lorde thy God, [namely] for al the remnant, whereof there be few of vs leaſt of many, as thou ſeeſt vs:

3 That the Lorde thy God may ſhewe vs a way to goe in, & tel vs what we ſhould doo.

4 Then Ieremie the prophete ſayde vnto them, I haue hearde you, beholde, I wyl pray vnto God your Lorde as ye haue required me: and looke what anſweare the Lord geueth, I ſhal certifie you thereof, and keepe nothyng backe from you,

5 And they ſayde vnto Ieremie, * The Lorde Ioſue,1.c be a true and faythful witneſſe betwixt vs, 1.Mac.2 d. Iere,14.a.

that we wyl doo al that the Lorde thy God commaundeth vs.

6 Whether it be good or euyl, we wil hearken vnto the voyce of the Lorde God, to whom we ſende thee, that we may proſper when we haue folowed the voyce of the lord our God.

B 7 And after ten dayes came the woorde of the Lorde vnto Ieremie.

8 Then called he Iohanan the ſonne of Careah, and al the captaynes of the people that were with hym, yea and al the people from the leaſt to the moſt,

9 And ſaid vnto them, Thus ſayth the Lord God of Iſrael, vnto whom ye ſent me to lay foorth your prayers before hym:

Iere.21,b 10 * If ye wyl dwelle in this lande, I ſhal builde you vp, and not breake you downe, I ſhal plant you, and not roote you out: for I (a) repent as concerning the trouble that I haue donne to you.

(a) Gods repentance is nothyng els, but that he dooth not proſecute to the vtmoſt his wrath accordyng to the deſertes of this people.

11 Feare not the king of Babylon of whom ye ſtande in awe, O be not afrayde of hym, ſaith the Lorde: for I wyl be with you to helpe you, ⁊ deliuer you out from his hande.

12 I wil pardon you, I wyl haue mercy vpon you, and cauſe him to pitie you, and bring you agayne into your owne lande.

13 Neuertheleſſe, if ye purpoſe not to dwelle in this lande, nor to folowe the voyce of the Lorde your God:

C 14 But wyl ſay thus, We wil not dwel here, but goe into Egypt, where we ſhal neither ſee warre, heare the noyſe of the trumpe, nor ſuffer hunger, there wyl we dwel:

15 Wherefore, heare nowe the woorde of the Lorde, O ye remnant of Iuda, Thus ſayth the Lorde of hoſtes, the God of Iſrael, If ye be wholly purpoſed to goe into Egypt, and to dwel there as ſtrangers, Iere.27.a

16 The ſwoorde that ye feared, ſhal ouertake you in Egypt: and the hunger whereof ye be here afrayde, ſhal hang vpon you, and folowe you into Egypt, and there ſhal ye dye. Iere, 41,c.

17 And al they that of ſet purpoſe vndertake to goe into Egypt to ſoiourne there, ſhal periſhe with the ſwoorde, with hunger, and peſtilence, not one of them ſhal remayne, there ſhal none eſcape the plague that I wil bryng vpon them.

18 For thus ſayth the Lorde of hoſtes, the God of Iſrael, Lyke as my wrath and indignation is mooued agaynſt the inhabitours of Hieruſalem: ſo ſhal my diſpleaſure be kindled agaynſt you alſo yf ye goe into Egypt, and there ye ſhalbe reuiled, abhorred, brought to ſhame and confuſion, and as for this place ye ſhal neuer ſee it more.

19 The Lorde forbiddeth you (O ye remnant of Iuda) that ye ſhal not goe into Egypt: and forgeat not that I haue warned you earneſtly this day.

20 For ye haue diſſembled with me: * for ye D ſent me vnto the Lord your God, and ſayde, Iere.42.a O pray thou the Lorde our God for vs, and looke what anſweare the Lorde our God geueth thee, that bryng vs agayne, and we ſhal doo thereafter:

21 Nowe haue I ſhewed and declared vnto you, but ye haue not obeyed the voyce of the Lorde your God, for the whiche cauſe he hath ſent me to you.

22 Nowe therefore * be ſure that ye ſhal periſhe with the ſwoorde, with hunger, and peſtilence, euen in the ſame place where your luſt is to goe and dwelle. Deut, 28,c

The.xliii.Chapter.

1 Iohanan caryeth the remnant of the people into Egypt, contrary to the mynde of Ieremie. 8 Ieremie prophecieth the deſtruction of Egypt.

A 1 NOw when Ieremie had ended al yͤ woordes of the Lorde his god vnto the people, which to declare the lorde theyr God had ſent hym to them, euen al theſe wordes [I ſay,]

2 Azariah yͤ ſonne of Oſaiah, and Iohanan the ſonne of Careah, with al the ſtubburne perſons, ſayd vnto Ieremie, * Thou lieſt, the lord our God hath not ſent thee to ſpeake vnto vs, that we ſhoulde not goe into Egypt, and dwel there: Iere, 42,a

3 But Baruch the ſonne of Neriah prouoketh thee agaynſt vs, that he myght bryng vs into the captiuitie of the Chaldees, that they myght ſlay vs, and cary vs away priſoners vnto Babylon.

4 So Iohanan the ſonne of Careah, and al the captaynes of the hoſt, and al the people, folowed not the commaundement of the Lorde, [namely] to dwel in the land of Iuda:

5 But Iohanan the ſonne of Careah, and al the captaynes of the hoſt, caried away al the remnant of Iuda that were comme togeather agayne from al the heathen, among whom they had benne ſcattered, to dwel in the lande of Iuda, Iere, 41.c.

6 Menne, women, children, the kings daughters, al thoſe that Nabuzaradan the cheefe captayne had leaſt with Gedaliah the ſonne of Ahikam, the ſonne of Saphan: they caried away alſo the prophete Ieremie, Baruch the ſonne of Neriah,

B 7 And ſo came into Egypt: for they were not obedient vnto the commaundement of God. Thus came they to Thaphnis.

8 And in Thaphnis the woorde of the Lord happened vnto Ieremie, ſayeing,

9 Take great ſtones in thine hande, and hide them in the bricke wal vnder the doore of Pharaoes houſe in Thaphnis, that al the menne of Iuda may ſee,

10 And ſay vnto them, Thus ſayth the Lord of hoſtes, the God of Iſrael, *Beholde, I wyl ſende and cal for Nabuchodonoſor the kyng of Babylon my ſeruant, and wyl ſet his ſeate vpon theſe ſtones that I haue hyd, and he ſhal ſpreade his tent ouer them. Iere,46.c

11 And when he commeth, he ſhal ſmyte the lande of Egypt, ſomme with ſlaughter, ſomme with baniſhment, and ſomme with the ſwoorde.

12 He ſhal ſet fyre vpon the temple of the Egyptians goddes, and burne them vp, and take them ſelues pryſoners: Moreouer, he ſhal aray hym ſelfe with the lande of Egypt, lyke as a ſheepehearde putteth on his coate, and ſhal depart his way from thence in peace.

13 The pillers alſo of the temple of the ſunne, that is in Egypt, ſhal he breake in peeces, and burne the temples of the Egyptians gods.

The .xliiii. Chapter.

1 He reproueth the people for theyr idolatrie. 15 They that ſet lyght by the threatning of the Lorde are chaſtened. 26 The deſtruction of Egypt and the Iewes therein is prophecied.

A 1 This is the word that was ſhewed to Ieremie, concernyng al the Iewes whiche dwelt in Egypt, at Migdol, at Thaphnis, at Noph, and in the lande of Pathures.

2 Thus ſayth the Lorde of hoſtes, the God of Iſrael, Ye haue ſeene al the miſerie that I haue brought vpon Hieruſalem, and vpon al the cities of Iuda: ſo that this day they are deſolate, and no man dwellyng therein,

3 And that becauſe of the great blaſphemies, whiche they committed to prouoke me vnto anger, in that they went backe to doo ſacrifice & woorſhip vnto ſtrange gods, whom neyther they, nor ye, nor your fathers haue knowen.

4 Howbeit, I ſent vnto them my ſeruantes al the prophetes, I roſe vp early, I ſent vnto them, and gaue them warnyng, O doo no ſuche abominable thinges, and thinges that I hate. Iere.25,a and.29.a

5 But they woulde not folow, nor hearken, to turne from theyr wickedneſſe, and to doo no more ſacrifice vnto ſtrange goddes.

6 Wherefore, myne indignation and wrath was kindled, and it brent vp the cities of Iuda, with the ſtreetes of Hieruſalem, ſo that they were made waſte and deſolate, as it is comme to paſſe this day.

B 7 Nowe therefore, thus ſayth the Lorde of hoſtes, the God of Iſrael, Howe happeneth it that ye doo ſo great euil vnto your owne ſoules, thus to deſtroy the menne and women, chyldren and babes of Iuda, ſo that none of you is leaſt?

8 Becauſe ye prouoke me to wrath with the woorkes of your owne handes, when ye offer vnto ſtrange gods in the lande of Egypt, where as ye be gonne to dwel, that ye might vtterly periſhe, and that ye might be reuiled, and ſhamefully intreated of al nations?

9 Or haue ye nowe forgotten the wyckedneſſe of your forefathers, the wyckedneſſe of the kynges of Iuda, and theyr wyues, the wyckedneſſe that ye your ſelues and your wyues haue donne in the lande of Iuda, and in the ſtreetes of Hieruſalem?

10 Yet are ye not ſory this day, ye feare not, neyther walke ye in my lawe, & in my commaundementes that I haue geuen vnto you and your forefathers.

11 Therefore, thus ſayth the Lorde of hoſtes, the God of Iſrael, I am ſtedfaſtly aduiſed and determined to puniſh you, and to roote out al Iuda.

12 As for the remnant of Iuda that purpoſely went into Egypt there to dwelle, I wyl take them, and they ſhal al be deſtroyed, in the lande of Egypt ſhal they periſhe, beyng conſumed with the ſwoorde, and with hunger: for from the leaſt vnto the moſte, they ſhal periſhe with the ſwoorde, and with hunger: Moreouer, they ſhalbe reuiled, abhorred, ſhamed, and confounded.

13 For I wil viſite them that dwel in Egypt, *as I haue viſited Hieruſalem, with the ſwoord, with hunger, and with peſtilence. Eze.39.a

C 14 So that none of the remnant of Iuda whiche are gonne to dwel in Egypt, ſhalbe leaſt to come agayne into the lande of Iuda, although they thinke to comme thither agayne, & to dwel there: for none ſhal comme agayne but ſuche as are fled away.

15 Then al the men whiche knew that theyr wyues had offered vnto ſtrange goddes, and a great ſort of wiues that ſtoode there, yea and al the people that dwelt there in Egypt in the citie of Phatures, anſweared Jeremie, and ſayde,

16 As for the woordes that thou haſt ſpoken vnto vs in the name of the Lorde, we wyl in no wyſe heare them:

17 But whatſoeuer goeth out of our owne mouth, that wyl we doo, we wil doo ſacrifice, and offer oblations vnto the queene of heauen, *like as we and our forefathers, our kynges and our heades haue donne in the cities of Juda and in the ſtreetes of Hieruſalem: for then had we plenteouſneſſe of vitayles, then were we in proſperitie, and no miſfortune came vpon vs: Iere. 7.b

1.Mac.1.b. 18 *But ſince we leaſt to offer, and to doo ſacrifice vnto the queene of heauen, we haue had ſcarceneſſe of al things, and periſhe with the ſwoorde and hunger.

19 [Laſt of al] when we [women] dyd ſacrifice and offered vnto the queene of heauen: dyd we make her cakes, and powre vnto her drinke offeryuges to doo her ſeruice, without our huſbandes wylles?

20 Then ſayde Jeremie vnto al the people, to the menne, to the women, & to al the folke whiche had geuen hym that anſweare,

D 21 Did not the Lorde remember the ſacrifices that ye, your forefathers, your kynges and rulers, with al the people, haue offered in the cities of Juda, in the ſtreetes of Hierulem? and hath he not conſydered this in his mynde?

29 Inſomuche that the Lorde myght no longer ſuffer the wickednes of your inuentions, and the abominable thinges whiche ye dyd: *Is not your lande deſolate and voyde, yea and abhorred, ſo that no man dwelleth therin any more, as it is comme to paſſe this day? Eſai.1.a.

3.Re.17.b. Iere.2.c. 3.c. &. 5.c. Baruc.3.a 23 *Did not al this happen vnto you becauſe ye made ſuche ſacrifice, and ſinned agaynſt the Lorde:* ye haue not folowed his voyce, to walke in his lawe, in his ordinances and ſtatutes: yea this is the cauſe that al miſfortune happened vnto you, as it is comme to paſſe this day.

24 Moreouer, Jeremie ſpake vnto al the people, and to al the women, Heare the woorde of the Lorde, al Juda that be in the lande of Egypt.

25 Thus ſayth the Lorde of hoſtes, the God of Iſrael, ye and your wyues haue ſpoken with your owne mouth the thyng that ye haue fulfylled in deede, *yea thus haue ye ſayde, we wyl not fayle but perfourme the vowes that we haue vowed, we wyl doo ſacrifice, and powre out drynke offerynges to the queene of heauen: Purpoſely wyl ye ſet vp your owne meanynges, and perfourme your vowes. Iere.44.c.

26 And therfore heare the woorde of the Lord al Juda, that dwelle in the lande of Egypt, Behold, I haue ſworne by my great name, ſayth the Lorde, that my name ſhal not be rehearſed through any mans mouth of Juda in al the land of Egypt, to ſay, The Lord God lyueth. Gen.22.c

27 For I wil watche to plague them, and not for theyr wealth: *And al the menne of Juda that be in the lande of Egypt, ſhal periſhe with the ſwoorde, & with hunger, vntil they be vtterly deſtroyed. Iere.42.c

28 Neuertheleſſe, thoſe that fled away for the ſwoorde, ſhal comme agayne out of Egypt into the lande of Juda, but there ſhalbe very fewe of them: and al the remnant of Juda that are gonne into Egypt there to dwel, ſhal knowe whoſe woordes ſhalbe founde true, theirs, or myne. E

29 Take this for a token, that I wyl viſite you in this place, ſayth the Lorde, and that ye may knowe howe that I without doubt wyl perfourme my purpoſe vpon you, to pounyſhe you:

30 Beholde, ſayth the Lorde, I wyl deliuer Pharao Hophrea kyng of Egypt, into the handes of his enimies that ſeeke after his lyfe: *euen as I gaue Zedekia the kyng of Juda into the handes of Nabuchodonoſor king of Babylon his enimie, whiche ſought after his lyfe. 4.Re.25.a

The.xlv.Chapter.

2 Baruch is reproued of Jeremie.

A 1 These are the woordes that Jeremie the prophete ſpake vnto Baruch the ſonne of Meriah, *after that he had writtē theſe ſermons in a booke at the mouth of Jeremie, in the fourth yeere of Jehoakim the ſonne of Joſias kyng of Juda, ſayeing, Iere.36.a

2 Thus ſayth the Lorde God of Iſrael vnto

thee, O Baruch:

3 Inſomuche as thou thoughteſt thus [when thou waſt wrytyng] Wo is me, the Lord hath geuen me paine for my trauaile, I haue weeried mee ſelfe with ſighyng, and haue found no reaſt:

4 Therefore tel hym, O Ieremie, that the Lord ſayth thus, Beholde, the thyng that I haue buylded, wyl I breake downe againe, and roote out the thing that I haue planted, yea this whole lande:

5 And ſeekeſt thou yet promotion [looke not for it, and] deſyre it not, for I wyl bryng a miſerable plague vpon al fleaſhe, ſayth the Lorde: * but thy lyfe wyl I geue thee for a pray in al places whyther ſoeuer thou goeſt. Iere.21.b

The.xlvi.Chapter.

1 He prophecieth the deſtruction of Egypt. 27 Deliuerance is promyſed to Iſrael.

A 1 Heare folow the woordes of the Lorde to the prophete Ieremie, whiche he ſpake againſt [al] the gentiles.

2 Theſe woordes folowyng preached he to * the Egyptians concernyng the hoſt of Pharao Necho kyng of Egypt, * when he was in Charchamis beſyde the water of Euphrates, what tyme as Nabuchodonoſor the kyng of Babylon ſlue him, in the fourth yeere of Iehoakim the ſonne of Ioſias king of Iuda.

Eſai.19.a and.20.a
Eze.29.a 30.&.31.
4.Re.24.b

Iere.36.a 3 * Make ready buckler and ſhielde, and goe foorth to fyght.

4 Harneſſe your horſes, and ſet your ſelues vpon them, ſet your ſallets faſt on, bring foorth ſpeares, ſcoure your ſwoordes, and put on your breaſt plates.

5 But alas, howe happeneth it that I ſee you ſo afrayd? why ſhrinke ye backe? Their woorthies are ſlayne, yea they runne ſo faſt away, that none of them looketh behynde hym: fearefulneſſe is fallen vpon euery one of them, ſayth the Lorde.

6 The lyghteſt of foote ſhal not flee away, and the woorthies ſhal not eſcape: towarde the north, by the water of Euphrates they dyd ſtumble and fal.

B 7 But what is he this that ſwelleth vp as it were a fludde, roaryng and ragyng lyke the ſtreames of water?

8 It is Egypt that ryſeth vp lyke the fludde, and caſteth out the waters with ſo great noyſe, and he ſayd, I wil goe vp, and wyl couer the earth, I wyl deſtroy the citie, with them that are therein.

9 Geat ye vp ye horſes, roule foorth ye charettes, comme foorth woorthies, ye Ethiopians, ye Libyans with your bucklers, ye Lydians with your bowes.

10 But this day of the Lorde God of hoſtes, is a day of vengeance, that he may auenge hym of his enimies: The ſwoorde ſhal deuoure, it ſhalbe ſatiſfied and bathed in their blood, for the Lord God of hoſtes ſhal haue a ſlayne offeryng towarde the north, by the water of Euphrates.

11 Goe vp vnto Gilead, and bryng triacle, O virgin thou daughter of Egypt: but in vaine ſhalt thou goe to ſurgerie, for thy wound ſhal not be ſtopped.

12 The heathen haue hearde of thy ſhame, and the lande is ful of thy confuſion, for one ſtrong man dyd ſtumble vpon another, and they are fallen both togeather.

13 * Theſe are the woordes that the lord ſpake to the prophete Ieremie, concernyng the commyng of Nabuchodonoſor the kyng of Babylon, whiche was ſent to deſtroy the lande of Egypt: Iere.43.b.

14 Preache out through the lande of Egypt, and cauſe it to be proclaymed at Migdol, Noph, and Thaphnis, and ſay, Stande ſtyl, make thee ready, for the ſwoorde ſhal conſume thee rounde about. C

15 How happeneth it that thy mightie woorthies are fallen? why ſtoode they not faſt? euen becauſe the Lorde thruſt them downe.

16 The ſlaughter was great, for one fel euer ſtyl vpon another: and they ſayde, Up, let vs goe agayne to our owne people, and to our owne natural countrey, from the cruel ſwoorde.

17 They dyd crye euen there, Pharao the king of Egypt, is a king of troubleſomneſſe, he hath ouerpaſt the appoynted tyme.

18 As I lyue (ſayth the kyng * whoſe name is the Lorde of hoſtes) ſo ſurely as Thabor ſtandeth among the mountaines, and Charmel in the ſea: euen ſo aſſuredly ſhal this miſcheefe comme [vpon Egypt.] Eſai.48.b

19 O thou daughter of Egypt, make ready thy geare to flit: for Noph ſhalbe voyde and deſolate, ſo that no man ſhal dwel therein.

20 The lande of Egypt is lyke a goodly fayre calfe: but deſtruction ſhal comme out of the north, [I ſay] it commeth.

21 Her waged ſouldiours that be with her, are D

lyke

XUM

lyke fat calues, they alſo ſhal flee away togeather, and not abyde: for the day of theyr ſlaughter, and the tyme of theyr viſitation ſhal comme vpon them.

22 The crye of them ſhal make a noyſe, as the hiſſyng of ſerpentes: for they ſhal enter in with theyr hoſtes, and comme agaynſt her with axes, as it were hewers downe of wood.

23 And they ſhal cut downe her (a) wood, ſaith the Lorde, they ſhalbe innumerable: for they ſhalbe mo in number then the graſhoppers, ſo that no man ſhalbe able to tel them.

(a) Her wood, that is, the whole multitude of the people whiche was lyke a great wood.

24 The daughter of Egypt is confounded, and deliuered into the handes of the people of the north.

25 Thus ſayth the Lorde of hoſtes, the God of Iſrael, Beholde, I wyl viſite that reſtleſſe people of Alexandria, Pharao, and Egypt, yea both theyr gods and theyr kynges, euen Pharao and al them that put their truſt in hym:

26 Yea I wyl deliuer them into the handes of thoſe that ſeeke after theyr lyues, [namely] into the power of Nabuchodonoſor the king of Babylon, and into the power of his ſeruantes: and after al theſe thynges, it ſhalbe inhabited as aforetyme, ſayth the Lorde.

27 Be not thou afrayde, O my ſeruant Iacob, feare not thou, O Iſrael: for loe, I wyl helpe thee from farre, and thy ſeede from the lande of theyr captiuitie: Iacob alſo ſhal comme agayne, and be in reaſt, he ſhal proſper, and no man ſhal doo hym harme.

28 Feare thou not (O Iacob my ſeruant) ſaith the Lord, for I am with thee, and wyl deſtroy al nations among whom I haue ſcattered thee: neuertheleſſe, I not wyl not conſume thee, but chaſten thee, and correct thee, yea and that with diſcretion, neither wil I vtterly deſtroy thee.

The.xlvii.Chapter.

1 The woorde of the Lord agaynſt the Philiſtines.

A 1 These are the woordes that the Lorde ſpake vnto Ieremie the prophet againſt the Philiſtines, before that Pharao ſmote [the citie of] Azah.

2 Thus ſayth the Lorde, Beholde, there ſhal waters aryſe out of the north, and ſhal growe to a great fludde, runnyng ouer, and couering the land and al that is therein, the cities and them that dwelle therein: and the menne ſhal crye, and al they that dwel in the lande ſhal mourne,

3 At the noyſe and ſtampyng of theyr ſtrong barbed horſes, at the ſhaking of theyr charrets, and at the rumbling of the wheeles: the fathers ſhal not looke to theyr chyldren, ſo feeble and weerie ſhal theyr handes be,

4 At the ſame tyme when he ſhalbe there to deſtroy the whole lande of the Philiſtines, he ſhal make waſte both Tyrus, Sidon, and the reſidue of theyr ayde: for the Lorde wyl deſtroy the Philiſtines, the remnant of the Iſle of ″ Caphtor. B

″ Or, Capadocia.

5 Baldneſſe is comme vpon Azah, Aſcalon is put to ſcilence, with the reaſt of theyr valleyes: Howe long wylt thou teare thee ſelfe?

6 O thou ſwoorde of the Lorde, howe long wylt thou not ceaſſe? Turne agayne into thy ſheath, reaſt, and leaue of.

7 But howe can it ceaſſe, when the lord him ſelfe hath geuen it a charge agaynſt Aſcalon, and rayſed it vp agaynſt the cities of the ſea coaſt?

The.xlviii.Chapter.

1 The woorde of the Lorde agaynſt the Moabites.

A 1 Thus ſayth the Lorde of hoſtes, the God of Iſrael, agaynſt * Moab, Wo be to the citie of Nebo, for it is laide waſte, brought to confuſion, and Kiriathaim is taken: Miſgab is brought to ſhame, and afrayde.

Eſai.15.a.
16.a.25.b.
Eze.25.b
Soph.2.b.

2 Moab can boaſt no more of Heſbon, for they haue deuiſed a miſcheefe agaynſt it: Comme [ſhal they ſay] let vs roote them out, that they may be no more a nation, thou alſo ſhalt be deſtroyed, O Madmena, and the ſwoorde ſhal perſecute thee.

3 A voyce ſhal crye from Horonaim, Great waſtyng and deſtruction ſhal comme vpon them,

4 Moab is made deſolate, her litle ones haue cryed out.

5 For at the goeyng vp vnto Luith he aroſe with lamentation and mourning, & downe towarde Horonaim they hearde a cruel and deadly crye,

6 Geat you away, ſaue your lyues, and be lyke vnto the heath in the wylderneſſe. B

7 * For becauſe thou haſt truſted in thyne owne

Eſai.2.b.
Iere.17.b
Eze.29.a

owne woorkes and treaſure, thou ſhalt be taken: Chamos with his prieſtes and princes ſhal goe away into captiuitie.

8 The deſtroyer ſhal comme vpon al cities, none ſhal eſcape: The valleyes ſhalbe deſtroyed, and the feeldes ſhalbe layde waſte, lyke as the Lorde hath ſpoken.

9 Geue wynges vnto Moab, that ſhe geat her away ſpeedily: for her cities ſhalbe made ſo deſolate, that no man ſhal dwelle therein.

10 Curſed be he that dooth the woorke of the Lorde fraudulently, and curſed be he that keepeth backe his* ſwoorde from ſheadding of blood. Iere. 47.b

11 Moab hath euer benne riche and careleſſe from her youth vp, ſhe hath benne ſtyl ſetled vpon lyes, ſhe was neuer yet put out of one veſſel into another [that is] ſhe neuer went away into captiuitie, therfore her taſte remayneth, and her ſauour is not yet changed.

12 But lo, the time commeth, ſaith the Lord, that I ſhal ſende her truſſers to truſſe her vp, whiche ſhal remoue her from her dwelling, and emptie her veſſels, and breake her wine pottes.

13 And Moab ſhalbe aſhamed of Chamos, lyke as Iſrael was aſhamed of * Bethel, wherein ſhe put her truſt. 3.Reg. 12.a

C 14 Wherefore doo ye thynke thus, We are mightie, and ſtrong menne of warre?

15 Moab is deſtroyed, and her cities brent vp, her choſen young menne be ſlayne, ſayth the kyng, whoſe name is the Lorde of hoſtes.

16 The deſtruction of Moab commeth on a pace, and her falle is at hande.

17 Al ye neyghbours mourne for her, and al ye that knowe her name, ſay, O howe happeneth it that the ſtrong ſtaffe and the goodly rodde is thus broken?

18 And thou daughter Dibon, comme downe from thy glory, and ſit in thirſt: for he that deſtroyeth Moab, ſhal comme vp to thee alſo, and breake downe thy ſtrong holdes.

19 And thou that dwelleſt in Aroer, geat thee to the ſtreete, and looke about thee, aſke them that are fled ⁊ eſcaped, and ſay, What thyng is happened?

20 Oh Moab is confounded and ouercome: mourne and crye, tel it out at Arnon, that Moab is deſtroyed.

D 21 For iudgement ſhal come vpon the plaine lande, [namely] vpon Holon, and Iahzah, and vpon Mephaath,

22 And vpon Dibon, vpon Nabo, and Beth Deblathaim,

23 Upon Kiriathaim, and vpon Beth Gamul, vpon Beth Maon,

24 And vpon Carioth, vpon Bozra, and al the cities in the lande of Moab, whеather they lye farre or neare.

25 The horne of Moab is ſmitten downe, and her arme broken, ſayth the Lorde.

26 Make her drunken, for ſhe magnified her ſelfe aboue the Lorde, that menne may clap theyr handes at her vomite, and that ſhe alſo may be laughed to ſcorne.

27 Diddeſt not thou laugh Iſrael to ſcorne, as though he had benne taken [with theft] among theeues? for ſo often as thou makeſt mention of hym, thou ſkippeſt for ioy.

28 Ye Moabites, leaue the cities, and dwel in rockes of ſtone, and become lyke doues that make theyr neaſtes in holes. E

29 * As for Moabs pryde we haue hearde of it, ſhe is very high minded, I knowe her ſtouteneſſe, her boaſtyng, her arrogancie, and the pryde of her ſtomacke, [ſayth the Lorde.] Eſai. 16.b. Iere. 49.c.

30 I knowe, (ſayth the Lorde) her indignation, ſhe dooth not ryght, her woordes are lyes, and they haue not dealt truely.

31 Therefore wyl I mourne for Moab, for whole Moabs ſake: my hart ſhal lament the menne of Kirchares.

32 O thou vineyarde of Sabamah, I wyl weepe for thee as for Iazer: thy vine branches ſhal comme ouer the ſea, vnto the ſea of Iazer, the deſtroyer ſhal breake into thy harueſt and grape geatheryng.

33 Myrth and cheare ſhalbe taken away from the fertile feelde, and from the lande of Moab: there ſhalbe no ſweete wine in the preſſe, the treader ſhal haue no ſtomacke to crye, yea there ſhalbe none to crye vnto hym,

34 Whiche aforetyme were hearde from Heſbon to Eleale, and Iahaz, whiche lyfted vp their voyce from Zoar vnto Horonaim, that bullocke of three yeeres olde, the waters alſo of Nemrim ſhalbe dryed vp. F

35 Moreouer, I wyl make Moab ceaſſe, ſayth the Lorde, from the offerynges and cenſyng that ſhe hath made vnto her goddes in hygh places.

36 Wherefore my hart mourneth for Moab, lyke a crowde playeing an heauie ſong, and for the mennes ſake of Kirchares my hart mourneth alſo, euen as a pype that pypeth a doleful ſong: for theyr riches whiche they haue geathered ſhalbe deſtroyed.

37 * Al heades ſhalbe ſhauen, and al beardes Eſai, 15.d

clipped of, al handes bounde, and al loynes gyrded about with ſackcloth.

38 Upon al the houſe toppes and ſtreetes of Moab there ſhalbe lamentable mournyng: for I wyl breake Moab like an vnprofitable veſſel, ſayth the Lorde.

39 O howe is ſhe deſtroyed? O howe mourneth ſhe? O how dooth Moab hang downe her head and is aſhamed? Thus ſhal Moab be a laughyng ſtocke, & had in deriſion of al them that be rounde about her.

Deut.28.c Iere.49.d 40 * For thus ſayth the Lorde, Beholde, the enimie ſhal comme fleeyng as an Eagle, and ſpreade his winges vpon Moab.

F 41 They ſhal take the cities, and winne the ſtrong holdes: then the mightie mennes hartes in Moab, ſhalbe like the hart of a woman trauaylyng with chylde.

42 And Moab ſhalbe made ſo deſolate, that ſhe ſhal no more be a people, becauſe ſhe hath ſet vp her ſelfe agaynſt the Lorde.

43 * Feare, pyt, and ſnare, ſhal comme vpon thee, O Moab, ſayth the Lorde. Eſai.24.c.

44 Who ſo eſcapeth the feare, ſhal fal into the pit, and who ſo geatteth out of the pit, ſhalbe taken in the ſnare: for I wyl bryng a yeere of viſitation vpon Moab, ſayth the Lorde.

45 They that are able to flee, ſhal ſtande vnder the ſhadowe of Heſbon, for there ſhal goe a fyre out of Heſbon, and a flambe from Sion, and ſhal burne vp that proude people of Moab, and the toppe of thoſe ſeditious children.

46 Wo be vnto thee, O Moab, thou people of Chamos ſhalt periſhe: yea thy ſonnes and daughters ſhalbe led away captiue.

47 Yet at the laſt wyl I bryng Moab out of captiuitie agayne, ſayth the Lorde: Thus farre is of the plague of Moab.

The.xlix.Chapter.

1 The woord of the Lorde agaynſt the Ammonites, 7 agaynſt Idumea, 23 Damaſcus, 28 Cedar, 34 Elam.

A 1 AS concernyng the Ammonites, thus the Lorde ſaith, Hath Iſrael no children? or is he without any ayre? Why hath your kyng then taken Gad in? Wherfore dooth his people dwel in his cities? Eze.21.d and.25.a Amos.1.a

2 Beholde therefore, the time commeth, ſaith the Lorde, that I wil bring a noyſe of warre into Rabath of the Ammonites, and it ſhalbe layde on a deſolate heape, and her cities brent vp, and the Iſraelites ſhalbe lordes ouer thoſe that had them in poſſeſſion afore, ſayth the Lorde.

3 Heſbon ſhal mourne, for Ai ſhalbe rooted out of the grounde, [ſayth the Lorde:] the citie of Rabbath ſhal crye out, and gyrde them ſelues with ſackcloth, they ſhal mourne and runne about the walles, for their king ſhalbe led away priſoner, yea his prieſtes and princes with hym.

4 Wherfore glorieſt thou in the (a) valley? thy valley hath flowed away, O thou rebellious daughter, and thinkeſt thou that thou art ſo ſafe by reaſon of thy treaſure, that no man ſhal comme to thee?

5 Beholde, I wyl bryng a feare vpon thee, ſayth the Lorde God of hoſtes, from al thoſe that be about thee, ſo that ye ſhalbe ſcattered euery man from another, and no man ſhal geather them togeather agayne that be fled.

6 But after that, I wyl bryng the Ammonites alſo out of captiuitie agayne, ſayth the Lorde.

7 * Upon the Edomites hath the Lorde of hoſtes ſpoken on this manner, Is there no more wyſdome in Theman? Is there no more good counſayle among his people? Is their wiſdome then turned cleane to nought? B Eſai.21.b Exod.25.b and.35.a

8 Geat you hence, turne your backes, creepe downe into the deepe, O ye citizens of Dedan: for I wyl bryng deſtruction vpon Eſau, yea and the day of his viſitation.

9 If the grape geatherers comme vpon thee, ſhoulde they not leaue ſomme grapes? If the nyght robbers comme vpon thee, ſhould they not take ſo much as they thought were yenough?

10 But I wyl make Eſau bare, and diſcouer his ſecretes, ſo that he ſhal not be able to hide them: His ſeede ſhalbe waſted away, yea his brethren and his neighbours, and he him ſelfe ſhal not be leaſt behynde.

11 Thou ſhalt leaue thy fatherleſſe chyldren behynde thee, and I wyl keepe them, and thy widowes ſhal take theyr comfort in me. Iere.25.b

12 For thus hath the Lorde ſpoken, * Behold, they that menne thought were vnmeete to drynke of the cuppe, haue drunken with the firſt, and thinkeſt thou then to be free? No, no, thou ſhalt neither be quit nor free: but thou muſt drynke alſo. Eze.9.b 1.Pet.4.c

13 For why? I haue ſworne by mee ſelfe, ſaith the Lorde, that Bozrah ſhal become a wyldernеſſe, an open ſhame, a laughyng ſtocke,

and

(a) The plentifulneſſe of the ſoyle, the ſtrong ſituation of the place, & theyr great welth, cauſeth the Ammonites, lyke a rechleſſe wanton gyrle, to blaſpheme the Lorde, to annoy his people, and to be without al feare of enimies.

and curſing, and al her cities ſhalbe a continual deſart.

C 14 For I am perfectly infourmed of the lord, that he hath ſent a meſſage alredy vnto the Heathen: Geather you togeather, and goe foorth agaynſt her, make you redy to battayle.

Abd.i.a 15 For loe, * I wyl make thee but ſmalle among the Heathen, & litle regarded among menne.

Eſai.48.b Iere.48.d. 16 * Thy hye ſtomacke, and the pryde of thy hart hath deceiued thee, becauſe thou dooeſt dwelle in the holes of ſtony rockes, and haſt the hygh mountaynes in poſſeſſion: Neuertheleſſe, though thy neſt were as hygh as the Egles, yet I wyl caſt thee downe, ſayth the Lorde.

17 Moreouer, Idumea ſhalbe a wyldерneſſe, *whoſo goeth by it, ſhalbe abaſhed, & woonder at al her miſerable plagues.

Iere.18.b 19.b.&.l.b

Gen.xix.e 18 *Lyke as Sodom, Gomor, and the cities that lay there about, were turned vpſyde downe, ſaith the Lorde: ſo ſhal no body dwel in Idumea, and no man ſhal haue his habitation there.

19 Beholde, lyke as the Lion, ſo ſhal a deſtroyer comme vp from the pleaſant meddowes of Iordane, vnto the ſtrong dwelling place, and when I haue made hym quiet, I wyl make hym to flee from her, and al choſen menne wil I ſet in aray againſt her: Who is lyke vnto me? What is he that wyl ſtryue with me? What ſhepheard may ſtande in my handes?

Pſal.37.b 20 *Therefore, heare the counſel of the Lorde that he hath taken vpon Idumea, & his purpoſe that he hath deuiſed vpon the citizens of Theman: The leaſt of the flocke ſhal trayle them, and looke what fayre habitation they haue, they ſhal make it waſte, & them ſelues alſo.

D 21 At the noyſe of their fal ẏ earth ſhal quake, the crye of their voyce ſhalbe hearde vnto the red ſea.

Iere.xlviij 22 Beholde, *the enimie ſhal comme and flee vp hither lyke as it were an Egle, and ſpread his winges vpon Bozrah: then ſhal ẏ hartes of the woorthies in Edom, be as the hart of a woman trauayling of chylde.

Eſai.17.a Amos.i.a. 23 *Upon Damaſcus, Hemath, and Arphad, ſhal comme confuſion: for they ſhal heare euil tydinges, they ſhalbe toſſed to and fro like the ſea that can not ſtande ſtyl.

24 Damaſcus ſhalbe ſore afrayde, and ſhal flee: trembling commeth vpon her, ſorowe & paine ſhal ouertake her, as a woman trauailyng of chylde.

25 But howe happeneth it that the famous citie, the citie of my ioy, is not ſpared?

26 Her young menne ſhal fal in the ſtreetes, & al her menne of warre ſhalbe taken away in that tyme, ſayth the Lorde of hoſtes.

27 I wyl kyndle a fyre in the walles of Damaſcus, whiche ſhal conſume the palace of Benhadad.

28 * As for Cedar and the kyngdome of Hazor, whom Nabuchodonoſor ẏ kyng of Babylon ſmote, the Lord hath ſpoken thus vpō them: Aryſe, and get you vp vnto Cedar, and deſtroy the people towarde the Eaſt. D Eſai.xxi.c

29 Their tentes and their flockes ſhal they take away, yea their hanginges & their veſſels, their Camels alſo ſhal they carrie away with them: they ſhal crye to them, feare is on euery ſyde.

30 Flee, geat you farre away, creepe into caues, that ye may dwelle there, O ye inhabiters of Hazor, ſaith the Lorde: for Nabuchodonoſor the kyng of Babylon hath holden a counſel concernyng you, and concluded his deuice agaynſt you.

31 Aryſe, and geat you vp againſt yonder riche and careleſſe people, ſayth the Lorde, whiche haue neither gates nor doore barres, but dwel alone.

32 Their Camels ſhalbe a pray, & the droues of their cattel dryuen away: Moreouer, thoſe wyl I ſcatter towarde al the wyndes, and to the fartheſt partes of the worlde, yea from al the ſydes thereof wyl I bryng their deſtruction, ſayth the Lorde.

33 Hazor alſo ſhalbe a dwellyng for dragons, and an euerlaſtyng wyldерneſſe, ſo that no body ſhal dwel there, and no man ſhal haue there his habitation.

34 These are the woordes that the Lorde ſpake to the prophete Ieremie concernyng * Elam, in the beginning of the raigne of Zedekias kyng of Iuda. Ezec.32.a Dan.8.a

35 Thus ſayth the Lorde of hoſtes, Beholde, I wyl breake the bowe of Elam, their principal ſtrength. E

36 And vpon Elam I wyl bryng the foure wyndes from the foure quarters of heauen, and wyl ſcatter them agaynſt the ſame foure wyndes: and there ſhalbe no people, but ſome of Elam ſhal flee vnto them.

37 For I wyl cauſe Elam to be afrayde of their enimies, and of them that ſeeke their lyues, and wil bring vpon them a miſchiefe, euen my wrath ſayth the Lorde: And I wyl perſecute them with the ſwoorde ſo long, tyl I haue brought them to nought.

38 I wyl ſet my throne in Elam, I wyl de-

ſtroy both the king and princes from thence, ſayth the Lorde: But in proceſſe of tyme I wyl bryng Elam out of captiuitie agayne, ſayth the Lorde.

The.l.Chapter.

1 He prophecieth the deſtruction of Babylon, and the deliuerance of Iſrael, whiche was in captiuitie.

A 1 The woordes that the Lord ſpake vnto the prophete Ieremie, concernyng Babylon, and the lande of the Chaldees:

Eſai.13.a. and.47.a and.51.a Iere.25.b Eſai.46.a Dan.5.a 2 * Preache among the Gentiles, let your voyce be hearde, make a token, crye out, keepe no ſcilence, but ſay, Babylon is wonne, *Bel is confounded, & Merodach is ouercome, * yea their goddes be brought to ſhame, and their images burſt in peeces:

3 For out of the North there dooth comme a people agaynſt her, whiche ſhal make her lande ſo waſte that no body ſhal dwelle therin, neyther man nor beaſt, for they ſhal flee, & depart from thence.

i.Eſd,i.a 4 *In thoſe dayes, and at that time, ſaith the Lorde, the chyldren of Iſrael ſhal comme, they and the chyldren of Iuda, weeping and making haſte, and ſhal ſeeke the Lorde their God.

5 They ſhal aſke the way to Sion, thyther ſhal they turne their faces, ſayeing, Comme, and we wil cleaue to the Lord in a couenant that neuer ſhalbe broken.

Iere.23.a Ezec.36.f. 6 My people haue benne a loſt * flocke, my ſhepheardes haue deceiued them, and haue made them goe aſtraye vpon the hylles, they haue gonne from the mountayne to the litle hyl, and forgotten their folde.

B 7 Al they that came vpon them, haue deuoured them, and their enimies ſayde, We haue made no fault agaynſt thẽ, for they haue diſpleaſed the Lord, [yea euen the Lord which is] the habitation of their righteouſneſſe, and the hope of their fathers.

8 Flee from Babylon, and depart out of the lande of the Chaldees, & be ye as the rammes that goe before the flocke.

Iere.50.g 9 *For lo, I wyl wake vp an hoſt of people from the northren lande, & bring them vpon Babylon, theſe ſhal lay ſiege to it, and winne it: their arrowes ſhal not miſſe, like as a cunning archer ſhooteth not wrong.

10 And the Chaldees ſhalbe ſpoyled, and al they that ſpoyle them, ſhalbe ſatiſfied, ſayth the Lorde:

Eſai.47.a 11 * Although ye were ſo chearful and glad, to treade downe myne heritage, and fulfilled your pleaſures as the calues in the graſſe, and triumphed ouer thẽ lyke bulles [when ye had gotten the victorie.]

12 Your mothers ſhalbe ſore confounded, and they that bare you ſhal comme to ſhame, ſhe ſhalbe the leaſt ſet by among the nations, voyde, waſted, and dried vp.

13 No man ſhalbe able to dwel there for the feare of the Lorde, but ſhe ſhalbe whole deſolate: *al they that goe by Babylon, ſhal ſtand ſtyl, and be abaſhed, and ſhal woonder at al her plagues. Iere.18.b 19.b. and xlix,c

14 Goe foorth in your aray agaynſt Babylon round about, al ye that can hãdle bowes, ſhoote at her, ſpare no arrowes: for ſhe hath ſinned agaynſt the Lorde. C

15 Crye out agaynſt her round about, ſhe ſhal yeelde her ſelfe, her fundations ſhal falle, and her walles ſhal comme downe, for it ſhalbe the vengeance of the Lorde, *yea vengeance ſhalbe taken of her: and as ſhe hath donne, ſo deale ye with her. Exod,21.b Leui.24.d Ioel.iii.b

16 Roote out the ſower from Babylon, and hym that handleth yͤ ſicle in harueſt: for feare of the ſwoorde of the enimie euery man ſhal geat him to his owne people, and euery man ſhal flee to his owne lande.

17 Iſrael is a ſcattered flocke, the Lions haue diſpearſed them: *Firſt the kyng of the Aſſyrians deuoured them, * laſt of al this Nabuchodonoſor kyng of Babylon hath bruiſed al their bones. 4.Re.17.c. Eſai.x.a 3.Re.25.d

18 Therefore, thus ſayth the Lorde of hoſtes, the God of Iſrael, Beholde, I wyl viſite the kyng of Babylon, and his kyngdome, as *I haue viſited the kyng of the Aſſyrians, 3.Re.19.g. Eſai.14.d

19 And wyl bryng Iſrael agayne to his pleaſant paſture, that he may feede vpon Charmel and Baſan, and be ſatiſfied vpon the mount of Ephraim and Galaad.

20 In thoſe dayes, and at the ſame time, ſaith the Lorde, yf the offence of Iſrael be ſought for, there ſhal none be founde, yf menne enquire for the ſinne of Iuda, there ſhalbe none: for I wyl be mercyful vnto them whom I ſuffer to remayne.

21 Goe downe [O thou auenger] into the enimies land, and viſite them that dwel therin: downe with them, and ſmite them vpon the backes, ſayth the Lorde, doo accordyng to al that I haue commaunded thee.

22 There is gonne about the lande a crie of a

ſlaughter and great murther [namely on this manner.]

23 How happeneth it that the hammer of the whole worlde is thus broken and bruiſed in ſunder? Howe chanceth it that Babylon is become a wyldernеſſe among the Heathen [on this manner?]

24 I mee ſelfe haue laide a ſnare for thee, and thou art taken vnawares, thou art trapped and ſnared: for why? thou haſt contended agaynſt the Lorde.

25 The Lorde hath opened his houſe of ordinance, and brought foorth the weapons of his wrath: for the thyng that is donne in the land of the Chaldees, it is the Lorde of hoſtes woorke.

26 Comme agaynſt her, for this is her ende, breake vp her cheſtes, threſhe her as ye threſh corne, deſtroy her that nothyng ſhalbe left.

27 Slay al their myghtie ſouldiers, and put them to death: wo be vnto them, for the day and tyme of their viſitation is at hande.

E 28 [Me thinke] I heare [alredy] a crye of them that be fled & eſcaped out of the lande of Babylon, which ſhewe in Sion the vengeance of the Lorde our GOD, the vengeance of his temple, [yea a voyce of them that crye agaynſt Babylon.]

29 Calle vp al the archers againſt Babylon, pitche your tentes rounde about her, that none eſcape, *recompence her as ſhe hath deſerued, and accordyng as ſhe hath donne, ſo deale with her againe: for ſhe hath *ſet vp her ſelfe agaynſt the Lorde, agaynſt the holy one of Iſrael. Iere.50.c Apoc.18.b 2.Theſ.2.a

30 Therfore, ſhal her young menne fal downe in the ſtreates, & al her menne of warre ſhalbe rooted out in that day, ſayth the Lorde.

31 Behold, I ſpeake vnto thee, O thou proude, ſayth the Lorde GOD of hoſtes, for thy day ſhal comme, euen the tyme of thy viſitation.

32 And the proude ſhal ſtumble and falle, and no man ſhal helpe him vp, I wyl burne vp his cities with fire, & it ſhal conſume al that is rounde about hym.

33 Thus ſayth the Lorde of hoſtes, The children of Iſrael and Iuda ſuffer violence togeather, al they that haue them in captiuitie keepe them faſt, and wyl not let them goe.

34 But their reuenger and redeemer is mightie, whoſe name is the Lord of hoſtes, he ſhal mainteyne their cauſe, he ſhal make the land ſhake, and iudge them that dwelle therein, [one with another.]

F 35 The ſwoorde ſhal comme vpon the Chaldees, ſaith the Lorde, vpon them that dwelle in Babylon, vpon their princes, and vpon their wyſe menne.

36 The ſwoorde vpon their ſoothſayers, as for thoſe they ſhal become fooles: the ſwoord vpon their woorthies, ſo that they ſhal ſtand in feare.

37 The ſwoorde vpon their horſemen and charrettes, and vpon al the common people that dwelle among them, ſo that they ſhal al becomme lyke women: The ſwoorde vpon their treaſure, ſo that it ſhalbe ſtollen away.

38 A drought vpon their waters, ſo that they ſhalbe dryed vp: for the lande worſhyppeth images, and delyghteth woonderfully in idolles.

39 Therefore ſhal wylde beaſtes, Lamia, and Cat of mountaynes, and Eſtreches dwelle therin: for there ſhal neuer man dwelle there, neyther ſhal any man haue his habitation there for euermore.

40 Like as GOD deſtroyed *Sodome and Gomorre, with yͤ cities that lay there about, ſayth the Lorde, So ſhal no man dwel there alſo, neyther ſhal any man haue there his habitation. Gen.xix.

41 *Behold, there ſhal comme a people from the North with a great bonde of menne, and many kynges ſhal ſtande vp from the endes of the earth. Iere.50.b Deut.28.c

42 They beare bowes and bucklers, cruel are they and vnmercyful: their voyce roreth lyke the ragyng ſea, they ryde vpon horſes, and comme weaponed to fyght agaynſt thee, O Babylon. G

43 Aſſoone as the king of Babylon heare tel of them, his handes ſhal ware feeble, ſorowe and heauineſſe ſhal comme vpon hym as a woman trauaylyng with chylde.

44 Beholde, *like as the Lion commeth vp frõ the ſwelling of Iordane vnto the dennes of Ethan, ſo wyl I dryue them foorth, and make them runne agaynſt her: But whom ſhal I chooſe out & ordeyne to ſuche a thing? for who is lyke me? or who wyl ſtryue with me? or what ſhepheарde may ſtande agaynſt me? Iere.49.c.

45 Therfore heare the counſaile that the lord hath geuen vpon Babylon, and the deuice that he hath taken vpõ the land of the Chaldees, The leaſt among the people ſhal drawe them out, and looke what pleaſant houſes they haue, they ſhal lay them waſte.

46 The noyſe at the wynnyng of Babylon ſhal moue the earth, and the crie ſhalbe heard among the Gentiles.

The.lj.Chapter.

1 Howe Babylon ſhoulde be ouerthrowen. 59 Ieremie geueth his booke to Saraias.

A 1 Thus hath the Lorde ſayd, *Beholde, I wyl rayſe vp a perilous wynde againſt Babylon, and her citizens that beare euil wil againſt me.

Iere.25.b and.l.a

2 I wyl ſende alſo into Babylon fanners to fanne her out, and to deſtroy her lande: for in the day of her trouble they ſhal be about her on euery ſide.

3 Moreouer [the Lorde wyl ſay] vnto the bowmen, and to them that aduance them ſelues in their armour: Ye ſhal not ſpare her young menne, kyl downe al her hoſt.

4 Thus the ſlaine ſhal fal downe in the land of the Chaldees, & the woũded in the ſtreetes.

5 As for Iſrael and Iuda they ſhal not be forſaken of their God, of the Lord of hoſtes, yea (a) for the holy one of Iſraels ſake haue the Chaldees filled their lande ful of ſinne.

Iere.50.d

(a) For the holy one of Iſraels ſake, that is, for the greeuous afflictions, and great iniurie donne to gods people, which he reputeth as donne vnto him ſelfe.

6 Flee away from Babylon, euery man ſaue his lyfe, that ye be not rooted out with her wickedneſſe: for the tyme of the Lordes vengeance is comme, yea he ſhal rewarde her agayne.

B 7 Babylon hath benne in the Lordes hande *a golden cup, that maketh al landes drunken: of her wine haue al people drunken, therfore are they out of their wittes.

Eſai.48.b Iere.25.c

8 *But ſodaynely is Babylon fallen and deſtroyed: mourne for her, bryng plaſters for her woundes, if ſhe may peraduenture be healed agayne.

Eſai.xxi.b Apoc.18.a

9 We woulde haue made Babylon whole ſay they, but ſhe is not recouered, therfore wil we let her alone, and goe euery man into his owne countrey: for her iudgement is comme into heauen, and is gonne vp to the cloudes.

10 The Lorde hath brought foorth our (b) ryghteouſneſſe: and therefore comme on, we wyl ſhewe in Sion the woorke of the Lorde our God.

(b) Howe ſo euer yͤ Iewes had deſerued to be plagued at gods hand, yet had the Chaldees no cauſe on their partes why to deale ſo cruelly with them: and ſo God declareth their righteouſneſſe in reſpect to the Chaldees, by puniſhing them & deliuering his people.

11 Make ſharpe your arrowes, and multiplie your ſhieldes: for the Lorde ſhal rayſe vp the ſpirite of the king of the Medes, whiche hath alredy a deſyre to deſtroy Babylon: this ſhalbe the vengeance of the Lorde, and the vengeance of his temple.

12 Set vp tokens vpon the walles of Babylon, make your watch ſtrõg, ſet your watchmen in aray, yea holde priuie watches, and yet for al that ſhal the Lorde goe foorth with his deuice whiche he hath taken vpon them that dwelle in Babylon.

13 O thou that dwelleſt by the great waters, O thou that haſt ſo great treaſure and riches, thyne ende is comme, and the reckenyng of thy winninges.

C 14 *The Lord of hoſtes hath ſworne by him ſelfe, that he wyl ouerwhelme thee with menne lyke graſhoppers in number, whiche with a courage ſhal crye alarum alarum agaynſt thee:

Amos.6.c Iere.22.a

15 *Yea euen the Lorde of hoſtes that with his power made yͤ earth, with his wiſedome prepared the rounde worlde, and with diſcretion ſpread out the heauens:

Iere.35.b

16 Aſſoone as he letteth his voyce be hearde, the waters in the aire ware fierce: he draweth vp the cloudes from the endes of the earth, he turneth the lightninges to rayne, he bringeth the windes out of their ſecrete places.

17 [If they be eſteemed] by their wyſedome, al menne are become fooles: *confounded be al the caſters of images, for the thyng that they make, is but deceipt, and hath no breath.

Eſai.44.c Baruc.6.a

18 Vayne is it, and an erronious woorke, and in the time of viſitation it ſhal periſhe.

19 The portion of Iacob is none ſuche: but he that made al thynges, whoſe name is the Lorde of hoſtes, he is the rodde of his enheritance.

20 (c) Thou haſt benne myne hammer and weapons for warre: for with thee haue I broken the people in peeces, & with thee haue I deſtroyed kyngdomes.

(c) Thou haſt benne, this God ſpeaketh vnto Babylõ.

D 21 Through thee I haue beaten to powder horſe and horſemen, yea the charrettes, & ſuch as ſate vpon them.

22 Through thee haue I broken man & woman, olde and young, bacheler and mayden.

23 Through thee I haue deſtroyed the ſhepheard and his flocke, the huſbandman and his cattel, the princes and the rulers.

24 Therefore wil I rewarde the citie of Babylon, and al the inhabitantes of Chaldea, with al the euyl whiche they haue donne vnto Sion, yea that ye your ſelues ſhal ſee it, ſayth the Lorde.

25 Beholde, I comme vpon thee thou noyſome (d) hyl, ſaith the lord, thou that deſtroyeſt al landes, I wyl ſtretche out my hande ouer thee, & caſt thee downe from the ſtony rockes, aud wyl make thee a burnt hyl,

(d) Babylon is called an hyl, although it ſtoode in a low place, and no hilles about it: for that her walles and buyldynges were ſo great and hygh as mountaynes.

26 So that neither corner ſtones ſhalbe taken any more out of thee: buſt waſte and deſolate ſhalt thou lye for euermore, ſayth the Lorde.

27 Set vp a token in the lande, blowe the trumpets among the Heathen, prouoke the nations agaynſt her, calle the kyngdomes of

Ararat, Menni, and Aſcanez, agaynſt her, ſet the prince agaynſt her, bryng as great a ſort of terrible horſes agaynſt her, as if they were graſhoppers.

E 28 Prepare agaynſt them the people of the Medes, with their kynges, princes, and al their chiefe rulers: yea and the whole lande that is vnder hym.

29 The lande alſo ſhal ſhake, and be afrayde when the deuice of the Lorde ſhal comme foorth agaynſt Babylon, to make the lande of Babylon ſo waſte, that no man ſhal dwel any more therein.

30 The woorthies of Babylon ſhal leaue the batayle, & keepe them ſelues in ſtrong holdes, their ſtrength hath fayled them, they ſhalbe lyke women, their dwellyng places ſhalbe burnt vp, their barres ſhalbe broken.

31 One purſeuant ſhal meete another, yea one poſte ſhal comme by another, to bryng the kyng of Babylon tydynges that his citie is taken on euery ſyde,

32 The foordes occupied, the fennes burnt vp, and the ſouldiers ſore afrayde.

33 For thus ſaith the Lord of hoſtes, the God of Iſrael, (e) The daughter of Babylon hath benne in her tyme lyke as a threſhyng floore, but ſhortly ſhal her harueſt comme.

(e) The complaynt of gods people.

34 Nabuchodonoſor the kyng of Babylon hath deuoured & deſtroyed me, he hath made me an emptie veſſel, he ſwalowed me vp like a dragon, and fylled his belly with my delicates, he hath caſt me out.

F 35 My ſubſtance wherof he hath ſpoyled me, and the thyng that was left me, whiche he hath caried away, crie out againſt Babylon, ſayth the daughter that dwelleth in Sion, yea and my blood alſo againſt the Chaldees, ſayth Hieruſalem.

36 Therefore, thus ſayth the Lorde, Beholde I wyl defende thy cauſe, and auenge thee, I wyl drinke vp her ſea, and drye vp her water ſpringes.

Eſai.12.c. 37 *Babylon ſhal become an heape of ſtones, a dwellyng place for dragons, a fearefulneſſe and woonderyng, and no man ſhal dwelle there.

38 They ſhal roare togeather lyke lions, and as the young lions when they be angry, ſo ſhal they bende them ſelues.

39 In their heate I ſhal geue them a dinner, and they ſhalbe drunken for ioy: * then ſhal they ſleepe an euerlaſtyng ſleepe, and neuer wake, ſayth the Lorde.

Iere.ij.b

40 I ſhal carie them downe to be ſlayne like ſheepe, lyke weathers and goates:

41 O howe was Seſach wonne? O howe was the glorie of the whole land taken? how happeneth it that Babylon is ſo woondred at among the Heathen?

42 The ſea is riſen ouer Babylon, and hath couered her with her great waues.

43 Her cities are layde waſte, the lande lyeth vnbuilded and voyde, it is a lande where no man dwelleth, & where no man trauayleth through.

44 Moreouer, I wil viſite Bel at Babylon, & the thyng that he hath ſwalowed vp, that ſame ſhal I plucke out of his mouth: the Gentiles alſo ſhal runne no more vnto hym, yea and the walles of Babylon ſhal falle.

Iere.i.a
Eſai.46.a
Dan.14.d.

45 O my people, * comme out of Babylon, that euery man may ſaue his lyfe from the fearful wrath of the Lorde.

Eſai.52.b
2.Cor.6.c.

46 Be not faynt harted, and feare not at euery rumoure that ſhalbe hearde in the lande: for euery yeere bryngeth newe tydynges, and in the yeere followyng newe tydynges, and robbyng in the lande, and lorde vpon lorde. G

47 And loe the tyme commeth that I wyl viſite the images of Babylon, and the whole lande ſhalbe confounded, yea and her ſlayne ſhal lye in the middeſt of her.

48 Heauen & earth, with al that is therin, ſhal reioyce ouer Babylon, when the deſtroyers ſhal comme vpon her from the North, ſayth the Lorde.

49 *Lyke as Babylon hath beaten downe, and ſlayne many out of Iſrael, ſo ſhal there fal many, and be ſlayne in al her kyngdome. Iere.l.c

50 Ye that haue eſcaped the ſwoord, haſt you, ſtand not ſtil, remember the Lorde a farre of, and thinke vpon Hieruſalem.

51 For we are aſhamed to heare the blaſphemies, our faces were couered with ſhame, becauſe the ſtrange aliantes came into the ſanctuarie of the Lorde.

52 Wherefore, beholde ſayth the Lorde, The tyme commeth that I wyl viſite the images of Babylon, & through the whole lande they ſhal mourne and falle.

53 * Though Babylon clymed vp into heauen, and kept her power on hygh, yet ſhal I ſende her deſtroyers, ſayth the Lorde. Iere.49.d.

54 A piteous crie [ſhalbe hearde] from Babylon, and a great miſerie from the lande of the Chaldees:

55 When the Lord deſtroyeth Babylon, and when he driueth out the hygh ſtomacke and proude boaſtyng, wherwith they haue benne as furious as the waues of the great water fluddes, and made great crakes with their woordes:

56 For the deſtroyers ſhal comme vpon her,

euen vpon Babylon, whiche ſhal take their woorthies, and breake their bowes: for the God of recompence, euen the Lorde ſhal ſufficiently recompence them.

57 Yea [ſayth the Lorde] I wyl make their princes, their wyſe menne, their chiefe rulers, their nobles, and their woorthies, drunken, ſo that they ſhal ſleepe an euerlaſting ſleepe, and neuer wake: thus ſayth the kyng, whoſe name is the Lorde of hoſtes.

58 Moreouer, thus ſaith the Lorde of hoſtes, The thicke wal of Babylon ſhalbe broken, and her hygh gates ſhalbe burnt vp, and the thyng that the Gentiles and the people haue wrought with great trauayle and labour, ſhal comme to nought, and be conſumed in the fyre.

59 This is the charge that Ieremie the prophete gaue vnto Saraiah the ſonne of Neriah, the ſonne of Maaſiah, when he went toward Babylon with Zedekiah the kyng of Iuda, in the fourth yeere of his raigne: nowe this Saraiah was a peaceable prince.

60 Ieremie wrote in a booke al the miſerie that ſhould comme vpon Babylon, yea and al theſe ſermons that be wrytten agaynſt Babylon,

61 And gaue Saraiah this charge: When thou commeſt vnto Babylon, ſee that thou reade theſe woordes,

62 And ſay, O Lorde, thou art determined to roote out this place, ſo that neither people nor cattel ſhal dwelle there any more, but to lye waſte for euer.

63 And when thou haſt read out the booke, bynde a ſtone to it, and caſt it in the middeſt of Euphrates,

64 And ſay, Euen thus ſhal Babylon ſincke, and be thruſt downe with the burthen of trouble that I wyl bryng vpon her: ſo that ſhe ſhal neuer comme vp againe. Thus farre are the preachynges of Ieremie.

The.lij.Chapter.

1 He repeateth the taking of Zedekiah. 4 Hieruſalem is taken of the Chaldees. 10 Zedekiahs ſonnes are kylled before his face, and his eyes put out. 13 The citie is burned. 14 The temple is ſpoyled and robbed. 25 They that were leaſt in Hieruſalem are caryed to Babylon. 31 King Iehoakim is brought foorth of priſon, and fed lyke a kyng.

A 1 4.Re.24.d 2.Par.36.b ZEdekiah was * one and twentie yeeres olde when he was made kyng, and raigned eleuen yeeres in Hieruſalem: his mothers name was Hamutal, Ieremies daughter of Libna.

2 He lyued wickedly before the Lord, euen as Iehoakim dyd:

3 For the Lorde was angry at Hieruſalem & Iuda, ſo long tyl he had caſt them out of his preſence: and Zedekiah felle from the kyng of Babylon.

Iere.39.a 4.Re.25.a 4 *But in the nienth yeere of his raigne, in the tenth moneth, the tenth day of yͤ moneth, it happened that Nabuchodonoſor the king of Babylon, with al his hoſt, came before Hieruſalem, and beſieged it, and made bulwarkes rounde about it.

5 And this beſiegyng of the citie, endured vnto the eleuenth yeere of kyng Zedekiah.

4.Re.25.a Iere.27.b and.39.a 6 * And in the fourth moneth, the nienth day of the moneth, there was a great hunger in the citie, that there were no more victuals for the people of the lande.

B 7 So al the ſouldiers brake away, and fledde out of the citie by nyght through the way of the port, betwene the two walles by the kinges garden: (Nowe the Chaldees had compaſſed the citie rounde about) yet went theſe menne their way through the wyldernesse.

8 And ſo the Chaldees folowed vpon them, and tooke Zedekiah the kyng in the feelde of Iericho, when his hoſt was runne from hym.

9 So they caryed the kyng away priſoner to Reblath, vnto the kyng of Babylon, in the land of Hemath, *where he gaue iudgement vpon hym. Iere.39.b

10 The kyng of Babylon alſo cauſed Zedekiahs ſonnes to be ſlayne before his face, yea and put al the princes of Iuda to death at Reblath.

11 Moreouer, he put out yͤ eyes of Zedekiah, & cauſed him to be bound with two chaines, to be caryed vnto Babylon, and let hym lye in priſon tyl he dyed.

12 Nowe the tenth day of the fyfth moneth, in the ninetienth yeere of Nabuchodonoſor kyng of Babylon, Nabuzaradan the chiefe captayne, and the king Babylons ſeruantes, came vnto Hieruſalem,

13 And burnt vp the houſe of the Lorde: he burnt vp alſo the kynges palace, al the houſes, and al the gorgeous buildinges in Hieruſalem.

14 And the whole hoſt of the Chaldees that were with the chiefe captayne, brake downe al the walles of Hieruſalem rounde about. C

15 As for the poore people, and ſuche folke as was yet left in the citie, which alſo were fallē to the kyng of Babylon, yea & what people

as yet remayned, Nabuzaradan, the chiefe captayne, caried them away priſoners.

16 But the poore people of the countrey dyd Nabuzaradan the chiefe captaine leaue in the lande, to occupie the vineyardes and fieldes.

17 The Chaldees alſo brake the braſen pillers that were in the houſe of the Lorde, yea the ſeate and the braſen lauer that was in the houſe of the Lorde, and caried al the mettal of them vnto Babylon.

18 They tooke away alſo the Chaldeans, ſhouels, fleaſhhookes, ſprinklers, ſpoones, and al the braſen veſſels that was occupyed in the ſeruice,

19 With the baſons, cole pannes, ſprinklers, pottes, candleſtickes, ſpoones, and cuppes, wherof ſomme were of golde, and ſomme of ſiluer:

20 The chiefe captayne tooke alſo the two pillers, the lauer, the twelue braſen bullockes that ſtoode vnder the ſeate* which king Solomon made in the houſe of the Lorde: and al the veſſels conteyned ſo muche mettal that it myght not be wayed. 3.Reg.7.d.

D 21 For euery pyller was eyghteene cubites hygh, and the rope that went about it was twelue cubites, and foure fingers thicke, and rounde.

22 Now vpon the rope were braſen knoppes, and euery knoppe was fiue cubites hygh, and vpon the knoppes were hoopes, & poumgranates rounde about, of cleane braſſe.

23 After this manner were both the pyllers faſhioned with the poumgranates, whereof there were an hundred ninetie and ſixe, which hanged vpon the hoopes rounde about.

24 The chiefe captayne alſo tooke Saraiah the hye prieſt, & Sophoniah that was chiefe next him, and the three keepers of the doore:

25 He tooke out of the citie a chamberlayne whiche was captayne of the ſouldiers, and ſeuen menne that were the kinges ſeruantes, which were founde in the citie: and Sopher a captayne that vſed to muſter the menne of warre, with threeſcore menne of the countrey that were taken in the citie:

26 These Nabuzaradan the chiefe captayne tooke, and caryed them to the king of Babylon vnto Reblath:

27 And the king of Babylon cauſed them to be put to death at Reblath, in the lande of Hemath: And thus Iuda was ledde away captiue out of his owne lande.

28 This is the ſumme of the people whom Nabuchodonoſor led away captiue: in the ſeuenth yeere of his raigne he caryed away of the Iewes three thouſand twentie and three, E

29 In the eyghteenth yeere Nabuchodonoſor caried away from Hieruſalem eight hundred thirtie and two perſons,

30 In the three and twentie yeere of Nabuchodonoſor, Nabuzaradan ye chiefe captayne tooke away ſeuen hundred fourtie and fyue Iewes, priſoners. The whole ſumme of the priſoners is foure thouſande, & ſixe hundred.

31 In the thirtie & ſeuenth yeere after that Iehoakim the king of Iuda was caried away, in the fiue & twentieth day of the twelfth moneth, Euilmerodach kyng of Babylon (the ſame yeere that he raigned) gaue Iehoakim the kyng of Iuda his pardon, and let hym out of priſon,

32 And ſpake louyngly to hym, and ſet his throne aboue the thrones of the other kinges that were with hym in Babylon.

33 He changed alſo the clothes of his priſon, yea and dyd eate with hym al his lyfe long.

34 And he had a continual liuing geuen him of the kyng of Babylon, euery day a certaine thyng alowed hym, al the dayes of his lyfe, vntyl he dyed.

¶ The ende of the booke of the prophete Ieremie.

¶ The lamentations of the prophete Ieremie.

The firſt Chapter.

1 It happened after Iſrael was brought into captiuitie, and Hieruſalem deſtroyed, that Ieremie the prophete ſate weepyng, and ſorowfully bewayled Hieruſalem, and ſyghyng and howlyng with an heauie and woful hart, ſayde,

A 1 ALas howe ſitteth the citie ſo deſolate, that ſometyme was ful of people: howe is ſhe become lyke a wydowe* whiche was great among nations: howe is ſhe brought vnder tribute that ruled landes: 2.Reg.4.d 4.Re.15.2.

2 Shee weepeth ſore in the nyght, ſo that the teares runne downe her cheekes: for among al her louers, there is none that geueth her any comfort, *yea her next friendes trãſgreſſe agaynſt her, and are become her enimies. Iob.vi.b.

3 Iuda went away by reaſon of the affliction

and great bondage: ſhe dwelleth among the Heathen, ſhe fyndeth no reſt, al they that perſecuted her, tooke her in ſtrayte places [where ſhe coulde not eſcape.]

4 The ſtreates of Sion mourne, becauſe no man commeth no more to the ſolempne feaſtes: al her gates are deſolate, her prieſtes make lamentation, her maydens are careful, and ſhe her ſelfe is in great heauineſſe.

5 Her enimies haue benne rulers ouer her, and her enimies haue proſpered, becauſe the Lord hath chaſtened her for her great wickedneſſe: *her chyldren are ledde away captiue before their enimies.

Iere.lij.e

6 Al the beautie of the daughter of Sion is away, her princes are become lyke hartes that finde no paſture, they are driuen away before their enimie, ſo yͭ they haue no more power.

B 7 Nowe Hieruſalem remembred in the time of her miſerie and bare eſtate, al her ioy & pleaſure that ſhe hath had in times paſt, ſeing her people is brought downe vnder the power of their enimies, and there is no man for to helpe her: her enimies ſtande looking at her, and laugh her Sabboth dayes to ſcorne.

8 Hieruſalem hath ſinned greuouſly, therfore is ſhe comme in decay: al they that had her in honour, deſpiſe her, for they haue ſeene her fylthineſſe, yea ſhe ſigheth and ″ is aſhamed of her ſelfe.

″ or, and is turned backwarde.

9 Her ſkirtes are defyled, ſhe remembred not her laſt ende, therefore is her falle ſo woonderful, and there is no man to comfort her: O Lorde, conſyder my trouble, for myne enimie hath the vpper hande.

10 The enimie hath put his hande to al the pretious thinges that ſhe had, yea euen before her eyes came the Heathen in and out of the ſanctuarie, *whom thou [neuertheleſſe] haſt forbidden to come within thy congregation.

Deut.23.c

11 *Al her people ſeeke their bread with heauineſſe, and looke what pretious thyng euery man hath, that geueth he for meate to ſaue his life: Conſyder, O Lorde, and ſee how vile I am become.

4.Re.6.e
Treno.2.c

12 Haue ye no regarde al ye that goe foreby, beholde and ſee if there be any ſorowe like vnto myne, wherewith the Lorde hath troubled me in the day of his fearful wrath.

13 From aboue hath he ſent downe a fire into my bones, & it burneth them cruelly: he hath layde a net for my feete, & throwen me wyde open, he hath made me deſolate, ſo that I muſt euer be mournyng.

14 The (a) yoke of my tranſgreſſions is bound faſt to his hand, thei are wrapped [or writhen] and comme vp about my necke: he hath cauſed my ſtrength to fayle, the Lorde hath deliuered me into thoſe handes whereout I cannot quite mee ſelfe. C

(a) The bondage through ſinne is moſt greeuous, which therefore is called the yoke of ſinnes, faſtened in or to Gods hande, becauſe by no meanes it can be ſhaken of or remitted, but onely of Gods ſpecial grace and mercie.

15 The Lorde hath deſtroyed al the myghtie menne that were in me, he hath proclaymed an appoynted tyme to ſlaughter al my beſt men: the lord hath troden downe the daughter of Iuda, lyke as it were in a winepreſſe.

16 *Therefore doo I weepe, and myne eyes guſhe out of water: for the cõfort that ſhould quicken me, is farre fro me, my chyldren are driuen away: for why? the enimie hath gotten the vpper hande.

Iere.iiij.c.
Treno.ii.c

17 Sion caſteth out her handes, and there is no man to comfort her, the Lorde hath layde the enimies rounde about Iacob, & Hieruſalẽ is become abominatiõ in the middeſt of thẽ.

18 *The Lorde is ryghteous, for I haue prouoked his countenance vnto anger, O take heede al ye people, and conſyder my heauines, my maydens and my young menne are led away into captiuitie.

Dan,ix.a

19 I called for my louers, but they beguyled me, for my prieſtes and counſaylers, but they periſhed, euen whyle they ſought for meate to ſaue their lyues.

20 *Conſyder (O Lord) how I am troubled, my wombe is diſquieted, my hart turneth about in me, & I am ful of heauyneſſe, becauſe I rebelled ſtubbernly: the ſwoord hurteth me without, and within I am lyke vnto death.

Treno,ij,c

21 They heare my mournyng, but there is none that wyl comfort me: Al mine enimies haue hearde of my trouble, and are glad therof, becauſe thou haſt donne it: and thou haſt brought foorth the time which thou calledſt, when they alſo ſhalbe like vnto me. D

22 Let al their wickedneſſe comme before thee, & doo thou to them as thou haſt donne vnto me for al my treſpaſſes: for my ſorowe is very great, and my hart is heauy.

The.ii.Chapter,

A 1 ALas] *how hath the lorde darkened the daughter of Sion in his wrath? As for the honour of Iſrael, he hath caſt it downe frõ heauen vnto the earth, & he remembred not his owne (a) footeſtoole when he was angrie?

Treno.3.b

(a) By the footeſtoole is meant the temple of Hieruſalem.

2 The Lorde hath caſt out al the habitations of Iacob without any fauour, al the ſtrong places of the daughter of Iuda hath he brokẽ in his wrath, and throwen them downe to

the grounde, her kyngdome and her princes hath he prophaned.

3 In the wrath of his indignation he hath broken al the[b] horne of Iſrael, he hath withdrawen his right hande from the enimie, yea a flambe of fire is kindled in Iacob, and hath conſumed vp al rounde about.

(b) The horne, that is, the power or ſtrength.

4 He hath bent his bowe like an enimie, he hath faſtened his ryght hande as an aduerſarie, and euery thyng that was pleaſaunt to ſee, he hath ſlayne: he hath powred out his wrath like a fire, into the tabernacle of the daughter of Sion.

5 The Lorde is become like as it were an enimie, he hath deuoured Iſrael, and al his palaces, yea al his ſtrong holdes hath he deſtroyed, & fylled the daughter of Iuda with much ſorowe and heauineſſe.

Iere.7.b. 6 *His tabernacle as a garden hath he deſtroyed, his ſolempne meetinges hath he put downe: the Lord hath brought it ſo to paſſe, that the hye ſolempne feaſtes and Sabbothes in Sion are cleane forgotten: in his heauy diſpleaſure hath he diſpiſed the kyng and prieſtes.

B 7 The Lorde hath forſaken his owne aulter, and hath abhorred his owne ſanctuarie, and hath geuen the walles of their towres into the handes of the enimie: their enimies made a noyſe in the houſe of the Lorde, as it had ben in a ſolempne feaſt day.

8 The Lorde thought to breake downe the walles of the daughter of Sion, he ſpread out his line, and drewe not in his hande tyl he had deſtroyed them: therfore mourne the turrettes, and the broken walles fal downe together.

9 Her gates are ſuncke downe to the ground, her barres are broken and ſmitten in ſunder, Iere.52.b. *the kyng & princes are caryed away to the gentiles: they haue neither lawe nor prophetes, nor yet any viſion from the Lorde.

10 The ſenatours of the daughter Sion ſit vpon the ground in ſcilence, thei haue ſtrawed aſhes vpon their heads, and gyrded them ſelues with ſackcloth: the maydens of Hieruſalem hang downe their heades to the grounde.

11 Mine eyes begin to fayle me through weeping, Treno.1.a *my body is diſquieted, my liuer is powred vpon the earth, for the great hurt of the daughter of my people, ſeing the chyldren and babes dyd ſwowne in the ſtreetes of the citie.

12 Euen when they ſpake to their mothers, where is meate and drinke? for whyle they ſo ſayde, they fel downe in the ſtreetes of the citie, like as they had ben wounded, and ſome dyed in their mothers boſome.

13 What ſhal I ſay vnto thee, O thou daughter Hieruſalem? to whom ſhal I liken thee? To whom ſhal I compare thee, O thou daughter Sion, to comfort thee withal? thy harte is lyke a mayne ſea, who may heale thee?

14 *Thy[a] prophetes haue looked out vayne and fooliſh thinges for thee, they haue not ſhewed thee of thy wickedneſſe, to kepe thee from captiuitie: but they haue ſeene out for thee burthens of vanitie and baniſhment. C

Iere.5.d. 14.b.24.c. 27.b.and 29.b.

(a) The falſe prophetes tooke vpon them the name of ſeers, whiche was proper to the true prophetes: but their vayne burthens, that is, their falſe prophecies brought the people vnder the greeuous burthen of affliction and baniſhment.

15 Al they that go by thee, clappe their handes at thee, hiſſing and wagging their heades vpon the daughter Hieruſalem [and ſay] Is this the citie that mē cal ſo faire, wherein the whole lande reioyceth?

16 Al thyne enimies gape vpon thee, whiſpering and grinding their teeth, ſaying, Let vs deuour, for the tyme that we looked for is comme, we haue founde and ſeene it.

17 The Lorde hath fulfilled the thing that he was purpoſed to do, and performed that he had deuiſed long ago: he hath deſtroyed and not ſpared, he hath cauſed thyne aduerſarie to triumph ouer thee, and ſet vp the horne of thyne enimie.

18 *Their heart cryed vnto the Lorde, O Deut.4.c. thou citie of the daughter Sion: let thy teares runne downe lyke a riuer day and night, reſt not, and let not the apple of thyne eye leaue of.

19 Stand vp, and make thy prayer in the firſt watche of the night, powre out thyne hart like water before the Lord: lift vp thyne handes for the liues of thy young chyldren that dye of hunger in the ſtreetes.

20 Beholde, O Lorde, and conſyder to whom thou haſt done thus: Shal the women then eate their owne fruit, euen chyldrē of a ſpanne long? ſhal the prieſtes & prophetes be ſlayne in the ſanctuarie of the Lorde?

21 Young and olde lye thorowe the ſtreetes D vpon the grounde, my maydens and young men are ſlayne with the ſworde, whom thou in the day of thy wrathful indignation haſt put to death, yea euen thou haſt put them to death, and not ſpared them.

22 My neighbours that are round about me, haſt thou called as it were to a feaſt day, ſo that in the day of the lordes wrath none eſcaped, neither was any left behinde: thoſe that I haue brought vp & nouriſhed, hath myne enimie deſtroyed.

The

The.iii.Chapter.

A 1 I Am the man that thorowe the rodde of his wrath haue experience of miſerie.

2 He droue me foorth and led me, yea into darknes, but not into lyght.

3 Agaynſt me is he turned, he turneth his hande dayly agaynſt me.

4 My fleaſhe and my ſkinne hath he made olde, and my bones hath he bruiſed.

5 He hath buylded rounde about me, and cloſed me in with gal and trauayle.

6 He hath ſet me in darkneſſe, as they that be dead for euer.

B 7 He hath ſo hedged me in, that I can not geat out, and hath layde heauie linkes vpon me.

8 Though I crye and cal pitiouſly, yet heareth he not my prayer.

9 He hath ſtopped vp my wayes with foure ſquared ſtones, and made my pathes crooked.

10 He layeth wayte for me lyke a beare, and as a lion in a hole.

11 He hath marred my wayes, and broken me in peeces, he hath layde me waſte altogeather.

12 He hath bent his bowe, and made me as it were a marke to ſhoote at.

13 The arrowes of his quiuer hath he ſhot, euen vnto my reynes.

Iere. xx.b. 14 *I am laughed to ſcorne of al my people, they make ſonges vpon me al the day long.

C 15 He hath filled me with bitterneſſe, and geuen me woormewood to drynke.

16 He hath ſmitten my teeth in peeces with ſtones, and roulled me in the duſt.

17 He hath put my ſoule out of reaſt, I forgeat al good thynges.

18 I thought in mee ſelfe, I am vndonne, there is no hope for me in the Lorde.

19 O remember yet my miſerie and my trouble, the woormewood, and the galle.

20 Yea thou ſhalt remember them, for my ſoule melteth away in me.

21 While I cōſyder theſe thinges in my hart, I geat a hope agayne.

D 22 [Namely] it is of the Lordes mercies that we are not vtterly conſumed, for truely his pitiful compaſſion hath not ceaſſed.

23 Newe mercies ſhal the Lorde ſhew vpon thee early in the day ſpryngyng (O Lorde) great is thy faythfulneſſe.

Pſal.xvj.a. 24 *The Lord is my portion, ſaith my ſoule, therefore wyl I hope in hym.

25 O how good is the Lorde vnto them that put their truſt in hym, and to the ſoule that ſeeketh after hym.

26 The goodman with ſtilneſſe and pacience, tarieth for the health of the Lorde.

27 O howe good is it for a man to take the yoke vpon hym from his youth vp?

28 He ſitteth alone, he holdeth hym ſtyl, becauſe he hath taken [the Lordes yoke] vpon hym.

29 He layeth his face vpon the earth, if there happen to be any hope.

30 He offreth his cheeke to the ſmiter, he wyl be content with reprooffes: E

31 For the Lorde wyl not forſake for euer.

32 *But though he pouniſhe, yet accordyng to the multitude of his mercies he receiueth to grace agayne. i.Reg.iij.b

33 For he dooth not plague willingly, and afflict the chyldren of menne,

34 To treade al the priſoners of the earth vnder his feete,

35 To moue the iudgement of man before the moſt hygheſt,

36 To condemne a man in his cauſe: the lorde hath not pleaſure in ſuche thynges.

37 What is he then that ſaith, There ſhoulde ſomme thyng be donne without the Lordes commaundement?

38 Out of the mouth of the moſt higheſt goeth not euyl and good?

39 Wherfore thē murmureth the liuing man? let hym murmure at his owne ſinne.

40 *Let vs looke wel vpon our wayes, and remember our ſelues, and turne againe to the Lorde. Iob.31.d Pſal.14.a

41 Let vs lyft our hartes with our handes vnto the Lorde that is in heauen. F

42 We haue benne diſſemblers, and haue offended, wylt thou therfore not be intreated?

43 Thou haſt couered vs in thy wrath, and perſecuted vs: thou haſt ſlayne vs without any fauour.

44 *Thou haſt hid thee ſelfe in a cloude, that our prayer ſhoulde not goe through. Eccle.35.d

45 Thou haſt made vs outcaſtes, and to be deſpiſed among the people.

46 All our enimies gape vpon vs.

47 Feare and pit is comme vpon vs, yea deceipt and deſtruction.

48 *Whole riuers of water guſhe out of mine eyes for the hurt of my people: Treno.i.d

49 Myne eyes runne, and cannot ceaſſe, for there is no reſt:

50 O Lorde, when wylt thou looke downe from heauen, and conſyder?

51 Myne eyes breaketh myne harte, becauſe of al the daughters of my citie.

52 Myne enimies hunted me out ſharply lyke a byrde, yea and that without a cauſe.

53 They haue put downe my lyfe into a pyt, and they haue caſt ſtones vpon me.

54 They haue powred water vpon my head: then thought I, nowe am I vndonne.

55 I called vpon thy name, O Lorde, out of the deepe pit.

56 Thou haſt heard my voyce, and haſt not turned away thyne eares from my ſighing and cryeing.

57 Thou haſt inclined thee ſelfe vnto me whē I called vpon thee: and haſt ſayde, Feare not.

58 Thou (O Lorde) haſt maynteyned the cauſe of my ſoule, and haſt redeemed my lyfe.

59 O Lorde, thou haſt ſeene my wrong, take thou my cauſe vpon thee.

60 Thou haſt wel conſydered howe they goe about to doo me harme, & that al their counſels are againſt me.

61 Thou haſt hearde their deſpiteful woordes, O Lorde, yea and al the imaginations againſt me:

62 The lippes of mine enimies, & their deuiſes that they take againſt me al the day long.

63 Thou ſeeſt alſo their ſitting downe, and their riſing vp, they make their ſonges of nothing but of me.

64 Rewarde them, O Lorde, according to the woorkes of their handes.

65 Geue them an obſtinate hart, euen thy curſe.

66 Perſecute them, O Lorde, with thyne indignation, and roote them out from vnder the heauen.

The.iiii. Chapter.

A 1 O howe is the gold become ſo dimme? howe is the moſt fyne golde ſo ſoare changed? and the ſtones of the ſanctuarie thus ſcattered in the corner of euery ſtreete?

2 The chyldren of Sion that were alway in honour, and clothed with the moſt precious golde: howe are they nowe become lyke the earthen veſſels, whiche be made with the potters hande?

3 The dragons geue their young ones ſucke with bare breaſtes: but the daughter of my people is cruel, like the Eſtriches in the wilderneſſe.

4 The tongues of the ſucking chyldrē cleaue to the roofe of their mouthes for very thyrſt: the young chyldren aſke bread, but there is no man that geueth it them.

5 They that were woont to fare delicatelye, periſhe in the ſtreetes: they that afore were brought vp in purple, make nowe muche of doung.

6 The ſinne of the daughter of my people, is become greater thē the (a) wickedneſſe of Sodome, that ſuddenly was deſtroyed, and not taken with handes.

(a) The greeuouſnes of the puniſhment ſheweth their ſinnes to exceede the ſinnes of the Sodomites. The Sodomites were ſodainly conſumed with fire, but yͤ Iewes were miſerably tormented with hunger, peſtilence, and the ſworde, in a long and cruel ſiege.

7 Her “ abſteyners were whyter then the ſnowe or milke, their colour was freaſhe, red as coral, their beautie like the Saphire.

“ or, Nazarees.

8 But nowe their faces be very blacke, inſomuche that thou ſhouldeſt not knowe them in the ſtreetes: * their ſkinne cleaueth to their bones, it is withered and become like a drye ſtocke.

Pſal.102.a.

9 They that be ſlayne with the ſwoorde, are happier then ſuche as dye of hunger, and periſhe away, famiſhing for the fruites of the feelde.

10 * The women (whiche of nature are pitifull) haue ſodden their owne chyldren with their hands, that they might be their meate in the miſerable deſtruction of the daughter of my people.

Deut.28.e
4.Reg.6.f

11 * The Lorde hath perfourmed his heauie wrath, he hath powred out the furiouſneſſe of his diſpleaſure: he hath kindeled a fire in Sion, whiche hath cōſumed the fundations thereof.

Tren.2.a.

12 Neither the kynges of the earth, nor al the inhabitours of the world, would haue beleued that the enimie and aduerſarie ſhoulde haue comme in at the gates of the citie of Hieruſalem.

13 Whiche neuertheleſſe is comme to paſſe, for the ſinne of her prophetes, and for the wickedneſſe of her prieſtes, that haue ſhead * innocents blood within her.

Gene.9.a.

C 14 As blinde menne went they, ſtumbling in the ſtreetes, and ſtayned them ſelues with blood, inſomuche that the heathen woulde in no wyſe touche their garmentes.

15 But they cried vnto them, Flee ye polluted, away, geat you hence, touche not: for they are vncleane, and be remoued, yea they haue ſaid among the heathen, They ſhal no more dwel in this citie.

16 The countenance of the Lorde hath baniſhed them, and ſhal neuer looke more vpon

them: for they them ſelues neyther regarded the prieſtes, nor pitied theyr elders.

17 Wherefore, yet our eyes fayled vs, whyles we looked for our vayne helpe, ſeeyng we euer wayted vpon a people that coulde doo vs no good.

18 They lay ſo ſharpe wayte for vs, that we can not goe ſafe vpon the ſtreetes, for our ende is comme, our dayes are fulfylled, our ende is here.

19 Our perſecutours are ſwifter then the Eagles of the ayre: they folowed vpon vs ouer the mountaynes, and layde wayte for vs in the wylderneſſe.

20 The very breath(a) of our mouth, euen the annoynted of the Lord him ſelfe was taken in theyr nette, of whom we ſay, Under his ſhadowe we ſhalbe preſerued among the heathen.

Gen.2.b

(a) The breath, that is, the lyfe, meanyng the kyng, who is called the lyfe of the people, for that the people are like an headleſſe body that hath no lyfe in it, when they be leaſt without a kyng or gouernour.

21 And thou, O daughter Edom, that dwelleſt in the land of Huz, be glad & reioyce, for the cup ſhal comme vnto thee alſo, thou ſhalt be drunken, and diſcouer thy nakedneſſe.

22 Thy ſinnes are wel pouniſhed, O thou daughter Sion, he ſhal not ſuffer thee to be caried away: but thy wickedneſſe, O daughter Edom ſhal he viſite, and wil diſcouer thy ſinnes.

The.v.Chapter.

The prayer of Ieremie.

A 1 Call to remembrance (O Lorde) that we haue ſuffered, conſyder and ſee our confuſion.

2 Our inheritance is turned to the ſtrangers, and our houſes to the aliantes.

3 We are become careful and fatherleſſe, and our mothers are as the wydowes.

4 We are fayne to drynke our owne water for money, and our owne wood muſt we buy for money.

5 Our neckes are vnder perſecution, we are weery, and haue no reaſt.

6 [Aforetyme] we yeelded our ſelues to the Egyptians, [and nowe] to the Aſſyrians, only that we myght haue bread yenough.

B 7 * Our fathers (whiche nowe are gonne) haue ſinned, and we muſt beare theyr wyckedneſſe.

Iere.31.c
Eze,18.a

8 Seruants haue the rule of vs, and no man delиuereth vs out of theyr handes.

9 We muſt geat our lyuyng with the peryl of our lyues, becauſe of the drouth of the wilderneſſe.

10 Our ſkinne is as it had benne made blacke in an ouen, for very ſore hunger.

11 The wiues are rauiſhed in Sion, and the maydens in the cities of Iuda.

12 The princes are hanged vp with the hand of the enimies, they haue not ſpared the olde ſage menne.

13 They haue taken young menne to grinde, and the boyes faynted vnder the burdens of wood.

14 The elders ſit no more vnder the gates, C and the young menne vſe no more playeing of muſicke.

15 The ioy of our hart is gonne, our melodious meetyng is turned into mournyng.

16 The garlande of our head is fallen: alas that euer we ſinned ſo ſoare.

17 * Therefore, our hart is ful of heauineſſe, and our eyes dimme.

Iere.31.c

18 Becauſe of the hil of Sion that is deſtroyed: inſomuche that the foxes runne vpon it.

19 But thou, O Lorde, that remayneſt for euer, and thy ſeate worlde without ende:

20 Wherefore wylt thou ſtyl forgeat vs, and forſake vs ſo long?

21 O Lorde turne thou vs vnto thee, and ſo ſhal we be turned, renue our dayes as in olde tymes:

22 But thou haſt baniſhed vs vtterly, and haſt benne diſpleaſed at vs.

¶ The ende of the lamentations of Ieremie.

Robert Horn, Bishop of Winchester.

The booke of the prophete Ezechiel.

The firſt Chapter.

1 The tyme wherein Ezechiel prophecied, and in what place. 3 His kinred. 5 The viſion of the foure beaſtes. 16 The faſhion and woorke of the wheeles. 26 The viſion of the throne.

A 1 IT came to paſſe in the (a) thirtieth yeere, in the fourth [moneth] in the fyfth day of the moneth, that (I beyng in the middes of the captiuitie, by the riuer Chebar) the heauens were opened, and I ſawe viſions of God:

2 In the fifth [day] of the moneth, which was the fifth yeere of king Ioakins captiuitie,

3 The woorde of the Lorde came to Ezechiel the prieſt, the ſonne of Buzi, in the lande of the Chaldeans by the riuer Chebar, *where the (b) hande of the Lorde was vpon hym.

4 And I looked, and beholde a (c) ſtormie winde came out of the north, a great cloude, and a fyre foldyng it ſelfe [in the cloude] and a bryghtneſſe rounde about it, and foorth of the middes therof as the colour of amber out of the middes of the fyre.

5 And out of the middes thereof, the lykeneſſe of foure (d) beaſtes [appeared] and this was theyr fourme, they had the lykeneſſe of a man.

6 And euery one had foure faces, and euery one of them had foure wynges.

B 7 Their feete were ſtraight feete, and the ſole of theyr feete lyke the ſole of calues feete, and they gliſtered as the appearance of braſſe burniſhed.

8 From vnder theyr wynges vpon al the foure corners they had mennes handes: and they foure had theyr faces and theyr winges.

9 Theyr winges were ioyned one to another: when they went they looked not backe, but eche one went ſtraight forwarde.

10 But [touching] the ſimilitude of theyr faces, they foure had the (e) face of a man, and the face of a Lion on the ryght ſide, and they foure had the face of an oxe on the leaft ſyde, the foure alſo had the face of an Eagle.

11 Thus were their faces, and theyr wynges were ſpread out aboue, ſo that two wynges of euery one were ioyned one to another, and two wynges couered euery one of theyr bodies.

12 Euery one went ſtraight forward: (f) whither as the ſpirite ledde them, thyther they went, and returned not in theyr goeyng.

13 And the faſhion of the beaſtes, their appearance was like coales of fyre, burning lyke the appearance of creſſettes, it ranne among the beaſtes, and the fyre gaue a gliſter, and out of the fyre there went lyghtnyng.

14 And the beaſtes ranne, and returned lyke lyghtnyng. C

15 And when I had conſydered the beaſtes, beholde a wheele vpon the earth nygh to the beaſtes, to euery of the foure before his face.

16 The faſhion and woorke of the wheeles was lyke the colour of (g) Tharſis, and they foure had one faſhion, and theyr faſhion and theyr woorke [was] as though it were a wheele in the middle of a wheele.

17 When they went, they went vpon theyr foure ſydes: they returned not backe when they went.

13 They had (h) rynges, and heigth, and were fearefull to beholde: and theyr rynges were ful of eyes rounde about them foure.

19 When the beaſtes went, the wheeles went alſo by them: & when the beaſtes were lift vp from the earth, the wheeles were lyft vp.

20 Whyther ſo euer the ſpirite [was] to goe, they went, and thyther [was] the ſpirite to goe, & the wheeles were lift vp before them: for the ſpirite of the beaſtes were in the wheeles.

21 When the beaſtes went, they went, and when they ſtoode, they ſtoode, & when they were lyfted vp from the earth, the wheeles were lyfted vp before them, for the ſpirite of the beaſtes was in the wheeles. D

22 And the ſimilitude of the firmament vpon the heades of the beaſtes was like the colour of chriſtal, woonderful, ſpread ouer theyr heades aboue.

23 And vnder the firmament theyr wynges were ſtretcht foorth one towardes another, euery one had two couering them, and (i) euery one had two couerying them, [euen] theyr bodyes.

24 And when they went, I hearde the noyſe of theyr wynges, lyke the noyſe of great waters, as it had ben the voyce of the almightie, the voyce of ſpeache, as the noyſe of an hoſt:

When

(a) After the Iubilee, in whiche yeere the booke of the lawe was found, whiche was the .xviii. yeere of Ioſiah, ſo that .xv. yeeres after this boke was found, Iechoniah was led away captiue with Ezechiel (and many of the people) who the fift yere after ſaw theſe viſions.

Eze.3.d. and.37.a.

(b) That is, the ſpirite of prophesie.

(c) By this diuerſitie of woordes, he ſignifieth the fearefull iudgements of god, and the great afflictions that ſhoulde comme vpon Hieruſalem.

(d) Whiche were the foure Cherubims that repreſented the glory of God, as Eze.3.d.

(e) Euery Cherub had foure faces, the face of a man and of a Lion on the ryght ſyde, and the face of a bullocke and of an Eagle on the leaft ſyde.

(f) Whyther theyr wyl or mynde was to goe.

(g) That is, a pretious ſtone of a goodly colour, thought to be the Thurkis.

(h) The vtter cōpaſſe of the wheeles, whiche ſomme cal ſtrakes.

(i) He noteth two manner of couerynges, the one with winges, ſtretched vpward to couer theyr faces, and the other with the neather winges to couer theyr bodies.

whē they ſtoode, they let downe their wings.

25 And there was a noyſe from aboue the firmament that was ouer theyr heades: When they ſtoode, they let downe theyr wynges.

26 And aboue the firmament that was ouer their heades, there was yͤ faſhion of a throne like a Saphir ſtone, and vpon the ſimilitude of the throne by appearance, as the ſimilitude of a man aboue vpon it.

27 And I ſawe as the appearance of amber [and] as the ſimilitude of fyre rounde about within, from the appearance of his loynes vpwarde: and from the appearance of his loynes downewarde, I ſawe as the likeneſſe of fyre, and bryghtneſſe rounde about it.

28 As the likeneſſe of a bowe that is in a cloud in a raynie day, ſo was the appearance of the bryghtneſſe rounde about: this was the appearance of the ſimilitude of the glory of God, and when I ſawe it, I (k) fel vpon my face, and hearkened vnto the voyce of one (l) that ſpake.

(k) Conſydering the maieſtie of God, & the weakeneſſe of the fleaſhe.
(l) That is, the Lorde.

The.ii.Chapter.

The prophete is ſent to cal the people from theyr errour.

A 1 AND then ſayde he vnto me, Stande vp vpon thy feete (O thou ſonne of man) and I wyl talke with thee.

2 And the ſpirite entred into me when he had ſpoken vnto me, and ſet me vpon my feete, ſo that I hearde hym that ſpake vnto me.

3 And he ſayd vnto me, Thou ſonne of man, I ſende thee to the chyldren of Iſrael, to a rebellious people, whiche haue rebelled agaynſt me, both they and theyr forefathers haue wickedly behaued them ſelues againſt me, euen vnto this very day.

4 For they are children of a " harde face, and ſtiffe hart, I doo ſende thee vnto them, and thou ſhalt ſay vnto them, Thus ſayth the Lorde God.

" Or, impudent.

5 And whether they wyl heare or refuſe (for they are a rebellious houſe) yet they may knowe that there hath benne a prophete among them.

6 And thou ſonne of man feare them not, neither be afraide of theyr woordes, for " bryers and thornes are with thee, and thou dooeſt dwel among ſcorpions: feare not their woordes, nor be abaſhed at theyr lookes, for they are a rebellious houſe.

" Or, rebels.

7 And thou ſhalt ſpeake my woordes vnto them, whether they wyl heare or refuſe, for they are rebellious. B

8 Therefore, thou ſonne of man, obey thou al thinges that I ſay vnto thee, and be not thou rebellious lyke the rebellious houſe: open thy mouth, and (a) eate that I geue thee.

(a) That is, print in thy memorie, or receiue in thine hart al my woordes, as Eze. 3.b

9 And when I looked, beholde a hande was ſent vnto me, and loe, in it was a roule of a booke,

10 And he opened it before me, & it was written within and without, and there was written therein, (b) lamentations, and mourning, and woe.

(b) That is, Gods iudgementes againſt the wicked.

The.iii.Chapter.

1 The prophete beyng fed with the woorde of God, and with the conſtant boldneſſe of the ſpirite, is ſent vnto the people that were in captiuitie. 17 The office of true preachers.

A 1 AFter this ſaid he vnto me, Thou ſonne of man, eate whatſoeuer thou fyndeſt, eate this roule, and goe thy way, and ſpeake vnto the houſe of Iſrael.

2 So I opened my mouth, and he fed me with this roule.

3 And he ſayd vnto me, Thou ſonne of man, thy belly ſhal eate, and thy bowels ſhalt thou fil with this roule that I geue thee: Then did I eate, and it was in my mouth *ſweeter then honie.

Pſal. 19.b. and. 119.

4 And he ſaid vnto me, Thou ſonne of man, goe, geat thee vnto the houſe of Iſrael, and declare my woordes vnto them.

5 For not to a people of " profounde lippes, and harde language art thou ſent, but vnto the houſe of Iſrael:

" Strange ſpeache.

6 Not to many nations whiche haue profounde lippes, and harde languages, whoſe woordes thou vnderſtandeſt not: otherwiſe yf I had ſent thee vnto them, they woulde haue hearkened vnto thee.

7 But the houſe of Iſrael wyl not hearken vnto thee, for they wyl not hearken vnto me: for al the houſe of Iſrael haue ſtiffe foreheades, and ſtubburne hartes. B

8 Beholde, therefore I haue made thy face ſtrong agaynſt theyr faces, and thy forehead ſtrong agaynſt theyr foreheades.

9 As an Adamant, harder then the flint ſtone haue I made thy forehead: thou ſhalt not feare them, nor be abaſhed at theyr lookes: for they are a rebellious houſe.

10 He ſayde moreouer vnto me, Thou ſonne

of

XUM

of man, al my woordes that I ſhal ſpeake vnto thee, receiue in thine hart, and hearken with thyne eares.

11 And goe, get thee to ẏ captiuitie, to the children of thy people, and thou ſhalt ſpeake vnto them, & ſhalt ſay vnto them, Thus ſayth the Lorde God, whether they wyl heare, or leaue.

12 With that the ſpirite tooke me vp, and I heard behinde me a voice of a great ruſhing, [to wit,] Bleſſed be the glory of Iehouah from his place,

13 [I hearde] alſo the noyſe of the wynges of the beaſtes ioynyng one with another, and the ratlyng of the wheeles that were before them, euen a noyſe of great ruſhyng.

E 14 Nowe when the ſpirite lift me vp, & tooke me away, I went in bitterneſſe and furie of my ſpirite: but the hande of the Lorde vpon me was ſtrong.

15 Then I came to the captiues in Thelabib, that dwelt by the riuer Chebar, and I ſate where they ſate, and I remayned there ſeuen dayes, aſtoniſhed among them.

16 And when the ſeuen dayes were expired, the Lorde ſayde vnto me,

Eze. 33. b 17 Thou ſonne of man, I haue made thee a *watchman vnto the houſe of Iſrael: therefore thou ſhalt heare the word at my mouth, and geue them warning from me.

18 When I ſhal ſay vnto the wicked, Thou ſhalt ſurely dye, and thou geueſt not him warning, nor ſpeakeſt to admoniſhe the wicked of his euyl way, and ſo to liue: then ſhal the ſame vngodly man dye in his owne vnryghteouſneſſe, but his blood wyl I require of thyne hande.

19 Neuertheleſſe, yf thou geue warnyng vnto the wicked, and he yet turne not from his vngodlyneſſe, and from his wicked way: he ſhal dye in his owne wickedneſſe, but thou haſt deliuered thy ſoule.

20 Nowe yf a righteous man goe from his righteouſneſſe, and doo the thing that is euil, I wyl lay a ſtumblyng blocke before hym: and he ſhal dye, becauſe thou haſt not geuen him warning, dye ſhal he in his owne ſinne, ſo that his ryghteouſneſſe which he hath donne, ſhal not be thought vpon: but his blood wyl I require at thyne hande.

21 Neuertheleſſe, yf thou exhorteſt that ryghteous that he ſinne not, and ſo the ryghteous doo not ſinne, then ſhal he lyue, becauſe he hath receiued thy warning, and thou haſt deliuered thy ſoule. D

22 And there came the hande of the Lord vpon me, and he ſayd vnto me, Stand vp, and goe into the feelde, that I may there talke with thee.

23 So when I had riſen vp, and gonne foorth into the feelde, behold, the (a) glory of the Lord ſtoode there, lyke the glorie which I ſawe by the riuer Chebar: then fel I downe vpon my face.

24 And the ſpirite came into me, whiche ſet me vp vpon my feete, & ſpake vnto me, and ſayde vnto me, Goe thy way, and ſhut thee ſelfe in thyne houſe.

25 Beholde, O thou ſonne of man, they haue prepared bandes agaynſt thee, and they wyl bynde thee with them, and thou ſhalt not goe out among them.

26 And I wyl make thy tongue (b) cleaue to the roofe of thy mouth, that thou ſhalt be dumbe, and not be as a reproouer vnto them: for they are a rebellious houſe.

27 But when I ſpeake vnto thee, I wyl open my mouth, and thou ſhalt ſay vnto them, Thus ſayth the Lord God, who ſo heareth, let hym heare, who ſo leaueth of, let hym leaue: for they are a rebellious houſe.

(a) Meaning the viſion of the Cherubims and the wheeles.

(b) It is a great plague of God toward the people, when he cauſeth the miniſters to ceaſſe preaching & rebuking of ſinne.

The.iiii.Chapter.

1 The ſiege of the citie of Hieruſalem is ſignified. 9 The long continuance of the captiuitie of Iſrael. 16 A hunger is prophecied to comme in the captiuitie.

A 1 Thou ſonne of man, take thee a tyle ſtone, and lay it before thee, and purtray vpon it the citie Hieruſalem,

2 And lay ſiege agaynſt it, & builde a forte agaynſt it, and caſt a mount agaynſt it, ſet the campe alſo agaynſt it, and lay engins of warre agaynſt it rounde about.

3 Moreouer, take an iron panne, and ſet it betwixt thee and the citie, in ſteede of an iron wal, then ſet thy face towarde it, to beſiege it, and make an aſſault agaynſt it: this ſhalbe a token vnto the houſe of Iſrael.

4 But thou ſhalt ſleepe vpon thy leaſt ſyde, and lay the ſinne (a) of the houſe of Iſrael vpon it, [accordyng] to the number of the dayes that thou ſhalt ſleepe vpon it, thou ſhalt beare theyr iniquitie.

5 For I haue layde vpon thee the yeeres of theyr iniquitie, accordyng to the number of the dayes [euen] three hundred and ninetie "dayes, ſo ſhalt thou beare the iniquitie of the houſe of Iſrael.

6 When thou haſt fulfylled theſe dayes, lye

downe

(a) Hereby he repreſented the idolatrie & ſinne of the ten tribes (for Samaria was on his leaſt hande from Babylon) and how they had remayned therein three hundred and ninetiene yeeres.

" Vnderſtande, ſhal they be.

downe agayne, and ſleepe vpon thy (b) right ſide, and beare the ſinnes of the houſe of Juda: fourtie dayes haue J appoynted thee, (c) a day for a yeere [euen] a day for a yeere.

(b) which declared Joſuah, who had now from the tyme of Joſuah, ſlept in theyr ſinnes fourtie yeeres
(c) That is, for euery yere they haue ſinned, to ſleepe one day.

7 Therefore, ſet nowe thy face towarde the ſiege of Hieruſalem, and diſcouer thine arme, that thou mayeſt prophecie agaynſt it.

8 Behold, J wil lay chaynes vpon thee, that thou ſhalt not turne thee from one ſyde to another, tyl thou haſt ended the dayes of thy beſiegyng.

9 Wherefore, take vnto thee wheate, barley, beanes, lintils, millot, and fetches, and put theſe togeather in a veſſel, and make thee loaues of bread therof, according to the number of the dayes that thou muſt lye vpon thy ſyde, that thou mayeſt haue bread to eate for three hundred and ninetie dayes.

10 And thy meate that thou eateſt ſhal haue a certaine weight appoynted [namely] twentie ſicles euery day: and from tyme to tyme ſhalt thou eate thereof.

11 Thou ſhalt drinke alſo a certayne meaſure of water [namely] the ſixt [part] of an * Hin, from tyme to tyme ſhalt thou drynke.

Exod, 29.f

12 Barley cakes ſhalt thou eate, and them ſhalt thou bake in (d) mans doung before theyr eyes.

(d) Signifiyng hereby the great ſcarcitie of fuel and matter to burne.

13 And with that, ſayde the Lorde, Euen thus ſhal the chyldren of Jſrael eate theyr defyled bread, among the gentiles whyther J wyl caſt them.

14 Then ſayde J, Oh Lorde God, Beholde, my ſoule was yet neuer ſtayned, for fro my youth vp vnto this houre, J did neuer eate of a dead carkaſe, or of that whiche was ſlayne of wylde beaſtes, neyther came there euer any vncleane fleaſhe in my mouth. C

15 Whereunto he anſweared me, Loe, J wyl graunt thee (e) cowcaſins in ſteede of mans doung, and thou ſhalt make thy bread with them.

(e) To be thy fyre to bake thy bread with.

16 And he ſayde vnto me, Behold thou ſonne of man, J wyl breake the (f) ſtaffe of bread in Hieruſalem, and they ſhal eate theyr bread with weight and with care, and theyr water in meaſure and aſtoniſhment ſhal they drynke,

(g) That is, the force and ſtrẽgth wherwith it ſhould nouriſhe

Eſai.3.a.
Ezec.5.c and.14.b

17 That they may cauſe a lacke of bread and water, and be aſtonied one at another, and be conſumed in theyr iniquitie.

The.v.Chapter.

1 The ſigne of the heares, by whiche is ſignified the deſtruction of the people. 6 The cauſes of the anger of God towarde the people.

A 1 O Thou ſonne of man, take thee then a ſharpe knyfe [namely] a barbers raſour, take that to thee, and cauſe it to (a) paſſe vpon thy head and vpon thy beard: then take thee weyght ſcales, and diuide [the heare.]

(a) To ſhaue thy head and bearde.

2 Thou ſhalt burne with fyre the thirde part in the middeſt of the (b) citie when the dayes of the ſiege are fulfylled, and thou ſhalt take the other thirde part, and ſmite about it with a knyfe, and the laſt thirde part thou ſhalt ſcatter in the wynde, and J wyl drawe out a ſwoorde after them.

(b) To wyt, of that citie whiche he had purtrayed vpon the bricke, Chap. 4. By the fyre, he meaneth famine & peſtilence, wherewith one part periſhed during the ſiege of Nabuchodonoſor: by the ſwoorde, thoſe that were ſlayne when Zedekiah fled, thoſe that were caryed away captiue: & by the ſcattering into the wind, thoſe that fled into Egypt, and into other partes after the citie was taken.

3 Thou ſhalt alſo take thereof a few in number, and bynde them in thy lappe.

4 Of them yet ſhalt thou take, and caſt them into the middeſt of the fyre, and burne them in the fyre: thereof ſhal a fyre comme foorth into al the houſe of Jſrael.

5 Moreouer, thus ſayth the Lord God, This ſame is Hieruſalem, which J ſet in the middeſt of nations and countreys rounde about her.

6 But ſhe hath changed my iudgementes into wickedneſſe more then the nations, and my ſtatutes more then the countreys that are rounde about her: for they haue refuſed my iudgementes and my ſtatutes, and not walked in them.

7 Therefore, thus ſayth the Lorde God, For your (c) multiplyeng more then the gentiles that dwel rounde about you, and becauſe ye haue not walked in my lawes, neyther haue ye kept my ordinances, no ye haue not donne according to the iudgementes of the nations that are rounde about you: B

(c) Becauſe ye haue encreaſed the number of your idols & ſuperſtitions more then the gentiles.
Eſai. 65.b

8 Therefore thus ſayth the Lorde God, Beholde, J wil alſo comme againſt thee, J mee ſelfe J ſay, for in the middeſt of thee wil J execute iudgement in the ſyght of the heathen.

9 And J wyl handle thee of ſuche a faſhion as J neuer dyd before, and as J wyl neuer doo from that tyme foorth, and that becauſe of al thyne abominations.

10 For in thee the fathers ſhalbe fayne to eate theyr owne ſonnes, & the ſonnes their owne fathers, J wyl execute iudgement in thee, and the whole remnant of thee wyl J ſcatter into al the wyndes.

Leuit.26.c
Deut.28.g
2.Re.26.c.
Lame.4.b
Baruc.2.a.

11 Wherefore, as truely as J lyue, ſayth the Lorde God, ſeeyng thou haſt defiled my ſanctuarie with al manner of abominations, and with al ſhameful offences:

12 For this cauſe wil J alſo deſtroy thee, mine

eye ſhal not ſpare thee, neyther wyl I haue any pitie.

Iere.xv.b. 13 *One thirde part within thee ſhal dye of the peſtilence, & be conſumed of hunger, another thirde part ſhalbe ſlayne downe round about thee with the ſwoorde, the other thirde part that remayneth, wil I ſcatter abrode toward al the windes, and drawe out a ſwoorde after them.

C 14 Thus wyl I perfourme mine indignation, and make my wrath to ſetle vpon them, and I wyl be (d) comforted: ſo that when I haue fulfilled mine anger againſt them, they ſhal knowe that I am the Lorde, whiche with a feruent gelouſie haue ſpoken it.

(d) That is, I wyl not be pacified tyl I be reuenged. Eſai.i.c.

15 Moreouer, I wyl make thee waſte, and reuiled among al the Heathen that dwel about thee, in the ſyght of al them that goe by thee.

16 So thou ſhalt be a reproche and ſhame, a chaſtiſement and a wonderyng vnto the nations that are round about thee, when I ſhal execute iudgementes in thee, in anger and in wrath, and in ſharpe rebukes, I the Lorde haue ſpoken it:

17 When I ſhoote among them the perilous (e) dartes of hunger, whiche ſhalbe for their deſtruction, yea therefore ſhal I ſhoote them, becauſe I wyl deſtroy you, I wyl encreaſe hunger vpon you, & *wyl breake your ſtaffe of bread.

(e) whiche be the graſhoppers, mildew, and whatſoeuer were occaſions of famine.

Ezec.4.c

18 Plagues wyl I ſende vpon you, yea and wicked beaſtes alſo to ſpoyle thee, peſtilence and bloodſheddyng ſhal comme vpon thee, and the ſwoord wyl I bryng ouer thee: I the Lorde haue ſpoken it.

The.vi.Chapter.

1 He ſheweth that the people ſhalbe plagued for the ſinne of idolatrie. 8 He prophecieth the repentance of the remnant of the people, and their deliuerance. 11 The deſtruction of the frowarde is prophecied.

A 1 AND the woord of the lord came vnto me, ſayeing,

Ezec.30.a 2 Thou ſonne of man, ſet thy face to yͤ *mountaines of Iſrael, that thou maieſt prophecie agaynſt them,

3 And ſay, Heare the woord of the Lorde God: O ye mountaynes of Iſrael, Thus hath the Lord God ſpoken to the (a) mountaynes, hylles, riuers, and dales, Beholde I [euen I] wyl bryng a ſwoorde vpon you, and deſtroy your hygh places.

(a) He ſpeaketh to al the places where the Iſraelites accuſtomed to commit their idolatries, threatnyng them deſtruction.

4.Re,23.b. 4 Your aulters ſhalbe deſtroyed, and your images of the * ſunne broken downe, your ſlayne menne wyl I caſt downe before your idolles.

5 And the dead carkaſes of the chyldren of Iſrael wil I caſt before their idolles, your bones wyl I ſcatter rounde about *your aulters.

4.Reg.23.c

6 In al your dwelling places, your cities ſhalbe deſolate, and the hygh places layde waſte, ſo that your aulters ſhalbe made waſte and deſolate, your idolles ſhalbe broken and aboliſhed, and your images of the ſunne ſhalbe cut downe, and your workes quite taken away.

B 7 Your ſlayne menne ſhal falle among you: And ye ſhal knowe that I am the Lorde.

8 Yet wyl I leaue a remnant, that you may haue [ſomme] that ſhal eſcape the ſwoorde among the nations, when as ye ſhalbe ſcattered through the countreys.

9 And they that eſcape of you, ſhal thynke vpõ me among the Heathen where they ſhalbe in captiuitie, becauſe I haue benne brokẽ with their whooriſhe hart, whiche hath departed from me, & with their eyes that haue gonne a whooryng after their idolles: and they ſhalbe abhorred before their owne eyes: for the euyls whiche they haue committed in al their abominations.

10 And they ſhal know that I am the Lord, and that I haue not ſayde in vayne, that I woulde doo this euyl vnto them.

11 Thus ſayth the Lorde GOD, (b) Smite thyne handes togeather, & ſtampe with thy feete, and ſay, Wo woorth al the abominations and wickedneſſes of the houſe of Iſrael: for they ſhal fal with the ſwoorde, with hunger, and with peſtilence.

(b) He wylleth yͤ prophet not only with woordes, but alſo with geſtures of hand and foote, to ſignifie the deſtruction to comme.

12 Who ſo is farre of ſhal die of the peſtilence, he that is nygh at hand ſhal periſhe with the ſwoorde, and the other that are beſieged ſhal dye of hũger: Thus wil I ſatiſfie my wrathful diſpleaſure vpon them.

13 And ſo ſhal ye know that I am the Lord, when their ſlaine menne ſhalbe among their idolles rounde about their aulters, vpon euery hygh hyl, and toppes of mountaynes, and vnder euery greene tree, & vnder euery thicke oke, [euen] in the places where they did offer ſweete ſauour to al their idolles.

14 I wyl ſtretche myne hande out vpon thẽ, and wyl make the lande waſte and deſolate, (c) from the wylderneſſe vnto Deblathah, through al their habitations: and they ſhal knowe that I am the Lorde.

(c) Somme read, more deſolate then the wyldерneſſe of Deblathah, which was in Syria, and bordered vpon Iſrael: but it may ſtande wel from the wyldernеſſe, whiche was ſouth vnto Deblathah, whiche was north, meanyng yͤ whole countrey.

The .vii. Chapter.

2 The ende of al the land of Iſrael ſhal ſuddainly comme. 20 The cauſe of the deſtruction therof.
23 The prophete is commaunded to ſhewe the ſumme of the euyls that are at hande.

A 1 THE woorde of the Lorde came vnto me, ſayeing,

2 And thou ſonne of man, thus ſayth the lorde God, An ende is comme vnto the lande of Iſrael: yea verely the ende commeth vpon the foure corners of the lande.

3 Nowe ſhal the ende comme vpon thee: for I wyl ſende my wrath vpon thee, and wyl puniſhe thee accordyng to thy wayes, and rewarde thee after al thyne abominations.

4 Myne eye ſhal not ſpare thee, neyther wyl I haue pitie, but rewarde thee accordyng to thy wayes, and declare thine abominations: then ſhal ye knowe that I am the Lorde.

5 Thus ſayth the Lorde God, Beholde, one euyl ſhal comme after another:

6 The ende is here, the ende [I ſay] is comme, it watched for thee: behold, it is come alredy.

B 7 The (a) morning is comme vnto thee that dwelleſt in the lande, the time is at hande, the day of trouble is hard by, and not the (b) ſoundyng agayne of the mountaynes.

8 Nowe I wyl ſhortly poure out my ſoare diſpleaſure ouer thee, & fulfil my wrath vpon thee: I wyl iudge thee after thy wayes, and recompence thee al thyne abominations.

9 Mine eye ſhal not ſpare, neither wil I haue pitie, but rewarde thee after thy wayes, and thyne abominations ſhalbe in the middeſt of thee: and ye ſhal know that I am the Lorde that ſmiteth.

10 Beholde the day, beholde, it is comme, the mornyng is gonne forth, the rod (c) flouriſheth, pride hath budded.

11 Crueltie is waxen to a rod of wickedneſſe, none of them ſhal remayne, none of their riches, "not one of their ſeede, and no lamentation ſhalbe made for them.

12 The time commeth, the day draweth nigh: who ſo byeth, let hym not reioyce, he that ſelleth, let hym not be ſoarie: for why? wrath is vpon al the multitude thereof.

13 So that the ſeller ſhal not comme agayne to the thyng that he ſolde, although their lyfe be (d) yet with the lyuing: for whē the prophecie was preached vnto al the people, none returned, no man ſhal (e) ſtrengthen hym ſelfe in the iniquitie of this lyfe.

14 (f) They haue blowen the trumpette, and made al redy, but none goeth to the battayle: for my wrath is vpon the whole multitude.

15 The ſwoorde ſhalbe without, peſtilence & hunger within: ſo that who ſo is in the fielde, ſhalbe ſlayne with the ſwoorde, and he that is in the citie, ſhalbe deuoured with hunger and peſtilence.

16 But they that flee away from them, ſhal eſcape, and ſhalbe in the mountaynes lyke the doues of the valleys, al they ſhal mourne, euery one for his iniquitie.

17 *Al handes ſhalbe let downe, and al knees ſhalbe weake as the water. Eſai. 13.b. Iere.vi.c.

18 They * ſhal girde them ſelues with ſackcloth, feare ſhal couer them, ſhame ſhalbe vpon al faces, & baldneſſe vpon their heades. Eſai.xv.a. Iere.48.d.

19 Theyr ſyluer ſhal they caſte foorth in the ſtreates, and their golde ſhalbe deſpiſed: yea* their ſiluer and golde ſhal not be able to delyuer them in the day of the wrath of the lorde, they ſhal not ſatiſfie their ſoules, neyther fylle their bellyes therewith, becauſe (g) it was a ſtumblyng blocke of their iniquitie. Pron.xi.a. Eccle.v.b.

20 He had alſo ſet the beautie of his (h) ornament in maieſtie: but they made images of their abominations and fylthineſſe in it, therfore haue I ſet it farre from them.

21 Moreouer, I wyl geue it into the handes of ſtrangers to be ſpoyled, and to the wicked of the earth for to be robbed, and thei ſhal pollute it. D

22 My face wyl I turne from them, my ſecrete place ſhalbe defyled: for burglers ſhal goe into it, and pollute it.

23 Make a chayne: for the lande is ful of the (i) iudgement of blood, and the citie is ful of extortion.

24 Wherefore, I wyl bring the moſt wicked of the Heathen to take their houſes in poſſeſſion, I wyl make the pompe of the myghtie to ceaſſe, and their (k) ſanctuaries ſhalbe defyled.

25 When deſtructiō is comme, they ſhal ſeeke peace, but they ſhal haue none.

26 One miſchiefe ſhal folowe another, and one rumour ſhal comme after another: then ſhal they ſeeke a viſion in vayne at their prophete, the lawe ſhal periſh from the prieſt, and counſayle from the ancientes.

27 The kyng ſhal mourne, the prince ſhalbe clothed with deſolation, and the hands of the people in the land ſhalbe troubled: I wyl doo vnto them after their owne wayes, accordyng to their owne iudgemētes wyl I iudge them: and they ſhal knowe that I am the Lorde.

(a) That is, the begynning of thy puniſhment.

(b) That is, no vayne or counterfayte crye, as is the ecco in ŷ hilles

(c) Meanyng Nabuchodonoſor, whom God had appoynted to be a rodde to ſcourge them.

"Or, none of their pleaſures.

(d) That is, in the yeere of Iubile, when euery man returned to ſuch poſſeſſions as he ſold before. Leuit.25.b

(e) Iniquitie ſhal make no man ſtrong agaynſt God.

(f) The Iſraelites made a bragge, but their hartes fayled them.

(g) Their golde & ſiluer brought them to this ruine or deſtruction.

(h) Meanyng the ſanctuarie

(i) That is, of ſinnes that deſerue death.

(k) That is, their temple whiche was diuided into three partes. Iere.61.f.

The.viij.Chapter.

2 An appearance of the ſimilitude of God. 3 Ezechiel is brought to Hieruſalem in the ſpirite.
6 The Lorde ſheweth the idolatries of the houſe of Iſrael, and chiefly of the prieſtes.

A 1 AND it was in the (a) ſixt yeere, in the ſixt [moneth] in the fyft [day] of the moneth, I ſate in my houſe, & the elders of Iuda ſate before me, and the hande of the Lord God fel there vpon me.

(a) Of the captiuitie of Iecontah, ſo that there was fourteene monethes betwixt the firſt viſion & this.

2 Then I behelde, and loe, there was a lykeneſſe as the appearance of fyre: from the appearance of his loynes downeward, fire: and from his loynes vpwarde, as the appearance of brightneſſe, lyke the colour of amber.

3 And he ſtretched out the likenes of an hand, and tooke me by an heary locke of my head, and the ſpirite lyft me vp betwixt earth and heauen, and (b) brought me in a diuine viſion to Hieruſalem, into the entrie of the inner (c) gate that lyeth towarde the North, where remayned the image of (d) emulation [and] of gayne.

(b) This was in the ſpirite, & not in body.
(c) The porch or court where the people aſſembled.
(d) Of emulation, becauſe it diſpleaſed god: of gayne, becauſe it was ſet vp and worſhypped for gayne and increaſe of their offerings for yͤ prieſtes, and of their cattel and ſubſtance for the people.

4 And beholde, the glorie of the Lorde God of Iſrael was in the ſame place, [euen] as I had ſeene it afore in the fielde.

5 And he ſayd vnto me, Thou ſonne of man, lyft vp thyne eyes nowe towarde the North: then lyft I vp mine eyes toward the North, and beholde, northwarde, at the gate of the (e) aulter, this image of emulation [was] in the entrie.

(e) That was in the court where the people had made an aulter to Baal.

6 And he ſayde furthermore vnto me, Thou ſonne of man, ſeeſt thou what theſe doo? ſeeſt thou the great abominations that the houſe of Iſrael commit in this place, to dryue me from my ſanctuarie? but turne thee about, & thou ſhalt ſee yet greater abominations.

B 7 And with that brought he me to the court gate, and when I looked, beholde, there was a hole in the wal.

8 Then ſaid he vnto me, Thou ſonne of man, digge nowe in the wal: and when I dygged in the wal, beholde, there was a doore.

9 And he ſayd vnto me, Goe thy way in, and looke what wicked abominations they doo here.

10 So I went in, and ſawe, and behold, there were al manner of creepyng beaſtes, and (f) abominable beaſtes, and al the idolles of the houſe of Iſrael, paynted vpon the wal round about.

(f) whiche were forbidden in the lawe. Leuit.xi.

11 There ſtoode alſo before the images, threeſcore and tenne menne of the ancientes of the houſe of Iſrael, and in the myddeſt of them ſtoode Iaazaniah yͤ ſonne of Shaphan, with euery man his cenſor in his hande, and the ſmoke of the incenſe aſcended as a cloude.

12 Then ſayde he vnto me, Thou ſonne of man, haſt thou ſeene what the ancientes of the houſe of Iſrael doo ſecretly, euery one in the (g) chamber of his imagerie? for they ſay, The Lorde ſeeth vs not, the Lorde hath forſaken the earth.

(g) For beſides their common idolatrie, they had their particuler ſeruice in their ſecrete places or pewes.

13 And he ſayde vnto me, Turne thee yet agayne, and thou ſhalt ſee greater abominations that they doo.

14 And with that he brought me to the doore C of the gate of the Lordes houſe, towarde the North, and beholde, there ſate women mournyng for (h) Thammuz.

(h) The Iewes ſay this was a prophet of the idolles, who after his death was once a yere mourned for in yͤ night, only of womẽ. S. Hierome taketh it for Adonis Venus louer. Other thinke it was Oſyris an idol of the Egyptians.

15 Then ſayde he vnto me, Haſt thou ſeene this thou ſonne of man? turne thee yet about, and thou ſhalt ſee greater abominations then theſe are.

16 And ſo he brought me into the inwarde court of the Lordes houſe, and beholde, at the doore of the Lordes houſe, betwixt the porche and the aulter, there were about twentie and fiue menne, that turned their backes vpõ the temple of the Lord, & their faces towarde the eaſt, & theſe worſhipped the ſunne eaſtward.

17 And he ſayd vnto me, Haſt thou ſeene this thou ſonne of man? Thynketh the houſe of Iuda, that it is but a trifle to doo theſe abominations, whiche they doo here? for they haue fylled the lande ful of wickedneſſe, and haue returned to prouoke me to anger, and loe, (i) they are puttyng the branches to their noſes.

(i) They ſmelled to their brãches, flowers, or poſes, in dooing their ſacrifice to the ſunne, whiche yet before God was vyle, & ſtincking, howe ſweete ſoeuer they ſeemed to them ſelues.

18 Therfore wyl I alſo doo ſomething in my wrathful diſpleaſure, ſo that myne eye ſhal not ſpare them, neither wyl I haue pitie: *yea and though they crye in myne eares with a loude voyce, yet wyl I not heare them.

Prou.i.d

The.ix.Chapter,

1 The deſtruction of the citie. 4 They that ſhalbe ſaued are marked. 8 A complaynt of the prophete for the deſtruction of the people.

A 1 HE cryed alſo with a loude voyce in myne eares, ſayeing, Drawe neare ye (a) viſitations of the citie, euery man with a deſtroyeing weapon in his hande.

(a) The perſons appoynted to viſite the citie, as Nabuchodonoſor and his captaynes.

2 And beholde, then came there (b) ſixe menne, out of the ſtreate of the vpper gate towarde the North, & euery man a ſlaughter weapon in his hande: There was one amongſt them

(b) whiche were ſixe angels in lykeneſſe of menne that had on hym linnen rayment, and a Writers [(c)] inckhorne by his ſyde: theſe went in, and ſtoode beſyde the braſen aulter.

(c) To marke them yͭ ſhould be ſaued from deſtruction.

3 And the glorie of the Lorde of Iſrael was gonne from the Cherub wherevpon it was, to the doore of the houſe: and he called to the man that had the linnen rayment vpon him, and the writers inckhorne by his ſyde,

4 And the Lord ſaid vnto him, Goe through the citie, euen through Hieruſalem, and ſet a marke vpon the foreheades of them that mourne, & are ſoary for al the abominations that be donne therein.

5 And to the other he ſaid, that I might heare, Goe ye after hym through the citie, & ſmyte, let your eye ſpare none, neyther haue ye any pitie:

6 Kyl and deſtroy both olde menne & young, maydens, chyldren, and women: but as for al thoſe that haue the marke vpon them, ſee that ye touche them not, and begynne at my ſanctuarie. Then they began at the ancient menne whiche were before the houſe.

7 And he ſayd vnto them, Defile ye the temple, fyl the courtes with the ſlayne, then goe your way foorth. So they went out, and ſlue downe through the citie. B

8 Now when they had donne the ſlaughter, & I yet eſcaped, I felle downe vpon my face, and cryed, ſayeing, Ah Lorde God, wilt thou then deſtroy al the reſidue of Iſrael, in powryng out thy wrath vpon Hieruſalem?

9 Then ſayde he vnto me, The wickedneſſe of the houſe of Iſrael and Iuda is exceedyng great: ſo that the land is ful of *blood, and the citie ful of reuoltyng [from God] for they ſay, The Lorde hath forſaken the earth, and the Lorde ſeeth it not.

Eſai.i.c.

10 As touchyng me alſo, myne eye ſhal not ſpare them, neither wil I haue pitie: but wil recompence theyr wayes vpon their heades.

11 And beholde, the man that had the lynnen rayment vpon hym, and the writers inckhorne by his ſyde, reported the matter, and ſayd, As thou haſt commaunded me, ſo haue I donne.

The .x. Chapter.

2 Of the manne that tooke hotte burnyng coales out of the middle of the wheeles of the Cherubims. 8 A rehearſal of the viſion of the wheeles, of the beaſtes, and of the Cherubims.

A 1 ANd as I loked, beholde, in the *firmament that was aboue the head of the [(a)] Cherubims, as it were a Saphir ſtone [made] lyke the ſimilitude of a throne, was ouer them.

Ezech.i.d

(a) Whiche in yͤ firſt chapter and fift vearſe he called the foure beaſtes.

2 Then ſpake he to hym that had the lynnen rayment vpon hym, and ſayde, Creepe in betweene the wheeles that are vnder the Cherub, and take thyne hande ful of hotte coales out from betweene the Cherubims, & ſcatter them ouer the citie. And he creapt in, that I myght ſee.

3 (Nowe the Cherubims ſtoode vpon the ryght ſyde of the houſe, when the man went in, and the cloude fylled the inner court.

4 And the glory of the Lorde remoued from the Cherubims, and came vpon the doore of the houſe: ſo that the tẽple was ful of cloudes, & the court was ful of the ſhine of the Lordes glorie.

5 Yea & the ſound of the Cherubims winges was hearde into the fore court, lyke as it had benne the voyce of the almighty God when he ſpeaketh.)

6 Nowe when he had bydden the man that was clothed in linnen, ſayeing, Take fyre from the myddeſt of the wheeles which were vnder the Cherubims: he went, and ſtoode beſyde the wheeles.

7 Then one Cherub reached foorth his hand from betweene the Cherubims, vnto the fire that was betweene the Cherubims, & tooke therof, & gaue it into the handes of hym that had on the lynnen rayment: whiche tooke it, and went out. B

8 And vnder the wynges of the Cherubims, there appeared the lykeneſſe of a mans hand.

9 I looked alſo, and behold, foure wheeles beſyde the Cherubims, one wheele by one Cherub, and another by another Cherub, and the wheeles were to looke vpon after the faſhion of the pretious ſtone *Tharſis.

Ezech.i.c.

10 As touchyng their appearance (they were al foure of one faſhion) as if one wheele had benne in another.

11 When they went foorth, they went vpon their foure ſydes, not turnyng backe in theyr goeyng: for whiche way the [head of the] fyrſt looked, after it they went, ſo that they turned not backe in their goeyng.

12 And their whole bodyes, their backes, their handes, and wynges, yea and the wheeles alſo, were ful of eyes rounde about the foure wheeles.

13 And to the wheeles, he cryed to them in my hearyng, O wheele.

14 Euery one of them had foure faces, ſo that the face of the firſt was the face of a Cherub, and the face of the ſeconde the face of a man, and of the thirde the face of a lion, and of the fourth C

fourth the face of an egle.

Ezech.i.a. 15 And the Cherubims were lifted vp: *This is the beaſt that I ſawe at the water of Chebar.

16 Nowe when the Cherubims went, the wheeles went by them: and when the Cherubims lyft vp their wynges to mount vp from the earth, the ſame wheeles alſo turned not from beſydes them.

17 Shortly when they ſtoode, theſe ſtoode alſo, & when they were lyfted vp, the wheeles lyft vp them ſelues alſo with them: for the[b] ſpirite of the beaſt was in the wheeles.

(b) There was one conſent betweene the Cherubims and the wheeles.

18 Then the glorie of the Lord departed from aboue the doore of the temple, and remayned vpon the Cherubims.

19 And the Cherubims flackered with their wynges, and lyft them ſelues vp from the earth, ſo that I ſawe when they went, & the wheeles beſydes them, and they ſtoode at the doore of the Eaſt gate of the houſe of the lord, ſo the glorie of the God of Iſrael was vpon them on hygh.

20 This is the[c] beaſt that I ſawe vnder the God of Iſrael, by the riuer of Chebar, and I perceiued that it was the Cherubims.

(c) That is, the whole body of the foure beaſtes or Cherubims.

D

21 Euery one had foure faces, and euery one foure wynges, and vnder their wynges, the lykeneſſe of mennes handes.

22 Touchyng the ſimilitude of their countenances, they were the very ſame countenances, whiche I ſawe at the riuer Chebar, and the ſelfe ſame appearaunces: euery one in his goeyng went ſtrayght forwarde.

The.xi, Chapter.

1 Who they were that ſeduced the people of Iſrael. 5 Agaynſt theſe he prophecieth, ſhewyng them howe they ſhalbe diſpearſed abroade. 19 The renewyng of the hart commeth of God. 21 He threatneth them that leane vnto their owne counſayles.

A 1 MOreouer, the ſpirite lyft me vp, and brought me vnto the eaſt gate of yͤ Lordes houſe, which lyeth eaſtwarde: and behold, at the entry of the gate were fyue and twentie menne, among whom I ſawe Iaazaniah the ſonne of Azur, and Pheltiah the ſonne of Banaiahu, the rulers of the people.

2 Thē ſaid he vnto me, Thou ſonne of man, theſe menne imagine miſchiefe, and a wicked counſayle take they in this citie,

2.Pet.iij.a. 3 Sayeing, *It is not neare, let vs build houſes: this [Hieruſalem] is the[a] cauldron, and we be the fleaſhe.

(a) we ſhal not be pulled out of Hieruſalem, tyl the houre of our death comme, as the fleaſhe is not taken out of yͤ cauldron tyl it be ſodde.

4 Therfore ſhalt thou prophecie agaynſt thē: yea prophecie, O ſonne of man.

5 And with that felle the ſpirite of the Lorde vpon me, and ſayde vnto me, Speake, thus ſayth the Lorde: On this manner haue ye ſpoken (O ye houſe of Iſrael) and I knowe the imaginations of your hartes.

6 Many one haue ye murthered in this citie, and fylled the ſtreates ful of the ſlayne:

B 7 Therefore, thus ſayth the Lorde GOD, The ſlayne menne that ye haue layde on the grounde in the citie, are the[b] fleaſh, and this citie is the cauldron: but I wyl bryng you out of it.

(b) Contrarie to their vayne confidence he ſheweth in what ſenſe this citie was the cauldron, that is, becauſe of the dead bodyes that haue ben murthered therin, and ſo lye as fleaſhe in the cauldrō.

8 Ye feared the ſwoorde, and I wyl bryng a ſwoorde ouer you, ſayth the Lorde God.

9 And I wyl bryng you out of the myddeſt thereof, and deliuer you into the handes of ſtrangers, and wyl execute iudgementes among you.

10 Ye ſhal falle by the ſwoorde, in the borders of[c] Iſrael wil I iudge you, & ye ſhal knowe that I am the Lorde.

(c) That is, in Riblath. 4.Reg.24.a.

11 This citie ſhal not be your cauldron, neyther ſhal ye be the fleaſhe therein: but in the borders of Iſrael wyl I puniſhe you,

12 That ye may know that I am the Lord, in whoſe commaundementes ye haue not walked, nor kept my lawes: but haue donne after the cuſtomes of the Heathen that lye rounde about you.

13 Now when I prophecied,[d] Pheltiah the ſonne of Banaiahu dyed: then felle I downe vpon my face, and cryed with a loude voyce, ſayeing, Ah Lorde God, wylt thou then vtterly deſtroy al the remnant in Iſrael?

(d) It ſeemed this noble man dyed of ſome terrible death, & therefore the prophete feared ſome ſtrange iudgement of God towarde the reſt of the people.

14 And ſo the woorde of the Lorde came vnto me on this manner.

15 Thou ſonne of man, thy brethren [euen] thy brethren, the menne of thy kynred, and al the houſe of Iſrael, wholly [are they] vnto whom the inhabitantes of Hieruſalem haue ſayde,[e] Withdrawe ye farre from the Lord, for the lande is geuen vs in poſſeſſion.

(e) They that remayned ſtyl at Hieruſalē, thus reproched them that were gonne into captiuitie, as though thei were caſt of, & forſakē of god.

16 Therefore tel them, thus ſayth the GOD, Although I ſende them farre of among the Gentiles, & ſcatter them among the nations, yet wyl I be to them as a litle[f] ſanctuarie, in the landes where they ſhal comme.

(f) They ſhalbe yet a litle Church, whō he wyl preſerue, though they be diſpearſed, & for a tyme afflicted.

17 Tel them alſo, thus ſayth the Lorde God, I wyl geather you againe out of the natiōs, and bryng you from the countreys where ye be ſcattered, and I wyl geue you the lande of Iſrael agayne.

18 And they ſhal comme thyther, and they ſhal take away al their idolles, and al their abominations from thence.

Iere.32.d
Ezec.36.d.

19 And I wyl geue them one hart, and I wil put a newe ſpirite within their bowels: that ſtony hart wyl I take out of their body, and geue them a fleaſhly hart,

20 That they may walke in my commaundementes, and keepe myne ordinances, and doo them, that they may be my people, and I their God.

21 But to the hart of their idolles, and their abominations, their hart goeth, their wayes wyl I bryng vpon their owne heades, ſayth the Lorde God.

22 After this dyd the Cherubims lift vp their wynges, and the wheeles beſydes them, and the glorie of the GOD of Iſrael was vpon them on hygh.

Ezech. x.a

23 *So the glorie of the Lord went vp from the myddeſt of the citie, and ſtoode vpon the mount of the citie towarde the Eaſt.

24 And the ſpirite tooke me vp, and brought me agayne to Chaldea to the captiuitie, in a viſion by the ſpirite of God: then the viſion that I had ſeene went vp from me.

25 So I ſpake vnto the (g) captiues all the woordes of the Lorde which he had ſhewed me.

(g) Thoſe that were led away captiues with Iechoniah.

The.xii.Chapter.

4 The parable of the captiuitie. 10 The expoſition of the parable, by which the taking of king Zedekiah is ſignified. 18 An other parable whereby the diſtreſſe of hunger and thurſt is ſignified.

A 1 THE woorde of the Lorde came vnto me, ſayeing,

2 Thou ſonne of man, thou dwelleſt in the midſt of a rebellious houſe, whiche haue eyes to ſee, & yet ſee not, eares haue they to heare, and yet heare they not: for they are a rebellious houſe.

''or, make thee veſſels to goe into captiuitie,

3 Therefore (O thou ſonne of man(“prepare thee inſtrumentes to flit with, and remoue on the day time that they may ſee, yea [euen] in their ſight ſhalt thou goe from thy place to another place, if peraduenture they wyl conſyder that they be a rebellious houſe.

4 Thou ſhalt bryng forth thine inſtrumētes, as ſtuffe to flit with by the day tyme in their ſight, and thou thee ſelfe ſhalt goe foorth alſo at euenyng before their eyes, as they that goe foorth to flit.

5 Digge through the wal in their ſyght, and carrie out thereby.

6 In their ſyght ſhalt thou beare vpon thy ſhoulders, and carrie it foorth in the darke: hyde thy face, that thou ſee not the earth, for I haue made thee a (a) ſhewe token vnto the houſe of Iſrael.

(a) That as thou doeſt, ſo ſhal they doo, and therfore in thee they ſhal ſee their owne plague & pouniſhmēt.

B 7 And I dyd ſo as I was commaunded, I brought foorth my ſtuffe by day, as the ſtuffe of one that goeth into captiuitie: and in the euenyng I digged through the wal with my handes, and brought it foorth in the darke, and bare it vpon my ſhoulder in their ſyght.

8 And in the mornyng came the woorde of the Lorde vnto me, ſayeing,

9 Thou ſonne of man, hath not the houſe of Iſrael, the rebellious houſe ſayde vnto thee, (b) What doeſt thou?

10 Then tel them, thus ſaith the Lorde God, This “burden toucheth the prince at Hieruſalem, and al the houſe of Iſrael that dwelle among them.

(b) Doo not they deryde and mocke thy doynges.
''or, prophecie.

11 Telle them, I am your ſhewe token, lyke as I haue donne, ſo ſhal it be donne vnto thē, they ſhal goe into bondage and captiuitie.

12 The prince that is among them ſhal loade his ſhoulders in the darke, and geat hym away, they ſhal breake downe the wal to cary through by it: he ſhal couer his face, that he ſee not the grounde with his eyes.

13 My net wyl I (c) ſpreade out vpon hym, and he ſhalbe caught in my “net, and I wyl bryng him to Babylon in the lande of the Chaldees, whiche he ſhal not ſee, and yet ſhal he dye there.

(c) when the kyng ſhal thinke to eſcape by fleing, I wyl take him in my net, as Ezech.27.c and.32.a.
''or, tooles.

14 As for al his helpers, & al his bandes that be about him, I wil ſcatter them towarde al the windes, & draw out a ſwoord after them. C

15 So when I haue ſcattered them among the Heathen, and ſtrowed them in the landes, they ſhal knowe that I am the Lorde.

16 But I wyl leaue a litle *number of them from the ſwoorde, hunger, and peſtilence, to telle al their abominations among the Heathē where they comme, that they may know howe that I am the Lorde.

Ezec.xi.a.

17 Moreouer, the woorde of the Lorde came vnto me, ſayeing,

18 Thou ſonne of man, with a feareful tremblyng ſhalt thou eate thy bread, with vnquietneſſe and ſorowe, ſhalt thou drynke thy water.

19 And vnto the people of the lande ſpeake thou: Thus ſayth the Lorde GOD to them that dwel in Hieruſalem, and to the lande of Iſrael, They ſhal eate their bread with ſorow, and drinke their water with deſolation: yea the lande with the fulneſſe thereof ſhalbe layde waſte, for the wickedneſſe of al them that dwelle therein.

20 And the cities that now be wel inhabited,

ſhalbe voyde, and the lande deſolate, that ye may knowe that I am the Lorde.

D 21 Yet came the woorde of the Lorde vnto me agayne, ſayeing,

22 Thou ſonne of man, what manner of prouerbe is that whiche ye vſe in the lande of Iſrael, ſayeing, (b) The dayes are ſlacke in cõmyng, and al viſions fayle:

(b) Becauſe they dyd not ſee the prophecies accompliſhed, they contemned them as though they neuer ſhoulde be fulfylled.

23 Tel them therefore, thus ſayth the Lorde God, I wil make that prouerbe to ceaſſe, and they ſhal no more vſe it as a prouerbe in Iſrael: but ſay vnto them, The dayes are at hande, and the effect of euery viſion.

24 There ſhal no viſiõ be any more in vaine, neyther any flattering diuination within the houſe of Iſrael:

25 For I the Lorde ſpeake it, and whatſoeuer I ſhal ſpeake, it ſhalbe perfourmed, and not be ſlacke in commyng any more, yea euen in your dayes, O rebellious houſe, wyl I ſpeake the thing, and bring it to paſſe, ſayth the lorde GOD.

26 And the woorde of the Lorde came vnto me, ſayeing,

27 Beholde thou ſonne of man, the houſe of Iſrael ſayth [on this manner] The viſion that he ſeeth, it wyl be many a day or it comme to paſſe: * it is farre of yet, the tyme that he prophecieth of.

Ezech.11.a
ii.Pet,iij.a

28 Therefore, ſay thus vnto them, thus ſaith the Lorde GOD, All my woordes ſhal no more be delayed, looke what I ſpeake, that ſame ſhal comme to paſſe, ſayth the Lorde God.

The.xiii.Chapter.

1 The woorde of the Lorde agaynſt falſe prophetes, whiche teache the people the counſels of their owne hartes.

A 1 THE woorde of the Lorde came vnto me, ſayeing,

2 Thou ſonne of man, prophecie agaynſt thoſe prophets of Iſrael which prophecie, and ſay vnto them that prophecie out of their owne * hartes, Heare the woord of the Lorde,

Iere.23.c.

3 Thus ſayth the Lorde God, Wo be vnto thoſe fooliſhe prophetes that folowe their owne ſpirite, and haue ſeene nothyng.

4 O Iſrael, thy prophetes are lyke the foxes in (a) deſart places.

(a) watchyng to deſtroy the vineyardes, reade Can.2.c

5 For ye haue not ſtand vp in the gappes, nor made a hedge for the houſe of Iſrael, to ſtand in the batayle in the day of the Lorde.

6 They haue ſeene vanitie and lieing diuination, ſayeing, The Lorde ſayth it, & the Lord hath not ſent them, and they haue made me hope that they woulde confirme the woorde.

B 7 Haue ye not ſeene vayne viſions, and ſpoken falſe prophecies, when ye ſay, The Lord hath ſpoken it, whereas I neuer ſayde it.

8 Therefore, thus ſayth the Lorde GOD, Becauſe ye haue ſpoken vanitie, and haue ſeene lyes: therfore behold, I am againſt you, ſayth the Lorde God:

9 Myne handes ſhal comme vpon the prophetes that ſee vanities, and deuine lyes: they ſhal not be in the counſel of my people, nor written in the booke of yͤ houſe of Iſrael, neyther ſhal they comme in the lande of Iſrael, that ye may knowe how that I am the lord GOD:

10 And that for becauſe they haue deceiued my people, * and tolde them of peace, where no peace was: one ſetteth vp a (b) wal, and they daube it with vntempered clay.

Iere,vi.c.

(b) what one falſe prophete dyd ſay (which is here called the buyldyng vp of a wal) another falſe prophet would affirme the ſame, though he had neither occaſion nor good grounde to beare hym.

11 Therefore telle them whiche daube with vntempered morter, that it ſhal fal: for there ſhal comme a great ſhowre of rayne, I wyl ſend hayleſtones to cauſe it to fal, and a great ſtorme of winde ſhal breake it.

12 And lo, when the wal is fallen, ſhal it not then be ſayde vnto you, Where is nowe your morter that ye daubed it withal:

13 Therefore, thus ſayth the Lorde GOD, I wyl cauſe a ſtormie wynde to breake out in my wrathful diſpleaſure, ſo that in mine anger there ſhal comme a myghtie ſhowre of raine, & haileſtones in my wrath to deſtroy it.

14 As for the wal that ye haue daubed with C vntempered morter, I wyl breake it downe, and make it euen with the grounde, ſo that the fundation thereof ſhalbe diſcouered, and it ſhal fal: yea and ye your ſelues ſhal periſhe in the middes thereof, and ye ſhal know that I am the Lorde.

15 Thus wyl I perfourme my wrath vpon this wal, and vpon them that haue daubed it with (c) vntempered morter, and then wyl I ſay vnto you, The wal is gonne, and the daubers of it,

(c) That is, whatſoeuer man of hym ſelfe ſetteth foorth vnder the auctoritie of gods word, and God alloweth it not.

16 [To wit] the prophetes of Iſrael, whiche prophecie vnto Hieruſalem, and looke out viſions of peace for it, whereas no peace is, ſayth the Lorde God.

17 Wherefore, O thou ſonne of man, ſet thy face agaynſt the daughters of thy people, whiche prophecie out of their owne hartes, and prophecie agaynſt them:

18 And ſay, thus ſayth the Lord God, Wo be vnto them that ſowe (d) pyllowes vnder al

(d) Theſe ſuperſtitious women for lucre would propheſie and tel euery man his fortune, geuing them pillowes to leane on, & kerchifes to couer theyr heades, that they myght yͤ more allure them and bewitche them.

arme holes, ⁊ put kirchiefes vpon the heades of euery(e) ſtature to hunt ſoules. Wil ye hunt the ſoules of my people; and(f) geue lyfe to the ſoules that [comme] vnto you?

19 And wyl ye pollute me to my people for handfuls of barly, and for peeces of bread, to kyl the ſoules of them that dye not, and promiſe(g) lyfe to them that lyue not, in lyeing to my people that heareth your lyes?

20 Wherefore, thus ſayth the Lorde GOD, Beholde, I wyl vpon your pillowes wherewith ye hunt the ſoules, to(h) make them flee, and I wyl teare them from your armes, and wyl let the ſoules goe, [euen] the ſoules that ye hunt to make them to flee.

21 Your kirchiefes alſo wil I teare in peeces, D and deliuer my people out of your handes, ſo that they ſhal comme no more in your hands to be hunted: and ye ſhal knowe that I am the Lorde.

22 Seeyng that with your lyes you diſcomfort the hart of the ryghteous, whom I haue not diſcomforted: Agayne, forſomuche as ye encourage the hande of the wicked, ſo that he may not turne from his wicked way in promiſing hym lyfe:

23 Therefore ſhal ye ſee no more vanitie, neither ſhal ye deuine diuinations, for I wyl deliuer my people out of your hande, that ye may knowe howe that I am the Lorde.

(e) Upon euery man and woman, young and olde, great and ſmal.
(f) Thynke you the lyues of my people to be in your handes, to make them long or ſhort.
(g) Theſe ſorcerers made the people beleue that they could preſerue lyfe or deſtroy it, and that it ſhould comme to euery one accordyng as they propheſied.
(h) Makyng them flocke vnto you with deceiuable doctrine, as the fowlers doo the birdes with their ſtales ⁊ calles

The.xiiij.Chapter.

2 The Lorde denyeth his woorde to the people for their ſinnes ſake. 9 The deſpiſers of the woorde dooth the Lorde ſometyme deceiue by falſe prophetes. 22 A comfort of them that fled vnto Babylon.

A 1 There reſorted vnto me certayne of the elders of Iſrael, and ſate downe by me.

2 Then came the woord of the Lord vnto me, ſayeyng,

3 Thou ſonne of man, theſe menne haue ſet vp their idolles in their hartes, and put the ſtumblyng blocke of iniquitie before their face: ſhoulde I then anſweare them at their requeſt?

4 Therefore, ſpeake vnto them, and ſay vnto them, thus ſayth the Lord God, Euery man of the houſe of Iſrael that ſetteth vp his idols in his hart, ⁊ putteth the ſtumblyng blocke of his iniquitie before his face, and commeth to the prophete: vnto that man wyl I the Lord my ſelfe geue anſweare when he commeth, accordyng to the (a) multitude of his idolles:

5 That the houſe of Iſrael may be ſnared in their (b) owne hartes, becauſe they be cleane gonne from me al of them thorowe theyr idolles.

6 Wherfore, tel the houſe of Iſrael, thus ſayth the Lorde GOD, Returne, and(c) cauſe to returne from your idolles, and turne your faces from al your abominations.

B 7 For euery man, whether he be of the houſe of Iſrael, or a ſtranger that ſoiourneth in Iſrael, whiche departeth from me, and ſetteth vp his idolles in his hart, ⁊ putteth the ſtumblyng blocke of his wickedneſſe before his face, and commeth to a prophete for to aſke counſel at me through hym: vnto that man wyl I the Lorde geue anſweare by myne owne ſelfe.

(a) As his abomination hath deſerued, that is, he ſhal be ledde with lies, according as he delyted therein.
2.Theſſ.2.b
(b) That is, conuince them by their owne conſciences.
(c) Al ſuch as by your example haue declined from god.

8 I wyl ſet my face agaynſt that man, and wil make him to be an example for other, yea and a common byword, and wil roote him out of my people, that ye may knowe howe that I am the Lorde.

9 And if that prophete be deceiued when he telleth a thyng, then * I the Lorde my ſelfe haue deceiued that prophete, and wil ſtretche out my hand vpon hym, to deſtroy hym out of my people of Iſrael: 3.Reg.22.c

10 And they ſhalbe pouniſhed for their wickedneſſe, accordyng to the ſinne of hym that aſketh, ſhal the ſinne of the prophete be:

11 That the houſe of Iſrael be ledde no more from me through errour, and be no more defyled in al their tranſgreſſions: but that they may be my people, and I their GOD, ſayth the Lorde God.

12 And the woorde of the Lorde came vnto me, ſayeing,

13 Thou ſonne of man, when the land ſinneth agaynſt me by committing a trepaſſe, I wyl ſtretche out my hande vpon it, and breake their * ſtaffe of bread, and ſende dearth vpon them, to deſtroy man and beaſt foorth of it. Ezec.iiij.b and.v.b.

14 And though * Noe, Daniel, and Iob, theſe C three menne were among them: yet ſhal they in their righteouſneſſe deliuer but their owne ſoules, ſayth the Lorde God. Iere.xv.a

15 If I bring noyſome beaſtes into the lande, and they ſpoyle it, and it be ſo deſolate that no man may paſſe through it for beaſtes,

16 If theſe three menne were alſo in the land: as truely as I liue ſaith the Lorde God, they ſhal ſaue neyther ſonnes nor daughters, but be only deliuered them ſelues, and as for the lande, it ſhalbe waſte.

17 Or if I bryng a ſwoorde vpon this lande,

and ſay, Swoord, goe through the lande, ſo that I ſlay downe man and beaſt in it,

18 And if theſe three menne were therein: as truely as I lyue, ſayth the Lorde God, they ſhal deliuer neither ſonnes nor daughters, but onely be ſaued them ſelues.

19 If I ſende a peſtilence into this lande, and powre out my ſoare indignation vpon it in blood, ſo that I roote out of it both man and beaſt,

20 And if Noe, Daniel, and Job were therein, as truely as I lyue, ſayth the Lorde God, they ſhal delyuer neyther ſonne nor daughter, but ſaue their owne ſoules in their righteouſneſſe.

D 21 Moreouer, thus ſayth the Lord God, How muche more when I ſende my * foure troublous plagues vpon Hieruſalẽ, the ſwoorde, hunger, perillous beaſtes, and peſtilence, to deſtroy man and beaſt out of it:

Ezech. 5, c

22 Beholde, there ſhalbe a remnaunt ſaued therin, whiche ſhal bryng foorth their ſonnes and daughters, beholde, they ſhal comme foorth vnto you, & ye ſhal ſee theyr waye and theyr enterpriſe, and ye ſhalbe comforted concerning the euyl that I haue brought vpon Hieruſalem [euen] concerning al that I haue brought vpon it.

23 They ſhal comfort you when ye ſhal ſee their way and woorkes: and ye ſhal knowe howe that it is not without a cauſe that I haue donne al againſt Hieruſalem as I dyd, ſayth the Lorde God.

The.xv. Chapter.

As the vnprofitable wood of the vine tree is caſt into the fire, ſo ſayth he that Hieruſalem ſhalbe brent.

A 1 THE woorde of the Lorde came vnto me, ſayeing,

2 Thou ſonne of man, what commeth of yͤ vine tree, more then of euery other tree, and of the wylde vine ſtocke among other trees of the foreſt:

3 Doo menne take wood of it to make any woorke withal: or wyl menne take a pin of it to hang any veſſel theron:

4 Beholde, it is caſt in the fire to be brent, the fire conſumeth both the endes of it, the middes of it is brent: is it meete then for any woorke:

5 Seeyng then that it was meete for no woorke beyng whole, muche leſſe may there anye thing be made of it when the fire hath conſumed and brent it.

6 And therefore thus ſayth the Lorde God, As the vine tree [that is] among the trees of the foreſt, whiche I haue geuen to the fire to be conſumed: ſo wil I geue the inhabitantes of Hieruſalem. B

7 And I wyl ſet my face agaynſt them, they ſhal goe out from the fire, and yet the (e) fire ſhal conſume them: then ſhal ye knowe that I am the Lorde, when I ſet my face againſt them,

(e) Though they eſcape one danger, yet another ſhal take them.

8 And when I make the land waſte, becauſe they haue ſo ſoore offended, ſayth the Lorde God.

The.xvi. Chapter.

2 The prophete declareth the benefites of God towarde Hieruſalem. 15 Hieruſalem is reproued of vnkindneſſe for her fornication with idols. 45 He iuſtifieth the wickedneſſe of other people, in compariſon of the ſinnes of Hieruſalem. 49 The cauſe of the abominatiõs into whiche the Sodomites fel. 60 Mercy is promiſed to the repentant.

A 1 AGayne, the woorde of the Lorde came vnto me, ſayeing,

2 Thou ſonne of man, ſhewe Hieruſalem their abominations,

3 And ſaye, Thus ſayth the Lorde God vnto Hieruſalem, Thy habitation & kinred is of the lande of (a) Chanaan, thy father was an Amorite, thy mother an Hittite.

4 In the day of thy byrth (b) when thou waſt borne, the ſtryng of thy nauel was not cut of, thou waſt not bathed in water to make thee cleane, thou waſt not ſalted with ſalt, nor ſwadled in cloutes.

5 No eye pytied thee to doo anye of theſe thinges for thee, for to haue compaſſion vpon thee: but thou waſt vtterly caſt out vpon the fielde in contempt of thy perſon in the day of thy byrth.

(a) Thou boaſteſt to be of the ſeede of Abraham, but thou art degenerate, and foloweſt the abominations of the wicked Chanaanites, as chyldrẽ doo the mãners of their fathers. Eſa. 1. a. 57. a.

(b) When I firſt brought thee foorth of the lande of Egypt, and planted thee in this land to be my Churche.

6 Then came I by thee, and ſawe thee defyled in thyne owne blood, & I ſayde vnto thee when thou waſt in thy blood, Lyue: [euen] when thou waſt in thy blood, I ſayde vnto thee, Lyue.

7 I cauſed thee to multiplie as the bud of the fielde, thou art growen vp, and waxen great, thou haſt gottẽ a marueylous pleaſant beautie, thy breaſtes are faſhioned, thy heare is goodly growen, whereas thou waſt naked and bare. B

8 Nowe when I went by thee, and looked vpon thee, behold, thy tyme was comme, yea

[euen] the time to woo thee: thē ſpread I my clothes ouer thee, to couer thy (c) diſhoneſtie, yea I made an othe vnto thee, and contracted mee ſelfe with thee (ſayth the Lorde God) and ſo thou becameſt myne owne.

9 Then waſhed I thee with water, and purged thy blood from thee, and I annoynted thee with oyle.

10 I clothed thee with broydred woorke, and ſhod thee with badgers ſkin, and I gyrded thee about with fine linnen, and couered thee with ſilke.

11 I decked thee with coſtly apparel, I put braſelets vpon thy handes, a chayne about thy necke:

12 And I put a frontlet vpon thy face, & eare ringes vpon thyne eares, and a beautyful crowne vpon thyne head.

13 Thus waſt thou deckt with golde and ſiluer, and thy rayment was of fine linnen, & of ſilke, and of broydred woorke: thou didſt eate fine floure, honie and oyle, marueylous beautiful waſt thou, and thou dydſt luckyly proſper into a kingdome.

C 14 And thy name was ſpread among the Heathen for thy beautie: for it was perfite through thy beautie which I put vpon thee, ſayth the Lorde God.

15 But thou haſt put thy confidence in thyne owne beautie, and played the harlot becauſe of thy renowne, and haſt (d) powred out thy fornications, with euery one that went by, thou waſt his.

16 Thou didſt take thy garmentes, and deckt thy hygh places with (e) diuers colours, and played the harlot ther vpon, (f) they comme not, and it ſhal not be.

17 The goodly iewels whiche I gaue thee of myne owne golde and ſiluer, haſt thou taken and made thee mennes images therof, and committed whordome with them.

18 Thy broydred garmentes haſt thou takē, & deckt them therewith: myne oyle and incenſe haſt thou ſet before them.

19 My meate whiche I gaue thee, as fyne floure, oyle and hony to feede thee withal, that haſt thou ſet before them for a ſweete ſauour: and thus it was, ſayth the Lorde God.

20 Thou haſt taken thyne owne ſonnes and daughters whom thou haſt begotten vnto me, and theſe haſt thou offred vp vnto them to be (g) deuoured: is this but a ſmal whordome of thyne?

D 21 And thou haſt ſlayne my chyldren, and deliuered them, to cauſe them to paſſe [through the fire] for them.

(c) Theſe wordes, blood, pollution, nakedneſſe, and filthyneſſe. &c. are oft tymes repeated, to beate downe their pryde, and to cauſe them to conſyder what they were before God receyued them to mercie, fauoured them, and couered their ſhame.

(d) There was none idolatry ſo vyle, wherwith thou didſt not pollute thee ſelfe.

(e) This declareth howe the idolaters put their chief delite in thoſe thinges which pleaſe the eyes and outwarde ſenſes.

(f) In ſuche ſort as the like hath not ben nor ſhalbe, ſo that they paſſed al nations in idolatrie.

(g) Meaning by fire, reade Leuit. 18. b. 4. Reg. 23. b.

22 And yet in al thyne abominations & whordomes, thou haſt not remembred the dayes of thy youth, howe naked & bare thou waſt at that tyme, and waſt defiled in thyne owne blood. B

23 After al theſe thy wickedneſſes, (wo, wo vnto thee, ſaith the Lorde God.)

24 Thou haſt buylt vnto thee an hygh place, and haſt made thee an hygh place in euery ſtreete.

25 Thou haſt buylt thyne high place at euery " head of the way, thou haſt made thy beautie to be abhorred, thou haſt opened thy feete to euery one that came by, and multiplied thy whoredome.

26 Thou haſt cōmitted fornication with the (h) Egyptians, thy neyghbours whiche were great in fleaſhe, and thus haſt thou increaſed thyne whordome to anger me.

27 Beholde, I did ſtretche out my hand ouer thee, and dyd miniſhe thy ſtoare of foode, and deliuered thee ouer into the wylles of them that hate thee, [euen] the daughters of the Philiſtines, whiche are aſhamed of thine abominable wayes.

E 28 Thou haſt played the whore alſo with the Aſſyrians, becauſe thou waſt inſatiable: yea thou haſt [I ſay] with them played the harlot, and yet hadſt thou not yenough.

29 Thus haſt thou furthermore multiplyed thy fornication from the lande of Chanaan vnto the Chaldees, and yet thou waſt not ſatiſfied herewith.

30 Howe weake is thyne hart, ſaith the Lord God, ſeeing thou doeſt al theſe woorkes of a preſumptuous whoriſhe woman?

31 Buylding thy hygh places at the head of euery way, & makeſt thy high places in euery ſtreete: thou haſt not benne as another whore that holdeth ſcorne of a rewarde:

32 But as a wyfe that breaketh wedlocke, & taketh other in ſteede of her huſbande.

33 Giftes are geuen to al other whoores: but thou geueſt rewardes vnto al thy louers, and rewardeſt them to comme vnto thee on euery ſyde for thy fornication.

34 It is comme to paſſe with thee in thy whooredomes, contrary to the vſe of other women, yea there hath no ſuche fornication benne committed after thee: ſeeing that thou geueſt gyftes vnto other, and no rewarde is geuen thee, therfore thou art contrary.

35 Therefore heare the woorde of the Lorde, O thou harlot. F

36 Thus ſaith the Lorde God, Becauſe thou haſt (i) powred out thy braſſe, and diſcouered thy

" Corner of the ſtreete.

(h) He noteth the great impietie of this people, who firſt falling from God to ſeeke helpe at ſtrange nations, did alſo at length embraſe their idolatrie, thinking therby to make their amitie more ſure.

(i) That is, laviſhed out thy money vpon images to thy ſhame.

thy filthyneſſe thorowe thy fornicatiõs with thy louers, & with al the idols of thyne abominations, and in the blood of thy chyldren, whom thou haſt geuen them:

37 Beholde therfore, I wyl geather togeather al thy [k] louers, with whom thou haſt taken pleaſure, yea and al them whom thou haſt loued, and euery one that thou hateſt: I wyl [I ſay] geather them togeather rounde about agaynſt thee, and wyl diſcouer thy ſhame before them, that they may ſee al thy filthyneſſe.

38 Moreouer, (l) I wyl iudge thee as a breaker of wedlocke and a murtherer, and recompence thee thyne owne blood in wrath and gelouſie.

39 I wyl geue thee ouer into their handes, & they ſhal deſtroy thy hygh place, and breake downe thy hygh places, they ſhal ſtrip thee alſo out of thy clothes: thy fayre iewels ſhal they take from thee, and ſo leaue thee naked and bare.

40 Yea they ſhal bring a company vpon thee, which ſhal ſtone thee with ſtones, and thruſt thee through with their ſwoordes.

4.Re.25.b 41 They ſhal * burne vp thy houſes with fire, and pouniſhe thee in the ſight of many women: thus wyl I make thee ceaſſe from playeing the harlot, ſo that thou ſhalt geue out no more rewardes.

F 42 So wil I make my wrath towarde thee to reaſt, & my ielouſie ſhal depart from thee, & I wil ceaſſe, and be angry no more.

43 Seing thou remembreſt not the dayes of thy youth, but haſt fretted me in al theſe thinges: beholde therefore, I wyl bryng thyne owne wayes vpon thy head, ſayth the Lorde God, ſo that (m) thou ſhalt not commit [any more] miſchiefe vpon al thyne abominations.

44 Beholde, al they that vſe common prouerbes, ſhal vſe this prouerbe alſo agaynſt thee, ſaying, Suche a (n) mother, ſuche a daughter.

45 Thou art euen thy mothers owne daughter, that hath caſt of her huſbande & her chyldren: yea thou art the ſiſter of thy (o) ſiſters, whiche forſoke their huſbandes & their chyldren: your mother is an Hittite, and your father an Amorite.

46 Thyne eldeſt ſiſter is Samaria, ſhe and her (p) daughters that dwel vpon thy left hande: but thy younger ſiſter that dwelleth on thy right hand, is Sodoma & her daughters.

47 Yet haſt thou not walked after their wayes, nor donne after their abominations, as a litle and a litle: but in al thy wayes thou haſt benne more corrupt then they.

48 As truely as I lyue, ſaith the Lorde God, Sodoma thy ſiſter with her daughters, haue not donne as thou haſt donne & thy daughters.

49 Beholde, the ſinnes of thy ſiſter Sodoma were theſe: (q) Pryde, fulneſſe of meate, and abundance of idleneſſe, theſe thynges had ſhe and her daughters: beſydes that, they ſtrengthed not the hande of the poore and needie.

50 But they were hautie, and committed abomination before me, therfore I tooke them away as I ſawe good.

51 Neyther hath (r) Samaria donne halfe of thy ſinnes, yea thou haſt exceeded them in thyne abominations, and haſt (s) iuſtified thy ſiſters in al thyne abominatiõs, whiche thou haſt donne.

52 Therfore thou whiche didſt condemne thy ſiſter, beare thyne owne ſhame: for thyne owne offences that thou haſt committed more abominable then they dyd, whiche in deede are more righteous then thou art, be thou [I ſay] aſhamed, and beare the ſhameful rebuke, ſeeing that thou haſt iuſtified thy ſiſters.

53 Therfore I wyl bryng agayne their captiuitie, the captiuitie of Sodom & her daughters, and the captiuitie of Samaria and her daughters, and the captiuitie of thy captiuities among (t) them, G

54 That thou mayeſt take thyne owne confuſion vpon thee, and be aſhamed of al that thou haſt donne, in that thou haſt (u) comforted them.

55 And thy ſiſter Sodom and her daughters, ſhal returne to their former ſtate, Samaria alſo and her daughters ſhal returne to their former ſtate, when thou and thy daughters ſhal returne to your former ſtate.

56 For thy ſiſter Sodom was not (x) hearde of by thy report in the day of thy pryde,

57 Before thy wickedneſſe was (y) diſcouered, according to the tyme of the reproche of the daughters of Aram, and of al the daughters of the Philiſtines rounde about her, whiche deſpiſe thee on al ſides.

58 Thou haſt borne thy wickedneſſe & thyne abomination, ſaith the Lorde.

59 For thus ſaith the Lord God, I might by right deale with thee as thou haſt donne, whiche haſt deſpyſed the (3) othe in breaking the couenant:

60 Neuertheleſſe, I wyl remember my couenant with thee in the daies of thy youth, and

I wyl

(k) Egyptians Aſſyrians, & Chaldeans, whom thou tookeſt to be thy louers, ſhal come and deſtroy thee. Ezech.33.b.

(l) I wyl iudge thee to death, as the adulterers & murtherers.

(m) Of al the heynous offences this ſhalbe the laſt, or god wyl pouniſhe thee ſo, that thou ſhalt neuer ſinne more

(n) As were the Chanaanites, and the Hittites, and other your predeceſſours, ſo are you their ſucceſſours.

(o) That is, of Samaria and Sodom.

(p) That is, her cities.

(q) He allegeth theſe foure vices, pryde, exceſſe, idleneſſe, and cõtempt of the poore, as foure principal cauſes of ſuch abomination, wherfore they were ſo horribly pouniſhed. Gene. 19. d.

(r) Which worſhipped the calues in Bethel and Dan. 3.Reg.12.d.

(s) Thou art ſo wicked, that in reſpect of thee, Sodom and Samaria were iuſt.

(t) That is, as if he had ſayde, neuer.

(u) In that thou haſt ſhewed thee ſelfe woorſe then they, and yet thoughteſt to eſcape pouniſhment.

(x) Thou wouldeſt not cal her pouniſhment to minde when thou waſt aloft, to learne by her example to feare my iudgementes.

(y) That is, tyl thou waſt brought vnder by the Syrians and the Philiſtines. 2.Chro.28.c.

(3) Reade the eyght vearſe.

I wyl eſtabliſhe vnto thee an euerlaſting couenant.

61 Then ſhalt thou remember thy wayes, & be aſhamed when thou ſhalt receiue thy (aa) ſiſters, [both] thy elder and thy younger: and I wyl geue them vnto thee for daughters, but not by thy couenant.

(aa) He ſpeaketh here not only of Sodom and Samaria, but alſo of the gentiles whom God wyl receyue of his owne free mercye.

62 And I wyl eſtabliſhe my couenant with thee, that thou mayeſt knowe that I am the Lorde.

63 That thou mayeſt thinke vpon it, and be (bb) aſhamed, and neuer open thy mouth any more for ſhame of thee ſelfe, when I am pacified towarde thee for al that thou haſt done, ſayth the Lorde God.

(bb) This declareth the fruites of Gods mercie, to wit, ſorowe and repentance for their former lyfe.

The.xvii.Chapter.

The parable of the two Egles.

A 1 THE woorde of the Lorde came vnto me, ſayeing,

2 Thou ſonne of man, put foorth a parable, & ſpeake a prouerbe vnto the houſe of Iſrael,

3 And ſay, Thus ſaith the lorde God, There came a great(a) Egle, with great winges, yea with a mightie long body, and ful of feathers of diuers colours, vpon the mount of Libanus, & tooke the hygheſt branche of a Cedar tree,

a() That is Nabuchodonoſor, who hath great power, riches and many countreys vnder hym, ſhal comme to Hieruſalem, and take away Iechoniah the kyng, as verſe.12.

4 And brake of the top of his twigges, and caryed it into the lande of (b) marchantes, and ſet it in a citie of marchantes.

(b) Meaning to Babylon.

5 He tooke alſo of the(c) ſeede of the land, and planted it in a fruiteful grounde, he brought it vnto great waters, and ſet it in an open trenche.

(c) That is Zedekiah, who was of the kynges blood, & was leaft at Hieruſalem, & made kyng in ſteede of Iechonias. 4.Reg.24.c. Iere.37.a.

6 Then did it growe, and was a(d) ſpreading vine, but (e) lowe of ſtature, whoſe branches turned towarde“ it, and the rootes of it were vnder it: thus there came of it a vine, and it brought foorth branches, & ſhot foorth buddes.

(d) This was Zedekias kyngdome.
(e) That it myght not haue power to rebel againſt Babylon, as vearſ.14.
“ The Egle.

7 But there was another (f) Egle, a great one, whiche had great wynges, and many feathers: and beholde, the rootes of this vine turned towardes it, and ſpread out her branches towards it, that ſhe might water it by the trenches of her plantation.

(f) Meaning the kyng of Egypt, of whō Zedekias ſought ſuccour againſt Nabuchodonoſor.

B 8 It was planted vpon a good ſoyle beſyde great waters, ſo that it ſhould haue brought out branches, and borne fruite, & haue benne a goodly vine.

9 Speake thou therfore, thus ſaith the Lorde God: Shal this vine proſper? ſhal (g) he not pulle vp the rootes therof, & deſtroy the fruite thereof, and cauſe them to dry? al the leaues of her bud ſhal wither without great power or many people, to plucke it vp by the rootes thereof.

(g) Nabuchodonoſor vnderſtanded by the firſt Egle.

10 Beholde, it was planted: Shal it proſper therfore? Shal it not be dryed vp and withered? when the (h) eaſt winde ſhal touche it, it ſhal wither in the trenches where it grewe.

(h) That is, the Babylonians.

11 Moreouer, the woorde of the Lorde came vnto me, ſayeing,

12 Speake now to yͤ rebellious houſe, know ye not what theſe thinges [do ſignifie?] Tel them, beholde, the kyng of Babylon is come to Hieruſalem, and hath taken the (i) kyng thereof, and the princes therof, and hath led them with him to Babylon.

(i) That is, Iechonias. 4.Reg.24.c.

13 He tooke of the kynges ſeede, and made a couenant with hym, and tooke an othe of hym, the princes of the lande tooke he with him alſo,

14 That the kyngdome myght be holden in ſubiection, and not lift vp it ſelfe, but keape the couenant, and ſtande to it. C

15 But he rebelled agaynſt hym, and ſent his embaſſadours into Egypt, that he myght haue horſes and muche people: Shoulde he proſper? ſhal he eſcape that dooth ſuche thinges? or ſhal he breake the couenant, and eſcape free?

16 As truely as I liue, ſaith the Lorde God, he ſhal dye at Babylon, in the place where the kyng dwelleth that made him kyng, whoſe othe he hath deſpiſed, and whoſe couenant he hath broken.

17 Neyther ſhal Pharao with his great hoſt and multitude of people, mainteyne hym in the warre, when they haue caſt vp mountes, and buylt a fort to deſtroy many perſons.

18 For ſeeing he hath deſpyſed the othe, & broken the couenant, (wheras he yet gaue his (k) hande therupon) & donne al theſe thinges, he ſhal not eſcape.

(k) Becauſe he toke the name of God in vaine, & brake his oth which he had confirmed by geuing his hand, therfore the prophete declareth that God woulde not ſuffer periurie and infidelitie to eſcape puniſhment.

19 Therfore, thus ſayth the Lorde God, As truely as I lyue, I wyl bring mine othe that he hath deſpyſed, and my couenant that he hath broken, vpon his owne head.

20 * I wyl ſpreade my net vpon hym, and he ſhal be caught in my net: and I wyl brynge hym to Babylon, and enter into iudgement with hym there, for the treſpaſſe whiche he hath committed agaynſt me.

* Ezec. 12.b and.32.a.

D 21 As for thoſe that flee from hym, with al his hoſt, they ſhalbe ſlayne with the ſwoorde, & the reſidue ſhalbe ſcattred towardes al the windes: and ye ſhal knowe that I the Lord haue ſpoken it.

22 Thus ſaith the Lord God, I wil alſo take of the toppe of this hygh Cedar, and wyl ſet it, and cut of the top of the tender plant therof, and wyl plant it vpon an hygh hyl and a great.

23 [Namely] vpon the hygh hyl of Iſrael wyl I plant it, that it may bryng foorth bowes, & geue fruite, and be an excellent Cedar: & vnder it ſhal remayne al byrdes, and euery foule ſhal remayne vnder the ſhadow of the braunches thereof.

24 And al the trees of the fielde ſhal knowe that I the Lorde haue brought downe the hygh tree, & exalted the lowe tree, that I haue dryed vp the greene tree, & made the drye tree to floriſhe, [euen] I the Lorde that ſpake it, haue alſo brought it to paſſe.

The.xviii.Chapter.

4 He ſheweth that euery man ſhal beare his owne ſinne. 21 To him that amendeth, is ſaluation promiſed. 24 Death is prophecied to the righteous whiche turneth backe from the right way.

A 1 THe woorde of the Lorde came vnto me, ſayeing:

2 What meane ye by this common prouerbe, that ye vſe in the lande of Iſrael, ſayeing: The (a) fathers haue eaten ſowre grapes, and the chyldrens teeth are ſet on edge?

(a) The people murmured at the chaſtiſinges of the Lorde, and therefore vſed this prouerbe, meaning that their fathers had ſinned, and they were pouniſhed for their tranſgreſſions, reade Ierem. 31.d.

3 As truely as I liue, ſaith the Lorde God, ye ſhal vſe this byworde no more in Iſrael.

4 Beholde, al ſoules are myne, lyke as the ſoule of the father is myne, ſo is the ſoule of the ſonne myne alſo: the ſoule that ſinneth, ſhal dye it ſelfe.

5 But if a man be iuſt, and doo that whiche is lawful and right:

6 He hath not (b) eaten vpon the hilles, he hath not lift his eyes to the idols of the houſe of Iſrael, neyther hath defyled his neyghbours wyfe, neither hath comme neare a (c) woman remoued:

(b) That is, if he haue not communicated in the ſacrifices of idols.
(c) Meaning ſuche as were ſet apart in tyme of natural & monthlye diſeaſes, namely in time of chydbyrth, leproſie, and ſuche like, as Leuit.20.c.

7 Neither hath oppreſſed any man, but hath reſtored to the detter his pledge: he that hath not ſpoyled any by violence, hath * geuen his bread to the hungry, and hath clothed the naked:

8 And hath not * geuen foorth vpon vſurie, neyther taken any encreaſe, he hath withdrawne his hande from iniquitie, and hath executed true iudgement betweene man and man:

Eſai.58.a.
Mat,25.c.
Exod.22.d
Leui.25.e.
Deut.23,c.
Pſal.15.a.

9 And hath walked in my ſtatutes, & keapt my iudgementes to deale truely: this is a righteous man, he ſhal ſurely lyue, ſayth the Lorde God.

10 If he nowe geat a ſonne that is a robber, a ſheadder of blood, and doo any one of theſe thinges:

11 Though he doo not al theſe thinges, but either hath eaten vpon the hilles, or defyled his neyghbours wyfe:

12 Or hath oppreſſed the poore and needie, or ſpoyled by violence, or hath not reſtored the pledge, or hath lift vp his eyes vnto the idols, or hath committed abomination:

13 Or hath geuen foorth vpon vſurie, or hath taken encreaſe: Shal this man lyue? he ſhal not lyue: Seeing he hath donne al theſe abominations, he ſhal dye the death, his b[illegible] ſhalbe vpon hym.

14 Nowe if this man geat a ſonne alſo, that C ſeeth al his fathers ſinnes, whiche he hath donne, and feareth, neither dooth ſuche lyke:

15 [Namely] he hath not eaten vpon the hilles, he hath not lift vp his eyes to the idols of the houſe of Iſrael, nor defyled his neyghbours wyfe:

16 Neither hath oppreſſed any, nor hath withholden the pledge, neyther hath ſpoyled by violence: [but] hath geuen his bread to the hungry, and hath couered the naked with a garment:

17 Neither hath withdrawen his hande from the afflicted, nor receaued vſurie nor encreaſe, [but] hath executed my iudgementes, & walked in my ſtatutes: this man ſhal not dye in his fathers ſinne, but ſhal lyue without fayle.

18 As for his father, becauſe he hath cruelly oppreſſed & ſpoyled his brother by violence, and hath not donne good among his people, lo he dyeth in his owne ſinne.

19 And yet ſay ye, Wherfore then ſhoulde not this ſonne beare his fathers ſinne? Becauſe the ſonne hath donne iudgement & righteouſneſſe, he hath keapt al my ſtatutes and donne them: therefore ſhal he lyue in deede.

20 The ſame ſoule that ſinneth ſhal dye, * the ſonne ſhal not beare the fathers iniquitie, neither ſhal the father beare the ſonnes iniquitie: the righteouſneſſe of the righteous ſhalbe vpon hym, & the wickedneſſe of the wicked ſhalbe vpon him ſelfe alſo.

Deu.24.c.
4.Re.14.c.
2.Par.25.a.

D 21 But if the vngodly wyl turne away from al his ſinnes that he hath donne, and keepe al my ſtatutes, and doo the thing that is iugdement and right, doubtleſſe he ſhal liue, and not dye.

22 As for al his ſinnes that he dyd before, they ſhal not be mentioned vnto hym: but in his righteouſneſſe that he hath donne, he ſhal lyue.

23 * For haue I any pleaſure in the death of a ſinner, ſaith the Lorde God? ſhal he not lyue, if he returne from his wayes?

2.Petr.3.b. Ezec.33.b.

24 Agayne, if the righteous turne from his righteouſneſſe, and doo iniquitie, & ſhal doo accordyng to al the abominations that the wicked man dooth: ſhal he liue? Al the righteouſneſſe that he hath donne, ſhal not be remēbred, but in his tranſgreſſion that he hath committed, in his ſinne that he hath ſinned, in them he ſhal dye.

25 And yet ye ſay, The way of the Lorde is not[d] indifferent. Heare therefore ye houſe of Iſrael, is not my way equal? or are not your wayes rather vnequal?

[d] In pouniſhing the fathers with the chyldren.

26 When a righteous man turneth away frō his righteouſneſſe, and committeth iniquitie, and dieth in the ſame: in his iniquitie, whiche he hath committed, ſhal he dye.

27 Agayne, when the wicked turneth away from his wickedneſſe that he hath done, and dooth iudgement and right, he ſhal ſaue his ſoule aliue.

28 Becauſe he “ſeeth, and turneth away from al his iniquitie that he hath cōmitted, he ſhal ſurely liue, and not dye. E

“Conſidereth or remembreth his iniquities.

29 And yet, ſaith the houſe of Iſrael, the way of the Lorde is not equal. Are my wayes vnequal, O ye houſe of Iſrael? are not your wayes rather vnequal?

30 Therefore I wyl iudge you, euery man accordyng to his wayes, O ye houſe of Iſrael ſaith the Lorde: returne, & bryng your ſelues agayne from al your wickedneſſe, ſo iniquitie ſhal not be your deſtruction.

31 Caſt away from you al your trāſgreſſions wherby ye haue tranſgreſſed, and make you a newe hart, and a newe ſpirite: for why wyl ye dye, O ye houſe of Iſrael?

32 Seeyng I haue no pleaſure in the death of hym that dyeth, ſayth the Lorde God, bryng agayne your ſelues then, and ye ſhal lyue.

The.xix.Chapter.

2 The captiuitie of Iehohas and Iehoiakim is ſignified by the lions whelpes, and by the lion. 10 He ſetteth out the proſ[illegible]itie of the citie of Hieruſalē that is paſt, and the miſerie therof that is preſent.

A 1 Thou alſo take vp a lamentation for the[a] princes of Iſrael,

[a] That is, Iehohas and Iehoiakim Ioſiahs ſonnes, who for their crueltie and pride are compared vnto lions.

2 And ſay, Wherfore lay thy mother, that lioneſſe, among the lions? ſhe nouriſhed her young ones among the lions whelpes.

3 One of her whelpes ſhe brought vp, and it became a lion, it learned to catche the pray, & to deuour folke.

4 The[b] heathen hearde of hym, and caught hym in their ſnare, & brought hym in hookes vnto the lande of Egypt.

[b] Meanyng Pharao Necho kyng of Egypt. 4.Reg.23.d.

5 Nowe whē ſhe ſawe that ſhe had wayted, and her hope was loſt, ſhe tooke another[c] of her whelpes, and made a lion of hym.

[c] whiche was Iehoiakim.

6 Whiche went among the lions, & became a fearce lion, learned to catche the pray, and to deuour folke,

B 7 He deſtroyed their palaces, and made their cities waſte, inſomuche that the whole lande and euery thing therin, were vtterly deſolate through the voyce of his roaryng.

8 Then ſet the[d] heathen togeather on euery ſyde of the countreis againſt him, layde their nettes for him, and toke him in their pit.

[d] Nabuchodonoſor with his great armie whiche was gathered of diuers nations.

9 So they put hym in priſon in chaynes, and brought hym to the kyng of Babylon: they put him in holdes, that his voyce ſhoulde no more be hearde vpon the mountaynes of Iſrael.

10 As for thy[e] mother, ſhe is like a vine in thy blood, planted by ye waters: ſhe brought forth fruite, & branches by the abundant waters.

[e] He ſpeaketh this in the reproche of this wicked king, in whoſe blood, that is, in the race of his predeceſſours, Hieruſalem was, & ſo ſhould haue ben bleſſed, accordyng to Gods promiſes, and floriſhed like a fruitful vine.

11 And ſhe had ſtrong roddes for the ſcepters of them that beare rule, and her ſtature was exalted on high among the branches, and ſhe appeared in her heigth, with the multitude of her branches.

12 But ſhe was pluckt vp in wrath, caſt out vpon the grounde, the eaſt wynde dryed vp her fruite [her branches] were broken of, and withered, as for the roddes of her ſtrēgth, the fire conſumed them.

13 And now ſhe is planted in the wilderneſſe, in a dry and thirſtie grounde.

C 14 And there is a fire gonne out of the[f] rodde of her branches, it hath deuoured her fruite, ſo that ſhe hath no ſtrong rodde for a ſcepter to rule: This is a lamentation, and ſhalbe for a lamentation.

[f] Deſtruction to comme by Zedekiah, who was the occaſion of the rebellion.

The.xx.Chapter.

3 The Lorde denieth that he wyl anſweare them when they pray, for the offence of vnkindneſſe whiche he here obiecteth. 33 He promiſeth that his people ſhal returne from captiuitie. 46 By the Forreſt that ſhoulde be burnt, is ſignified the burning of Hieruſalem.

A 1 IN the (a) ſeuenth yere the tenth day of the fifth moneth, certayne of the elders of Iſrael came for to aſke counſayle at the Lorde, & ſate downe before me.

(a) Of the captiuitie of Ieconiah.

2 Then came the woorde of the Lorde vnto me, ſaying:

3 Thou ſonne of man, ſpeake vnto the elders of Iſrael, and ſay vnto them, Thus ſaith the Lorde God, Are ye comme to enquire of me? As truely as I lyue, I wyl not be (b) ſought of you, ſaith the Lorde God.

(b) If ye aſke counſayle at me, I wyl geue you no anſweare. as Exod. 31.

4 Wylt thou not iudge them ſonne of man, wylt thou not iudge [them?] cauſe them to vnderſtande the abominations of their fathers,

5 And tel them, Thus ſaith the Lorde God, In the day when I choſe Iſrael, and (c) lift vp myne hande vpon the ſeede of the houſe of Iacob, and was knowen vnto them in the lande of Egypt, yea when I lift vp mine hande ouer them, and ſayde, I am the Lorde your God:

(c) This was a manner of ſwearyng, whiche was obſerued in takyng an othe of al antiquitie, and is yet in diuers countreys vſed.

6 Euen in the day that I lift vp mine hande vnto them, to bryng them out of the lande of Egypt, into a lande that I had prouided for them, whiche floweth with milke & hony, & is pleaſant among al other landes:

B 7 Then ſayd I vnto them, Caſt away euery man the abominations of his eyes, & defile not your ſelues with the idols of Egypt: for I am the Lorde your God.

8 But they rebelled againſt me, and woulde not hearke vnto me, they dyd not caſt away euery man the abominations of his eyes, neither dyd they forſake the idols of Egypt: then I ſayd I woulde powre out myne indignation ouer them, and accompliſhe my wrath vpon them, yea euen in the middeſt of the lande of Egypt.

9 And I wrought for my names ſake, that it ſhoulde not be polluted before the heathen among whom they were, to whom I was manifeſtly knowē, in bringing them foorth of the lande of Egypt.

10 Nowe when I had cauſed them to go out of the lande of Egypt, and brought them into the wilderneſſe:

11 I gaue them my ſtatutes, & ſhewed them my iudgementes: * whiche who ſo dooth, ſhal lyue in them.

Rom. 10.a Gal. 3.b.

12 I gaue them alſo my * Sabboth dayes to be a token betwixt me and them, and therby to knowe that I am the Lorde, whiche halowe them.

Leui. 18.a. Exo. 20.b.

13 And yet the houſe of Iſrael rebelled agaynſt me in the wilderneſſe, they woulde not walke in my ſtatutes, they haue caſt away my iudgementes, which who ſo dooth, ſhal lyue in them, and my Sabboth dayes haue they greatly polluted: * then I ſayde, I woulde powre out myne indignation vpon them, and conſume them in the wilderneſſe.

Nu. 14.d.

14 And I wrought for my names ſake, leſt it ſhould be defiled before the heathen, in whoſe ſight I brought them out. C

15 Yet neuertheleſſe I lift vp my hande vnto them in the wilderneſſe, that I woulde not bryng them into the lande, whiche I gaue them, that floweth with mylke & hony, and is a pleaſure of al landes:

16 And that becauſe they caſt away my iudgementes, & walked not in my ſtatutes: but haue defiled my Sabbothes: for their hart was gonne after their idols.

17 Neuertheleſſe, myne eye ſpared them, ſo that I woulde not deſtroy them, nor cōſume them in the wilderneſſe.

18 Moreouer, I ſayde vnto their ſonnes in the wilderneſſe, Walke not in the ſtatutes of your (d) fathers, keepe not their iudgementes, and defile not your ſelues with their idols.

(d) wherby the holy ghoſt confuteth thē that ſay they wyl folowe the religion & example of their father, & not meaſure their doynges by Gods woorde, whether they be approuable therby or no.

19 I am the Lord your God, walke in my ſtatutes, keepe my iudgementes, & doo them.

20 Halowe my Sabbothes, for they are a token betwixt me & you: that ye may knowe, howe that I am the Lord your God.

21 Notwithſtandyng, their ſonnes rebelled agaynſt me alſo, they walked not in my ſtatutes, they keapt not my iudgementes to fulfyl them, whiche he that dooth, ſhal lyue in them, they prophaned my Sabboth dayes: and I ſayde, I woulde powre out myne indignation ouer them, and accompliſhe my wrath vpon them in the wilderneſſe. D

22 Neuertheleſſe, I withdrewe my hand, and wrought for my names ſake, leſt it ſhoulde be defiled in the ſight of the heathen, before whom I had brought them foorth.

23 I lift vp my hande to them alſo in the wilderneſſe, that I woulde ſcatter them among the heathen, and ſtrawe them among the nations:

24 Becauſe they had not keapt my iudgementes, but caſt aſide my ſtatutes, & broken my Sabbothes, and their eyes were after their fathers idols.

(c) Becauſe they woulde not obey my lawes, I gaue them vp to them ſelues, that they ſhoulde obey their owne fantaſies, as vearſe.39. Rom.1.d.

25 Wherfore, I (c) gaue them alſo ſtatutes that were not good, & iudgementes wherin they ſhoulde not lyue.

26 And I defiled them in their owne giftes, in that they (f) cauſed al that openeth the wombe to paſſe, that I might deſtroy them, that they might knowe howe that I am the Lorde.

(f) Cauſyng their firſt borne to paſſe through the fire in ſacrifice to Moloche.

27 Therfore, ſpeake vnto the houſe of Iſrael, thou ſonne of man, and thou ſhalt ſay vnto them, Thus ſaith the Lord God, Yet in this alſo your fathers haue blaſphemed me, and greeuouſly tranſgreſſed agaynſt me:

E 28 For after I had brought them into the lande, for the whiche I lifted vp my hande to geue it vnto them, when they ſawe euery high hil, and al thicke trees, they offered there their ſacrifices, and there they preſented their offering of (g) anger, there alſo thei made their ſweete ſauours, and powred out their wine offerynges.

(g) Suche offeryng as prouoke God to anger.

29 And I ſayde vnto them, What is that high place wher vnto ye reſort? and the name of it is called (h) Bamah vnto this day.

(h) whiche ſignifieth an hygh place, declaryng that they vaunted them ſelues of their idolatrie, and were not aſhamed therof, though God had commaunded expreſly ŷ they ſhoulde haue no aulter lifted vp on high by ſtayres. Exod.20.d.

30 Wherfore ſpeake vnto the houſe of Iſrael, Thus ſaith the lorde God, Are ye not defiled in the wayes of your fathers, and commit ye not whoredome after their abominations?

31 For when ye offer your giftes, & make your ſonnes to paſſe through the fire, you are polluted with al your idols vnto this day: ſhal I anſweare you when I am aſked, O houſe of Iſrael? As I lyue, ſaith the Lorde God, I wyl not be ſought of you.

32 And [that which] cōmeth into your mynde, ſhal not be at al, whiche you ſay, We wyl be as the gentiles, as the kinredes of countreys, to ſerue wood and ſtone.

33 As truely as I lyue, ſaith the Lorde God, I mee ſelfe wyl rule you with a mightye hande, with a ſtretched out arme, and with indignation powred out ouer you.

34 And I wyl bring you from the people, and geather you out of the countreys wherin ye are ſcattered, with a mightie hande, with a ſtretched out arme, and with indignation

F powred out.

35 And I wyl bryng you into the (i) wilderneſſe of the people, and there I (k) wyl be iudged with you face to face.

(i) That is, amongſt ſtraunge nations.
(k) I wyl reaſon and pleade my cauſe with you my ſelfe.

36 Lyke as I pleaded with your fathers in the wilderneſſe of Egypt: ſo wyl I pleade with you alſo, ſaith the Lorde God.

37 I wyl cauſe you to paſſe vnder the rodde, and I wyl bryng you into the bonde of the couenant.

38 And I wyl " purge out of you the rebelles, and them that tranſgreſſe agaynſt me, and bryng them out of the lande of their habitation: as for the lande of Iſrael they ſhal not comme in it, that you may know howe that I am the Lord.

" Or, cul,

39 As for you, O houſe of Iſrael, thus ſaith the Lorde God, Goe you & ſerue euery man his idols, ſeyng that ye obey not me: and pollute no more my holy name with your gifts and your idols.

40 For vpon my holy hyl, euē vpon the high hyl of Iſrael, ſaith the Lorde God, ſhal al the houſe of Iſrael, & al that is in the lande worſhip me: and in the ſame place wyl I fauour them, & there wyl I require your heaue offerynges, and the firſtlinges of your oblatiōs, with al your holy thinges.

41 I wyl accept your ſweete ſauour, when I G
bryng you from the nations, and geather you togeather out of the landes wherin ye haue benne ſcattered, that I may be halowed in you before the heathen.

42 And ye ſhal knowe that I am the Lorde, when I ſhal bring you into the lande of Iſrael, into the lande for the whiche I lift vp my hande to geue it vnto your fathers.

43 There ſhal ye cal to remēbrance your owne waies, and al your woorkes wherin ye haue benne defyled, and ye ſhalbe cut of in your (l) owne ſight, for al your wickedneſſe that ye haue donne.

(l) Your owne conſciences ſhal cōdempne you as worthy to be cut of from the earth.

44 And ye ſhal knowe that I am the Lorde, when I deale with you for my names ſake, and not after your wicked wayes, nor according to your corrupt woorkes, O ye houſe of Iſrael, ſaith the Lorde God.

45 Moreouer, the woorde of the Lorde came vnto me, ſayeing:

46 Thou ſonne of man, ſet thy face towarde the way of Themanah, and drop [thy worde] towarde the (m) ſouth, and prophecie towarde the forreſt of the ſouth feelde.

(m) That is, towarde Hieruſalem and Iuda, which was ſouth from Babylon.

47 And ſay to the forreſt of the ſouth, Heare the woorde of the Lord, thus ſaith the Lorde God, Beholde, I wyl kindle a fire in thee, that ſhal conſume al the (n) greene trees, with al the dry: the continual flambe ſhal not be quenched, and euery face from the ſouth to the north ſhalbe burnt therin.

(n) That is, both ſtrong & weake in Hieruſalem.

48 And al fleaſhe ſhal ſee that I the Lord haue kindled it, and it ſhal not be quenched.

49 Then ſayde I, Ah Lorde God, they ſay of me, Dooth not he ſpeake (o) parables?

(o) Becauſe the people ſaw that the prophete ſpake darkly, therfore he deſyreth the Lord to geue them a playne declaration therof.

The.xxi.Chapter.

3 He threatneth the ſwoorde, that is to ſay deſtruction, to the citie of Hieruſalem. 25 He ſheweth the falle of king Zedekiah. 28 He is commaunded to prophecie the deſtruction of the chyldren of Ammon. 30 After the ſlaughter of other, at the laſt the Lorde threatneth death vnto Nabuchodonoſor hym ſelfe.

A 1 THE woorde of the Lorde came vnto me, ſayeing,

2 Thou ſonne of man, ſet thy face towarde Hieruſalem, & (a) drop [thy woorde] towarde the holy places, and prophecie agaynſt the lande of Iſrael.

(a) As doctrine is compared to raine, euen ſo here woordes are compared to droppes.

3 Say to the lande of Iſrael, thus ſayth the Lorde, Beholde I am agaynſt thee, and wyl drawe my ſwoorde out of the ſheath, and cut of from thee both the (b) ryghteous and the wicked.

(b) That is, ſuche as ſeeme to haue an outward ſhew of ryghteouſneſſe by obſeruation of the ceremonies of the lawe.

4 Seeyng then that I wyl cut of from thee both the ryghteous and the wicked: therefore ſhal my ſwoord goe out of his ſheath againſt al fleaſhe from the (c) South to the North,

(c) Meanyng through al the lande.

5 That al fleaſhe may knowe howe that I the Lorde haue drawen my ſwoorde out of the ſheath, and it ſhal not be put in agayne.

6 Mourne therfore, O thou ſonne of man, yea [euen] with the (d) breakyng of thy loynes, mourne bitterly in their preſence.

(d) As though thou were in extreme anguiſhe wherewith thy loynes ſhould breake.

7 And if they ſay vnto thee, Wherfore mourneſt thou? Then tel them, For the (e) tidinges that commeth, al hartes ſhal melt, al handes ſhalbe letten downe, al ſtomackes ſhal faynt, and al knees ſhal (f) goe as water: beholde it commeth, and ſhalbe brought to paſſe, ſayth the Lorde God.

B

(e) Becauſe of the great noiſe of the armie of yͤ Chaldeans.
(f) Shalbe as weake as water.

8 Agayne, the woord of the Lorde came vnto me, ſayeing,

9 Thou ſonne of man, prophecie and ſpeake, thus ſayth the Lorde GOD, Speake, The ſwoorde, the ſwoorde is ſharpened, and wel furbiſhed.

10 Sharpened is it to make a great ſlaughter, & furbiſhed that it may glitter: Shal we then make mirth? It contemneth the (g) rodde of my ſonne [as] (h) al other trees.

(g) Meanyng the ſcepter, ſhewyng that it wyl not ſpare yͤ king, who ſhould be as the ſonne of God, and in his place.
(h) That is, the reaſt of the people.

11 He hath geuen it to be furbiſhed, to holde it in the hande: this ſwoorde is ſharpened, and furbiſhed, to geue it into the hande of the (i) ſlayer.

(i) To wit, vnto the army of the Chaldeans.

12 Crye and houle ſonne of man, for it commeth vpon my people [it commeth] vpon al the princes of Iſrael: the terrours of yͤ ſwoord ſhalbe vpon my people, *ſmyte therfore thou vpon thy thygh.

Iere. 31. c.

13 Becauſe it is a trial: and what if (k) it contemne the rodde? It ſhalbe no more, ſaith the Lorde.

(k) Meanyng the ſwoorde of the kyng of Babylon, whiche ſhal not ſpare the ſcepter of Iuda.

14 Prophecie thou ſonne of man, and ſmyte thy (l) handes togeather, and let the ſwoorde be doubled thriſe, [euen] the ſwoorde of the great ſlaughter, entryng into their priuie chambers,

C

(l) That is, encourage the ſwoorde.

15 To make them faynt at the hartes, and to multiplie their falles, in al their gates haue I geuen the terrour of yͤ ſwoorde: Ah it is made bryght, and dreſſed for the ſlaughter.

16 Geat thee (m) one way or other, either vpon the ryght hande, or vpon the leaft, whyther ſoeuer thy face turneth.

(m) He ſpeaketh vnto the ſwoorde, geuyng it libertie to range at his pleaſure.

17 I wyl ſmyte my handes togeather alſo, and make my wrathful indignatiō to reaſt: euen I the Lorde haue ſayde it.

18 The woorde of the Lorde came yet vnto me agayne, ſayeing,

19 Thou ſonne of man, appoynt thee two (n) wayes, that the ſwoorde of the kyng of Babylon may comme: Both theſe wayes ſhal goe out of one lande, and chooſe thee a place, at the head of the citie wayes chooſe it.

(n) Where the way diuideth and leadeth to many cities.

20 Appoynt a way, that the ſwoorde may comme towarde Rabbath of yͤ Ammonites, and towarde (o) Iuda in the defenced Hieruſalem.

(o) The tribe of Iuda that kept thēſelues chiefely in Hieruſalem.

D

21 For the kyng of Babylon ſtoode at the (p) parting of the wayes, at the head of the two wayes, conſultyng by diuination, he made his arrowes bryght, conſulted with images, and lookt in the liuer.

(p) To knowe whether he ſhoulde goe agaynſt the Ammonites, or them of Hieruſalem.

22 At his ryght hande was the ſoothſayeing for Hieruſalem, to appoynt captaines, to open [their] mouth to the ſlaughter, and to lyft vp their voyce with the alarum, to ſet battle rammes againſt yͤ gates, to caſt a bulwarke, [and] to buylde a fort.

23 And it ſhalbe vnto them as a falſe diuination in thier ſight, for the (q) othes made vnto them: but (r) he wyl cal to remembrance their iniquitie, to the intent they may be taken.

(q) Becauſe there was a league betweene the Iewes and the Babylonians, they of Hieruſalem ſhal thinke nothing leſſe thē that this thing ſhal comme to paſſe.
(r) That is, Nabuchodonoſor wyl remember the rebellion of Zedekiah, and ſo comme vpō them.

24 Therefore, thus ſayth the Lorde GOD, Becauſe ye haue made your iniquitie to be remembred in diſcouering your tranſgreſſions, ſo that in al your workes your ſinnes myght appeare, becauſe ye are comme to remembrance, ye ſhalbe taken by hande.

25 O thou ſhameful wicked (ſ) prince of Iſrael, whoſe day is comme, euen when wickedneſſe ſhal haue an ende,

(ſ) Meanyng Zedekiah.

26 Thus ſayth the Lorde GOD, I wyl take away the (t) Diademe, and put of the

(t) Somme referre this to the prieſtes attyre, for Iehozadek the prieſt went into captiuitie with the king.

crowne: this ſhalbe no more the ſame, I wyl exalt the humble, and abaſe hym that is hygh.

27 Ouerthrowen, ouerthrowen, ouerthrowē wyl I put[v] it, and it ſhal not be, vntyl he comme to whom the iudgement belongeth, and to whom I haue geuen it.

(v) That is, the ſtate of the kingdome and prieſthood ſhal euer more and more decay, tyl Chriſt comme, vnto whom of right doth belong.

28 And thou, O ſonne of man, prophecie and ſpeake, Thus ſayth the Lorde GOD to the children of Ammon, and to their blaſphemie, ſpeake thou: The ſwoorde, the ſwoorde is drawen foorth alredy to ſlaughter, and furbiſhed to conſume, becauſe of the glitteryng:

29 Whyles they ſee vnto thee[x] vanitie, and deuine a lye vnto thee, to put thee with the neckes of the wicked that be ſlayne, whoſe day is comme, whē their iniquitie ſhal haue an ende.

(x) Though the Iewes & Ammonites would not beleue that thou, to wit, the ſwoorde ſhouldeſt comme vpon them, & ſayde that the prophete whiche threatned, ſpake lyes: yet thou ſhalt as ſurely comme, as though thou were alredy vpon their neckes.

30 Shoulde I cauſe it to returne into his ſheath? In the place where thou waſte created, in the lande of thyne habitation wyl I iudge thee:

31 And I wil powre mine indignation vpon thee, and wyl blowe vpon thee in the fyre of my wrath, and delyuer thee into the handes of deſperate people, whiche are ſkilful to deſtroy.

32 Thou ſhalt feede the fyre, and thy blood ſhalbe ſhed in the lande: thou ſhalt be put out of remembrance, for I the Lorde haue ſpoken it.

The.xxij.Chapter.

The woorde of the Lorde agaynſt Hieruſalem for manſlaughter, and denyeing due honour to their fathers and mothers, and other wickedneſſes. 25 Of the wicked doctrine of the falſe prophetes and prieſtes, and of their vnſatiable couetouſneſſe. 27 The tyrannie of rulers. 29 The wickedneſſe of the people.

A 1 MOreouer, the woord of the Lord came vnto me, and ſayde,

2 Thou ſonne of man, wylt thou not[a] iudge, wylt thou not iudge this blooddy citie? wylt thou not ſhewe her al her abominations?

(a) That is, wylt thou wincke at ſuche horrible faultes, and not vtter my iudgementes agaynſt them?

3 And tel them, thus ſaith the Lorde GOD, The citie ſheddeth blood in the middeſt of it, that her[b] tyme may comme, and maketh idols[c] agaynſt her ſelfe, to defyle her ſelfe.

(b) That is, the time of her deſtruction.
(c) To her owne vndoing

4 Thou haſt made thee ſelfe giltie in the blood that thou haſt ſhedde, and defyled thee in the idolles which thou haſt made: thou haſt cauſed thy dayes to drawe nygh, and made the tyme of thy yeeres to comme: therfore wyl I make thee a reproche among the Heathen, and to be a mockyng in al landes.

5 Whether they be nygh, or farre from thee, they ſhal laugh thee to ſcorne, thou that haſt gotten thee ſo foule a name, and art ful of trouble.

6 Beholde the rulers of Iſrael, euery one in thee [was redy] to his power to ſhed blood.

B 7 In thee haue they diſpiſed father and mother, in thee haue they oppreſſed the ſtranger, in thee haue they vexed the widowe and the fatherleſſe.

8 Thou haſt diſpiſed my holy thynges, and defyled my Sabbothes.

9 " Tale tellers are there in thee to ſhed blood, in thee are ſuche as eate vpon the hylles, and in thee they commit abomination.

" or, pickthankes.

Leui. 18.b. 10 In thee they diſcouered their fathers ſhame, in thee they haue humbled her that was ſet apart for pollution.

11 * Euery man hath dealt ſhamefully with his neyghbours wyfe, and abominably defyled his " daughter in lawe, in thee hath euery man forced his owne ſiſter, euen his fathers daughter.

Iere. v. b

" or, ſonnes wyfe.

12 Yea giftes haue benne receiued in thee to ſhead blood, thou haſt taken vſurie and encreaſe, thou haſt oppreſſed thy neighbours by extortion, and forgotten me, ſaith the Lorde God.

13 Behold, I haue[d] ſmitten my handes vpō thy couetouſnes that thou haſt vſed, & vpon the blood which hath benne ſhed in thee.

(d) As ſorowyng & lamenting their wickedneſſe: or in token of his wrath and vengeance.

14 Is thy hart able to endure? or may thy handes be ſtrengthened in the dayes that I C ſhal haue to doo with thee? Euen I the Lord that ſpeake it, wyl bring it alſo to paſſe.

15 I wil ſcatter thee among the Heathen, and ſtraw thee about in the landes, and wil cauſe thy fylthineſſe to[e] ceaſſe out of thee.

(e) I wil take away the occaſion of thy wickedneſſe.

16 Yea and thou ſhalt be thyne[f] owne inheritance in the ſyght of the Heathen, that thou mayeſt knowe that I am the Lorde.

(f) whereas before thou waſte Gods inheritance, nowe thou ſhalt be leaſt to thy ſelfe miſerable and forſaken.

17 And the woorde of the Lorde came vnto me, ſayeing,

18 Thou ſonne of man, the houſe of Iſrael is vnto me as droſſe: al they are braſſe, tinne, iron, and leade in the middeſt of the furnace, euen droſſe of ſiluer are they.

19 Therefore, thus ſaith the Lorde God, Foraſmuche as ye al are turned into droſſe, therfore beholde, I wyl bring you togeather vnto Hieruſalem.

20 Lyke as they geather ſyluer, braſſe, iron, tinne, & lead, into the middeſt of the furnace,

and the fyre is blowen there vnder to melt them: euen ſo wyl I geather you in myne anger and in my wrath, and let you remayne [there] and cauſe you to (g) melt.

21 I wyl bring you togeather, and blowe the fire of my wrath vpon you, and you ſhalbe molten in the middeſt therof.

D 22 Lyke as the ſiluer is moltẽ in the furnace, ſo ſhal ye alſo be molten therein, that ye may knowe how that I the Lorde haue powred my wrath vpon you.

23 And the woorde of the Lorde came vnto me, ſayeing,

24 Thou ſonne of man, tel her, Thou art an vncleane land, whiche is not (h) rayned vpon in the day of wrath.

25 There is a (i) conſpiracie of her prophetes in the middeſt thereof: as a roaryng Lion rauening his pray, they deuoure ſoules, they haue taken the ryche and precious thinges, they haue made her many widowes in the middeſt thereof.

26 Her prieſtes haue broken my lawe, and defyled my holy thinges, they put no difference betweene the holy and vnholy, neyther diſcerne they betweene the cleane and vncleane: they turne their eyes from my Sabbothes, and I am defyled among them.

27 *Thy rulers in thee are lyke woolues rauenyng the pray, to ſhedde blood, and deſtroy ſoules, for their owne couetous lucre.

28 As for her (k) prophetes, they daube with vntempered morter, they ſee vanities, and diuine lyes vnto them, ſaying, The Lorde ſayth ſo: whereas the Lorde hath not ſpoken. E

29 The people in the lande vſeth wicked extortion and robberie, they vexe the poore and needy, and oppreſſe the ſtranger agaynſt ryght.

30 And I ſought among them for a man that woulde (l) make vp the hedge, and ſet hym ſelfe in the gap before me in ẏ landes behalfe, that I ſhoulde not deſtroy it: but I coulde fynde none.

31 Therfore haue I powred out my cruel diſpleaſure vpon them, and conſumed them in the fyre of my wrath: their owne wayes wil I recompence vpon their heades, ſayth the Lorde God.

(g) Meanyng thereby that the godly ſhoulde be tryed, and the wicked deſtroyed.

(h) Thou art lyke a barren lande whiche the Lorde plagueth with drought.

(i) The falſe prophetes haue conſpired togeather to make their doctrine more probable. 3.Reg.22.b.

Mich.iij.b Soph.iij.a

(k) They whiche ſhould haue reproued them, flattered them in theyr vices, and couered theyr dooinges with lyes. Eze.13.b

(l) Whiche woulde ſhewe hym ſelfe zelous in my cauſe by reſiſting vice. Eſai.59.c.and 63.a.and alſo pray vnto me to withholde my plagues. Pſal.106.d.

The.xxiii.Chapter.

4 Of the fornication, that is to ſay, of the idolatrie of Samaria and Hieruſalem, vnder the name of Aholah and Aholibah. 11 In compariſon of Samaria, he ſheweth that the fornication of Hieruſalem is the fylthier. 22 The deſtruction of Hieruſalem is prophecied. 36 The adulterie of both the whoores is founde out. 47 Their deſtruction.

A 1 THE woorde of the Lorde came vnto me, ſayeing,

2 Thou ſonne of man, there were two women the daughters of (a) one mother:

3 And they committed fornication in (b) Egypt, they played the harlots in their youth: there were their breaſtes preſſed, and there they bruyſed the teates of their virginitie.

4 The (c) names of them [were] Aholah the elder, and Aholibah her ſiſter, and they were mine, and they bare ſonnes and daughters: thus [were] their names, Samaria is Aholah, and Hieruſalem Aholibah.

5 Aholah played the harlot (d) when ſhe was " myne, and ſhe was ſet on fire with her louers the Aſſyrians her neyghbours:

6 Whiche were clothed with blewe ſylke, [both] captaynes & princes, they were al pleaſant young menne, and horſemen rydyng vpon horſes.

7 Thus ſhe committed her whooredome with them [being] al choſen menne of Aſſhur, and with al on whom ſhe doted, and defyled her ſelfe with al their idolles.

B

8 Neither leaft ſhe the fornication that ſhe vſed with the Egyptians: for in her youth they (e) lay with her, they bruyſed the breaſtes of her maidenhead, and powred their whooredome vpon her.

9 Wherefore I deliuered her into the handes of her louers [euen] into the handes of the Aſſyrians, vpon whom ſhe doted.

10 These diſcouered her ſhame, toke her ſonnes and daughters, & ſlue her with the ſwoorde, an euyl name had ſhe among women: for (f) they had executed iudgement vpon her.

11 Her ſiſter Aholibah ſaw this, and deſtroyed her ſelfe with inordinate loue more then ſhe, & with her fornications, more then her ſiſter with her fornications.

12 She doted vpon the Aſſyrians captaynes and princes her neyghbours, clothed with al manner of gorgious apparel, horſemen rydyng vpon horſes, beyng al pleaſant young menne.

13 Then I ſawe that ſhe was defyled, and they tooke both one way.

14 But ſhe encreaſed ſtyl in whooredome: for when ſhe ſawe (g) menne paynted vpon the wal, the images of the Chaldees paynted with vermilion,

(a) Meanyng Iſrael and Iuda, whiche came both out of one familie.

(b) They became idolatours after the manner of the Egyptians.

(c) Aholah ſignifieth a manſion or dwellyng in her ſelfe, meanyng Samaria, whiche was the royal citie of Iſrael, and Aholibah ſignifieth my manſiõ in her, whereby is meant Hieruſalem, where Gods temple was.

(d) or, Vnder me, that is, vnder my gouernance, and named the people of god, they became idolaters, forſoke God, and put their truſt in the Aſſyrians.

(e) The holy ghoſt vſeth theſe tearmes, whiche ſeeme ſtrange to chaſte eares, to cauſe this wicked vice of idolatrie ſo to be abhorred, that vnneth any ſhoulde abyde to heare the name therof mentioned.

(f) That is, the Aſſyrians, in oft plagyng them.

(g) This declareth that no woordes are able ſufficiently to expreſſe the rage of idolaters, & therefore the holy ghoſt here compareth thẽ to thoſe which in their raging loue and filthy luſtes dote vpon the images and payntinges of them after whom they luſt.

C 15 And girded with girdles vpon their loynes, and with dyed attyre vpon their heades, lookyng al lyke princes, after the maner of the Babylonians in Chaldea, the lande where they were borne.

16 Aſſoone as ſhe ſawe them, ſhe burnt in loue vpon them, and ſent meſſengers vnto them into the lande of the Chaldees.

17 Nowe when the Babylonians came vnto her in the bed of loue, they defyled her with their whooredome: and ſo was ſhe polluted with them, and her luſt was abated from them.

18 And ſhe diſcouered her whooredome, and diſcloſed her ſhame: then my hart forſooke her, lyke as my hart was gonne from her ſiſter alſo.

19 Neuertheleſſe, ſhe encreaſed her whooredome more, and remembred the dayes of her youth wherein ſhe had played the harlot in the lande of Egypt.

20 She burnt in luſt vpon their concubines, whoſe fleaſhe was lyke the fleaſhe of aſſes, and their iſſue lyke the iſſue of horſes.

D 21 Thus thou haſt called to remembrance the filthineſſe of thy youth, whē thy teates were bruiſed by the Egyptians, for the pappes of thy youth.

22 Therefore, O Aholibah, thus ſayth the Lorde GOD, I wyl rayſe vp thy louers agaynſt thee from whom thy hart is departed, and geather them togeather againſt thee on euery ſyde,

23 [Namely] the Babylonians, and al the Chaldees, rulers, wealthy & mighty menne, with al the Aſſyrians, al pleaſant young menne, captaines, and princes, al valiant and renowmed, ryding vpon horſes.

24 Theſe ſhal comme vpon thee with charrettes, wagons, and wheeles, and great multitude of people, with buckler, ſhield, and helmet, they ſhal beſet thee on euery ſyde: “I wyl geue iudgement before them, yea they them ſelues ſhal iudge thee according to their owne iudgement.

25 I wyl lay myne indignation vpon thee, ſo that they ſhal deale cruelly with thee: they ſhal cut of thy noſe and thyne eares, and thy remnant ſhal fal by the ſwoord, they ſhal carie away thy ſonnes and daughters, and the reſidue ſhalbe deuoured by the fyre.

26 They ſhal ſtrip thee out of thy clothes, and take away thy fayre iewels.

27 Thus wyl I make thy wickedneſſe to ceaſſe from thee, and thy fornication out of the lande of Egypt: ſo that thou ſhalt turne thyne eyes no more after them, and caſt thy minde no more vpon Egypt.

28 For thus ſayth the Lorde God, Beholde I wyl deliuer thee into the handes of them whom thou hateſt, yea euen into the handes of them from whom thyne hart is departed. E

29 And they ſhal deale hatefully with thee, & take away al thy (h) labour, and leaue thee naked and bare, and the ſhame of thy fornications (i) ſhalbe diſcouered, both thy wickedneſſe, and thy whooredome.

30 I wil doo theſe thinges vnto thee, becauſe thou haſt gonne a whooryng after the heathen, & becauſe thou art polluted with their idolles.

31 Thou haſt walked in the way of thy ſiſter, therfore wil I geue her cuppe in thyne hand.

32 Thus ſayth the Lorde God, Thou ſhalt drynke of thy ſiſters cuppe, deepe and large, thou ſhalt be laughed to ſcorne, and had in deriſion, becauſe it conteyneth muche.

33 Thou ſhalt be fylled with (k) drunkenneſſe and ſorowe, [euen] with the cuppe of deſtruction and deſolation, with the cup of thy ſiſter Samaria.

34 Thou ſhalt drinke it, and ſucke it out, and thou ſhalt breake the ſheardes thereof, and teare thine owne breaſtes: for I haue ſpoken it, ſayth the Lorde God.

35 Therefore, thus ſayth the Lorde GOD, Foraſmuche as thou haſt forgotten me, and caſt me aſyde behind thy backe, ſo beare now thyne owne wickedneſſe, and whooredome. F

36 The Lord ſayd moreouer vnto me, Thou ſonne of man, wylt thou not iudge Aholah and Aholibah? ſhewe them their abominations:

37 [Namely] that they haue broken their wedlocke, and blood is in their handes: and with their idolles haue they committed adulterie, and haue alſo cauſed their ſonnes whom thei bare vnto me, to paſſe [by the fyre] to be their (l) meate.

38 Yea and this haue they donne vnto me alſo, they haue defyled my ſanctuarie in yͤ ſame day, and haue prophaned my Sabbothes.

39 For when they had ſlayne their chyldren for their idolles, they came the ſame day into my ſanctuarie to defyle it: and loe thus haue they donne in my houſe.

40 And howe muche more [is it] that they ſent for menne to comme from (m) farre, vnto whom a meſſenger was ſent, and loe they came: for whom thou diddeſt waſh thy ſelfe, and paynted thyne eyes, and deckedſt thee with ornamentes. G

41 Thou ſatteſt vpon a ſtately bed, and a (n) table ſpread before it, wherupon thou haſt ſet myne

“Or, I wil leaue the pounishment vnto them.

(h) Al the treaſures and riches whiche thou haſt gotten by labour.

(i) Al the world ſhal ſee thy ſhameful forſaking of God to ſerue idolles.

(k) Meaning that the afflictions ſhoulde be ſo great, that they ſhoulde cauſe them to looſe their ſences and reaſon.

(l) That is, to be ſacrifices to their idolles. Read, Ezech. xvi.c.

(m) They ſent into other countreys to haue ſuche as ſhoulde teache them the ſeruice of their idolles.

(n) He meaneth the aulter that was prepared for the idolles.

myne inſence, and myne oyle,

42 And a noyſe of a mery company at “it, and with the menne, beſyde the multitude of the people, were brought menne of Saba out of the deſart, whiche gaue them bracelettes vpon their hands, & beautiful crownes vpon their heades.

“Or, the table.

43 And I ſayde vnto her that was worne in her adulteries, Nowe ſhal her fornications comme to an ende, and ſhe alſo.

44 And they went in to her, as they goe vnto a common harlot: euen ſo went thei [I ſay] to Aholah and Aholibah, thoſe wicked women.

45 And the righteous menne, they ſhal iudge them after the manner of * harlottes, and after the manner of mutherers: for thei are harlottes, and blood is in their handes.

Ezec.16.d.

46 Wherefore, thus ſayth the Lorde GOD, I wil bring a great multitude of people vpõ them, & geue them to be ſcattered & ſpoyled:

47 And the multitude ſhal ſtone them with ſtones, and cut them downe with theyr ſwoordes, they ſhal ſlay their ſonnes and daughters, & burne vp their houſes with fire.

48 Thus wyl I cauſe wickedneſſe to ceaſſe out of the lande, that al (o) women may be taught, not to doo after your wickedneſſe.

(o) Meanyng al other cities and countreis

49 And ſo they ſhal lay your wickedneſſe vpon your owne ſelues, & the ſinnes of your idolles ſhal ye beare: and ye ſhal knowe that I am the Lorde God.

The.xxiiii.Chapter.

3 He proueth the ſtryng of Hieruſalem by a parable of a ſeethyng pot. 16 The parable of Ezechiels wyfe beyng dead, whiche he after expoundeth.

A 1 In the (a) nienth yeere, in the tenth moneth, yͤ tenth day of yͤ (b) moneth, came the woorde of the Lorde vnto me, ſayeing,

(a) Of Ieconiahs captiuitie, and of the raigne of Zedekiah.
4.Reg.25.a.
(b) Called Tebeth, conteynyng part of December and part of Ianuarie, in which moneth and day Nabuchodonoſor beſieged Hieruſalem.

2 O thou ſonne of man, write yͤ name of this day, yea euen of this preſent day: for the kyng of Babylon ſet hym ſelfe agaynſt Hieruſalem this ſelfe ſame day.

3 Shewe the rebellious houſe a parable, and ſpeake vnto them, thus ſaith the Lord God, Prepare a (c) pot, ſet it on, and powre water into it.

(c) wherby is meant Hieruſalem.

4 Geather the (d) peeces thereof into it, euery good peece, the thygh, and the ſhoulder, and fyl it with the chiefe bones.

(d) That is, the citezins & chiefe menne thereof.

5 Take one of the beſt ſheepe, and a heape of (e) bones vnder it: let it boyle wel, and let the bones therof ſeeth wel therein.

(e) Meanyng of the innocentes whom they had ſlayne, who were the cauſe of the kindling of gods wrath agaynſt them.

6 With that ſayde the Lorde GOD on this manner, Wo vnto the blooddy citie, to the pot whoſe (f) ſcumme is therein, and whoſe ſcumme is not gonne out of it: bryng it out (g) peece by peece, let no (h) lot fal vpon it.

(f) whoſe iniquities & wicked citezins there yet remayne.
(g) Signifieng thei ſhould not be deſtroyed al at once, but by litle and litle.
(h) Spare no ſtate or condition.

7 For her blood is yet in it, vpon a hygh (i) drye ſtone hath ſhe powred it: & not vpon the grounde, that it might be couered with duſt.

(i) The citie ſhewed her crueltie to al the world, and was not aſhamed thereof, neyther yet hyd it.

8 That it myght cauſe wrath to ariſe, & take vengeance: I haue ſet her blood vpon a high drye rocke, that it ſhoulde not be couered.

9 Wherefore, thus ſayth the Lorde God, O* wo be vnto the bloodthirſtie citie, for whom euen I my ſelfe wyl make a great fyre,

Nah.iij.a.
Abac.ij.b.

10 And ſet much wood, and (k) kindle the fire, and ſeeth the fleaſhe, and ſpice the pot, ſo that the very bones ſhalbe brent.

(k) Meanyng that the citie ſhoulde be vtterly deſtroyed, and that he woulde geue the enimies an appetite thereunto.

11 Moreouer, I wyl ſet the pot emptie vpon the coales, ſo that the braſſe thereof may be hot and burnt, and the filthineſſe of it may be molten in it, and the ſcumme of it ſhalbe conſumed.

12 She hath weeryed her ſelfe with labour, yet her great ſcumme is not gonne of her, in the fire her ſcumme [muſt be conſumed.]

13 In thy fylthyneſſe is wickedneſſe: becauſe I (l) would haue purged thee, and thou waſt not purged, frõ thy fylthyneſſe thou ſhalt not be purged any more, tyl I haue cauſed myne indignation to reſt in thee.

(l) I laboured by ſendyng my prophetes to cal thee to repentance, but thou wouldeſt not.

14 Euen I the Lorde haue ſpoken it: yea it is comme thereto al redy that I wyl doo it, I wyl not goe backe, I wyl not ſpare, I wyl not repent: but accordyng to thy wayes, and imaginations, ſhal they (m) iudge thee, ſayth the Lorde God. C

(m) That is, the Babylonians.

15 And the woorde of the Lorde came vnto me, ſayeing,

16 Thou ſonne of man, beholde, I wyl take away from thee the (n) pleaſure of thyne eyes with a plague, yet ſhalt thou neither mourne nor weepe, neither ſhal thy teares run downe.

(n) Meanyng his wyfe, in whom he delited, as verſe.18.

17 Mourne in ſcilence, make no (o) mourning of the dead, bynde the tyre of thy head vpon thee, and put on thy ſhoes vpon thy feete, couer not thy lippes, and (p) eate no mans bread.

(o) Mourne not as menne vſe to mourne for their friendes when they are dead.
(p) For mourners were wont to eate bread ſent vnto them by their neyghbours in tyme of mournyng.

18 So I ſpake vnto the people betimes in the mornyng, and at euen my wyfe dyed: then vpon the next morowe I did as I was commaunded.

19 And the people ſayde vnto me, Wylt thou not tel vs what this ſignifieth towarde vs, that thou doeſt ſo?

20 I anſweared them, The woorde of the Lorde came vnto me, ſayeing,

21 Telle the houſe of Iſrael, thus ſayth the

Lorde God, Beholde, I wyl [q] pollute my ſanctuarie, euen the glorie of your power, the pleaſure of your eyes, and your hartes delite: and your ſonnes, and daughters, whom ye haue leaſt, ſhal falle through the ſwoorde.

(q) By ſending ỹ Chaldeans to deſtroy it, as chap.vij.c.

22 Lyke as I haue donne, ſo ſhal ye doo alſo: ye ſhal not couer your lyppes, ye ſhal eate no mans bread.

23 And your tyre [ſhalbe] vpon your heades, and your ſhoes vpon your feete: ye ſhal neyther mourne nor weepe, but ye ſhal pyne away in your iniquities, and mourne one towardes another.

24 Thus Ezechiel is your ſhewtoken, accordyng to al that he hath donne, ye ſhal doo: when it commeth, then ye ſhal knowe that I am the Lorde God.

25 Alſo thou ſonne of man, ſhal it not be in the day whē I take from them their power, the ioy of their honour, the pleaſure of their eyes, and the [r] lifting vp of their ſoules, their ſonnes, and their daughters,

(r) Their hartes delite.

26 In that day ſhal comme one that is eſcaped, vnto thee, [[ſ] and bring it] to the hearyng of [thyne] eares.

(ſ) That is, bring thee tydinges of the deſtruction of Hieruſalem.

27 In that day ſhal thy mouth be opened to hym whiche is eſcaped, that thou mayeſt ſpeake, ⁊ be no more dumbe: yea thou ſhalt be their ſhewtoken, that they may knowe howe that I am the Lorde.

The.xxv.Chapter,

1 The woorde of the Lorde vpon the ſonnes of Ammon, whiche reioyced at the fal of Hieruſalem. 8 Agaynſt Moab and Seir, agaynſt Idumea, agaynſt the Philiſtines.

A 1 THE woorde of the Lorde came vnto me, ſayeing,

2 Thou ſonne of man, ſet thy face towarde the Ammonites, and prophecie vpon them.

3 And ſay vnto the Ammonites: heare the woord of the Lorde God, thus ſayth the Lorde God, Forſomuche as thou ſaydeſt [a] Haha ouer my ſanctuarie, becauſe it was polluted, and ouer the lande of Iſrael, becauſe it was deſolate, and ouer the houſe of Iuda, becauſe they went into captiuitie:

(a) Becauſe ye reioyced when the enimie deſtroyed my citie and temple.

4 Beholde therfore, I wyl deliuer thee to the people of the [b] Eaſt, that they may haue thee in poſſeſſion: theſe ſhal ſettle their [c] palaces in thee, and make their dwellynges in thee, they ſhal eate thy fruite, and drynke vp thy mylke.

(b) That is, to the Babylonians.
(c) They ſhal chaſe thee away, and take thy gorgeous houſes to dwel in.

5 As for [d] Rabbath, I wil make of it a ſtable for camels, and of the Ammonites a ſheepefolde: and ye ſhal know that I am the Lord.

(d) Called alſo Philadelphia, whiche was the chiefe citie of the Ammonites and ful of conduites as.2.Re.12.d.

6 For thus ſayth the Lorde God, Inſomuche as thou haſt clapped with thyne handes, and ſtamped with thy feete, yea ⁊ reioyced ouer the lande of Iſrael with al thy “deſpite in hart:

“Or, tikling of hart.

B 7 Beholde therefore, I wyl ſtretche out my hande ouer thee, and deliuer thee to be ſpoyled of the Heathen, ⁊ roote thee out from among the people, and cauſe thee to periſhe out of the landes: yea I wyl make thee to be deſtroyed, that thou mayeſt knowe, that I am the Lorde.

8 Thus ſayth the Lorde God, Forſomuche as Moab, and Seir, doo ſay, Beholde the houſe of Iuda is lyke as al Gentiles be:

9 Therefore beholde, I wyl open the ſyde of Moab from the cities, from his cities [I ſay] of his frontires, the pleaſures of the countrey, [as namely] Bethieſimoth, Baalmeon, and Kiriathaim:

10 [e] Unto the chyldren of the Eaſt agaynſt the Ammonites, and wyl geue it into poſſeſſion, ſo that the Ammonites ſhal no more be had in remembrance among the Heathen.

(e) Vnderſtande out of the next verſe I wyl opē.&c.

11 And I wyl execute iudgementes vpon Moab, and they ſhal knowe that I am the Lorde.

12 Thus ſayth the Lorde God: For that Edom hath donne in auenging reuengement vpon the houſe of Iuda, ⁊ hath donne great offence, and auenged hym ſelfe vpon them:

13 Therfore, thus ſaith the Lorde God, I wil reache out myne hande vpon Edom, and deſtroy man and beaſt out of it, I wyl make it deſolate from Theman, and Dedanah ſhal falle by the ſwoorde.

C 14 And I wil execute my reuengement vpō Edom by the hand of my people Iſrael, they ſhal doo in Edom accordyng to my wrath and indignation, ſo that they ſhal know my vengeance, ſayth the Lorde God.

15 Thus ſayth the Lorde God, For that the Philiſtines dyd in vengeance, [namely] in auenging reuengement, with a diſpiteful hart to deſtroy it for the olde enmitie:

“Or, tikling hart, as thei often haue whiche delite in ſeeking reuengement.

16 Therefore, thus ſayth the Lorde God, Beholde, I wyl ſtretche out my hande ouer the Philiſtines, and deſtroy the [f] Cerethites, and cauſe al the remnant of the ſea coaſt to periſh:

(f) whiche were certayne garriſons of Philiſtines: wherby they oft moleſted ỹ Iewes. Of the Cerethites Dauid alſo had a garde. 2.Reg.8.d.

17 A great vengeance wil I take vpō them, with pouniſhmentes of my wrath, that they may knowe that I am the Lorde, when I ſhal lay my vengeance vpon them.

The.xxvj.Chapter.

1 He prophecieth that Tyrus ſhalbe ouerthrowen, becauſe it reioyced at the deſtruction of Hieruſalem. 15 The woondring and aſtoniſhment of the marchantes for the deſolation of Tyrus.

A 1 AND it came to paſſe in the (a) eleuenth yeere, the firſt day of the moneth, the woorde of the Lord came vnto me, ſayeing,

2 Thou ſonne of man, becauſe that Tyre hath ſpoken vpon Hieruſalem, Ha ha, the gates of yͤ people is broken, (b) it is turned vnto me, for nowe that ſhe is deſtroyed, I ſhalbe (c) fylled:

3 Therefore, thus ſayth the Lorde God, Beholde, O Tyre, I wyl vpon thee, I wyl rayſe vp many nations againſt thee, like as when the ſea ariſeth with his waues.

4 They ſhal breake the walles of Tyre, and caſt downe her towres, I wil ſcrape her duſt from her, and make her a drye rocke.

5 She ſhalbe for a ſpreadyng of nettes in the ſea, for I haue ſpoken it, ſaith the Lord God, and ſhe ſhalbe for a ſpoyle to the nations.

6 (d) Her daughters that are in the feeld ſhalbe ſlaine with the ſwoord, that they may know howe that I am the Lorde.

7 For thus ſayth the Lorde God, Beholde,
I wyl bring vpon Tyrus, Nabuchodonoſor
B kyng of Babylon from the North, a king of
kynges, with horſes, charrettes, horſemen,
with a multitude, and muche people.

8 Thy daughters that are in the feelde ſhal he ſlay with the ſwoorde: but agaynſt thee he ſhal make bulwarkes, and caſt a mount againſt thee, & lyft vp his ſpeare agaynſt thee.

9 He ſhal ſet engins of warre before hym agaynſt thy walles, and with his weapons breake downe thy towres.

10 The duſt of his horſes ſhal couer thee, they ſhalbe ſo many: thy walles ſhal ſhake at the noyſe of the horſemen, wheeles and chariots, when he ſhal enter into thy gates, as into the entry of a citie broken downe.

11 With the hoofes of his horſes ſhal he treade downe al thy ſtreates, he ſhal ſlay the people with the ſwoord, & the pillers of thy ſtrength ſhal falle downe to the grounde.

12 They ſhal rob thy ryches, and ſpoyle thy marchandiſe, thy walles ſhal they breake downe, and deſtroy thy houſes of pleaſure, thy ſtones, thy timber, and duſt ſhal they caſt into the middes of the water.

13 *Thus wyl I cauſe the ſounde of thy ſonges to ceaſſe, & the noyſe of thy harpes ſhal no more be hearde. Iere.vij.b.

14 I wyl bryng thee into a drye rocke, thou ſhalt be for a ſpreadyng of nettes, thou ſhalt neuer be buylt agayne: for euen I the Lorde haue ſpoken it, ſayth the Lorde God. C

15 Thus hath the Lorde God ſpoken concernyng Tyre: Shal not the iles tremble at the noyſe of thy falle, and at the crie of the wounded, when they ſhalbe ſlayne and murthered in the middes of thee:

16 Al princes of the (e) ſea ſhal comme downe from their thrones, they ſhal lay away their robes, and put of their broydred garmentes, yea with trembling ſhal they be clothed, they ſhal ſit vpon the grounde, they ſhalbe aſtoniſhed at euery moment, & be amaſed at thee.

17 They ſhal mourne for thee, and ſay vnto thee, Howe art thou deſtroyed that waſt inhabited of the (f) ſeas, the renowmed citie, whiche was ſtrong in the ſea, ſhe and her inhabitantes, whiche cauſed their feare to be on al that haunted therein:

18 Nowe ſhal the inhabitours of the iles be aſtoniſhed in the day of thy fal: yea the iles that are in the ſea ſhalbe troubled at thy departure.

19 For thus ſayth the Lorde GOD, When I make thee a deſolate citie, as other cities be that no man dwel in, and when I bryng vp the deepe vpon thee, that great waters may couer thee:

20 Then wyl I caſt thee downe vnto them that deſcende into the pit, vnto a people of (g) olde tyme, and ſet thee in a lande that is beneath, like the olde ruynes, with them which goe downe to the graue, ſo that no man ſhal dwel more in thee: but I wyl reſerue honour for the (h) lande of the lyuing:

21 I wyl make thee terrors, and thou ſhalt be no more: though thou be ſought for, yet ſhalt thou not be founde for euermore, ſayth the Lorde GOD.

(a) Either of the captiuitie of Ieconiah, or of the raigne of Zedekia.

(b) The traffique of marchandiſe that was vſed in Hieruſalem, ſhalbe turned to my gayne.

(c) My riches and fame ſhal encreaſe: thus the wicked reioyce at theyr fal, by whom thei may haue any profite or aduantage.

(d) Meanyng the ſmalle townes and villages that were in the countrey or territorie of Tyrus.

(e) The gouernours and rulers of other countreys by the ſea, wherby he ſignifieth that her deſtruction ſhoulde be ſo horrible that al the worlde ſhoulde heare thereof, and be afrayde.

(f) Meanyng marchantes which by their traffique dyd enriche her woonderfully, and encreaſe her power.

(g) which are dead long ago.

(h) Meanyng Iudea, when it ſhalbe reſtored.

The.xxvii.Chapter.

1 The prophete is moued to bewayle the deſolation of Tyrus. 12 He ſetteth out the prayſe of Tyrus for the hauntyng of marchantes thereto.

A 1 THe woorde of the Lorde came vnto me, ſayeing,

2 O thou ſonne of man, take vp a lamentable complaynt vpon Tyre,

3 And ſay vnto Tyre that is ſituate at the entry of the ſea, whiche is the mart of the people for many iles, thus ſayth the Lorde God, O

Tyre, thou haſt ſayde, I am of perfect beautie.

4 Thy borders are in the middes of the ſeas, thy buylders haue made perfite thy beautie.

5 They haue made al thy [ſhip] bordes of firre trees of (a) Shenir, from Libanus haue they taken Cedar trees to make thee maſtes:

6 And the Okes of Baſan to make thee ores, they haue made thy benches of iuorie, gotten in Aſſyria, brought out of yͤ iles of (b) Chittim.

B 7 Fine linnen with broydred worke out of Egypt, was ſpread ouer thee to be thy ſayle: blew ſilke and purple out the iles of Eliſhah was thy couerying.

8 The inhabitours of Sidon & Aruad were thy mariners: and thy wiſe menne, O Tyre, that were in thee, were thy ſhipmaiſters.

9 The ancient and wyſe menne of Gebal were in thee, thy (c) ſtoppers of chinkes: al ſhippes of the ſea with their ſhypmen were in thee, to occupie thy marchandiſe.

10 The Perſes, Lydians, and Phutens, were in thy armies, thy menne of warre: theſe hanged vp their ſhieldes & helmets in thee, theſe ſet forth thyne honour.

11 They of Aruad were with thine hoſt round about thy walles, and the (d) Pygmenians were thy watchmen vpon thy towres: theſe hanged vp their quiuers rounde about thy walles, they made thy beautie perfite.

12 They of Tharſis [were] thy marchantes for the multitude of al riches, in ſyluer, iron, tinne, and leade, whiche they brought to thy fayres.

13 Iauan, Tubal, and Meſech were thy marchantes concerning the (e) liues of menne, and they brought veſſels of braſſe for thy marchandiſe.

C 14 They of the houſe of Thogarma brought vnto thee at the tyme of thy marte, horſes, courſes, and mules.

15 They of Dedan were thy marchantes, and many iles the marchandiſe of thy handes, & brought thee (f) hornes, teeth, and (g) Hebenus, for preſentes.

16 They of Aram [were] thy marchantes for the multitude of thy workes, and occupied in thy fayres with emeraudes, purple, broydred worke, fine linnen, coral, and pearle.

17 Iuda, and the lande of Iſrael occupyed with thee, and brought vnto thy markets wheat of (h) Minnith & Pannag, hony, oyle, and triacle.

18 Damaſcus alſo vſed marchandiſe with thee, in the wine of Helbon, and white wool: becauſe thyne occupyeing was ſo great, and thy wares ſo many.

19 Dan, Iauan, and Meuzal haue brought vnto thy markets wrought iron, Caſſia, and Calamus were among thy marchandiſe.

20 They of Dedan were thy marchantes in pretious clothes for charots.

21 Arabia and al the princes of Cedar haue occupied with thee, in weathers, rammes, and goates: in theſe were they thy marchantes. D

22 The marchantes of Seba & Rema, haue occupied alſo with thee, in al chiefe ſpices, in al pretious ſtones and golde, whiche they brought vnto thy markets.

23 Haran, Chenne, and Eden, the marchantes of Seba, Aſſyria, and Chelmad, were dooers with thee:

24 Theſe were thy marchantes in al ſortes [of thinges,] in rayment of blewe ſilke, and of broydred worke, and in coffers for the riche apparel, whiche were truſſed with coardes, and Cedar boorde among thy marchandiſe.

25 The ſhips of Tharſis were the chiefe of thyne occupyeing: thus thou waſt repleniſhed, & in great worſhip, euen in the middes of the ſea.

26 Thy rowers haue brought thee into great waters, the (i) Eaſt wynde hath broken thee in the middes of the ſea.

27 Thy riches, and thy fayres, thy marchandiſe, thy mariners, and ſhipmaiſters, thy calkars, and the occupiers of thy marchandiſe, and al thy menne of warre that are in thee, and al thy multitude that is in the middes of thee, ſhal falle in the middes of the ſea, in the day of thy falle.

28 The (k) ſuburbes ſhal ſhake at the loude crie of thy ſhipmen. E

29 Al that handle the ore, mariners, and al ſhipmaiſters of the ſea, ſhal comme downe from their ſhips, and ſtande vpon the lande.

30 And they ſhal cauſe their voyce to be heard agaynſt thee, and ſhal crye bitterly, and ſhal caſt duſt vpon their heades, and wallowe in the aſhes.

31 They ſhal (l) make them ſelues baulde for thee, and girde them with ſackcloth, and thei ſhal weepe for thee, with ſorowefull hart, and bitter mournyng.

32 And they ſhal take vp a lamentation for thee in their mournyng, & lament ouer thee, [what citie] is lyke Tyrus ſo deſtroyed in the middes of the ſea?

33 When thy wares went forth of the ſeas, thou fylledſt many people: the kynges of the earth haſt thou made riche, thorow the multitude of thy riches and marchandiſe.

34 When thou ſhalt be broken by the ſeas in the deapthes of the waters, thy marchan-

diſe

(a) This mountayne was called Hermon, but the Amorites called it Shenir. Deut.3.b.

(b) Whiche is taken for Grece and Italie.

(c) or calkers, Meaning that they buylt the walles of the citie, which is here ment by the ſhyp. And of theſe were the buylders of Solomons temple. 3.Reg.5.c.

(d) Gammadims of Capadocia, which were called Pigmeis and dwarfes, becauſe that out of the hygh towres they ſeemed litle.

(e) By ſelling boudmen, ſeruantes, and ſlaues.

(f) Hornes of Unicornes, teeth of Elephants, called iuorie.

(g) Hebenus a pretious wood, bryght and blacke.

(h) Theſe were two places where the beſt wheat groweth.

(i) That is, Nabuchodonoſor kyng of Babylon.

(k) That is, the townes & villages neare adioyning vpō yͤ mayne lande.

(l) which was the manner of the heathen in mournynges and miſeries.

diſe and al thy multitude that was in the middes of thee, ſhal fal.

35 Al the inhabitantes of the iles ſhalbe aſtonied at thee, and al theyr kinges ſhalbe ſore afrayde, and troubled in theyr countenance.

36 The marchantes of the nations ſhal hiſſe at thee: thou ſhalt be a terrour, and ſhalt(m) neuer be any more.

(m) wherby is ment, a long time: for it was propheſied to be deſtroyed but ſeuentie yeares. Eſai. 23. c.

The. xxviii. Chapter.

1 The woord of God agaynſt the king of Tyrus for his pryde. 12 Ezechiel the prophete is moued to bewayle the king of Tyrus. 20 The woord of the Lord agaynſt Sidon. 25 The Lorde promiſeth that he wil geather togeather the children of Iſrael.

A 1 THE woorde of the Lorde came vnto me, ſayeing,

2 Thou ſonne of man, tel the prince of Tyre, Thus ſayth the Lord God, Becauſe thou haſt a proude hart, and haſt ſayd, I am (a) a God, I ſit in the ſeate of God, in the middes of the ſea: Where as thou art but a man, and not God, (b) though thou ſet thyne hart as the hart of God.

3 Beholde, thou thinkeſt thee ſelfe wyſer then (c) Daniel, that there is no ſecretes hyd from thee.

4 With thy wiſdome and thyne vnderſtanding thou haſt gotten thee great welthineſſe, and geathered treaſure of ſiluer and golde.

5 With thy great wyſedome and occupying haſt thou encreaſed thy power, and becauſe of thy great riches thy hart is proude.

6 Therefore thus ſayth the Lorde God, Forſomuche as thou haſt ſet thyne hart as the hart of God:

B 7 Beholde, I wil bring ſtrangers vpon thee, euen the terrible nations, theſe ſhal draw out their ſwoordes vpon the beautie of thy wyſdome, and ſhal defile thy glorie.

8 They ſhal caſt thee downe to the pit, ſo that thou ſhalt dye the death of thē that be ſlayne in the middes of the ſea.

9 Wilt thou ſaye then before them that ſlay thee, I am a God? Where as thou art but a man, and not God, in the hands of them that ſlay thee.

10 Dye ſhalt thou yͤ death of the (d) vncircumciʒed in the hands of the ſtrangers: for I haue ſpoken it, ſayth the Lorde God.

11 Moreouer, the woorde of the Lorde came vnto me, ſayeing,

12 Thou ſonne of man, take vp a lamētation vpon the king of Tyre, & tel him, thus ſayth the Lorde God, Thou ſealeſt vp the ſumme, (e) ful of wyſdome, and perfite beautie.

13 Thou haſt benne in the pleaſant garden of God, thou art deckt with al maner of precious ſtones, with Ruby, Topas, Diamond, Thurkis, Onyx, Iaſper, Saphir, Emeralde, Carbuncle, & golde: the workemanſhip of thy tymbrels & of thy pipes [that be] in thee, was prepared in the day yͭ thou waſt created.

C 14 Thou art an (f) annointed Cherub, that couereth, & I haue (g) ſet thee [in this dignitie] thou waſt vpon the holy mount of God, thou haſt walked in the middes of the (h) ſtones of fire.

15 From the time of thy creation thou haſte benne perfite in the wayes, til wickedneſſe was founde in thee.

16 By the multitude of thy marchandiſe they haue filled the middes of thee with crueltie, & thou haſt ſinned: I wil caſt thee as prophane out of the (i) mount of God, & I wyl deſtroy thee, O couering Cherub, from the middes of the ſtones of fire.

17 Thy hart was proude in thy beautie, and thorowe thy brightneſſe, thou haſt deſtroyed thy wiſdome: I wyl caſt thee downe to the grounde, I wil lay thee before kinges, that they may beholde thee.

18 Thou haſt defiled thy (k) ſanctificatiō with the great wickedneſſe of thyne vnrighteous occupyeing: I wil bring a fire frō the middeſt of thee to conſume thee, and wil make thee to aſſhes vpon the earth, in the ſight of al them that looke vpon thee.

19 Al they that haue benne acquainted with thee among the heathen, ſhalbe abaſhed at thee: thou haſt benne a terrour, & neuer ſhalt thou be any more.

20 And the woorde of the Lorde came vnto me, ſayeing,

D 21 Thou ſonne of man, ſet thy face agaynſt Sidon, and prophecie vpon it,

22 And ſpeake, Thus ſayth the Lorde God, Beholde O Sidon, I wil vpon thee, and I wil be glorified in thee: that it may be knowen howe that I am the Lord, when I ſhal haue executed iudgements in her, and ſhalbe ſanctified in her.

23 For I wil ſende peſtilence and bloodſheding into her ſtreetes, and the ſlayne ſhal fal in yͤ middes of her, by the ſwoorde [comming] vpon her on euery ſyde: and they ſhal knowe that I am the Lorde.

24 They ſhalbe no more a pricking thorne vnto the houſe of Iſrael, nor a greeuous thorne of al that are rounde about them, and deſpiſed them: and they ſhal knowe that I am the Lorde God.

(a) Like as God is ſafe in heauen, euen ſo I am ſafe that none can come to hurte me.

(b) Though thou diddeſt thinke in thine hart that thou waſt equal with God.

(c) Thus he ſpeaketh by deriſion, for Daniel had declared notable ſignes of his wiſdome in Babylon, whē Ezechiel wrote this.

(d) Lyke the reſt of the heathen and infidels, whiche are Gods enimies.

(e) He derideth the vayne opinion and confidence that the Tyrians had in theyr riches, ſtrēgth and pleaſures.

(f) He meaneth the royal ſtate of Tyrus, whiche for the excellencie & glorie thereof, he compareth to the Cherubims whiche couered the arke: and by this woord anoynted, he ſignifieth the ſame.

(g) I appoynted & admitted thee to the honour of one of the buylders of my temple: whiche was when Hiram ſent to Solomon thinges neceſſarie to the worke. 3. Reg. 5. b.

(h) That is, as the cōmon expoſitours ſay, among my people Iſrael, whiche ſhined as precious ſtones.

(i) Thou ſhalt haue no part among my people.

(k) That is, the honour wherunto I called thee.

25 Thus ſayth the Lorde God, When I geather the houſhold of Iſrael togeather agayne from the nations among whom they be ſcattered, then ſhal I be ſanctifyed in them in the ſight of the gentiles, and they ſhal dwel in the lande that I gaue to my ſeruant Iacob.

26 They ſhal dwel with confidence therein, buylde houſes and plant vineyardes: yea with confidence ſhal they dwel therin, when I haue executed iudgementes vpon al thoſe that deſpyſe them rounde about: and then ſhal they knowe that I am the Lorde their God.

The.xxix.Chapter.

1 He prophecieth agaynſt Pharao, & of the deſolation of Egypt, with the ſparkling abroade of the Egyptians. 13 The Lorde promiſeth that he wyl reſtore Egypt agayn after fourtie yeares. 20 Egypt is the rewarde of king Nabuchodonoſor for the labour whiche he tooke agaynſt Tyrus.

A 1 IN the (a) tenth yeare, vpon the twelſt day of the tenth moneth, the woorde of the Lorde came vnto me, ſaying,

(a) To wit, of yͤ captiuitie of Ieconiah & of the raigne of Zedekia: But note that the diſpoſition of theſe viſions are not ſet foorth accordyng to the order of the times: but according to the neareneſſe and diſtance of the countreys againſt whom they were written. As the viſion of Tyrus ſeene in the eleuenth yeere, is ſet before this, ſeene in the tenth yeere, becauſe it was nearer to Iurie then Egypt.

2 Thou ſonne of man, ſet thy face agaynſt Pharao yͤ king of Egypt, prophecie againſt him, and agaynſt the whole lande of Egypt.

3 Speake and tel him, Thus ſayth the Lord God, Beholde, O Pharao thou kyng of Egypt, I wyl vpon thee thou great (b) dragon that lyeth in the mids of his riuers, thou that ſayeſt, The riuer is myne, I haue made it for mee ſelfe.

(b) He compareth Pharao to a dragon, or Crocodile, whiche was wont to haunt the riuer Nilus.

4 I wyl put (c) hookes in thy chawes, & hang the fiſhe in thy riuers vpon thy ſkales: after that I wyl drawe thee out of thy riuers, yea and al the fiſhe of thy riuers ſhal hang vpon thy ſkales.

(c) I wil ſend enimies againſt thee, whiche ſhal plucke thee & thy people that truſt in thee, out of thy ſure places.

5 I wyl leaue thee in the wilderneſſe, [both] thee and al the fiſhe of thy riuers: thou ſhalt fal vpon the open feelde, thou ſhalt not be brought togeather, nor geathered: I haue geuen thee for meate to the beaſtes of the feelde, and to the foules of the ayre,

6 That al they whiche dwel in Egypt may knowe that I am the Lorde, becauſe they haue benne a * ſtaffe of reede to the houſe of Iſrael.

4.Re. 18.c. Eſa.36.a.

B 7 When they tooke holde of thee with their hande, thou brakeſt and rent al their ſhoulder: and when they leaned vpon thee, thou brakeſt and madeſt al their loynes to ſtande (d) vpright.

(d) when they felt their hurt, they woulde ſtay no more vpon thee, but ſtoode vpon their feete, and put their truſt in others.

8 Therefore thus ſayth the Lorde God, Beholde, I wil bryng a ſwoord vpon thee, and deſtroy out of thee both man and beaſt.

9 Yea the lande of Egypt ſhalbe deſolate and waſte, and they ſhal knowe that I am the Lorde, becauſe he ſaide, The riuer is myne, I mee ſelfe haue made it.

10 Beholde, therfore I wyl vpon thee, & vpon thy riuers, I wyl make the lande of Egypt vtterly waſte and deſolate, from the towre of Seueneh, vnto the borders of (e) Ethiopia.

(e) Whiche ſomme cal the lande of the black Mores.

11 No foote of man ſhal paſſe by it, nor foote of beaſt ſhal paſſe by it, neyther ſhal it be inhabited fourtie yeares.

12 I wyl make the land of Egypt to be deſolate among other waſte countreys, and her cities deſtroyed fourtie yeares among other deſtroyed cities: and I wyl ſcatter the Egyptians among the nations, and ſtrawe them thorow the countreys.

13 Agayne, Thus ſayth the Lorde God, *When the fourtie yeares are expired, I wil geather the Egyptians togeather againe out of the nations among whom they were ſcattered.

Iere. 46.d.

14 And I wyl bryng the captiuitie of Egypt agayne, & cauſe them to returne into the land of Pathros, the land of their habitation, and they ſhalbe there a (f) ſmal kingdome. C

15 Yea it ſhalbe yͤ ſmalleſt among other kingdomes, neyther ſhal it exalt it ſelfe any more aboue the natiõs: for I wil ſo miniſhe them, that they ſhal no more rule the nations.

(f) Meaning that they ſhould not haue ful dominion, but be vnder the Perſians, Grecians, and Romanes: and the cauſe is, that the Iſraelites ſhould no more put their truſt in them, but learne to depend on God.

16 And they ſhalbe no more vnto the houſe of Iſrael a truſt, whiche bringeth their iniquitie to remembrance, when they ſhal looke after them: and they ſhal knowe that I am the Lorde God.

17 In the (g) twentie and ſeuenth yeare, the firſt day of the firſt moneth, came the woorde of the Lorde vnto me, ſaying,

(g) Counting from the captiuitie of Iechoniah.

18 Thou ſonne of man, Nabuchodonoſor the kyng of Babylon, cauſed his armie to ſerue a great ſeruice agaynſt Tyrus: euery head was made balde, and euery ſhoulder bare, yet had neyther he nor his armie any wages for Tyrus, for the ſeruice whiche he ſerued agaynſt it.

19 Therefore thus ſayth the Lorde God, Beholde, I wil geue the lande of Egypt vnto Nabuchodonoſor the king of Babylon, that he may take away her multitude, and ſpoyle her ſpoyles, and take her pray to pay his hoſt their wages withal.

20 For the “ woorke which he wrought about

“ The trauayle he tooke about Tyre.

it, I haue geuen hym the lande of Egypt, becauſe they wrought for me, ſayth the Lorde God.

21 In that daye I wyl cauſe the horne of the houſe of Iſrael to bud foorth, and I wil geue thee the opening of thy mouth in the middes of them: and they ſhal knowe that I am the Lorde.

The.xxx. Chapter.

The deſtruction of Egypt, and of his cities is bewayled.

A 1 THE woorde of the Lorde came vnto me, ſayeing,

2 Thou ſonne of man, prophecie, ⁊ ſpeake, Thus ſaith ẏ Lord God, Howle, wo worth this day:

3 For the day is neare, the day of the Lorde is at hande, the darke daye, the tyme of the nations ſhalbe.

4 And the ſwoorde ſhal comme vpon Egypt, and feare ſhalbe in Ethiopia, when the ſlaine ſhal fal in Egypt: and they ſhal take awaye her multitude, and her fundatiōs ſhalbe broken downe.

5 Yea Ethiopia, Lybia, and Lydia, al their common people, and Chub, ⁊ al that be confederate vnto them, ſhal fal with them thorowe the ſwoorde.

6 Thus ſayth the Lord, The maynteiners of the lande of Egypt ſhal fal, the pryde of her powre ſhal comme downe: euen from the towre of (a) Seueneh ſhal they fal downe in it with the ſwoorde, ſayth the Lorde God.

B 7 Among other deſolate countreys they ſhalbe made deſolate, among other waſte cities they ſhalbe waſted.

8 And they ſhal knowe that I am the Lord, when I haue ſet a fire in Egypt, and when al her helpers ſhalbe deſtroyed.

9 In that day ſhal meſſengers goe foorth frō me in ſhips, to make the careleſſe Morians afrayd, ⁊ feare ſhal comme vpon them, according to the day of Egypt: for lo it commeth.

10 Thus ſayth the Lord God, I wil cauſe the multitude of Egypt to ceaſſe by the hande of Nabuchodonoſor kyng of Babylon.

11 He, and his people with him, the terrible nations ſhalbe brought to deſtroy the land: they ſhal drawe out their ſwoordes vpon Egypt, and fil the lande ful of ſlayne menne.

12 I wil make their riuers drie, ⁊ ſel the lande into the handes of wicked people: the lande and al that is therein I wil deſtroy thorowe the hande of ſtrangers: euen I the Lorde haue ſayde it.

13 Thus ſayth the Lorde God, I wil deſtroy the idolles, and bring the images of (b) Noph to an ende: there ſhal no more be a prince of Egypt, and a fearefulneſſe wyl I ſende into the Egyptians lande.

14 As for Pathros, I wyl make it deſolate, C and kyndle a fyre in (c) Zoan, and I wil execute iudgementes in (d) No.

15 And I wyl powre my wrathful indignation vpon Sin the ſtrength of Egypt, and I wil deſtroy the multitude of No.

16 And I wil kindle a fyre in Egypt, Sin ſhalbe in great heauineſſe, No ſhalbe rooted out, and Noph ſhal haue dayly ſorowe.

17 The young menne of "Auen, and of "Phibeſeth ſhal fal by the ſwoord, and theſe [cities] ſhal goo into captiuitie.

18 At Tehaphnehes the day ſhalbe (e) darke, when I breake there the barres of Egypt, ⁊ when the pompe of her power ſhal ceaſſe in her: a cloude ſhal couer her, and her daughters ſhal goe into captiuitie.

19 Thus wyl I execute my iudgementes in Egypt, and they ſhal knowe howe that I am the Lorde.

20 And in the (f) eleuenth yeere, vpon ẏ ſeuenth day of the firſt moneth, the woord of the lorde came vnto me, ſayeing,

D 21 Thou ſonne of man, I haue (g) broken the arme of Pharao kyng of Egypt: and lo, it ſhal not be bounde vp to be healed, to put a roller to bynde it, to make it ſtrong to holde the ſwoorde.

22 Therefore thus ſayth the Lorde God, Beholde, I wyl vpon Pharao kyng of Egypt, and breake his arme that was ſtrong, but is broken: and I wil cauſe the ſwoorde to fal out of his hande.

23 As for the Egyptians, I wyl ſcatter them among the nations, and ſtrawe them in the landes about.

24 Agayne, I wyl ſtrengthen the arme of the king of Babylon, and geue him my ſwoord in his hande: but I wil breake Pharaos armes, and he ſhal grone the groninges of a deadly wounded man before him:

25 Yea I wyl ſtrengthen the kyng of Babylons arme, and the armes of Pharao ſhal fal downe: and they ſhal knowe that I am the Lorde, when I ſhal (h) geue my ſwoorde into the hand of the king of Babylō, that he may ſtretch it out vpon the lande of Egypt.

26 And I wyl ſcatter the Egyptians among the nations, ⁊ ſtrowe thē in the landes about: and they ſhal knowe that I am the Lorde.

The

(a) Whiche was a ſtrong citie of Egypt
Eze, 29. b.

(b) Called alſo Memphis, or Alkaira.

(c) or, Thaphnis.

(d) Whiche is ſuppoſed of diuers, to be the citie Alexandria.

" Or, Heliopolis.

" Pubaſtum.

(e) Meaning that there ſhalbe great ſorowes and afflictions, when the ſtrength and force of Egypt ſhalbe broken.

(f) Of the captiuitie of Ieconiah, or raigne of Zedekia.

(g) For Nabuchodonoſor deſtroyed Pharao Necho at Charchamiſh. Iere. 46. a.

(h) Whereby we ſee, that tyrantes haue no power of them ſelues, neyther can doo any more harme then God appoynteth, ⁊ when he wyl they muſt ceaſſe.

XUM

The.xxxi. Chapter.

1 A compariſon of the proſperitie of Pharao, with the proſperitie of the Aſſyrians.
10 He propheciеth a lyke deſtruction to them both.

A 1 MOreouer, in the [a] eleuenth yeare, the firſt day of the third moneth, the woorde of the Lorde came vnto me, ſayeing,

2 Thou ſonne of man, ſpeake vnto Pharao kyng of Egypt, and to al his people: Whom art thou [b] lyke in thy greatneſſe?

3 Behold, Aſſur is a Cedar in Libanon, with faire branches, and with thycke ſhadowing boughes, of a hygh ſtature, and his top was among the thicke boughes.

4 The waters made him great, and the deepe ſet him vp on hygh, with her riuers running rounde about his plantes, and ſent out her [c] litle riuers vnto al the trees of the feelde.

5 Therefore was he hygher then al the trees of the feelde, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe ſent out.

6 Al foules of the ayre made their neaſtes in his branches, vnder his boughes dyd al the beaſtes of the feelde bring foorth their young, and vnder his ſhadow dwelt al mightie nations.

B 7 Beautiful was he in his greatneſſe, and in the length of his brãches: for his roote ſtoode beſyde great waters.

8 No Cedar tree might [d] hide him in the garden of God, there was no fyrre trees lyke his branches, the cheſtnut trees were not lyke the boughes of hym: al the trees in the garden of God, might not be compared vnto hym in his beautie.

9 I made him faire with the multitude of his branches: inſomuche that al the trees in the pleaſant garden of God had enuye at hym.

10 Therfore, thus ſayth the Lorde God, Forſomuche as he hath lift vp him ſelfe ſo hygh, and hath ſhot vp his top among the thycke boughes, and his hart is lift vp in his heygth.

11 I haue therefore delyuered hym into the handes of the [e] mightieſt among the Heathen: he ſhal handle hym, [for] in his wickedneſſe haue I caſt him away.

12 And ſtrangers haue deſtroyed him, euen the terrible nations, and haue leaft hym: vpon the mountaynes and vpon al valleys haue his boughes fallen, & his boughes are [f] broken by al the riuers of the lande: and al the people of the earth are departed from his ſhadowe, and haue forſaken him.

13 Upon his ruyne ſhal al the foules of the ayre remayne, and al the beaſtes of the feelde ſhalbe vpon his branches.

C 14 So that none of al the trees by the waters ſhalbe exalted in their heygth, nor ſhoot vp theyr toppes among the thycke boughes, neyther ſhal their trees ſtande in their heigth, as many of them as drinke water: for they are al delyuered vnto death in the neather partes of the earth, in the middes of the children of menne, among them that goe downe to the pit.

15 Thus ſayth the Lorde God, In the day when he went downe to the graue, I cauſed a lamentation to be made, I [g] couered the deepe for him, I reſtrained the fluddes therof, and the great waters were ſtayed, I cauſed Libanus to mourne for hym, and al the trees of the feelde faynted.

16 I made the heathen ſhake at the ſound of his fal, when I caſt hym downe to hel with them that deſcend into the pit: al the excellent trees of Eden, & the beſt of Libanus, al that [h] drinke waters, ſhalbe [i] comforted in the neather partes of the earth.

17 They alſo went downe to hel with hym, vnto them that be ſlayne with the ſwoorde, whiche were his arme [and] dwelt vnder his ſhadowe in the middeſt of the nations.

18 To whom [k] art thou thus lyke in glorie & in greatneſſe among the trees of Eden? yet thou ſhalt be caſt downe with the trees of Eden vnto the neather partes of the earth: in yͤ middeſt of the [l] vncircumcized ſhalt thou ſleepe with them that are ſlayne with the ſwoorde: This is Pharao, and al his multitude, ſayth the Lorde God.

[a] Of Zedekiahs raigne, or Jeconiahs captiuitie.

[b] Meaning that he was not lyke in ſtrength to the kyng of the Aſſyrians, whõ the Babylonians ouercame.

[c] Many other nations whiche were vnder their dominion.

[d] Signifiyng that there was no greater power in the world then his was.

[e] That is, Nabuchodonoſor, who afterwarde was the monarche and only ruler of the world.

[f] Hereby is ſignifyed the deſtruction of the power of the Aſſyrians, by the Babilonians.

[g] The deepe waters that cauſed hym to mount ſo high, meaning his great aboundance and pompe, ſhal now lament as they which in mourning were couered with ſackcloth.

[h] That are noriſhed with waters.

[i] To cauſe this deſtructiõ of the king of Aſſyria to ſeeme more horrible, he ſetteth forth other kinges and princes whiche are dead, as though they reioyced at the fal of ſuche a tyrant.

[k] Meaning that Pharaos power was nothing ſo great, as his.

[l] Read cha. 28.10.

The.xxxii.Chapter.

The prophete is commaunded to bewayle Pharao the kyng of Egypt. 12 He prophecieth that deſtruction ſhal comme vnto Egypt through the kyng of Babylon.

A 1 IN the (a) twelfth yere, the firſt daye of the twelfth moneth, the woorde of the Lord came vnto me, ſayeing,

(a) Whiche was the firſt yere of the general captiuitie vnder Zedekiah.

2 Thou ſonne of man, take vp a lamentation vpon Pharao the king of Egypt, & ſay vnto him, Thou art (b) lyke a lion of the heathen, & as a whale fiſhe in the ſea: thou drawest out thy riuers, thou (c) troubleſt the waters with thy feete, and ſtampeſt in their riuers.

(b) Thus the ſcriptures compare tyrantes to cruel and huge beaſtes, which deuour al that be weaker then they, & ſuche as they may ouercome.
(c) Thou diſquieteſt the worlde with warre.

3 Thus ſayth the Lorde God, *I wil ſpread my nette ouer thee with a great multitude of people, theſe ſhal make thee comme vp into my net.

Chap.12. 13.17.20.

4 For I wil leaue thee vpon the lande, & caſt thee vpon the open feelde, & I wil cauſe al the foules of the ayre to remayne vpon thee, and fil al the beaſtes of the feelde with thee.

5 Thy fleaſhe wyl I lay vpon the hilles, and fil the valleyes with thy (d) highneſſe.

(d) With the heapes of the carkaſes of thyne armie.

6 I wyl (e) water thyne ouerflowing lande with thy blood, euen to the mountaynes, and the riuers ſhalbe ful of thee.

(e) As Nilus ouerfloweth Egypt, ſo wil I make the blood of thyne hoaſt to ouerflowe it.

7 When thou art (f) put out, I wyl couer the heauen, and make his ſtarres dimme: *I wil ſpreade a cloude ouer the ſunne, & the moone ſhal not geue her light.

(f) The woord ſignifieth to be put out, as a candel is put out.
Eſai.13.b. Ioel.2.d. and.3.15. Mac.24.

8 Al the lightes of heauen wil I make darke for thee, & bring (g) darkeneſſe vpon thy lande, ſayth the Lorde God.

9 I wyl ſtirre vp to anger the hartes of many people, when I bring thy deſtruction among the heathen, and vpon the countreys whiche thou knoweſt not.

(g) By this manner of ſpeache, is meant the great ſorowe that ſhalbe for the great ſlaughter of the kyng and his people.

10 Yea, I wyl make many people amaſed at thee, and their kinges ſhalbe aſtoniſhed with feare for thee, when I ſhal make my ſwoord to glitter agaynſt their faces: and they ſhalbe afraide at euery moment, euery man for his owne lyfe, in the day of thy fal.

11 For thus ſayth the Lorde God, The kyng of Babylōs ſwoord ſhal comme vpon thee:

12 With the ſwoordes of the mightie wyl I ſmyte downe thy multitude: they al ſhalbe terrible nations, and they ſhal deſtroy the (h) pompe of Egypt, and al the multitude therof ſhalbe conſumed.

(h) This came to paſſe in leſſe then foure yeres after the prophecie.

13 I wil deſtroy alſo al the beaſtes therof, from the great waters ſides, neyther ſhal the foote of man trouble them any more, nor the houes of beaſtes trouble them.

C 14 Then wyl I make their waters (i) deepe, and cauſe their riuers to runne lyke (k) oyle, ſayth the Lorde God,

15 When I make the land of Egypt deſolate, and whē the countrey, with al that is therin, ſhalbe layde waſte, & when I ſmyte al them whiche dwel in it, then ſhal they knowe that I am the Lorde.

16 This is the mourning when they ſhal lament her, the daughters of the nations ſhal lament her, they ſhal make the lamentation ouer Egypt, and ouer al the people thereof, ſayth the Lorde God.

(i) The inhabitantes of Egypt ſhalbe ſo cleane deſtroyed, that there ſhal remaine none to drawe the waters out of the riuers to water their groundes as before, whereby it ſhalbe the deeper in his channel.
(k) That is, cleare and vntroubled with feete, paſſing through the foordes.

17 In the twelfth yere, the fifteenth day of the moneth, came the woorde of the Lorde vnto me, ſayeing,

18 Thou ſonne of man, lament for the multitude of Egypt, and (l) caſt them downe, euen them and the daughters of the famous nations vnto the neather partes of the earth, with them that goe downe into the pit.

(l) That is, prophecie, that they ſhalbe caſt downe. Thus the Lorde geueth power both to plant and to deſtroy by his woorde, Iere.1.10.

19 Whom doeſt thou paſſe in (m) beautie? goe downe and ſleepe with the vncircumcized.

(m) Haue not other kingdomes more beautiful then thou, periſhed

20 Among thoſe that be ſlayne with yͤ ſwoorde ſhal they lye: to the ſwoorde is (n) ſhe alreadie deliuered, drawe her downe, and al her multitude.

(n) That is, Egypt.

D 21 The (o) mightie woorthies ſhal ſpeake to her out of the hel, and to her helpers: they are gonne downe, and lye vncircumcized with them that be ſlayne with the ſwoorde:

(o) To make the matter more ſenſible, he bringeth in Pharao, as though the dead ſhoulde meete him when he is ſlaine, & maruaile at him, Eſa.14.9.

22 Aſſur is there alſo, with al his company, and their graues rounde about him, whiche were ſlayne, and fel al with the ſwoorde:

23 Whoſe graues are made in the ſyde of the pit, and his multitude are rounde about his graue, [to wit] al the ſlaine and fallen by the ſwoorde, whiche cauſe a feare [to be] in the lande of the liuing.

24 There is (p) Elam alſo, with al his people rounde about his graue: whiche al beyng ſlayne and fallen with the ſwoord, are gonne downe vncircumcized vnder yͤ earth, whiche neuertheleſſe ſometime brought feare into the lande of the (q) lyuing: they beare theyr owne ſhame, with the other that be gonne downe to the graue.

(p) Meaning, the Perſians.
(q) They which being a lyue, were a terrour to al the worlde, nowe being dead, are deſpiſed both of the lyuing and the dead.

25 They haue made his bed in the midſt of the ſlaine, with al his multitude, their graues are round about him: al theſe vncircumcized, ſlayne by the ſwoorde, although they cauſed theyr feare in the lande of the lyuing, yet haue they borne their ſhame with them that

goe downe to the pit, they are layde in the midſt of them that are ſlaine.

(r) That is, the Capadocians & Italians, or Spaniardes, Ioſephus writeth.

26 There is(r) Meſech alſo and Tubal, & their people, and their graues rounde about him: theſe al vncircumcized were ſlaine with the ſwoorde, becauſe aforetime they made the lande of the lyuing afrayde.

(s) Whiche dyed not by cruel death, but by the courſe of nature, and are honorably buried with their coate armour, and ſignes of honour.

27 They ſhal not lye with the(s) valiant [whiche are] fallen of ẏ vncircumcized, which are gonne downe to the graue with theyr weapons of warre, and haue layde theyr ſwoordes vnder theyr heades: but theyr iniquitie ſhalbe vpon theyr bones, becauſe the terrour of theyr mightie [was] in the lande of the lyuing.

E 28 Yea, among the vncircumcized ſhalt thou be deſtroyed, and ſleepe with them that periſhed through the ſwoorde.

29 There is Edom, with her kinges and princes alſo, whiche with their ſtrength are layde by them that were ſlayne with the ſwoorde: yea amõg the vncircumcized ſhal they ſleepe, and with them whiche are gonne downe into the pit.

30 Moreouer, there be al the princes of the(t) north, with al the Sidonians, whiche are gonne downe with the ſlayne: with theyr feare and ſtrength they are comme to confuſion, & lye there vncircumcized among thoſe that be ſlayne with the ſwoorde, and beare their owne ſhame with them that be gonne downe to the pit.

(t) That is, the kinges of Babylon.

31 Pharao ſhal ſee them, and be(u) comforted ouer al his multitude: Pharao and al his armie [ſhalbe] ſlayne with the ſwoorde, ſaith the Lorde God.

(u) Lyke as the wicked reioyce, when they ſee others partakers of their miſeries.

32 For I haue geuen my feare(x) in the lande of the lyuing: but Pharao and al his people ſhalbe layde among the vncircumcized, and among them that be ſlaine with the ſwoord, ſayth the Lorde God.

(x) I wyl make the Egyptians afraide of me, as they haue cauſed other to feare them.

The.xxxiii. Chapter.

He ſetteth out the office of the gouernours and miniſters. 14 He ſtrengthneth them that diſpaire, and boldneth them with the promiſe of mercie. 30 The woorde of the Lorde againſt the remnant of the people, againſt the mockers of the woordes of the prophete.

A 1 AGayne, the woorde of the Lorde came vnto me, ſayeing,

2 Thou ſonne of man, ſpeake to the chyldren of thy people, and tel them, When I ſende a ſwoorde vpon a lande, if the people of the lande take a man of theyr coaſtes, and ſet him to be theyr (a) watcheman:

(a) He ſheweth that the people ought continually to haue gouernours and teachers, whiche may haue a care ouer them, and to warne them euer of the daungers whiche are at hande.

3 If when he ſeeth the ſwoorde comme vpon the lande, he ſhal blowe the trumpet & warne the people:

4 Thẽ he that heareth the noyſe of the trumpet, and wyl not be warned, and the ſwoorde comme and take him away, his blood ſhalbe vpon his owne head.

5 For he heard the ſounde of the trumpet, & would not be warned, therefore his blood be vpon him: but he that receiueth warning, he ſhal ſaue his lyfe.

(b) Signifiing that the wicked ſhal not eſcape puniſhment, though the watchemen be negligent: but if the watchemen blowe the trumpet, and then he wyl not obey, he ſhal deſerue double pouniſhment. Chap.3.c.

6 Agayne, if the watcheman ſee the ſwoorde comme, and blowe not the trumpet, ſo that the people is not warned, if the ſwoorde come then, and take any man from among them: the ſame ſhalbe(b) taken away in his owne ſinne, but his blood wil I require at the watchemans hande.

(c) Whiche teacheth that he that receaueth not his charge, and watchewoorde at the Lordes mouth, is a ſpye, and not a true watcheman.

7 And thou, O ſonne at man, I haue made thee a watcheman vnto the houſe of Iſrael: therfore thou ſhalt heare the woorde at(c) my mouth, & thou ſhalt warne them from me.

8 If I ſay vnto the wicked, Thou wicked, thou ſhalt ſurely dye: & thou ſpeakeſt not to admoniſh the wicked of his way: that wicked man ſhal dye in his owne ſinne, but his blood wyl I require at thy hande.

9 Neuertheleſſe, if thou warne the wicked of his way to turne from it, and he yet wyl not be turned from his waye: then ſhal he dye in his iniquitie, but thou haſt delyuered thy ſoule.

10 Therefore, O thou ſonne of man, ſpeake vnto the houſe of Iſrael, yea ſay thus, If our offences and ſinnes lye vpon vs, and we be conſumed in them,(d) howe ſhould we then lyue?

(d) Thus the wicked when they heare of Gods iudgementes for their ſinnes, diſpaire of his mercies, and murmure.

11 Tel them, as truely as I liue, ſaith the lorde God,* I haue no pleaſure in the death of the wicked, but muche rather that the wicked turne from his way, and lyue: Turne you, turne you from your wicked waies, for why wil ye dye, O ye of the houſe of Iſrael?

Ezec.18.c.

Ezec.18.c.

12 Therefore, thou ſonne of man, tel the chyldren of thy people, The righteouſneſſe of the righteous, ſhal not ſaue him in the day of his iniquitie: agayne, The wickedneſſe of the wicked, ſhal not ouerthrow him for it, in the day that he returneth from his wickedneſſe: neyther ſhal the righteous lyue for(e) it, in the day that he ſinneth.

(e) Namely, his righteouſneſſe.

13 If I ſay vnto the righteous, He ſhal ſurely lyue, & ſo he truſt to his owne righteouſneſſe, and do ſinne: then ſhal his righteouſneſſe be

no more thought vpon, but in his wickedneſſe that he hath donne, in it he ſhal dye.

C 14 Again, if I ſay vnto yͤ wicked, Thou ſhalt ſurely dye: & ſo he turne from his ſinnes, and (f) doo the thing that is lawful and right,

15 Inſomuche that the ſame wicked man geueth the pledge agayne, reſtoreth that he had taken away by robbery, walketh in the commaundementes of lyfe, & dooth none iniquitie: then ſhal he ſurely lyue, and not dye.

16 None of the ſinnes that he hath committed ſhalbe mētioned vnto him: for inſomuche as he dooth nowe the thyng that is lawful and right, he ſhal lyue,

Ezec,18.c. 17 And yet the children of thy people ſay, The way of the Lord is not equal: but their owne way is rather vnequal.

18 Whē the righteous turneth from his righteouſneſſe, and dooth the thyng that is wicked, he ſhal dye therin.

19 But if the wicked turne from his wickedneſſe, doing the thing that is lawful & right, he ſhal lyue therefore.

20 Yet ye ſaye, The way of the Lorde is not equal, O ye houſe of Iſrael, I wyl iudge euery one of you after his wayes.

D 21 In the twelfth yere, the fift day of the tenth moneth of our (g) captiuitie, one whiche was eſcaped out of Hieruſalem, came vnto me and ſayd, The citie is ſmitten.

22 Now the (h) hande of the Lorde had benne vpon me the euening afore this man which was eſcaped came vnto me, and had (i) opened my mouth vntil the morning that he came to me: yea, my mouth was opened, ſo that I was no more dumbe.

23 Then came the woorde of the Lorde vnto me, and ſayde,

24 Thou ſonne of man, theſe that dwel in the waſted land of Iſrael, talke and ſay, (k) Abraham was but one man, and he had the lande in poſſeſſion: nowe are we many, & the lande is geuen vs to poſſeſſe alſo.

25 And therefore tel them, Thus ſayth the Lorde God, In the blood haue ye eaten, your eyes haue ye lift vp to idols, and haue ſhed blood: ſhal ye then haue the land in poſſeſſion?

26 Ye (l) leane vpon your ſwoordes, ye worke abominations, euery one defyleth his neighbours wyfe: & ſhal ye then poſſeſſe the lande?

27 Say thou thus vnto them, Thus ſayth the Lorde God, As truely as I lyue, they that are in the deſolate places, ſhal fal by the ſwoorde, and him that is vpon the feelde, wil I geue vnto the beaſtes to be deuoured: and they that be in the ſtrong holdes and dennes, ſhal dye of the peſtilence.

E 28 For I wyl make the lande ſo deſolate and waſte, that the * pompe of her ſtrength ſhal ceaſſe: the mountaynes of Iſrael ſhalbe ſo waſte, that no man ſhal trauaile thereby. Ezec. 7.d.

29 Then ſhal they knowe that I am the Lorde, when I make the lande deſolate and waſte, becauſe of al their abominations that they haue wrought.

30 And thou ſonne of man, the children of thy people that talke of thee by the waters, and in the doores of their houſes, and ſpeake one to another, euery one to his brother, ſayeing, Comme I pray you, let vs heare what word is gonne foorth from the Lorde:

31 They comme vnto thee as the people vſeth to comme, and my people ſyt before thee, and heare thy woordes, but they doo not thereafter: for in their mouthes they make a (m) ieſt of them, and their hart goeth after their couetouſneſſe.

32 And loe, thou art vnto them as a (n) ieſting ſong of one that hath a pleaſant voyce, and can ſing wel: for they heare thy woordes, but doo them not.

23 When this commeth to paſſe (loe, it commeth:) then ſhal they knowe that there hath benne a prophete among them.

(f) Hereby he condempneth al them of hypocriſie, whiche pretend to forſake wickedneſſe, and yet declare not them ſelues ſuche by their fruites: that is in obeying Gods commaundemēts, and by godly lyfe.

(g) When the prophete was led away captiue with Ieconiah.

(h) I was endued with the ſpirite of prophecie as Chap. 8.a.

(i) Whereby is ſignifyed that the miniſters of god can not ſpeake til God geue them courage, and open their mouthes. Chap.24.d.

(k) Thus the wicked thinke them ſelues more woorthy to enioy Gods promiſe then the ſaincte of God, to whom they were made: & would binde God to be ſubiect to them, though they woulde not be bounde to him. Leui.17.c.

(l) As they that are ready ſtil to ſhead blood.

(m) This declareth that we ought to heare Gods woorde with ſuche zeale & affection, that we ſhould not onely delight therein to heare it preached, but alſo in al pointes obey it: els we abuſe the woorde to our owne cōdemnation, and make of the miniſters as though they were ieſtes to ſerue mennes fantaſies.

(n) Or a ſong of paſtime and pleaſure.

The.xxxiiii.Chapter.

2 Agaynſt ſhepheardes that deſpiſe the flocke of Chriſte, and ſeeke their owne gayne, 7 The Lorde ſayth that he wyl viſite his diſpearſed flocke, and geather them togeather. 18 He reproueth the malice of certayne of the flocke. 23 He promiſeth the true ſhephearde Chriſte, and with him peace.

A 1 AND the word of the Lord came vnto me, ſayeing,

2 Thou ſonne of man, prophecie agaynſt yͤ ſhepheardes of Iſrael, prophecie and ſpeake vnto them, Thus ſaith yͤ Lorde God vnto the ſhepheardes, Wo be vnto the (a) ſhepheardes of Iſrael that feede them ſelues: ſhould not the ſhepheardes feede the flockes?

3 Ye eate vp the (b) fat, ye clothe you with the wool, the beſt fed doo ye ſlay: but the flocke do ye not feede.

4 The (c) weake haue ye not ſtrengthened, the ſicke haue ye not healed, the broken haue ye not bounde togeather, the dryuen awaye haue ye not brought agayne, the loſt haue ye not ſought: but with force and crueltie

haue

(a) By the ſhepheardes, he meaneth the kyng, the magiſtrates, prieſtes, and prophetes.

(b) Ye ſeeke to enriche your ſelues by their commodities, and ſo ſpoyle their riches and ſubſtance.

(c) He deſcribeth the office and duetie of a good paſtor, who ought to loue and ſuccour his flock, and not to be cruel towards them.

haue ye ruled them.

5 They are ſcattered without a ſhepheard, yea al the beaſtes of the feeld (d) deuour them, and they goe aſtray.

(d) For lacke of good gouernment and doctrine they periſhe.

6 My ſheepe goe wandring vpon al mountaynes, & vpon euery high hyl, yea my flocke is ſcattered through al the face of the earth, and there is no man that ſeeketh or ſearcheth [after them.]

B 7 Therefore, O ye ſhepheardes, heare the worde of the Lorde.

8 As truely as I lyue, ſayth the Lorde God, forſomuche as my ſheepe are robbed, and deuoured of al the wylde beaſtes of the feelde, hauing no ſhepheard, and ſeeyng that my ſhepheardes ſeke not my ſheepe, but the ſhepheardes feede them ſelues, and feede not my ſheepe:

9 Therefore, heare the worde of the Lorde, O ye ſhepheardes,

10 Thus ſayth the Lorde God, Beholde, I wyl vpon the ſhepheardes, and require my ſheepe from their handes, and make them ceaſſe from feeding of the ſheepe, yea the ſhepheardes ſhal feede them ſelues no more: for I wil (e) deliuer my ſheep out of their mouthes, ſo that they ſhal not deuour them after this.

(e) By deſtroying the couetous hirelinges, & reſtoring true ſhepheardes.

11 For thus ſayth the Lorde God, Beholde, I [euen] I wil looke to my ſheepe my ſelfe, and ſeeke them out.

12 Lyke as a ſhepheard when he hath benne amōg the flocke, ſeeketh after the ſheepe that are ſcattered abroade: euen ſo wil I ſeeke after my ſheepe, and delyuer them out of al places where they haue benne ſcattered, in yͤ (f) cloudie and darke day.

(f) In the day of their affliction and miſerie: and this promiſe is to comforte the churche in al daungers.

13 I wil bring them out from the people, and geather them togeather out of the landes, I wyl bryng them into their owne lande, and feede them vpon the mountaynes of Iſrael, by the riuers and in al the places of the countrey.

C 14 I wyl feede them in right good paſtures, and vpon the high mountaines of Iſrael ſhal their foldes be: there ſhal they lye in a good folde, and in a fat paſture ſhal they feede, euen vpon the mountaines of Iſrael.

15 I wyl feede my ſheepe, and bring them to their reaſt, ſayth the Lorde God.

16 Suche as be loſt, wyl I ſeeke: ſuche as are dryuen away, wyl I bryng agayne: ſuche as be brokē, wil I binde vp: ſuche as be weake, wyl I make ſtrong: ſuche as be fat & ſtrong, thoſe wyl I roote out, and feede them with (g) iudgement.

(g) That is, by putting difference betweene the good and bad, & ſo geue to eyther as they deſerue.

17 And as for you, O my ſheepe, ſaith the Lord God, I wil iudge betweene cattaile and cattaile, betweene the rammes and the goates.

18 Seemeth it a ſmal thing to you to haue eaten vp the good (h) paſture, & to treade downe the reſidue of your paſture with your feete alſo: to drinke the deepe waters, and to trouble the reaſt alſo with your feete:

(h) By good paſture and deepe waters, is ment the pure worde of God, and the adminiſtratiō of iuſtice: whiche they did not diſtribute to the poore til they had corrupt it.

19 Thus my ſheepe muſt be fayne to eate the thing that ye haue troden downe with your feete, and to drinke it that ye with your feete haue defyled.

20 Therfore, thus ſayth the Lorde God vnto thē, Beholde I [euen] I wil iudge betweene the fat cattaile and the leane cattaile,

21 Forſomuche as with ſyde and ſhoulder ye haue ſhoued, and with your hornes haue puſhed al the weake, til ye haue ſcattered them abroade. D

22 I wyl ſaue my ſheepe, ſo that they ſhal no more be ſpoyled, yea I wyl iudge betweene cattaile and cattaile.

23 I wyl ſet vp ouer them a ſhepheard, and he ſhal feede them, euen my ſeruant (i) Dauid, he ſhal feede them, and he ſhalbe theyr ſhepheard.

(i) Meaning Chriſte, of whom Dauid was a figure, as Oſee.3.a.

24 And I the Lorde wyl be their God, & my ſeruant Dauid ſhalbe their prince: euen I the Lorde haue ſpoken it.

25 Moreouer I wil make a couenant of peace with them, & cauſe euil beaſtes to ceaſſe out of the lande: ſo that they may dwel (k) ſafely in the wilderneſſe, and ſleepe in the woods.

Iere.30.b.

(k) This declareth, that vnder Chriſte the flocke ſhould be truely deliuered from ſinnes and hel: and ſo be ſafely preſerued in the churche, where they ſhould neuer periſhe.

26 And I wyl ſet them [as] a bleſſyng, euen rounde about my hyl, and I wyl cauſe rayne to comme downe in due ſeaſon, [and] there ſhalbe raine of bleſſyng.

27 And the tree of the feelde ſhal yeelde her fruite, and the earth ſhal geue her encreaſe: they ſhalbe ſafe in their lande, and ſhal know that I am the Lorde, when I haue broken the bondes of their yoke, and deliuered them out of the handes of thoſe that ſerued them ſelues of them.

E 28 They ſhal no more be ſpoyled of the heathen, nor deuoured with the beaſtes of the lande: but ſafely ſhal they dwel, and no man ſhal fray them.

29 And I wil raiſe vp for them a (l) plant of renowme, and they ſhalbe no more ʻʻ clungd with hunger in the lande, neither beare the reproche of the heathen any more.

(l) That is, the rodde that ſhal come out of the roote of Iſai.

Eſai.11.a.

ʻʻOr, clembd, or hungerſtaruen.

30 Thus ſhal they vnderſtand, that I the Lord their God am with them, & that they, euen the houſe of Iſrael, are my people, ſayth the Lorde God:

31 And ye my ſheepe, the ſheepe of my paſture, are menne: and I am your God, ſayth the Lorde God.

The.xxxv.Chapter.

The deſtruction that ſhal comme on the mount Seir, that is, on the Idumeans, becauſe they troubled the people of the Lorde.

A 1 Moreouer, the Woorde of the Lord came vnto me, ſayeing,

2 Thou ſonne of man, ſet thy face towarde the mount * (a) Seir, prophecie agaynſt it.

Eſai.34.a

(a) where the Idumeans dwelt.

3 And ſay vnto it, thus ſayth the Lorde God, Beholde, O thou mount Seir, I wyl vpon thee, I wyl reache out my hande ouer thee, yea waſte and deſolate wyl I make thee,

4 Thy cities wyl I lay waſt, and thou ſhalt lye voyde, that thou mayeſt know how that I am the Lorde,

5 Forſomuch as thou beareſt an old enmitie, and haſt put the chyldren of Iſrael to flyght by the force of the ſwoord, in the time of their calamitie, [when their] iniquitie had an ende:

6 Therfore, as truely as I lyue, ſaith the lorde GOD, I wyl prepare thee vnto blood, yea blood ſhal folowe vpon thee, except thou (b) hate blood, euen blood ſhal perſecute thee.

(b) Except thou repent thy former crueltie.

B 7 Thus wyl I make the mount Seir deſolate and waſte, and cut out from it hym that paſſeth out, and hym that returneth:

8 His mountaynes wil I fyl with his ſlayne menne, thy hylles, valleys, and al thy riuers, the ſlayne with the ſwoorde ſhal fal in them.

9 I wyl make thee a perpetual wyldernesse, ſo that thy cities ſhal not (c) returne: that ye may knowe that I am the Lorde.

(c) To wit, to their former eſtate.

10 And becauſe thou haſt ſayd, (d) Both theſe nations, and both theſe landes muſt be mine, and we wyl haue them in poſſeſſion, * wheras the Lorde was there:

(d) Meanyng Iſrael, and Iuda.

Exod.25.d

11 Therefore, as truely as I lyue ſayth the Lorde God, I wyl euen doo according to thy (e) wrath, and accordyng to thyne enuyeing, which thou haſt vſed in thine hatred againſt them: and I wyl make my ſelfe (f) knowen amongſt them when I haue iudged thee.

(e) As thou haſt donne cruelly, ſo ſhalt thou be cruelly handeled.

(f) Shewyng that when god pouniſheth the enimies, the godly ought to conſyder that he hath a care ouer them, and ſo prayſe his name: and alſo that the wicked rage as though there were no God, tyl they feele his hand to their deſtruction.

12 Yea, and thou ſhalt know, that I the lord, haue hearde al thy blaſphemies, which thou haſt ſpoken agaynſt the mountaynes of Iſrael, ſayeing, They are made waſte, & geuen vs to deuoure.

13 Thus with your mouthes ye haue made your boaſtes againſt me, yea and multiplied your woordes agaynſt me, whiche I haue hearde.

14 Thus ſayth the Lorde God: To the ioy C of al the worlde wyl I make thee waſte.

15 And lyke as thou waſt glad becauſe the heritage of the houſe of Iſrael was deſtroyed, euen ſo wyl I doo vnto thee: thou ſhalt be deſtroyed, O mount Seir, and al Idumea wholly, and they ſhal knowe that I am the Lorde.

The.xxxvi.Chapter.

2 He promiſeth to deliuer Iſrael from the Gentiles. 22 The benefites donne vnto the Iewes, are to be aſcribed to the mercie of God, not vnto their deſeruinges. 26 God reneweth our hartes, that we may walke in his commaundementes.

A 1 THOU ſonne of man prophecie vnto ye mountaines of Iſrael, & ſpeake, * Heare the woorde of the Lorde, O ye mountaynes of Iſrael,

Ezech.6.a

2 Thus ſayth the Lorde GOD: Becauſe your (a) enimie hath ſayde vpō you haha, the (b) high places of the world are nowe become ours in poſſeſſion:

(a) That is, the Idumean

(b) That is, the hilly countreys of Iuda

3 Prophecie therefore, and ſpeake, thus ſayth the Lorde God, For becauſe that they haue made you deſolate, and ſwalowed you vp on euery ſyde, that ye myght be a poſſeſſion vnto the reſidue of the Gentiles, and ye are taken vp in the (c) lippes & tongues of menne, and to the reproche of the people:

(c) ye are made a matter of talke and deriſion to al the worlde.

4 Therefore, heare the woorde of the Lorde God, O ye mountaynes of Iſrael, thus ſayth the Lorde God to the mountaynes and hils, to the riuers and valleys, to the waſt and deſolate places, & to the cities that are forſaken, whiche are ſpoyled and had in deriſion on euery ſide, among the reſidue of the Heathen:

5 Therefore, thus ſayth the Lorde GOD: Surely in the fyre of my gelouſie haue I ſpoken agaynſt the reſidue of the Gentiles, and agaynſt al Edom, whiche haue (d) appointed my lande for their poſſeſſion, whiche alſo reioyced from their whole hart with a diſpiteful ſtomake, to caſt it out for a pray.

(d) They appoynted with them ſelues to haue it, and therfore came with Nabuchodonoſor agaynſt Hieruſalem for this purpoſe.

6 Prophecie therfore vpon the land of Iſrael, and ſpeake vnto the mountaynes and hilles, to the riuers and dales, thus ſayth the Lorde God: Beholde, this haue I ſpoken in my gelouſie & terrible wrath, becauſe ye haue borne the (e) ſhame of the Heathen:

(e) Becauſe ye haue benne a laughyng ſtocke vnto them.

7 Therefore, thus ſayth the Lorde GOD, I haue (f) lyft vp my hande, ſurely the Heathen that are about you ſhal beare their ſhame.

(f) By making a ſolemne oth, chap.20.a

8 But you, O mountaynes of Iſrael, ye ſhal (g) ſhoote out your branches, and bryng forth

(g) God declareth his mercies and goodneſſe towarde his church, who ſtyl preſerueth his, euen whē he deſtroyeth his enimies.

your fruite to my people of Iſrael: for they are at hande to comme.

9 Behold, I comme vnto you, and vnto you wyl I turne my face, that ye may be tylled and ſowen.

10 I wyl multiplie menne vpon you, [euen] al the houſe of Iſrael wholly, the cities ſhalbe inhabited, and the decayed places ſhalbe repayred agayne.

11 And I wyl multiplie vpon you man and beaſt, whiche ſhal encreaſe and bryng fruite: and I wyl cauſe you to dwel after your olde eſtate, and be better(h) vnto you then at the begynning: & ye ſhal know that I am the lorde.

12 Yea I wyl cauſe menne to walke vpon (i) you, [euen] my people Iſrael, and they ſhal poſſeſſe(k) thee, and thou ſhalt be their inheritance, and thou ſhalt no more hencefoorth depriue them of [menne.]

13 Thus ſayth the Lorde God, Forſomuche as they ſay vnto you, thou art an (l) eater vp of menne, and a waſter of thy people:

14 Therfore thou ſhalt eate no more menne, neither deſtroy thy people any more, ſaith the Lorde God.

(h) whiche was accompliſhed vnder Chriſte, to whom al theſe temporal deliuerances did direct them.
(i) That is, vpon the mountaynes of Iuda.
(k) you, changing the number.
(l) Thus the enimies imputed as the reproche of the lande, whiche God dyd for the ſinnes of the people, according to his iuſt iudgementes.

C 15 Neither wil I cauſe menne to heare in thee the ſhame of the Heathen any more: neyther ſhalt thou beare the reproch of the people any more, nor cauſe thy folke to falle any more, ſaith the Lorde God.

16 Moreouer, the woorde of the Lorde came vnto me, ſayeing,

17 O thou ſonne of man, when the houſe of Iſrael dwelt vpon their owne grounde, they defyled them ſelues with their owne wayes and imaginations: ſo that in my ſight, their way was like the vncleanneſſe of a remoued woman.

18 Wherfore I powred my wrathful diſpleaſure vpō them, becauſe of the blood that they had ſhed in the land, & becauſe of their idolles wherewith they had defyled it:

19 I ſcattered them alſo among the Heathen, ſo that they were ſtrawed about in the lands: accordyng to their wayes, & after their owne inuentions, ſo dyd I iudge them.

20 And when they entred vnto the Heathen whyther they went, * they polluted my holy name, when they ſaid of them, Theſe are the people of God, and are gonne out of his land.

21 Then ſpared I my holy(m) name, whiche the houſe of Iſrael had diſhonoured among the Gentiles where they came.

22 Therfore, tel the houſe of Iſrael, thus ſaith the Lorde GOD: I (n) doo not this for your ſakes, O houſe of Iſrael, but for my holy names ſake, whiche ye diſhonoured among the Heathen, where ye came.

Eſai.52.a.
Rom.25.d.
(m) And therfore would not ſuffer my name to be had in contempt, as the Heathē woulde haue reproched me, if I had ſuffered my church to periſhe.
(n) This excludeth from menne al dignitie & meane to deſerue any thyng by, ſeeyng that God referreth the whole to hym ſelfe, and that onely for the glory of his holy name,

23 Therefore I wil halowe my great name againe, whiche among the gentiles is polluted, for ye your ſelues haue diſhonoured it among them: & the Gentiles ſhal knowe that I am the Lorde, ſaith the Lorde God, when I ſhalbe ſanctified in you before your eyes.

24 As for you, I wyl take you from among the heathen, and geather you togeather out of al countreys, and bryng you agayne into your owne lande.

25 Then wil I ſprinckle cleane(o) water vpō you, and ye ſhalbe cleane: yea from al your vncleanneſſe, and from al your idolles ſhal I cleanſe you.

26 A *newe hart alſo wyl I geue you, and a newe ſpirite wyl I put into you: as for that ſtony hart I wyl take it out of your fleaſhe, and geue you a fleaſhy hart.

(o) That is, his ſpirite, wherby he reformeth the hart, & regenerateth his.
Eſai.44.a.
Iere.23.g.

27 I wyl geue my ſpirite among you, and cauſe you to walke in my commaundementes, and ye ſhal keepe my iudgementes, and doo them.

28 And ſo ye ſhal dwelle in the lande that I gaue to your fathers: and ye ſhalbe my people, and I wyl be your God. E

29 I wyl deliuer you from al your vncleanneſſe, I wyl cal for the (p) corne, & wyl encreaſe it, and lay no famine vpon you.

30 I wyl multiplie the fruites of the trees, and the encreaſe of the feelde: ſo that ye ſhal receiue no more reproche of hunger among the Heathen.

(p) Under the aboundance of temporal benefites he concludeth ẏ ſpiritual graces.

31 Then ſhal ye remember your owne wicked wayes, and your imaginations whiche were not good: ſo that ye ſhalbe (q) irkſomme in your owne eyes for your ſinnes, and abominations.

32 But I wil not doo this for your ſakes, ſaith the Lorde God, be ye ſure of it: therfore, O ye houſe of Iſrael, be aſhamed and confounded of your owne wayes.

(q) Ye ſhal comme to true repentance, & thinke your ſelues vnworthy to be of the number of Gods creatures, for your ingratitude agaynſt hym.

33 Moreouer, thus ſaith the Lord God, what tyme as I ſhal cleanſe you from al your iniquities, then wyl I make the cities to be inhabited agayne, & the places that be decayed ſhalbe repayred.

34 The deſolate lande ſhalbe tylled agayne, whiche aforetime lay waſte in the ſight of al them that went by.

35 And they ſhal ſay, This waſte lande was lyke the garden of Eden: and theſe waſte and deſolate & ruinous cities [were] ſtrong [and] inhabited.

36 Then the reſidue of the Heathen that lye rounde about you, ſhal knowe that I the Lorde, (r) repayre that was broken downe, &
plant

(r) He declareth that it ought not to be referred to the ſolle or fertylitie of the earth, that any countrey is riche & aboundant: but onely to Gods mercies, as his plagues and curſes declare when he maketh it barre plant againe that, that was made waſt: euen I the Lorde haue ſpoken it, and wyl doo it in deede.

37 Thus ſayth the Lorde God, I wyl yet for this be ſought of the houſe of Iſrael, to doo it for them, I wyl multiplie them as a flocke of menne,

38 Lyke as the holy flocke, and the flocke of Hieruſalem are in the hygh ſolempne feaſtes, ſo ſhal alſo the waſted cities be fylled with flockes of menne: and they ſhal knowe that I am the Lorde.

The.xxxvij.Chapter.

He prophecieth the bringing agayne of the people being in captiuitie. 16 He ſheweth the vnion of the tenne tribes with the two.

A 1 THE hande of the Lorde was vpon me, and caried me out in the ſpirite of the Lorde, and ſet me downe in the middeſt of a playne feelde that was ful of (a) bones.

(a) By this viſion, he prophecieth that the people of Iſrael ſhalbe delyuered, whom he compareth to bones of dead menne: for as drye bones ſeeme without al hope of lyfe agayne, ſo the Iſraelites thought they ſhoulde neuer returne into their countrey, as appeareth by their woordes in the eleuenth verſe Our bones are dryed, and our hope is gonne, &c.

2 And he led me rounde about by them, and beholde, there were very many in the open feelde, and lo [they were] very drye.

3 Then ſaid he vnto me, Thou ſonne of man, thinkeſt thou theſe bones may liue againe? I anſweared, O Lorde God, thou knoweſt.

4 And he ſaid vnto me, Prophecie thou vpõ theſe bones, and ſpeake vnto them: Ye drye bones, heare the woorde of the Lorde,

5 Thus ſayth the Lorde GOD vnto theſe bones, Beholde, I wyl cauſe breath to enter into you, that ye may lyue.

6 I wyl geue you ſinowes, and make fleaſh growe vpon you, and couer you ouer with ſkinne, and ſo geue you breath, that ye may lyue, and knowe that I am the Lorde.

B 7 So I prophecied as I was commaunded: and as I was prophecyeing, there was a noyſe, & loe a great motion, ſo that the bones came neare togeather, bone to his bone.

8 Nowe when I had looked, Beholde, they had ſinowes, and fleaſhe grewe vpon them, and aboue they were couered with ſkynne: but there was no breath in them.

9 Then ſaid he vnto me, Thou ſonne of man, prophecie thou toward the wynde, prophecie and ſpeake to the winde, thus ſaith the Lord God: Comme, O thou ayre from the foure (b) windes, and blowe vpon theſe ſlayne, that they may lyue.

(b) He frameth this talke to the fantaſie, and opinion of menne, that thinke the lyfe of menne whẽ they depart is diſſolued into the ayre, when as in deede the ſpirite returneth to him that gaue it, to the Lord, who is the boſome of Abraham, & receptacle of the faythful: Neither ought any man to conclude herevpõ that the ſoule of man is of the nature of ayre.

10 So I prophecied as he had commaunded me: then came the breath into them, and they receiued lyfe, and ſtoode vp vpon their feete, a marueſlous great armie.

11 Moreouer, he ſayde vnto me, Thou ſonne of man, theſe bones are the whole houſe of Iſrael: Behold, they ſay, Our bones are dried vp, our hope is gonne, & we are cleane cut of.

12 Therfore prophecie thou, and ſpeake vnto them, thus ſayth the Lorde God, Beholde, I wyl open your graues, O my people, & cauſe you to comme vp out of your ſepulchres, and bring you into the lande of Iſrael agayne.

13 So ſhal ye knowe that I am the Lorde, when I open your graues, O my people, and bring you (c) out of your ſepulchres.

(c) That is, whẽ I bring you out of theſe places and townes where ye are captiues.

14 My ſpirite alſo wyl I put in you, and ye ſhal liue, I wyl ſet you againe in your owne land: & ye ſhal knowe that I the Lorde haue ſaide it, & fulfylled it in deede, ſaith the Lorde. C

15 The woorde of the Lorde came vnto me, ſayeing,

16 Thou ſonne of man, take one ſticke, and write vpon it, Unto Iuda, and to the children of Iſrael his companions. Then take another ſticke, and write vpon it, Unto Ioſeph the ſtocke of Ephraim, and to al the houſeholde of Iſrael his companions.

17 And (d) ioyne thee them one to another into one ſticke: & they ſhalbe as one in thy hande.

(d) which ſignifieth the ioyning togeather of the two houſes of Iſrael & Iuda.

18 Nowe if the chyldren of thy people ſpeake vnto thee, ſayeing, Wylt thou not ſhewe vs what thou meaneſt by theſe?

19 Then geue them this anſweare, thus ſaith the Lorde GOD, Behold, I wyl take (e) the ſtocke of Ioſeph, whiche is in the hande of Ephraim, and of the tribes of Iſrael his felowes, and wyl put them with him [euen] with the ſtocke of Iuda, and make them one ſtocke, and they ſhalbe one in my hande.

(e) This is the houſe of Iſrael.

20 And the ſtyckes wherupon thou wryteſt, ſhalt thou haue in thy hande, yͭ they may ſee.

21 And thou ſhalt ſay vnto them, thus ſayth the Lorde God, Behold, I wyl take the children of Iſrael from among the heathen, vnto whom they be gonne, & wyl geather them togeather on euery ſyde, & bring them againe into their owne lande. D

22 Yea I wyl make one people of them in the land vpon the mountaines of Iſrael, and *one kyng ſhalbe kyng to them al: they ſhal no more be two peoples, neyther be diuided from hencefoorth into two kyngdomes. Ioſu.x,c,

23 They ſhal alſo defyle them ſelues no more with their idolles and abominations, and al their wicked dooynges: I wyl ſaue them out of al their dwelling places wherin they haue ſinned, & wyl ſo cleanſe them, that they ſhalbe my people, and I wyl be their God.

Eſai.xl.d
Iere.23.a.
chap.34.d.
Dan.ix.c

24 *Dauid my ſeruant ſhalbe their kyng, and they al ſhal haue one ſhepheard onely: they ſhal walke in my iudgementes, and my commaundementes ſhal they keepe, and fulfyl them.

25 They ſhal dwelle in the lande that I gaue vnto Iacob my ſeruāt, wheras your fathers alſo haue dwelt, yea [euen] in the ſame lande ſhal they, their chyldren, and their chylders chyldren dwel for euermore: and my ſeruant Dauid ſhalbe their prince for euer.

26 Moreouer, I wyl make a bonde of peace with them, which ſhalbe vnto them an euerlaſting couenant: I wyl ſettle them alſo, and multiplie them, my ſanctuarie wyl I ſet among them for euermore.

27 My tabernacle ſhalbe with them: yea I wil be their GOD, and they ſhalbe my people.

28 Thus the Heathen alſo ſhal knowe that I the Lord doo ſanctifie Iſrael, when my ſanctuarie ſhalbe among them for euermore.

The.xxxviii.Chapter.

1 He propheſieth that Gog and Magog ſhal comme with an appoynted hoſt into the lande of promiſe. 12 Their intent. 17 He rehearſeth that the commyng of Gog was before prophecied of the prophetes. 21 The deſtruction of hym.

A 1 AND the woord of the lorde came vnto me, ſayeing,

2 Thou ſonne of man, ſet thy face towarde (a) Gog, the lande of Magog, whiche is the chiefe prince at Meſech and Tubal: prophecie agaynſt hym,

3 And ſay, thus ſaith the Lord God, O Gog, thou chiefe prince of Meſech and Tubal, beholde, I wyl vpon thee:

4 And I wyl turne thee backe, & put hookes in thy chawes, I wyl bryng thee foorth, and al thyne hoſt, both horſe and horſemen, al armed with al ſortes of armour, a great multitude with ſpeares and ſhieldes, al handlyng ſwoordes.

5 They of (b) Paras, of Cuſh, and Phut, with them [euen] al [hauing] ſhieldes and helmets.

6 (c) Gomer & al his hoſtes, the houſe of Togarma out of the North quarters, and al his hoſtes, yea and muche people with thee.

7 Therefore prepare thee, ſet thy ſelfe in aray, with al thy people that are comme vnto thee by heapes, and be thou their defence.

B 8 After many dayes thou ſhalt be viſited, and in the latter yeeres thou ſhalt comme into the lande that hath benne turned [and toſt] with the ſwoorde, and geathered togeather againe out of many people vpon the mountaynes of Iſrael, which haue benne alwaies [ſubiect] to waſte: but it is brought out of the people, and they dwelle al ſafe.

9 Thou ſhalt aſcende and comme vp lyke a ſtorme, as a cloude to couer the lande ſhalt thou be: thou with al thyne hoſtes, & a great multitude of people with thee.

10 Moreouer, thus ſayth the Lorde God: At the ſame time ſhal thinges comme vnto thy mynde, ſo that thou ſhalt thynke (d) euyl thoughtes,

11 And ſay, I wyl vp to the land of (e) vnwalled villages, I wil goe to them that be at reſt, whiche dwelle ſafely, al dwellyng without walles, they haue neyther barres nor gates:

12 To ſpoyle the pray, and to take a bootie, to turne thy hand vpon the deſolate places that are [nowe] inhabited, and vpon that people that is geathered togeather from among the Heathen, whiche haue gotten cattel and goodes, and dwel in the middes of the lande.

13 Then ſhal Saba and Dedan, and the marchantes of Tharſis, with al their Lions, ſay vnto thee, (f) Art thou comme to ſpoyle a pray? haſt thou geathered thy people togeather to take a bootie, to take away ſiluer and golde, to carie away cattel and good, and to haue a great pray?

14 Therefore, O thou ſonne of man, thou ſhalt prophecie and ſay vnto Gog, thus ſaith the Lord God, In that day when my people Iſrael (g) dwelleth ſafe, ſhalt thou not knowe it? C

15 And thou ſhalt comme from thy place out of the North partes, thou and muche people with thee, whiche ryde al vpon horſes, [euen] a great multitude, and a mightie armie.

16 Yea thou ſhalt comme vpon my people of Iſrael, as a cloude to couer the land: this ſhal comme to paſſe in the (h) latter dayes, and I wyl bryng thee vp into my lande, that the Heathen may knowe me, when I ſhalbe (i) ſanctified in thee, O Gog, before their eyes.

17 Thus ſayth the Lorde God, Art not thou he of whom I haue ſpoken in olde time (k) by the handes of my ſeruantes the prophetes of Iſrael, whiche prophecied in thoſe dayes and yeeres, that I ſhoulde bring thee vpon them?

18 At the ſame time when Gog commeth vp into the lande of Iſrael, ſaith the Lorde God, ſhal mine indignation ryſe in my wrath:

19 For in my ielouſie and fire of my wrath haue I ſpoken it, ſurely at that tyme there ſhalbe a great ſhaking in the lande of Iſrael.

20 The

(a) which was a people that came of Magog the ſonne of Iaphet. Gen.x.a. Magog alſo here ſignifieth a certaine countrey, ſo that by theſe countreys whiche had the gouernemēt of Grecia and Italy, he meaneth ỹ principal enimies of the Churche. Apoc.xx.b.

(b) The Perſians, Ethiopians, and menne of Aphrica.

(c) Gomer was Iaphets ſonne, & Togarma the ſonne of Gomer, and are thought to be they that inhabite in Aſia minor.

(d) That is, to moleſt and deſtroy ỹ church

(e) Meanyng Iſrael which had nowe ben deſtroyed, and was not yet buylt agayne, declaryng hereby alſo the ſimplicitie of the godly, who ſeeke not ſo much to fortifie them ſelues by outwarde force, as to depende on the prouidence & goodnes of god

(f) One enimie ſhal enuie another, becauſe euery one ſhal thinke to haue the ſpoyle of ỹ people of God

(g) Shalt not thou eſpie thyne occaſiōs to comme agaynſt the churche, when they ſuſpect nothyng?

(h) Meanyng in the laſt age, and from the commyng of Chriſte vnto the ende of the worlde.

(i) Signifieyng that God wylbe ſanctified by mayntaynyng his Churche, and deſtroyeing his enimies, as chap.36.c. and..37.d

(k) Hereby he declareth that none affictiōs can comme to the Churche, whereof they haue not ben aduertiſed afore tyme, to teache them to endure al thinges with more patience when they knowe that God hath ſo ordeyned.

20 The very fiſhes in the ſea, the foules in the ayre, the beaſtes of the feeld, and al that moue and creepe vpon the earth, and al the menne that are vpon the earth, ſhal tremble at my preſence: the hylles alſo ſhalbe turned vpſyde downe, the (l) ſtaires ſhal fal, and al walles ſhal fal downe to the grounde.

21 I wyl cal for a ſwoorde vpon (m) him in al my mountaines, ſaith the Lord God: ſo that euery mans ſwoorde ſhalbe vpon another.

(l) Al meanes whereby man ſhoulde thinke to ſaue hym ſelfe ſhal faile, the afflictions in thoſe dayes ſhalbe ſo great, and the enimies deſtruction ſhalbe ſo terrible.

(m) Againſt yͤ people of Gog and Magog.

22 With peſtilence and blood wyl I pleade agaynſt hym: ſtormie rayne, and hayleſtones, fire and brimſtone wil I cauſe to raine vpon hym, and al his hoſtes, yea and vpon al that great people that is with him.

23 Thus wil I be* magnified, ſanctified, and knowen in the eyes of many nations: & they ſhal knowe that I am the Lorde.

Chap.36.c and.27.d

The.xxxix.Chapter.

1 He ſheweth the deſtruction of Gog and Magog. 11 The graue of Gog, and his hoſt. 17 He prophecieth that Gog and his companie ſhalbe deuoured of birdes and beaſtes. 23 Wherfore the houſe of Iſrael is waſted. 25 Their bringing agayne from captiuitie is promiſed.

A 1 Therfore, O thou ſonne of man, prophecie agaynſt Gog, and ſpeake, thus ſayth the Lorde God, Beholde, O Gog, thou cheefe prince at Meſech & Tubal, I wyl vpon thee.

2 And I wyl turne thee about, and I wyl (a) prouoke thee forward, & cauſe thee to comme vp from the North partes, and bryng thee vp to the mountaynes of Iſrael.

(a) That is, I wyl encourage thee with clappyng and ſtrokyng, as menne doo horſes, when they wyl encourage them.

3 As for thy bowe, I wyl ſmite it out of thy leaft hande, and cauſe thyne arrowes to falle out of thy ryght hande.

4 Thou with al thine hoſt, and al the people that is with thee, ſhal fal vpon the mountaynes of Iſrael: then wyl I geue thee vnto the (b) flockes of birdes [euen] to al feathered foules & beaſtes of the feelde, to be deuoured.

(b) Hereby he ſignifieth that which is wont to befal in warre: that the bodyes of the ſlayne ſhoulde be vnburyed.

5 Thou ſhalt fal vpon the open feelde: for I haue ſpoken it, ſayth the Lorde God.

6 Into Magog, and among thoſe that ſit ſo careleſſe in the (c) Iles, wyl I ſende a fire, and they ſhal knowe that I am the Lorde.

(c) That is, among al nations where the enimies of my people dwelle, ſeeme they neuer ſo farre ſeparate.

7 I wyl make alſo the name of my holynes to be knowen among my people of Iſrael, & I wyl not let thē pollute my holy name any more: but the very Heathen alſo ſhal knowe that I am the Lorde, the holy one of Iſrael.

B

8 Beholde it is (d) comme, and it is donne, ſaith the Lord God: this is the day wherof I haue ſpoken.

(d) That is, this plague is fully determined in my counſel, and can not be changed.

9 They that dwel in the cities of Iſrael, ſhal goe foorth, and (e) ſet fyre vpon the weapons, and burne them, ſhieldes and ſpeares, bowes and arrowes, hande ſtaues and ″ ſwoordes, & thei ſhal burne them with fire ſeuen yeeres.

(e) After this deſtruction, ſhalbe ſuche peace & tranquillitie, that thei ſhal neede no weapons of warre, but burne them al with fyre.

″ or, Iauelin.

10 So that they ſhal els bring no wood from the fielde, neither hewe downe any out of the wood: for with weapons ſhal they make their fire, they ſhal rob thoſe that robbed thē, and ſpoyle thoſe that ſpoyled them, ſayth the Lorde God.

11 At the ſame tyme wyl I geue vnto Gog a place to be buryed in Iſrael, euen the valley wherethrough menne goe towarde the Eaſt ſea: thoſe that trauayle thereby, ſhal (f) ſtop their noyſes, there ſhal Gog, and al his multitude be buryed, and it ſhalbe called the valley of the ″ multitude of Gog.

(f) For the ſtinke of the carkaſes, that ſhal lye ſlayne there vnburyed.

″ or, Hamon Gog.

12 Seuen monethes long ſhal the houſe of Iſrael be buryeing of them, that they may cleanſe the lande.

13 Yea al the people of the lande ſhal burie them, and they ſhal haue a name when I ſhalbe glorified, ſayth the Lorde God.

14 They ſhal chooſe out menne to goe continually thorowe the lande, to (g) burie, as they paſſe through, thoſe that remayne vpon the grounde, to clenſe it: after the ende of ſeuen monethes, ſhal they make their ſearche.

C

(g) Partly that the holy lande ſhoulde not be polluted, and partly for the compaſſion, which the children of God haue, euē vpon their enimies.

15 And the trauaylers that paſſe thorowe the lande, where they ſee a mans bone, they ſhal ſet vp a token by it, tyl the dead buryers haue buryed it alſo in the valley of the multitude of Gog.

16 And the name of the citie ſhalbe called (h) Hamonah: thus ſhal thei make yͤ land cleane.

(h) So called, for the multitude of the people of Gog that ſhould be ſlayne there.

17 And thou ſonne of man, thus ſaith the lord God, Speake vnto the birdes, and al feathered foules, yea & to al the beaſtes of the feelde, Aſſemble you togeather, and comme, geather you rounde about to my (i) ſacrifice that I ſacrifice for you, [euen] a great ſacrifice vpon the mountaynes of Iſrael, that ye may eate fleaſh, and drinke blood.

(i) As ſolemne ſacrifices were common feaſtes to great multitudes of people aſſembled, ſo was this ſlaughter as a great ſacrifice and feaſte for al birdes and beaſtes to fede vpon.

18 Ye ſhal eate the fleaſhe of the valiant, and drinke the blood of the princes of the lande, of the rammes, of the weathers, of the goates, and of the bullockes, that be al fed at Baſan.

19 Ye ſhal eate the fat your belly ful, & drynke blood til ye be drunken of my ſacrifice, which I haue ſacrificed for you.

20 Ye ſhal fyl you at my table with horſes, and horſemen, with the valiant and menne of warre, ſayth the Lorde God.

21 I wyl ſet my glorie alſo among the Gentiles, that al the Heathen may ſee my iudgement that I haue executed, and my hande

D

Which I haue layde vpon them.

22 And the houſe of Iſrael ſhal knowe that I am the Lorde their God, from that day, and ſo forwarde.

23 And the Heathen ſhal know, that wheras the houſe of Iſrael was led into captiuitie, it was for their [k] wickedneſſe ſake, becauſe they offended me: for the which cauſe I hyd my face from them, and deliuered them into the handes of their enmies, that they myght al be ſlayne with the ſwoorde.

24 According to their vncleanneſſe, and according to their tranſgreſſions haue I doune vnto them, and hyd my face from them.

25 Therfore, thus ſaith the Lord God: Now wyl I bryng agayne the captiues of Iacob, and haue mercie vpon the whole houſe of Iſrael, & be ielous for my holy names ſake.

26 After that they haue borne their ſhame, and al their tranſgreſſiō, wherby they haue tranſgreſſed agaynſt me when they dwelt ſafely in their lande, and no man to feare them:

27 And when I haue brought them agayne from among the people, when I haue geathered them togeather out of their enimies landes, & am ſanctified in them in the ſyght of many nations:

28 Then ſhal they know that I am the lord their GOD, whiche cauſed them to be led into captiuitie among the Heathen, but haue geathered them againe into their owne land, and not leaft one of them any more there.

29 After that wyl I hyde my face no more from them, but wyl powre out my ſpirite vpon the houſe of Iſrael, ſayth the Lorde GOD.

The.xl,Chapter.

1 The reſtoaring of the cities, and of the temple that was to comme, is ſhewed vnto the prophete.

A 1 IN the fyue and twentie yeere of our captiuitie, in the [a] begynnyng of the yeere, the tenth day of the moneth, that is the fouretenth yeere after the citie was ſmitten, yͤ ſelfe ſame day came the hande of the Lorde vpon me, and brought me thyther:

2 Euen into the land of Iſrael brought he me in the viſions of GOD, and ſet me downe vpon a marueylous high mountaine, wherupon there was as it had benne the building of a citie towarde the South.

3 Thyther he caryed me, and beholde there was a [b] man, whoſe ſimilitude was lyke braſſe, which had a twiſted line of flax in his hande, and a cane to meaſure with: and he ſtoode in the doore.

4 And that man ſayd vnto me, Thou ſonne of man, marke wel with thyne [c] eyes, hearken to with thyne eares, and faſten it in thy hart, whatſoeuer I ſhal ſhewe thee: for to the intent that they myght be ſhewed thee, therfore art thou brought hither, and whatſoeuer thou ſeeſt, thou ſhalt certifie the houſe of Iſrael thereof.

5 Beholde, there was a wal on the [d] outſyde of the houſe, rounde about: the cane to meaſure with that he had in his hande, was ſixe cubites lōg by the [e] cubite, & a hand breadth: So he meaſured the breadth of the buylding with one cane, and the height with one cane.

6 Then came he to the gate which loketh toward the Eaſt, and went vp the ſtayres therof, and meaſured the poſt of the gate one cane broad, and the other poſt of the gate one cane broade.

7 And [euery] chamber was one cane long, & one cane broade, and betwene the chambers were fiue cubites: and the poſt of the gate by the porche of the gate within, was one cane. B

8 He meaſured alſo the proche of the gate within one cane.

9 Then meaſured he the porche of the gate eyght cubites: and the " pentiſes therof two cubites, & the porch of the gate [was] inward.

" or, frontes.

10 And the chambers of the gate Eaſtwarde, were three on this ſyde, and three on that ſide: they three were of one meaſure, and the pentiſes had one meaſure on this ſyde, and one meaſure on that ſyde.

11 After this he meaſured the breadth of the entrie of the gate ten cubites, and the heyght of the gate thirteene cubites.

12 The ſpace alſo before the chambers was one cubite [on this ſyde] and the ſpace one cubite on that ſyde: and the chambers ſixe cubites on this ſyde, and ſixe cubites on that ſyde.

13 He meaſured the gate from the roofe of a chamber to his owne roofe yͤ breadth of fiue and twentie cubites: doore agaynſt doore.

14 He made " frontes alſo of threeſcore cubites, [euen] vnto the front of the court round about the gate. C

" or, pentiſes.

15 And from the forefront of the entrie of the gate, vnto the forefront of the gate within [were] fyftie cubites.

16 And there were narowe windowes in the chambers, and in the frontes within the gate rounde about, & ſo in the arches: and the windowes [went] rounde about within, & vpon the frontes were paulme trees.

17 Then brought he me into the outwarde court,

[k] The Heathē ſhal know that thei ouercame not my people by their owne ſtrēgth, neither yet by the weakneſſe of myne arme, but that this was for my peoples ſinnes

[a] The Iewes counted the begynnyng of the yeere after two ſortes: for feaſtes, they began to count in Marche: & for their other affayres in September: ſo that this is to be vnderſtand of September.

[b] whiche was an angel in fourme of a man, that came to meaſure out this buyldyng.

[c] By this & the like Hebrew phraſes, he exhorted him to behold, and marke diligently as a thing worthy notyng.

[d] whiche compaſſed the whole hyl of Sion, in the top wherof the temple was buylded.

[e] The cubite which he ſpeaketh of, was larger then the cōmō cubite by a hande breadth: that is, foure inches, and it was called the holy cubite: the common cubite conteyned but fyue hand breadth, and this ſixe. Read chap.43

court, where as were chambers, and a pauement made for the court round about: thirtie chambers were vpon the pauement.

18 And the pauement [was] by the ſyde of the gates, ouer agaynſt the length of the gates: and the pauement [was] beneath.

19 Then he meaſured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, a hundreth cubites Eaſtwarde and Northwarde.

20 And the gate in the outwarde court, that looked towarde the North, meaſured he after the length and breadth thereof.

D 21 And the chambers thereof [were] three on this ſyde, & three on that ſyde: and the frontes thereof, and the arches thereof were after the meaſure of the (f) firſt gate: the length thereof was fiftie cubites, and the breadth fiue and twentie cubites.

22 And their wyndowes & their arches with their paulme trees [were] after the meaſure of the gate that looketh towarde the Eaſt: and the goyng vp vnto it [had] ſeuen ſteppes, and the arches thereof [were] before them.

23 And the gate of the inner court [ſtoode] ouer agaynſt the gate towarde the North, and towarde the Eaſt, and he meaſured from gate to gate a hundreth cubites.

24 After that he brought me towarde the South, where there ſtoode a gate towarde the South, and he meaſured the frontes therof, and the arches thereof, accordyng to thoſe meaſures.

25 And [there were] windowes in it, and in the arches thereof rounde about lyke theſe windowes: the length [was] fiftie cubites, and the breadth fiue and twentie cubites.

26 And [there were] ſeuen ſteppes at the goeing vp to it, and the arches thereof before them: and it had paulme trees, one on this ſide, and an other on that ſyde, vpon the front thereof.

27 And [there was] a gate in the inner court towarde the South, and he meaſured from gate to gate towarde the South, a hundred cubites.

E 28 So he brought me into the inner court thorowe the South gate, and he meaſured the South gate according to thoſe meaſures.

29 And the chambers therof, the frontes therof, and the arches thereof, accordyng to theſe meaſures, and wyndowes in it: and in the arches therof round about, fiftie cubites long, and fiue and twentie cubites broade.

30 And the arches rounde about [were] fyue and twentie cubites long, and fyue cubites broade.

31 And the arches thereof [were] towarde the vtter court, & paulme trees vpon the frontes thereof, and the goeyng vp to it [had] eyght ſteppes.

32 He brought me alſo into the inmoſt court towarde the Eaſt, and meaſured the gate accordyng to thoſe meaſures.

33 And the chambers therof, and frontes therof, and the arches therof [were] accordyng to theſe meaſures, and there were wyndowes therin, and in the arches therof round about: it [was] fiftie cubites long, and fiue & twentie cubites broade.

34 And the arches thereof [were] towarde the vtter court, & paulme trees vpon the frontes thereof on this ſyde, and on that ſyde, and the goeyng vp to it had eight ſteppes.

35 And he brought me to the North gate, and F measured it accordyng to thoſe meaſures.

36 The chambers thereof, the frontes therof, and the arches thereof, and [there were] wyndowes therein rounde about: and the length [was] fiftie cubites, and the breadth fyue and twentie cubites.

37 And the frontes thereof [were] towarde the vtter court, and paulme trees [were] vpon the frontes thereof on this ſyde, and on that ſyde, and the goeyng vp to it had eyght ſteppes.

38 And a chamber, and the entrie therof [was] vnder the frontes of the gates: there they waſhed the (g) burnt offerynges.

39 And in the porche of the gate ſtoode two tables on this ſyde, and two tables on that ſyde, vpon the which they ſlue the burnt offeryng, and the ſinne offering, and the treſpaſſe offeryng.

40 And at the ſide without the ſteppes at the entrie of the North gate [ſtoode] two tables, & on the other ſyde, whiche was at the porche of the gate [were] two tables.

41 Foure tables were on this ſyde, and foure on that ſide, by the ſide of the gate [euen] eight tables, whereupon they ſlue [their ſacrifices.]

42 And the foure tables were of hewen ſtone for the burnt offeryng, of a cubite and a halfe long, and a cubite and a halfe broade, and one cubite high, wherupon were layd the inſtrumentes wherewith they ſlue the burnt offeryng, and the ſacrifice.

43 And within there were hookes one hand breadth [long] faſtened rounde about, & vpon the tables was the offeryng fleaſhe.

44 And without the inner gate [were] the chambers of the ſingers in the inward court, which was at the ſide of the North gate, and their proſpect was towarde the South: and one was at the ſyde of the Eaſt gate, hauyng the proſpect towarde the North.

(f) That is, the Eaſt gate, as appeareth in the next verſe.

(g) That is, the inwardes or entrayles of the ſacrifice that was offered for a burnt offeryng.

45 And he ſayde vnto me, This chamber, whoſe proſpect is toward the South, [is] for the prieſtes that haue charge to kepe yͤ houſe.

46 And the chāber whoſe proſpect is toward the north [is] for the prieſtes that haue charge to keepe the aulter: theſe are the ſonnes of Sadoc, which of the ſonnes of Leui comme neare to the Lorde, to miniſter vnto hym.

47 So he meaſured the court, whiche had in length a hundred cubites, and a hundred in breadth, [euen] foure ſquare: and the aulter ſtoode before the houſe.

48 And he brought me to the porche of the(h) houſe, and meaſured the porche fyue cubites on this ſyde, and fiue cubites on that ſide: and the breadth of the gate was three cubites on this ſyde, and three cubites on that ſyde.

(h) That is, of the temple.

49 The(i) length of the porche was twentie cubites, the breadth eleuen cubites, and by ſteppes went menne vp to it: by the frontes alſo were pillers, one on this ſide, and another on that ſyde.

(i) Frō North to South.

The.xli.Chapter,

1 The diſpoſition and deuice of buildyng agayne the temple, and of the other thinges therto belongyng.

A 1 After this he brought me to the temple, & meaſured the frontes ſyxe cubites broade on the one ſide, and ſixe cubites broade on the other ſide, [which was] the breadth of the tabernacle.

2 The breadth of the doore was ten cubites, and the ſydes of the doore [were] fiue cubites on the one ſyde, and fiue cubites on the other ſyde, and he meaſured the length (a) thereof fourtie cubites, & the breadth twentie cubites.

(a) Of the temple from this doore to the moſt holy place.

3 Then went he in, and meaſured the front of the doore two cubites: but the doore it ſelfe was ſixe cubites, and the breadth on the other ſyde of the doore was ſeuen cubites.

4 He meaſured the length therof twentie cubites, and the breadth twentie cubites before the temple. And he ſayd vnto me, This is the moſt holy [place.]

5 He meaſured alſo the wal of the houſe ſyxe cubites, and the breadth of a chamber foure cubites rounde about the houſe on euery ſide.

6 And the chambers were chamber vpon chamber, three and thirtie in order: and they entred the wal whiche was of the houſe for the chambers rounde about, that they might be faſtened, and not be faſtened in the wal of the houſe.

B 7 There was an enlarging, and a wynding about, mountyng ſtyl vpwarde to the chambers: for the ſtayre of the houſe was mountyng ſtyl vpwarde rounde about the houſe, therefore the houſe was larger vpwarde: ſo they went vp from the loweſt [chamber] to the hygheſt by the myddeſt.

8 And I ſawe the houſe hygh rounde about: the fundations of the chambers [were] a ful cane of ſyxe cubites(b) vp to the armeholes.

(b) That is, great, and of the largeſt ſiſe

9 The thickeneſſe of the wal which was for the chamber without [was] fiue cubites, and that whiche remayned, was the place of the chambers that were within.

10 And betwene the chambers was the wideneſſe of twentie cubites rounde about the houſe on euery ſyde.

11 And the doores of the chambers were towarde the ʺ place that remayned, one doore towarde the North, and another toward the South: and the breadth of the place that remayned, was fyue cubites rounde about.

ʺ or, voyde ſpace.

12 Nowe the buyldyng that was before the ſeparate place at the ende towarde the Weaſt [was] ſeuentie cubites broade: and the wal of the buylding was fyue cubites thicke round about, and the length nienetie cubites.

13 So he meaſured the houſe, whiche was a hundred cubites long, and the ſeparate place and the buyldyng with the walles were a hundred cubites long alſo.

C 14 The breadth alſo of the forefront of the houſe, and of the ſeparate place towarde the Eaſt, was a hundred cubites.

15 And he meaſured the length of the building ouer agaynſt the ſeparate place, whiche was behynde it, and the chambers on the one ſide, & on the other ſyde a hundreth cubites, with the temple within, & the porches of the court.

16 The doore poſtes, and the narowe wyndowes, and the chambers rounde about, on three ſydes ouer agaynſt the doore ſeeled with wood rounde about, and from the grounde vp to the wyndowes: and the wyndowes them ſelues were ſeeled.

17 And from aboue the doore vnto the houſe within and without, and vpon euery wal round about within and without, [tooke he] meaſure.

18 And it was made with(c) Cherubims and paulme trees, ſo that a paulme tree was betweene a Cherub and a Cherub, and euery Cherub had two faces.

(c) That is, Cherubims and paulme trees were grauen and carued in the walles.

19 So that the face of a man was towarde the paulme tree on the one ſyde, and the face of a lion toward the paulme tree on the other ſide: [thus] was it made through al the houſe

rounde about.

20 From the grounde vnto aboue the doore were Cherubims & paulme trees made: and [thus was] the wal of the temple.

D 21 The poſtes of the tēple were foure ſquared, and the faſhion of the ſanctuarie was [d] appearance lyke appearance.

22 The aulter of wood was three cubites hygh, and two cubites long: the corners, the length, and the walles therof were of wood. And he ſayd vnto me, This is the table that ſhalbe before the Lorde.

23 The temple and the holieſt of al had either of them two doores.

24 And the doores had two [e] doores [a peece, euen] two folding doores, two for the one doore, and two doores for the other.

25 And vpon the doores of the temple, there were made Cherubims & paulme trees, lyke as was made vpon the walles: and thicke beames vpon the forefront of the porche without.

26 And [there were] narow windowes and paulme trees on the one ſide and on the other ſide, by the ſides of the porche and vpon the ſides of the houſe, and thicke beames.

The.xlii.Chapter.

1 Of the chambers of the temple for the prieſtes, and the holy thinges.

A 1 Then led he me into the vtter court by the waye towarde the North, and he brought me into yͤ chamber that [was] ouer agaynſt the ſeparate place, whiche [was] before the buylding towarde the North.

2 Before the lēgth of a hundred cubites [was] the North doore: and the breadth [was] fiftie cubites.

3 Ouer agaynſt the twentie cubites, whiche were for the inner court, and ouer againſt the pauement, whiche was for the vtter court, [was] chamber agaynſt chamber, three [orders.]

4 And before the chambers, ther was a walking place of ten cubites wyde inwarde, the way of one cubite: and their doores towarde the North.

5 Thus the vpper chambers were alway narower: for thoſe chambers [ſeemed] to eate vp theſe, [to wit] the lower and the middlemer of the buylding.

6 For they were in three orders, but had no pillers as the pillers of the courtes: therfore were they ſmaller then the nethermoſt & the middlemoſt [to recken] from the grounde.

B 7 And the wal that was without ouer againſt the chambers, towarde the vtter court on the forefront of the chambers, the length therof was fiftie cubites.

8 For the length of the chambers that were in the vtter court was fiftie cubites: and loe, before the temple was a hundred cubites.

9 And vnder theſe chambers [was] the entrie from the Eaſt, as one goeth vnto them from the vtter court.

10 In the thickneſſe of the wal of the court toward the Eaſt before the ſeparate place, and before the buylding of the chambers.

11 And the waye before them after the appearance of the chambers whiche were towarde yͤ north, as their length, ſo was their breadth: and al their entries [were] according to their faſhion, and according to their doores.

12 And according to the doores of the chambers that were toward the South, [was] a doore in the head of the way, [euen] the way directly before the wal towarde the Eaſt, as one entreth.

13 Then ſayd he vnto me, The chambers towarde the North, and the chambers toward the South, which are before yͤ ſeparate place, thoſe be holy chambers, wherein the prieſtes that [a] approche vnto the Lorde muſt eate the moſt holy thinges, and there muſt they lay the moſt holy thinges, and the meate offering, & ſinne offering, and treſpaſſe offering: for it is a holy place.

C 14 When the prieſtes comme therin, they ſhal not goe out of the holy place into the vtter court, but there they ſhal lay vp theyr garmentes wherin they miniſter, for they are holy: and ſhal put on [b] other garmentes, and ſo ſhal approche to thoſe whiche are for the people.

15 Now when he had finiſhed the meaſuring of the houſe within, he led me foorth toward the gate whoſe proſpect is towarde the Eaſt, and he meaſured it rounde about.

16 He meaſured the Eaſt ſide with the meaſuring cane fiue hundred canes, [euen] with the meaſuring cane round about.

17 And he meaſured the North ſide fiue hundred canes, [euen] with the meaſuring cane round about.

18 The South ſide alſo meaſured he fiue hundred canes, by the meaſuring cane.

19 He turned about [alſo] to the Weaſt ſyde, and meaſured fiue hūdred canes, by the meaſuring cane.

(d) That is, the doore poſtes or cheekes of the ſanctuarie, were like the doore cheekes of the temple.

(e) That is, two leaues, one on the one ſide, and the other on the other ſide, of ether of the doores.

(a) That is, which exerciſe the prieſtes office, as more fully is declared in the next chapter folowing verſ.19.

(b) That is, their common apparel which they vſed among the people: and as ſome ſay, was ſuche as the common people vſed.

20 So he meaſured it by the foure ſides: it had a wal round about fiue hundred canes long, and fiue hundred broade, to make a ſeparation betweene the (c) ſanctuarie, and the prophane place.

(c) That is, betweene the temple & the citie, which in reſpect of the ſanctuarie and temple was counted prophane.

The .xliii. Chapter.

1 He ſeeth the glorie of God goeyng into the temple, from whence it had before departed. 7 He mencioneth the idolatrie of the children of Iſrael, for the whiche they were conſumed & brought to nought. 10 He is commaunded to cal them againe to repentance.

A 1 SO he brought me to the gate [euen] the gate that turneth towarde the Eaſt:

2 And beholde, then came the glorie of the God of Iſrael from out of the Eaſt, whoſe voyce was lyke a great noyſe of waters, & the earth was lightened with his glorie.

Ezec.9.a. 3 And *according to the appearance of the viſion whiche I ſawe [euen] according to the viſion whiche I ſawe (a) when I came to deſtroy the citie: and the viſions were like the viſions whiche I ſawe by the riuer Chebar, and I fel vpon my face.

(a) when I prophecied the deſtruction of the citie by the Chaldeans.

4 And the (b) glorie of the Lorde came into the houſe, by the way of the gate whoſe proſpect is towarde the Eaſt.

(b) whiche was departed before cha. 10. a. and. 11. c.

5 So a winde tooke me vp, and brought me into the innermer court: and behold, the houſe was ful of the glorie of the Lorde.

6 And I heard one ſpeaking vnto me out of the houſe, and there ſtoode a man by me,

B 7 And he ſayd vnto me, O thou ſonne of mã, this roome is my ſeate, & the place of my foote ſteppes, wheras I wil dwel among the children of Iſrael for euermore: ſo that the houſe of Iſrael ſhal no more defile my holy name, neyther they nor their kinges thorowe theyr whordome, and thorowe the dead bodies of their (c) kinges [in] their hygh places.

(c) He alludeth to Ammõ & Manaſſes, who were buried in their gardens neare the temple, and there had erected vp monumentes to their idols.

8 Albeit they haue ſet their threſholdes by my threſholdes, & their poſtes by my poſtes, and a wal betwixt me and them, yet haue they defiled my holy name with their abominatiõs that they haue committed: wherfore I haue conſumed them in my wrath.

9 But nowe let them put away their whordome, and the dead bodies of their kinges out of my ſight, and I wyl dwel among them for euermore.

10 Therfore, O thou ſonne of man, ſhewe thou the houſe of Iſrael this houſe, that they may be aſhamed of their wickedneſſe, & meaſure them ſelues an example therat.

11 And if they be aſhamed of al their workes, then ſhew them the fourme of the houſe and patterne thereof, the goeyng out, ŷ comming in, al the manner therof, yea al the ordinances thereof, the figures, and al the lawes thereof, and write it in their ſight, that they may kepe the whole faſhion therof, and al the ordinances therof, and doo them.

12 This is the (d) lawe of the houſe: Upon the top of the mount, ſhal al the limits therof be, rounde about the moſt holy place: loe, this is the lawe of the houſe.

(d) Or, deſcription.

13 And theſe are the meaſures of the aulter in cubites: the cubite is a cubite and a hande breadth, the botome [ſhalbe] a cubite, and the breadth a cubite, and the border therof by the edge therof rounde about was one ſpanne, & this [ſhalbe] the height of the aulter.

14 And from the bottome vpon the grounde vnto the lower peece [ſhalbe] two cubites, and the breadth one cubite: and from the litle peece to the great peece [ſhalbe] foure cubites, & the breadth one cubite. C

15 The aulter was foure cubites high, & from the aulter vpwarde ſtoode foure hornes.

16 And the aulter was twelue cubites long, and twelue cubites broad, ſquare in the foure corners thereof.

17 The frame of the aulter [ſhalbe] fourteene cubites long, & fourteene broade in the foure ſquare corners therof, and the border about it ſhalbe halfe a cubite, and the bottome thereof [ſhalbe] a cubite about, and the ſteppes therof [ſhalbe] turned toward the Eaſt.

18 And he ſayd vnto me, Thou ſonne of man, thus ſaith the Lord God, Theſe are the ordinances of the aulter, in the daye when it is made, to offer burnt offringes thereupon, and to ſprinckle blood thereupon.

19 And thou ſhalt geue to the prieſtes, to the Leuites that be of the ſeede of Sadoc, and approche vnto me, ſaith ŷ lord God, to miniſter vnto me, a yoũg bullocke for a ſinne offering.

20 And thou ſhalt take of the blood thereof, & put it on the foure hornes of it, & on the foure corners of the frame, and vpon the border rounde about: thus ſhalt thou cleanſe it, and purge it.

21 Thou ſhalt take the bullocke alſo of the ſinne offering, and burne him in the appoynted place without the ſanctuary. D

22 The ſeconde day, take a goate bucke without blemiſh for a ſinne offering, to cleanſe the aulter withal, lyke as it was cleanſed with the bullocke.

23 Nowe when thou haſt made an ende of cleanſing it, then offer a young bullocke without blemiſhe, and a ramme out of the flocke without blemiſhe alſo.

24 Offer them before the Lorde, and let the prieſtes caſt ſalt therupon, and geue them ſo vnto the Lorde for a burnt offering.

25 Seuen dayes ſhalt thou prepare euery day a goate bucke for ſinne, a young bullocke and a ramme of yͤ flocke, both without blemiſhe ſhal they prepare.

26 Seuen dayes ſhal they reconcile and cleanſe the aulter, and (e) fil the place therof.

(e) Or, conſecrate it.

27 When theſe dayes are expired, then vpon the eyght day, and ſo foorth, the prieſtes ſhal make your burnt offringes, & peace offringes vpon the aulter: ſo I wil accept you, ſaith the Lorde God.

The. xliiii. Chapter.

1 He ſheweth what doore of the temple is ſhut. 6 He is commanded to vpbraide the people with their offence. 9 Who are to be admitted to the ſeruice of the temple, and who to be refuſed. 15 He ſheweth what prieſtes he would haue admitted into the holy place, and alſo their office.

A 1 AFter this, he brought me agayne to the outwarde gate of the ſanctuarie on the Eaſt ſyde, & that was ſhut.

2 Then ſayde the Lorde vnto me, This gate ſhalbe ſtil (a) ſhut, & not opened, neyther ſhal any man goe through it: for the Lorde God of Iſrael hath entred by it, and it ſhalbe ſhut.

(a) Meaning from the common people, but not from the prieſtes, nor the prince. Chap. 46. b.

3 It is for the prince, the prince him ſelfe ſhal ſit in it to eate bread before the Lorde: he ſhal enter by the waye of the porche of that gate, and ſhal goe out by the way of the ſame.

4 Then brought he me towarde the North gate before the houſe: and as I looked, behold the glory of the Lorde filled the houſe of the Lorde, and I fel vpon my face.

5 So the Lord ſpake vnto me, O thou ſonne of man, ſet thyne hart, and beholde with thyne eyes, and heare with thine eares al that I ſaye vnto thee concerning al the ordinances of the houſe of the Lord, and al the lawes thereof, and marke wel the entring in of the houſe, with euery goeing foorth of the ſanctuarie.

6 And thou ſhalt ſay to the rebellions [euen] to the houſe of Iſrael, Thus ſayth the Lorde God, O houſe of Iſrael, ye haue yenough of al your abominations.

B 7 Seeing ye haue brought into my ſanctuary (b) ſtrāgers hauing vncircumcized hartes, and vncircumcized fleaſhe, to be in my ſanctuarie to pollute my houſe, when ye offer my bread, fat, and blood, and they haue broken my couenant becauſe of al your abominations:

(b) For they had brought idolaters whiche were of other countreys, to teach them their idolatrie. Chap. 23. g.

8 And ye haue not keapt the (c) ordinances of my holy thinges, and ye haue ſet keepers to keepe my ſanctuarie (d) for you.

(c) Ye haue not offred vnto me according to my lawe.
(d) In your lace.

9 Therefore thus ſaith the Lorde God, Of al the ſtrangers that dwel among the children of Iſrael, no ſtranger vncircumcized in hart, nor vncircumcized in fleaſhe, ſhal enter into my ſanctuarie.

10 But the Leuites that went backe from me when Iſrael went aſtray, whiche ſtrayed from me after their idols, (e) ſhal beare theyr iniquitie:

(e) That is, the Leuites whiche had committed idolatrie, were put from their dignitie, and could not be receued into the prieſtes office, although they had ben of the houſe of Aaron, but muſt ſerue in the interior offices, as to watche and to keepe yͤ dores. 4. Reg. 23. b.

11 And they ſhalbe miniſters in my ſanctuary, & keepe the gates of the houſe, & miniſter in the houſe: they ſhal ſlay the burnt offeringes, and the ſacrifice for the people, and they ſhal ſtand before them to ſerue them.

12 Becauſe they ſerued before their idols, and cauſed the houſe of Iſrael to fal into iniquitie: therefore haue I lift vp my hande agaynſt them, ſayth the Lorde God, & they ſhal beare their iniquitie.

13 And they ſhal not comme neare vnto me to doo the office of a prieſt vnto me, neither ſhal they comme neare vnto any of myne holy thinges in the moſt holy place: but they ſhal beare their owne ſhame and abominations whiche they haue donne.

C 14 And I wil make thē keepers of the watche of the houſe for al the ſeruice therof, and for al that ſhalbe donne therin.

15 But the prieſtes, the Leuites, the ſonnes of Sadoc that (f) keapt the charge of my ſanctuarie when the children of Iſrael ſtrayed frō me, ſhal comme to me to doo me ſeruice, to ſtande before me, and to offer me the fat and the blood, ſaith the Lorde God.

(f) Whiche obſerued the lawe of God, and fel not to idolatrie.

16 They ſhal goe into my ſanctuarie, and aproche vnto my table to doo me ſeruice, and they ſhal keepe my charge.

17 Now when they goe in at the gates of the innermer court, they ſhal put on linnen clothes, ſo that no woollē comme vpon them while they doo ſeruice vnder the gates of the innermer court, and within.

18 They ſhal haue linnen bonnets vpon their heades, and linnen ‘‘breeches vpon theyr loynes: they ſhal not gird them ſelues in the ‘‘ſweate.

‘‘Sloppes.

‘‘In the places of ſweate, or els not ouer ſtraite to make them to ſweate.

19 And when they goe foorth into the vtter

court [euen] to the vtter court of the people, they ſhal put of the clothes wherin they haue miniſtred, and laye them in the chamber of the ſanctuarie, and put on other apparel, and they ſhal not ſanctifie the people with theyr clothes.

(g) For that, as ſaint Jerom ſaith, was the maner of the Gentiles, and Infidels.

20 They ſhal not (g) ſhaue theyr heades, nor ſuffer theyr here to grow long, but poule their heades onely.

D

Leui. 10, b

21 * Al the prieſtes that goe into the inmoſt court, ſhal drinke no wine.

22 They ſhal mary no widowe, neyther one that is put from her huſband: but a mayde of the ſeede of the houſe of Iſrael, or a widowe that hath had a prieſt before.

23 They ſhal ſhewe my people the difference betweene the holy and vnholy, & cauſe them to diſcerne betwixt the cleane and vncleane.

24 And in cõtrouerſie they ſhal ſtand to iudge, and geue ſentence after my iudgementes: & my lawes and my ſtatutes ſhal they keepe in al my ſolemne feaſtes, and halowe my Sabbothes.

Leui, 21, b.

25 *They ſhal comme at no dead perſon to defile them ſelues: but with father or mother, ſonne or daughter, brother or ſiſter, that hath had yet no huſband, (h) may they be defiled.

(h) They may be at theyr burial, whiche was termed a defiling.

26 And when he is cleanſed, there ſhalbe reckened vnto him ſeuen dayes.

27 And when he goeth into the ſanctuarie, vnto the inner court, to miniſter in the ſanctuarie, he ſhal bring his ſinne offering, ſayth the Lorde.

E

Num, 18, d

28 *There ſhalbe to them an inheritãce, [euen] I theyr inheritance: but poſſeſſion ſhal ye geue them none in Iſrael, for I am their poſſeſſion.

29 The meate offring, ſinne offring, & treſpaſſe offering ſhal they eate: & euery dedicate thing in Iſrael ſhalbe theirs.

Exod, 13, a. Num, 3, c.

30 And al the firſt of al the firſt borne, and euery oblation, [euen] al of euery ſort of your oblations ſhalbe the prieſtes: ye ſhal alſo geue vnto the prieſtes the firſt of your dough, that he maye cauſe the bleſſing to reſt in thyne houſe.

Exo. 22, c. Leu. 22, b.

31 But the prieſtes ſhal eate nothing that *is dead [by it ſelfe] or torne of foule or of beaſte.

The. xlv. Chapter.

1 Out of al the lande of promiſe are there ſeparated foure portions, of whiche the firſt is geuen to the prieſtes and to the temple, the ſeconde to the Leuites, the thyrd to the citie, the fourth to the prince. 9 An exhortation to the headeſ of Iſrael. 10 Of iuſt waightes and meaſures. 13 Of the firſt fruites.

A

(a) Of al the lande of Iſrael, the Lorde requireth onely this portiõ, for the temple and for the prieſtes, for the citie & for the prince.

1 When ye diuide the land by the lot for inheritance, ye ſhal offer an oblation to the Lord, a holy (a) portion of the lande, twentie and fiue thouſand canes long, and ten thouſande broade: this ſhalbe holy in al the borders therof round about.

2 Of this part there ſhal belong vnto the ſanctuarie fiue hundred cubites [in length] with fiue hundred [in breadth] ſquare, rounde about: and fiftie cubites rounde about for the ſuburbes.

3 And of this meaſure ſhalt thou meaſure, [namely] of the length of twentie and fiue thouſande, and the breadth of ten thouſande: and in it ſhalbe the ſanctuarie, and the moſt holy place.

4 That holy portion of the lande ſhal parteyne vnto the prieſtes whiche doo ſeruice in the ſanctuarie, whiche comme neare to ſerue the Lord: and it ſhalbe vnto them a place for their houſes, & a holy place for the ſanctuarie.

5 And in the twentie & fiue thouſand length, and ten thouſande breadth, ſhal the Leuites that miniſter in the houſe haue their poſſeſſion for twentie chambers.

6 Ye ſhal geue alſo vnto the citie a poſſeſſion of fiue thouſand canes broade, and twentie & fiue thouſand long, ouer againſt the oblation of the holy portion, that ſhalbe for the whole houſe of Iſrael.

7 And [a portion ſhalbe] for the prince on this ſide and on that ſide, of the oblation of the holy portion, and of the poſſeſſion of the citie, [euen] before the oblation of the holy portion, and before the poſſeſſion of the citie, from the Weaſt corner weaſtwarde, & from the Eaſt corner Eaſtwarde: and the length ſhalbe by one of the portions, from the Weaſt border vnto the Eaſt border.

B

8 In this land ſhalbe his poſſeſſion in Iſrael: & my princes ſhal no more oppreſſe my people, and [the reaſt] of the lande ſhal they geue to the houſe of Iſrael according to theyr tribes.

(b) The prophete ſheweth that the heads muſt be firſt refourmed, before any good order can be eſtabliſhed among the people.

9 Thus ſayth the Lord God, (b) Let it ſuffiſe you, O ye princes of Iſrael: leaue of crueltie and oppreſſion, and execute iudgement and iuſtice: take away your exactions from my people, ſayth the Lorde God.

(c) Ephah & Bath were both of one quantitie, for the Ephah conteyned drye thinges, that as the Bath did licour.

10 Ye ſhal haue a true Ballance, a true (c) Ephah, and a true Bath.

11 The Ephah and the Bath ſhalbe alyke: one Bath ſhal conteyne the tenth part of an

Homer, and an Ephah the tenth part of an Homer: the equalitie thereof ſhalbe after the Homer.

Leuit.5.b. Exo.30.c. Leui.27.d Num.3.g.

12 *The Sicle maketh twentie Gerrahs: and twentie Sicles, and [d] twentie and fiue, and fifteene Sicles make a Maneh.

(d) That is, threeſcore ſicles make a weight called Maneh: for he ioyneth theſe three partes to a Maneh.

13 This is the oblation that ye ſhal offer: the ſixt part of an Ephah out of an Homer of wheate, and the ſixt part of an Ephah out of an Homer of barley.

C

14 Concerning the ordinances of the oyle, [euen] of the Bath of oyle, [ye ſhal offer] the tenth part of a Bath out of the Cor: ten Bathes [ſhalbe] a Homer, becauſe ten Baths [fil] a Homer.

15 And one lambe from two hundred ſheepe out of the fat paſtures of Iſrael, for a meate offring, burnt offring, and peace offring, to reconcile them, ſayth the Lorde God.

16 Al the people of the lande ſhal geue this oblation for the prince in Iſrael.

17 Agayne, it ſhalbe the princes part to offer burnt offringes, meate offringes, and wine offringes, in the holy dayes, newe moones, Sabbothes, & in al the high feaſtes of yͤ houſe of Iſrael: he ſhal prepare the ſinne offring, meate offring, burnt offring, and peace offring, to reconcile the houſe of Iſrael.

18 Thus ſayth the Lorde God, The fyrſt day of the fyrſt [e] moneth, thou ſhalt take a young bullocke without blemiſhe, & cleanſe the ſanctuarie.

(e) whiche was Niſan, conteyning part of March and part of April.

19 So the prieſt ſhal take of the blood of the ſinne offring, and put it vpon the poſtes of the houſe, and vpon the foure corners of the frame of the aulter, and vpon the poſtes of the gate of the inner court.

20 And thus ſhalt thou doo alſo the ſeuēth day of the moneth, for ſuche as haue ſinned of ignorance, or being deceiued, to reconcile the houſe withal.

D

Exod.12.c Leuit.13.a. Deu.16.a.

21 *Vpon the fourteenth day of the firſt moneth, ye ſhal haue the paſſouer, a feaſt of ſeuen dayes, and ye ſhal eate vnleauened bread.

22 Vpon the ſame day ſhal the prince prepare for him ſelfe, and al the people of the lande, a bullocke for a ſinne offring.

23 And in the ſeuen dayes of the feaſt, he ſhal make a burnt offring to the Lorde, [euen] of ſeuen bullockes, and ſeuen rammes without blemiſhe dayly, for ſeuen dayes, & a hee goate dayly for a ſinne offring.

24 And he ſhal prepare a meate offering of an Ephah for a bullocke, and an Ephah for a ramme, and a [f] Hin of oyle for an Ephah.

(f) Reade Exo.29.g.

25 In the ſeuenth [moneth] in the fifteenth day of the moneth, on the feaſt, he ſhal doo according vnto theſe for ſeuen dayes: according to the ſinne offering, according to the burnt offring, and according to the meate offring, and according to the oyle.

The.xlvi. Chapter.

1 The ſacrifice of the Sabbothes, and of the newe Moones, 8 Through whiche doores they muſt goe in, or comme out of the temple.

A 1 Thus ſaith the Lord God, The gate of the inner court towarde the Eaſt, ſhalbe ſhut the ſixe working daies: but in yͤ Sabboth & in the day of yͤ new moone it ſhalbe opened.

2 And the prince ſhal enter by the way of the porche of the gate without, and ſhal ſtande by the poſte of the gate: and the prieſtes ſhal make his burnt offring & his peace offringes, and he ſhal worſhip at the threſholde of the gate, and goe foorth: and the gate ſhal not be ſhut til the euening.

3 On the ſame maner ſhal the people of the land alſo doo their worſhip before the Lord, at the doore of this gate vpō the Sabbothes, and new moones.

4 The burnt offring that the prince ſhal bring vnto the Lorde vpon the Sabboth, ſhalbe ſixe lambes without blemiſh, and a ramme without blemiſhe.

5 And the meate offring ſhalbe an Ephah for a ramme, & the meate offring for the lambes a [a] gift of his hande, and a Hin of oyle to an Ephah.

(a) That is, as muche as he wyl.

6 In the day of the new moneth, [it ſhalbe] a young bullocke without blemiſhe, and ſixe lambes, & a ramme alſo without blemiſhe.

B

7 With the bullocke he ſhal geue an Ephah, and with the ramme an Ephah alſo for a meate offring: but to the lambes [b] according as his hand ſhal take, and a Hin of oyle to an Ephah.

(b) According to his habilitie.

8 And when the prince ſhal enter, he ſhal goe in by the waye of the porche of that gate: he ſhal goe foorth by the way thereof.

9 But when the people of the lande comme before the Lorde in the high ſolemne feaſt, as many as comme in by the North gate to doo worſhip, ſhal goe out againe at the South gate: & they that come in at yͤ ſouth gate, ſhal go foorth againe at the North gate: there ſhal none returne by yͤ gate where he came in, but

ſhal

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ſhal go right foorth ouer on the other ſyde.

10 And the prince, he ſhal goe in the myddeſt of them when they goe in, and ſo comme foorth when they comme foorth.

11 Upon the ſolemne & hygh feaſt dayes, this ſhalbe the meate offring: an Ephah to a bullocke, and an Ephah to a ramme, and to the lambes the gift of his hand, and a Hin of oyle to an Ephah.

12 Nowe when the prince ſhal make a free burnt offring, or peace offringes freely vnto the Lorde: one then ſhal open him the gate that turneth toward the Eaſt, & he ſhal make his burnt offeringes, and his peace offeringes as he did on the Sabboth daye: after he ſhal goe foorth, and when he is gonne foorth, one ſhal ſhut the gate.

13 Thou ſhalt daily make a burnt offering vnto the Lorde of a lambe of one yeere without blemiſhe, thou ſhalt doo it euery morning.

C 14 Thou ſhalt prepare a meate offering for it euery morning, the ſixt part of an Ephah, and the third part of a Hin of oyle to mingle with ẏ fine floure: this meate offering ſhalbe continually by a perpetual ordinance vnto the Lorde.

15 Thus ſhal they prepare the lãbe, the meate offering, and oyle, euery morning, for a continual burnt offering.

16 Moreouer, thus ſayth the Lorde God, If the prince geue a gift vnto any of his ſonnes, the inheritance therof ſhalbe his ſonnes: theyr poſſeſſion ſhalbe by inheritance.

17 But if he geue a gift of his inheritance to one of his ſeruantes, then it ſhalbe his to the (c) yeere of libertie, and then returne to the prince: but the inheritãce therof is his ſonnes, and ſhalbe theyrs.

(c) Whiche was at the yeere of Iubile. Leui. 25. b.

18 The prince alſo (d) ſhal take none of the peoples inheritance, nor put them from their poſſeſſiõ: but to his ſonnes ſhal he geue his owne poſſeſſion, that my people be not ſcattered abroade euery man from his poſſeſſion.

(d) But be content with that portion that God hath aſſigned him. Ezec. 45 b.

19 And he brought me through the entrance at the ſyde of the gate, to the holy chambers of the prieſtes whiche ſtoode towarde the North, and beholde, there was a place vpon the Weſt ſyde of them.

20 Then ſayde he vnto me, This is the place where the prieſtes ſhal ſeethe the treſpaſſe and ſinne offringes, & bake the meate offringes: that they neede not beare them into the outward court, and to (e) ſanctifie the people. D

(e) To cauſe the people to thinke it is lawful for them to eate them, and ſo fal into a vayne opinion of holines and ſanctification.

21 So he brought me into the vtter court, and cauſed me to goe by the foure corners of the court: & beholde, in euery corner of the court, there was a court.

22 In the foure corners of the court there were courtes ioyned, of fourtie cubites long, and thirtie broade: theſe foure corners were of one meaſure.

23 And there went a walle rounde about them, [euen] about thoſe foure: and vnder the walles there were ''kitchins made rounde about.

''Ranges.

24 Then ſayde he vnto me, Theſe are the cookes houſes, where the miniſters of the houſe ſhal boyle the ſacrifice of the people.

The .xlvii. Chapter.

1 The viſion of the waters that came out of the temple. 13 The coaſtes of the lande of promiſe, and the diuiſion thereof by trybes.

A 1 After warde he brought me againe vnto the doore of the houſe, and beholde there guſhed out (a) waters from vnder the threſholde of the houſe Eaſtwarde: for the forefront of the houſe ſtoode toward the Eaſt: and the waters ran downe from vnder the right ſide of the houſe, whiche lyeth to the aulter ſouthwarde.

(a) Whereby are ment the ſpiritual graces that ſhould be geuen to the churche vnder the kingdome of Chriſte, as Iohan. 4. c.

2 Then led he me out to the North gate, and led me about by the way without vnto the vtter gate, by the way that turneth Eaſtward: and behold, there iſſued foorth waters from the right ſyde.

3 Nowe when the man that had the line in his hande went foorth Eaſtward, he meaſured a thouſande cubites, and then he brought me through the waters, the waters were to the ancles.

4 So he meaſured yet a thouſande, & brought me through the waters, the waters were to the knees: yet meaſured he a thouſande, and brought me through, the waters [were] to the loynes.

5 After this he meaſured a thouſand againe, then was it ſuche a (b) riuer that I might not wade through it, the waters was riſen, and the waters dyd flowe as a riuer that might not be waded ouer.

(b) Signifiyng that the graces of God ſhould neuer decreaſe, but euer abounde in his church.

6 And he ſayde vnto me, Haſt thou ſeene this, O thou ſonne of man? and with that he brought me, and cauſed me to returne to the riuer banke againe.

7 Now when I returned, beholde, at the bancke of the riuer were very many trees (c) on the one ſide, and on the other.

(c) Meaning, the multitude of them that ſhould be refreſhed by the ſpiritual waters.

8 Then ſayde he vnto me, Theſe waters flowe out toward the Eaſt countrey, & runne downe into the playne, & comme into the (d) ſea: which when it commeth into the ſea, the (e) waters ſhalbe holſome.

9 Yea, al that liue and moue, whereunto this riuer commeth, ſhal lyue: and there ſhalbe a very great multitude of fiſhe, becauſe theſe waters ſhal comme thither, for they ſhalbe holſome: and euery thing ſhal lyue whyther the riuer commeth.

10 By this riuer ſhal the (f) fiſhers ſtand, from En gaddi vnto (g) En Eglaim, & there ſpread out theyr nets: for their fiſhe ſhalbe according to theyr kindes, as the fiſhe of the (h) mayne ſea, exceeding many.

11 But the (i) mariſhes thereof, and the pits therof, ſhal not be made holſome, they ſhalbe made ſalt pits.

12 By this riuer vpon the bankes therof on this ſyde and on that ſyde, ſhal grow al trees for meate, whoſe leaues ſhal not fade, neither ſhal the fruite therof fal, but ſhal bring foorth newe fruite according to his monethes, for the waters thereof run out of the ſanctuarie: and the fruite therof ſhalbe for meate, and the leaues thereof for “medicine.

13 Thus ſayth the Lord God, Let this be the border whereby ye ſhal inherite the lande, according to the twelue tribes of Iſrael, * Ioſeph ſhal haue two portions.

B 14 And * ye ſhal inherite it one aſwel as an other, concerning yͤ whiche I lift vp my hand to geue it vnto your fathers: and this lande ſhal fal vnto you for inheritance.

(d) Shewing that the abundance of theſe graces ſhould be ſo great, that al the worlde ſhould be ful thereof, whiche is here meant by the Perſian ſea or Gennezareth, & the ſea called Mediterraneum. Zac.14.b

(e) The waters whiche of nature are ſalt & vnholſome, ſhalbe made ſweete and comfortable.

(f) Signifiyng that when God beſtoweth his mercies in ſuche abundance, the miniſters ſhal by their preaching winne many.

(g) whiche were cities at the corners of the ſalt or dead ſea.

(h) They ſhal be here of al ſortes, and in as great abundance, as in the great Ocean where they are bread

(i) That is, the wicked & reprobate.

“Or, for bruiſes and ſoares.

Gen.48.d.

Gen.12.b. Deu.34.a.

15 This is the border of the (k) lande vpon the North ſide, from the maine ſea toward Hethlon, as menne goe to Zedada.

16 [Namely] Hamah, Berotha, Sabarim, whiche are betweene the borders of Damaſcus, and betwene the borders of Hamah, Hazar Hatichon, that lyeth vpon the coaſtes of Hauran.

17 Thus the borders from the ſea foorth ſhalbe Hazar Enan, the border of Damaſcus, & the North Northwarde, and the borders of Hamah: this is the North part.

18 The Eaſt ſide ſhal ye meaſure from Hauran and Damaſcus, from Galead and the lande of Iſrael by Iordane, & from the border vnto the Eaſt ſea: and this is the Eaſt part.

19 The South ſyde ſhalbe towarde Teman, from Thamar to the waters of ſtrife in Cades, & the riuer to the mayne ſea: and that is the South part towarde Teman.

20 The Weaſt part alſo ſhalbe the great ſea, from the borders til a man comme ouer agaynſt Hamah: this is the Weaſt part.

21 This lande ſhal ye part among you, according to the tribes of Iſrael, C

22 And diuide it by lot to be an heritage for you, & for the ſtrangers that dwelle among you, & begeat children among you: for ye ſhal take them among the children of Iſrael, like as though they were of your owne countrey, and they ſhal haue (l) heritage with you among the children of Iſrael.

23 And in what tribe the ſtranger dwelleth, in the ſame tribe ſhal ye geue him his heritage, ſayth the Lorde God.

(k) By the lande of promiſe, he ſignifieth the ſpiritual lande, whereof this was a figure.

(l) Meaning, that in this ſpiritual kingdome, there ſhould be no difference betweene Iewe nor Gentile, but that al ſhould be partakers of this inheritance in their head Chriſte.

The.xlviii. Chapter.

1 The lots of the ſeuen tribes. 9 The partes of the poſſeſſion of the prieſtes and of the temple, of the Leuites, of the citie, and of the prince, are rehearſed. 23 The lots of the other tribes. 31 The gates of the citie.

A 1 These are the names of the tribes: from the North ſide to the coaſt toward Hethlon, til thou commeſt vnto Hamah and Hazar, Enan, the borders of Damaſcus Northward, the coaſt of Hamah: Dan ſhal haue his portion from the Eaſt quarter vnto the Weaſt.

2 Upon the borders of Dan, from the Eaſt ſyde vnto the Weaſt, ſhal Aſer haue his portion.

3 Upon the borders of Aſer, from the Eaſt part vnto the Weaſt, ſhal Nephthali haue his portion.

4 Upon the borders of Nephthali, from the Eaſt quarter vnto the Weaſt, ſhal Manaſſes haue his portion.

5 Upon the borders of Manaſſes, from the Eaſt ſyde vnto yͤ Weaſt, ſhal Ephraim haue his portion.

6 Upon the borders of Ephraim, from the Eaſt part vnto the Weaſt, ſhal Ruben haue his portion.

7 Upon the borders of Ruben, from the Eaſt quarter vnto the Weaſt, ſhal Iuda haue his portion. B

8 Upon the borders of Iuda, from the Eaſt part vnto yͤ Weaſt part, ſhalbe the (a) offering which they ſhal offer of fiue & twentie thouſand [canes] broade, & of length as one of the partes, frõ the Eaſt ſide vnto the Weaſt ſide: & the ſanctuarie ſhalbe in the middeſt of it.

9 The oblation that ye ſhal offer vnto the Lorde, ſhalbe fiue & twentie thouſande long, and ten thouſande broade.

(a) That is, the portion of the grounde, whiche they ſhal ſeparate and appoynt to the Lorde, whiche ſhalbe diuided into three partes: for yͤ prieſtes, for the prince, and for the citie.

10 And for theſe [euen] for yͤ prieſtes ſhalbe this holy oblatiō: toward the North fiue & twentie thouſand [long] and toward the Weſt ten thouſand broade, towarde the Eaſt ten thouſand broade alſo, and toward the South fiue & twentie thouſand long, and the ſanctuarie of the Lorde ſhalbe in the midſt thereof.

Chap.44.c.

11 This ſanctified portion ſhalbe the prieſtes that are of the children of * Sadoc, whiche haue keapt my charge, whiche went not aſtray in the errour of the children of Iſrael, lyke as the Leuites went aſtray.

12 Therefore this oblation of the lande that is offered, ſhalbe theirs as a thyng moſt holy, hard vpon the borders of the Leuites.

13 And ouer againſt the border of the prieſtes, ſhal the Leuites haue fiue and twentie thouſand long, & ten thouſand broad: al the length ſhalbe fiue and twentie thouſand, and the breadth ten thouſand.

C 14 Of this portion they ſhal ſel nothing, nor make any permutation thereof, nor alienate the firſt fruites of the lande: for it is holy vnto the Lorde.

15 And the fiue thouſande that are leaſt in the breadth ouer againſt the fiue & twentie thouſand, ſhalbe a prophane place for the citie, for houſing, and for ſuburbes: & the citie ſhalbe in the middeſt thereof.

16 And theſe ſhalbe the meaſures thereof: the North part fiue hūdred and foure thouſand, and the ſouth (b) part fiue hundred and foure thouſand, & the Eaſt part fiue hundred and foure thouſand, and the Weſt part fiue hundred and foure thouſand.

(b) Meaning that it ſhoulde be ſquare.

17 The ſuburbes of the citie ſhal haue toward the North two hundred and fiftie, toward the South two hundred and fiftie, toward the Eaſt two hundred and fiftie, toward the Weſt alſo two hundred and fiftie.

18 And the reſidue in length ouer agaynſt the oblation of the holy portion, ſhalbe ten thouſand toward the Eaſt, & ten thouſand toward the Weſt: & it ſhalbe ouer againſt the oblation of the holy portion: and the encreaſe thereof ſhalbe for theyr meate that ſerue the citie.

19 And they that ſerue the citie, they ſhal ſerue it out of al the tribes of Iſrael.

20 Al the oblation ſhalbe fiue & twentie thouſand (c) with fiue & twentie thouſand: ye ſhal offer this oblation foure ſquare, for the ſanctuarie, and for the poſſeſſion of the citie.

(c) Euery way it ſhalbe fiue & twentie thouſande.

D 21 And the reſidue ſhalbe for the prince, on the one ſide and on the other of the holy oblation, and of the poſſeſſion of the citie ouer agaynſt the fiue and twentie thouſande of the oblation toward the Eaſt border: and Weſtward ouer agaynſt the fiue and twentie thouſande towarde the Weſt border, ouer againſt ſhalbe the portion for the prince: this ſhalbe the holy oblation, & the houſe of the ſanctuarie ſhalbe in the middeſt thereof.

22 Moreouer, from the poſſeſſion of the Leuites, and the cities poſſeſſion, that whiche is in the middeſt ſhalbe the princes, betwixt the border of (b) Iuda and the border of Ben Iamin ſhalbe the princes.

(b) So that Iuda was on the North ſyde of the princes and Leuites porcions, and Beniamin on the ſouth ſide.

23 Nowe of the other tribes: from the Eaſt part vnto the Weſt, ſhal Beniamin haue his portion.

24 Upon the borders of Beniamin, from the Eaſt ſyde vnto the Weſt, ſhal Simeon haue his portion.

25 Upon the borders of Simeon, from the Eaſt ſyde vnto the Weſt, ſhal Iſachar haue his portion.

26 Upon the borders of Iſachar, from the Eaſt ſyde vnto the Weſt, ſhal Zabulon haue his portion.

27 Upon the borders of Zabulon, from the Eaſt part vnto the Weſt, ſhal Gad haue his portion.

28 Upon the borders of Gad at the South ſide toward Temanah, the border ſhalbe from Thamar, vnto the waters of ſtrife to Cades, and to the riuer [that runneth] into the mayne ſea. E

29 This is the lande whiche ye ſhal diuide by lot for an inheritance vnto the tribes of Iſrael, and theſe be theyr portions, ſayth the Lorde God.

30 Theſe be the bondes of the citie, vpon the North part fiue hundred and foure thouſand meaſures.

31 The gates of the citie ſhal haue the names of the tribes of Iſrael, three gates of yͤ North ſyde: one gate of Ruben, another of Iuda, the third of Leui.

32 Upon the Eaſt ſide fiue hundred and foure thouſande meaſures, with three gates: the one of Ioſeph, another of Beniamin, the third of Dan.

33 Upon the South ſyde fiue hundred and foure thouſande meaſures, with the three gates: the one of Simeō, another of Iſachar, the thyrd of Zabulon.

34 And vpon the Weſt ſyde, fiue hundred and fiue thouſande meaſures, with theyr three gates alſo: the one of Gad, another of Aſer, the thyrd of Nephthali.

35 Thus ſhal it haue eyghteene thouſande meaſures rounde about: and the name of the citie from that time foorth, ſhalbe, The Lord is there.

¶ The booke of the prophete Daniel.

The firſt Chapter.

1 The prophete ſheweth the captiuitie of Iehoachim king of Iuda. 4 Of the children that were in captiuitie, the kyng commaundeth to chooſe which of them ſhoulde be taught the learnyng and language of the Chaldeans. 5 They are allowed the kinges feedyng. 8 Daniel abſteyneth from the meate of the kyng of Babylon.

A 1 IN the(a) thyrde yeere of yͤ raigne of Iehoachim kyng of Iuda, came Nabuchodonoſor king of Babylon vnto Hieruſalem, & beſieged it.

2 And the Lorde deliuered Iehoachim the kyng of Iuda into his hand, with part of the veſſels of the houſe of God, whiche he caryed away into the land of(b) Sennar to the houſe of his God, and he brought the veſſels into his goddes treaſurie.

3 And the kyng ſpake vnto Aſphenaz the(c) chiefe chamberlayne, that he ſhoulde bryng hym certayne of the chyldren of Iſrael, of the kynges ſeede, and of the princes,

4 Springaldes without any blemiſhe, but wel fauoured, ſtudious in al wiſedome, ſkylful for knowledge, able to vtter knowledge, and ſuche as haue lyuelyneſſe in them, that they(d) may ſtande in the kynges palace: and whom they myght teache the learnyng, and the tongue of the Chaldeans.

5 Unto theſe the king appoynted a dayly prouiſion euery day, of a portion of the kynges meate, and of the wine whiche he dranke, ſo to noriſhe them three yeeres, that afterwarde they myght ſtande before the kyng.

6 Among theſe nowe were certayne of the children of Iuda: [namely] Daniel, Ananias, Miſael, and Azarias.

B 7 Unto theſe the chiefe chamberlayne gaue (e)other names, and called Daniel, Baltaſſar: Ananias, Sidrach: Miſael, Miſach: and Azarias, Abednego.

8 But Daniel purpoſed in his hart, that he would not defyle hym ſelfe with the portion of the kynges meate, nor with the wyne whiche he dranke: therefore he required the chiefe chamberlayne that he might not defile hym ſelfe.

9 (And God brought Daniel into fauour & tender loue with the chiefe chamberlayne.)

10 And the chiefe chamberlayne ſayde vnto Daniel, I am afrayde of my lorde the kyng whiche hath appoynted you your meate and your drynke: wherefore ſhoulde he ſee your faces woorſe lykyng then the ſpringaldes of your age, and ſo ye ſhal make me indanger my head vnto the kyng.

11 Then Daniel ſaide vnto Melaſſar, whom the cheefe chamberlayne had ſet ouer Daniel, Ananias, Miſael, and Azarias:

12 O proue but tenne dayes with thy ſeruantes, and let vs haue pulſe to eate, and water to drynke.

13 Then let our countenances be looked vpon before thee, and the countenances of the chyldren that eate of the portion of the kynges meate: and as thou ſeeſt, deale with thy ſeruantes.

14 So he conſented to them in this matter, C and proued them tenne dayes.

15 And at the ende of tenne dayes, their countenances appeared fayrer &(f) fatter in fleaſhe then al the chyldrens whiche did eate the portion of the kynges meate.

16 Thus Melaſſar tooke away the portion of their meate, and the wyne that they ſhoulde drinke, and gaue them pulſe.

17 As for theſe foure children, God gaue them knowledge and vnderſtandyng in (g)al learning and wiſdome: alſo he gaue Daniel vnderſtandyng of al(h) viſions and dreames.

18 Nowe when the(i) time was expired, that the kyng had appoynted to bryng them in, the chiefe chamberlaine brought them before Nabuchodonoſor.

19 And the kyng communed with them: but among them al were founde none ſuche as Daniel, Ananias, Miſael, and Azarias: therefore ſtoode they before the kyng.

20 In al matters of wyſedome and vnderſtandyng that the kyng enquired of them, he founde them tenne tymes better then al the wyſe menne and ſoothſayers that were in al his realme.

21 And Daniel abode ſtil vnto the(k) firſt yeere of kyng Cyrus.

(a) Reade. 4.Reg.24.a Iere.25.a.

(b) whiche was a playne by Babylon, where was the temple of the great god, & is here takē for Babylon.

(c) Or, maiſter of the Eunuches.

(d) As wel to ſerue at the tables as in other offices.

(e) Eyther becauſe they would declare their power, as conquerours, to change the names of thē thei ouercame, or els for hatred of their Hebrew names.

(f) Or better lykyng.

(g) Meanyng liberal ſcīces and natural knowledge, whiche was vſed where they were conuerſant.

(h) So that he only was a prophete, and none of the other, for by dreames and viſions God appeared to his prophetes, Num.12.a

(i) Of the three yeeres aboue mentioned verſe.5.

(k) That is, he was eſteemed in Babylon as a prophete, and in acthoritie ſo long as the commō welth ſtoode.

The.ij.Chapter.

1 The dreame of Nabuchodonoſor. 2 He calleth vnto him ſoothſayers, and requireth of them both the dreame and the interpretation thereof. 10 They anſweare, they can not ſhewe it. 13 The king commaundeth al the wiſe menne of Babylon to be ſlayne. 16 Daniel requireth time to ſolute the queſtion: 19 the Lorde openeth the myſterie vnto Daniel. 24 Daniel is brought to the king, and ſheweth him his dreame, & the interpretation therof. 44 Of the euerlaſting kingdome of Chriſte.

A 1 IN the (a) ſeconde yeere of the raigne of Nabuchodonoſor, had Nabuchodonoſor a dreame, wherethorowe his ſpirite was troubled, and his ſleepe brake from hym.

2 Then the kyng commaunded to calle the wyſe menne, and ſoothſayers, and ſorcerers, and the (b) Chaldees, for to ſhewe the king his dreame: So they came, and ſtoode before the kyng.

3 And the kyng ſayd vnto them, I haue dreamed a dreame, and my ſpirite was troubled to knowe the dreame.

4 Upon this the Chaldees anſweared yͤ king in the (c) Syrians ſpeache, O kyng, God ſaue thy lyfe for euer: Shewe thy ſeruantes the dreame, & we ſhal ſhewe the interpretation.

5 The king anſweared, and ſayd to the Chaldeans, The thyng is gonne fro me: If ye wil not make me vnderſtande the dreame with the interpretation therof, ye ſhalbe drawne in peeces, and your houſes made a iakes.

6 But if ye tel me the dreame, and the interpretation thereof, ye ſhal receiue of me gyftes, rewardes, and great honour, therefore ſhewe me the dreame, and the interpretation therof.

B 7 They anſweared agayne, and ſayde, The kyng muſt ſhewe his ſeruantes the dreame, and ſo ſhal we declare the interpretation therof.

8 Then the kyng anſweared, ſayeing, I perceiue of a trueth that ye would (d) redeeme the tyme, for ſo much as ye ſee the thing is gonne fro me.

9 Therefore if ye wyl not tel me the dreame, this is your onely purpoſe, ye haue prepared lyeing and corrupt woordes to ſpeake before me, tyl the tyme be changed: therfore telle me the dreame, that I may knowe that ye can declare me the interpretation thereof.

10 Upon this the Chaldees gaue anſweare before the kyng, and ſayde, There is no man vpon earth that can tel the thyng whiche the kyng ſpeaketh of, yea there is neyther kyng, prince, nor lorde, that euer aſked ſuch thinges at a wyſe man, ſoothſayer, or Chaldean.

11 For it is a rare matter that the kyng requireth, neyther is there any that can certifie the kyng thereof, except the goddes whoſe dwellyng is not with fleaſhe.

12 For the which cauſe the kyng was wroth with great indignation, and commaunded to deſtroy al the wyſe menne at Babylon.

13 So the decree went foorth, and the wyſe menne were ſlayne: they ſought alſo to ſlay Daniel, with his companions.

14 Then Daniel ſtayed the counſel and decree with Arioch the captayne of the kynges garde, who was gonne foorth to put to death the wyſe menne of Babylon. C

15 He anſweared, and ſayde vnto Arioch the kinges captayne, Why is the ſentēce ſo haſty from the kyng? Then Arioch tolde Daniel the matter.

16 Upon this went Daniel, and deſyred the kyng that he woulde geue hym leaſure, and that he woulde ſhewe the kyng the interpretation.

17 Then Daniel went to his houſe, & ſhewed the thing to Ananias, Miſael, and Azarias, his companions:

18 That they ſhoulde beſeeche the GOD of heauen, for grace in this ſecrete, that Daniel and his felowes, with other ſuche as were wyſe in Babylon, periſhed not.

19 Then was the ſecrete reuealed vnto Daniel in a viſion by night: then Daniel praiſed the God of heauen.

20 Daniel alſo anſweared, and ſayde, *The name of God be prayſed for euer and euer: for wyſedome and ſtrength are his. Pſal. 113. a.

D 21 He changeth the tymes and ſeaſons, he taketh away kynges, he ſetteth vp kynges: he geueth wiſdome to the wiſe, and vnderſtandyng to thoſe that vnderſtande.

22 He reuealeth the deepe and ſecrete thinges, he knoweth the thyng that lieth in darknes, for the lyght dwelleth with hym.

23 I thanke thee and prayſe thee, O thou god of my fathers, that thou haſt geuen me wyſdome and ſtrength, & haſt ſhewed me nowe the thing that we deſired of thee: for thou haſt declared the kynges matter vnto vs.

24 Upon this went Daniel in vnto Arioch, whom the kyng had ordeyned to deſtroy the wyſe menne at Babylon: he went and ſayde thus vnto him, Deſtroy not the wiſe menne of Babylon, but bryng me before the kyng, and I ſhal ſhew the kyng the interpretation.

25 Then Arioch brought Daniel before the kyng

(a) The father and the ſonne were both called by this name, ſo that it is ment of the ſonne when he raigned alone: for he raigned alſo after a ſorte with his father: Or els in the ſeconde yeere of his general conqueſt of other Barbarous nations.

(b) He vnderſtādeth menne geuē to ſuperſtition & ſtudie of vayne artes and ſciences. It appeareth by the nature of the woorde whiche ſignifieth as deuils, that they wrought their woonders by the power of the deuyl.

(c) That is, yͤ Chaldeans tongue, which the prophete mentioned here, becauſe he mynded to write his viſions, not in the Hebrue tongue, but in the Chaldeās, whiche was familiar and knowen in many nations

(d) ye ſeeke occaſion of delayes, vntyl ſome other affaires might happen, and make me forget the matter kyng in al the haſt, and ſaide thus vnto him, I haue founde a man among the children of Iuda, that were brought captiues, that wyl declare vnto the kyng the interpretation.

26 Then anſweared the king, and ſayd vnto Daniel, whoſe name was Baltaſſar: Art thou able to ſhewe me the dreame whiche I haue ſeene, and the interpretation thereof?

27 Daniel anſweared in the preſence of the kyng, ⁊ ſaid, As for this ſecrete for the whiche the kyng maketh inquiſition, there can neyther the menne of vnderſtanding, nor ſoothſaiers, nor the wyſe menne, nor readers of deſtinies declare it vnto the kyng:

E 28 But there is a (d) God in heauen that reuealeth ſecretes, and ſheweth the kyng Nabuchodonoſor, what is for to comme in the latter dayes. Thy dreame, and that whiche thou haſt ſeene in thyne head vpon thy bed, is this.

29 O kyng, when thou waſt in thy bed, thoughtes came into thy mind what ſhould comme hereafter: ſo he that is the opener of myſteries, telleth thee what is for to comme.

30 As for me, this ſecrete is not ſhewed me for any wyſedome that I haue more then any other lyuing: but onely that I myght ſhewe the kyng the interpretation, and that thou mighteſt know the thoughtes of thine owne hart.

31 Thou king ſaweſt, and behold, there [was] a great image: this great (e) image, whoſe brightneſſe was excellent, ſtoode before thee, and the fourme thereof was terrible.

32 This images (f) head was of fine gold, his breſt and armes of ſyluer, his belly and his thighes of braſſe.

33 His legges were of iron, his feete were part of iron, and part of clay.

34 Thou beheldeſt it til a ſtone was cut without handes, whiche ſmote the image vpon his feete that were of iron and clay, ⁊ brake them to peeces.

F 35 Then was the iron, the clay, the braſſe, the ſiluer, and golde, broken altogeather, and became lyke the chaffe of ſommer flowres, and the wynde caryed them away, that no place was founde for them: ⁊ the ſtone that ſmote the image, became a great mountayne, and fylled the whole earth.

36 This is the dreame: ⁊ now wyl we ſhewe before the kyng what it meaneth.

37 O king, thou art a king of kinges: for the God of heauen hath geuen vnto thee a kingdome, power, ſtrength, and glorie.

38 And in al places whereſoeuer the chyldren of menne dwelle, the beaſtes of the fielde, and the foules of the ayre, hath he geuen into thy hande, and hath made thee ruler in them al: thou art this (g) head of golde.

39 After thee ſhal ariſe (h) another kyngdome, inferior to thee, ⁊ another (i) thirde kyngdome ſhalbe of braſſe, which ſhal beare rule ouer al the earth.

40 The (k) fourth kyngdome ſhalbe ſtrong as iron: for as iron breaketh in peeces, and ſubdueth al thinges, and as iron bruyſeth al theſe thynges, [ſo] ſhal it breake in peeces, ⁊ bruyſe [al].

41 Where as thou ſaweſt the feete and toes, part of potters clay, ⁊ part of iron, the kyngdome ſhalbe (l) diuided, but there ſhalbe in it of the ſtrength of the irō, for ſo much as thou ſaweſt the iron mixt with the clay and earth.

42 And [as] the toes of the feete [were] part of iron, and part of clay: [ſo] ſhal the kyngdome be part ſtrong, and part broken.

43 And whereas thou ſaweſt iron mixt with clay and earth, they ſhal mingle them ſelues with the (m) ſeede of menne, and yet not ioyne one with another, as iron wyl not be mixt with clay.

44 And in the dayes of theſe kynges, ſhal the God of heauen ſet vp a (n) kingdome, whiche ſhal neuer be deſtroyed, and this kyngdome ſhal not be geuen ouer to another people: but it ſhal breake, ⁊ deſtroy al theſe kyngdomes, and it (o) ſhal ſtande for euer.

45 Lyke as thou ſaweſt that (p) without any handes there was cut out of yͤ mount a ſtone, whiche brake the iron, the braſſe, the clay, the ſyluer and golde in peeces: ſo the great God hath ſhewed the kyng what ſhal comme to paſſe after this: This is a true dreame, ⁊ the interpretation of it is ſure.

46 Then the kyng Nabuchodonoſor felle downe vpon his face, and bowed hym ſelfe vnto Daniel, and commaunded to ordeyne (q) rewardes, and ſweete odours for hym.

47 The kyng anſweared Daniel, and ſayd, Of a trueth (r) your God is a God of goddes, and the Lorde of kinges, and a reuealer of ſecretes, ſeing thou couldeſt reueale this ſecrete.

48 So the kyng made Daniel a great man, and gaue hym many ⁊ great giftes: he made hym ruler of al the countreys of Babylon, ⁊ the chiefe of yͤ rulers aboue al the wiſe menne of Babylon.

49 Then Daniel (ſ) made requeſt to the king, and he ſet Sidrach, Miſach, and Abednego ouer the charge of the prouince of Babylon: but Daniel [ſate] (t) in the kynges gate.

(d) Hereby he ſmyteth the kyng with a certayne feare and reuerence of God, that he myght be the more apt to receiue the high miſteries that ſhoulde be reuealed.

(e) By this is vnderſtanded the worlde.

(f) By golde, ſiluer, braſſe, and iron, are ment yͤ Chaldean, Perſian, Macedonian, and Romane kyngdome, whiche ſhould ſucceſſiuely rule the world tyl Chriſte (which is here called yͤ ſtone) comme hym ſelfe ⁊ deſtroy the laſt.

(g) The firſt monarchie of yͤ Chaldeans.

(h) The ſecond of the Perſians.

(i) That is, of the Macedonians.

(k) That is, of the Romanes.

(l) That is, eyther by ciuil warres and diſcordes, or els into two ſortes of people: the one ſhoulde be warlyke, and therfore compared to iron, the other factious and ſeditious, and therfore compared to clay and earth.

(m) They ſhal thinke to make them ſelues ſtrong by mariages ⁊ affinities: yet ſhal thei neuer be ioyned in hartes.

(n) Meanyng the kyngdome of Chriſte.

(o) It ſhalbe eternal, for the ſpirite that is in the church, is lyfe eternal Rom. 8.b.

(p) That is, that the kingdome of Chriſt ſhoulde be ſet vp by God, ⁊ not by menne.

(q) To performe his promiſſe made to hym that ſhoulde interprete his dreame, as verſe. 6.

(r) This confeſſion was but a ſodayne motion, as it was alſo in Pharao. Exo. 9.c. but his hart was not touched, as appeared ſoone afterwarde.

(ſ) This he dyd, not for ambition or priuate profite, but for the benefite of his brethrē, which before were ſoare afflicted, ⁊ now by their officers eaſed, and relieued.

(t) Remayned in the court as one of the kinges chiefe counſellours.

The.iii.Chapter.

1 The kyng ſetteth vp a golden image, whiche he commaundeth to be worſhipped. 8 Sidrach, Miſach, and Abednego are accuſed, becauſe they deſpiſed the kinges commaundement. 13 They are brought vnto the king, & commaunded to worſhip the image. 16 They refuſe to doo it, and are put into a burnyng ouen. 25 By beleefe in God they are deliuered from the fyre. 28 Nabuchodonoſor confeſſeth the power of God, after the ſyght of the miracle.

A 1 Nabuchodonoſor the kyng made an image of golde, whiche was threeſcore cubites hygh, & ſyxe cubites thicke: he ſet it vp in the plaine of Dura, in the prouince of Babylon.

2 Then Nabuchodonoſor the king ſent forth to geather togeather the dukes, lordes, and nobles, the iudges and officers, the deputies, & ſherifes, with al the rulers of the prouinces, that they myght comme to the (a) dedication of the image whiche Nabuchodonoſor the (b) kyng had ſet vp.

3 So the dukes, lordes, & nobles, the iudges, and officers, deputies, and ſherifes, with al the rulers of the prouince geathered them togeather vnto the dedicatyng of the image that Nabuchodonoſor the kyng had ſet vp, and they ſtoode before the image whiche Nabuchodonoſor had ſet vp.

4 Then an heralde cryed a loude: To you it is commaunded, O (c) people, nations, and languages,

5 That when ye heare the noyſe of the cornet, trũpet, harpe, ſhawme, pſalteries, dulcimer, & al manner of inſtrumentes of muſicke, ye fal downe & worſhyp that golden image that Nabuchodonoſor the kyng hath ſet vp.

6 Who ſo then falleth not downe, and worſhippeth, ſhal euen the ſame houre be caſt into the middes of a hot firie fornace.

7 Therefore, when al the folke hearde the noyſe of the cornet, trumpet, harpe, ſhawme, pſalteries, & al inſtrumentes of muſicke, then al the people, nations, & languages fel downe and worſhypped the golden image that Nabuchodonoſor the kyng had ſet vp.

B 8 Nowe were there certayne menne of the Chaldees, that went euen then, and (d) cryed out an accuſation of the Iewes.

9 They ſpake, and ſayde vnto the kyng Nabuchodonoſor, O kyng, lyue for euer.

10 Thou, O kyng, haſt made a decree, that euery man that ſhal heare the ſounde of the cornet, trumpet, harpe, ſhawme, pſalteries, dulcimer, & al inſtrumentes of muſicke, ſhal fal downe, and worſhyp the golden image:

11 And who ſo then fel not downe, and worſhypped not, that he ſhoulde be caſt into the myddes of an hot firie fornace.

12 Nowe are there certayne Iewes, whom thou haſt ſet ouer the charge of the prouince of Babylon: [namely] (e) Sidrach, Miſach, & Abednego: theſe menne, O kyng, regarded not thy commaundement: yea they wyl not ſerue thy goddes, nor worſhyp the golden image that thou haſt ſet vp.

13 Then Nabuchodonoſor in his anger and wrath commaunded, that Sidrach, Miſach, and Abednego ſhould be brought vnto him: ſo theſe menne were brought before the king.

14 Then Nabuchodonoſor ſpake vnto them, and ſayd, Is it true, O Sidrach, Miſach, and Abednego, wyl not you ſerue my goddes, nor worſhip the golden image ẏ I haue ſet vp?

15 Nowe therefore be redy when ye heare the ſound of the cornet, trumpet, harpe, ſhawme, pſalteries, dulcimers, and al inſtrumentes of muſicke, to fal downe, & worſhip the image which I haue made: for if ye worſhip it not, ye ſhalbe caſt immediatly into the middes of a hot firie fornace: for who is that God, that can deliuer you out of my handes?

16 Sidrach, Miſach, and Abednego anſweared the kyng, and ſayd, O Nabuchodonoſor, we are not (f) careful to anſweare thee in this matter:

17 Beholde, our God whom we ſerue, is (g) able to deliuer vs from the hot firie fornace: & he wyl deliuer vs out of thy hande, O kyng.

18 And though he wil not, yet ſhalt thou know, O kyng, that we wyl not ſerue thy goddes, nor worſhyp the golden image which thou haſt ſet vp.

19 Then was Nabuchodonoſor ful of indignation, ſo that the countenance of his face changed vpon Sidrach, Miſach, and Abednego: therfore he charged and commaunded, that they ſhoulde heate the fornace, one ſeuen tymes more then it was wont to be heat.

20 And he charged the moſt valiant menne of warre that were in his armie, to binde Sidrach, Miſach, and Abednego, & to caſt them into the hot firie fornace.

21 So theſe menne were bounde in their coates, hoſen, head attire, with their other garmentes, and caſt into the myddes of the hot firie fornace. C

22 Therefore, becauſe the kynges commaundement was ſtrayte, & the fornace was exceeding hot, ẏ menne that put in Sidrach, Miſach,

(a) Shewyng that the idol is not knowen for an idol ſo long as it is with the workeman: but when the ceremonies & cuſtomes are recited & vſed, & the conſent of the people is there, then of a blocke thei thynke they haue made a God.

(b) This was ſufficient with the wicked at al times to approue their religion, if the kinges authoritie were aleaged for the eſtabliſhment therof, not cōſydering in the meane tyme what Gods worde dyd permit.

(c) The two dangerous weapons wherewith Satan aſſayleth the chyldren of God, is the conſent of the multitude, and the crueltie of the pouniſhment.

(d) That is, accuſed the Iewes with an outcrie.

(e) It ſeemeth that they named not Daniel, becauſe he was greatly in the kings fauour, thynking if theſe three had ben deſtroied, they myght haue better occaſion to accuſe Daniel after: and this declareth that this policie of erecting this image, was inuented by the malitious flatterers, whiche ſought nothing but the deſtruction of the Iewes, whom they accuſed of rebellion and ingratitude.

(f) They ſhoulde haue donne iniurie to God, if thei ſhoulde haue doubted in this holy cauſe, & therefore they ſay that they are reſolued to die for gods cauſe.

(g) They groūd on two poyntes: firſt on the power & prouidēce of God ouer thē: ſecondly on their cauſe, whiche was Gods glory, and the teſtifyeing of his true religion with their blood, and ſo make open confeſſion, that they wyl not ſo muche as outwardly conſent to idolatrie.

ſach, and Abednego, the flambe of the fire deſtroyed them.

23 And theſe three menne Sidrach, Miſach, and Abednego, felle downe in the middes of the hot firie furnace bounde.

24 Then Nabuchodonoſor the kyng was aſto[illegible] and roſe vp in al haſte: he ſpake vnto his counſel, and ſaid, Did not we caſt three menne bounde into the myddes of the fyre? They anſweared and ſayde vnto the kyng, It is true, O kyng.

25 He anſweared and ſayde, Loe, I ſee foure menne looſe, walkyng in the myddes of the fire, and they haue no hurt: and the fourme of the fourth is lyke the (h) ſonne of God.

(h) That is, an angel of God, as verſe.28.

26 Upon this went Nabuchodonoſor vnto the mouth of the hot firie fornace, he ſpake alſo, and ſayde, O Sidrah, Miſach, and Abednego, ye ſeruantes of the hygh GOD, goe foorth, and comme hyther. And ſo Sidrach, Miſach, and Abednego came foorth of the middes of the fyre.

27 Then the dukes, lordes, and nobles, and the kinges coũſel, came togeather to ſee theſe menne, vpon whom the fyre had no manner of power in their bodies: in ſo muche that the very heere of their head was not burnt, and their clothes vnchanged, yea there was no ſmel of fyre felt vpon them.

28 Then ſpake Nabuchodonoſor, and ſayde, Bleſſed be the God of Sidrach, Miſach, and Abednego, whiche hath ſent his angel, and delyuered his ſeruantes that put their truſt in him, and haue altered the kinges commaundement, and ieoparded their bodyes, rather then they would ſerue or worſhip any God, except their owne God onely. E

29 Therfore I make a decree, that euery people, nation, and language, whiche ſpeake any blaſphemie agaynſt the GOD of Sidrach, Miſach, and Abednego, ſhalbe drawen in peeces, and their houſes ſhalbe made a takes: becauſe there is no God that can deliuer after this ſort.

30 So the king promoted Sidrach, Miſach, and Abednego, in the prouince of Babylon.

The.iiii.Chapter.

4 Nabuchodonoſor dreameth againe. 8 Daniel interpreteth it. 29 Nabuchodonoſor is put out of his realme, and eateth with beaſtes. 34 He confeſſeth the power of God, and is reſtored vnto his kingdome.

A 1 NAbuchodonoſor king, vnto al people, nations, and languages, that dwelle vpon the (a) whole earth, peace be multiplied amõg you.

(a) Meanyng ſo farre as his dominion extended.

2 I thought it good to ſhewe the ſygnes, and marueylous workes that the hygh God hath wrought vpon me.

3 O howe great are his ſignes, & howe mightie are his woonders? his kyngdome is an (b) euerlaſtyng kyngdome, and his dominion is from generation to generation.

(b) Reade chap.2.f.

4 I Nabuchodonoſor beyng at reaſt in my houſe, and floriſhyng in my palace,

5 Sawe a (c) dreame, which made me afraid, and the thoughtes vpon my bed, with the viſions of my head, troubled me.

(c) This was another dreame, beſide that which he ſawe of the foure empires

6 Therfore made I a decree, that they ſhould bryng al the wyſe menne of Babylon before me, that they might declare vnto me the interpretation of the dreame.

B 7 So came the wyſe menne, the ſoothſayers, the Chaldeans, & wiſardes: to whom I tolde the dreame, but they could not ſhewe me the interpretation thereof.

8 Til at ỷ laſt Daniel came before me (whoſe name was Baltaſſar, according to the name of my God) whiche hath the ſpirite of the holy goddes in hym, and before hym I tolde the dreame, ſayeing,

9 O Baltaſſar, thou prince of wyſe menne, forſomuche as I knowe that thou haſt the ſpirite of the holy goddes, and no ſecrete troubleth thee: telle me therefore the viſions of my dreame that I haue ſeene, and the interpretation thereof.

10 Thus were the viſions of my head vpon my bedde: And beholde, I ſawe a tree in the myddes of the earth, and the heyght thereof was great,

11 A great tree & ſtrong, and the heyght therof reached vnto the heauen, & in the ſight thereof to the endes of al the earth.

12 The leaues therof were fayre, and the fruit thereof muche, and in it was meate for al: the beaſtes of the feelde had ſhadowes vnder it, and the foules of the ayre dwelt in the bowes thereof: al fleaſhe fed of it.

13 I ſawe in the viſions of my head vpon my bed, and beholde a (d) watcher, and a holy one came downe from heauen,

(d) whiche was an angel of God.

14 And cryed myghtyly, ſayeing thus, Hewe downe the tree, breake of his branches, ſhake of his leaues, and ſcatter his fruite abroade: that the beaſtes may geat them away from vnder him, & the foules from his branches. C

15 Neuertheleſſe, leaue ỷ ſtumpe of his rootes ſtyl in the earth, and with a band of iron and braſſe [binde it] among the graſſe of the feeld,

and let it be wet with the deawe of heauen, and let his portion be with the beaſtes amōg the graſſe of the feelde.

16 Let his hart be (c) changed from mans [nature] and let a beaſtes hart be geuen vnto hym, and let ſeuen tymes be paſſed ouer him.

17 This ſentence [is] accordyng to the (f) decree of the watchers, & the requeſt accordyng to the woorde of the holy ones: becauſe liuing menne ſhoulde knowe that the hygheſt hath power ouer the kyngdome of menne, and geueth it to whom it liketh him, and ſetteth vp ouer it the baſeſt among menne.

18 This is the dreame that I kyng Nabuchodonoſor haue ſeene: therfore thou, O Baltaſſar, declare the interpretation thereof, forſomuch as al the wyſe men of my kyngdome are not able to ſhewe me what it meaneth: but thou canſt doo it, for the ſpirit of the holy Gods is in thee.

19 Thē Daniel, whoſe name was Baltaſſar, helde his peace by the ſpace of one houre, and his thoughtes (g) troubled hym. So the kyng ſpake and ſayde, O Baltaſſar, let neyther the dreame, nor the interpretation therof trouble thee. Baltaſſar anſweared, ſayeing, O my Lorde, this dreame be to them that hate thee, and the interpretation thereof to thyne aduerſaries.

20 As for the tree that thou ſaweſt, whiche was great & myghtie, whoſe heyght reached vnto the heauen, & the ſight thereof through al the worlde,

D 21 Whoſe leaues were fayre, & the fruite therof muche, and in it was meate for al: vnder the whiche the beaſtes of the fielde had their habitation, & vpon whoſe branches the foules of the ayre dyd ſit:

22 It is thou, O kyng, whiche art great and myghtie, for thy greatneſſe increaſeth, and reacheth vnto the heauen, ſo dooth thy dominion to the endes of the earth.

23 But whereas the kyng ſawe a watcher, & a holy one that came downe from heauen, and ſayde, Hewe downe the tree, and deſtroy it, yet leaue the ſtumpe of the rootes thereof in the earth, and with a bande of iron and braſſe bynde it among the graſſe of the feelde, and let it be wet with the dew of the heauen, and let his portion be with the beaſtes of the feeld, tyl (h) ſeuen tymes paſſe ouer hym:

24 This, O kyng, is the interpretation, yea it is the very decree of hym that is higheſt of al, and it toucheth my lorde the king.

25 Thou ſhalt be caſt out from menne, and thy dwellyng ſhalbe with the beaſtes of the feelde: with graſſe ſhalt thou be fed lyke (i) oxen, thou muſt be wet with the deawe of the heauen, yea ſeuen tymes ſhal paſſe ouer thee, tyl thou (k) knowe that the hygheſt hath power ouer the kingdome of menne, and geueth it to whom he liſt.

26 Moreouer, where as it was ſayde that the ſtumpe of the roote of the tree [illegible] be leaſt ſtyl: it betokeneth, that thy kyngdome ſhal remayne whole vnto thee, after thou haſt learned to knowe that the power commeth from heauen.

27 Wherfore, O kyng, let my counſel be acceptable vnto thee, & (l) breake of thy ſinnes by ryghteouſneſſe, and thyne iniquities by mercie towarde the poore: loe let there be a healyng of thyne errour.

28 Al theſe thynges touche the kyng Nabuchodonoſor.

29 So after (m) twelue monethes, the kyng walked in the palace of the kyngdome of Babylon.

30 And the kyng ſpake, and ſayd, Is not this great Babylon that I haue built for ẏ houſe of the kingdome by the might of my power, and for the honour of my maieſtie?

31 Whyle theſe woordes were yet in the kynges mouth, there felle a voyce from heauen, ſayeing, O kyng Nabuchodonoſor, to thee be it ſpoken, Thy kyngdome is departed from thee,

32 And thou ſhalt be caſt out of mennes companie, thy dwellyng ſhalbe with the beaſtes of the feelde: ſo that thou ſhalt eate graſſe like oxen, and ſeuen times ſhal paſſe ouer thee, vntil thou knoweſt that the hygheſt hath power vpon the kingdome of menne, and geueth it vnto whom it pleaſeth hym.

33 The very ſame houre was this matter fulfilled vpon Nabuchodonoſor, ſo that he was caſt out of mens companie, & dyd eate graſſe like oxen, & his body was wet with the deaw of heauen, tyl his heares were growen as Egles [fethers] & his nailes like birdes clawes. E

34 When this (n) time was paſt, I Nabuchodonoſor lyft vp my eyes vnto heauen, and myne vnderſtanding was reſtored vnto me: then gaue I thankes vnto the hygheſt, I magnified, and prayſed hym that liueth for euermore, whoſe power is an euerlaſting power, & his kingdome is from one generation to another.

35 And al they that dwel vpon the earth, are to be reputed as nothyng, and accordyng to his wyl he woorketh in the armie of heauen, among the inhabitours of the earth: & there is none that may reſiſt his hande, or ſay vnto hym, what doeſt thou? F

(c) That is, let hym be depriued of natural reaſon, and mans vnderſtandyng.

(f) This was the decree of God hym ſelfe as appeareth in the 24. verſe folowyng, but it is called the decree of the watchmen, or angels, becauſe they brought it and reuealed it: which the holy ones deſyre to comme to paſſe, ſo conſentyng to the decree of God, that the proude myght be brought downe, & the humble exalted.

(g) Partly conſyderyng the great iudgementes of God in the horrible puniſhment of this great prince: & partly moued with pitie of his cauſe, whom God had commaunded the Iewes to wiſhe wel to, and pray for, as Iere.29.b.

(h) Wherby he meaneth a long ſpace, as ſeuen yeeres, or ſeuen quarters of yeeres, or ſeuen monethes: for the interpretation is diuers.

(i) Not that his ſhape or fourme was changed into a beaſt: but that he was eyther ſtriken mad, and ſo auoyded mans companie: or was caſt out for his tyrannie, & ſo wandred among the beaſtes, & ate hearbes and graſſe.

(k) Daniel ſheweth the cauſe why god thus puniſhed him.

(l) Ceaſſe frō prouoking god to anger any longer by thy ſinnes: and where thou haſt cruelly oppreſſed many poore, be nowe mercyful vnto them in righteouſneſſe, ſo that the errours of thy former life be redreſſed.

(m) After that Daniel had declared this viſion: & this his pryde declared in the next verſe, ſheweth that it is not in man to cōuert to God, except his ſpirite moue him, ſeyng that theſe terrible threatninges coulde not moue hym to repent.

(n) That is, the ſeuē times or yeeres mentioned in the verſes.16.and 23.and.25.

36 At the ſame tyme was myne vnderſtandyng geuen me agayne, and I was [reſtored] to the honour of my kyngdome, my glorie, and my beautie was reſtored vnto me, and my counſellers and (o) princes ſought vnto me, and I was eſtabliſhed in my kyngdome, and my glorie was augmented toward me.

37 Nowe therefore, I (p) Nabuchodonoſor, prayſe, and extol, and magnifie the kyng of heauen, whoſe workes are al trueth, and his wayes iudgement, and thoſe that walke in pryde he is able to abaſe.

The.v.Chapter.

1 Balthaſar kyng of Babylon, abuſing the veſſels of the temple, ſeeth an hande writing in the wal. 8 The ſoothſayers called of the kyng, can not expounde the wrytyng. 13 Daniel is called, whiche readeth it, and interpreteth it alſo. 30 Balthaſar beyng ſlayne, Darius ſucceedeth in his roome.

A 1 Kyng (a) Balthaſar made a great feaſt to a thouſande of his princes, and dranke wyne (b) before the thouſande.

2 And Balthaſar, when he had taſted the wyne, commaunded to bryng hym the golden and ſiluer veſſels, whiche his (c) father Nabuchodonoſor had brought from the temple in Hieruſalem, that the kyng, and his princes, & his wiues, & his cõcubines, might drinke therin.

3 So were brought the golden veſſels that they had taken out of the temple of the lordes houſe at Hieruſalem: and the kyng, and his princes, his wyues, & his concubines drunke in them.

4 They drunke wine, and prayſed the gods of golde, ſiluer, braſſe, iron, wood, and ſtone.

5 In the very ſame houre there appeared fyngers of a mans hand wrytyng ryght ouer (d) agaynſt the candleſticke, vpon the plaſter of the wal of the kinges palace, & the king ſaw the knockles of the hande that wrote.

6 Then changed the kyng his countenance, and his thoughtes troubled hym, ſo that the ioyntes of his loynes were looſed, and his (e) knees ſmote one agaynſt the other.

7 Wherefore the kyng cryed myghtyly, that they ſhould bring the ſoothſayers, Chaldees, & wyſardes: the kyng ſpake alſo to the wyſe menne of Babylon, and ſayde, Who ſo can reade this wrytyng, and ſhewe me the interpretation thereof, ſhalbe clothed with purple, and haue a cheyne of golde about his necke, and ſhalbe the thirde ruler in the kyngdome. B

8 Upon this came al the kinges wiſe menne, but they coulde neyther reade the wrytyng, nor ſhewe the kyng the interpretation.

9 Then was kyng Balthaſar greatly troubled, and his countenance was changed in hym, and his princes were aſtonyed.

10 Nowe the (f) queene by reaſon of the talke of the kyng and his princes, came into the banket houſe: and the queene ſpake, and ſaid, O kyng, lyue for euer: let not thy thoughtes trouble thee, and let not thy countenance be changed.

11 There is a man in thy kyngdome, that hath the ſpirite of the holy Goddes within him: and in the daies of thy father, light, and vnderſtandyng, and wyſdome, lyke the wiſdome of the gods, was found in him, whom the kyng Nabuchodonoſor thy father, the kyng [I ſay] thy father, made cheefe of the (g) wyſe menne, ſoothſayers, Chaldeans, and wyſardes.

12 Becauſe that ſuche an abundant ſpirite, knowledge, and vnderſtanding, to expounde dreames, to open ſecretes, and to declare harde doubtes, was found in hym, yea euen in Daniel, whom the kyng named Baltaſſar: let Daniel be called, and he ſhal declare the interpretation.

13 Then was Daniel brought before the king: ſo the kyng ſpake vnto Daniel, and ſaid, Art thou that Daniel, whiche art of the chyldren of the captiuitie of Iuda, whom my father the kyng brought out of Iurie?

14 I haue hearde of thee, that thou haſt the ſpirite of the holy goddes, and that lyght and vnderſtandyng, and excellent wyſedome is founde in thee. C

15 Now haue there benne brought before me wyſe menne, and ſoothſayers, to reade this wryting, and to ſhewe me the interpretation thereof: but they coulde not declare the interpretation of the thing.

16 Then hearde I of thee that thou couldeſt ſhew interpretatiõs, & diſſolue doubtes: now if thou canſt reade his writing, and ſhew me yͤ meaning therof, thou ſhalt be clothed with purple, and haue a cheyne of golde about thy necke, & be the thirde ruler in the kingdome.

17 Then Daniel anſweared, and ſayd before the kyng, As for thy rewardes, keepe them to thy ſelfe, and geue thy giftes to another: yet I wyl reade the wrytyng vnto the kyng, and ſhewe hym the interpretation.

18 O thou king, the moſt high God gaue vnto (h) Nabuchodonoſor thy father a kyngdome, and maieſtie, aud honour, and glorie.

(o) By whom it ſeemeth he was put from his kingdome before.

(p) He doeth not only prayſe God for his deliuerance, but alſo confeſſeth his faulte, that God only may haue the glorie, and man the ſhame, and that he may be exalted & man caſt downe.

(a) Daniel reciteth this hiſtorie of king Balthaſar Euil Merodachs ſonne, to ſhewe gods iudgementes agaynſt the wicked; for the deliuerãce of his church, and howe the prophecie of Ieremi was true that they ſhould be deliuered after ſeuentie yeeres.

(b) That is, not alone, as commonly he was wont, but in a ſolemne banket, wherevnto he receiued al his nobles to accompanie hym.

(c) Meanyng his grandfather.

(d) That it might the better be ſeene.

(e) So he that before contemned God, was moued by this ſight to tremble for feare of Gods iudgementes.

(f) This ſome thinke was his mother, other, his grandmother: of al likelyhod a woman of great age, that coulde remember the actes of Daniel.

(h) Reade chap.4.b. and this declareth, both that this name was odious vnto him, and alſo that he dyd not vſe theſe vile practiſes, becauſe he was not among them when al were called.

(h) Before he red the wrytyng, he declareth to the king his great ingratitude towarde God, who could not be moued to geue him the glorie, conſyderyng his woonderful worke towarde his grandfather: and ſo ſheweth that he ſinneth, not of ignorance, but of malice.

19 And for the maieſtie that he gaue hym, al people, nations, and languages trembled and feared before hym: he ſlue whom he woulde, he ſmote whom it pleaſed hym: agayne, whom he woulde he ſet vp, and whom he lyſt he put downe.

20 But becauſe his hart was loftie, and his mynde ſtrengthened in pride, he was depoſed from his kingly throne, and they tooke his glorie from hym.

D 21 He was driuen out frō the ſonnes of menne, his hart was made lyke the beaſtes, and his dwelling was with the wilde Aſſes, they fed hym with graſſe lyke Oxen, and his body was wet with the deawe of the heauen, til he knewe that the moſt hygh GOD bare rule ouer the kingdome of menne, and that he appoynteth ouer it whom ſo euer he pleaſeth.

* or, Belſaſar

22 And thou his ſonne, *O Balthaſar, haſt not ſubmitted thyne hart, though thou knewest al theſe thynges:

23 But haſt lift vp thee ſelfe againſt the lorde of heauē, ſo that the veſſels of his houſe were brought before thee, that thou & thy princes, with thy wyues & concubines, might drinke wine therout: and thou haſt praiſed the gods of ſiluer and golde, of braſſe and iron, of wood and ſtone, whiche neyther ſee, heare, nor vnderſtand: As for the God in whoſe hand conſiſteth thy breath, and al thy waies, thou haſt not glorified hym.

24 (i) Then was the knockles of the hande ſent from hym, & hath written this writing.

25 And this the writing that he hath written: MENE (k) MENE, THECEL, VPHARSIN.

26 Nowe the interpretation of the thyng is this: MENE, God hath numbred thy kyngdome, and brought it to an ende.

27 THECEL, thou art wayed in the balance, and art founde wantyng.

28 PHERES, thy kyngdome is diuided, and geuen to the Medes, and Perſes.

29 Then commaunded Balthaſar, and they clothed Daniel with purple, and a chayne of gold about his necke, and made a proclamation concernyng hym, that he ſhoulde be the thirde ruler in the kyngdome.

30 The very ſame night was Balthaſar the kyng of the Chaldees ſlayne.

31 And (l) Darius of the Medes tooke the kyngdome, beyng threeſcore and two yeeres of age.

(i) After that God had ſo long tyme differred his anger, and patiently wayted for thyne amendment.

(k) This worde is doubled, not onely to exaggerate the certaintie of the matter, but alſo as ſome thinke, the one to ſignifie the ende of the kyng, the other the ende of the kyngdome.

(l) Cyrus his ſonne in lawe gaue hym the title of [illegible], although Cyrus in effect had the [illegible]nion.

The.vi. Chapter.

1 Daniel is made ruler ouer the lordes. 5 The imagination of an acte agaynſt Daniel. 7 The proclamation of the acte whereof Daniel is accuſed vnto the kyng as a tranſgreſſour. 16 He is put into a denne of Lions by the commaundement of the king. 23 He is deliuered by faith in God. 24 Daniels accuſers are put vnto the Lions to be torne aſunder. 26 Darius by the proclamation of a decree, magnified the God of Daniel.

A 1 IT pleaſeth Darius to ſet ouer his kingdome a hūdred and twentie gouernours, whiche ſhoulde be ouer ỳ whole kingdome.

2 Aboue theſe he ſet three princes, of whom Daniel was one, that the gouernours myght geue accomptes vnto them, and the kyng ſhoulde haue no damage.

3 Now this Daniel was preferred aboue the princes and gouernours, for the ſpirite of god was plenteous in hym: ſo that the king was mynded to ſet him ouer the whole realme.

4 Wherefore, the rulers and gouernours (a) ſought an occaſion agaynſt Daniel concernyng the kyngdome, but they coulde fynde none occaſion nor fault: for he was ſo faythful, that there was no blame nor fault founde in hym.

5 Then ſaid theſe menne, We ſhal finde none occaſion againſt this Daniel, except we finde it agaynſt hym concernyng the lawe of his God.

(a) Thus the wicked can not abyde the graces of god in others, but ſeeke by al occaſions to deface them, therefore agaynſt ſuche aſſaultes there is no better remedie then to walke vprightly in the feare of God, and to haue a good cōſcience.

6 Upon this went the princes and lordes togeather vnto the kyng, and ſayde this vnto hym, Kyng Darius, lyue for euer.

7 All the rulers of thy kyngdome, the officers and gouernours, the counſellers and dukes, haue conſulted togeather to make a decree for the kyng, & to eſtabliſhe a ſtatute, That who ſo deſyreth any petition eyther of any God or man within theſe thirtie daies, except of thee, O king, he ſhalbe caſt into the Lions denne. B

8 Nowe, O kyng, confyrme the decree, and ſeale the writyng, that it be not changed accordyng to the lawe of the Medes and Perſians, whiche altereth not.

9 Wherefore, king Darius ſealed the writing and decree.

10 Nowe when Daniel vnderſtoode that he had ſealed the writing, he wēt into his houſe, and the (b) windowes of his chamber toward Hieruſalem ſtoode open, there kneeled he downe vpon his knees three tymes a day, he made his petition, and prayſed his God, as he dyd aforetyme.

11 Then theſe menne aſſembled, and founde Daniel

(b) Becauſe he woulde not by his ſilence ſhewe that he conſented to this wicked decree, he ſet open his wyndowes towarde Hieruſalem whē he prayed, both to ſtirre vp hym ſelfe with the remembraunce of Gods promiſes to his people, when they ſhoulde pray towarde that temple: & alſo ỳ others might ſee, that he woulde neuer conſent in hart nor dede, for theſe fewe dayes, to any thyng cōtrary to gods glory.

Daniel makyng his petition, and prayeng vnto his God.

12 So they came to the kyng, and ſpake before hym concernyng his commaundement, ſayeing, O kyng, haſt thou not ſealed the decree, that within thirtie dayes, who ſo requireth his petition of any God or man, but only of thee ſelfe, O kyng, he ſhalbe caſt into the denne of lions? The kyng anſwered, & ſayd, Yea, it is true, accordyng to the lawe of the Medes and Perſes that altereth not.

13 Then anſweared they, and ſayde vnto the king, This Daniel, whiche is of the children of the captiuitie of Iuda, O kyng, regardeth neither thee, nor thy decree that thou haſt ſealed: but maketh his petition three tymes a day.

C 14 When the kyng hearde theſe woordes, he was ſoare diſpleaſed with hym ſelfe, and ſet his harte on Daniel to deliuer him, and he laboured tyl the ſunne went downe, to delyuer hym.

15 Then theſe men aſſembled vnto the kyng, and ſayde vnto hym, Knowe this, O kyng, that the lawe of the Medes and Perſes [is,] that the commaundement & ſtatute whiche the kyng maketh, may not be (c) altered.

16 Then the kyng commaunded, and they brought Daniel, and they caſt hym into the lions denne. Nowe the kyng ſpake vnto Daniel, and ſaide, Thy God whom thou alway ſerueſt, euen he wyl delyuer thee.

17 And there was brought a ſtone, and layde vpon the mouth of the denne, this the kyng ſealed with his owne ryng, and with the ſignet of his princes, that the purpoſe cõcernyng Daniel, ſhoulde not be changed.

18 So the kyng went into his palace, and remayned faſtyng, neyther was there anye inſtrumentes of muſicke brought in before him, and his ſleepe went from hym.

19 But betimes in the mornyng at the breake of the day, the kyng aroſe, & went in al haſte vnto the denne of the lions.

20 Nowe as he came nigh vnto the denne, he cryed with a piteous voyce vnto Daniel, yea the kyng ſpake, and ſayde vnto Daniel, O Daniel, thou ſeruant of the lyuyng God, is not thy God whom thou ſerueſt alway, able to deliuer thee from the lions?

21 Then Daniel ſayde vnto the kyng, O kyng, lyue for euer:

22 My God hath ſent his angel, which hath ſhut the lions mouthes, ſo that they myght not hurt me, for mine (d) vngiltineſſe is found out before hym: and as for thee, O kyng, I neuer (e) offended thee.

23 Then was the kyng exceedyng glad for hym, and commaunded to take Daniel out of the denne: So Daniel was brought out of the denne, and no manner of hurt was found vpon hym, for he (f) put his truſt in his God.

24 And as for thoſe menne whiche had accuſed Daniel, the kyng commaunded to bring them, & to (g) caſt them into the lions denne, them, theyr chyldren, and theyr wyues: ſo the lions had the maiſterie of them, and brake al theyr bones aſunder, or euer they came at the grounde of the denne.

25 After this, wrote kyng Darius vnto al people, nations, and tongues that dwelt in al landes, Peace be multiplied vnto you:

26 My commaundement is in al my dominion and kyngdome, that menne feare and ſtand in awe of Daniels God: for he is the lyuyng God whiche abydeth euer, his kyngdome ſhal not fayle, and his power is euerlaſtyng.

27 It is he that delyuereth, & ſaueth, he dooth woonders, and marueylous woorkes in heauen, and in earth, he hath preſerued Daniel from the power of the lions.

28 So this Daniel proſpered in the raigne of Darius, & in the raigne of Cyrus of Perſia.

The. vii. Chapter.

1 A viſion of foure beaſtes is ſhewed vnto Daniel. The viſion is interpreted of foure kyngdomes of the worlde. 27 Of the euerlaſtyng kyngdome of Chriſte.

1 IN the fyrſte yeere of Balthaſar kyng of Babylon, ſawe Daniel a dreame, & there were viſions in his head vpon his bed, whiche (a) dreame he wrote, and declared the ſumme of the matter,

2 Daniel ſpake and ſayde, I ſawe in my viſion by nyght, and beholde, the foure (b) windes of heauen ſtroue vpon the great ſea,

3 And foure great beaſtes came vp from the ſea, one diuers from another.

4 The fyrſt was as a (c) lion, and had Egles winges: I beheld til his winges were pluckt from hym, and he lyfted vp from the earth, and ſet vpon his feete lyke a man, and there was geuen him a mans harte.

5 Beholde another beaſt, [whiche was] the ſecond, was like a (d) beare, and ſtoode vpon the one ſide: betwixte his teeth in his mouth he had three ribbes, and it was ſayde vnto hym

thus,

(c) Thus the wicked mainteine ye lawes by conſtancy and auchoritie, whiche is oft tymes, eyther lyghtnes or ſtubbernes, when as the innocentes therby periſh: and therefore gouernours ought neyther to feare, nor be aſhamed to breake ſuche.

(d) Myne vprightnes in this thyng wherein I was charged, was approued of God.

(e) For he did diſobey the kynges wicked commaundemẽt, to obey God, & ſo did no iniurie to the king, who ought to commaunde nothing, wherby God ſhoulde be diſhonored.

(f) Becauſe he committed him ſelfe wholy vnto God, whoſe cauſe he did defend: he was aſſured that nothyng but good coulde comme vnto hym, wherein we ſee the power of fayth, as Hebr. xi. e.

(g) A terrible example againſt al, that contrary to theyr conſcience make cruel lawes to deſtroy Gods chyldren: and alſo admoniſheth princes howe to puniſhe ſuche, when theyr wickednes is comme to lyght, though not in euery poynt, or with like circumſtances, yet to execute true iuſtice.

(a) Whereas the people of Iſrael looked for a continual quietnes after theſe ſeuentie yeeres, as Ieremie had declared: he ſheweth that this reaſt ſhoulde not be a deliuerance from al troubles, but a beginning, and therefore moued them to loke for a continual affliction, tyl ye Meſſias be vttered and reuealed, by whom they ſhoulde haue a ſpiritual deliuerance, and al the promiſes fulfylled, whereof they ſhoulde haue a certaine token in the deſtruction of the babylonical kingdome.

(b) Which ſignified that there ſhoulde be horrible troubles and afflictions in the world in al quarters.

(c) The beaſts are kings, kingdomes, or monarchies: By the lion, the kingdome of Babylon is vnderſtanded, which ſpeedily vanquiſhed the nations adioyning: but after his winges were pluckt, and his kingdome taken away, he returned to the condition of a man, and no lion.

(d) The ſecond monarchie of the Perſians and Medes.

thus, Ariſe, eate vp muche fleaſhe.

6 Then I looked, and beholde, there was an other like vnto a[(e)] Leopard, this had wings as a foule, euen[(f)] foure vpon the backe: this beaſt had foure heads, and there was power geuen him.

(e) The third monarchie of the Macedonians.

(f) That is, his foure chiefe captaines, which had the empire after his death deuided among them.

7 After this I ſaw in a viſion by night, & beholde, the fourth beaſt was grimme and horrible, and marueylous ſtrõg: it had great iron teeth, it deuoured and deſtroyed, and ſtamped the reſidue vnder his feete, it was vnlike the other beaſtes that were before it, for it had[(g)] ten hornes.

(g) That is, the Romane empire, which was as a mõſter, & coulde not be compared to any beaſt, becauſe the nature of none was able to expreſſe it.

(g) Whiche ſignifie ten kinges, as verſe.24.

8 As I conſidered the hornes, beholde, there came vp among them another little horne, before whom there were three of the firſt hornes pluckt away: and beholde, this horne had eyes like the eyes of a man, and a mouth ſpeaking preſumptuous thinges.

B

9 I behelde til the thrones were ſet vp, and the[(h)] auncient of dayes did ſit: whoſe garment was white as ſnowe, and the heares of his head lyke the pure wool: his throne was like the firie flambe, and his[(i)] wheeles as burning fire.

(h) That is, God, whiche was before al times.

(i) So was the maner in olde time of princes thrones, to be made ſo, that they might be moued and remoued the eaſelier.

10 There iſſued foorth a firie ſtreame, & went out from before him: a thouſand thouſandes miniſtred vnto him, and ten thouſand thouſandes ſtoode before him: the iudgemẽt was ſet, and the[(k)] bookes opened.

(k) This is ment of the firſt comming of Chriſte, when as the wyl of God was plainely reuealed by his goſpel.

11 Then toke I heede therunto, becauſe of the voyce of the proude woordes whiche yͤ horne ſpake: I behelde til the beaſt was ſlayne, and his body deſtroyed, and geuen to be brent in the fire.

12 As concerning the other beaſtes, they had theyr dominion taken away, but theyr liues were prolonged for a certayne time and ſeaſon.

13 I ſawe in viſions by night, and beholde there came[(l)] one in the cloudes of heauen, like the ſonne of man: whiche went vnto the ancient of dayes, before whom they brought him.

(l) Whiche is mẽt of Chriſt who had not yet taken vpon him mans nature, neyther was the ſonne of Dauid according to the fleſh, as he was afterwarde, but appeared then a figure, and that in the cloudes.

14 And he gaue him dominion and honour, and a kingdome, that al people, nations, and languages ſhould ſerue him: his dominion is an euerlaſting dominion, whiche ſhal neuer be taken awaye, and his kingdome ſhal neuer be deſtroyed.

C

15 I Daniel was troubled in my ſpirite in the middeſt of my body, and the viſions of my head made me afrayde.

16 I gate me vnto[(m)] one of them that ſtoode by, and aſked him the trueth concerning al theſe thinges: ſo he tolde me, and made me vnderſtande the interpretation of theſe thinges.

(m) Meaning, of the angels, as verſe.10.

17 Theſe great beaſtes whiche are foure, are foure kinges whiche ſhal ariſe out of yͤ earth:

18 But the[(n)] high ſaintes ſhal receiue a kingdome, and poſſeſſe a kingdome for euer, euen for euer and euer.

(n) That is, Gods elect people, whiche ſhal haue a kingdome and church to continue in for euer.

19 After this, I required to knowe the trueth concerning the fourth beaſt, whiche was ſo vnlike the other beaſtes, & ſo horrible, whoſe teeth were of iron, and his nayles of braſſe, which deuoured and deſtroyed, and ſtamped the reſidue vnder his feete:

20 [I deſired] alſo [to knowe the trueth] as touching the ten hornes that he had vpon his head, & this other which came vp afterward, before whoſe face ther fel downe three, which horne had eyes, and a mouth that ſpake preſumptuous thinges, & looked with a grimmer viſage then his[(o)] felowes.

(o) That is, the three other empires.

21 I behelde, & the ſame horne made battaile agaynſt the ſainctes, yea and preuayled agaynſt them.

D

22 Untyl the ancient of dayes came, that the iudgement was geuen to the high ſainctes, & til the time came that the ſainctes had the kingdome in poſſeſſion.

23 He gaue me this aunſweare: That fourth beaſt, ſhalbe the fourth kingdome vpõ earth, it ſhalbe vnlike to al the kingdomes: it ſhal deuour, treade downe, and deſtroy al other landes.

24 The ten hornes, are ten kinges that ſhal ariſe out of that kingdome: after whom there ſhal ſtande vp another, whiche ſhalbe vnlyke to the firſt, and he ſhal ſubdue three kinges:

25 And he ſhal ſpeake woordes agaynſt the hygheſt of al, he ſhal deſtroy the hygh ſainctes, and thinke that he may change times and lawes: they ſhalbe geuen into his hande vntil a time, and times, & the diuiding of a time.

26 But the iudgement ſhal ſit, and they ſhal take away his dominion, to conſume and deſtroy it vnto the ende.

27 And the kingdome and dominion, and the greatnes of the kingdome vnder the whole heauen, ſhalbe geuen to the[(p)] people of hygh ſainctes, whoſe kingdome is an euerlaſting kingdome, and al powers ſhal ſerue and obey it.

E

(p) That is, to the church.

28 Hitherto the ende of the woordes: I Daniel had many cogitations [whiche] troubled me, and my countenance changed in me: but the woordes I keapt ſtil in my hart.

The

The.viii. Chapter.

1 A viſion of a ſtrike betweene a ramme and a hee goate. 20 The vnderſtanding of the viſion is, of the battaile betweene the king of Perſia, and the king of the Grecians.

A 1 IN the thyrd yeere of the raigne of kyng Balthaſar, there appeared a viſion vnto me [euen] vnto me Daniel, [a] after that whiche I had ſeene in the beginning.

2 I ſaw in a viſion (and when I ſaw it, I was in the palace of Suſis, whiche is in the prouince of [b] Elam) and in the viſion me thought I was by the riuer of Vlai.

3 Then I loked vp and ſaw, & beholde, there ſtoode before the riuer a [c] ramme whiche had two hornes: and theſe two hornes were high, but [d] one was hygher then the other, and the hygheſt came vp laſt.

4 I ſaw that this ramme puſhed with his hornes againſt the Weſt, againſt the North, and againſt the South: ſo that no [e] beaſtes might ſtande before him, nor defende them from his power, but he did as him liſted, and became great.

5 And as I conſydered, beholde there came a hee [f] goate from the Weſt, ouer the whole earth, and touched not the grounde: and this goate had a [g] horne appeared betwixt his eyes.

6 And he came vnto the ramme that had the two hornes (whom I had ſeene ſtanding by the riuer) and ranne fiercely vpon him with his might.

7 And I ſawe him drawe nye vnto the rāme, beyng very fierce vpon him, yea he [h] ſmote the ramme, and brake his two hornes, neyther had the ramme ſo muche ſtrength as to ſtande before him: but he caſt him downe to the grounde, trode him vnder his feete, and ther was none able to deliuer the ramme out of his power.

8 Therfore the goate waxed exceeding great, and when he was at the ſtrongeſt, his great [i] horne was broken: Then grewe there other [k] foure notable ones in the ſteade of it, towarde the foure windes of the heauen.

9 And out of one of them came foorth a litle [l] horne, whiche waxed very great towarde the [m] South, towarde the [n] Eaſt, & toward the [o] pleaſant lande.

10 [p] It grewe vp vnto the hoaſt of heauen, whereof it did caſt ſome downe to yͤ ground, and of the ſtarres alſo, and trode them vnder foote.

11 Yea, it grewe vp againſt the [q] prince of the hoſt, from whom the [r] daily [ſacrifice] was taken away, and the places of his ſanctuarie caſt downe.

12 And power was geuen vnto it ouer the dayly [ſacrifice] for the iniquitie, and it ſhal [s] caſt down the trueth to the ground: and thus ſhal it doo, and proſper.

13 Vpon this, I hearde one of the ſaintes ſpeaking, and one of the [t] ſaintes ſpake vnto [u] Palmoni, ſayeing, How long ſhal the viſion of the daily [ſacrifice] and of the iniquitie of deſolation [endure,] to geue both the ſanctuarie and the power to be troden vnder foote?

14 And he anſweared me: Vnto the [x] euenyng and the mornyng, two thouſande and three hundred: thē ſhal the ſanctuary be cleanſed.

15 Now whē I Daniel had ſeene this viſion, and ſought for the vnderſtandyng of it: beholde, there ſtoode before me [y] like the ſimilitude of a man.

16 And I hearde a mans voyce [z] betweene Vlai, whiche cryed, and ſayd, O Gabriel [aa] make this man vnderſtande the viſion.

17 So he came, and ſtoode by me: but I was afrayde at his commyng, and fel downe vpon my face: Then ſayde he vnto me, Vnderſtande O thou ſonne of manne: for at the [bb] tyme of the ende, this viſion [ſhalbe.]

18 Nowe as he was ſpeakyng vnto me, I fel in a ſlumber vpon my face to the ground: but he touched me, & ſet me vp in my place.

19 And he ſayde, Beholde, I wyl ſhewe thee what ſhalbe in the laſt wrath: for in the time appoynted, it ſhalbe fulfylled.

20 The ramme whiche thou ſaweſt hauing two hornes, is the kyng of the Medes and Perſes, C

21 And the Goate is the kyng of Grecia: and the great horne that is betwixt his eyes, that is the fyrſt kyng.

22 But where as it brake, and foure other roſe vp in the ſteede: [it ſignifieth,] that out of this people ſhal ſtande vp foure kingdomes, but not ſo myghty as it.

23 And in the ende of their kingdome, when the wicked are comme to the ful, a kyng of a [cc] fierce countenance, and vnderſtandyng harde ſentences, ſhal ſtande vp.

24 His power ſhalbe myghty, but not in [dd] his ſtrength, and he ſhal deſtroy woonderfully, he ſhal proſper and practiſe, and deſtroye the [ee] myghty, and the holy people.

25 And

[a] After the general viſiō, he commeth to certayne perticuler viſions as touchyng the deſtruction of the Monarchie of the Perſians, and Macedoniās, for the ruine of the Babylonians was at hande, and alſo he had ſufficiently ſpoken thereof.

[b] Elam is Perſia.

[c] That is, the kyngdome of the Perſians & Medes nowe ioyned togeather.

[d] Meaning, Cyrus, who after grewe greater in power then Darius his vncle and father in lawe.

[e] No kinges or nations.

[f] Meaning, Alexander, that came with great expedition.

[g] Though he came in the name of al Grecia, yet he bare the title and dignitie of the general captayne, ſo that the ſtrength was attributed to hym: which is meant by this horne.

[h] Alexander ouercame Darius in two batailes, and ſo had the kyngdomes of the Medes and Perſians.

[i] Alexanders great power was broken: for when he had ouercome al the eaſt, he thought to returne toward Grecia, to ſubdue them that there had rebelled, & ſo dyed by the way.

[k] For Caſſander hadde Macedonia, Seleucus, Syria, Antigonus, Aſia the leſſe, and Ptolomeus Egypt.

[l] Antiochus Epiphanes.

[m] Toward Egypt.

[n] Ptolomeas.

[o] Iudea.

[p] Antiochus who raged agaynſt the elect of God.

[q] That is, God.

[r] He laboured to aboliſhe gods religion, and to caſt downe his ſeruice.

[s] This horne ſhal aboliſhe for a tyme the true doctrine, and ſo corrupt Gods ſeruice.

[t] One of the angels.

[u] That is, a ſecrete one, or a marueylous one, whereby is vnderſtanded chriſte the reuealer of al ſecretes.

[x] Euening and mornyng doo ſignifie a natural day, that is. 2300. dayes.

[y] That is, Chriſte.

[z] That is, betwene the bankes of the riuer Vlai.

[aa] This power to commaunde the angel, declareth it was God.

[bb] That is, the viſion ſhal be fulfylled hereafter, in tyme conuenient.

[cc] That is, Antiochus, who ſhould be impudent, ſhameles, ſubtil, & craftie.

[dd] That is, not lyke Alexanders ſtrength.

[ee] Both the Gentiles that dwel about him, and the Iewes.

25 And through his policie alſo he ſhal cauſe craft to proſper in his handes, he ſhal extol him ſelfe in his hart, and in proſperitie he ſhal deſtroy many, and many one ſhalbe put to death in his wealthineſſe: he ſhal ſtand vp againſt the (f) prince of princes, but he ſhalbe deſtroyed without (g) hande.

26 And the viſion of the (h) euening and the morning, whiche is declared, is true: therfore ſeale thou vp the viſion, for it ſhalbe after many dayes.

27 Upon this was I Daniel feeble, ſo that I lay ſicke [certayne] dayes: but when I roſe vp, I went about the kinges buſines, & was aſtonied at the viſion, neuertheleſſe, no man vnderſtoode it.

The.ix.Chapter.

1 Daniel deſireth to haue that perfourmed of God, whiche he hath promiſed concerning the returne of the people from theyr baniſhment in Babylon. 15 A true confeſſion. 20 Daniels prayer is harde. 21 Gabriel the angel expoundeth vnto him the viſion of the threeſcore and ten weekes. 24 The annoynting of Chriſte. 25 The buylding againe of Hieruſalem vnder Nehemia. 26 The death of Chriſte.

A 1 IN the firſt yere of Darius the ſonne of (a) Ahaſuerus, whiche was of the ſeede of the Medes, & was made king ouer the (b) realme of the Chaldees,

2 Euen in the firſt yeere of his raigne, I Daniel vnderſtood by (c) books the number of the yeeres, whereof the Lorde ſpake vnto Ieremie the prophete, that he woulde accompliſhe ſeuentie yeeres in the deſolation of Hieruſalem.

3 And I turned my face vnto the Lord God, and ſought by prayer and ſupplication, with faſting, ſackcloth, and aſhes.

4 I prayed vnto the Lorde my God, & made my confeſſion, ſayeing, O Lorde God, great and feareful, whiche keepeth couenant and mercie with them that loue “ him, and keepe his commaundementes:

5 We haue ſinned, and haue committed iniquitie, & haue donne wickedly, yea we haue rebelled, & haue departed from thy preceptes, and from thy iudgementes.

6 We woulde not obey thy ſeruantes the prophetes, that ſpake in thy name to our kinges and princes, to our forefathers, and to al the people of the lande.

B 7 O Lorde, righteouſneſſe belongeth vnto thee, vnto vs open ſhame, as is come to paſſe this day vnto euery man of Iuda, & to them that dwel at Hieruſalem, yea vnto al Iſrael, whether they be farre or nye throughout al the landes whither thou haſt dryuen them, becauſe of their offences that they haue donne agaynſt thee.

8 Yea O Lorde, vnto vs, to our kinges and princes, to our forefathers that haue offended thee, belongeth open ſhame.

9 Unto the Lorde our God parteyneth compaſſion and forgeueneſſe, though we haue rebelled agaynſt him.

10 And we haue not obeyed the (d) voyce of the Lord our God, to walke in his lawes, which he layde before vs, by the hande of his ſeruantes the prophetes.

11 Yea al Iſrael haue tranſgreſſed and gonne backe from thy lawe, ſo that they haue not hearkened vnto thy voyce: wherefore the (e) curſe and oth that is written in the lawe of Moſes the ſeruant of God, agaynſt whom we haue offended, is poured vpon vs.

12 And he hath confirmed his woordes, which he ſpake againſt vs, and agaynſt our iudges that iudged vs, to bring vpon vs ſuche a great plague as neuer was vnder heauen, lyke as it is now comme to paſſe in Hieruſalem.

13 Yea, al this plague as it is written in the lawe of Moſes, is comme vpon vs: yet made we not our prayers before the Lord our God, that we might turne agayne from our wickednes, and vnderſtand thy trueth.

14 Therefore hath the Lorde watched vpon C the plague, and brought it vpon vs: for the Lord our God is righteous in al his woorks whiche he dooth: for we would not hearken vnto his voyce.

15 And nowe, O Lorde our God, thou that with a mightie hande haſt brought thy people out of the lande of Egypt to geat thee ſelf a name, whiche remaineth this day, we haue ſinned, we haue donne wickedly.

16 O Lorde, according to al thy (f) righteouſneſſe, I beſeche thee let thyne anger and thy wrath be turned away from thy citie of Hieruſalē, thy holy hil: for becauſe of our ſinnes, and for the wickedneſſe of our fathers, Hieruſalem and thy people are a reproche to al them that are about vs.

17 Now therefore, O our God, heare yͤ prayer of thy ſeruant, and his interceſſion: O let thy face (g) ſhine ouer thy ſanctuarie that lyeth waſte, for the (h) Lordes ſake.

18 O my God, encline thyne eare, & hearken, open thyne eyes, beholde howe we be deſolated,

(f) Meaning, againſt God.

(g) God would deſtroy him with a notable plague. 2. Mach. 9. b.

(h) Reade verſe.14.

(a) Otherwyſe called Aſtiages.

(b) For Cyrus led with ambition, went about warres in other countreys, & therfore Darius had the title, though Cyrus were king in effect.

(c) Though he were an excellent prophete, yet he dayly encreaſed in knowledge by reading the ſcriptures.

“ thee.

(d) He ſheweth that they rebel againſt God, whiche ſerue him not according to his commaundement and woorde.

(e) As Deut. 27. c. or the curſe confirmed by an oth.

(f) That is, according to al thy mercyful promiſes, and the perfourmaunce therof.

(g) Shew thy ſelfe fauourable.

(h) That is, for thy Chriſtes ſake, in whom thou wilt accept al our prayers.

ted, Yea, and the citie alſo whiche is called after thy name: for we doo not preſent our prayers before thee in our (i) owne righteouſneſſe, but in thy great mercies.

19 O Lorde heare, O forgeue Lorde, O Lord (k) conſyder and doo it, deferre not for thyne owne ſake, O my God, becauſe thy name is called vpon thy citie, and vpon thy people.

20 As I was yet a ſpeaking at my prayers, knowledgyng myne owne ſinnes, and the ſinnes of my people Iſrael, preſenting ſo myne interceſſion before the Lorde my God, for the holy hil of my God:

21 Yea, while I was yet ſpeaking in my prayer, the man Gabriel (whom I had ſeene afore in the viſion) came fleeing, & touched me, about the time of the euening oblation:

22 And he enfourmed me, & talked with me, and ſaide, O Daniel, I am nowe comme foorth to geue thee knowledge & vnderſtandyng.

23 At the beginnyng of thy ſupplications, the commaundement came foorth, and I am comme to ſhewe thee, for thou art greatly beloued: therefore vnderſtande the matter, and conſyder the viſion.

24 (l) Seuentie weekes are determined ouer thy people, and ouer thy holy citie, to finiſhe the wickedneſſe, and to ſeale vp the ſinnes, and to reconcile the iniquitie, and to bring in euerlaſtyng righteouſneſſe, to ſeale vp the viſion & propheſie, & to annoynt the moſt holy.

25 Knowe therfore, and vnderſtande that (m) from the goeyng foorth of the commaundement, to bryng agayne the [people,] and to builde Hieruſalem vnto Meſſiah the prince, there ſhalbe ſeuen (n) weekes, and three ſcore and two weekes, and the ſtreete ſhalbe built againe, and the wal [euen] in the (o) ſtraitnes of time.

26 After theſe (p) threeſcore and two weekes, ſhal Meſſiah be ſlayne, and (q) not for hym ſelfe: and the people of the (r) prince that ſhal comme, ſhal deſtroy the citie and the ſanctuarie, and the ende therof ſhalbe with a fludde, and vnto the ende of the batayle, it ſhalbe deſtroyed by deſolations.

27 He ſhal (s) confirme the couenant with many for one weeke, and in the middeſt of the weeke, he ſhal cauſe the ſacrifice and the oblation to (t) ceaſſe, and for the (u) ouerſpreading of the abominations, he ſhal make it deſolate, [euen] vntyl the conſummation determined, ſhalbe powred vpon the deſolate.

(i) Declaring that the godly flee only vnto gods mercies and renounce theyr owne workes when they ſeeke for remiſſion of their ſinnes.

(k) Thus he could not content him ſelfe with any vehemencie of wordes, when he was ſo led with a feruent zeale, conſydering gods promiſe made to the citie in reſpect of the churche, & for the aduancement of gods glory.

(l) He alludeth to Ieremies propheſie, wherby he declared there ſhould be ſeuentie yeeres of the Iewes captiuitie, for the execution of gods iudgemét: but nowe gods mercy ſhoulde ſeuen fold exceed his iudgement, in geuing them ſeuentie times ſeuen yeres of a happier ſtate though not altogeather voyde of affliction: which amounteth to foure hundred and ninetie yeeres, euen to the comming of chriſt, and ſo then it ſhould continue for euer.

(m) From the tyme that Cyrus gaue the leaue to departe.

(n) And theſe ſeuen weekes make fourtie & nine yeeres, whereof three are referred to the tyme of the layeing of the fundation of the temple, and.46.to the buylding of it, as Iohn.2.d.

(o) That is, in a troublous time.

(p) Counting from the ſixth yeere of Darius, who gaue the ſeconde commaundement for the building of the temple, are 62.weekes, whiche make 434.yeeres: whiche comprehende the time from the buyldyng of the temple to the baptiſme of Chriſt. In the laſt weeke of the ſeuentie ſhal Chriſte preache, ſhew miracles, and ſuffer.

(q) That is, not for any his owne deſertes or offences, as Eſai.53.b. (r) Meaning, Titus Vaſpaſians ſonne, who ſhoulde comme and deſtroy both the temple and the people, without al hope of recouerie. (s) By preachyng the Goſpel, he confirmed his promiſe: firſte to the Iewes, and after to the Gentiles. (t) That is, by Chriſtes ſacrifice vpon the croſſe, al ceremonies of the lawe were fulfylled, ful remiſſion of ſinnes purchaſed, ſo that there remayned no more oblation or offering for ſinnes, as Heb.x.c. (u) Meaning, that Hieruſalem and the ſanctuarie ſhould vtterly be deſtroyed for theyr rebellion againſt God. Or, ſome read, that the plagues ſhalbe ſo great, that they ſhal al be aſtonied at them.

The.x.Chapter.

1 There appeareth vnto Daniel, a man clothed in lynnen. 11 Which ſheweth hym wherefore he was ſent.

A 1 IN the (a) thyrde yeere of Cyrus kyng of Perſia, there was ſhewed vnto Daniel, otherwyſe called Baltaſſar, a matter, yea, a true matter, but it is yet a longe tyme vnto it: he vnderſtoode the matter, and perceiued what the viſion was.

2 At the ſame tyme, I Daniel mourned for the ſpace of three weekes of dayes.

3 I ate no pleaſant bread, as for fleaſhe and wyne, there came none within my mouth: no, I dyd not once annoynt mee ſelfe, tyl the whole three weekes of dayes were fulfilled.

4 Upon the foure and twentieth day of the firſte moneth, I was by the ſide of that great riuer, [euen] Hiddekel.

5 I lift vp myne eyes, and looked: and behold a man clothed in linnen, whoſe loynes were gyrded vp with fyne golde of Uphaz.

6 His body was like the Thurkis ſtone, his face to looke vpon was lightenyng, his eyes as lampes of fyre, his armes and feete were like in colour to pulliſhed braſſe, and the voice of his woordes, was like the voyce of a multitude. B

7 And I Daniel alone, ſawe this viſion, for the menne that were with me, ſawe not the viſion: but a great fearefulnes fel vpon them, ſo that they fled away, and hyd them ſelues.

8 Therefore I was leaft alone, and ſawe this great viſion, and there remayned no ſtrength in me: for my colour was turned in me, into corruption, and I reteyned no ſtrength.

9 Yet hearde I the voyce of his woordes: and when I hearde the voyce of his woordes, I fel aſtonied vpon my face, & my face toward the earth.

10 And beholde, a hande touched me, whiche ſet me vp vpon my knees, and vpon the paulmes of my handes.

11 And he ſayde vnto me, O Daniel, thou welbeloued manne, take good heede to the woordes that I ſaye vnto thee, and ſtande in thy place: for vnto thee am I nowe ſent. And when he had ſayde theſe woordes vnto me, I ſtoode vp trembling.

12 Then ſaid he vnto me, Feare not Daniel, for ſince the fyrſte day that thou diddeſt ſet

(a) He noteth this thirde yeere, becauſe at this tyme the buylding of the temple beganne to be hindered by Cambiſes, Cyrus ſonne, when the father made warre in Aſia minor, againſt the Scithians, whiche was a diſcoraging to the godly, and a great feare to Daniel.

XUM

thine hart to vnderſtand, and to chaſten thee ſelfe before thy God, thy woordes were heard, and I am comme for thy woordes.

13 But the (b) prince of the kyngdome of Perſia, withſtoode me one and twentie dayes: but loe, Michael one of the chiefe princes came to healpe me, and I remayned there by the kinges of Perſia.

14 And I am comme to ſhewe thee what ſhal comme vnto thy people in the latter dayes: for it wil be long yet or the viſion be fulfilled.

15 Nowe when he had ſpoken theſe woordes vnto me, I caſt downe my head to yͤ ground, and helde my tongue.

16 And beholde, there touched my lippes one very lyke vnto a manne: then opened I my mouth, and ſpake, and ſayde vnto hym that ſtoode before me, O my Lorde, by the viſion my ioyntes are turned out of [their] place, and I haue reteyned no ſtrength.

17 For howe can the ſeruant of this my Lord, talke with my Lorde [beyng] ſuche a one? And as for me, ſtraight way there remained no ſtrength in me, neither is there breath left in me.

18 Then there came againe and touched me, one lyke the appearance of a manne, and he ſtrengthened me:

19 And ſaid, O man, greatly beloued, feare not, peace be vnto thee, be ſtrong, and of good courage. So when he had ſpoken vnto me, I was ſtrengthened, and ſaide, Speake on my Lorde, for thou haſt ſtrengthened me.

20 Thus ſayde he, Knoweſt thou wherefore I am come vnto thee? Nowe wyl I returne to fyght with the prince of the Perſes: As ſoone as I goe foorth, loe, the (c) prince of Greke lande ſhal comme.

21 Neuertheleſſe, I wyl ſhewe thee that, that is noted in the ſcripture of trueth: and there is none that healpeth me in theſe thynges, but (d) Michael your prince.

The.xi.Chapter.

1 A propheſie of the kynges of Perſia. 3 Of the kyngdome of Grece. 5 Of the kingdome of Egypt, and of the bonde thereof. 15 Of the batayle with the kyngdome of Syria.

1 AND in the firſt yere of Darius of Media (a) I ſtoode to comfort hym, and to ſtrength hym.

2 And now wyl I ſhewe thee the trueth: Beholde, there ſhal ſtande vp yet (b) three kynges in Perſia, but the fourth ſhalbe farre rycher then they al: & by his ſtrength, and by his rycheſſe, he ſhal ſtirre vp (c) al agaynſt the realme of Greke lande.

3 Then ſhal there aryſe yet a (d) mighty king, that ſhal rule with great dominion, and doo what hym lyſt.

4 And when he ſhal ſtand vp, his kingdome ſhalbe (e) broken, and ſhalbe diuided toward the foure wyndes of the heauen, and not towarde his poſteritie, nor accordyng to his dominion whiche he ruled: for his kyngdome ſhalbe pluckt vp, euẽ for others beſides theſe.

5 And the (f) king of the South ſhalbe mighty, and (g) [one] of his princes, and he ſhal preuayle agaynſt hym, and beare rule: his dominion ſhalbe a great dominion.

6 And in the ende of yeeres, they ſhalbe ioyned togeather, and the kynges (h) daughter of the South, ſhal come to the king of the North, for to make an agreement, but he ſhal not reteyne the power of the (i) arme, neyther ſhal he continue, nor his arme: but he ſhalbe delyuered [to death,] and they that brought her, and he that begate her, and he that comforted her in theſe tymes.

7 But out of the bud of her (k) rootes, ſhal one ſtand vp in his ſteede, whiche ſhal (l) comme with an armie, and ſhal enter into the fortreſſe of the kyng of the North, and doo with them [as he lyſt,] and ſhal preuayle,

8 And ſhal alſo carrie captiues into Egypte, their gods, with their moulten images, with their precious veſſels of ſiluer and of golde, & he ſhal continue more yeeres then the king of the North.

9 So the kyng of the South ſhal comme into his kyngdome, and ſhal returne into his owne lande.

10 Wherefore his ſonnes ſhalbe ſtirred (m) vp, and ſhal geather togeather a myghty greate hoſt of people, & (n) one ſhal comme and ouerflowe and paſſe through: then ſhal he turne agayne, and be (o) ſtirred vp at his fortreſſe.

11 Then the king of the South ſhalbe angry, and ſhal comme foorth to fyght with him, [euen] with the king of the North, for he ſhal ſet foorth a great multitude, and the multitude ſhalbe geuen into his hande.

12 Then the multitude ſhalbe proude, & their hartes ſhalbe lifted vp, for he ſhal caſt downe thouſandes, but he ſhal not ſtyl preuayle.

13 For the (p) kyng of the North ſhal returne, and ſhal ſet foorth a greater multitude then afore, and ſhal comme foorth (after certeyne yeeres, with a mighty armie, & great richeſſe.

(b) Meaning, Cambiſes, who raigned in his fathers abſence, dyd not onlye hinder thus long the buyldyng of the temple, but woulde haue further raged, if God had not ſent me to reſiſt him: and therfore haue I ſtayed for the profite of the Churche.

(c) Meaning, that he would not only bridle the rage of Cambiſes, but alſo the other kynges of Perſia, by Alexander the kyng of Macedonia.

(d) For this angel was appoynted for the defence of the Church, vnder chriſte, who is the head thereof,

(a) The angel aſſureth Daniel, that God hath geuen him power to perfourme theſe thinges, ſeeyng he appoynted hym to aſſiſt Darius, when he ouercame the Chaldeans.

(b) Whereof Cyrus was the firſt, the ſecond Cambiſes, the third, Darius Hiſtaſpis, the fourth, Xerxes.

(c) For he raiſed vp al the eaſt countreys, to fight agaynſt the Grecians: and albeit he had in his armie nine hundred thouſand men, yet in foure batailes he was diſcomfited, and fleode away with ſhame.

(d) That is, Alexander the great.

(e) Reade chap.viii.b.

(f) To wit. Ptolomeus kyng of Egypt.

(g) That is, Antiochus the ſonne of Seleucus, & one of Alexanders princes, ſhalbe more mighty, for he ſhal haue both Aſia & Syria.

(h) That is. Berenice, the daughter of Ptolomeus, Philadelphus ſhalbe geuen in marriage to Antiochus Theos, thinkyng by this affinitie, that Syria and Egypt ſhould haue a continual peace togeather.

(i) That force and ſtrength ſhal not continue: for ſoone after, Berenice & her young ſonne, after her huſbandes death, was ſlayne of her ſtepſonne Seleucus Calinicus the ſonne of Laodice, the lawful wyfe of Antiochus, but put away for this womans ſake.

(k) Meaning that Ptolomeus Euergetes after the death of his father Philadelphus, ſhoulde ſucceede in the kyngdome, beyng of the ſame ſtocke that Berenice was.

(l) To reuenge his ſiſters death, againſt Antiochus Calinicus king of Syria.

(m) Meaning, Seleucus, and Antiochus the great, the ſonnes of Calinicus, ſhal make warre againſt Ptolomeus Philopator yͤ ſonne of Philadelphus.

(n) Here he changeth the number, for one of them periſhed by the way, and Antiochus magnus mainteyned the warre alone.

(o) Philopator miſtruſting good ſucceſſe for his wicked paricide, durſt not meete Antiochus in Syria: but when he hymſelfe was in danger alſo for Egypt his owne countrey, he was ſtirred vp to reſiſt, and put Antiochus to the foyle at that tyme.

(p) Meaning, Antiochus the great, kyng of the North, or Syria.

14 And at the ſame tyme there ſhal (q) manye ſtande vp agaynſt the kyng of the South, ſo that the (r) ſeditious chyldren of thy people alſo ſhal exalt them ſelues to eſtabliſhe the viſion, but they ſhal fal.

15 So the king of the North ſhal comme and caſt vp a mount, and take the ſtrong cities: and the (ſ) armes of the South ſhal not reſiſt, neither his choſen people, neither ſhal there be any ſtrength to withſtande.

16 And when he commeth, he ſhal handle him as he liſt, and no manne ſhal ſtande againſt him: he ſhal ſtande in the pleaſant (t) lande, whiche by his hande ſhalbe conſumed.

17 Agayne, he ſhal ſet his face to enter with the power of his whole kyngdome, and his confederates with him, thus ſhal he doo: and he ſhal geue hym the (u) daughter of women to deſtroy her: but ſhe ſhal not ſtande [on his ſide,] neyther before hym.

18 After this, ſhal he turne his face vnto the (x) Iles, and ſhal take many: but a (y) prince ſhal cauſe his ſhame to lyght vpon hym, beſyde that, he ſhal cauſe his owne ſhame to turne vpon hym ſelfe:

19 For he ſhal turne his face toward the fortes of his owne lande, but he ſhalbe (z) ouerthrowen, and fal, and be no more founde.

20 Then ſhal (aa) ſtande vp in his place a rayſer of taxes [in] the glorye of the kyngdome, and after a few daies he ſhalbe deſtroyed, neither in wrath nor in batayle.

21 In his ſteede there ſhal ſtande vp a (bb) vyle perſon, to whom they ſhal not geue the honor of the kyngdome: but he ſhal come in peaceably, and obteyne the kyngdome with flatteries.

22 And the (cc) armes ſhalbe ouerflowed with a fludde before hym, and ſhalbe broken, and alſo the prince of the couenant.

23 And after the (dd) league made with hym, he ſhal worke deceitfully: for he ſhal comme vp and ouercome with a (ee) ſmal people.

24 He ſhal enter into the quiet and plentiful prouince, and he ſhal doo that whiche (ff) his fathers haue not donne, nor his fathers fathers: he ſhal diuide among them the praye, and the ſpoyle, and the ſubſtance, yea, and he ſhal forecaſte his deuices agaynſt the ſtronge holdes [euen] for a tyme.

25 Alſo his power and harte ſhal he ſtirre vp with a great armie agaynſt the kyng of the South, the king of the South ſhalbe moued vnto batayle with a great & a mighty hoſt alſo: neuertheleſſe, he (gg) ſhal not ſtande, for they ſhal forecaſt deuices agaynſt hym.

26 Yea, (hh) they that feede of the portion of his meate, ſhal deſtroye hym, and his armie ſhal (ii) ouerflowe, and many ſhal fal, & be ſlaine.

27 Theſe two kynges hartes ſhalbe to doo (kk) miſchiefe, and they ſhal talke of deceite at one table, but it ſhal not proſper, for yet the ende ſhalbe at the tyme appoynted.

28 Then ſhal he goe home agayne into his land with (ll) great ſubſtance, and ſet his hart againſt the holy couenant, ſo ſhal he doo, and returne to his owne lande.

29 At the tyme appoynted he ſhal comme agayne, and goe towarde the South: but the laſt ſhal not be as the fyrſt.

30 For the ſhips of (mm) Chithim ſhal comme agaynſt hym, therefore he ſhalbe ſory, and returne and fret agaynſt the holy couenant: ſo ſhal he doo, he ſhal [euen] returne and haue intelligence with them (nn) that forſake the holy couenant.

31 And (oo) armes ſhal ſtande on his parte, and they ſhal pollute the ſanctuary of (pp) ſtrength, and ſhal take awaye the dayly [ſacrifice] and they ſhal ſet vp the abominable deſolation.

32 And ſuch as wickedly breake the couenant, ſhal he cauſe to ſinne by flatterie, but the people that knowe theyr God, ſhal preuayle and proſper.

33 Thoſe alſo that haue (qq) vnderſtandyng among the people, ſhal enfourme the multitude, and for a long ſeaſon they ſhal (rr) falle with ſwoord, with fyre, with captiuitie, and with the takyng away of theyr goodes.

34 Nowe when they ſhal fal, they ſhalbe holpen with a (ſſ) litle healpe, but manye ſhal cleaue vnto them faignedly.

35 Yea, ſomme of thoſe that haue vnderſtandyng ſhal fal, that they may be tryed, purified, and made whyte tyl the tyme be out: for there is a tyme appoynted.

36 And a (tt) kyng ſhal doo what hym liſt, he ſhal exalte and magnifie him ſelfe againſt al that is God, yea he ſhal ſpeake marueylous thynges agaynſt the God of Gods, & he ſhal proſper (uu) tyl the wrath be fulfylled: for the determination is made.

37 He ſhal not regarde the God of his (xx) fathers, nor the deſyres of women, yea he ſhal not

(q) Not onlye Antiochus, but alſo Philip kyng of Macedonia.

(r) For vnder Onias, which falſly alleaged that place of Eſa.xix.c. certayne of the Iewes accõpanied hym into Egypt to fulfyl his prophecie. Alſo the angel ſheweth that al theſe troubles whiche are in the Churche, are by ẏ prouidence of God.

(ſ) That is, the Egyptians with their captaine Scopas, were not able to withſtande Antiochus.

(t) He ſheweth that he ſhal not onely afflict the Egyptians, but alſo ẏ Iewes, and ſhal enter into theyr countrey, wherof he admoniſheth thẽ before, that they maye knowe that al theſe thynges come by gods prouidence.

(u) Antiochus married his daughter Cleopatra to Ptolomeus Epiphanes, therby the rather to ouercome him: but ſhe fauoured her huſbande, and obeied not the ſubtil practiſes of her father.

(x) The Iewes manner was to cal al countreys iles, that were diuided from them by the ſea: yet Antiochus inuaded ſomme that were iles in deede, as Euboea, Phocea, Samos, Cyprus, &c. and at length conducted his armie into Grecia.

(y) whereas Antiochus contemned the Romans, and put theyr ambaſſadours to ſhame in al places, Attilius the conſul, & Scipio put hym to flight, and cauſed his ſhame to turn vpon his owne head.

(gg) Philometor ſhalbe ouercome by treaſon.

(hh) Signifiyng his princes, and chiefs about hym.

(ii) Antiochus ſhal vanquiſhe the Egyptians.

(kk) The vncle and nephewe ſhal take truce and banket together, yet in theyr hartes they ſhal imagine miſchiefe one agaynſt another.

(ll) whiche he ſhal take of the Iewes in ſpoylyng Hieruſalem and the temple, & this is tolde them before to moue them to patience, knowing al thinges are donne by Gods prouidence.

(mm) That is, the Romane power ſhal comme agaynſt hym: for Publius Popilius ambaſſadour, appoynted hym to departe in the Romanes name, to whiche thyng he obeied, though with greefe, & to reuenge his rage, he came agaynſt the people of God the ſeconde tyme.

(nn) with the Iewes that ſhal forſake the couenant of the Lorde: firſt he was called agaynſt the Iewes by Iaſon the hye prieſt, and this ſeconde tyme, by Menalaus

(oo) That is, a great faction of the wicked Iewes ſhal holde with Antiochus.

(pp) So called, becauſe the power of God was nothyng diminiſhed, though this tyrant ſet vp in the temple the image of Iupiter Olimpius, and ſo began to corrupt the pure ſeruice of God. 1.Mach.6.a.

(z) when as vnder the pretence of pouertie, he would haue robbed the temple of Iupiter Dodoneus, ẏ countrymen ſlew him. (aa) That is, Seleucus ſhal ſucceede his father Antiochus, who ſhoulde ſhortly be deſtroyed by poyſon. (bb) Namely Antiochus, Epiphanes, who was thought to be the occaſion of Seleucus his brothers death, and was of a vyle, cruel, and flattering nature, and defrauded his brothers ſonne of the kyngdome, and vſurped the kyngdome with one conſent of people. (cc) Antiochus ſhal not only vanquiſhe al the aydes that Seleucus ſhal procure agaynſt hym: but alſo Ptolomeus Philometor, whom he calleth here the prince of the couenant. (dd) For after that batayle, Philometor and his vncle Antiochus made a league. (ee) For Antiochus came vpon Pholometor vnawares, when he ſuſpected nothyng. (ff) Meaning, in Egypt.

(qq) They that remayne conſtant among the people, ſhal teache others by their exaumple, & edifie many in the true religion. (rr) wherby he exhorteth the godly to al conſtancie, although they ſhould periſh a thouſand tymes, and though their miſerie endure neuer ſo long. (ſſ) As God wyl not leaue his Church deſtitute, ſo he wyl not deliuer it al at once: but ſo healpe, as they may ſtyl ſeeme to fyght vnder the croſſe, as he dyd in the tyme of the Machabees, whereof he propheſieth. (tt) Becauſe the angels purpoſe is to ſhewe the whole courſe of the perſecution of the Iewes, vnto the commyng of Chriſt, he nowe ſpeaketh of the monarchie of the Romanes, whiche he noteth by the name of a kyng, who were without al religion, and contemned the true God. (uu) So longe the tyrantes ſhal preuayle, as God hath appoynted to puniſhe his people: but he ſheweth that it is but for a tyme. (xx) The Romanes ſhal obſerue no certayne fourme of religion as other nations, but ſhal change theyr gods at theyr pleaſures, yea, contemne them, and preferre them ſelues aboue theyr goddes.

not care for any God: for he ſhal magnifie hym ſelfe aboue al.

38 But in his place ſhal he honour the God (y) Mauzzim, and the god whom his fathers knewe not, ſhal he honour with (3) golde and ſyluer, with precious ſtones, and pleaſant thynges.

39 Thus ſhal he doo in the holdes of Mauzzim, with a ſtrange god whom he ſhal acknowledge, he ſhal encreaſe his glorye, and ſhal cauſe them to rule ouer many, and ſhal diuide the lande for gayne.

40 And at the ende of tyme ſhal the kyng of the (aa) South puſhe at hym, and the kyng of the North ſhal comme agaynſt hym lyke a whirle wynde, with charrettes, horſemenne, and with many ſhyppes: he ſhal enter into the countreyes, and ſhal ouerflowe and paſſe through.

41 He ſhal enter alſo into the pleaſant lande, & manye countreyes ſhalbe ouerthrowen: but theſe ſhal eſcape out of his hande, [euen] Edom and Moab, and the chiefe of the chyldren of Ammon.

42 He ſhal ſtretche foorth his hand alſo vpon the countreyes, and the lande of Egypt ſhal not eſcape.

43 But he ſhal haue power ouer the treaſures of gold and of ſyluer, and ouer al the precious thynges of Egypt, and of the Lybians and Ethiopians in his paſſing [by them.]

44 Neuertheleſſe, the tidinges out of the Eaſt (bb) and the North ſhal trouble hym, therfore he ſhal (cc) goe foorth with great wrath, to deſtroy and roote out many.

45 And he ſhal plant the tabernacles of his palace betweene the ſeas, in the glorious and holy mountayne: yet he ſhal comme to his ende, and none ſhal healpe hym.

(y) That is, the God of power & richeſſe: they ſhal eſteeme their owne power aboue al theyr goddes, and worſhyp it.

(3) Under pretence of worſhipping the goddes, they ſhal enriche their citie with the moſt precious iewels of al the worlde, becauſe that here by al men ſhal haue them in admiration for theyr power & riches.

(aa) That is, both the Egyptians and the Syrians ſhal at length fight agaynſt the Romanes but they ſhalbe ouercome.

(bb) When he ſhal heare that Craſſus is ſlayne, and Antonius diſcomfited.

(cc) For Auguſtus ouercame the Perthians, and recouered that which Antonius had loſt.

The.xii. Chapter.

2 He prophecieth the reſurrection of the dead. 9 The darkneſſe of the prophecie of Daniel.

A 1 AND at that tyme ſhal (a) Michael ſtande vp, the great prince whiche ſtandeth for the children of thy people: for there ſhalbe a tyme of trouble, ſuche as neuer was, ſince there beganne to be a nation, vnto that ſame tyme: and at that tyme, thy people ſhalbe deliuered euery one that ſhalbe founde written in the booke.

2 And many of them that ſleepe in the duſt of the earth, ſhal (b) awake, ſome to euerlaſting lyfe, and ſomme to ſhame and perpetual contempt.

3 They that be (c) wiſe, ſhal ſhine as ẏ brightneſſe of the firmament: and they that (d) turne many to righteouſnes, as the ſtarres for euer and euer.

4 But thou O Daniel, ſhut vp the woordes, and ſeale the booke tyl the tyme of the ende: many ſhal goe (e) about here and there, and knowledge ſhalbe encreaſed.

5 Then I Daniel looked, and beholde there ſtoode other two, the one on this ſide of the banke of the (f) ryuer, and the other on that ſide of the banke of the ryuer.

6 And [one] ſayde vnto the manne clothed in lynnen, whiche was ouer the waters of the riuer, when ſhal the ende of theſe woonders be?

7 And I hearde the manne clothed in linnen, whiche was ouer the waters of the ryuer, when he helde vp his right (g) hande, and his leaft hande vnto heauen, and ſware by him that liueth for euer, that [it ſhal tarry] for a (h) tyme, tymes, and a halfe: and when he ſhal haue accompliſhed to ſcatter the power of the holy people, al theſe thynges ſhalbe finiſhed.

8 Then I hearde it, but I vnderſtoode it not: Then ſayde I, O my Lord, what ſhalbe the ende of theſe thynges?

9 And he ſayde, Goe thy way Daniel, for the woordes are cloſed vp, and ſealed til the time of the ende.

10 Many ſhalbe purified, made whyte, and tryed: but the wicked ſhal doo wickedly, and none of ẏ wicked ſhal haue vnderſtandyng, but the wyſe ſhal vnderſtande.

11 And from the time that the (i) daily [ſacrifice] ſhalbe taken awaye, and the abominable deſolation ſet vp, there ſhalbe a (k) thouſande, two hundred, and ninetie dayes.

12 Bleſſed is he that waiteth and commeth to the thouſande, three hundred, and (l) fyue and thirtie dayes.

13 But goe thou thy way tyl the ende be, for thou ſhalt (m) reaſt, and ſtand vp in thy lot at the ende of the dayes.

(a) The angel here noteth two thinges, firſt that the Church ſhalbe in great affliction and trouble at Chriſtes commyng, and next that God wyl ſende his angel to declare it, whom here he calleth Michael.

(b) Meaning, al ſhal ryſe at the general reſurrection, which here he mentioneth, that the faithful may euer haue reſpect vnto it, for in earth ſhal thei finde no comfort.

(c) Or ſuche as teache & inſtruct others, or ſuche as haue kept the feare of God, & his religion.

(d) He chiefely meaneth the miniſters of Gods woord, and next, al the faythful whiche inſtruct the ignorant, & bryng them to the true knowledge of God.

(e) Not wandryng as vacaboundes, but to ſearche for knowledge of God.

(f) Whiche was Tygris, in Hebrue, Hiddekel, as Ezech.x.a.

(g) Whiche was a double othe, and did the more confirme the thyng.

(h) Whereby the angel declareth rather that whiche parteyneth to the comfort of the elect, that theſe afflictions ſhoulde once haue a certayne ende, then that the time thereof ſhould be certenly knowen as a thing not expedient for creatures to know. Act.i.a. Mat.24.e.

(i) From the tyme that Chriſt by his ſacrifice ſhal take away the ſacrifice and ceremonies of the lawe, and the deſtruction of the temple and citie, which is ment here by the abominable deſolation.

(k) Signifiyng that the tyme ſhalbe long, & yet the children of God ought not to be diſcouraged, though it be deferred.

(l) In this number he addeth a moneth and a halfe to the former number, ſignifiyng, that it is not in man to appoynt the tyme of Chriſtes comming, but that they are bleſſed that patiently abide his appearing.

(m) Signifiyng, that he ſhould depart this life, & riſe agayne with the elect, whẽ God hath ſufficiently humbled & purged his Churche.

The ende of the prophecie of Daniel.

T. C. L.

Thomas Bertham, Bishop of Coventry & Letchfield

The booke of the prophete Oſea.

The firſt Chapter.

1 The tyme wherein Oſea prophecied. 2 The idolatrie of the people. 10 The calling of the gentiles. 11 Chriſte is the head of al people.

A 1 THE woorde of the Lorde came vnto Oſea the ſonne of Beeri,* in the dayes of Ozea, Ioathan, Ahas, and Hezekias, kynges of Iuda, and in the tyme of Ieroboam the ſonne of Ioas kyng of Iſrael.

4.Reg.15. 16.and.17.

2 When the Lorde ſpake firſt vnto Oſea, he ſayde vnto him, *Goe, take vnto thee a wife of[a] fornications, & chyldren of fornications: for the lande hath committed great fornication [departyng] from the Lorde.

Leui.21.b. Exe.44.d.

[a] That is, one that of long time hath accuſtomed to play the harlot, not that the prophete dyd this in deede, but he ſawe this in a viſion: or els was commaunded by God, to ſet forth vnder this parable or figure, the idolatrie of the Iſraelites.

3 So he went and tooke Gomer the daughter of Deblaim: whiche conceiued and bare hym a ſonne.

4 And the Lorde ſayde vnto hym, Calle his name Iezrahel: for* I wyl ſhortly auenge the blood of* Iezrahel vpon the houſe of Iehu, and wyl bryng the kingdome of the houſe of Iſrael to an ende.

4.Reg.15.c 17.18.b.

5 And in that day wil I alſo breake the bowe of Iſrael, in the valley of Iezrahel.

3.Reg.21.b

6 And ſhe conceiued agayne, & bare a daughter: and [the Lorde] ſayde vnto hym, Calle her name Loruhamah [that is, not obteynyng mercie]* for I wyl no more haue pitie vpon the houſe of Iſrael, but I wyl vtterly take them away.

4.Re.19.b

B 7 *Yet I wyl haue mercy vpon the houſe of Iuda, and wyl ſaue them, euen thorowe the Lorde their God: and wyl not ſaue them by bowe, ſwoorde, battel, horſes, or horſemen.

Gen.49.e. 4.Re.19.g.

8 Now when ſhe had wayned Loruhamah, ſhe conceiued agayne, and bare a ſonne.

9 Then ſayde he, Calle his name Loammi [that is, not my people]: for ye are not my people, therefore I wyl not be your [God.]

10 Yet the number of the chyldren of Iſrael, ſhalbe as the ſande of the ſea, whiche can neyther be meaſured nor tolde: and in the place where it was ſayde vnto them,* Ye are not my people: it ſhal be ſayd vnto them,* Ye are the chyldren of the lyuyng God.

Rom.9.e Iohn.1.a

11 Then ſhal the chyldren of Iuda, and the children of Iſrael be geathered togeather, and appoynt them ſelues one head, and they ſhal comme vp out of the lande: for great ſhalbe the day of Iezrahel.

Ezec.37.c.

The.ii, Chapter.

1 The people is called to repentance. 5 He ſheweth their idolatrie, and threatneth them, except they repent.

A 1 TEl your brethren that they are my people, and your ſiſterne, that they haue obteyned mercy.

2 As for your mother ye ſhal chide with her, and reproue her, for ſhe is not my wyfe, neither am I her huſbande: let her therfore put away her whooredome frõ her face, and her adulterie from her breaſtes:

Iere.8.a

3 Leſt I ſtrip her naked, and ſet her* euen as ſhe came into the worlde, and make her as a wilderneſſe, and as a drye lande, and ſlay her for thirſte.

Ezec.16,a.

4 And I wyl haue no pitie vpon her chyldrẽ: *for they be the chyldren of fornication.

Iohn.8.d

5 Their mother hath played the harlot, and ſhe that bare them* is comme to confuſion: for ſhe ſayde, I wyl goe after my louers that geue me my bread and my water, my wool and flaxe, my oyle and my drinke.

4.Re.16.a.

6 Therfore behold, I wyl ſtop thy way with thornes, and make a hedge, that ſhe ſhal not finde her pathes.

B 7 And though ſhe runne after her louers, yet ſhal ſhe not ouertake them: ſhe ſhal ſeeke thẽ, but not find them.* Then ſhal ſhe ſay, I wil goe, and returne to my firſt huſbande: for at that tyme it was better with me then nowe.

Leuit.15.c

8 And ſhe dyd not knowe that I gaue her corne, and wine, and oyle, and multiplied her ſyluer and golde, whiche they beſtowed on Baal.

Ezec.16.c.

9 Therefore I wyl returne, and take away my corne in the tyme thereof, and my wine in the ſeaſon therof, and fet agayne my wool and my flaxe [whiche I gaue her] to couer her ſhame.

10 *And now wil I diſcouer her ſhame [euen] in the ſight of her louers, and no man ſhal deliuer her out of my handes.

Iere.13.a

11 Moreouer I wyl take away al her myrth,

Deut.16.c *her holy dayes, her newe moones, her Sabbothes, and al her ſolemne feaſtes.

12 I wil deſtroy her vineyardes and figtrees, whereof ſhe ſayde, Theſe are my rewardes that my louers haue geuen me, I wyl make them as a wood, and wylde beaſtes ſhal eate them vp.

Iudic.ij.b. and,x.b. 13 I wyl viſite vpon her the dayes of Baal, wherein ſhe burned incenſe to hym, and decked her ſelfe with earerynges and iewels, ſhe folowed her louers, and forgate me, ſayth the Lorde.

C 14 Wherefore beholde, I wyl allure her, and bryng her into the wilderneſſe, and ſpeake frendly vnto her.

15 Frõ thence wyl I geue her her vineyardes agayne, yea and the *valley of Achor for an entrie of hope: and ſhe ſhal ſyng there *as in the dayes of her youth, and *as in the day when ſhe came vp out of the land of Egypt. Ioſu.vij.d Iudic.v.a Ezec.xv,a

16 And at that day (ſaith the Lord) thou ſhalt calle me, O my huſbande, and ſhalt calle me no more Baal.

17 For I wyl take awaye thoſe names of Baal from her mouth, yea ſhe ſhal neuer remember their names any more.

18 Then wyl I make a couenant for them, with the beaſtes of the fielde, with the foules of the ayre, & with euery thyng that creepeth vpon the earth: *As for bowe, ſwoorde, and batayle, I wyl deſtroy out of the lande, and wyl make them to ſleepe ſafely. Leuit.26.a Eſai.ij.a

19 And I wyl marrie thee vnto myne owne ſelfe for euer, yea euen to my ſelfe wil I marrie thee in ryghteouſneſſe, in iudgement, in louyng kindneſſe, and mercie. Ezec.16.b.

20 In faythfulneſſe alſo wyl I marrie thee vnto my ſelfe, and thou ſhalt knowe the Lorde.

21 At the ſame tyme wyl I ſhewe my ſelfe gratious vnto the heauens, ſayth the Lorde, and the heauens ſhal helpe the earth: D.

22 And the earth ſhal helpe the corne, wine, and oyle: and they ſhal helpe Iezrahel.

23 And I wyl ſowe her for my ſelfe in the earth, and wil haue mercy vpon her that had not obteyned mercy: And to them whiche were not my people, I wyl ſay, Thou art my people: and they ſhal ſay, Thou art my GOD. i.Pet.ij.b Rom.ix.e.

The.iij.Chapter,

1 The Iewes ſhalbe caſt of for their idolatrie. 5 Afterwarde they ſhal returne to the Lorde.

A 1 Then ſayd the Lord to me, *Goe yet and loue a woman beloued of her huſbande, & yet an adultreſſe, accordyng to the loue of the Lord toward the children of Iſrael: and yet they haue reſpect to ſtrange goddes, *and loue the wine pottes. Ezec.42.d Eſai.28.a Amos.vi.a

2 So I gate her for fifteene ſiluerlynges, and for an homer and an halfe of barley,

3 And ſayde vnto her, Thou ſhalt byde with me a long ſeaſon, thou ſhalt not play the harlot, thou ſhalt be to none other man, and I wyl be ſo vnto thee.

4 *For the chyldren of Iſrael ſhal ſit a great whyle without kyng, without prince, without ſacrifice, without image, without Ephod, and without Theraphim. 2.Par.xv.a

5 But afterwarde the chyldren of Iſrael ſhalbe conuerted, and ſeeke the Lorde their God, and *Dauid their kyng, & in the latter dayes they ſhal woorſhyp the Lord, and his louing kyndneſſe. Ezec.34.d

The.iiii.Chapter.

A complaynt agaynſt the people, and the prieſtes of Iſrael.

A 1 Heare the woorde of the Lord, O ye chyldren of Iſrael, for the Lorde hath a cõtrouerſie with the inhabitantes of the lande: for there is no trueth, there is no mercy, ther is no knowledge of God in the lande.

2 But ſwearing, lyeing, manſlaughter, theft, and adulterie, hath gotten the ouer hand, and one bloodgiltineſſe foloweth another.

3 Therfore ſhal the lande mourne, and al they that dwel therin ſhalbe rooted out, yͤ beaſtes of the feelde, the foules of the ayre, and the fiſhes in the ſea, ſhalbe conſumed.

4 Yet let no man rebuke or reproue another, *for thy people [are] as they that are ‶ at controuerſie with the prieſt. Mala.i.b ‶ or, contend.

5 Therefore ſhalt thou falle in the day tyme, and the prophete with thee in the nyght, and I wyl bryng thy mother to deſtruction.

6 My people periſhe for lacke of knowledge: becauſe thou haſt refuſed knowledge, therefore wyl I refuſe thee alſo, ſo that thou ſhalt no more be my prieſt: and forſomuch as thou haſt forgotten the lawe of thy GOD, I wyl alſo forget thy chyldren. Baruc.3.d. Eſai.v.b

7 The more they increaſed in multitude, the B

more they ſinned agaynſt me, [therefore] wyl I change their honour into ſhame.

Leuit.vi.d Ezec.13.d. 8 *Thei eate vp the [a] ſinnes of my people, and encourage them in their wickedneſſe.

9 Thus the prieſt is become lyke the people: wherefore, I wyl pounyſhe them for their wicked wayes, and rewarde them according to their owne imaginations.

Ezec,14.a. Leui.26,b. Mich,vi,c Agge.i,a 10 * They ſhal eate, & not haue yenough, they haue vſed whooredome, but ſhal not proſper, they haue forſaken the Lorde, and not regarded hym.

11 Whooredome, wine, and newe wine, take the hart away.

4,Reg.i,a. 12 *My people aſke counſel at their ſtockes, and their ſtaffe teacheth them: for the ſpirite of fornicatiō hath cauſed [them] to goe aſtray, & they haue committed fornication agaynſt their God.

4,Re.17,b 13 They make ſacrifices vpon the toppes of the mountaynes, & burne their incenſe vpon the hylles, yea vnder the okes, poplars, and elmes, for there are good ſhadowes: therefore your daughters are become harlots, and your ſpouſes haue broken their wedlocke.

14 C I wil not pouniſh your daughters for being defiled, & your ſpouſes that became whoores: *ſeeyng the fathers them ſelues haue medled Num,25.d with harlots, & ſacrificed with whoores: but the people that wil not vnderſtande, muſt be pouniſhed.

15 Though thou Iſrael play the harlot, yet let not Iuda ſinne, comme not ye vnto Gilgal, * neyther goe ye to Bethauen, neyther 3.Reg.12.d Deut.10.d ſweare ye, The Lorde lyueth.

16 For Iſrael is rebellious lyke an vnruly heyffer: nowe the Lorde wyl feede them as a lambe in a large place.

17 Ephraim [is become] partaker of idolles, let hym alone.

18 Their drunkenneſſe ſtynketh, they haue committed whooredome: their rulers loue [to ſay] with ſhame, Bryng ye.

19 The winde hath bounde them vp in her wynges, and they ſhalbe aſhamed of their ſacrifices.

The.v.Chapter.

1 Agaynſt the prieſt and rulers of Iſrael. 13 The helpe of man is in vayne.

A 1 O ye prieſtes heare this, take heede, O thou houſhold of Iſrael, geue eare, O thou houſe of the kyng, for iudgement [is] agaynſt you, becauſe you are become as a ſnare on Mizphah, and a ſpreade net vpon the mount of Thabor.

2 They kyl ſacrifices by heapes, & turne farre from the Lorde, and I haue benne a rebuker of them al.

Ezech.8.d Iere.23.d 3 *I knowe Ephraim wel yenough, and Iſrael is not hid fro me: for nowe, O Ephraim, thou art become an harlot, and Iſrael is defiled.

4 They wyl not geue their myndes to turne vnto their God: for the ſpirite of fornication [is] in the middeſt of them, and they haue not knowen the Lorde.

Oſea.vij,b 5 *And the pride of Iſrael dooth teſtifie to his face: therfore both Iſrael and Ephraim ſhal falle for their wickedneſſe, and Iuda with them alſo.

Iere,iij.b Deut.4,c. Ezech.13.a 6 * They ſhal comme with their ſheepe and bullockes *to ſeeke the Lorde, but they ſhal not fynde hym: for he is gonne from them.

B 7 They haue tranſgreſſed agaynſt the Lord, and brought vp baſtarde chyldren: a moneth therefore ſhal deuoure them, with theyr portions.

8 Blowe with the ſhawmes at Gibea, and with the trumpet in Ramah, crye out at Bethauen, after thee, O Beniamin.

9 In the tyme of the plague ſhal Ephraim be layde waſte: in the tribes of Iſrael haue I ſhewed the trueth.

10 The princes of Iuda haue benne like them *that remoue the lande markes: therfore wyl Dani 9.c and.7,c. I powre out my wrath vpon them like water.

11 Ephraim is oppreſſed and broken in iudgement, because he wyllyngly folowed the [a] commaundement.

12 Therefore wyl I be vnto Ephraim as a moth, and to the houſe of Iuda as a caterpyller.

13 When Ephraim ſawe his ſickneſſe, and Iuda his diſeaſe, * Ephraim went vnto Aſ- 4.Re.15,b. ſur, and ſent vnto kyng Iareb, yet could not he helpe you, nor eaſe you of your payne.

14 I wyl be vnto Ephraim as a lion, and as a lions whelpe to the houſe of Iuda: I [euen] I wyl ſpoyle, and goe my way: I wyl take away, and no man ſhal reſcue.

15 I wyl goe and returne to my place, tyl they knowledge that they haue ſinned, and ſeeke me. In their aduerſitie they ſhal [b] early ſeeke me.

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[a] That is, the prieſtes ſeeke to eate the peoples offerings, and flatter them in their ſinnes.

[a] In worſhipping the calues that Ieroboam ſet vp.

[b] That is, diligently.

The.vi.Chapter.

1 Affliction cauſeth a man to turne to God. 9 The wickedneſſe of the prieſtes.

A 1 Comme, let vs turne agayne to the Lorde: * for he hath ſmytten vs, and he ſhal heale vs, he hath wounded vs, and he ſhal binde vs vp agayne. Iob.v.b.

2 After two dayes ſhal he quicken vs, in the thirde day he ſhal rayſe vs vp, ſo that we ſhal lyue in his ſyght.

3 Then ſhal we haue vnderſtanding, and endeuour our ſelues to know the Lorde: he ſhal goe foorth as the ſpring of the day, & comme vnto vs * as the rayne, and as the latter rayne vnto the earth. Prou,16,a

4 O Ephraim, what ſhal I doo vnto thee? O Iuda, howe ſhal I intreate thee? for your goodneſſe is lyke a morning cloude, and lyke a deawe that goeth early away.

5 Therfore haue I cut downe the prophetes, and let them be ſlayne for my woordes ſake, ſo that thy pouniſhmēt ſhal comme to light.

6 For I deſyred mercy, and not ſacrifice: and the knowledge of God more then burnt offerynges. Mat.ix.b. and.xij.a. Iere.vij.c.

7 But euen lyke as * Adam dyd, ſo haue they broken my couenant, and ſet me at nought. B Gen.iij.b.

8 Gilead is a citie of wicked dooers, and [is] polluted with blood.

9 And as theeues [armed] wayte for him that paſſeth by the way: ſuche is the counſel of the prieſtes, whiche with one agreed counſel murther cruelly ſuche as keepe the way, yea they dare doo al vnſpeakable miſchiefe.

10 Horrible thinges haue I ſeene in the houſe of Iſrael: there is the fornication of Ephraim, and Iſrael is defyled. Iere.viij.b

11 Yea, and thou Iuda keepeſt an harueſt for thy ſelfe, when I returne the captiuitie of my people.

The.vii.Chapter.

1 Of the vices and wantonneſſe of the people. 12 Of their pouniſhment.

A 1 When I vndertoke to make Iſrael whole, then the vngratiouſnes of Ephraim, & the wickedneſſe of Samaria came to lyght, for they goe about with lyes, therfore the theefe robbeth within, and the ſpoyler deſtroyeth without.

2 They conſyder not in their hartes that I remember al their wyckedneſſe: Nowe their owne inuentions haue beſet them, whiche I ſee wel yenough.

Rom.j.d. 3 * They make the king glad with their wickedneſſe, and the princes with their lyes.

4 Al theſe burne in adulterie, as it were an ouen that the baker heateth when he hath leaft kneadyng, tyl the dowe be leauened.

5 [This is] the day of our kyng, the princes haue made hym ſicke with bottels of wyne, he hath ſtretched out his hande to ſcorners.

6 For whyles they lye in wayte, they haue made redy their hart lyke an ouen, their baker ſleepeth al nyght, in the mornyng it burneth as a flambe of fyre.

B 7 They are altogeather as hotte as an ouen, & haue deuoured their owne iudges, al their kynges are fallen, yet is there none of them that calleth vpon me.

8 Ephraim hath mixt him ſelfe among [heathen] people, Ephraim is become lyke a cake that no man turneth.

9 Strangers haue deuoured his ſtrength, and he regardeth it not: he wareth ful of gray heares, yet wyl he not knowe it.

10 And the pride of Iſrael teſtifieth to his face, yet wil they not turne to the Lord their God, nor ſeeke hym for al this. Oſea,v.a

11 Ephraim is lyke a doue that is beguyled, and hath no hart: * nowe calle they vpon the Egyptians, nowe goe they to the Aſſyrians. 4.Re.16,b

12 But whyle they be goeyng here and there, I ſhal ſpreade my net ouer them, and drawe them downe as the foules of the ayre: and accordyng as they haue benne warned, ſo wyl I pouniſhe them.

13 * Wo be vnto them, for they haue forſaken me, they muſt be deſtroyed, for they haue ſet me at nought: I am he that hath redeemed them, yet haue they ſpoken lyes agaynſt me. Eſai.j.a. ij.Pet,ij,a.

14 * They cal not vpon me with their hartes, but lye howlyng vpon their beddes: they wil aſſemble them ſelues for corne and wyne, but rebel agaynſt me. C Mat.xv.a Eſai.xx.c Ezec.33.f.

15 I haue bounde [vp] and ſtrengthened their arme: yet doo they image miſchiefe agaynſt me.

16 They turne them ſelues, but not to the moſt hygheſt, and are become as a broken bowe, their princes ſhalbe ſlayne with the ſwoorde for the malice of their tongues: this ſhalbe their deriſion in the lande of Egypt.

The.viii.Chapter.

The deſtruction of Iuda and Iſrael, becauſe of their idolatrie.

A 1 SET the trumpet to thy mouth, [ſwiftly] as an Egle [ſhal the enimie comme] agaynſt the houſe of the Lorde: for they haue broken my * couenant, and tranſgreſſed my lawe. Deut;3,d

2 Iſrael ſhoulde haue ſayde vnto me, Thou art my God, we knowe thee.

3 But he hath refuſed the thyng that is good, therefore ſhal the enimie purſue hym.

3,Reg.12.c 4 They haue ordeined kings, but not through me, they haue made princes, and I knewe it not, of their ſiluer and golde haue they made them idolles, therefore ſhal they be deſtroyed. Ezec.vi,d.

3,Reg.12.d 5 Thy calfe, O Samaria, hath caſt thee of, for my wrathful indignation is gonne foorth agaynſt them: howe long wyl they be without innocencie?

6 For [the calfe] came from Iſrael, the workman made it, therefore can it be no God: but euen in peeces ſhal the calfe of Samaria be broken.

B 7 They haue ſowen wynde, therefore ſhal they reape a whirle wynde: it hath no ſtalke, the bud ſhal bryng foorth no meale: and if haply it doo, ſtrangers ſhal deuoure it vp.

8 Iſrael is deuoured, nowe ſhal they be among the gentiles as a veſſel of no reputation.

9 For they haue gonne vp to Aſſyria [and are as] a wild aſſe ſolitarie by hym ſelfe: Ephraim hath hired louers.

10 And though they haue hyred them amōg the Heathen, yet nowe wyl I geather them, and they ſhal beginne to be weery with the burthen of the kyng and the prince. 3,Reg.17.c Ezec.16.b

11 Ephraim hath made many aulters to doo wickedneſſe, his aulters [I ſay] he had to his ſinne.

12 I haue written to them the great thynges of my lawe, [but] they are counted as a ſtrāge thyng.

13 They ſacrifice fleaſhe for the ſacrifice of myne offeringes, and eate it, [but] the Lorde hath no pleaſure in it: nowe wyl he remember their iniquitie, and viſite their ſinnes, thei ſhal returne into Egypt. C

14 For Iſrael hath forgotten him that made hym, and hath builded fayre palaces, & Iuda hath encreaſed ſtrong cities: but I wyl ſende a fyre into their cities, & it ſhal conſume their palaces.

The.ix.Chapter,

Of the hunger and captiuitie of Iſrael.

A 1 DO not thou triumph, O Iſrael, make no boaſtyng ouer ioyous things as doo the Heathen: for thou haſt cōmitted adultrie agaynſt thy GOD, whoriſhe rewardes haſt thou loued more then al the corne floores.

2 The corne floore, and the wyne preſſe ſhal not feede them: and the newe wyne ſhal faile them.

Ezech.4.c 3 They ſhal not dwelle in the Lordes lande, but Ephraim ſhal turne againe into Egypt, and eate vncleane thynges among the Aſſyrians.

4 They powre out no wyne for a drynke offering vnto the Lord, neither ſhal their ſlaine offeringes be pleaſant vnto hym, they ſhalbe vnto them as the bread of mourners, al they that eate ſhalbe defyled: for their bread (a) for their ſoules ſhal not comme into the houſe of the Lorde.

5 What wyl ye doo then in the ſolemne day, and in the feaſt day of the Lorde?

6 For behold, they are gonne away for deſtruction, [but] Egypt ſhal geather them, and Memphis ſhal burie them: the nettles ſhal poſſeſſe the pleaſant [places] of their ſyluer, thornes ſhalbe in their tabernacles.

7 The dayes of viſitation are comme, the dayes of recompence are comme: and then ſhal Iſrael know that they were deceiued by a fooliſh, mad, and franticke prophete: for the multitude of thyne iniquitie [God] ſhal multiplie enimies agaynſt thee. B

8 The watchman of Ephraim [was] with my (b) God [but] the prophete [is] the ſnare of a fouler in al his wayes, and an abomination in the houſe of his God.

9 They haue gonne to the bottome, they are corrupt as in the dayes * of Gibea: [therfore] he wyl remember their iniquitie, and viſite their ſinnes. Iudic,19.a

10 I founde Iſrael lyke grapes in their wyldernesse, and ſawe their fathers as the fyrſt rype in the fygge tree at her firſte ſeaſon: but they went to Baal Peor, and ſeparated them ſelues to that ſhame, and became as abominable as their louers.

11 Ephraim theyr glorie ſhal flee away lyke a birde: for birth, for wombe, and conception.

12 And though they bryng vp chyldren, yet I

(a) The ſacrifice whiche they offered for their ſinnes.

(b) At the begynnyng the teachers inſtructed the people out of Gods worde onely: but afterwarde trayned them in idolatrie.

Gen,48.a, wyl deſtroy them before they be menne: yea wo ſhal comme to them when I depart from them.

13 Ephraim (as me thynke) is planted in a pleaſant place, lyke as is Tyrus: but nowe muſt ſhe bryng her owne chyldren foorth to the manſlayer.

C 14 O Lord, geue them: what ſhalt thou geue them? Geue them an vnfruitful wombe, and drye breaſtes.

Ioſu,iiij,d 15 Al their wickedneſſe is donne at * Gilgal, there doo I abhorre them: for the vngratiouſneſſe of their owne inuentions I wyl dryue them out of my houſe, I wyl loue them no more, for al their princes are vnfaythful.

16 Ephraim is hewen downe, theyr roote is dryed vp, ſo that they ſhal bryng no more fruite: yea and though they bring foorth any, yet wyl I ſlay euen the beſt beloued of theyr body.

17 My God ſhal caſt them away, for they haue not benne obedient vnto hym, therefore ſhal they wander among the Heathen.

The.x.Chapter,

1 Agaynſt Iſrael and his idolles. 14 His deſtruction for the ſame.

A 1 ISrael [is] an (a) emptie vine, [yet] hath it brought foorth fruite to it ſelfe, accordyng to the multitude of the fruite thereof he hath encreaſed alwayes: according to the goodnes of theyr lande they haue made them fayre images.

(a) As the vine ſpoyled of her grapes beareth newe the yeere folowyng, ſo the Iſraelites enioying reſt after afflictions, renewed their former wickedneſſe and idolatrie.

2 Their hart is diuided, [therefore] ſhal they nowe be deſtroyed, [the Lorde] ſhal breake downe theyr images, he ſhal deſtroy their aulters.

3 For nowe ſhal they ſay, We haue no kyng, becauſe we haue not feared the Lorde: and what ſhoulde then a kyng doo to vs?

4 They haue ſpoken woordes, ſwearing falſly in makyng a (b) couenant: thus (c) iudgement groweth as wormewood in the furrowes of the feelde.

(b) Promiſing to be faythful to God.
(c) They pretend ſinceritie, but theyr fruites ſhewed the contrarie, muche like as when wormewood groweth wher wheate was looked for.

5 They that dwelle in Samaria ſhal feare, becauſe of the calfe of Bethauen, for the people thereof ſhal mourne ouer it, yea and the prieſtes alſo reioyced on it for the glorie thereof, becauſe it is departed from it.

6 It ſhalbe brought to the Aſſyrian for a preſent to the king Iareb: Ephraim ſhal receiue ſhame, and Iſrael ſhalbe confounded for his owne imaginations.

B 7 Samaria with his kyng ſhal vaniſhe away, as the fome vpon the water.

8 The hygh places of Auen where Iſrael dooth ſinne ſhalbe deſtroied, thiſtles & thornes ſhal grow vpon their aulters: *then ſhal they ſay to the mountaynes, Couer vs, and to the hylles, Falle vpon vs.

Luk.23.c.
Apoc,vi,c

9 O Iſrael, thou haſt ſinned from the dayes (d) of Gabaa: there they ſtoode, the batayle in Gabaa agaynſt the chyldren of iniquitie dyd not touche them.

(d) In thoſe dayes waſt thou as wicked as the Gabaonites, and haſt continued in yͤ ſame euer ſithence.

10 It is my deſire that I ſhoulde chaſtiſe thẽ: & the people ſhalbe geathered agaynſt them, when they ſhal ioyne them ſelues togeather in their (e) two furrowes.

(e) Byndyng them ſelues togeather by leagues to ayde one another, as cattel are yoked togeather at the plough.

11 And Ephraim [is as] an heyffer vſed to delite (f) in treadyng out the corne: but I wyl paſſe by her fayre (g) necke, I wyl make Ephraim to (h) ryde: Iuda ſhal (i) plowe, [and] Iacob ſhal breake his cloddes.

(f) Deliting in pleaſure & profite, without payne.
(g) I wyl lay the yoke of affliction on his necke.
(h) To be caryed away into captiuitie
(i) The remnant of the people ſhal remayne, and tyl the grounde.

12 Sowe to your ſelues in ryghteouſneſſe, and reape the fruites of wel dooyng, plow vp your freſhe lande: for it is tyme to ſeeke the Lorde, tyl he comme and rayne righteouſnes vpon you.

13 For you haue plowed vngodlineſſe, ye haue reaped iniquitie, you haue eaten the fruite of lyes, becauſe thou putteſt thy confydence in thyne owne wayes, and leaneſt to the multitude of thy ſtrong menne.

14 There ſhal growe a ſedition among thy people, al thy ſtrong cities ſhalbe layde waſt, euen as Salma deſtroyed Beth Arbel in the day of batayle, where the mother with the chyldren were daſhed in peeces. C

15 Euen ſo ſhal Bethel doo vnto you, becauſe of your malitious wickedneſſe: in a morning ſhal the kyng of Iſrael be deſtroyed.

The.xi.Chapter.

1 The benefites of the Lorde towarde Iſrael. 5 Their ingratitude agaynſt hym.

A 1 WHEN Iſrael was young, I loued hym, * and called my ſonne out of the lande of Egypt

Exod.3.b.
Mat.ii.c.

2 They (a) called them [but] they wẽt thus from them: thei ſacrificed vnto Baal, and burned incenſe to images.

(a) The prophetes called the people.

3 I gaue to Ephraim one to leade (b) hym, who ſhoulde beare him in his armes: but they knewe not that I healed them.

(b) He meaneth Moſes.

4 I ledde them with cordes of a man [euen]

with

(c) That is, frendly, not as beaſtes.
(d) He fedde them with Manna in the deſart.
(e) For their vnthankfulneſſe they ſhalbe led captiue into Aſſyria.
(f) The villages adioynyng to the cities.

(c)With bandes of loue: and I was ot them as he that taketh of the yoke frõ their iawes, and I layde(d) meate to them.

5 He ſhal no more returne into Egypt, but Aſſhur(e) ſhalbe his kyng, becauſe he refuſed to conuert.

6 Therefore ſhal the ſwoorde fal on his cities, and ſhal conſume his(f) branches, & deuour them, becauſe of their owne counſayles.

B 7 And my people ſhal ſtande in a doubt whither to turne them: for when the [prophetes] called to the moſt hygheſt, not one yet would geue hym his glorie.

8 How ſhal I geue thee vp Ephraim? [how] ſhal I deliuer thee Iſrael? how ſhal I make thee as (g) Adama? [howe] ſhal I ſet thee as Zeboim? myne hart is turned within me, my repentinges are kyndled within me.

(g) whiche were two of the cities deſtroyed with Sodome.
Gen.19,d.
Deut,29,a

9 I wil not execute yͤ fierceneſſe of my wrath, I wyl not returne to deſtroy Ephraim: for I am GOD, and not man, the holy one in the middeſt of thee, and I wyl not enter into the citie.

10 They ſhal walke after the Lorde, he ſhal roare lyke a lion: when he ſhal roare, then the chyldren of the weaſt ſhal feare.

11 They ſhal feare as a ſparowe out of Egypt, and as a doue out of the lande of Aſſhur, and I wyl place them in their houſes, ſayth the Lorde.

12 Ephraim compaſſeth me about with lyes, and the houſe of Iſrael with deceipt: but Iuda yet ruleth(h) with GOD, and is faythful with the ſaintes.

(h) Ruleth their people agreeyng to Gods worde,

The.xii.Chapter.

He admoniſheth by Iacobs example to truſt in God, and not in man.

A 1 EPhraim is fedde with the wynde, and foloweth after the eaſt wynde, he dayly encreaſeth lyes and deſtruction, they be confederate with the Aſſyrians, * their oyle is caryed into Egypt.

4.Re.16,d
Eſai,57,b

2 The Lord hath a controuerſie with Iuda, & wyl viſite Iacob accordyng to his wayes, accordyng to their owne inuentions wyl he recompence them.

Gen.25.b. 3 * He tooke his brother by the heele, when he was yet in his mothers wombe, and in his ſtrength he wreſtled with God:

Gen,32,d
Gen,35,b.

4 He* ſtroue with the angel, and gate the victorie, he wept and prayed to hym: *he founde hym at Bethel, and there he ſpake with vs.

5 Yea the Lord God of hoſtes, euen the Lord him ſelfe remembred hym.

6 Therefore turne to thy God, keepe mercy and iudgement, and hope ſtyl in thy God.

B 7 [He is](a) Chanaan, the ballances of deceipt are in his hande, he loueth to oppreſſe.

(a) More like to the wicked Chanaamites, then to Abraham and the Godly patriarches.
Apoc.3,c

8 And Ephraim hath ſayde, *Tuſhe, I am rich, I haue good yenough: in al my workes ſhal not one iniquitie be founde, wherein I haue offended.

9 Yet am I the Lord thy God from the land of Egypt, I wyl yet make thee dwelle in the tabernacles, as in the hygh feaſt dayes.

10 I haue ſpoken through the prophetes, and haue multiplied viſions, and ſhewed ſimilitudes by the miniſterie of the prophetes.

11 In Galaad is iniquitie, they are fallen to vanitie: at Gilgal they haue ſacrificed oxen, & their aulters are as heapes in the furrowes of the feelde.

12 *Iacob fled into the land of Syria, and Iſrael ſerued for a wyfe, and for a wife he keapt [ſheepe.] Gen.28.b.

13 By a prophete the Lorde brought them out of Egypt, and by a prophete was he preſerued.

14 But Ephraim hath prouoked him to diſpleaſure through his abominations, therfore ſhal his blood be powred vpon him ſelfe, and the Lorde his GOD ſhal rewarde hym his blaſphemies.

The.xiii.Chapter.

1 The abomination of Iſrael, 9 and cauſe of their deſtruction.

A 1 WHEN Ephraim ſpake, there was tremblyng, he was exalted among the Iſraelites: but he hath ſinned in Baal, and is dead.

2 And nowe they ſinne more & more, * and of their ſiluer they haue made them molten images, after the imaginations of theyr owne braynes, [that is] very idolles, and yet al is nothyng but the worke of the crafteſman: they ſay one to another, Whyles they(a) ſacrifice a man, let them kiſſe(b) the calues.

Eſai,46,a.
Ezec.16.b.
Oſea,ij,b

(a) When they ſacrificed their chyldren to Moloch.
(b) That is, worſhyp the Calues ſet vp by kyng Ieroboam.
3.Reg.12,

3 Therfore they ſhalbe as yͤ mornyng cloude, and as the deawe that early paſſeth away, & lyke as duſt that the whirlewynde taketh away from the floore, and as ſmoke that goeth out of the chimney.

Exod.20.a 4 * Yet I am the Lorde thy GOD [whiche brought thee] out of the lande of Egypt, and thou ſhalt knowe no God but me onely, neyther is there any ſauiour beſydes me. Eſai.43.b.

5 I dyd knowe thee in the wylderneſſe, in the lande of drought.

6 But when they were wel fed, and had yenough, they waxed proude, and forgate me.

B Exod.43.b 7 * Therefore wyl I be vnto them as a lion, & as a leopard in the wayes to the Aſſyrians.

8 I wil meete them as a ſhe beare that is robbed of her whelpes, and I wyl breake that ſtubburne hart of theirs, there wyl I deuour them lyke a lion, yea the wylde beaſtes ſhal teare them.

Iob.22.2. 9 * O Iſrael [thyne iniquitie] hath deſtroyed thee: but in me [onely is] thy helpe.

10 I am: where is thy kyng now that ſhould helpe thee in al thy cities? Yea, & thy iudges of whom thou ſaydeſt, * Geue me a king and princes. 1.Reg.8.a.

11 I gaue thee a kyng in my wrath, & in my diſpleaſure, I tooke him from thee agayne.

12 The wickedneſſe of Ephraim is bounde togeather, and his ſinne lyeth hyd.

13 Therfore ſhal ſorowes comme vpon him, as vpon a woman that trauaileth: an vndiſcrete ſonne is he, els would he not ſtande ſtyl at the tyme (c) of byrth of chyldren.

(c) As a woman not labouring at the birth of her chylde, deſtroyeth her ſelfe and the chylde: ſo the people if they doo not repent when God punniſheth for ſinnes, are occaſion of their owne deſtruction.

14 I wyl redeeme them from the power of the graue, and deliuer them from death: * O death, I wil be thy death: O hel, I wil be thy ſtyng: yet can I ſee no comfort. 1.Cor.15.f.

15 Though he grew among his brethren, the Eaſt wynde [euen] the wynde of the Lorde ſhal comme vp from the wylderneſſe, and drie vp his vayne, and his fountaines ſhalbe dried vp: he ſhal ſpoyle the treaſure of al pleaſant veſſels.

16 Samaria ſhalbe made waſt, for ſhe is diſobedient vnto her God: they ſhal periſh with the ſwoorde, their chyldren ſhalbe daſched in peeces, and their women great with chylde ſhalbe ript vp.

The.xiiij.Chapter,

1 The deſtruction of Samaria. 3 He exhorteth the Iſraelites to turne to God, who requireth prayſe and thankes.

A 1 Iere.18.a. Ezec.18.c. 3.Reg.12.c O Iſrael, * returne vnto the lorde thy God, * for thou haſt fallen through thine owne wickedneſſe.

2 Take theſe woordes with you, when ye turne to the lorde, and ſay vnto hym, O forgeue vs al our ſinnes, receiue vs gratiouſly, * and then wyl we offer the calues of our lippes vnto thee. Pſal.22.a Heb.iij.c

3 Aſchur ſhalbe no more our helper, neyther wyl we ryde vpon horſes any more, neyther wyl we ſay any more to the woorke of our handes, Ye are our goddes: for in thee the fatherleſſe fyndeth mercie.

4 I wyl heale their rebellion, I wyl loue them freely: for myne anger is turned away from hym.

5 I wyl be vnto Iſrael as the deawe, and he ſhal growe as the lilie, & his roote ſhal breake out as the [trees] of Libanus.

9 His branches ſhal ſpreade out abroade, and be as fayre as the oliue tree, and ſmelle as Libanus.

7 They that dwelle vnder his ſhadowe, ſhal returne and grow vp as the corne, and floriſh as the vine: he ſhal haue as good a " name as the wyne of Libanus. B

" or, ſauour.

8 Ephraim [ſhal ſay] What haue I to doo with idolles any more? I haue heard him, and looked vpon hym, I am lyke a greene firre tree, vpon me is thy fruite founde.

9 * Who ſo is wyſe, ſhal vnderſtande theſe thinges, and he that is ryght inſtruct wyl regarde them: * for the wayes of the Lorde are ryghteous, ſuche as be godly wyl walke in them: as for the wicked, they ſhal ſtumble therein. Iere.ix.b Pſal.18.c.

¶ The ende of the prophecie of Oſea.

The booke of the prophete Ioel.

The firſt Chapter.

1 A prophecie agaynſt the Iewes. 2 He exhorteth the people to prayer and faſtyng, for the miſerie that was at hande.

A 1 The woord of the Lord that came to Ioel the ſone of Pethuel.

2 Heare ye this, you elders, and hearken with your eares, al you that dwelle in this lande: Was there euer ſuch a thing in your dayes, or in the dayes of your fathers?

3 Of this thyng tel your children, and let your children [ſhewe it] to their children, and their children to [theyr] poſteritie afterwarde.

4 That whiche the caterpiller hath leaft, the graſhopper hath eaten, and what the graſhopper leaft, hath the (a) canker woorme eaten, and what the canker worme leaft, the locuſt hath deuoured.

5 Awake ye drunkardes, and weepe, howle al ye wine bibbers, for lacke of new wine: for it is cleane taken away from your mouth.

6 For a nation is comme vp vpon my lande, mighty and without number: his teeth are as the teeth of a lion, and he hath the iawes of a great lion.

B 7 He hath deſtroyed my vine, and barked my figge tree, he hath pylled it, and caſt it from him, and hath leaft boughes thereof whyte.

8 Lament as a virgin girded with ſackcloth, for the huſbande of her youth.

9 The meate offeryng and drinke offering, is cut of from the houſe of the Lord, the prieſtes [I meane] the Lordes miniſters mourne.

10 The fielde is waſted, the lande mourneth: for corne is deſtroyed, the newe wine is dryed vp, the oyle is vtterly taken away.

11 Be ye aſhamed, O ye huſbandmen, howle O ye wine dreſſers, for the wheate and for the barly: for the harueſt of the fielde is periſhed.

12 The wine is dryed vp, and the figge tree is decayed, the pomgranate tree, & the paulme, and the apple tree, [euen] al the trees of the fielde are withered vp: for ioy is withered away from the ſonnes of menne.

13 Girde your ſelues, and lament, O ye prieſtes, howle ye out, ye miniſters of the aulter, comme and lye al night in ſackecloth, ye ſeruantes of my God: for the meate and drinke offeringes are taken away from the houſe of your God.

14 Proclayme a faſte, cal a congregation, geather the elders togeather, [with] al the inhabitantes of the lande, vnto the houſe of the Lorde your God, and crye vnto the Lorde. C

15 Alas for this day, for the day of the Lord is at hande, euen as a deſtruction from the almighty, ſhal it comme.

16 Is not the meate cut of before our eyes, [yea,] mirth & ioy from the houſe of our God?

17 The ſeede is rotten vnder their cloddes, the garners are deſtroyed, the barnes are ouerthrowen: for the corne is withered.

18 O howe cattayle mourne? the heardes of beaſtes are in woful caſe for lacke of paſture, and the flockes of ſheepe are deſtroyed?

19 Unto thee, O Lorde, wyl I crye, for feare hath deſtroyed the fruiteful places of the deſert, and the flambe hath burnt vp al the trees of the fielde.

20 The beaſtes alſo of the field crye out vnto thee: for the ryuers of waters are dryed vp, and fire hath deuoured vp the fruiteful places of the deſert.

(a) That is, a worme that hath winges, ſhaueth of the vtmoſt rine of hearbes, & the tender barke of trees, feeding on them. Nahum. 3.c.

The.ii. Chapter.

1 He prophecieth of the commyng and crueltie of theyr enimies. 13 An exhortation to moue them to conuert. 18 The loue of God towarde his people.

A 1 Blowe vp a trumpet in Sion, and ſhowte in my holy hyl, let al the inhabitantes of the earth tremble: for the day of the lorde is comme, for it is nygh at hande.

2 A darke and glomie day, a cloudy & blacke day: as the morning is ſpread ouer the mountaines, [ſo is this] populus and ſtrong people, like it there was none from the begynnyng, nor ſhalbe hereafter for euermore.

3 Before him is a deuouring fire, and behinde him a burning flambe: the land is as a pleaſant garden before hym, and behinde hym a waſte deſert, yea, and nothing ſhal eſcape him.

4 The ſhew of him is as the ſhewe of horſes,

and lyke horſemenne, ſo ſhal they runne.

5 Lyke the noyſe of charrettes vpon the tops of the mountaynes they ſhal ſkippe, lyke the noyſe of a flamyng fyre deuouryng the ſtubble, [and] as a ſtrong people, prepared to batayle.

6 Before his face ſhal the people tremble, the countenance of al folkes ſhal ware [blacke] as a pot.

B 7 They ſhal runne lyke ſtrong menne, and clymbe the walles lyke menne of warre: and euery one ſhal marche on in his way, & they ſhal not linger in theyr pathes.

8 No man ſhal thruſt another, but euery one ſhal walke in his path: and if they ſhal falle on the ſwoorde, they ſhal not be wounded.

9 They ſhal runne to and fro in the citie, they ſhal runne vp and down vpon the wal, they ſhal clymbe into the houſes, they ſhal enter in at the wyndowes lyke a theefe.

10 The earth ſhal quake before hym, the heauens ſhal tremble, the ſunne and the moone ſhalbe darke, and the ſtarres ſhal withdrawe theyr ſhynyng.

11 And the Lorde ſhal geue his voyce before his hoſt, for his campe is exceedyng great, for he is mighty that executeth his commaundement: for the day of the Lorde is great and very terrible, and who canne abyde it?

12 But now ſayth the Lord, Turne you vnto me with al your harts, with faſtyng, with weeping, and with mournyng,

13 And rent your hartes, and not your garmentes, and turne you vnto the Lord your God, for he is gratious, and mercyful, ſlowe to anger, and of great goodneſſe, and he wil repent hym of the euyl.

C 14 Who knoweth whether the Lorde wyl returne, and take compaſſion, and wyl leaue behynde hym a bleſſyng, [euen] meate offeryng, and drynke offeryng, vnto the Lorde your God?

15 Blowe vp a trumpet in Sion, proclayme a faſt, cal an aſſemblie, ſanctifie the congregation.

16 Geather the people, geather the elders, aſſemble the chyldren and ſuckyng babes: let the brydegrome come foorth of his chamber, and the bryde out of her cloſet.

17 Let the Prieſtes, the Lordes Miniſters, weepe betwixt the porche and the aulter, and let them ſay, Spare thy people, O Lord, and geue not ouer thyne heritage to reproche, that the heathen ſhoulde rule ouer them: Wherefore ſhoulde they ſaye amongſt the heathen, Where is theyr God?

18 And [then] the Lord wyl be ielous ouer his lande, and wyl ſpare his people.

19 Yea, the Lorde wyl anſweare, and ſaye to his people, Behold, I wyl ſende you corne, & wine, and oyle, and wil ſatiſfie you therwith, and wyl not geue you ouer any more to be a reproche among the heathen.

20 And I wyl remoue farre of from you, the Northren [armie,] and I wyl dryue him into a lande barren and deſolate, with his face towards the Eaſt ſea, and his hynder partes towardes the vttermoſt ſea: and his ſtinch ſhal aryſe, and his corruption ſhal aſcend, becauſe he hath exalted hym ſelfe to doo this. D

21 Feare not, O thou lande, be glad, and reioyce: for the Lorde wyl doo great thynges.

22 Be not afrayde, ye beaſtes of the fielde, for the fruiteful places of the deſart are greene: for the tree beares her fruite, the figge tree and the vyne yeelde theyr ſtrength.

23 Be glad then, ye chyldren of Sion, and reioyce in the Lorde your God: for he hath geuen you moderate (a) rayne, and he wyl ſende downe for you the raine, [euen] the firſt raine, and the later raine, in the firſt [moneth.]

24 And the barnes ſhalbe filled with corne, and the preſſes ſhal ouerflow with wine and oyle.

25 And I wyl reſtore to you the yeeres whiche the graſhopper, the canker worme, the locuſt, and the caterpiller haue deuoured, my greate armie whiche I ſent amongſt you.

26 And you ſhal eate in plenty, and be ſatiſfied, and ſhal prayſe the name of the Lorde your GOD, whiche hath dealt woonderouſly with you, & my people ſhal not be aſhamed any more.

27 And you ſhal know that I am in the middle of Iſrael, and [that] I am the Lorde your God, and none but I: and my people ſhal neuer be aſhamed. E

28 And it ſhal comme to paſſe after this, I wyl powre out my ſpirite vpon al fleaſhe, and your ſonnes and your daughters ſhal prophecie, your olde menne ſhal dreame dreames, your young menne ſhal ſee viſions.

29 Alſo in thoſe dayes, vpon the ſeruantes, and vpon the handemaydens wyl I powre out my ſpirite.

30 And I wil ſhew woonders in heauen, and in earth, blood, and fyre, and pillers of ſmoke.

31 The ſunne ſhalbe turned into darkeneſſe, and the moone into blood, before that great and terrible day of the Lorde comme.

32 But whoſoeuer ſhal cal on the name of the Lorde, ſhalbe ſaued: for there ſhalbe deliuerance in mount Sion, and in Hieruſalem,

as

(a) At the firſt begynning belonging to ſowning and in the firſt beginning belonging to corning or hardning of corne, that there be no hinderance for lacke of neceſſarie rayne.

as the Lord hath promiſed, and [alſo] in the remnant whom the Lorde ſhal cal.

The.iii.Chapter.

Of the iudgement of God, agaynſt the enimies of his people.

A 1 FOr behold, in thoſe dayes, and in that time, when I ſhal bring againe the captiuitie of Iuda and Hieruſalem,

2 I wyl alſo geather al the Gentiles, & cauſe them to comme into the valley of [a] Iehoſaphat, and I wyl pleade with them there for my people and heritage Iſrael, whiche they haue ſcattred amongſt the nations, and haue parted my lande.

3 And they haue caſt lottes for my people, and changed the boy for an [b] harlot, and ſolde the gyrle for wyne, that they might drinke.

4 And what haue you to doo with me, O Tyre and Sidon, and al the coaſtes of Paleſtine? wyl ye render me recompence? and yf you recõpence me, I ſhal ſwiftly [and] ſpeedyly returne your recompence vpon your owne heades.

5 For ye haue taken my ſyluer and my golde, my pleaſant and pretious thynges, and haue carried them into your temples.

6 You haue ſolde alſo the chyldren of Iuda, and the chyldren of Hieruſalem, to the Gretians, that you myght ſende them farre from theyr owne countrey.

B 7 Behold, I wil rayſe them out of that place whither you haue ſold them, and wil returne your recompence vpon your owne heades.

8 And I wil ſel your ſonnes and your daughters, into the handes of the chyldren of Iuda, and they ſhal ſel them vnto the Sabeans, to a nation that dwelleth farre of: for the Lorde hath ſpoken it.

9 Publiſhe this thyng among the Gentiles, proclaime warre, wake vp the mighty men, let al the men of warre drawe neare & comme vp.

10 Breake your plough ſhares into ſwordes, and your ſithes into ſpeares, let the weake ſaye, I am ſtrong.

11 Aſſemble your ſelues, and comme al you heathen, and geather your ſelues togeather round about, there ſhal the Lord caſt downe thy myghty menne.

12 Let the heathen aryſe, and comme vp to the valley of Iehoſaphat: for there wyl I ſit to iudge al nations rounde about.

13 Put in your ſithes, for the harueſt is rype: comme ye [and] deſcende, for the [c] wynepreſſe is ful, [yea,] the preſſes ouerflowe: for theyr wickedneſſe is multiplied.

D 14 O people, people, [comme] into the valley of final iudgement: for the day of the Lord is at hande, in the valley of final iudgement.

15 The ſunne and the moone ſhalbe darkned, and the ſtarres ſhal withdrawe theyr lyght.

16 The Lorde alſo ſhal rore out of Sion, and out of Hieruſalem ſhal he geue his voyce, the heauens & the earth ſhal ſhake: but the Lorde wil be the hope of his people, and the ſtrength of the chyldren of Iſrael.

17 So ſhal you knowe that I am the Lorde your god, dwelling in Sion, my holy mountaine, then ſhal Hieruſalem be holy, and there ſhal no ſtrangers paſſe through here anye more.

18 And in that day, ſhal the mountaines drop downe ſweete wyne, and the hilles ſhal flow with milke, and al the riuers of Iuda ſhal runne with water, and a fountayne ſhal comme out of the houſe of the Lord, and ſhal water the valley of Sittim.

19 Egypt ſhalbe waſte, and Edom ſhalbe a deſolate wilderneſſe: for the iniuries [donne] to yͤ children of Iuda: becauſe they haue ſhed innocent blood in theyr lande.

20 But Iuda ſhal dwelle for euermore, and Hieruſalem from generation to generation.

21 I wyl alſo cleanſe the blood of them [that] I haue not cleanſed, and the Lorde dwelleth in Sion.

[a] He alludeth to the victorie deſcribed. 2.Para.20.

[b] They beſtowed the ſpoyle of gods people, on whoredome, & drunkenneſſe.

[c] When the meaſure of wickedneſſe is ful, then deſtruction is at hande.

The booke of the prophete Amos.

The firſt Chapter.

1 The condition and ſtate of Amos, and the tyme of his prophecie. 3 The woorde of the Lorde agaynſt Damaſcus, the Philiſtines, Tyrus, Idumea, and Ammon.

A 1 THE woordes of Amos, who was among yͤ " ſheephards at Thecua, whiche he ſawe " vpon Iſrael, in the dayes of Oſia kyng of Iuda, & in the dayes of Ieroboam the ſonne of Ioas kyng of Iſrael, two yeere before the " earthquake.

" Or, heardmenne.

" Or, prophecied.

Zach, 14.a

2 And he ſayde, The Lorde ſhal roare out of Sion, and vtter his voyce from Hieruſalem: and the " dwelling places of the Sheepeheardes ſhal " mourne, and the top of Charmel ſhal wyther.

" Or, paſtures.

" Or, periſh.

" Or, tranſgreſſions.

(a) The manifolde ſinnes of Damaſcus, are meant by three & foure, whiche make ſeuen.

3 Thus ſayth the Lorde, For (a) three " wickednesse of Damaſcus, and for foure I wyl not " ſpare her: becauſe they haue threaſhed Gilead with iron flales.

" Or, bryng her agayne, or turne to it.

4.Re.8,c,

4 But I wyl ſende a fyre into the houſe of Hazael, and it ſhal deuoure the palaces of Benhadad.

5 I wyl breake alſo the barres of Damaſcus, and " roote out the inhabiters from the " playne of Auen, and hym that holdeth the Scepter out of the houſe of " Eden, and the people of Syria ſhal goe into captiuitie vnto Kir, ſayth the Lorde.

" Or, cut of.

" Or, valley.

" Or, pleaſure.

6 Thus ſayth the Lorde, for three wickedneſſes of " Azza, and for foure I wyl not ſpare her: becauſe they carried " away priſoners into captiuitie, to ſhut them vp in Edom.

" Or, Gaza.

" Or, away priſoners, the whole captiuitie.

B 7 Therfore I wyl ſend a fyre vpon the wals of " Azza, whiche ſhal deuoure her palaces.

" Or, Gaza.

8 And I wil cut of the inhabiter from Aſdod, and hym that holdeth Scepter, from Aſcalon, and turne my hande to " Ecron, and the remnant of the Philiſtines ſhal periſhe, ſayth the Lorde God.

" Or, Accaron.

9 Thus ſayth the Lord, For three " wickedneſſes of Tyre, and for foure, I wyl not ſpare her: becauſe they ſhut the whole captiuitie in Edom, and haue not remembred the (b) brotherly couenant.

" Or, tranſgreſſions.

(b) For Eſau (of whō came yͤ Edomites) and Iacob were brethren.

10 Therfore wyl I ſende a fyre vpon the wal of Tyre, and it ſhal conſume the palaces thereof.

11 Thus ſayth the Lorde, For three wickedneſſes of Edom, and for foure, I wil not ſpare him: becauſe he purſued his brother with the ſwoorde, and dyd " caſt of al pitie, and " in his anger ſpoyled hym continually, and his indignation he kept alwayes.

" Heb, corrupt his compaſſions.

" Or, his anger ſpoyled.

12 Therfore I wyl ſend a fyre into Theman, whiche ſhal deuoure the palaces of Bozra.

13 Thus ſayth the Lorde, For three wickedneſſes of the chyldren of Ammon, and for foure, I wyl not ſpare them: becauſe they (c) haue ript vp the women with chylde of Gilead, that they might enlarge theyr borders.

(c) He noteth the great crueltie of the Ammonites, that ſpared not the woman with chylde.

14 Therfore wyl I kyndle a fyre in the walles of Rabbah, that ſhal conſume her palaces C with a greate crye in the day of bataile, and with a tempeſte in the day of the whyrlewynde.

15 And theyr kyng ſhal goe into captiuitie, he, and his Princes togeather, ſayth the Lorde.

The.ii.Chapter.

1 He prophecieth agaynſt Moab, Iuda, and Iſrael.

A 1 Thus ſayth the Lorde, For three wickedneſſes of Moab, and for foure, I wyl not " ſpare hym: becauſe he burnt the bones of the kynge of Edom, into (a) lyme.

" Or, turne to hym.

(a) That is, into aſhes.

2 Therefore I wyl ſende a fyre into Moab, whiche ſhal conſume the palaces of Carioth, & Moab ſhal dye with tumult, with ſhowtyng, and with the ſounde of the trumpet.

4 And I wyl cut of the iudge out of the middes thereof, and wyl ſlaye al the princes therof, with hym, ſayth the Lorde,

4 Thus ſayth the Lorde, for three wickedneſſes of Iuda, and for foure, I wyl not ſpare hym: becauſe they haue caſt away the lawe of the Lorde, and haue not kept his ordinances, and theyr lyes cauſed them to erre, after the whiche, theyr fathers walked.

5 Therfore wyl I ſend a fyre into Iuda, whiche ſhal conſume the palaces of Hieruſalem:

6 Thus ſayth the Lorde, For three wickedneſſes of Iſrael, and for foure, I wil not ſpare hym:

XUM

hym: becauſe they ſolde the ryghteous for ſiluer, and the poore for a payre of ſhooes.

B 7 They " gape for breath ouer the head of the poore in the duſte of the earth, and peruert the way of the " meeke: A man and his father wyl goe in to one " maide, to diſhonour my holy name.

" Or, breathe into the head, or tread vpon the head.
" Or, wretched.
" Or, young woman.
" Or, ſit downe.

8 And they " lye vpon clothes " layd to pledge by euery aulter: and in the houſe of their god, they drinke the wine " of the condemned.

Exod.22.d
" Or, of ſuch as they haue fined or mulcted.

9 * Yet deſtroyed I the Amorite before them, whoſe heyght was lyke the heyght of the Cedar trees, and he was ſtrong as the okes: notwithſtanding, I deſtroyed his fruit from aboue, and his roote from beneath.

Num.21.d
Dev.2.f.

10 Alſo I brought you vp from the lande of Egypt, & lead you fourtie yeeres through the wildernes, to poſſeſſe the land of yͤ Amorites.

11 And I rayſed vp of your ſonnes for Prophetes, and of your young menne for " Nazarites: Is it not euen thus, O ye chyldren of Iſrael, ſayth the Lorde?

" Or, abſtayners.

12 But ye gaue the Nazarites wyne to drinke, and commaunded the Prophetes, ſayeing, Prophecie not.

13 Beholde, I am preſſed vnder you, as a cart is preſſed that is ful of ſheaues.

14 Therefore the " flyght ſhal periſhe from the ſwifte, and the ſtrong ſhal not ſtrengthen his force, neither ſhal the mighty ſaue his life. C

" Or, ſwift by flight ſhal not eſcape.

15 Nor he that handeleth the bow ſhal ſtand, nor he that is ſwifte of foote ſhal eſcape, neyther ſhal he that rydeth the horſe, ſaue his life.

16 And he that is of myghty courage among the ſtrong menne, ſhal flee away naked in that day, ſayth the Lorde.

The.iii.Chapter.

1 He reproueth the houſe of Iſrael of ingratitude, foreſhewing Gods moſt iuſt pouniſhment for the ſame. 9 Strangers are called to ſee the equitie of Gods iudgementes agaynſt Iſrael.

A 1 HEare this woorde that the lord pronounceth agaynſt you, O childre of Iſrael, [euen] againſt the whole familie, whiche I brought vp from the lande of Egypt, ſayeing,

Deut.4.

2 * You only haue I knowen of al the families of the earth, therefore I wyl viſite you for al your iniquities.

3 Canne two walke togeather, except they be agreed?

4 Wil a lion roare in the forreſt when he hath no praye? Or wyl a lions whelpe crye out of his denne, if he haue taken nothyng?

5 Canne a byrde fal in a ſnare vpon the earth, where no Fouler is? Or wyl he take vp the ſnare from the earth, and haue taken nothing at al?

6 Or ſhal a trumpet be blowen in the citie, & the people be not afrayde? Or ſhal there be (a) euyl in a citie, & the Lorde hath not donne it?

(a) That is, calamitie, or aduerſitie.

B 7 " Surely the Lord God wyl doo nothing, but he reuealeth his ſecret vnto his ſeruantes the prophetes.

" Or, for

8 The lion hath roared, who wyl not be afrayde? The Lord God hath ſpoken, who " can but prophecie?

" Or, who wyl not prophecie?

9 Proclaime in the palaces at Aſdod, & in the palaces in the land of Egypt, & ſay, Aſſemble your ſelues vpon yͤ mountaines of Samaria, and behold the great tumultes in the middes therof, and the opreſſed in the middes thereof:

10 For they knowe not to doo right, ſaith the Lorde, they ſtore vp " violence and robberie in theyr palaces.

" Or, iniurie.

11 Therfore thus ſaith the lord God, An aduerſarie [ſhal come] euen rounde about the countrey, and ſhal bring downe thy ſtrength from thee, and thy palaces ſhalbe ſpoyled.

12 Thus ſayth the Lord, As the Sheepheard taketh out of the mouth of the lion, two legs or a peece of an eare: ſo ſhal the chyldren of Iſrael be taken out that dwel in Samaria, in the corner of a bed, and in Damaſcus, [as in] a couche.

13 Heare & teſtifie in the houſe of Iacob, ſayth the Lorde God, the God of hoſtes,

14 That in the day that I ſhal viſite the " tranſgreſſions of Iſrael vpon him, I wyl alſo viſite the aulters of Bethel, and the hornes of the aulter ſhalbe " broken of, and falle to the grounde.

" Or, wickedneſſe.
" Or, cut of.

15 And I wyl ſmyte the wynter houſe with the ſommer houſe, and the houſes of yuorie ſhal periſhe, and the great houſes ſhalbe conſumed, ſayth the Lorde.

The.iiii.Chapter.

1 Under the name of fat kyne of Baſan, he inueyeth agaynſt the gouernours of Samaria, and foreſheweth theyr pouniſhment. 4 He laugheth to ſcorne theyr idolatrie. 8 He ſheweth that notwithſtandyng they had benne plagued with hunger, drought, blaſting, caterpillers, peſtilence, and warre, yet were they not turned vnto God.

A 1 HEare this woord, ye kine of Baſã, that are in the mountaine of Samaria, whiche oppreſſe the poore, & deſtroy the nedy, which ſay to their (a) maiſters, Bryng, and let vs drinke.

(a) That is, to the creditors to whom the poore are indebted.

2 The Lorde God hath ſworne by his holyneſſe, that loe, the dayes ſhal come vpon you, that he wyl take you away with (b) thornes, and your poſteritie with fiſhehookes.

(b) He alludeth to fiſhers whiche catche fiſh by hookes and thornes.

3 And ye ſhal goe out at the breaches, euerye [kowe] forewarde: and ye ſhal " caſte your ſelues out of the palace, ſayth the Lorde.

" Or, caſt downe the palace

3.Re.12.g.

4 *Comme to Bethel, and " tranſgreſſe: to Gilgal, and multiplie tranſgreſſion: & bryng your ſacrifices in the mornyng, and your* tithes after three yeeres.

" Or, commit wickednesse.

Deu,14.d

Leui.7.b.

5 And offer a thankeſgeuing of *leauen, publiſh and proclayme the free offeringes: for this liketh you, O ye chyldren of Iſrael, ſayth the Lorde God.

(c) That is, lacke of bread and meats.

6 Therefore haue I geuen you (c) cleanneſſe of teeth in al your cities, and ſcarceneſſe of bread in al your places: yet haue ye not returned vnto me, ſayth the Lorde.

B 7 And alſo I haue withholden the raine from you, when there were yet three monethes to the harueſt, and I cauſed it to rayne vpon one citie, and haue not cauſed it to rayne vpon an other citie: one peece was raigned vpō, & the peece whereupon it raigned not, withered.

8 So two [or] three cities wandered vnto one citie to drynke water, but they were not ſatiſfied: yet haue ye not returned vnto me, ſaith the Lorde.

9 I haue ſmitten you with blaſting and mildewe, your great gardens and your vineyardes, and your figge trees, and your oliue trees, dyd the " palmer woorme deuoure: yet haue ye not returned vnto me, ſayth the lord.

" Or, caterpiller.

10 Peſtilence haue I ſent among you, after the manner of Egypt: your young menne haue I ſlaine with the ſwoorde, and haue taken away your horſes, and I haue made the ſtynke of your tentes to comme euen vp into your noſtrelles: yet haue ye not returned vnto me, ſayth the Lorde.

11 I haue ouerthrowen " you, as God ouerthrewe Sodoma and Gomorra, and ye were as a firebrand pluckt out of the burnyng: yet haue ye not returned vnto me, ſayth the Lorde.

" Or, among you, meanyng ſomme part of their countrey to haue beene ouerthrowen.

12 Therefore thus wil I doo vnto thee, O Iſrael, [and] becauſe I wyl doo this vnto thee, (b) prepare to meete thy God, O Iſrael.

(b) Turne to him by repentance.

13 For loe, he that fourmeth the mountaynes, and createth the winde, and declareth vnto man what is his thought, whiche maketh the " mornyng darkeneſſe, and walketh vpon the high places of the earth, the Lord God of hoſtes is his name.

" Or, mornyng and darkneſſe.

The.v.Chapter.

1 The prophet lamenteth the captiuitie of Sion. 4 He calleth to repentance. 8 He deſcribeth the power of God. 14 He exhorteth to good woorkes. 16 He deſcribeth the heauie day of the Lorde. 21 And reiecteth theyr feaſt dayes and ſacrifices.

A 1 HEare ye this word which I lift vp vpon you, [euē] a lamentation " of the houſe of Iſrael.

" Or, O ye houſe.

2 The virgin Iſrael is fallen, and ſhal no more ryſe: ſhe is leaft vpon her lande, and there is none to rayſe her vp.

3 For thus ſayth the Lorde God, The citie whiche went out by a thouſande, ſhal leaue an hundred, and that whiche went foorth by an hundred, ſhal leaue tenne, to the houſe of Iſrael.

4 For thus ſayth the Lord vnto the houſe of Iſrael, Seeke ye me, and ye ſhal lyue.

5 But ſeeke not Bethel, nor enter into Gilgal, & goe not to Beerſeba: for Gilgal ſhal goe into captiuitie, and Bethel ſhal comme to nought.

6 Seeke the Lord, & ye ſhal liue: leſt he breake out lyke fire in the houſe of Ioſeph, and deuoure it, and there be none to quenche it in Bethel.

7 They turne iudgement to woormewood, and forſake ryghteouſneſſe in the earth.

(a) That is, the thickeſt darkneſſe into the mornyng light.

8 He maketh the ſeuen ſtarres and Orion, and he turneth (a) the ſhadowe of death into the mornyng, and he maketh the day darke as night: he calleth the waters of the ſea, and powreth them out vpon the open earth, the Lorde is his name.

9 He ſtrengtheneth the deſtroyer agaynſt the myghty, and the deſtroyer ſhal " comme agaynſt the fortreſſe.

" Or, aſſault.

10 They hate him that rebuketh (b) in the gate, & they abhorre him that ſpeaketh vprightly.

(b) That is, in opē aſſemblies

11 Forasmuche then as your treadyng is vpon the poore, & ye (c) take from him burdens of wheate: ye haue buylte houſes of hewen ſtone, but ye ſhal not dwel in them: ye haue planted pleaſant vineyardes, but ye ſhal not drinke wine of them.

(c) Ye take both his money, and alſo his food wherwith he ſhould liue.

12 For I knowe your " manyfolde tranſgreſſions, and your mighty ſinnes: they afflict the iuſt, they take rewardes, and they oppreſſe the poore in the gate.

" Or, great wickedneſſe.

13 Therefore the wyſe ſhal keepe ſcilence in that tyme: for it is an euil tyme.

14 Seeke good, and not euil, that ye may liue: and ſo the Lorde God of hoſtes ſhalbe with C you, as you haue ſpoken.

15 Hate the euyl, and loue the good, and eſtabliſhe iudgement in the gate: it may be, that the Lord God of hoſtes wilbe merciful vnto

the remnant of Ioſeph.

16 Therefore the Lorde God of hoſtes, the Lorde ſayth thus, Mourning ſhalbe in al ſtreetes, and they ſhal ſaye in al the high wayes, Alas, alas: and they ſhal cal the huſbandman to lamentation, and ſuch as canne mourne, " to mournyng.

" Or, ſhal mourne.

17 And in al the vines ſhalbe lamentation: for I wyl paſſe through thee, ſayth the Lorde.

18 Wo vnto you that deſyre the day of the Lorde, what haue ye to doo with it? the day of the Lorde is darkneſſe, and not lyght.

19 As if a man did flee from a lion, and a beare meete hym, and went into the houſe, and leaned his hande vnto the wal, and a ſerpent byte hym.

20 Shal not the day of the Lord be darknes, and not lyght? euen darkeneſſe, and no " lyght in it.

" Or, ſhyne.

D 21 I hate, I abhorre your feaſt dayes, and I wyl not (b) ſmel in your ſolemne aſſemblies.

(b) That is, I wyl not delite in the ſmel of your incenſe

22 Though ye offer me burnt offeryngеs, and meate offerings, I wyl not accept them, neither wil I regarde the peace offeringe of your fat beaſtes.

23 Take thou away from me the multitude of thy ſongues, for I wyl not heare the melodie of thy violes.

24 And " let iudgemente runne downe as water, and ryghteouſneſſe as a myghty ryuer.

" Or, iudgement ſhal run downe.

25 Haue ye offered vnto me ſacrifices, and offerynges in the wyldemeſſe fourtie yeeres, O houſe of Iſrael?

26 But ye haue borne (c) Siccuth your king, and Chiun your images, and the ſtarre of your gods, whiche ye made to your ſelues.

(c) That idol whiche ye eſteemed, as your kyng, and carried about as ye dyd Chiun: in the whiche images ye thought that there was a certayne diuinitie.

27 Therefore wyl I cauſe you to goe into captiuitie beyonde Damaſcus, ſayth the Lorde, whoſe name is the God of hoſtes.

The.vi.Chapter.

1 He prophecieth agaynſt the princes of Iſrael lyuing in pleaſures. 8 The Lorde ſweareth that he wyl bryng to paſſe the thinges that are purpoſed againſt Iſrael.

A 1 WO to them that are at eaſe in Sion, and truſt in the mountayne of Samaria, whiche were famous at the begynnyng of the nations, and the houſe of Iſrael came to them.

2 Goe you vnto Calneh, and ſee, and from thence goe you to Hemath the great, then goe downe to Gath of the Philiſtines: be (a) they better then (b) theſe kyngdomes? Or the border of the lande greater then your border?

(a) If God haue deſtroied theſe excellent cities in three diuers kyngdomes, as in Babylon, Syria, and of the Philiſtines, & hath brought their wyde borders into a greater ſtraitnes then yours yet are: thinke you to be better, or to eſcape?

(b) The kyngdomes of Iuda & Iſrael.

" Or, bryng vpon you.

3 Ye that put farre away the euyl day, and " approche to the ſeate of iniquitie.

4 They lye vpon beds of yuorie, and ſtretche them ſelues vpon their couches, and eate the lambes out of the flocke, and the calues out of the ſtal.

5 They ſing to the ſounde of the viole, they inuent to them ſelues inſtrumentes of muſicke, lyke Dauid.

6 They drinke wine in bowles, and annoynt them ſelues with chiefe oyntmentes: but no man is ſory for the affliction of Ioſeph.

B 7 Therfore nowe ſhal they goe captiue with the firſt that goe captiue, and " the ſorowe of them that ſtretched them ſelues, is at hande.

" Or, the ioy of them that ſtretched thẽ ſelues, ſhal departe.

8 The Lorde God hath ſworne by him ſelfe, ſayth the Lorde God of hoſtes, I abhorre the " excellencie of Iacob, and hate his palaces, therefore wyl I deliuer vp the citie, with al that is therein.

" Or, magnificencie, that is, the richeſſe and pompe.

9 And if there remayne tenne menne in one houſe, they ſhal dye.

10 And his vncle ſhal take him vp, and burne him, to carrie out the bones out of the houſe, and ſhal ſaye vnto hym that is by the (c) ſides of the houſe, Is there yet any with thee? And he ſhal ſaye, None. Then ſhal he ſaye, Holde thy tongue: for we maye not remember the name of the Lorde.

(c) That is, to ſome neighbour that dwelleth neare about.

11 For behold, the Lorde commaundeth, and he wyl ſmyte the great houſe with breaches, and the litle houſes with cleftes.

12 Shal horſes runne vpon the (d) rocke? Or wyl one plowe there with oxen? for ye haue turned iudgement into " gal, and the fruite of ryghteouſneſſe, into woormewood.

(d) He compareth them to baren rockes, whereupon it is in vayne to beſtow labour ſhewing that gods benefites can haue no place among them.

" Or, poyſon.

13 Ye reioyce in a thyng of nought, ye ſaye, Haue not we gotten vs hornes by our owne ſtrength?

14 But beholde, I wyl rayſe vp agaynſt you a nation, O houſe of Iſrael, ſayth the Lorde God of hoſtes, and they ſhal afflict you from the entryng of (e) Hemath, vnto the ryuer of the wyldemeſſe.

(e) That is, from one corner of the countrey vnto another. For Antioche, which is here called Hemath, and the weaſt ſea whiche is here ſignified by the riuer of the wyldernesse, are the vtter borders of the countrey of the ten tribes. ſee .4.Re.14.f

The.vii.Chapter.

1 God ſheweth certayne viſions, whereby he ſignifieth the deſtruction of the people of Iſrael. 10 The falſe accuſation of Amazia the prieſt. 12 His craftie counſel. 14 The teſtimonie of Amos of hym ſelfe. 17 His propheſie agaynſt Amazia, and of the captiuitie of the people.

A 1 Thus hath the Lord God ſhewed vnto me, and beholde, he fourmed graſhoppers in the beginning of the ſhooting vp of the latter growth, and loe it was in ẏ latter growth, after the (a) kynges mowing.

2 And when they had made an end of eating the graſſe of the lande, then I ſayde, O Lorde God ſpare I beſeeche thee: Who ſhal rayſe vp Iacob? for he is ſmal.

3 So the Lord (b) repented for this: it ſhal not be, ſayth the Lorde.

4 Thus alſo hath the Lord God ſhewed vnto me, and beholde, the Lorde God called to iudgement by fyre, and it deuoured the great deepe, and dyd eate vp " a part.

5 Then ſayd I, O Lord God, ceaſſe I beſech thee: Who ſhal raiſe vp Iacob? for he is ſmal.

6 So the Lord repented for this, this alſo ſhal not be, ſayth the Lorde God.

B 7 Thus agayne he ſhewed me, and beholde, the Lorde ſtoode vpon a wal, [made] by line, (c) with a line in his hande.

8 And the Lorde ſayde vnto me, Amos, what ſeeſt thou? And I ſayde, A line. Then ſayde the Lorde, Beholde, I wyl ſet a line in the middes of my people Iſrael, and wyl paſſe by them no more.

9 And the hygh places of Iſaac ſhalbe deſolate, and the " temples of Iſrael ſhalbe deſtroyed, and I wyl ryſe agaynſt the houſe of Ieroboam with the ſwoorde.

10 Then Amazia the prieſte of Bethel, ſent to Ieroboam kyng of Iſrael, ſayeing, Amos hath conſpired agaynſt thee in the middes of the houſe of Iſrael: the lande is not hable to beare al his woordes.

11 For thus Amos ſayth, Ieroboam ſhal dye by the ſwoord, and Iſrael ſhalbe ledde away captiue out of theyr owne lande.

12 Alſo Amazia ſayde to Amos, O thou the ſeear, Goe, flee thou away into the lande of Iuda, and there eate thy bread, and propheſie there.

13 But propheſie no more at Bethel: for it is the kinges chappel, & it is the kinges courte.

14 Then anſweared Amos, and ſayd to Amazia, I was no prophete, neither was I a prophetes ſonne: but I was an heardman, and a geatherer of wylde figges. C

15 And the Lorde tooke me as I folowed the flocke, and the Lorde ſaid vnto me, Goe, propheſie vnto my people Iſrael.

16 Nowe therefore, heare thou the woorde of the Lord: Thou ſaieſt, Propheſie not againſt Iſrael, and ſpeake nothing againſt the houſe of Iſaac.

17 Therefore thus ſaith the Lorde, Thy wife ſhalbe an harlot in the citie, and thy ſonnes and thy daughters ſhal fal by the ſwoorde, and thy land ſhalbe diuided by line, and thou ſhalt dye in a polluted lande, and Iſrael ſhal ſurely goe into captiuitie, foorth of his lande.

(a) After the publique commaundement for mowyng was geuen, or as ſome read, after ẏ kinges ſheepe were ſhorne.

(b) That is, ſtayed this plague at my prayer.

" Or, the poſſeſſion, meaning the whole fielde.

(c) Signifiing that this ſhoulde be the laſt meaſuring of the people, and that he woulde defer his iudgement no longer.

" Or, ſanctuaries, or holy places.

The.viii.Chapter.

1 By a viſion of a baſket of ſommer fruite, the ende of the kyngdome of Iſrael is ſhewed, 4 He ſpeaketh agaynſt the oppreſſours of the poore. 9 And deſcrybeth the bytterneſſe of the plague of Iſrael. 11 And propheſieth of the famine of the woorde of God.

A 1 Thus hath the Lorde God ſhewed vnto me: and beholde, a baſket of ſommer fruite.

2 And he ſayde, Amos, what ſeeſt thou? And I ſayde, A baſket of (a) ſommer fruite. Then ſayde the Lorde vnto me, The end is comme vpon my people of Iſrael, I wyl paſſe by them no more.

3 And the ſongues of the temple ſhalbe howlinges in that day, ſaith the Lorde God: Many dead bodyes ſhalbe in euery place, they ſhal caſt them foorth with ſcilence.

4 Heare this, O ye that ſwallowe vp the poore, that ye may make ẏ needy of the lande to fayle,

5 Sayeing, When wil the newe moneth be gonne, that we may ſel corne? and the Sabboth, that we maye ſet foorth wheate, and make the (b) Epha ſmal, and the ſicle great, & falſifie the weightes by deceite?

6 That we may buye the poore for ſiluer, and the needy for ſhooes, yea, and ſel the refuſe of the wheate?

7 The Lorde hath ſworne by the excellencie of Iacob, ſurely I wyl neuer forgeat any of theyr woorkes.

8 Shal not the lande tremble for this, and euery one mourne that dwelleth therein? And it ſhal ryſe vp wholy as a fludde, and it ſhalbe caſt out and (c) drowned, as by the fludde

(a) which ſignified the ripeneſſe of theyr ſinnes, and the readineſſe of Gods iudgementes.

(b) That is, the meaſure ſmal, and the price great.

(c) That is, the inhabitantes of the lande ſhalbe drowned, as Nilus drowneth many, when it ouerfloweth.

fludde of Egypt.

9 And in that day, ſaith the Lord God, I wyl euẽ cauſe the [d] ſunne to goe downe at noone, and I wyl darken the earth in the cleare day.

10 And I wyl turne your feaſtes into mournyng, and al your ſongues into lamentation: and I wyl bryng ſackecloth vpon al loynes, and baldneſſe vpon euery head, and I wyl make it as the mournyng of an onely ſonne, and the ende thereof as a bitter day.

11 Beholde, the dayes comme, ſayth the Lord God, that I wyl ſende a famine in the lande, not a famine of bread, nor thirſt for water, but of hearyng the woorde of the Lorde.

12 And they ſhal wander from ſea to ſea, and from the North euen vnto the Eaſt, ſhal they runne to and fro to ſeeke the woorde of the Lorde, and ſhal not fynde it.

13 In that day ſhal the fayre virgins, and the young menne periſhe for thirſt.

14 C They that ſweare by the [e] ſinne of Samaria, and that ſay, Thy God, O Dan liueth, and the [f] manner of Beerſeba lyueth, euen they ſhal fal, and neuer ryſe vp agayne.

The.ix.Chapter.

1 Threatninges agaynſt the temple, 5 The ſubuertion of the people. 7 That they be not able to eſcape Gods iudgementes. 10 He reproued the vnkindneſſe of Iſrael. 11 The reſtoaryng of the Churche is promiſed.

A 1 I Sawe the Lord ſtanding vpon the [a] aulter, and he ſayde, Smite the lintel of the doore, that the poſtes maye ſhake, & ″ cut them in peeces, euẽ the [b] heades of them al, and I wyl ſlay the laſt of thẽ with the ſwoorde: he that fleeth of them, ſhal not flee away, & he that eſcapeth of them, ſhal not be deliuered,

2 Though they dygge into [c] hel, thence ſhal my hande take them, though they clyme vp to heauen, thence wyl I bryng them downe.

3 And though they hyde them ſelues in the top of Charmel, I wyl ſearch, and take them out thence: and though they be hyd from my ſyght in the bottome of the ſea, thence wyl I commaunde [d] the ſerpent, and he ſhal byte them.

4 And though they goe into captiuitie before their enimies, thence wyl I commaunde the ſwoorde, and it ſhal ſlay them: and I wyl ſet myne eyes vpon them for euyl, and not for good.

5 And the Lord God of hoſtes ſhal touche the land, and it ſhal melt away: and al that dwel therein ſhal mourne, and it ſhal ryſe whole lyke a fludde, and ſhalbe drowned as by the fludde of Egypt.

6 He buildeth his ″ ſpheres in the heauen, and hath layde the fundation of his globe of elementes on the earth: he calleth the waters of the ſea, and poureth them out vpon the open earth, the Lorde is his name.

B 7 Are ye not as the Ethiopians [e] vnto me, O chyldren of Iſrael, ſaith the Lorde? Haue not I brought vp Iſrael out of the lande of Egypt? and the Philiſtines from Cappadocia? and the Syrians from Cyrene?

8 Beholde, the eyes of the Lord God are vpon the ſinful kyngdome, and I wyl deſtroy it cleane out of the earth: neuertheleſſe, I wyl not vtterly deſtroy the houſe of Iacob, ſayth the Lorde.

9 For lo, I wyl commaunde, and I wyl ſyfte the houſe of Iſrael among al nations, like as corne is ſifted in a ſiue: yet ſhal not the [f] leaſt ſtone fal vpon the earth.

10 But al the ſinners of my people ſhal dye by the ſwoord, whiche ſay, The euyl ſhal not comme, nor haſten for vs.

11 In that day wyl I rayſe vp the tabernacle of Dauid that is fallen downe, and cloſe vp the breaches thereof, and I wyl rayſe vp his ruines, and I wyl builde it, as in the dayes of olde:

12 That they may poſſeſſe the remnant of Edom, and of al the Heathen, ″ becauſe my name is called vpon them, ſayth the Lorde that doeth this.

13 Beholde, the dayes comme, ſaith the Lord, that the plowman ſhal [g] touche the mower, and the treader of grapes hym that ſoweth ſeede, and the mountaines ſhal [h] drop ſweete wyne, and al the hylles ſhal melt.

14 And I wyl bring agayne the captiuitie of my people of Iſrael, and they ſhal buylde the waſt cities, and inhabite them: and they ſhal plant vineyardes, and drinke the wine thereof: they ſhal alſo make gardens, and eate the fruites of them.

15 And I wyl plante them vpon their lande, and they ſhal no more be pulled vp agayne out of their land which I haue geuen them, ſayth the Lorde thy God.

[d] In the midſt of their proſperitie, I wyl ſend great affliction.

[e] For the idolaters dyd vſe to ſweare by their idols, which here he calleth their ſinne.

[f] That is, the common manner of worſhipping, and the ſeruice or religion there vſed.

[a] Which was at Hieruſalem

″ or, wounde them in the head, euen al.

[b] Both the cheefe of them and alſo the common people.

[c] That is, vnto the centre, or middes of the earth.

[d] That is, the whale or ſome other huge beaſt of the ſea.

″ or, aſcentes, or degrees.

[e] That is, am I more bounde vnto you, then to the Ethiopians, or blacke Mores? yet haue I beſtowed vpon you greater benefites.

[f] Meanyng that none of his ſhoulde periſhe in his wrath.

″ or, vpon whom my name is called

[g] Signifiyng that there ſhalbe great plentie of al thynges, that when one kynd of fruite is rype, an other ſhoulde folow, & euery one in courſe.

Leuit.26.

[h] He meaneth that the plenty of gods giftes ſhal not be common and vſual, but aboue al hope, yea and aboue the order of nature, as though the hylles ſhoulde melt, and flow with wyne and milke.

The booke of the prophete Abdias.

Agaynſt Edom, and the truſt that they had in rycheſſe.

A 1 THE viſion of Abdi, thus ſaith the Lorde God agaynſt Edom, We haue hearde a rumor frõ the Lorde, and an ambaſſadour is ſent among the Heathen: aryſe, and let vs ryſe vp agaynſt her to batayle.

2 Beholde, I haue made thee ſmalle among the Heathen, thou art vtterly deſpiſed.

3 The pryde of thyne hart hath deceiued thee, thou that dwelleſt in the cleftes of the rockes, whoſe habitation [is] hygh, that ſayth in his hart, Who ſhal bring me downe to yͤ groũd?

4 Yea though thou exalt thy ſelfe as the egle, and make thy neſt among the ſtarres, thence wyl I bryng thee downe, ſayth the Lorde.

5 Came theeues to thee, or robbers by nyght? howe waſt thou brought to ſcilence? Would they not haue ſtollen tyl they had yenough? If the grape geatherers came to thee, woulde they not leaue [ſomme] grapes?

6 Howe are the thynges of Eſau ſought vp, [and] his treaſures ſearched?

B 7 All the menne of thy confederacie haue dryuen thee to the borders, the menne that were at peace with thee haue deceiued thee, & preuayled agaynſt thee, [they that eate] thy bread haue layd a wound vnder thee, there is none vnderſtandyng in hym.

8 Shal not I in that day, ſaith the lord, euen deſtroy the wyſe menne out of Edom, and vnderſtandyng from the mount of Eſau?

9 And thy ſtrong menne, O Theman, ſhalbe afrayde: becauſe euery one of the mount of Eſau ſhalbe cut of by ſlaughter.

10 For thy crueltie againſt thy brother Jacob, ſhame ſhal couer thee, and thou ſhalt be cut of for euer.

11 When thou ſtoodeſt on the other ſide, in the day that the ſtrangers caryed away his ſubſtance, & ſtrangers entred into his gates, and caſt lottes vpon Hieruſalem, euen thou waſt as one of them.

12 But thou ſhouldeſt not haue beholden the day of thy brother, in the day that he was made a ſtranger, neither ſhouldeſt thou haue reioyced ouer the chyldren of Juda in the day of their deſtruction, thou ſhouldeſt not haue ſpoken proudly in the day of affliction:

13 Thou ſhouldeſt not haue entred into the gate of my people in the day of their deſtruction, neither ſhouldeſt thou haue once looked on their affliction in the day of their deſtruction, nor haue laide handes on their ſubſtance in the day of their deſtruction:

14 Neyther ſhouldeſt thou haue ſtand in the croſſe wayes to cut of them that ſhoulde eſcape, neither ſhouldeſt thou haue ſhut vp the remnant thereof in the day of affliction. C

15 For the day of the Lorde is neare vpon al the Heathen: as thou haſt donne, it ſhalbe donne to thee, thy rewarde ſhal returne vpon thyne head.

16 For as ye haue(a) drunke vpon myne holy mountayne, ſo ſhal al the Heathen drunke cõtinually: yea, they ſhal drynke and ſwalowe vp, and they ſhalbe as though they(b) had not benne.

17 But vpon mount Sion ſhalbe deliuerãce, and it ſhalbe holy, & the houſe of Jacob ſhal poſſeſſe their poſſeſſions.

18 And the houſe of Jacob ſhalbe a fyre, and the houſe of Joſeph a flambe, and the houſe of Eſau as ſtubble, and they ſhal kyndle in them, and deuoure them, and there ſhalbe no remnant of the houſe of Eſau: for the Lorde hath ſpoken it.

19 And they ſhal poſſeſſe the ſouth ſyde of the mount of Eſau, and the playne of the Philiſtines, and they ſhal poſſeſſe the fieldes of Ephraim, and the fieldes of Samaria, & Beniamin [ſhal haue] Gilead.

20 And the captiuitie of his hoſt of the childrẽ of Iſrael, whiche were among the Chanaanites [ſhal poſſeſſe] vnto Zarephath, and the captiuitie of Hieruſalem which is in Sepharad, ſhal poſſeſſe the cities of the South.

21 And they that ſhal(c) ſaue, ſhal comme vp to mount Sion to iudge the mount of Eſau, and the kyngdome ſhalbe the Lordes.

(a) That is, reioyced and triumphed.

(b) That is, at the length they ſhal vtterly periſhe.

(c) Meanyng that God wyl rayſe vp in his Churche ſuch as ſhal rule & gouerne, for the defence of the ſame, and deſtruction of his enimies, vnder Meſſias.

The booke of the prophete Ionas.

The firſt Chapter.

3 Ionas fled when he was ſent to preache. 4 A tempeſt aryſeth, and he is caſt into the ſea for his diſobedience.

A 1 THE Woorde of the Lorde came vnto [a] Ionas the ſonne of Amitai, ſayeing,

2 Aryſe, & goe to [b] Niniue that great citie, and crye agaynſt it: for their wickedneſſe is comme vp before me.

3 And Ionas roſe vp to flee into Tharſis frõ the preſence of the Lorde, and went downe to [c] Ioppa, and founde a ſhyp goeyng to [d] Tharſis: ſo he payed his fare, & went downe into it, that he myght goe with them vnto Tharſis from the [e] preſence of the Lorde.

4 But the Lorde ſent out a great wynd into the ſea, and there was a myghtie tempeſt in the ſea, ſo that the ſhip was in danger of ſplittyng in ſunder.

5 Then the mariners were afrayde, and cried euery man vnto his God, and caſt the wares that were in the ſhyp into the ſea, to lyghten it of them: but Ionas was gonne downe into the ſydes of the ſhyp, and he lay downe ſleepyng.

6 And the ſhip maiſter came to him, and ſaid, What meaneſt thou ſleeper? Vp, & cal vpon thy God, if ſo be that God wyl ſhyne vnto vs, that we peryſhe not.

7 And they ſayde euery one to his felowe, Comme, let vs caſt [f] lottes: that we may know for whoſe cauſe this euil is on vs. And they caſt lottes: and the lot fel on Ionas.

8 Then ſayde they vnto hym, Tel vs for whoſe cauſe is this euyl comme vpon vs? What is thyne occupation? Whence cameſt thou? What countrey man art thou, and of what nation?

9 And he anſweared them: I am an Hebrue, and I feare the Lord God of heauen, whiche hath made the ſea, and the drye lande.

10 Then were the menne exceedingly afraid, and ſayde vnto hym, Why haſt thou donne this? (for the menne knewe that he fled from the preſence of the Lorde, becauſe he had told them.)

11 And they ſayde vnto hym, What ſhal we doo vnto thee, that the ſea may be calme vnto vs? For the ſea wrought, & was troublous.

12 And he ſaid vnto them, Take me, and caſt me into the ſea, and the ſea ſhalbe calme vnto you: for I knowe that for my ſake this great tempeſt is vpon you.

13 Neuertheleſſe, the menne aſſayed with rowyng to bryng the ſhyp to land, but they could not, becauſe the ſea wrought, and was troublous agaynſt them.

14 C Wherfore, they cryed vnto the Lorde, and ſayde, We beſeeche thee, O Lorde, we beſeech thee, let not vs periſhe for this mans lyfe, and lay not to our charge innocẽt blood: for thou, O Lorde, haſt donne as it pleaſed thee.

15 So they tooke vp Ionas, and caſt hym into the ſea, and the ſea left raging.

16 And the menne feared the Lord exceedingly, and offered a ſacrifice vnto the Lorde, and made [g] vowes.

17 And the Lorde prepared a great fyſhe to ſwalowe vp Ionas: and Ionas was in the belly of the fyſhe three dayes & three nyghtes.

The.ii.Chapter.

1 Ionas is in the fyſhes belly. 3 His prayer. 11 He is deliuered.

A 1 AND Ionas prayed vnto the Lorde his God out of the [a] fiſſhes belly,

2 And ſayd, In affliction I cryed vnto the Lorde, & he hearde me: out of the belly of hel cryed I, and thou heardeſt my voyce.

3 Thou haddeſt caſt me downe into yͤ deepe, into the myddeſt of the ſea, and the fluddes compaſſed me about: al thy byllowes and waues paſſed ouer me.

4 And I ſayde, I am caſt away out of thy ſyght, yet wyl I looke agayne toward thyne holy temple.

5 The waters compaſſed me euen vnto the ſoule, the deapth cloſed me on euery ſyde, and the weedes were wrapt about my head.

6 I wẽt downe to the bottome of the mountaynes, the earth with her barres was about me for euer: yet haſt thou brought vp my lyfe from corruption, O Lorde my God.

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[a] He propheſied vnder Ieroboam the ſecond. 2.Re.14

[b] It was the greateſt citie of the Aſſyrians, ſcituate by the ryuer Lycus, as Strabo wryteth, hauyng in number a hundreth and fyftie towres.

[c] It is a hauen towne, in the which Peter lodged. Act.x.

[d] It is the name of a place lykely to be Cilicia, for there was a great citie of that name, where alſo Paul was borne.

[e] As the Leuites whiche miniſter to the Lorde are ſayde to ſtand before hym: ſo they whiche forſake his commaundement, are ſayd to flee before his preſence.

[f] It was the manner of the Gentiles to caſt lottes, & ſo to enquire the iudgement of God: the Romanes diuided prouinces by lottes: the Grecians enquired by lot who ſhould combat with Hector, and ſome kynde of lottes are ſpoken of in ſcripture. Pro.18. Eſai.x.

[g] To ſerue the Lord, and cal vpon hym, as Dauid oftentimes in the Pſalmes maketh mention, none other vowes.

[a] He afterwarde calleth it hel, and the worde is taken often for the graue: beyng comme to him ſelfe, he in great affliction called vpõ the Lorde.

B 7 When my ſoule faynted within me, I remembred the Lorde, and my prayer came in vnto thee into thy holy temple.

8 They that hold vpon [b] lyeing vanitie, forſake his mercie.

9 But I wil ſacrifice vnto thee with yͤ voyce of thankeſgeuyng, and wyl pay that that I haue vowed: for ſaluation is of the Lorde.

10 And the Lorde ſpake vnto the fiſhe, and it caſt out Ionas vpon the [c] drye lande.

[b] Al that is lyeing vanitie that a man inuenteth of hym ſelfe to truſt in.

[c] Ioſephus in the ninth booke of antiquities ſayth, he was caſt out on the ſhore of the ſea Euxinum, whiche is not farre from Aſia.

The.iii.Chapter.

2 Ionas is ſent agayne to Niniue. 5 The repentance of the kyng of Niniue.

A 1 AND the woord of the lorde came vnto Ionas the ſeconde tyme, ſayeing,

2 Aryſe, & goe to Niniue that great citie, & preache agaynſt it the preachyng which I ſpeake vnto thee.

3 So Ionas aroſe, and went to Niniue, accordyng to the woorde of the Lorde. (Niniue was a great citie & [a] excellent, of three dayes iourney.)

4 And Ionas began to enter into the citie a dayes iourney, and he cryed, and ſayde, Yet fourtie dayes, and Niniue ſhalbe deſtroyed.

5 And the menne of Niniue beleued God, and proclaymed a faſt, and put on ſackcloth, from the greateſt of them, to the leaſt of them.

6 And woord came vnto the king of Niniue: Whiche aroſe from his throne, and put of his robe, and couered hym ſelfe with ſackecloth, and ſate downe in aſſhes.

7 And he cauſed a cryer to crye, & ſay through the citie, by the counſel of the kyng and his nobles, Let neyther man nor beaſt, bullocke nor ſheepe, taſte ought at al, neyther feede, nor drynke water. B

8 And let both man and beaſt put on ſackecloth, and crye myghtyly vnto GOD: yea let euery man turne from his euyl way, and from the wickedneſſe that is in his handes.

9 Who can telle whether GOD wyl turne, and be moued with [b] repentance, and turne from his fierce wrath, that we periſhe not?

10 And GOD ſawe their woorkes, that they turned from their euil waies, and he repented of the [c] euyl that he ſaide he woulde doo vnto them, and dyd it not.

[a] In the Hebrue it is a great citie to God: but ſo the Hebrues cal great and excellēt things. So the hyl of God, the Cedar of God, for a great hyl & high Cedar.

[b] God is ſayd to repent when he dooth thoſe thinges that menne doo repenting.

[c] Of yͤ euyl, that is, of the plague whiche is euyl to our ſelfe, although not in his owne nature.

The.iiii.Chapter,

The great goodneſſe of God towarde his creatures.

A 1 AND this diſpleaſed Ionas greatly, and he was [a] angry [within him ſelfe.]

2 And he prayed vnto the Lorde, and ſayde, I pray thee, O Lorde, was not this my ſayeing when I was yet in my countrey? therefore I haſted to flee into Tharſis: For I knewe that thou art a gratious God, and mercyful, long ſuffering, and of great kyndneſſe, and repenteſt thee of euyl.

3 And nowe, O Lorde, take I beſeeche thee my lyfe from me: for it is better for me to dye, then to lyue.

4 Then ſayde the Lorde, Doeſt thou wel to be angry?

5 And Ionas went out of the citie, and ſate hym downe on the Eaſt ſyde thereof, & there made hym a boothe, and ſate vnder it in the ſhadowe, tyl he myght ſee what ſhoulde be donne in the citie.

6 And the Lorde God prepared a gourd, and made it ſpring vp ouer Ionas, that it myght be a ſhadowe ouer his head, to deliuer hym from his griefe: So Ionas was exceedyng glad of the gourde.

7 But GOD prepared a worme, when the mornyng roſe the next day, whiche ſmote the gourde, that it withered. B

8 And when the ſunne roſe, God prepared a feruent Eaſt winde, and the ſunne beat vpon the head of Ionas that he faynted: & wyſhed vnto his ſoule, that he myght dye, and ſayde, It is better for me to dye, then to lyue.

9 And the Lorde ſayde vnto Ionas: Doeſt thou wel to be ſo angry within thy ſelfe for the gourde? And he ſayde, I doo wel to be angry euen vnto death.

10 Then ſayd the Lord, Thou haſt had compaſſion on the gourde, about the which thou beſtowedſt no labour, neyther madeſt it growe: whiche came vp in a night, and periſhed in a nyght:

11 And ſhal not I ſpare Niniue that great citie, in the which are more then ſixeſcore thouſand perſons that know not their right hand and their left, and alſo muche cattayle?

[a] Becauſe hereby he ſhould be takē as a falſe prophete, and ſo the name of God which he preached, ſhoulde be blaſphemed.

¶ The ende of the prophete Ionas.

The booke of the prophete Micheas.

The firſt Chapter.

Of the deſtruction of Samaria becauſe of their idolatrie.

A 1 THE woorde of the Lorde came vnto Micheas the Moraſthite, in the dayes of * Iotham, Ahas, and * Hezekiah, kings of Iuda, whiche he ſawe concerning Samaria and Hieruſalem.

4.Reg.15.a
2.Par.27.a
4.Reg.16.a
4.Re.18.a.

2 Heare al ye people, marke this wel, O earth, and al that therein is, yea let the Lorde God hym ſelfe be witneſſe agaynſt you, [euen] the Lorde from his holy temple.

3 For beholde, the Lorde ſhal comme out of his holy place, and comme downe, and tread vpon the hygh thynges of the earth.

4 The mountaynes ſhal melt vnder hym, and the valleyes ſhal cleaue a ſunder, lyke as waxe [melteth] before the fire, and as the waters runne downewarde.

5 And al this ſhalbe for the wickedneſſe of Iacob, and the ſinnes of the houſe of Iſrael: but what is the wickedneſſe of Iacob? is not [(a)] Samaria? Which are the high places of Iuda? is not Hieruſalem?

(a) Samaria and Hieruſalē were ȳ chiefe cities of the two kyngdomes: Idolatrie vſed in them, ſheweth ȳ general corruption through al.

6 Therefore, I wil make Samaria an heape of the fielde [meete] for the planting of a vineyarde: her ſtones wyl I tumble downe into the valley, and diſcouer her fundations.

B 7 Al her images ſhalbe broken downe, and al her garmentes ſhalbe brent in the fyre: yea, al her idolles wyl I deſtroy: for they are geathered out of the hyre of an (b) harlot, and into an harlots hyre ſhal they be turned agayne.

(b) Euil gotten, euyl ſpent.

8 Wherfore, I wil mourne and make lamentatiō, bare & naked wil I goe: I wil mourne lyke the Dragons, and take ſorowe as the Oſtriches.

9 For their wound is paſt remedy, it is comme into Iuda, and hath touched the gate of my people at Hieruſalem alredy.

10 Declare it not at Gath, neyther weepe ye: for the houſe of Aphra roule thy ſelfe in the duſt.

11 Thou that dwelleſt at Saphir geat thee hence naked with ſhame: ſhe that dwelleth at (c) Zaanan, ſhal not comme foorth in the mournyng of Bethezel: [the enimie] ſhal receiue of you for his (d) ſtandyng.

(c) Names of cities that ſhould be firſt annoyed by the enimies.
(d) The long continuance of an armie in one place is hurtful.

12 For the inhabitantes of Maroth wayled for good, but the plague ſhal comme from the Lord, euen vnto the gates of Hieruſalem.

13 O thou (e) inhabitant of Lachis, bynde the charret to the ſwyfteſt (f) beaſt, ſhe is the begynnyng of the ſinne of the daughter of Sion: for the tranſgreſſiōs of Iſrael were found in thee.

(e) Make haſte to flee away.
(f) It appeareth that this citie was one of the firſt whiche receiued the worſhyppyng of the golden calues, ſet vp by Ieroboam

14 Therefore ſhalt thou bring preſentes to (g) Moreſheth Gath: ȳ houſes of Achzib [ſhalbe] as a lye to the kynges of Iſrael.

(g) A citie ſo named.

15 And as for thee, O thou that dwelleſt at Mareſa, I ſhal bring a poſſeſſioner vpō thee, he ſhal comme to Adullam, the glorie of Iſrael.

16 Make thee baulde, (h) & ſhaue thee becauſe of thy tender children: make thee cleane bauld as an Egle, for they ſhalbe caryed away captiue from thee.

(h) Shauyng and pluckyng of heare, was vſed in tyme of mournyng.

The.ii.Chapter.

1 Threatninges agaynſt the ſinful people. 6 They would teache the prophetes to preache.

A 1 WO vnto thē that imagine iniquitie, & worke wickedneſſe vpon their beds: whē the morning is light they practiſe it, becauſe their hand hath power.

2 And they couet fieldes, and take them by violence, and houſes, and take them away: ſo they oppreſſe a man and his houſe, [euen] man and his heritage.

3 Therefore, thus ſayth the Lorde, Beholde, agaynſt this houſholde haue I deuiſed a plague, whereout ye ſhal not plucke your neckes: ye ſhal no more goe ſo proudly, for it wyl be a perilous tyme.

4 In that day ſhal this parable be vſed, and a mournyng ſhalbe made ouer you on this manner: We be vtterly deſolate, the portion of my people is tranſlated: howe wyl he part vnto vs the lande that he hath taken from vs?

5 Therefore, there ſhalbe no man to diuide thee thy portion in the congregation of the Lorde.

6 Ye ſhal not (a) prophecie [ſay they] to them that prophecie: (b) they ſhal not prophecie to them,

(a) The people tooke vpō them to forbid the prophetes to preach, and rebuke ſinne.
(b) God threatneth he wyl ſende no mo prophetes to preache vnto them, whiche is the greateſt plague that can comme to a nation.

them, neither ſhal they take ſhame.

B 7 O thou that art named the houſe of Jacob, is the ſpirite of the Lorde ſhortened? are theſe his woorkes? are not my woords good vnto hym that walketh vpryghtly?

8 But he that was yeſterday my people, is ryſen vp on the other ſyde [as] agaynſt an enimie: they ſpoyle the beautiful garment from thẽ that paſſe by peaceably, as though they returned from the warre.

9 The women of my people haue ye ſhut out from their pleaſant houſes, and taken away myne excellent gyftes from their chyldren.

10 Up, get you hence, for here ſhal ye haue no reſt: becauſe [the lande] is defyled, it ſhal deſtroy [you] with vtter deſtruction.

11 If a man (c) walke in the ſpirit, and would lye falſely [ſayeing] I wyl prophecie to thee of (d) wyne and ſtrong drinke: that were a prophete for this people.

12 I wyl ſurely geather thee wholly, O Jacob, (e) I wyl ſurely geather the remnant of Iſrael, I wyl put them togeather as the (f) ſheepe of Boſra, as the flocke in the myddeſt of their folde, they ſhal make great noyſe by reaſon of the [multitude] of menne.

13 The (g) breaker ſhal comme vp before them, they ſhal breake out, and paſſe by the gate, & goe out by it: and their king (h) ſhal goe before them, and the Lorde ſhalbe vpon their (i) heades.

(c) Takyng vpon them the office of a prophete, and pretendyng that he is directed by the ſpirite of God.

(d) Flatteryng them, by promiſing plentie, and not reprouing their ſinnes.

(e) To make an vniuerſal deſtruction.

(f) where was great plenty of ſheepe, by reaſon of the good paſtures.

(g) To breake downe their walles and gates, to cary them away captiues by heapes.

(h) As a priſoner, or captiue.

(i) To ſtirre his wrathful indignation agaynſt the Iſraelites, for their obſtinate wickedneſſe.

The.iii. Chapter.

Agaynſt the tyrannie of falſe prophetes.

A 1 AND I ſayd, heare I pray you, O heades of Jacob, and ye princes of the houſe of Iſrael, ſhoulde not ye knowe iudgement?

2 [But] they hate the good, & loue the euil, they plucke of their ſkinnes from them, and their fleaſhe from their bones.

3 And they eate alſo the fleaſhe of my people, and flay of their ſkinne from them: and they breake their bones, and chop them in peeces as for the pot, and as fleaſhe within the cauldron.

4 Then ſhal they crye vnto the Lord, but he wyl not heare them: he wyl euen hyde his face frõ them at that tyme, becauſe they haue donne wickedly in their workes.

5 Thus ſayth the Lorde concernyng the prophetes that deceiue my people, (a) and byte them with their teeth, and crie peace: but if a man put not into their mouthes, they prepare warre agaynſt hym.

6 Therefore (b) nyght [ſhalbe] vnto you for a viſion, and darkeneſſe [ſhalbe] vnto you for a diuination: and the ſunne ſhal goe downe ouer the prophetes, and the day ſhalbe darke ouer them.

7 Then ſhal the ſears be aſhamed, and the ſoothſayers confounded: yea, (c) they ſhal al couer their lyppes, for they haue none anſweare of God.

B 8 Yet not withſtandyng, I am ful of power by the ſpirite of the Lord, and of iudgement, and of ſtrength, to declare vnto Jacob his tranſgreſſion, and to Iſrael his ſinne.

9 Heare this I pray you, ye heades, of the houſe of Jacob, and princes of the houſe of Iſrael: they abhorre iudgement, & peruert al equitie.

10 (d) They buylde vp Sion with blood, and Hieruſalem with iniquitie.

11 (The heades therof iudge for rewardes, and the prieſtes thereof teache for hyre, and the prophetes thereof prophecie for money: yet wyl they leane vpon the Lorde, and ſay, Is not the Lord among vs? no euil can comme vpon vs.)

12 Therefore ſhal Sion for your ſake be plowed [as] a fielde, and Hieruſalem ſhalbe an heape, and the mountaine of the houſe, as the hygh places of the foreſt.

(a) Falſe prophetes deuoured ÿ ſubſtance of their folowers, and make gaine of religion.

(b) The knowledge whiche ye nowe pretende, ſhalbe knowen to be groſſe ignorance.

(c) They ſhal couer their faces for ſhame.

(d) They fortifie and garniſhe their citie with goods wrongfully gotten, whiche here are called blood and iniquitie.

The.iiii. Chapter.

The callyng of the Gentiles, and conuertion of the Jewes.

A 1 BUt in the (a) latter dayes it wil comme to paſſe, that the hylle of the Lordes houſe ſhalbe prepared in the toppe of the mountaynes, and ſhalbe ſet vp hygher then any mountaynes or hylles, & people ſhal preaſe vnto it.

2 Yea, the multitude of the Gentiles ſhal haſt them thither, ſayeing, Comme, let vs goe vp the hyl of the Lorde, and to the houſe of the GOD of Jacob, and he ſhal teache vs his wayes, and we wyl walke in his pathes: for the lawe ſhal comme out of Sion, and the woorde of God from Hieruſalem.

3 And he ſhal iudge many people, and rebuke myghtie nations of far countreys: ſo that of their ſwoords they ſhal make ploughſhares, and

(a) when Chriſte ſhal comme.

and ſithes of their ſpeares: one people ſhal not lyft vp a ſwoorde agaynſt another, yea they ſhal no more learne to fyght.

4 But euery man ſhal ſit vnder his vineyard, and vnder his fygtree, ⁊ no man ſhal make them afrayde: for the mouth of the Lorde of hoſtes hath ſpoken it.

5 Therefore al people wyl walke euery man in the name of his God: and we wyl walke in the name of our Lord God, for euer ⁊ euer.

6 At the ſame tyme, ſayth the Lorde, wyl I geather vp the lame and the outcaſt, and ſuch as I haue chaſtened,

B 7 And wyl geue a remnant vnto the lame, and make of the outcaſt a mightie people: ⁊ the Lorde hym ſelfe ſhalbe their kyng vpon the mount Sion, from this tyme foorth for euermore.

8 And vnto thee, O thou towre of the flocke, thou ſtrong holde of the daughter Sion, vnto thee ſhal it comme, euen the lordeſhyp and kyngdome to the daughter Hieruſalem.

9 Why then doeſt thou crye and lament? is there no kyng in thee? are thy counſellers peryſhed, that thou art ſo payned as a woman in her trauayle?

10 And nowe, O thou daughter Sion, ſorow and lament as a woman in her trauayle: for now muſt thou geat thee out of the citie, and dwel vpon the playne feelde: yea vnto Babylon ſhalt thou goe, [but] there ſhalt thou be deliuered, and there the Lorde ſhal redeeme thee from the hande of thyne enimies.

11 Nowe alſo are there many people geathered togeather agaynſt thee, ſayeing, Sion ſhalbe condemned, ⁊ our eye ſhal looke vpon Sion.

12 But they knowe not the thoughtes of the Lorde, they vnderſtande not his counſel: for he ſhal geather them togeather as yͤ ſheaues in the barne.

13 Therefore geat thee vp, O thou daughter Sion, and threſhe out the corne: for I wyl make thy horne iron, and thy hooues braſſe, that thou maieſt breake in peeces many people: their goodes ſhalt thou conſecrate vnto the Lorde, and their ſubſtance vnto the ruler of the whole worlde.

The.v.Chapter.

Of the deſtruction of Hieruſalem.

A 1 NOw ſhalt thou be robbed thee ſelfe, O thou robbers daughter: they ſhal laye ſiege agaynſt vs, ⁊ ſmyte the iudge of Iſrael with a rodde vpon the cheeke.

2 And thou Bethlehem Ephrata art little among the thouſandes of Iuda, out of thee ſhal he comme foorth vnto me whiche ſhalbe the gouernour in Iſrael, whoſe out goeyng hath benne from the beginnyng, and from euerlaſtyng.

3 Therfore wyl he geue them vp for a ſeaſon, vntyl the tyme that ſhe whiche ſhal beare, haue borne: then ſhal the remnant of his brethren be conuerted vnto the childrē of Iſrael.

4 He ſhal ſtande faſt, and geue foode in the ſtrength of the Lorde, and in the maieſtie of the name of the Lorde his God: and when they be conuerted, he ſhal be magnified vnto the fartheſt partes of the worlde.

5 And he ſhal be our peace: whē the Aſſyrians ſhal comme into our lande, when he ſhal treade in our palaces, then ſhal we rayſe agaynſt hym ſeuen ſhepheardes, and eyght principal menne.

6 Theſe ſhal ſubdue the lande of Aſſur with the ſwoorde, and the lande of Nimrod with their naked weapons: Thus ſhal he deliuer vs from the Aſſyrian, when he cōmeth within our lande, and ſetteth his foote within our borders.

7 And the remnant of Iacob ſhalbe among B the multitude of people, as the deawe of the Lorde, ⁊ as the droppes vpon the graſſe, that tarieth for no man, and wayteth on no body.

8 Yea the reſidue of Iacob ſhalbe among the Gentiles, and the multitude of people, as the lion among the beaſtes of the wood, and as the lions whelpe amōg the flockes of ſheepe: whiche when he goeth through, treadeth downe, teareth in peeces, and there is no man that can deliuer.

9 Thyne hand ſhalbe lyft vp vpon thine enimies, and al thyne aduerſaries ſhal periſhe.

10 And it ſhal comme to paſſe in that day, ſaith the Lorde, that I wil take thine horſes from thee, and deſtroy thy charrettes.

11 I wyl breake downe the cities of thy land, and ouerthrowe al thy ſtrong holdes.

12 Al witchcraftes wyl I roote out of thyne hande, there ſhal no mo ſoothſayeinges be within thee.

13 Thyne idolles and thyne images wyl I deſtroy out of thee, ſo that thou ſhalt no more bowe thee ſelfe vnto the woorkes of thyne owne handes.

14 Thy groues wil I plucke vp by the rootes, C and breake downe thy cities.

15 And I wyl execute a vengeance in my wrath and indignation vpon the Heathen, ſuche as they haue not hearde.

The.vi.Chapter.

1 An exhortation to heare the iudgement agaynſt Iſrael beyng vnkinde. 8 What manner of ſacrifices doo pleaſe God.

A 1 Hearken ye now what the Lorde ſayth, Aryſe thou, & contende with yͤ mountaynes, and let the hylles heare thy voyce.

2 Heare, O ye mountaines the Lordes quarel, and ye myghtie fundations of the earth: for the Lorde hath a quarel agaynſt his people, and wyl pleade with Iſrael.

3 O my people what haue I donne vnto thee? or wherin haue I greeued thee? geue mee anſweare.

4 For I brought thee out of the lande of Egypt, and deliuered thee out of the houſe of bondage, and I made Moſes, Aaron, and Miriam to leade thee.

5 Remember, O my people, what Balach the kyng of Moab had diuiſed agaynſt thee, and what anſweare that Balaam the ſonne of Beor gaue hym, from Sethin vnto Galgal, that ye may know the ryghteouſneſſe of the Lorde.

6 Wherwith ſhal I comme before the Lord, and bowe mee ſelfe to the high God? Shal I comme before hym with burnt offerynges, and with calues of a yeere olde?

B 7 Hath the Lorde a pleaſure in many thouſands of Rammes, or innumerable ſtreames of oyle? ſhal I geue my firſt borne for myne offences, & the fruite of my body for the ſinne of my ſoule?

8 He hath ſhewed thee, O man, what is good, & what the Lorde requireth of thee: [namely] to doo iuſtly, to loue mercy, and to humble thy ſelfe to walke with thy God.

9 The Lordes voyce crieth vnto the citie, and the man that ſhalbe ſaued, conſydereth thy name: hearken what is your rod, and heare him that warneth you.

10 Are not yet the treaſures of wyckedneſſe in the houſe of the wicked, and the ſcant meaſure whiche is abominable?

11 Shoulde I iuſtifie the falſe balances, and the bagge of deceiptful weyghtes?

12 For the ryche menne thereof are ful of crueltie, and the inhabitantes therof haue ſpoken lyes, and haue deceiptful tongues in their mouthes.

13 Therfore I wyl take in hande to pouniſhe thee, and to make thee deſolate, becauſe of thy ſinnes.

14 Thou ſhalt eate, and not haue yenough: C yea, thou ſhal bryng thy ſelfe downe in the middes of thee, thou ſhal flee, but not eſcape, and thoſe that thou wouldeſt ſaue, wyl I deliuer to the ſwoorde.

15 Thou ſhalt ſowe, but not reape, thou ſhalt preſſe out Oliues, but oyle ſhalt thou not haue to annoynt thy ſelfe withal: thou ſhalt treade out ſweete muſt, but ſhalt drynke no wyne.

16 Ye keepe the ordinances of Amri, and al the cuſtomes of the houſe of Ahab, ye walke in their counſels: therefore wyl I make thee waſte, and cauſe thy inhabiters to be hyſſed at, and ye ſhal beare the reproche of my people.

The.vii.Chapter.

1 A complaynt of the litle number of the ryghteous. 5 Agaynſt the trueth ought we not to holde with our greateſt friendes. 14 The proſperitie of the Churche.

A 1 Wo is me, I am become as one that goeth a gleaning in the harueſt: there are no mo grapes to eate, yet woulde I fayne with al my hart haue of the beſt fruite.

Rom. iij.d 2 *There is not a godly vpon earth, there is not one ryghteous among menne: they al lye in wayte for blood, and euery man hunteth his brother to death.

3 Yet they ſay they doo wel, when they doo euyl: the prince[a] aſketh, & the iudge [iudgeth] for a reward, therfore the great man ſpeaketh out of the corruption of his ſoule, and ſo they wrappe it vp.

[a] Both the prince and iudges for gayne peruert iuſtice: and ſo the myghtie and the ryche eſcape vnpouniſhed, though they commit greeuous crimes.

4 The beſt of them is as bryer, and the moſt ryghteous of them is [ſharper] then a thorne hedge: the day of thy watchmen, [and] of thy viſitation commeth: then ſhalbe their confuſion.

5 *Let no man beleue his friende, nor put his confydence in his brother: keepe the doore of thy mouth from her that lieth in thy boſome. Iere. ix.a

6 *For the ſonne diſhonoreth his father, the daughter riſeth againſt her mother, yͤ daughter in lawe agaynſt her mother in lawe: and a mans foes are euen they of his owne houſholde. Mach. x.c Deut. 13.b and. 33.b. Pſal. 37.b and. 54.b

7 Neuertheleſſe, I wyl looke vp vnto the Lorde, I wyl patiently abyde God my sauiour: my God ſhal heare me. B

Pro,17,a. 8 *O thou enimie of myne, reioyce not at my falle, for I ſhal ryſe agayne: and though I ſit in darkneſſe, yet the Lorde is my light.

9 I wyl beare the wrath of the Lorde, for I haue offended hym, tyl he ſit in iudgemente vpon my cauſe, & ſee that I haue ryght: then wyl he bryng me foorth to the light, and I ſhal ſee his ryghteouſneſſe.

10 She that is myne enimie, ſhal looke vpon it, and be confounded, whiche nowe ſayth,* where is the Lord thy God? myne eyes ſhal beholde her, when ſhe ſhalbe troden downe as the myre in the ſtreetes. 4.Re,19,a.

Amos,9.c 11 * This is the day that thy walles ſhalbe buylte, this day ſhal dryue farre away the (b) decree.

(b) Thou ſhalt no more be ſubiect to the forraine tirannie of the Babylonians.

12 And at that tyme ſhal they comme vnto thee from Aſſur, from the ſtrong cities, and from the ſtrong holdes, euen vnto the ryuer: from the one ſea to the other, & from mountayne to mountayne.

13 Notwithſtandyng, the lande muſt be waſted, becauſe of them that dwel therein, and for the fruites of theyr owne imaginations.

C 14 Therefore feede thy people with thy rodde, the flocke of thyne heritage whiche dwel deſolate in the woode, that they may be fed vpon the (c) mount of Carmel, Baſan, and Gilead, as aforetyme.

(c) That the people may returne out of the captiuitie of Babylon, and enioye the lande of promiſe, as they dyd before.

15 Marueylous thynges wyl I ſhewe thee,* lyke as when thou cameſt out of the lande of Egypt. Exod,13,a.

16 This ſhal the heathen ſee, and be aſhamed for al theyr power: ſo that they ſhal lay theyr hande vpon theyr mouth, and ſtoppe theyr eares. Iob.39.d.

17 * They ſhal licke the duſt lyke a ſerpent, and as the wormes of the earth that tremble in theyr holes: they ſhalbe afrayd of the Lord our God, and they ſhal feare thee. Gene,3,c,

18 Who is ſuch a God as thou, that pardoneſt wickedneſſe, and forgeueſt the offences of the remnant of thyne heritage? He keepeth not his wrath for euer: for his delight is to haue compaſſion.

19 * He ſhal turne agayne, and be mercyful to vs, he ſhal put downe our wickedneſſes, and caſt al our ſynnes into the botome of the ſea. Iere.9.d.

20 Thou wylt perfourme to Iacob thy trueth, and thy mercy to Abraham, lyke as thou haſt ſworne vnto our fathers in olde tyme.

The ende of the prophecie of Micheas.

The booke of the prophete Nahum.

The firſt Chapter.

Of the deſtruction of the Aſſyrians, and of the deliuerance of Iſrael.

A 1 The burden of (a) Niniue: The booke of the viſion of Nahum the Elkoſhite.

(a) The Niniuites were ſpared, becauſe they repented at the preachyng of Ionas: but afterwardes they returned to theyr former wickedneſſe, therfore God threateneth them by this prophete.

2 God is ielous, and the Lorde auengeth, the Lord auengeth & hath wrath in ſtore: the Lorde auengeth vpon them that trouble hym, & he remembreth his enimies.

3 The Lorde is ſlowe to anger, and [alſo] of great power, and in no caſe wyl not acquite [the wicked,] the Lordes dealing is with bluſtryng tempeſt and whyrle wynde, and the cloudes are the duſt of his feete.

4 He rebuketh the ſea, and dryeth it vp, al the riuers alſo he maketh drye: Baſan and Carmel are deſtroyed, the ſpring alſo of Libanon is deſtroyed.

" Or, for hym 5 The mountaynes quake " at his power, and the hilles are reſolued: the earth alſo burneth at his countenance, the worlde and al that dwelleth therein.

6 Who canne ſtande before his wrath? Or who canne ryſe vp before the anger of his countenance, his fierceneſſe is powred out like fire, yea, the rockes cleaue in peeces at his might.

7 The Lord is gratious, a ſtrong hold in the day of trouble, and knoweth them that truſt in hym. B

8 But with an ouerrunnyng fludde he wyl deſtroy her place, and wyl purſue his enimies with darkeneſſe.

9 What imagine ye agaynſte the Lorde? He makes an vtter deſtruction: ye ſhal not be troubled twyſe.

10 For whyles the thornes cleaue togeather, and whyles they banquet out theyr feaſtes, they are deuoured vp as very drye ſtubble.

11 There came out of thee ſuche as thought euyl agaynſt the Lord, ſuch as gaue wicked counſel,

counſel.

12 Thus ſayth the Lorde, Though ye be in concorde, and alſo many, yet ſo ſhal ye be cut downe, and paſſe: and [though] I haue afflicted thee, [O Hieruſalem,] yet wil I trouble thee no more.

13 And nowe I wyl breake of his yoke from [vpon] thee, and I wyl breake thy bondes in ſunder.

C 14 The Lord alſo hath geuen a commaundemente touchyng thee, that there ſhalbe no more offſpryng of thy name: from the houſe of thy God, I wyl cut of carued and molten image, I wyl make [it] thy graue, for thou art vile.

15 Beholde vpon the mountaynes the feete of him that bringeth good tidings, that preacheth peace: Keepe thy feſtiual dayes, O Iuda, paye thy vowes: for the wicked [tyrant] ſhal hereafter paſſe no more through thee, he is vtterly cut of.

The.ii.Chapter.

He deſcribeth the victories of the Chaldeans, agaynſt the Aſſyrians.

A 1 THE deſtroyer is comme vp before thy face, keepe thy forte, ſee to the way, ſtrengthen [thy] loynes, increaſe [thy] ſtrength mightily:

2 For the Lorde reſtores agayne the glorious eſtate of Iacob, as [alſo] the glorious eſtate of Iſrael: for ſpoylers hath ſpoyled them, and hath waſted theyr branches.

3 The ſhielde of his valiant ſouldiers, [is] dyed redde, his captaines of warre are clad with ſcarlet: the charret is [compaſſed] with flaming torches in the day of his expedition, and the firre ſtaues are drenched in poyſon.

4 The charrets ſhal rage in the ſtreetes, they ſhal make a terrible noyſe in yͤ broad wayes, to looke to lyke [flamyng] creſſettes, ſhooting as lightening.

5 He ſhal remember his notable ſouldiers, they ſhal ſtumble in goeyng, they ſhal haſten to the wal, the couering fence is prepared.

6 The riuer gates are opened, and the palace diſſolued.

B 7 Huzab is brought forth captiue, made to aſcende [into the charrettes,] her handemaidens alſo leadyng [one another,] as in the voyce of doues, knocking vpon theyr breaſtes.

8 Yea, many a day Niniue was as a ponde ful of water, yet [nowe] they flee, Stande ye, ſtande ye, and no man looketh backe.

9 Take your ſpoyle of ſiluer, take your ſpoyle of gold, for there is no ende of riches: treaſure, paſſing al treaſure.

10 Sacking, reſacking, raſyng, a diſſolued harte, and colliſion of knees, ſorowe in al loynes alſo, ⁊ the faces of them as blacke as a pot.

11 Where is the abiding place of lions, and the feedyng plot of lions whelpes [become] whither the young and olde lion had their reſort: there dwelte the lion, and there was no man to put hym in feare.

12 The lion made his praye abundantly for his whelpes, and ſtrangled for his ſhee lions, and hath filled his dennes with pray, and his abiding places with ſpoyle.

13 Beholde me agaynſt thee, ſayth the Lorde C of hoſtes, and I wil burne in ſmoke her charrettes, and the ſwoorde ſhal deuoure thy lions, I wyl roote out alſo from the earth thy ſpoyling, and the voyce of thy meſſengers ſhalbe hearde no more.

The.iii.Chapter.

1 Of the falle of Niniue. 8 No power can eſcape the hande of God.

A 1 O Bloody citie, ſtuffed thorowout with falſhoode, with extreame dealyng, nor wyl be brought from ſpoylyng.

2 The noyſe of the whip, the noyſe of the ratling of wheeles, the praunſyng of horſes, and the iumping of charrettes:

3 The horſemanne lifting vp both the gliſteryng blade of the ſwoorde, and alſo the ſhynyng ſpeare, many wounded, many corpſes, and no ende of carcaſſes, they ſhal ſtumble at dead bodyes.

4 Becauſe of the manyfolde fornication of the beautiful harlot, ful of charmes, that ſels nations by the meanes of her whoredome, and the people through her charminges:

5 Loe, I agaynſt thee, ſayth the Lorde of hoſtes, and wyl turne vp thy ſkirtes ouer thy face, and wyl ſhewe the Gentiles thy fylthe, and kingdomes thy ſhame,

6 And wyl caſt vpon thee abominable fylth, and wyl bryng thee downe, and wyl make thee as vyle as doung.

7 And it ſhal come to paſſe, that al that ſhal B behold thee, ſhal flee from thee, and ſhal ſaye, Niniue is deſtroyed, ⁊ who is greeued therewith? from whence ſhal I ſeeke out comforters for thee?

8 Wylt thou count thee ſelfe better then Alexandria the great, that was ſcituate amonges the riuers, compaſſed round about with water, whoſe fortreſſe was the ſea, [and had] her wal from the ſea?

9 Ethiopia and Egypte [were thy] ſtrength, and there was none ende [of ayde,] Phut and Lubim were thy helpers.

10 Notwithſtandyng, ſhe paſſed awaye, ſhe went into captiuitie, her chyldren alſo were daſhed in peeces in the toppe of al the ſtreetes: for her honorable men they caſt lottes, and al her great ſtates they chayned in fetters.

11 And thou [alſo] ſhalt be drunken [with trouble,] thou ſhalt be hidde: ″ thou alſo ſhalt ſeeke after ſtrength agaynſt thyne enimie.

″ Or, moreouer.

12 Al thy ſtrong aydes [are as] fygge trees with the firſte rype fygges: if they be ſtirred, they fal into the mouth of the eater.

13 Beholde, thy menne [are as barren] women in the middeſt of thee, the gates of thy lande ſhalbe ſet wyde open to thyne enimies, fyre hath deuoured thy barres.

C 14 Drawe thee water for the ſiege, ſtrengthen thy fortes, goe into the claye, treade the morter, make ſtrong the brickil.

15 There the fyre ſhal deuoure thee, the ſword ſhal cut thee of, ſhal deuour thee as the locuſt, though [thou] be multiplied as the locuſt, though thou be as many as the Graſhopper.

16 Thou haſt increaſed thy marchantes as the ſtarres of heauen, the locuſt ſpoyleth, and fleeth away.

17 Thy princes are as Graſhoppers, and thy rulers as great locuſtes, they ſwarme in hedges in colde weather, the ſunne aryſeth, and they flee, and the place where they were, is not knowen.

18 Thy Sheepheardes, O king of Aſſur, ſlumber, thy noble menne ſhal dwel [in death,] thy people is ſcattered vpon the mountaines, and there is none to geather them togeather.

19 Thy wound [ſhal] not be healed, thy plague is great, al that heare of thee, clappe their handes: For to whom hath not thy euil dealing pearſed continually?

¶ The booke of the prophete Habacuc.

The firſt Chapter.

1 A complaynt agaynſt the wicked that perſecute the iuſte. 6 He ſheweth that the Chaldeans are rayſed vp of the Lorde for the chaſtiſmente of the Iewes, and deſcribeth theyr armie. 12 He comforteth the faithful, declaring that God wyl alſo deſtroy the Babylonians, becauſe they ſhal abuſe theyr victorie, and becomme proude and inſolent, attributing the prayſe thereof to theyr idolles.

A 1 THE (a) burden whiche Habacuc the prophet dyd ſee.

(a) That is, yͤ great calamitie whiche he prophecied to come on Iuda as a moſt greuous burden, whiche they were not able to beare.

2 O Lord, how long ſhal I cry, and thou wylt not heare? [euē] crye out vnto thee for violēce, and thou wylt not healpe?

3 Why dooeſt thou ſhewe me iniquitie, and cauſe me to behold ſorowe? for ſpoylyng and violence are before me, and there are that raiſe vp ſtrife and contention.

4 Therfore the law is ″ diſſolued, and iudgement dooth neuer goe foorth: for the wicked dooth compaſſe about the righteous, therfore wrong iudgement proceedeth.

″ Or, weakened.

5 * Beholde among the heathen, and regard, & woonder, and marueyle: for I wyl woorke a woorke in your dayes, ye wil not beleeue it, though it be tolde you.

Actes.13.f.

6 For loe, I rayſe vp the Chaldeans, that bytter and furious nation, which ſhal ″ goe vpon the breadth of the land, to poſſeſſe the dwelling places that are not theyrs.

″ Or, paſſe through.

7 They are terrible & feareful: (b) theyr iudgemente & theyr dignitie ſhal proceede of them ſelues.

(b) That is, they them ſelues ſhalbe your iudges in this cauſe, and none ſhal haue auctoritie ouer them to control them.

8 Theyr horſes alſo are ſwifter then the Leopardes, and are more fierce then the wolues in the * euening, and theyr horſemenne ſhal comme from farre: they ſhal flee as the Egle haſtyng to meate.

Zoph.3.a.

9 They comme al to ſpoyle: before theyr faces ſhalbe an (c) Eaſt wynde, and they ſhal geather the captiuitie as the ſande.

(c) For the Iewes moſte feared this wind, becauſe it deſtroyed theyr fruites.

10 And they ſhal mocke the kynges, and the princes ſhalbe a ſcorne vnto them: they ſhal deride euery ſtrong hold, for they ſhal geather (d) duſt, and take it.

(d) They ſhal caſt vp mountes againſt it.

11 Then ſhal they ″ take a courage, and tranſgreſſe, & doo wickedly, [imputing] this theyr power vnto theyr god.

″ Or, change theyr ſpirite.

12 Art not thou of olde, O Lorde my God, my holy one? we ſhal not dye, O Lord thou haſt

ordeyned them for iudgement, and, O God, thou haſt eſtabliſhed them for correction.

13 Thou art of pure eyes, and canſt not ſee euil, thou canſt not beholde wickedneſſe:* Wherefore [then] dooeſt thou looke vpon the tranſgreſſours, and holdeſt thy tongue when the wicked deuoureth the manne that is more righteous then he?

14 And maketh menne as the (e) fiſhe of the ſea, and as the creeping thynges that haue no ruler ouer them.

15 They take vp al with the angle, they catch it in theyr nette, and geather it in theyr yarne: whereof they reioyce, and are glad.

16 Therefore they ſacrifice vnto theyr (f) net, and burne incenſe vnto theyr yarne: becauſe by them theyr portion is fat, and theyr meate " plenteous.

17 Shal they therfore " ſtretche out theyr net, & not ſpare continually to ſlay the (g) nations?

The.ii.Chapter.

A viſion agaynſt pride, couetouſneſſe, drunkenneſſe, and idolatrie.

1 I wyl ſtande vpon my * watche, and ſet me vpon the towre, and wyl looke and ſee what he wyl ſaye vnto me, and what I ſhal anſweare to " hym that rebuketh me.

2 And the Lorde anſweared me, and ſayde, Wryte the viſion, and make it playne vpon tables, that he may runne, that (a) readeth it.

3 For the viſion is yet for an appoynted time, but at the laſt it ſhal ſpeake, & not lye: though it tarrie, wayte: for it ſhal ſurely comme, and ſhal not ſtaye.

4 Beholde, (b) he that " lifteth vp hym ſelfe, his minde is not vpright in him: but the iuſt ſhal liue by his fayth.

5 Yea, in deede (c) the proud man [is as] he that tranſgreſſeth by wyne, therefore ſhal he " not endure, becauſe he hath enlarged his deſyre as the hel, and is as death, and can not be ſatiſfied, but geathereth vnto him al nations, and heapeth vnto him al people.

6 Shal not al theſe take vp a parable againſt hym? and a " tauntyng prouerbe agaynſte hym, and ſaye, Wo, he that increaſeth that whiche is not his? (d) howe long? and he that ladeth hym ſelfe with thicke claye?

7 Shal (e) they not riſe vp ſuddainly that ſhal bite thee? and awake that ſhal ſtirre thee, and thou ſhalt be " theyr pray?

8 Becauſe thou haſt ſpoyled many nations, al the remnant of the people ſhal ſpoyle thee, becauſe of mennes blood, and for the wrong [donne] in the lande, in the citie, and vnto al that dwel therein.

9 " Wo, he that coueteth an euyl couetouſneſſe to his houſe, that he may ſet his neaſt on high, to eſcape from the power of " euyl.

10 Thou " haſt conſulted ſhame to thine owne houſe, by deſtroyeing many people, and haſt ſinned agaynſt thine owne ſoule,

11 For the ſtone ſhal crye out of the walle, and the beame out of the timber ſhal anſweare it.

12 (f) Wo vnto hym that buyldeth a towne with blood, & " erecteth a citie by iniquitie.

13 Behold, is it not of the Lord of hoſtes that the people ſhal labour in " the very (g) fyre? the people ſhal euen weery them ſelues for very vanitie.

14 For the earth ſhalbe (h) filled with the knowledge of the glory of the Lorde, as the waters couer the ſea.

15 Wo vnto him that geueth his neyghbour drinke, thou ioyneſt thy " heate, and makeſt [hym] drunken alſo, that thou mayſt ſee their priuities.

16 Thou art filled with ſhame for glory, drinke thou alſo, " and be made naked: the cuppe of the Lordes right hande ſhalbe turned vnto thee, & ſhameful ſpuing ſhalbe for thy glory.

17 For the crueltie of (i) Libanus ſhal couer thee: ſo ſhal the ſpoyle of the beaſtes " which he made afrayde, becauſe of mennes blood, and for the wrong donne in the lande, in the citie, and vnto al that dwel therin.

18 What profiteth the image? for the maker thereof hath made it an image, and a teacher of lyes, though he that made it, truſt therin when he maketh dumbe idols.

19 Wo vnto hym that ſayth to the woode, Awake: and to the dumbe ſtone, Ryſe vp, " it ſhal teache [thee:] beholde it is layde ouer with gold and ſiluer, & there is no breath in it.

20 But the Lorde is in his holy temple: let al the earth keepe ſcilence before hym.

The.iii.Chapter.

A prayer for the faythful.

1 A Prayer of Habacuc the prophete for (a) the ignorances.

2 O Lorde, I haue hearde thy voyce, and was afrayde: O Lorde reuiue thy (b) worke in the myddes of the yeeres, in the myddes of the yeeres make it knowen, in wrath remember mercy.

3 God commeth from (c) Theman, and the holy one from mount Paran. Selah. his glory coueteth

Iere.12.a.
Iob,21.a.

(e) That is, the great deuour the ſmal.

Eſai,21.b.

" Or, concerning my rebuke or check, meaning ſuche rebuke as the wicked obiected vnto hym.

(a) Wryte it in great letters, that he that runneth may reade it.

(b) To truſt in him ſelfe or in any worldly thing, is neuer to be quiet: for the only reaſt is, to ſtaye vpon God by faith. Ro.1.b. Gal.3.b. Heb.10.c.

" Or, fortifieth him ſelfe, as in a ſtrong holde.

(c) He compareth the proud and couetous manne to a drunkard that is without reaſon & ſenſe, whom God wyl pouniſh, and make him a laughing ſtocke to al the worlde.

" Or, haue no reaſt.

" Or, priuie taunt.

(d) Signifieing that al the worlde ſhal wiſh the deſtruction of tyrantes, and that by theyr oppreſſion and couetouſneſſe they heape but vpon them ſelues more heauy burdens: for the more they get, the more they are troubled.

(e) That is, the Medes and Perſians that ſhould deſtroy the Babylonians.

" Or, troden vnder theyr feete.

" Or, wo vnto hym that coueteth euyl gayne.

(a) That is, of the people of Iſrael.

(b) That is, the ſtate of thy church, which is now ready to periſhe before it come to halfe a perfite age, whiche ſhoulde be vnder Chriſte.

(f) Meaning, that the enemies flatter them ſelues, & glory in theyr owne force, power, wit, and practiſes.

" Or, deyntie.

" Or, emptie.

(g) Meaning, that they ſhoulde not.

" Or, miſfortune.

" Or, taken counſel to the ſhame of thine houſe.

(f) He ſheweth what the ſtone ſhal cry, and what the wood ſhal anſweare.

" Or, eſtabliſheth.

" Or, for the fire.

(g) That is, God wyl deſtroy al theyr labours, as though they were conſumed with fire.

(h) In the deſtruction of the Babylonians, his glori ſhal appeare through al the worlde.

" Or, thy bottel.

" Or, til thou ſlumber withal.

(i) By Libanus and the beaſtes therof he meaneth the lande and people of Iurie.

" Or, which he deſtroyed.

" Or, ſhal it teache thee?

(c) Theman and Paran were neare Sinai where the lawe was geuen: whereby is ſignified that his deliuerance was as preſent now, as it was then.

couereth the heauens, and the earth is ful of his prayſe.

4 And [his] bryghtneſſe was as the lyght:(d) he had hornes [commyng] out of his handes, and there was the hidyng of his power.

5 Before him went the peſtilence, & burnyng coales went foorth before his feete.

6 He ſtoode and meaſured the earth, he beheld, and diſſolued the nations, and the euerlaſting mountaynes were broken, and the ancient hilles did bowe, his wayes are euerlaſtyng.

7 For iniquitie I ſawe the tentes of Chuſan, [and] the (e) curtaynes of the land of Madian dyd tremble:

8 Was the Lord angry agaynſt the(f) riuers? Or was thine anger againſt the fluddes? Or was thy wrath agaynſt the ſea, that thou didſt ryde (g) vpon thy horſes? thy charrettes [brought] ſaluation.

9 Thy(h) bowe was manifeſtly reuealed, and the (i) othes of the tribes [were] a ſure woord Selah. thou dyddeſt cleaue the earth with ryuers.

10 The mountaynes ſawe thee, and they trembled, the ſtreame of the water (k) paſſed by, the deepe made a noyſe, and lyfte vp his handes on hygh.

11 The ſonne [and] moone ſtood ſtil in [theyr] habitation, (l) at the lyght of thyne arrowes they went, [and] at the bright ſhining of thy ſpeares.

12 Thou " trodeſt downe the lande in anger: [and] dyddeſt threaſhe the heathen in diſpleaſure.

13 Thou wenteſt foorth for the ſaluation of thy people, [euen] for ſaluation with thyne (m) annoynted: thou haſt wounded the head of the houſe of the wicked, and diſcoueredſt the fundations vnto the (n) necke. Selah.

14 Thou dyddeſt (o) ſtryke through with his owne ſtaues the heades of his villages, they came out as a whyrlewynde to ſcatter me: theyr reioycing was, as to deuoure the poore ſecretely.

15 Thou diddeſt walke in the ſea with thyne horſes, vpon the heape of great waters.

16 When I (p) hearde, my belly trembled, my lippes ſhooke at the voyce, rottenneſſe entred into my bones, and I trembled in mee ſelfe, that I might reaſt in(q) the day of trouble: for when (r) he commeth vp vnto the people, he ſhal deſtroy them.

17 For the fygge tree ſhal not floriſhe, neyther ſhal fruite be in the vines: the labour of the Oliue ſhal fayle, and the fieldes ſhal yeeld no meate: the ſheepe ſhalbe cut of from the fold, and there ſhalbe no bullocke in the ſtalles.

18 But I wyl reioyce in the Lorde, I wyl ioy (ſ) in the God of my ſaluation.

19 The Lorde God is my ſtrength, he wyl make my feete lyke Hyndes [feete,] & he wyl make me to walke vpon my hygh places.(t) To the chiefe Synger on Neginothai, [or vpon the inſtrumentes of muſicke.]

(d) wherby is ment a power that was ioyned with his bryghtneſſe, whiche was hydde to the reaſt of the worlde, but was reuealed in mount Sinai to his people.

(e) That is, the tentes.

(f) Meaning, that God was not angrye with the waters, but that by this meanes he would deſtroy his enimies, & deliuer his church

(g) And ſo diddeſt vſe al the elementes as inſtrumentes for the deſtruction of thine enimies.

(h) That is, thy power.

(i) For he had not only made a couenante with Abraham, but renued it with his poſteritie.

(k) He alludeth to ẏ red ſea, and Jordane, whiche gaue paſſage to Gods people, & ſhewed ſignes of their obedience, as it were by liftyng vp of their handes.

(l) According to Gods commaundement, the ſunne was directed by the weapons of Gods people, whiche fought in his cauſe, as though it durſt not goe forewarde, whoſe weapons are here called the arrowes and ſpeares of god

" Or, dyddeſt walke vpon.

(m) Signifiyng that there is no ſaluation but by Chriſt.

(n) From the toppe to the toe thou haſt deſtroyed the enimies.

(o) God deſtroyed his enimies both great and ſmal with theyr own weapons, though they were neuer ſo fierce agaynſt his Church.

(p) He returneth to that whiche he ſpake in the ſeconde verſe, and ſhewed howe he was afrayd of gods iudgementes.

(q) He ſheweth that the faithful canne neuer haue true reaſt, except they feele before the weyght of gods iudgementes.

(r) That is, the enimie; but the godly ſhal be quiet, knowing that al thynges ſhal turne to good vnto them.

(ſ) He declareth wherein ſtandeth the comfort & ioye of the faithful, though they ſee neuer ſo great afflictions prepared.

(t) The chiefe Synger vpon the inſtrumentes of muſicke ſhal haue occaſion to prayſe God for this great deliuerance of his Church. Neginoth is a tune or inſtrument of muſicke ſo called.

¶ The booke of the prophete Sophonia.

The firſt Chapter.

Threatninges agaynſt Juda and Hieruſalem, becauſe of theyr idolatrie.

A 1 The word of the Lorde whiche came vnto Sophoni the ſonne of Chuſi, the ſonne of Gedaliah, the ſonne of Amariah, the ſonne of Hezekiah, in ẏ tyme of * Joſia the ſonne of *Amon kyng of Juda.

2 I wyl ſurely deſtroy al thynges in the land, ſayth the Lorde.

3 I wyl deſtroy man and beaſt, I wyl deſtroy the foules in the ayre, and the fiſhe in the ſea, and great ruine ſhal fal on the wicked, and I wyl vtterly deſtroy the men out of the lande, ſayth the Lorde.

4 I wyl ſtretche out myne hande vpon Juda, and vpon al ſuch as dwel at Hieruſalem: thus wyl I roote out the remnant of Baal from this place: And the names of the * Kemurins and prieſtes:

5 Yea, and *ſuche as vpon theyr houſe toppes worſhyppe and bowe them ſelues vnto the hoſt of heauen, whiche ſweare by the Lorde, and by theyr (a) Malchom alſo.

6 Whiche ſtart backe from the Lord, and neither ſeeke after the Lorde, nor regarde hym.

7 * Be ſtille at the preſence of the Lorde God, for the day of the Lorde is at hande: yea, the

Lord

4.Re,23.a.
4.Re.12.b.

4 Re.21. and.23.c.
Deu.16.b.
Iere.5.d.

(a) That is, the idol Moloch, and myxing idolatrie with true religion.

Zach.1.a.

Lorde hath prepared a ſacrifce, and called his gheſtes thereto.

8 And thus ſhal it happen in the day of the Lordes ſacrifice, I wyl viſite the princes and the kynges chyldren, and al ſuche as weare ſtrange clothing. 2.Re.27.b. Iere.39.b.

9 In the ſame day alſo wyl I viſite al thoſe that leape ouer the threaſholde ſo proudely, whiche fille theyr lordes houſe with robberie and falſhood.

10 At the ſame time, ſayth the Lorde, [there ſhalbe hearde] a great crye from the *fiſh port, and an howling from the ſeconde port, and a great deſtruction from the hilles. 3.Eſd,3.a.

11 Howle, ye that dwel in the lowe places, for al the marchant people are deſtroyed, and al they that were laden with ſiluer, are rooted out.

12 At the ſame tyme wyl I ſearche Hieruſalem with lanternes, and viſite them that continue in theyr dregges, & ſaye in theyr hartes, *Tuſhe, the Lorde wyl doo neyther good nor euyl. Iere.5.c. Deut,29.c Iere.23,c.

13 Therfore theyr goodes ſhalbe ſpoyled, and theyr houſes layde waſte, they ſhal buylde houſes, and not dwel in them, they ſhal plant vineyardes, but not drynke the wine therof. Amos,5.c

14 For the great *day of the Lorde is at hand, it is harde by, and commeth on a pace, euen the bitter voyce of the Lordes day, then ſhal the ſtrong man crye out. Ioel,2.a. C

15 That day is a day of wrath, a day of trouble and heauineſſe, a day of vtter deſtruction and miſerie, a darke and glowming day, a cloudie and ſtormie day.

16 A day of the trumpet and alarum agaynſt the ſtrong cities, and hygh towres.

17 I wyl bryng the people into ſuche vexation, that they ſhal goe about like blynde men, becauſe they haue ſinned agaynſt the Lorde, theyr blood ſhalbe powred out as duſt, and theyr bodyes as the myre.

18 *Neyther theyr ſyluer nor theyr gold ſhalbe able to deliuer them in that wrathful day of the Lorde, but the whole lande ſhalbe conſumed through the fyre of his ielouſie: for he ſhal ſoone make cleane riddance of al them that dwel in the lande. Ezec,7,d. Soph,3,b.

The,ii.Chapter.

1 He moueth to returne to God, 5 prophecyeing vnto the one deſtruction, and to the other deliuerance.

A 1 Geather your ſelues, euen geather you, O nation, not woorthy to be loued,

2 Before the decree goe forth that God hath concluded [and ye be] as chaffe that paſſeth in a day, and before the feareful wrath of the Lord comme vpon you, and before the day of the Lordes ſoare diſpleaſure comme vpon you.

3 Seeke the Lorde al ye meeke harted vpon earth, ye that woorke after his iudgement: ſeeke righteouſneſſe, *ſeeke lowlyneſſe, that ye may be " defended in the wrathful day of the Lorde: 4.Re.20.a. Ionas.3.a. " Or, hydde.

4 *For Gaza ſhalbe deſtroyed, and Aſcalon ſhalbe layd waſte, they ſhal caſt out Aſdod at the noone day, and Accaron ſhalbe rooted vp. Eſai.14.c. Iere.46.a. Ezec.25.c.

5 Wo vnto you that dwel vpon the ſea coaſt, the nation of the Cherethims: the woorde of the Lorde ſhal comme vpon you, O Chanaan, thou lande of the Philiſtines, I wyl deſtroy thee, ſo that there ſhal no man dwelle in thee any more.

6 And as for the ſea coaſt, it ſhalbe heardmens cotages, and ſheepe foldes.

B 7 Yea, it ſhalbe a portion for ſuch as remaine of the houſe of Iuda, to feede therupon, in the houſes of Aſcalon ſhal they reaſt towarde night: for the lord theyr God ſhal viſite them, and turne away their captiuitie.

8 *I haue heard the deſpite of Moab, and the blaſphemies of the children of Ammon, how they haue ſhamefully intreated my people, and magnified them ſelues within the borders of their lande. Eſa.15,16.c Iere.48.a. Ezec,25,b.

9 Therefore as I liue, ſayth the Lorde of hoſtes, the God of Iſrael, Moab ſhalbe as Sodoma, and Ammon as Gomorra, euen the breedyng of nettles, and ſalt pyttes, and a perpetual wilderneſſe: The reſidue of my folke ſhal ſpoyle them, the remnant of my people ſhal haue them in poſſeſſion.

10 *This ſhal happen vnto them for theyr pride, becauſe they haue dealte ſo ſhamefully with the Lorde of hoſtes people, and magnified them ſelues aboue them. Zach,2,b.

11 The Lord ſhalbe terrible vnto them, *and deſtroy al the goddes in the lande: and al the Iſles of the heathen ſhal woorſhip hym, euery man in his place. Eſai,2.c.

12 Ye Morians alſo ſhal periſhe with my ſwoorde.

13 Yea, he ſhal ſtretche out his hande ouer the North, and deſtroy Aſſur: *as for Niniue, he ſhal make it deſolate, drye, and waſte. Tob,14.c.

14 The flockes and al the beaſtes of the people ſhal lye in the myddeſt of it, Pellicanes and C

Owles ſhal abyde in the vpper poſtes of it, foules ſhal ſyng in the wyndowes, and deſolation ſhalbe vpon the poſtes, for the Cedars are vncouered.

15 This is the proude and careleſſe citie, that ſayde in her harte, * I am, and there is els none beſydes mee: O howe is ſhe made ſo waſte, that the beaſtes lye in her? Who ſo goeth by, mocketh her, & poynteth at her with his fynger.

4.Re.19.e. Eſai.47.b.

The.iii.Chapter.

4 Agaynſt the gouernours of Hieruſalem, 8 Of the calling of al the Gentiles.
11 A comfort to the reſidue of Iſrael.

A 1 WO to that abhominable, filthie, and cruel citie.

2 She heard not the voice, ſhe receiued not correction, ſhe truſted not in the Lord, ſhe drew not neare to her God.

3 Her rulers within her are as roaring * Lions, her iudges are as * Wolues in the euenyng, whiche leaue nothing behinde them tyl the morowe.

Ezec.22.c. Mich.3.b. Aba.1.b.

4 Her prophetes are lyght perſons & vnfaithful menne, her prieſtes haue polluted the ſanctuarie, and haue wreſted the lawe.

5 But the iuſt Lorde that dooth no vnryght, was in yͤ myddeſt therof, euery mornyng ſhewing them his law clearly, and ceaſſed not: but yͤ vngodly wil not learne to be aſhamed.

6 I haue deſtroyed the nations, theyr townes are deſolate, I haue made their ſtreetes waſt, that none ſhal paſſe by: theyr cities are deſtroyed, without man, and without inhabitant.

B 7 I ſaide vnto them, O feare me, and be content to be refourmed, ſo their dwelling ſhould not be deſtroyed, howſoeuer I viſited them: But neuertheleſſe, they roſe vp early, and corrupted al theyr woorkes.

8 Therfore waite ye vpon me, ſayth the lord, vntil the time that I riſe vp to the pray: for I am determined to geather the people, and to bryng the kingdomes togeather, that I may powre out myne anger, yea, al my wrathful * diſpleaſure vpon them: * For al the earth ſhalbe conſumed with the fire of my ielouſie.

Naum 1.a Sopho.1.c

9 And then wyl I cleanſe the lips of the people, that they maye euery one calle vpon the name of the Lorde, and ſerue hym with one " conſent.

" Or, ſhoulder.

10 From beyonde the riuers of Ethiopia, the daughter of my diſpearſed praying vnto me, ſhal bryng me an offering,

11 In that tyme ſhalt thou no more be confounded, becauſe of al yͤ imaginations wherthrough thou hadſt offended me: for * I wyl take awaye the proude boaſters of thyne honour from thee, ſo that thou ſhalt no more triumph, becauſe of my holy hil.

Iere.3.b.

12 In thee alſo wyl I leaue a ſmal poore ſimple people, whiche ſhal truſt in the name of the Lorde.

13 The remnante of Iſrael ſhal doo no wickedneſſe, nor ſpeake lyes, neyther ſhal there any deceytful tongue be founde in theyr mouthes: For they ſhalbe fed, and take theyr reaſt, and no man ſhal make them afrayde.

14 Reioyce, O daughter Sion, be ioyful, O Iſrael, reioyce and be gladde from thy whole hart, O daughter Hieruſalem, C

15 For the Lorde hath taken away thy puniſhmente, and hath caſt out thyne enimies: The king of Iſrael, euen the Lorde him ſelfe is with thee, ſo that thou needeſt no more to feare any miſfortune.

16 In that tyme it ſhalbe ſaide to Hieruſalem, Feare not: and to Sion, Let not thine hands be ſlacke:

17 For the Lorde thy God in the myddes of thee is mighty, he wyl ſaue [thee,] he wyl reioyce ouer thee with ioy, he wyl quyet hym ſelfe in his loue, he wyl reioyce ouer thee with gladneſſe.

18 After a certayne tyme, wyl I geather the afflicted that were of thee, & them that bare the reproche for it.

19 And behold, in that tyme wyl I deſtroy al thoſe that vexe thee, I wyl healpe the lame, and geather vp the caſtaway: yea, I wil geat them prayſe and honour in al landes, where they haue benne put to ſhame.

20 At the ſame time I wyl bryng you againe, and at the ſame tyme wyl I geather you: I wyl geat you a name and a good reporte among al people of the earth, when I turne your captiuitie before your eyes, ſayth yͤ lord.

¶ The booke of the prophete Aggeus.

The firſt Chapter.

1 The tyme of the prophecie of Aggeus. 8 An exhortation to buylde the temple agayne.

1 IN the ſeconde yeere of kynge Darius, in the ſixth moneth, ẏ fyrſte day of the moneth, came the worde of the Lord by the miniſterie of ẏ prophet Aggeus,[a] vnto Zorobabel[b] the ſonne of Salathiel, a prince of Iuda, and to Ioſua, the ſonne of Ioſedech the hygh prieſt, ſayeing,

2 Thus ſpeaketh the Lord of hoſtes, ſayeing, This people ſayth,[c] The tyme is not yet comme for the Lordes houſe to be buylded.

3 Then came the worde of the Lorde by the miniſterie of the prophete Aggeus, ſayeing,

4 Is it tyme for you your ſelues to dwelle in ſeeled houſes, and this houſe lye waſte?

5 Nowe thus ſaith the Lorde of hoſtes, Conſyder your owne wayes in your hartes.

6 Ye[d] haue ſowen muche, but ye bring litle in: ye eate, but ye haue not yenough: ye drinke, but ye are not filled: ye cloth you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.

7 Thus ſayth the Lorde of hoſtes, Conſyder your owne wayes in your hartes.

8 [e] Get you vp to the mountayne, & fetche woode, and buylde this houſe, and I wyl[f] take pleaſure in it, and[g] I wyl be glorified, ſayth the Lorde.

9 Ye looked for much, and loe it came to litle, and when ye brought it home, I dyd blowe vpon it: and why, ſayth the Lord of hoſtes? Becauſe of my houſe that is waſte, and you runne euery man into his owne houſe.

10 Therefore, vpon you the heauen is ſtayed from deawe, and the earth is ſtayed from yeelding her increaſe.

11 And I haue called for a[h] drought vpon the land, and vpon the mountaynes, and vpon the corne, and vpon the wine, and vpon the oyle, and vpon al that the grounde bryngeth foorth, vpon menne, and vpon catayle, and vpon al the labour of the handes.

12 When Zorobabel the ſonne of Salathiel, and Ioſua the ſonne of Ioſedech the hygh prieſte, with al the[i] remnant of the people, hearde the voyce of the Lorde theyr GOD, and the[k] woordes of the prophet Haggeus, as the Lorde theyr God had ſent hym, then the people dyd feare before the Lorde.

13 Then Haggeus the[l] Lordes meſſenger ſayde in the Lordes meſſage vnto the people, ſayeing, I[m] am with you, ſayth the Lord.

14 And the Lorde ſtirred vp the[n] ſpirite of Zorobabel, the ſonne of Salathiel, a prince of Iuda, and the ſpirite of Ioſua the ſonne of Ioſedech, the hygh prieſt, and the ſpirite of al the people: and they came and dyd the worke in the houſe of the Lord of hoſtes theyr God.

The .ii. Capter.

1 He ſheweth that the glory of the ſeconde temple ſhal exceed the firſt.

1 IN the[a] twentie & fourth day of the ſixth moneth, in the ſecond yere of king Darius,

2 In the[b] ſeuenth moneth, in the twentie and one day of the moneth, came the woorde of the Lorde by the miniſterie of the prophete Haggeus, ſayeing,

3 Saye now to Zorobabel the ſonne of Salathiel, prince of Iuda, & to Ioſua the ſonne of Ioſedech the high prieſt, and to the reaſt of the people, ſayeing,

4 [c] Who is among you leaſt, whiche ſawe this houſe in her fyrſte glory, and howe doo you ſee it now? Is it not in your eyes in compariſon of it, as nothing?

5 Yet now be of good cheare, O Zorobabel, ſayth the Lorde, and be of good comforte, O Ioſua thou high prieſte, ſonne of Ioſedech, & be ſtrong al ye people of the lande, ſayth the Lorde, and worke: for I am[d] with you, ſayth the Lorde of hoſtes,

6 According to the[e] woord that I couenanted with you, when ye came out of Egypt: and my[f] ſpirite ſhal remayne with you, feare ye not,

7 For thus ſayth the Lorde of hoſtes,[g] Yet a litle while, and I wyl[h] ſhake the heauens, and the earth, and the ſea, and the drye lande.

8 And I wyl moue al nations, and the deſire of al nations ſhal comme, and I wyl fil this houſe

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[a] Though ẏ people tranſgreſſe: yet the prophet is ſent to the prince, and prieſte, whoſe negligence often tymes, is the cauſe of the peoples ſinne.

[b] Zorobabel was the ſonne of Phadaia, as 1.Par.3. & ver.18. his fathers name is leaſt out, and his grandfathers name ſupplyed, becauſe it was not ſo obſcure as was the other.

[c] And yet there were now ſeuentiene yeeres paſt, ſince Cyrus had graunted them libertie to buylde.

[d] God is the geuer of encreaſe, neither may any thing proſper without his bleſſing.

[e] It is a paineful thing to climbe vp the hilles, to drawe downe trees, and to buylde: ſuch is theyr labour, that buyld the Churche.

[f] In Chriſt only is God merciful vnto vs, and in his Church only is ſaluation: both the whiche are here ſignified by this temple.

[g] The ende why Chriſte buyldeth his church is: that we may haue hym fauourable to vs, and he be glorified

[h] Suche is the almyghty power of god, that he nedeth but to cal for his plagues, & they be at commaundement.

[i] For the greater parte carried in Babilon, & would not take the libertie which Cyrus had geuen them.

[k] Here is no difference made betweene the woorde of the prophet, & the word of God, to ſhewe that the prophete muſt ſo ſpeke, and the people ſo heare them, as the wordes of God.

[l] This ſhould be remembred of al miniſters that they be gods meſſengers, & therfore muſt be faythful, diligent, & conſtant.

[m] The penitent are not forſaken, God comforteth them, and aſſureth them of his owne preſence.

[n] God is ſayde to ſtirre vp our ſpirites, when he moueth our hartes by the power of his ſpirite, boldly to take in hand, and perfectly to finiſh that which he commaundeth

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[a] They had but three weekes, and three daies, to heare the prophete, and to prepare theyr toles for theyr worke, ſo diligent were they after the preachyng of the prophete.

[b] They had nowe not wrought a ful moneth, yet they waxed weery: & therfore had neede to be ſet on a freaſhe by the prophete, who was therefore nowe ſent vnto them again.

[c] As were Seraiah, Zephaniah, and others. 2.Re. cap.25.ver.18 which ſaw the olde temple, and now were returned with Zorobabel. Eſ.ca.6.ver.3

[d] A ſtrong argument why the people ſhoulde be of good courage, when they are ſure that god is with them.

[e] God made many promiſes to his people, after their departure out of Egypt: but inaſmuche as he goeth about to ſpeake of Chriſt in this place, it maye wel be thought that he meaneth here the promiſe made. De.18.ve.15. and repeated. Act.7.ver.27.

[f] Before he confirmed his promiſe made of chriſt, nowe he promiſeth his ſpirite: therefore there is no cauſe of feare.

[g] There paſſed.519.yeres after this prophecie, before Chriſte came: yet are they ſayd to be but a litle whyle in compariſon of the time ſince the creation, the tyme that ſhalbe before the iudgement: or in reſpect of eternite, or in the ſyght of God, with whom, a thouſand yeeres is but as one day.

[h] I wyl cauſe great feare to be: or the heauens ſhalbe ſtirred at the byrth of Chriſt, his baptiſme, aſcention, at his commyng to iudgement: but chiefely it ſetteth out the maieſtie of Chriſte, to whom heauen, earth, and ſea, ſhal obey.

houſe with glorie, ſayth the Lorde of hoſtes.

9 (i) The ſiluer is mine, and the gold is myne, ſayth the Lorde of hoſtes.

(i) It is not the want of ryches that cauſeth this houſe to be built in this ſort, ſeeyng that I haue al treaſures at my commaundement.

10 The glorie of the (k) ſeconde houſe, ſhalbe greater then the glorie of the firſt, ſayth the Lorde of hoſtes: and in this place wyl I geue peace, ſayth the Lorde of hoſtes.

(k) This is ſpoken, not of this houſe, but of ẏ ſpirituall Hieruſalem. He.12.ver.22.

11 In the twentie & fourth day of the (l) nienth moneth, in the ſecond yeere of kyng Darius, came the woorde of the Lorde vnto the prophete Haggeus, ſayeing,

(l) In the ſixth moneth, and in the ſeuenth, had Aggeus propheced: in the eyght moneth Zacharie: and nowe in the nienth is Aggeus ſent agayne: ſuche care hath god ouer his, and ſuche neede haue the people of inſtruction.

12 Thus ſaith the Lorde God of hoſtes, Aſke nowe ye prieſtes [concerning] the lawe, ſayeing,

13 If one beare holy fleaſhe in the ſkirt of his coate, and with his ſkirt doo touch the bread, potage, wyne, oyle, or any other meate: ſhal it be holy? And the prieſtes anſweared, & ſayde, No.

14 And Haggeus ſayde, If a polluted perſon touche any of theſe, ſhal he not be polluted? C And the prieſtes anſweared, and ſayde, He ſhalbe polluted.

15 Then Haggeus anſweared, and ſayde, So is this people, and ſo is this nation (m) before me, ſayth the Lorde, and ſo is al the woorke of their handes: and that whiche they offer there, is vncleane.

(m) Seeme they neuer ſo perfect in their owne eyes, yet to God, who knoweth thẽ, they appeare as they are.

16 And nowe conſyder, I pray you, in your myndes, from this day, and vpwarde, before there was layed one ſtone vpon another in the houſe of the Lorde,

17 Before theſe thynges [were donne] when one came to a heape of twentie [meaſures] there were but ten: ſo, who came to the wyne preſſe for to drawe out fiftie [veſſels of wyne] out of the preſſe, there were but twentie.

18 I ſmote you with blaſting, and with mildewe, and with hayle, and in al the woorke of your handes, and you turned not vnto me, ſayth the Lorde.

19 Conſyder nowe in your mindes, from this day, and afore, from the foure and twentieth day of the nienth [moneth,] vnto the day that the fundation of the lordes temple was layd, conſyder it in your myndes:

20 Is the ſeede yet in the barne? as yet the vines, and the figge tree, & the pomegranate, and the oliue tree, hath not brought foorth: from this day wyl I bleſſe [you.]

21 D And (n) agaiue, the woord of the Lord came vnto Haggei, in the foure & twentieth [day] of the moneth, ſayeing,

(n) He is ſent twyſe in one day to propheſie vnto the people.

22 Speake to Zorobabel the prince of Iuda, and ſay, I wyl ſhake the heauens, & the earth:

23 And I wyl ouerthrowe the " throne of kyngdomes, and I wyl deſtroy the ſtrength of the kyngdomes of the Heathen, and I wil ouerthrow the charrettes, and the ſitters theron, and the horſe & the ryders ſhal fal downe euery one by the ſwoorde of his brother.

" or ſeate.

24 In that day, ſayth the Lorde of hoſtes, wil I take thee Zorobabel my ſeruant, ſonne of Salathiel, ſayth the Lord, and wyl make thee as a ſignet: for I haue choſen thee, ſayth the Lorde of hoſtes.

❧ The booke of the prophete Zacharias.

The firſt Chapter.

1 He moueth the people to returne to the Lorde, and eſchewe the wickedneſſe of their fathers.
36 He prefigureth Chriſte and his Apoſtles.

A 1 IN the eight moneth of the ſecõd yeere of kyng Darius, came the woord of the Lord vnto * Zacharias ẏ ſonne of Barachias ẏ ſonne of Addo the prophet, saieing,

Mat.23.d.

2 The Lorde hath benne ſore diſpleaſed with your forefathers.

3 And ſay thou vnto them, thus ſaith the lord of hoſtes, * Turne you vnto me, ſayth the Lorde of hoſtes, and I wyl turne vnto you, ſayth the Lorde of hoſtes.

Iere.31.c. Malac.3.b.

4 Be ye not like your forefathers, vnto whom prophetes cryed, ſayeing, Thus ſaith the lord of hoſtes, * Turne you from your euil waies, and from your wicked imaginations: * But they woulde not heare, nor regarde me, ſayth the Lorde.

Iere.44.a. Pſal.78.a. Oſea.14.a. Tob.13.b. Iere.44.a.

5 What is nowe become of your forefathers? and doo the prophetes lyue for euer?

6 But did not my woordes & ſtatutes, which I commaunded by my ſeruantes the prophetes, take holde of your forefathers? & they returned, and ſayde, Lyke as the Lorde of hoſtes determined to doo vnto vs accordyng

to our owne wayes and imaginations, euen ſo hath he dealt with vs.

B 7 Upon the twentie and fourth day of the eleuenth moneth, (which is yͤ moneth Sebah) in the ſecond yeere of Darius, came yͤ woorde of the Lorde vnto Zacharias, the ſonne of Barachias, the ſonne of Addo the prophete, ſayeing,

8 I ſawe by nyght, and behold, there ſate one vpon *a red horſe, and ſtoode ſtyl among the myrre trees that were in a botome: & behinde hym were there redde, ſpeckled, and whyte horſes.

Zach.vi.a
Apoc.vi.a

9 Then ſayde I, O my Lord, what are theſe? And the angel that talked with me, ſayd vnto me, I wyl ſhewe thee what theſe be.

10 And the man that ſtood among the myrre trees anſweared, and ſayde, These are they whom the Lorde hath ſent to goe thorowe the worlde.

11 And they anſweared the angel of the Lord that ſtoode among the myrre trees, and ſayd, We haue gonne thorowe the world, and beholde al the world ſitteth ſtyl, and is careleſſe.

12 Then the Lordes angel gaue anſweare, and ſayd, O Lorde of hoſtes, how long wilt thou be vnmercyful to Hieruſalem, & to the cities of Iuda, *with whom thou haſt benne diſpleaſed nowe theſe three ſcore and tenne yeeres?

Iere.25.b and. 29.b. i.Eſd.i.a

13 So the Lorde gaue a louyng and a comfortable anſweare vnto the angel that talked with me.

C 14 And the angel that communed with me, ſayde vnto me, Crye thou, and ſpeake, Thus ſayth the Lorde of hoſtes, I am exceeding ielous ouer Hieruſalem and Sion,

15 And ſore diſpleaſed at the careleſſe Heathen: for where as I was but a litle angry, they helped forwarde the affliction.

16 Therefore, thus ſayth the Lorde: *I wyl returne vnto Hieruſalem in tender mercy, ſo that my houſe ſhalbe buylded in it, ſayth the Lorde of hoſtes, yea, and the (a) lyne ſhalbe ſtretched vpon Hieruſalem.

Zach.8.a

(a) Suche as Maſons and Carpenters vſe in building

17 Crye alſo, and ſpeake, thus ſayth the Lord of hoſtes, My cities ſhalbe in good proſperitie agayne, the Lorde ſhal yet comfort Sion, and chooſe Hieruſalem.

18 Then lyft I vp myne eyes and ſawe, and beholde, foure hornes.

19 And I ſayde vnto the angel that talked with me, What be theſe? He anſweared me, *Theſe are the hornes whiche haue ſcattered Iuda, Iſrael, and Hieruſalem.

Dani.vii.d

20 And the Lorde ſhewed me foure carpenters.

21 Then ſayde I, What wyl theſe doo? He anſweared, and ſayde, Theſe are the hornes whiche haue ſcattered Iuda, ſo that no man durſt lift vp his head: but theſe are comme to fray them away, and to caſt out the hornes of the Gentiles, whiche lyft vp their horns ouer the lande of Iuda to ſcatter it abroade. D

The.ii. Chapter.

The renewyng of Hieruſalem and Iuda.

A 1 I LIFT vp myne eyes agayne, and looked: and beholde *a man, with a meaſure line in his hand.

Ezec.14.a. Apoc.21.c

2 Then ſayde I, Whyther goeſt thou? And he ſayde vnto me, To meaſure Hieruſalem, that I may ſee howe long, and howe broade it is.

3 And behold, the angel that talked with me, went his way foorth: Then went there out another angel to meete hym,

4 And ſayd vnto him, Runne, ſpeake to this young man, and ſay, Hieruſalem ſhalbe inhabited without any wal, for the very multitude of people and cattaile that ſhalbe therin.

Deut.iij.d 5 For I mee ſelfe, ſaith the Lorde, wyl be vnto her a wal of fyre rounde about, and wil be the glorie in the middeſt of her.

6 O geat you foorth, O flee from the lande of the North, ſayth the Lorde: For I haue ſcattred you into the foure windes of the heauen, ſayth the Lorde.

7 Saue thee ſelfe, O Sion, thou that dwelleſt with the daughter of Babylon: B

8 For thus ſayth the Lorde of hoſtes, After this glory hath he ſent me out to the Heathen which ſpoyled you: for who ſo toucheth you, ſhal touche the apple of his owne eye.

Iere.ij.a

9 Beholde, I wyl lyft vp myne hande ouer them, *ſo that they ſhal be ſpoyled of thoſe whiche afore ſerued them: and ye ſhal know that the Lorde of hoſtes hath ſent me.

Pſal.xvij.b

10 Be glad and reioyce, O daughter Sion: for lo, *I am comme to dwel in the myddeſt of thee, ſayth the Lorde.

Exod.25.a

11 At the ſame tyme, there ſhal many Heathē cleaue to the Lorde, and ſhalbe my people: Thus wyl I dwelle in the myddeſt of thee, & thou ſhalt knowe that the Lorde of hoſtes hath ſent me vnto thee.

12 The Lord ſhal haue Iuda in poſſeſſion for his part in the holy land, and ſhal chooſe Hieruſalem yet agayne.

13 *Let al fleaſhe be ſtyl before the Lorde: for he is rayſed vp out of his holy place.

Sopho.i.a

The.iii.Chapter.

1 Of the lowe and hygh eſtate of Chriſte vnder the figure of Joſua the prieſt. 8 A prophecie of Chriſte.

A 1 AND he ſhewed me Joſua the hygh prieſt ſtandyng before the angel of yͤ lorde, * and Satan ſtoode at his ryght hande to reſiſt hym. Pſal,109.a

2 And the Lorde ſaid vnto Satan, The Lorde reproue thee thou Satan, yea the Lorde that hath choſen Hieruſalem reproue thee: Js not this a brande taken out of the fyre?

3 Nowe Joſua was clothed in vncleane rayment, and ſtoode before the angel.

4 And he anſweared, and ſayde vnto thoſe that ſtoode before hym, Take away the foule clothes from hym. And vnto hym he ſayde, Beholde, J haue taken away thy ſinne from thee, and J wyl clothe thee with change of rayment.

5 And J ſayde, Let them ſet a fayre myter vpon his head: So they ſet a fayre miter vpō his head, and put on clothes vpon hym, and the angel of the Lorde ſtoode there.

6 Then the angel of the Lorde teſtified vnto " Joſua, and ſpake, " or, Jeſua.

7 Thus ſayth the Lorde of hoſtes, Jf thou wylt walke in my wayes, and keepe my watch, thou ſhalt iudge my houſe, and keepe my courtes, & J wyl geue thee place among theſe that ſtande here. B

8 Heare, O Joſua, thou hygh prieſt, thou and thy felowes that ſit before thee, for they are monſtruous perſons: beholde, J wyl bryng foorth the * branche my ſeruant. Eſai.iiij.a Iere,33.a

9 For loe, the ſtone that J haue layde before Joſua, vpon one ſtone ſhalbe ſeuen eyes: behold, J wyl cut out the grauing therof, ſayth the Lorde of hoſtes, and J wyl take away the ſinne of the lande in one day.

10 In that day ſhal euery man cal his neighbour vnder the vine, and vnder the fig tree, ſayth the Lorde of hoſtes.

The.iiii.Chapter,

The viſion of the golden candleſticke, and the expoſition thereof.

A 1 AND the angel that talked with me, came agayne, and waked me, as a man that is rayſed out of his ſleepe,

2 And ſayde vnto me, What ſeeſt thou? And J ſayde, J haue looked, and beholde, a candleſticke al of golde, with a boule vpon it, and his ſeuen lampes therein, and vpon euery lampe ſeuen pypes,

Apoc,ii.a, 3 And * two olyue trees thereby: one vpon the ryght ſyde of the boule, and the other vpon the leaft ſyde.

4 So J anſweared, and ſpake to the angel that talked with me, ſayeing, O my Lorde, what are theſe?

5 The angel that talked with me anſweared, and ſayd vnto me, Knoweſt thou not what theſe be? And J ſayde, No my Lorde.

6 He anſweared, and ſayde vnto me, This is the woorde of the Lorde vnto Zorobabel, ſayeing, * Neither through an hoſt of menne, nor through ſtrength: but through my ſpirit, ſayth the Lorde of hoſtes. Eſai.xi,a

B 7 What art thou great mountayne before Zorobabel? thou muſt be made euen, and he ſhal bryng foorth the head ſtone therof, with ſhowtinges, cryeing, Grace, grace vnto it.

8 Moreouer, the woorde of the Lorde came vnto me, ſayeing,

9 * The handes of Zorobabel haue layde the fundation of this houſe, his handes ſhal alſo finiſhe it: and thou ſhalt know that the lord of hoſtes hath ſent me vnto you. Phil,i.a

10 For who hath deſpiſed the day of ſmalle thynges? they ſhal reioyce, & ſhal ſee the ſtone (a) of tynne in the hande of Zorobabel: theſe ſeuen are the eyes of the Lorde, whiche goe through the whole worlde.

(a) A plummet of tynne, as now menne vſe plummets of leade.

11 Then anſweared J, and ſayde vnto hym, What are theſe two olyue trees vpon the ryght and leaft ſyde of the candelſticke?

12 J ſpake moreouer, and ſayde vnto hym, What be theſe two olyue branches, whiche through the two golden pypes emptie them ſelues into the golde?

C 13 He anſweared me, & ſayde, Knoweſt thou not what theſe be? And J ſaid, No my Lord.

14 Then ſayde he, * Theſe are the two olyue branches, that ſtande with the ruler of the whole earth. Apoc.xi.a

The.v.Chapter.

1 The viſion of the fleeyng booke, ſignifyeing the curſe of theeues, and ſuche as abuſe the name of God. 6 By the viſion of the meaſure, is ſignified the bringing of Iuda to Babylō.

A 1 SO I turned me, lyftyng vp mine eyes, and looked, & beholde, a fleeing booke.

2 And he ſayde vnto me, what ſeeſt thou? I anſweared, I ſee a fleeyng booke, of twentie cubites long, and tenne cubites broade.

3 Then ſayde he vnto me, This is the curſe that goeth foorth ouer the whole earth: for al theeues ſhalbe iudged after this booke, and al periured perſons ſhalbe iudged accordyng to the ſame.

4 And I wyl bryng it foorth, ſaith the Lorde of hoſtes, ſo that it ſhal enter into the houſe of the theefe, and into the houſe of hym that falſely ſweareth by my name: and ſhal remayne in his houſe, and conſume it, with the timber and ſtones thereof.

5 Then the angel that talked with me, went foorth, and ſayde vnto me, Lyft vp thyne eyes, and ſee what is this that goeth foorth.

6 And I ſaid, What is it? He anſweared, This is a ʺ meaſure goeyng out. He ſayde moreouer, Euen thus are they that dwel vpon the whole earth to looke vpon. ʺ or, Ephah.

7 And beholde, there was lyft vp a talent of leade: and lo, a woman ſate in the middeſt of the ʺ meaſure. B ʺ or, Ephah.

8 And he ſayde, This is vngodlyneſſe: So he caſt her into the middeſt of the ʺ meaſure, & threwe the lumpe of leade into the mouth of the ʺ meaſure. ʺ or, Ephah. ʺ or, Ephah.

9 Then lyft I vp mine eyes, and looked, and beholde, there came out two women, and the wynde was in their wynges: for they had winges like the winges of a ſtorke, and they lyft vp the ʺ meaſure betwixt the earth and the heauen. ʺ or, Ephah.

10 Then ſpake I to ẏ angel that talked with me, Whyther wyl theſe beare the meaſure?

11 And he ſayde vnto me, Into the lande of* Sinnaar, to builde it an houſe, and it ſhal be eſtabliſhed, & ſet there vpon her owne place. Gen.15,b

The.vi.Chapter.

1 By the foure charrettes, he deſcribeth the proſperitie of foure kyngdomes.

A 1 MOreouer, I turned me, liftyng vp myne eyes, and looked, and beholde, there came foure charrettes out from betwixt two hylles, which hils were of braſſe.

2 In the firſt charret were *red horſes, in the ſecond charret were blacke horſes, Zach.i.b Apoc,vi,a

3 In the thirde charret were white horſes, in the fourth charret were horſes of diuers colours, and ſtrong.

4 Then ſpake I, and ſayde vnto the angel that talked with me, O lord, what are theſe?

5 The angel anſweared, and ſayde vnto me, *Theſe are the foure ſpirites of the heauen, whiche be comme foorth to ſtande before the ruler of al the earth. Iere.iiij,b

6 That with the blacke horſe went foorth into the lande of the North, and the whyte folowed them, and the ſpeckled horſes went foorth towarde the South:

B 7 And the ſtrong horſes went out, and required to go, & take their iourney ouer the whole earth: And he ſayde, Geat you hence, and goe through the worlde: So they went throughout the worlde.

8 Then cryed he vpon me, & ſpake vnto me, ſayeing, Beholde, theſe that goe towarde the north, ſhal ſtil my wrath in ẏ north countrey.

9 And the worde of the Lord came vnto me, ſayeing,

10 Take of the priſoners that are comme from Babylon, namely, Heldai, Tobiah, & Idaia: and comme thou the ſame day, and goe vnto the houſe of Ioſiah the ſonne of Zophonia.

11 Then take gold and ſiluer, & make crownes thereof, and ſet them vpon the head of Ioſua the ſonne of Ioſedech the hygh prieſt,

12 And ſpeake vnto him, thus ſaith the Lord of hoſtes, Beholde the man whoſe name is* the branche, and he ſhal growe vp out of his place, and he ſhal buylde vp the temple of the Lorde. Zach.iij,b Pſal.127,a

13 Yea, euen he ſhal builde vp the temple of the Lorde, and *he ſhal beare the prayſe: he ſhal ſit vpon the Lordes throne, and haue the domination: *A prieſt ſhal he be alſo vpon his throne, and a peaceable counſel ſhalbe betwixt them both. Apoc.4.b Pſal.110.b Heb.5.6.7

14 And the crowne ſhalbe to Helem, and to Tobiah, and to Idaia, and to Hen the ſonne of Zophoni, for a memorial in the temple of the Lorde. C

15 And ſuche as be farre of, ſhal comme, and builde in the temple of the Lord, that ye may knowe howe that the Lorde of hoſtes hath ſent me vnto you: And this ſhal comme to paſſe, if ye wyl hearken diligently vnto the voyce of the Lorde your God.

The.vii.Chapter.

5 The true faſtyng. 11 The rebellion of the people, is the cauſe of their affliction.

A 1 AND in the fourth yeere of king Darius, the woorde of the Lorde came vnto Zacharia in yͤ fourth [day] of the nienth moneth, whiche is called Caſleu,

2 What tyme as Saraſar and Rogommelech, and the menne that were with them, ſent vnto the houſe of God for to pray before the Lorde:

3 And that they ſhould ſpeake vnto yͤ prieſtes whiche were in the houſe of the Lorde of hoſtes, and to the prophetes, ſayeing, Should I weepe in the *fifth moneth, and abſteyne as I haue donne nowe certayne yeeres? 3,Reg.25.b

4 Then came the woorde of the Lorde of hoſtes vnto me, ſayeing,

5 Speake vnto al the people of the lande, and to the prieſtes, and ſay, When ye faſted and mourned in the fyfth * and ſeuenth moneth, nowe this threeſcore and tenne yeeres, dyd ye faſt vnto me? Iere.41.a 3.Reg.25.b

6 When ye dyd eate alſo and drynke, dyd ye not eate and drynke for your owne ſelues?

B 7 Are not theſe the woordes which the Lord ſpake by his prophetes aforetime, when Hieruſalem was yet inhabited, and wealthy, ſhe and the cities rounde about her, when there dwelt menne both towarde the South, and in the playne countreys?

8 And the woorde of the Lorde came vnto Zachari, ſayeing,

9 Thus ſayth the Lorde of hoſtes, * Execute true iudgement, ſhewe mercy and louyng kyndneſſe, euery man to his brother. Zach.13.b. Exod.22.c.

10 Doo the widowe, the fatherleſſe, the ſtrangers and poore no wrong, and let no man imagine euyl againſt his brother in his hart.

11 *Neuertheleſſe, they would not take heede, but turned their backes, and ſtopped their eares that they ſhoulde not heare: Iere.8.g

12 Yea they made their hartes as an Adamāt ſtone, leſt they ſhoulde heare the lawe, and woordes *whiche the Lorde of hoſtes ſent in his holy ſpirite by the prophetes aforetyme: Wherefore, the Lorde of hoſtes was very wroth at them. 2.Pet.i.b

13 And thus is it comme to paſſe, * that lyke as he cryed, and they woulde not heare: euen ſo they cried, and I would not heare, ſaith the Lorde God of hoſtes: Iere.xi.b

14 But ſcattered them among al the nations whom they knew not: Thus the land was made ſo deſolate after thē, that there trauayled no man in it, neyther to nor fro: for that pleaſant lande was vtterly layde waſte. C

The.viii.Chapter.

2 Of the returne of the people vnto Hieruſalem, and of the mercy of God towarde them. 16 Of good woorkes. 20 The callyng of the Gentiles.

A 1 SO the woorde of the Lord of hoſtes came vnto me, ſayeing,

2 Thus ſayth the Lorde of hoſtes, I was in great ielouſie for Sion, yea I haue benne very ielous for her with great wrath.

3 Thus ſayth the Lorde, I wyl returne vnto Sion, & wyl dwelle in the middeſt of Hieruſalem: * ſo that Hieruſalem ſhalbe called, A faythfull and true citie, the hyl of the Lorde of hoſtes, an holy hyl. Eſai.i,b

4 Thus ſaith the Lord of hoſtes, There ſhal yet olde menne & olde women dwel agayne in the ſtreetes of Hieruſalem: yea, and ſuch as goe with ſtaues in their handes for very age.

5 The ſtreetes of the citie alſo ſhalbe ful of young boyes, and damſels playeing in the ſtreetes thereof.

6 Thus ſayth the Lorde of hoſtes, If the reſidue of this people thinke it to be vnpoſſible in [their] eyes in theſe dayes: *ſhoulde it therfore be vnpoſſible in my ſight, ſaith the Lord of hoſtes? Mat,19,b

7 Thus ſayth the Lorde of hoſtes, Beholde, I wyl deliuer my people from the countreys of the Eaſt and Weaſt,

8 And wil bring them againe, that they may dwelle in the myddeſt of Hieruſalem: * they ſhalbe my people, and I wyl be their God in trueth and ryghteouſneſſe. Icre.iij.e Apoc,21,e

9 Thus ſayth the Lorde of hoſtes, Let your handes be ſtrong ye that nowe heare theſe woords by the mouth of the prophets which are in theſe dayes, that the fundation of the houſe of the Lorde of hoſtes is layde, that the temple may be buylded.

10 For*before theſe dayes neyther menne, or cattayle coulde wynne any(a) thyng, neyther might any man comme in and out in reſt for trouble: but I let euery man goe agaynſt his neyghbour. Agge.i.a

(a) They laboured & toyled thē ſelues and their cattayle without encreaſe, becauſe they cared not for gods glorie in reedifyeing of the temple, but went about theyr priuate gayne.

11 Neuertheleſſe, I wyl nowe intreate the reſidue of this people no more as aforetyme, ſayth the Lorde of hoſtes.

12 For the ſeede ſhal proſper, the vyne ſhal geue her fruite, the grounde ſhal geue her en-

creaſe, and the heauens ſhal geue their deaw, and I ſhal cauſe the remnant of this people to haue al theſe in poſſeſſion.

13 And it ſhal comme to paſſe, that lyke as ye were a curſe among the Heathen, O ye houſe of Iuda, and ye houſe of Iſrael, euen ſo wyl I deliuer you, that ye ſhal be a bleſſing: feare not, but let your handes be ſtrong:

C 14 For thus ſayth the Lorde of hoſtes, Lyke as I thought to pouniſh you, what tyme as your fathers prouoked me vnto wrath, ſaith the Lorde of hoſtes, and ſpared not:

15 Euen ſo am I determined nowe in theſe dayes for to doo wel vnto the houſe of Iuda and Hieruſalem: [therefore] feare ye not.

Ephe.4.c Zach.7.b 16 Now the things that ye ſhal doo, are theſe: *Speake euery man the trueth vnto his neyghbour, execute iudgement truely and peaceably within your portes:

17 And let none of you imagine euyl in his hart agaynſt his neighbour, and loue no falſe othes: for al theſe are the thinges that I hate, ſayth the Lorde.

18 And the woord of the Lord of hoſtes came vnto me, ſayeing,

19 Thus ſayth the Lorde of hoſtes, The faſt of the fourth [moneth] the faſt of the fifth, the faſt of the ſeuenth, and the faſt of the tenth, ſhalbe ioy and gladnes, and proſperous high feaſtes vnto the houſe of Iuda: only loue the trueth and peace.

20 Thus ſayth the Lorde of hoſtes, There ſhal yet comme people, and the inhabiters of many cities:

21 And they that dwel in one citie ſhal goe to another, ſayeing, *Up, let vs goe and pray before the Lord, let vs ſeeke the Lord of hoſtes: I wyl goe with you. D Eſai,ij,a Pſal,122,a

22 Yea muche people and myghtie nations ſhal comme to ſeeke the Lorde of hoſtes at Hieruſalem, and to pray before the Lorde.

23 Thus ſayth the Lorde of hoſtes, In that tyme ſhal tenne menne (out of al manner of language of the Gentiles) take one Iewe by the hemme of his garment, and ſay, We wil goe with you: for we haue hearde that God is among you.

The.ix.Chapter.

1 The conuertion of the Gentiles. 9 The comming of Chriſte ſitting on an Aſſe.

A 1 THE burden of the woord of the Lorde in the lande of Hadrach: and Damaſcus ſhalbe his reſt, when the eyes of man, euen of al the tribes of Iſrael ſhalbe towardes the Lorde.

2 The borders of Hemath ſhalbe hard therby, Tyrus alſo & Sidon, for they are very wyſe.

Ioel.iiij.a. 3 *Tyrus ſhal make her ſelf ſtrong, heape vp ſyluer as the ſande, and golde as the clay of the ſtreetes.

Exod.14.e 4 Beholde, the Lorde ſhal ſpoyle her, *he ſhal ſmite downe her power in the ſea, & ſhe ſhalbe conſumed with fyre.

Iere.47.a Amos.i.b 5 This ſhal Aſcalon ſee, and be afraid: *Gaza ſhalbe very ſory, ſo ſhal Accaron alſo, becauſe her hope is comme to cōfuſion: For the king of Gaza ſhal periſhe, and at Aſcalon ſhal no man dwel.

6 Strangers ſhal dwel at Aſdod, and as for the pride of the Philiſtines I ſhal roote it out.

B 7 Act.xv.b *Their blood wil I take away from their mouth, & their abominations from betwene their teeth: Thus they that ſhalbe left, ſhalbe for our God, he ſhalbe as a prince in Iuda, and Accaron lyke as a Iebuſite.

8 And I wyl pitche a campe (a) about myne houſe agaynſt the armie, agaynſt hym that paſſeth by, and agaynſt him that returneth, & no oppreſſour ſhal comme vpon them any more: For nowe I haue ſeene with myne eyes.

(a) God is ſtrōg yenough to defende his Churche agaynſt al his aduerſaries.

Eſai.62.c 9 Reioyce thou greatly, O daughter Sion, be glad, O daughter Hieruſalem: For loe, the king commeth vnto thee, euen the righteous and ſauiour, lowly and ſimple is he, he rideth vpon an Aſſe and vpon the foale of an Aſſe.

10 I wyl roote out the charrets frō Ephraim, and the horſe from Hieruſalem, the battayle bowes ſhalbe deſtroyed, he ſhal geue the doctrine of peace vnto the Heathen: *and his dominion ſhalbe from the one ſea to the other, and from the ryuer to the ende of the worlde. Pſal,59,b

11 Thou alſo [ſhalt be ſaued] through the blood of thy couenant: I haue looſed thy priſoners out of the pit wherein is no water.

12 Turne you now to the ſtrong hold ye that be in priſon, and long ſoare to be delyuered: euen this day I bryng thee woorde that I wyl rewarde thee double agayne.

13 For Iuda haue I bent as a bowe for me, Ephraim [his hande] haue I fylled, and thy ſonnes, O Sion, wyl I rayſe vp agaynſt the Greekes, & make thee as a Giantes ſwoord.

14 The Lord God ſhalbe ſeene aboue them, & his dartes ſhal goe foorth as the lyghtning: the Lorde GOD ſhal blowe the trumpet, and ſhal comme foorth as a ſtorme out of the South. C

15 The Lord of hoſtes ſhal defend them, they ſhal conſume and deuoure, and ſubdue them with * ſlyng ſtones, they ſhal drynke ⁊ rage as it were through wyne, they ſhalbe fylled lyke the baſons, and as the hornes of the aulter.

Zace.2.a.
1.Re,17.f.

16 The Lorde theyr God ſhal deliuer them in that day as the flocke of his people: For as precious ſtones of a Diademe they ſhalbe ſet vp ouer his lande.

17 O howe proſperous and goodly a thyng ſhal that be? For the corne ſhal make the young menne cheareful, and the newe wine the maydens.

The.x.Chapter.

1 The people is mooued to require the doctrine of trueth of the Lorde. 3 The Lorde promiſeth to viſite and comfort the houſe of Iſrael.

A 1 Praye the Lorde then betymes to geue the latter rayne, * ſo ſhal the Lorde make bright cloudes, and geue you rayne yenough, and to euery one graſſe in the fielde.

Deut.28,b

2 For vayne is the anſweare of idolles, the Soothſayers ſee lyes, and the dreamers telle but vayne thyngs, yͤ comfort that they geue, is nothyng woorth: therefore they went away lyke a flocke of Sheepe, and were troubled, becauſe they had no Sheephearde.

Ezec.13,a.

3 My wrathful diſpleaſure was mooued agaynſte the Sheepheardes, and I wyl viſite the goates: for the Lorde of hoſtes wyl viſite his flocke the houſe of Juda, and wyl make them as a goodly fayre horſe in the batayle.

Gen.49.b
Eſai,22,d.

4 Out of Juda ſhal comme the corner, the nayle, the batayle bowe, and the appoynter of tribute alſo.

5 They ſhalbe as giantes, whiche in the batai1e treade downe theyr enimies in the myre of the ſtreetes: They ſhal fyght, for the Lord ſhalbe with them, and the Horſemenne ſhalbe confounded.

6 I wyl comfort the houſe of Juda, and preſerue the houſe of Joſeph, I wyl bryng them agayne, for I pitie them, and they ſhalbe like as they were whē I had not caſt them of: for I the Lord am theyr God, ⁊ wil heare them.

B

7 Ephraim ſhalbe as a Giant, and theyr hart ſhalbe cheareful as through wyne: yea, their children ſhal ſee it, and be glad, and theyr hart ſhal reioyce in the Lorde.

8 I wyl hiſſe for them, and geather them togeather, for I wyl redeeme them: they ſhal encreaſe, as they encreaſed afore.

9 I wyl ſowe them among the people, that they may thynke vpon me in farre coūtreys, they ſhal lyue with theyr chyldren, and turne agayne.

9 I wyl bryng them agayne alſo from the lande of Egypt, and geather them out of Aſſyria: I wyl carrie them into the land of Gilead, and to Libanus, and place (a) ſhal not be founde for them.

(a) The multitude ſhalbe ſo great.

11 He ſhal goe vpon the ſea of trouble, and ſmyte the ſea waues, ſo that al the deepe fluddes ſhalbe dryed vp: the proude boaſtyng of Aſſur ſhalbe caſt downe, and the Scepter of * Egypt ſhalbe taken away.

Eſai.10,a.
Ezec,29,a.

12 I wyl comfort them in the Lord, that they may walke in his name, ſayth the Lorde.

The.xi.Chapter.

1 The deſtruction of the temple. 4 The care of the faythful is committed to Chriſte by the father. 7 A greeuous viſion agaynſt Hieruſalem and Juda.

A 1 Open thy doores, O Libanus, that the fire may conſume thy Cedar trees.

2 Howle ye fyrre trees, for the Cedar is fallen, yea, al the proude are waſted away: Howle O ye Oke trees of Baſan, for the mighty ſtrong wood is cut downe.

3 Menne may heare yͤ Sheepheards mourne, for their glory is deſtroyed: menne may heare the lions whelpes roare, for the pryde of Jordane is waſted away.

4 Thus ſayth the Lorde my God, Feede the ſheepe of the ſlaughter,

5 Whiche haue benne ſlayne of thoſe that poſſeſſed them, yet they [tooke] it for no ſinne, but they that ſold them, ſayd, The Lord be thanked, for I am riche: yea, theyr owne Sheepheardes ſpare them not.

6 Therefore wyl I no more ſpare thoſe that dwelle in the lande, ſayth the Lorde: But loe, I wyl delyuer the people, euerye manne into his neyghbours hande, and into the hande of his kyng, that they maye ſmyte the lande, and out of theyr handes I wyl not deliuer them.

B

7 I my ſelfe fed the ſlaughter ſheepe, a poore flocke verily, and tooke vnto me two ſtaues: the one called beauty, the other called bandes: and ſo fedde the Sheepe.

8 Three Sheepheardes I put out of office in one moneth, for I myght not away with them: neyther had they any delight in me.

Apo.22.c. 9 Then ſaid I, I wyl feede you no more:* the thing that dyeth, let it dye: and that that wil periſhe, let it periſhe: and let the remnant eate euery one the fleaſhe of his neyghbour.

10 I tooke alſo my ſtaffe, [euen] beautie, and brake it, that I myght diſanul the couenant whiche I made with al people.

Oſea.2.c. 11 And ſo it was broken in that day: Then the poore ſimple ſheepe that had a reſpect vnto me, knewe thereby that it was the woord of the Lorde,

12 And I ſayde vnto them, If ye thynke it good, bryng hyther my wages: if no, then leaue:* So they weighed downe thirtie ſiluer pence, the value that I was priſed at. Mat.27.c.

13 And the Lorde ſaide vnto me, Caſt it vnto the Potter, a goodly price for me to be valued at of them. And I tooke the thirtie ſyluer pence, & caſt them to the Potter in the houſe of the Lorde.

14 Then brake I my other ſtaffe alſo [namely] bandes, that I myght looſe the brotherhood betwixt Iuda and Iſrael. C

15 And the Lorde ſayde vnto me, Take thee alſo the ſtaffe of a fooliſhe Sheepehearde:

16 For loe, I wyl rayſe vp a Sheepehearde in the lande, which ſhal not ſeeke after the thinges that be loſt, nor ſeeke the tender lambes, he ſhal not heale the wounded, he ſhal not nouriſhe the thynges that are whole: but he ſhal eate the fleaſhe of ſuche as be fat, & teare theyr clawes in peeces.

17 O Idol Shepheard that leaueth the flocke, the ſwoorde ſhal comme vpon his arme, and vpon his ryght eye: his arme ſhalbe cleane dryed vp, & his right eye ſhalbe ſoare blinded.

The.xii.Chapter.

1 Of the deſtruction and buyldyng agayne of Hieruſalem.

A 1 The heauy burthen which the Lord hath deuiſed for Iſrael. Thus ſayth the Lorde* whiche ſpread the heauens abroade, layd the fundation of the earth,* and gaue man the breath of lyfe, Eſa.10.a.

2 Beholde, I wyl make Hieruſalem a cuppe of ſurfet vnto al the people that are rounde about her:* yea, Iuda him ſelfe alſo ſhalbe in the ſiege agaynſt Hieruſalem. Zace.14.c.

3 At the ſame tyme wyl I make Hieruſalem an heauy ſtone for al people, ſo that al ſuch as lyfte it vp, ſhalbe torne and rent, and al the people of the earth ſhalbe geathered togeather agaynſt it.

Abdi.1.c. 4 *In that day ſaith the Lord, I wyl make al horſes aſtonyed, and thoſe that ryde vpon them to be out of theyr wyttes: I wyl open myne eyes vpon the houſe of Iuda, & ſmyte al the horſes of the people with blyndeneſſe.

5 And the princes of Iuda ſhal ſaye in theyr hartes, The inhabiters of Hieruſalem ſhal geue me conſolation in the Lorde of hoſtes theyr God.

6 In that tyme wyl I make the princes of Iuda like an hot burning Ouen with wood, and lyke a fyrebrande among the ſtrawe, ſo that they ſhal conſume al the people rounde about them, both vpon the ryght hande and the leaft: Hieruſalem alſo ſhalbe inhabited againe, [namely] in the ſame place where Hieruſalem ſtandeth.

B 7 The Lord ſhal preſerue the tentes of Iuda as aforetyme, ſo that the glory of the houſe of Dauid, and the glory of the citizins of Hieruſalem, ſhal not be exalted agaynſt Iuda.

8 In that day ſhal the Lorde defende the citizens of Hieruſalem, ſo that the weakeſt then among them ſhalbe as* Dauid, & the houſe of Dauid ſhalbe as Gods houſe, and as the angel of the Lorde before them. 1.Reg.17.f

9 At the ſame tyme wyl I goe about to deſtroy al ſuche people as comme agaynſt Hieruſalem.

10 Moreouer, vpon the houſe of Dauid, and vpon the citizens of Hieruſalem,* wyl I powre out the ſpirite of grace and compaſſion, ſo that they ſhal looke vpon me whom they haue pearſed, and they ſhal lament for hym as menne mourne for theyr only begotten ſonne: yea, and be ſory for him, as menne are ſory for theyr fyrſt chylde. Eze.36.c.

11 *Then ſhal there be a great mournyng at Hieruſalem,* lyke as the lamentation at Adadremmon, in the fielde of Mageddon. Luke.23.c. 2.Par.35.c.

12 And the lande ſhal bewayle, euery kynred by them ſelues alone: the kynred of the houſe of Dauid by them ſelues, and theyr wyues by them ſelues: the kynred of the houſe of *Nathan them ſelues, and theyr wyues by them ſelues: 2.Reg.21.

13 The kynred of the houſe of Leui them ſelues alone, and theyr wiues by them ſelues: the kinred of the houſe of Semei them ſelues alone, and theyr wyues by them ſelues.

14 In lyke manner, al the other generations euery one by them ſelues alone, and theyr wyues by them ſelues. C

The

The.xiii,Chapter.

1 Of the wel of grace and trueth. 2 Of the cleane riddance of idolatrie, and of falſe prophetes.

A 1 In that tyme ſhal yͤ houſe of Dauid, and the citizens of Hieruſalem haue an open *wel to waſh of ſinne and vncleanneſſe. Ezec.47.a Zach.14.b John.19.d

2 And then, ſaith the Lord of hoſtes,* I wyl deſtroye the names of the idolles out of the lande: ſo that they ſhal no more be put in remēbrance. * As for the falſe prophetes alſo, and the vncleane ſpirites, I wyl take them out of the lande. Eſai.2.c. Ezec.30.c. Gen.14.e.

3 So that if any of them prophecie any more, *his owne father and mother that begate him, ſhal ſaye vnto hym, Thou ſhalt dye, for thou ſpeakeſt lyes vnder the name of the Lord: yea, his owne father and mother that begate hym, ſhal wound hym, when he prophecieth. Deut.13.b

4 And then ſhal thoſe prophetes be confounded euerye one of his viſion when he prophecieth: neyther ſhal they weare heare cloth any more, to deceiue menne withal.

5 But he ſhalbe fayne to ſaye, *I am no prophete, I am an huſbandmanne: for ſo am I taught by* manne from my youth vp. Amos.7.c Gene.3.d.

6 And yf it be ſayde vnto hym, Howe came theſe woundes then in thine handes? He ſhal anſweare, Thus was I wounded in the houſe of myne owne friendes.

B 7 Aryſe, O thou ſwoorde vpon my Sheepehearde, and vpon the man that is my felow, ſaith the Lord of hoſtes, *Smite the Sheephearde, and the ſheepe ſhalbe ſcattred abroad: and ſo wyl I turne myne hande to the little ones. Mat.26.c.

8 And it ſhal comme to paſſe, ſayth the Lord, that in al the lande two partes ſhalbe rooted out, * but the thyrde part ſhal remayne therein. Amos.9.b

9 * And yͤ ſame third part wil I bring through the fyre, and wyl cleanſe them as the ſyluer is cleanſed, yea, and trye them lyke as golde is tryed: then ſhal they calle vpon my name, and I wyl heare them, I wyl ſaye it is my people, and they ſhal ſaye, Lorde my God. Iob.13.a. Eſai.43.a. Pſal.17.a. 1.Pet.1.b Sapi.3.a. Eccle.2.a. Pro.17.

The,xiiii.Chapter.

1 The waſtyng of the Churche, vnder the figure of Hieruſalem. 9 Of the kyngdome of the Lorde.

A 1 Behold, the day of the lord commeth, and thy ſpoyle ſhalbe diuided in the middeſt of thee.

2 For I wyl geather togeather al the heathen to fyght agaynſte Hieruſalem, ſo that the citie ſhalbe wonne, the houſes ſpoyled, & the women defiled: the halfe of the citie ſhal goe into captiuitie, & the reſidue of the people ſhal not be caried out of the citie.

3 After that, ſhal the Lorde goe foorth to fight agaynſt thoſe heathen, as menne vſe to fight in the day of batayle.

4 Then ſhal his feete ſtand vpon the mount Oliuet, that lyeth vpon the Eaſt ſyde of Hieruſalem, and the mount Oliuet ſhal cleaue in two, Eaſtwarde and Weaſtwarde, ſo that there ſhalbe a great valley: and the halfe mount ſhal remooue toward the North, and the other towarde the South.

5 And ye ſhal flee vnto the valley of my hils, for the valley of the hilles ſhal reach vnto Aſal: yea, flee ſhal ye * lyke as ye fledde for the earthquake in the dales of Oſiah king of Iuda: and the Lorde my God ſhal comme, and al the ſaintes with hym. Amos.1.a.

6 In that day ſhal there be no cleare light, but darke.

Mat.24.c. 7 *This ſhalbe that ſpecial day which is knowen vnto the Lorde, neyther day nor nyght: but about the euening time it ſhalbe light.

8 * In that tyme ſhal there waters of lyfe run out from Hieruſalem: the halfe part of them towarde the Eaſt ſea, and the other halfe towarde the vttermoſte ſea, and ſhal continue both ſommer and wynter. Zach.13.a. Apoc.22.a

9 * And the Lorde him ſelfe ſhalbe kyng ouer al the earth: at that tyme ſhal there be one Lorde onely, and his name ſhalbe but one. Abdi.1.d.

10 Al the land ſhalbe turned as a playne from Gibea to Remmon, towardes the South of Hieruſalem: She ſhalbe ſet vp, and inhabited in her place, from Beniamins porte, vnto the place of the fyrſte porte, and vnto the corner porte, and from the towre of * Hananeel, vnto the kynges wyne preſſes. 2.Eſd.3.a. Iere.41.f.

11 There ſhal menne dwelle, and there ſhalbe no more deſtruction, but Hieruſalem ſhalbe ſafely inhabited.

12 This ſhalbe the plague wherwith the lord wil ſmite al people that haue fought againſt Hieruſalem, Theyr fleaſhe ſhal conſume away, though they ſtande vpon theyr feete, theyr eyes ſhalbe corrupte in theyr holes, and theyr tongue ſhal conſume in theyr mouth.

13 In that day ſhal the Lorde make a greate ſedition among them: ſo that one man ſhal take another by the hande, and laye his handes vpon the handes of his neyghbour.

XUM

14 *Iuda ſhal fyght agaynſt Hieruſalem, and the armies of al the heathen ſhalbe geathered togeather round about, with golde and ſiluer, and a very great multitude of apparel.

15 And this plague ſhal goe ouer Horſes, Mules, Cammels, Aſſes, and al the beaſtes that ſhalbe in the hoſt, like as yonder plague was.

16 Euery one that remayneth then of al the people whiche came agaynſte Hieruſalem, ſhal goe vp early to woorſhip the king, [eue͂] the Lord of hoſtes, * and to keepe the feaſt of tabernacles.

Leui.23.f.
Nu,29.b.

17 And looke what generation vpon the earth goeth not to Hieruſalem for to woorſhyp the king the Lord of hoſtes, vpon the ſame ſhal comme no rayne.

18 If the kynrede of Egypt goe not vp, and comme not, it ſhal not [rayne] vpon them: This ſhalbe the plague wherwith the Lord wil ſmite al the heathen, that comme not vp to keepe the feaſt of tabernacles,

19 Yea, this ſhalbe the plague of Egypt, and yͤ plague of al people that goe not vp to kepe the feaſt of tabernacles.

20 At that tyme ſhal the rydyng geare of the Horſes be holy vnto the Lord: the kettles in the Lordes houſe, ſhalbe lyke the baſons before the aulter.

21 Yea, al the kettles in Hieruſalem and Iuda ſhalbe holy vnto the Lorde of hoſtes: and al they that ſlaye offeringes, ſhal comme and take of them, and ſeeth therin: & at that tyme there ſhalbe no mo Chanaanites in the houſe of the Lorde of hoſtes.

¶ The booke of the prophete Malachias.

The firſt Chapter.

A complaynt agaynſt Iſrael, and chiefely the prieſtes.

A 1 The (a) burden of the woord of the Lorde to Iſrael by the miniſterie of Malachi.

(a) That is, the greeuous & threatning prophecie.

2 I haue loued you, ſayth the Lorde, yet ye ſaye, Wherein haſt thou loued vs? (b) Was not Eſau Iacobs brother, ſaith the Lorde, yet loued I Iacob?

(b) In our electiō is gods great loue to vswarde declared.

3 And I hated Eſau, and made his mountaynes waſte, and his heritage a wyldernes for Dragons.

4 Though Edom ſaye, we are impoueriſhed, but we wyl returne, and buylde the deſolate places: yet, ſaith the lord of hoſtes, They ſhal buylde, but I wyl deſtroy, and they ſhal calle them, The border of wickedneſſe, & the people with whom the Lorde is angry for euer.

5 And your eyes ſhal ſee: and you ſhal ſay, The Lord wyl be magnified vpon the borders of Iſrael.

6 A ſonne honoureth his father, and a ſeruant his maiſter: If then I be a father, where is myne honour? If I be a maiſter, where is my feare, ſayth the Lorde of hoſtes to you, O ye prieſtes that deſpiſe my name? and ye ſaye, Wherein haue we deſpiſed thy name?

7 Ye offer vpon mine aulter (c) vncleane bread, and ſaye, Wherin haue we polluted thee? In that ye ſaye, The table of the Lorde is not to be regarded.

(c) Unpure ſacrifices: for by bread in ſcripture, are ſignified al thinges that nouriſhe.

8 When ye bryng the blynde for ſacrifice, [you ſaye,] It is not euyl: and when ye bring the lame and ſicke, [you ſaye,] It is not euyl: offer it nowe (d) to thy prince, wyl he be content with thee, or accept thy perſon, ſaith the Lord of hoſtes?

(d) Thou offereſt that to me, which thou art aſhamed to geue to a mortal man: ſo greatly doeſt thou contemne my law

9 And nowe, I praye you, praye before God, that he maye haue mercye vpon vs: (This [euyl] hath benne donne by our meanes) wil he regarde your perſons, ſayth the Lorde of hoſtes?

10 Who is there euen among you that would ſhut the doores, and kyndle not fyre on myne aulter in vaine? (e) I haue no pleaſure in you, ſayth the Lorde of hoſtes, neyther wyl I accept an offeryng at your hande.

(e) Againſt al thoſe that folowe religion for lukers ſake.

11 From the riſing of the ſunne, vnto the goeing downe of the ſame, my name is great among the Gentiles, and in euery place (f) incenſe ſhalbe offered to my name, and a pure offering: for my name is great among the very heathen, ſayth the Lord of hoſtes.

(f) Al nations ſhal calle vpō my name: for incenſe dooth ſignifie the worſhyp of God.

12 But ye haue (g) polluted it, in that ye ſaye, The table of the Lord is polluted, and the fruite thereof, [euen] his meate is not to be regarded.

(g) The gentiles ſhal honor me: but you defile my name. Thus are you farre worſe then they, whom you iudge moſt vyle.

13 And ye ſayde, Beholde, [it is] a weerynesse, ʺ and you haue ſnuffed at it, ſayth the Lord of hoſtes, and ye haue offered the ſtollen, and the

ʺ Or, woorth.

the lame and the ſicke, ye haue offered an offeryng: ſhoulde I accept this of your handes, ſayth the Lorde?

14 Curſed be the deceiteful, whiche hath in his flocke a male, and voweth, and ſacrificeth a corrupt thyng to the Lorde: becauſe I am a great kyng, ſaith the Lord of hoſtes, and my name is feareful among the heathen.

The.ii.Chapter.

Threateninges agaynſt the prieſtes, beyng ſeducers of the people.

A 1 AND nowe, O ye prieſtes, this commaundement is for you.

2 If ye wyl not heare it, nor regarde it, to geue the glory to my name, ſayth the Lorde of hoſtes, I wil ſende a curſe vpon you, and wyl curſe your bleſſinges, yea, I haue curſed them alreadye, becauſe ye doo not conſyder it in your harte.

3 Beholde, I wyl (a) corrupt your ſeede, & caſt (b) doung on your faces, [euen] the doung of your ſolempne feaſtes, and you ſhalbe lyke vnto it.

(a) God is the aucthour of ſcarſitie, leſt they ſhoulde impute it to any other cauſe (b) I wyl bryng you to confuſion and ſhame.

4 And you ſhal knowe that I haue ſent this commaundement vnto you, that my couenant, which I haue made with Leui, might ſtande, ſayth the Lorde of hoſtes.

5 My couenant was with him of life & peace, and I gaue them hym [for] the feare wherewith he feared me, & was afrayde before my name.

6 The law of trueth was in his mouth, and there was no iniquitie found in his lippes, he (c) walked with me (d) in peace, and (e) in equitie, and he turned many from their iniquitie.

7 (f) For the prieſtes lippes ſhal keepe knowledge, & they ſhal ſeeke the law at his mouth: becauſe he is the meſſenger of the Lorde of hoſtes.

(c) To walke with God, is to walke according to his wyl. (d) Towards God, and towards men. (e) Al peace is not commended, but that which is in equitie: the conſent of the wicked is to be auoyded, becauſe it is not in trueth. (f) The prieſt therefore muſt be learned in the law, otherwiſe the people ſeeke an anſweare at his mouth in vayne.

8 But ye haue gonne out of the way, ye haue cauſed many to falle by the lawe: ye haue corrupted the couenant of Leui, ſayth the Lord of hoſtes.

9 Therefore haue I alſo made you deſpiſed, and vile before al the people, becauſe you kept not my wayes, but haue benne partial in the lawe.

10 Haue we not al one father? hath not God made vs al? Why then is euery one deceiued of his brother, to violate the couenant of our fathers?

11 Iuda hath offended, and abomination is committed in Iſrael and in Hieruſalem: for Iuda hath defiled the holyneſſe of the Lorde which he loued, and hath maried the daughter of a ſtrange God.

12 The Lord wyl deſtroy the man that dooth this, both the rayſer vp, and the anſwearer out of the tabernacle of Iacob, and him that offereth an offering vnto the Lorde of hoſtes.

13 (g) And this agayne haue ye donne, in couering the aulter of the Lord with teares, with weepyng and mourning, and therefore there is no more reſpect to the offering, neyther acceptable receiuing of it at your handes.

(g) Not contented with one wickedneſſe, you wilfully fal into an other.

14 Yet ye ſaye, Wherein? Becauſe the Lord hath benne witneſſe betweene thee and thy wyfe of thy youth, againſt whom thou haſt tranſgreſſed, yet is ſhe thyne owne companion, and the wyfe of thy couenant.

15 And did not he make one? yet had he abundance of ſpirite: And wherfore one? Becauſe he ſought a godly ſeede: therefore keepe your ſelues in your ſpirite, and let none tranſgreſſe againſt the wife of his youth.

16 If thou hateſt her, put her away, ſayth the Lorde God of Iſrael: yet he conuerteth the iniurie vnder his garment, ſayth the Lord of hoſtes, and be ye keapt in your ſpirite, and tranſgreſſe not.

17 Ye haue weeried the Lord with your wordes, and you haue ſayde, Wherin haue we weeried hym? Whileſt you ſaye, Euerye one that dooth euyl, is good in the ſight of the Lorde, and he is pleaſed in them: or where is the God of iudgement?

The.iii.Chapter.

Of the meſſenger of the Lorde Iohn Baptiſt, and of Chriſtes office.

A 1 BEholde, I wyl ſende my meſſenger, and he ſhal prepare the waye before me, and the lorde (a) whom ye ſeeke, ſhal ſpeedyly come to his temple, & the meſſenger of the couenante whom ye deſyre, beholde he commeth, ſayth the Lord of hoſtes.

(a) Though not as you ſhoulde: for you ſeeke an earthly Meſſias, and a worldly kingdome.

2 But who maye abyde the day of his comming? and who ſhal ſtand when he appeareth? For he is lyke a purging fyre, and lyke Fullers ſope.

3 And he ſhal ſit downe to trye and fyne the ſiluer, and he ſhal purge the children of Leui, and purifie them as gold and ſiluer: and they

ſhal bring vnto the Lord offeringes in righteouſneſſe.

4 Then ſhal the (b) offeringes of Juda and Hieruſalem be acceptable vnto the Lorde, as in olde tyme, and as in the yeeres afore.

(b) When Chriſt ſhal haue cleanſed his, & reconciled them to his father agayne: then ſhal their ſeruice be accepted.

5 And J wyl comme neare to you in iudgement, & J wyl be a (c) ſwift witneſſe agaynſt the (d) ſoothſayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully keepe backe the hyrelynges wages, and vexe the wyddowe and the fatherleſſe, and oppreſſe the ſtranger, and feare not me, ſayth the Lorde of hoſtes.

(c) Offenders thynke them ſelues ſafe, if they may deny their fault: but when the iudge him ſelfe is a witneſſe agaynſt them, thei ſhal not eſcape.

(d) Soothſaying not inferior to adultry, ſwearing, and ſuche like vices, with whõ it is here numbred.

6 For J am the Lord, J change not: and you ſonnes of Jacob are not conſumed.

7 From the daies of your fathers ye are gonne away from myne ordinances, and haue not kept [them:] turne you to me, & J wyl turne to you, ſayth the Lorde of hoſtes. And ye ſaid, Wherein ſhal we returne?

B

8 Wyl a man (e) ſpoyle his gods? yet ye haue ſpoyled me: and ye ſaye, Wherein haue we ſpoyled thee? In tythes and offerynges?

(e) Such regarde hath God to his miniſters, and poore members, that he thynketh him ſelfe robbed, when they are defrauded.

9 Ye are curſed with a curſe, and me haue ye ſpoyled, euen this whole nation.

10 Bryng euery tithe into the ſtore houſe, that there maye be meate in myne houſe, and prooue me withal, ſayth the Lorde of hoſtes: yf J wyl not open the wyndowes of heauen vnto you, & powre you out a bleſſyng without meaſure.

11 And J wyl reproue the deuourer for your ſakes, and he ſhal not deſtroy the fruite of the grounde, neyther ſhal your vine be barren in the fielde, ſayth the Lorde of hoſtes.

12 And al nations ſhal cal you bleſſed: becauſe you ſhalbe a pleaſant lande, ſayth the Lorde of hoſtes.

13 Your woordes haue benne ſtout agaynſte me, ſayth the Lorde: and you ſayde, Wherein haue we ſpoken agaynſt thee?

14 Ye haue ſaid, [it is but] vaine to ſerue God, and what profite [is it,] that we haue kept his commaundement, & that we haue walked humbly before the face of the Lorde of hoſtes? C

15 And nowe we cal the proude happie: yea, the workers of wickedneſſe are ſet vp, & alſo they that tempt God, yea, they are deliuered.

16 Then they that feared God, ſaid euery one to his neyghbour, and the Lorde conſydered and hearde, and there was wrytten a booke of remembrance before hym, for them that feared the Lorde, and for them that thynke vpon his name.

17 And they ſhalbe to me, ſayth the Lorde of hoſtes, in that day wherein J ſhal doo [iudgement,] a flocke: and J wyl ſpare them, as a man ſpareth his owne ſonne which ſerueth hym.

18 Then ſhal ye returne, and diſcerne betweene the iuſt and the wicked, betweene hym that ſerueth God, and hym that ſerueth him not.

The .iiii. Chapter.

The day of the Lorde, before the whiche Elias ſhould comme.

A 1 FOr marke, the day commeth burnyng lyke an Ouen: and al the proud, and al that woorke wickedneſſe, ſhalbe ſtubble, and the day that is for to comme, ſhal burne them, ſayth the Lord of hoſtes, and ſhal leaue them neyther roote, nor branche.

2 But to you that feare my name, ſhal that ſunne of righteouſneſſe aryſe, and health ſhal be vnder his wynges: and ye ſhal goe foorth, and ſkippe lyke fatte calues.

3 And ye ſhal treade downe the vngodly, for they ſhalbe duſt vnder the ſoles of your feete, in yͤ day that J ſhal doo this, ſaith the Lorde of hoſtes.

4 Remember the lawe of Moſes my ſeruant, whiche J commaunded him in Horeb for al Jſrael, with the ordinances & iudgementes.

5 Beholde, J wyl ſende you Elias the prophete, before the commyng of the great and fearefull day of the Lorde.

6 He ſhal turne the harte of the fathers to their chyldren, and the harte of the children to their fathers, leſt J comme and ſmyte the earth with curſing.

The ende of the prophecie of Malachias, and conſequently of al the prophetes.

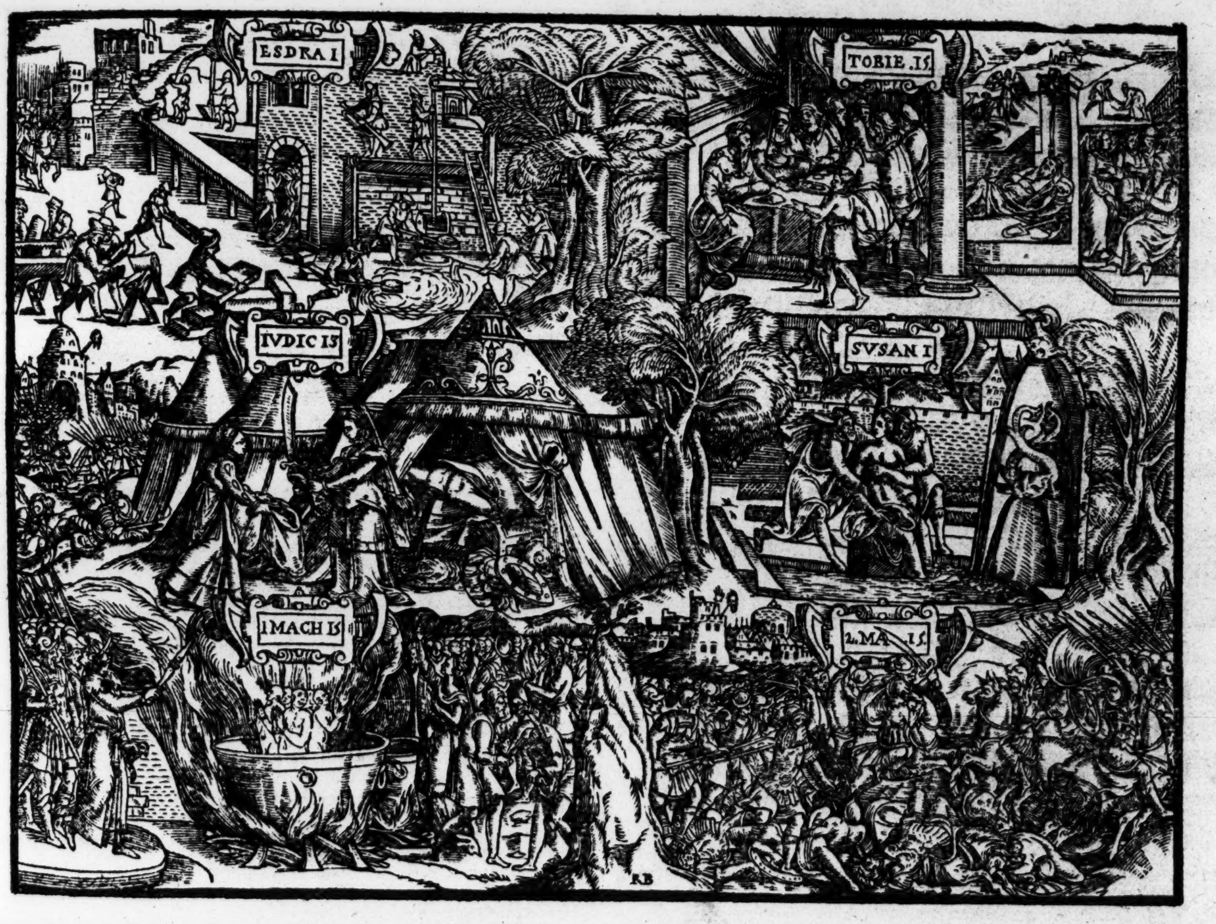
E. L.

Edmund Grindal, Bishop of London

The volume of the bookes called Apocrypha, conteynyng

theſe bookes folowing.

The thirde booke of Eſdras.
The fourth booke of Eſdras.
The booke of Tobia.
The booke of Iudith.
The reſt of the booke of Eſther.
The booke of wyſdome.
Eccleſiaſticus.
Baruch the prophete.
The ſong of the three chyldren.
The ſtorie of Suſanna.
The ſtorie of Bel and the Dragon.
The prayer of Manaſſe.
The firſt booke of Machabees.
The ſeconde booke of Machabees.


ESDRA I
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SVSAN I
I MACH IS
2. MA. IS.
RB

The thirde booke of Eſdras.

The firſt Chapter.

1 Ioſias appoynteth prieſtes, and keepeth the Paſſeouer. 7 Offeringes for the prieſtes, and the people. 11 The order of the Leuites. 23 The vpryght lyfe of Ioſias. 25 His death, and the occaſion thereof, and the lamentation for him. 34 Ioachas appoynted kyng. 53 The deſtruction of Hieruſalem.

2.Par,25,a
4.Re,23,c,

A 1 AND * Ioſias helde the feaſt of Eaſter in Hieruſalem vnto his Lorde, and offered the Paſſeouer yͤ fourtienth day of the fyrſt moneth.

2 He ſet the prieſtes alſo in order accordyng to their dayly courſes, being arayed in long garmentes, in the temple of the Lorde.

3 And he ſpake vnto the Leuites, the holy miniſters of Iſrael, that they ſhoulde halowe them ſelues vnto the Lorde, to ſet the holy arke of the Lord in the houſe that kyng Solomon the ſonne of Dauid had buylded.

4 And ſaide, Ye ſhal no more beare the arke vpon your ſhoulders: and nowe ſerue the Lorde your God, and take the charge of his people Iſrael, and prepare you after your villages and tribes,

5 Accordyng as king Dauid the king of Iſrael hath left in writing, and " accordyng as Solomon his ſonne hath honourably prepared: And ſtandyng eche of you in that degree of aucthoritie, whiche in the diſtribution was appointed vnto your fathers the Leuites, in the preſence of your brethren the chyldren of Iſrael:

" Or, accordyng to Salomon his ſonnes great liberalitie.

6 Offer the Paſſeouer in order, and make readye the ſacrifices for your brethren, and keepe the Paſſeouer, accordyng to the commaundement of the Lord, whiche was geuen vnto Moſes.

7 And vnto the people that was found there, Ioſias gaue thirtie thouſande lambes and kiddes, and three thouſande calues. Theſe thinges were geuen of the kinges owne poſſeſſions, according as he promiſed, to the people, to the prieſtes, and to the Leuites.

B 8 And Helkias, and Zacharias, and Syel the gouernours of the temple, gaue to the prieſtes for the Paſſeouer, two thouſande & ſixe hundred ſheepe, and three hundred calues.

9 Moreouer Iechonias, and Samaias, and Nathanael his brother, and Sabias, and Ochiel, and Ioram, captaynes ouer thouſandes, gaue to the Leuites for the Paſſeouer, fiue thouſand ſheepe, and ſeuen hundred calues.

10 And when theſe thinges were brought to paſſe, the prieſtes and Leuites ſtoode goodly in their order, and had the vnleauened bread throughout the tribes.

11 And after the degrees of preheminence appoynted to their fathers, to offer to the Lord in the ſyght of the people, accordyng as it is written in the booke of Moſes: and thus dyd they in the mornyng.

12 And they roſted the Eaſter lambe with fire, as according was: As for the offeringes, they dight them in kettels and pottes with good ſauours,

13 And ſet them before al them of the people, and afterward they prepared for them ſelues and the prieſtes their brethren, the ſonnes of Aaron. C

14 For the prieſtes offered the fat, " vntil the time was expired, and the Leuites prepared for them ſelues, and for the prieſtes theyr brethren, the chyldren of Aaron.

" Or, vntyl the euenyng tyme.

15 The holy ſingers alſo the children of Aſaph, ſtoode in their orders, accordyng as Dauid deuiſed, to wit, Aſaph, " Zacharias, and Iduthun, which was appoynted by the king.

" Or, Azaras and Eddinus.

16 Moreouer, the [porters and] doore keepers ſtoode by the doores [and that diligently,] ſo that none went out of his " ſtandyng and ſeruices, for theyr brethren the Leuites prepared for them.

" Or, his watche, or turne, and courſe.

17 Thus were al thynges perfourmed, that belonged to the offering of the Lorde in that day, that they myght holde the Paſſeouer,

18 And offer ſacrifices vpon the aulter of the Lorde, accordyng to the commaundement of kyng Ioſias.

19 So the children of Iſrael which were then preſent, helde a [honourable] Paſſeouer, and the feaſt of ſweete bread, ſeuen dayes long:

20 Yea ſuche a Paſſeouer was not kept in Iſrael, from the tyme of the prophete Samuel.

21 And al the kynges of Iſrael helde not ſuch an Eaſter, as this whiche kyng Joſias held, and the prieſtes, the Leuites, the Jewes, and al Iſrael, of al them that " were at Hieruſalem.

" Or, founde dwelling at Hieruſalem.

22 In the eightienth yeere of the raigne of Joſias, was this Paſſeouer kept.

23 And with an hart ful of godlineſſe, did king Joſias rightly order al his woorks before the Lorde.

24 And the thinges that came to paſſe in his time, they were written of olde before thoſe dayes, concernyng thoſe that ſinned, & were vngodly agaynſt the Lorde aboue al people and kingdomes, and how they greeued him in ſeruing ſenſible thinges, ſo that yͤ woordes of the Lorde roſe vp agaynſt Iſrael.

25 Nowe after al theſe actes of Joſias, it came to paſſe, that Pharao the kyng of Egypt came to Charchamis vpon Euphrates, to mooue warre: and Joſias went out agaynſt hym.

26 But the kyng of Egypt ſent to him, ſayeng, What haue I to doo with thee, O kyng of Judea?

E

27 I am not ſent of the Lorde God agaynſt thee, for my warre is vpon Euphrates, and nowe the Lorde is with me, yea the Lorde maketh diligent " ſpeede with me: depart from me, and be not agaynſt the Lorde.

" Or, haſte.

28 Howbeit, Joſias woulde not turne backe his chariot from hym, but vndertooke to fight with hym, and hearkened not to the woordes of the prophete Jeremie, ſpoken by the mouth of the Lorde:

29 But pitched a batayle agaynſt him in the feelde of " Mageddo: And the princes preaſſed to kyng Joſias.

" Or, Megiddo.

30 Then ſayde the kyng vnto his ſeruantes, Carie me away out of the batayle, for I am very weake. And immediatly his ſeruantes tooke hym away out of the frunt of the batayle.

31 Then gate he vp vpon the ſeconde charet, came to Hieruſalem, dyed, and was buried in his fathers ſepulchre.

32 And in al Jurie they mourned for Joſias, yea Jeremie the prophete lamented for Joſias, & the rulers alſo with their wiues made lamentation for hym vnto this day, and it became a cuſtome to be donne continually in al the kinred of Iſrael.

33 Theſe thinges are written in the booke of the ſtories of the kinges of Juda: and al the actes of Joſias, and his glory, and vnderſtandyng in the lawe of the Lorde, and the thynges whiche he hadde donne before, and that was nowe [recited,] are written in the booke of the kynges of Iſrael, and Juda.

34 * And the people tooke Jechonias the ſonne of Joſias, and made hym kyng in ſteede of Joſias his father, when he was twentie and three yeeres olde.

3.Re.23.f. 2.Par.26.a

F

35 And he raigned in Juda and in Hieruſalem three monethes, and then the kyng of Egypt put hym downe from raigning in Hieruſalem:

36 And rayſed vp a taxe of the people, namely an hundred talentes of ſiluer, and one talent of golde.

37 The kyng of Egypt alſo made Joachim his brother kyng of Juda and Hieruſalem.

38 (a) And [thus] he " bounde Joachim, and his gouernours: but Zaracen his brother he apprehended, and ledde away with hym into Egypt.

(a) This place is corrupt, and thus ſeemeth to be: As for Joachim and his rulers he bounde, and hauing taken his brother Zaracen, led them away into Egypt.

" Or, eſtabliſhed.

39 Fiue and twentie yeeres old was Joachim, when he was made king, in the land of Juda and Hieruſalem, and he dyd euil before the Lorde.

40 * Wherefore agaynſt him Nabuchodonoſor the king of Babylon came vp, & bounde hym with bandes of iron, and caried him vnto Babylon.

4.Re.24.a

41 Nabuchodonoſor alſo tooke of the holye veſſels of the Lorde, caryed them away, and ſet them in his owne temple at Babylon.

42 But al his actes, and his prophanation, and reproche, are written in the Chronicles of the kynges.

43 And Joachim his ſonne raigned in his ſteede: he was made king beyng eyghtiene yeeres olde,

44 And raigned but three monethes & tenne dayes in Hieruſalem, and dyd euil before the Lorde.

45 So after a yeere, Nabuchodonoſor ſent, and cauſed him to be brought vnto Babylon, with the holy veſſels of the Lorde.

G

46 And made Zedechias king of Juda and Hieruſalem, when he was twentie and one yeeres olde, and he raigned a leuen yeeres.

47 And he dyd euil alſo in the ſight of yͤ Lord, and cared not for the woordes that were ſpoken vnto hym * by the prophete Jeremie, from the mouth of the Lorde,

Iere 26.a.

48 And where he had made an oth vnto king Nabuchodonoſor, he forſwore him ſelfe by the name of the Lorde, and hardened his necke and harte, and tranſgreſſed the lawes of the Lorde God of Iſrael.

49 The gouernours alſo of the people and prieſtes, did many things againſt the lawes, and paſſed al the pollutions of al nations, and

defiled the temple of the Lorde, whiche was ſanctified in Hieruſalem.

50 Wherefore the God of their fathers ſent his meſſenger to cal them backe, becauſe he ſpared them, and his tabernacle alſo.

51 But they had his meſſengers in deriſion: and looke when the Lord ſpake vnto them, they made a ſport of his prophetes.

52 This drewe on ſo long, til the Lorde was wroth with his people for their great vngodlineſſe, ſo that he cauſed the kynges of the Chaldees to comme vp agaynſt them:

53 Whiche ſlue theyr young menne with the ſwoorde, yea euen in " the compaſſe of theyr holy temple, & ſpared no body, neither young man nor mayden, olde man nor chylde among them:

" Or, rounde about:

54 But they were al deliuered into theyr handes, and al the holy veſſels of the Lorde both great and ſmal, with the veſſels of the arke of god: and they tooke and caried away the kinges treaſure into Babylon.

55 As for the houſe of the Lorde, they went vp into it, & brent it, brake downe the walles of Hieruſalem, ſet fire vpon her towres,

56 Deſtroyed al her " noble buyldynges, and brought them to nought, and the people that were not ſlayne with the ſwoorde, he caried vnto Babylon:

" Or, pretious thinges.

57 Whiche became ſeruantes to him and his children, til the Perſians raigned, to fulfil the woorde of the Lorde, [ſpoken] by the mouth of Jeremias:

58 Til the lande hadde fully " taken her eaſe from them, whiche tooke that eaſe al the tyme ſhe lacked her inhabitantes; to the ende and terme of ſeuentie yeeres.

" Or, kept her ſabbothes.

The.ii.Chapter.

1 Cyrus gaue leaue to the Jewes to returne. 10 Preſent the holy veſſels. 13 The names of them that returned. 16 Their aduerſaries dyd let their buyldyng, and the kynges letters for the ſame.

A 1 NOwe when kyng Cyrus raigned ouer the Perſians in his firſt yeere, when the Lorde woulde perfourme the woorde that he had promiſed by ẏ mouth of [the prophete] Jeremie:

2 The Lorde rayſed vp the ſpirite of Cyrus the kyng of Perſians, ſo that he cauſed this writing to be proclaimed throughout his whole Realme,

3 Sayeing, Thus ſayth Cyrus kyng of the Perſians, The Lorde of Iſrael, that hygh Lorde, hath made me kyng of the whole worlde:

4 And commaunded me to buylde hym an houſe at Hieruſalem in Jurie.

5 If there be any nowe of you that are of his people, let the Lorde, euen his Lord, be with hym, and let hym goe vp to Hieruſalem that is in Judea, and buyld the houſe of the Lord of Iſrael, that is, the Lorde that dwelleth in Hieruſalem.

6 And al they that dwel rounde about that place ſhal helpe him, al that dwel in his place I ſay, whether it be with golde, with ſiluer,

B 7 With gyftes, with horſes, and neceſſarie catayle, and al other thynges that are brought with a free wyl to the " houſe of the Lorde at Hieruſalem.

" Or, temple.

8 Then the principal menne out of the tribes and villages of Juda and Beniamin ſtoode vp: ſo dyd the prieſtes alſo and the Leuites, and al they whoſe minde the Lorde had moued to goe vp, and to buylde the houſe of the Lorde at Hieruſalem.

9 And they that dwelt about them, helped them in al thinges, with ſiluer and golde, horſes and catayle, and with " many free gyftes of many menne, whoſe mindes were ſtirred vp thereto,

" Or, ſundry vowes, of ſundry men.

10 Kyng Cyrus alſo brought foorth the veſſels and ornamentes that were halowed vnto the Lorde, whiche Nabuchodonoſor had caried away from Hieruſalem, and conſecrated them to his idol [and image.]

11 And hauyng brought them foorth, he deliuered them to Mithridates his treaſourer.

12 And by him they were deliuered to Abaſſar the deputie in Jurie.

13 And this was the number of them: a thouſande golden cuppes, and a thouſande of ſiluer, baſens of ſiluer twentie and nine, for the ſacrifices, vials of golde thirtie, and of ſiluer two thouſand foure hundred and tenne, and a thouſande other veſſels.

C 14 So al the veſſels of golde and ſiluer which they caried away, were fiue thouſande, foure hundred, threeſcore, and nine.

15 These were brought by Salmanaſar, with them of the captiuitie, from Babylon to Hieruſalem.

16 But in the tyme of Artaxerxes kyng of the Perſians, Belemus, and Mithridates, and Tabelius, and Rathumus, and Beelteth-

mus, and Semellius the ſecretarie, with other that were ioyned to them, dwelling in Samaria and other places, wrote vnto hym agaynſt them that dwelt in Judea and Hieruſalem, theſe letters folowyng:

To the kyng Artaxerxes our Lorde.

17 Thy ſeruantes, Rathumus the ſtory wryter, and Semellius the ſecretarie, and the reaſt of their counſel, and the iudges that are in Coeloſyria and Phenice:

18 Be it nowe knowen to our lorde the king, that the Jewes whiche are comme vp from you vnto vs into the rebellious and wicked citie, beginne to buylde the market places, and to make vp the walles about it, and to ſet vp the temple a newe.

19 Nowe yf this citie, and the walles thereof be ſet vp agayne, they ſhal not only refuſe to geue tributes [and taxes] but alſo rebel vtterly agaynſt kynges.

D 20 And forſomuche as they take this in hand now about the temple, we thought it reaſon to thinke no ſcorne of it:

21 But to ſhewe it vnto the lorde the kyng, to the intent that yf it pleaſe the kyng, he may cauſe it to be ſought in the bookes of olde,

22 And thou ſhalt finde in recordes hereof written, and ſhalt vnderſtande that this citie hath allway benne rebellious and diſobedient, that it hath troubled kynges and cities,

23 And that the Jewes were rebellious, and rayſed allwayes warres therein: for the whiche cauſe this citie is waſted.

24 Wherefore nowe we certifie our Lorde the kyng, that yf this citie be buylded [and occupied] agayne, and the walles thereof ſet vp a newe, thou canſt haue no paſſage into Coeloſyria and Phenice.

25 Then wrote the kyng to Rathumus the " ſtory wryter, to Beelteethmus, to Semellius the ſcribe, and to the other officers and dwellers in Samaria, and Syria, and Phenice, after this manner.

" Or, regiſter.

26 I haue read the epiſtle whiche ye ſent vnto me: therefore I commaunded to make diligent ſearche, and haue founde that this citie hath euer reſiſted kynges,

27 That the ſame people are diſobedient, and haue cauſed muche warre, and that myghty kynges haue raigned in Hieruſalem, whiche alſo haue rayſen vp taxes of Coeloſyria and Phenice. E

28 Wherefore I haue commaunded to forbyd thoſe menne, that they ſhal not buylde vp the citie, and heede to be taken, that there be no more donne in it:

29 And that they proceede no further in thoſe wicked woorkes, forſomuche as it myght be occaſion of trouble vnto princes.

30 Nowe when Rathumus, and Semellius the ſcribe had read the wryting of kyng Artaxerxes, they gate them togeather, and came in al the haſte to Hieruſalem, with an hoſt of horſemenne, and with much people on foote,

31 And forbad them to buylde: And ſo they left of from buyldyng of the temple, vnto the ſeconde yeere of king Darius, king of the Perſians.

The .iii. Chapter.

1 The feaſt of Darius. 16 The three wyſe ſentences.

A 1 Kyng Darius made a great feaſte vnto his " ſeruantes, vnto al his court, and to al the officers of Medea and Perſia,

" Or, ſubiectes.

2 Yea to al ẏ gouernours, and captaynes, and liefetenantes, that were vnder hym, from India vnto Ethiopia, an hundred & twentie and ſeuen " countreys.

" Or, prouinces.

3 So when they had eaten and drunken, beyng ſatiſfied, and were gonne home agayne, Darius the king went into his chamber, layde him downe to ſleepe, and after that awaked.

4 Then the three young menne that " kept the kynges perſon, and watched his bodye, [communed among them ſelues, and] ſpake one to another,

" Or, were of the garde.

5 Let euery one of vs ſpeake a ſentence, and looke who ſhal ouercomme, and whoſe ſentence may ſeeme wyſer then the others, vnto hym ſhal kyng Darius geue great gyftes, and great thinges, in token of victorie:

6 As to weare purple, to drinke in golde, and to ſleepe in golde, and a chariot with bridles of golde, and an " head tyre of fine linnen, and a chaine about his necke:

" Or, a ſilken bonet.

7 Yea, he ſhal ſit next to Darius, becauſe of his wyſedome, & ſhalbe called Darius coſin.

8 So euery one wrote his " meaning, ſealed it, and layde it vnder king Darius pelowe,

" Or, ſentence.

B 9 And ſayde, When the kyng aryſeth, they woulde geue hym the writinges, and looke whoſe woorde the kyng, and the three princes of Perſia ſhal iudge to be the moſt wyſely ſpoken, the ſame ſhal haue the victory as it was appoynted.

10 One wrote: Wine is a ſtrong thyng.

11 The ſeconde wrote: The king is ſtrong.

12 The third wrote: Women haue very much ſtrength, but aboue al things, the trueth beareth away the victorie.

13 Nowe when the kyng was ryſen vp, they tooke their wrytinges, and deliuered them vnto him, and ſo he read them.

14 Then ſent he foorth to calle al his chiefe lordes of Perſia, & of Media, and the rulers, & the captaynes, and liefetenantes, and conſuls:

15 And when he hadde ſet hym downe in the counſel, the wrytings were read before them.

16 And he commaunded to calle for the young menne, that they might declare their " meaninges them ſelues by mouth. So they were ſent for, and came in.

" Or, ſentences.

17 And then he ſayde vnto them, Shewe vs, and make vs to vnderſtande, what the thinges are that ye haue written. Then beganne the firſt, whiche had ſpoken of the ſtrength of wine,

18 And ſayde thus, O ye menne, howe ſtrong is wine, that deceiueth al menne whiche drinke it?

19 It maketh the kynges minde and the fathers to be both one, the bondmans and the free, the poore mans and the riche.

D

20 It turneth alſo euery thought into ioy and gladneſſe, ſo that a man remembreth neither heauineſſe nor debt.

21 And it maketh euery hart [thinke it ſelfe] riche, ſo that a man remembreth neither king nor gouernour, and it maketh to ſpeake al thinges by talentes.

22 Moreouer, when menne haue drunke, they forgeat al frendſhip and brotherly faythfulneſſe, and a litle after they draw out ſwoordes.

23 And afterwardes when they are from the wine, they remember nothyng what was donne.

24 O ye menne, is not wine the ſtrongeſt, that thus enforceth [menne] to doo? And when he had ſpoken this, he helde his peace.

The.iiii.Chapter.

1 Of the ſtrength of a kyng. 13 Of the ſtrength of women. 34 Of the ſtrength of trueth, whiche ſentence is approued. 47 And his petition graunted.

A 1 Then the ſeconde that had ſpoken of the ſtrength of the kyng, beganne to ſay,

2 O ye men, are not men the ſtrongeſt of al, that conquere both by lande and ſea, & al the thinges that are in them?

3 Nowe is the kyng ſtronger, as lorde of al theſe thinges, and that hath the dominion ouer them: and looke what he cõmaundeth them, it is al donne.

4 If he byd them the one agaynſt the other to make warre, they doo it: yf he ſende them out againſt the enimies, they goe and breake downe mountaynes, walles, and towres.

5 They ſlay and are ſlayne, and ouerpaſſe not the kynges commaundement: yf they geat the victorie, they bryng al to the kyng, ſo wel the ſpoyle as other thynges.

6 Likewyſe, the other that medle not with warres & fighting, but til the grounde: when they haue ſowen and reaped, they bryng to the kyng, and compel one another to pay his tribute vnto the kyng.

7 And yf the kyng, though he but one man, commaunde to kil, they kil, if he commaund to " forgeue, they forgeue:

" Or, to ſpare, they ſpare.

B 8 If he commaunde to ſmite, they ſmite, if he byd " driue away, they driue away, if he commaunde to buylde, they buylde:

" Or, make waſte, they make waſte.

9 If he commaunde to breake downe, they breake downe, yf he commaunde to plant, they plant.

10 " So the common people and the rulers are obedient vnto hym, and the kyng in the meane ſeaſon ſitteth hym downe, eateth and drinketh, and taketh his reaſt.

" Or, So al his people and al his armies obay vnto one.

11 And theſe kepe him rounde about, and not one of them dare geat hym out of the way, to doo his owne buſineſſe, " but muſt be obedient vnto the kyng at a woorde.

" Or, neither diſobayed they hym in any thyng.

12 Judge ye nowe, O ye menne, how ſhould not the kyng goe farre aboue, when in ſuche ſort he is obayed? And [when he had ſpoken thus] he helde his tongue.

13 The thirde (whoſe name was Zorobabel) whiche had ſpoken of women, and of trueth, beganne to ſay [after this manner.]

C

24 O ye menne, it is not the great kyng, it is not the multitude of menne, neither is it wine that excelleth. Who is it then that ruleth them, or hath the lordſhip ouer them? is it not women?

15 Women haue borne the kyng, and al the people, whiche beare rule by ſea and by land.

16 And euen of them were they borne, & they brought thoſe vp that planted the vines, whereof the wine commeth.

17 They make garmentes for men, they geat honour vnto menne, and without women, can not menne continue,

18 Yea, if they haue geathered togeather gold and ſiluer, or any other precious thing, doo they not loue a woman for her comely ſhape and beautie?

19 And letting al thoſe thinges goe, doo they not gape, and euen with open mouth, fixe theyr eyes faſt on her? and haue not al menne more deſyre vnto her, then vnto ſiluer and golde, or any manner of pretious thing?

D

Gen.2.b. Mat.19.a. 1.Cor.6.d Epheſ.5.g.

20 * A man leaueth his owne father that brought hym vp, leaueth his owne natural countrey, and cleaueth vnto his wyfe.

‶ Or, paſſeth

21 Yea, he ‶ ieopardeth his lyfe with his wyfe, and remembreth neither father nor mother, nor countrey.

22 By this alſo ye muſt needes knowe, that women haue dominion ouer you: doo ye not labour and trauaile, and geue and bring al to the woman?

23 A man taketh his ſwoorde, and goeth his way to ſteale, [to kil,] to murther, to ſaile vpon the ſea, and vpon riuers,

‶ Or, ſpoyled

24 And ſeeth a Lion, and goeth in the darkeneſſe: and when he hath ſtollen, ‶ deceiued, and robbed, he bringeth it vnto his loue.

25 Wherefore, a man loueth his wyfe better then father and mother.

‶ Or, for womens.

26 Yea many there be that runne out of theyr wittes, and become bondmen for theyr ‶ wiues ſakes.

27 Many one alſo haue periſhed, haue erred, and ſinned alſo for women.

E

28 And nowe doo ye not beleue me? is not the kyng great in his power? doo not al regions feare to touche him?

29 Yet dyd I ſee him, and Apame the daughter of the great kyng Bartacus the kinges concubine, ſate beſide the king vpon the right hande,

30 And tooke of his crowne from his head, & ſet it vpon her owne head, & ſtroke the kyng with her leaft hande.

31 And there while ſtedily the king looked vpon her with open mouth: yf ſhe laughed vpon hym, he laughed alſo: but yf ſhe tooke any diſpleaſure with hym, ÿ kyng was faine to flatter her [and to geue her good woordes] tyl he had gotten her fauour agayne.

32 O ye menne, are not women then ſtronger, that doo theſe thinges?

33 Then the kyng and the princes looked one vpon another: So he beganne to ſpeake of the trueth:

Eccle.1.a.

34 O ye men, are not women ſtronger? Great is the earth, hie is the heauen, ſwift is the courſe of the ſunne, * he compaſſeth the heauen rounde about, and fetcheth his courſe agayne to his owne place in one day.

35 Is he not excellent that maketh theſe thinges? Therefore great is the trueth, and ſtronger then al thinges.

36 Al the earth calleth vpon trueth, the heauen prayſeth it, al woorkes ſhake and tremble at it, and with it is no vnrighteous thing.

37 Wine is wicked, the kyng is wicked, women are wicked, al the chyldren of men are wicked, yea and ſuche are al their wicked woorkes, and there is no trueth in them, in their vnrighteouſneſſe alſo ſhal they [be deſtroyed and] periſhe:

Eſai.40.a. Pſal.117.a.

38 As for the trueth * it endureth and is alway ſtrong, it liueth and conquereth for euermore worlde without ende.

F

39 With her there is no exception or difference of perſons, but ſhe dooth that iuſt is, and refraineth from al vniuſt and wicked thinges, and al men doo wel lyke of her woorkes.

40 In the iudgement of it, there is no vnrighteous thyng, and ſhe is the ſtrength, kyngdome, power, and maieſtie of al ages. Bleſſed be the God of trueth.

41 And with that he held his peace: and al the people cryed, and then ſayde, Great is trueth, and aboue al.

42 Then ſayd the king vnto him, Aſke what thou wylt, more then is appoynted in the writing, and we ſhal geue it thee, for thou art founde wyſer [then thy companions] thou ſhalt ſit next me, and ſhalt be called my kinſman.

43 Then ſayde he vnto the kyng, Remember thy [promiſe and] vowe whiche thou haſt vowed, [and promiſed] in the day when thou cameſt to the kyngdome, to buylde vp Hieruſalem:

44 And to ſende agayne al the veſſels [and iewels] that were taken away out of Hieruſalem, whiche Cyrus ſet apart, when he vowed to deſtroy Babylon, and to ſende them agayne thyther.

45 And thy minde was alſo to buylde vp the temple, whiche the Edomites burnt when Iudea was deſtroyed by the Chaldees.

46 And nowe this only [O kyng] is the thing that I require and deſire of thee, this is the princely liberalitie that I aſke of thee, I deſire therefore, that thou perfourme the vowe whiche thou with thyne owne mouth haſt made vnto the kyng of heauen.

G

2.Eſd.2.b. 3.Eſd.6.d.

47 Then Darius the kyng ſtoode vp, and kiſſed hym, * wrote him letters vnto al the deputies and liefetenantes, to al the lordes and nobles, that they ſhoulde conuay hym foorth, and al them that went vp with hym, to buylde Hieruſalem.

48 He wrote letters alſo vnto al the Liefetenantes that were in Coeloſyria and Phenices,

ces, and vnto them in Libanus, that they ſhould bring Cedar trees from Libanus vnto Hieruſalem, and buylde the citie with hym.

49 Moreouer, he wrote for al the Jewes that were gonne out of his " realme into Jurie, concernyng theyr freedome, that no officer, no ruler, nor Liefetenant, nor Stewarde, ſhoulde enter into theyr doores:

" Or, kyngdome.

50 And that al theyr lande whiche they kepte, ſhoulde be free, and not tributarie: and that the Edomites ſhoulde geue ouer the [cities and] villages of the Jewes whiche they had taken in:

51 Yea and that there ſhoulde be yeerely geuen twentie talentes to the buyldyng of the temple, vntyl the tyme that it were finiſhed:

52 And to maynteyne the burnte offeryngs vpon the aulter euery day, (as they hadde a commaundement to offer ſeuentiene) other ten talentes euery yeere.

53 And that al they whiche comme from Babylon to buylde the citie, ſhoulde haue free libertie, they and theyr chyldren, and al the prieſtes that went away.

54 He wrote alſo concernyng the charges, and the prieſtes garment wherin they miniſter,

55 And lykewyſe for the charges of the Leuites to be geuen them, vntyl the day that the houſe were finiſhed, and Hieruſalem buylded vp.

56 And he commaunded that al thei that watched the citie, ſhoulde haue theyr pentions and wages.

57 He ſent away alſo al the veſſels that Cyrus hadde ſeparated from Babylon: and al that Cyrus had geuen in commaundement, the ſame charged he alſo that it ſhould be donne, and ſent vnto Hieruſalem.

58 Nowe when this young man was gonne forth, he lifted vp his face to heauen toward Hieruſalem, and prayſed the kyng of heauen,

59 And ſayde, * Of thee commeth victorie, of thee commeth wyſedome, & thine is the glory, and I am thy ſeruant.

Eccle,1,a.

60 Bleſſed art thou whiche haſt geuen me wiſedome, for to thee I acknowledge it, O Lorde [thou God] of our fathers.

61 And ſo he tooke the letters, and went out, and came vnto Babylon, and tolde it al his brethren.

62 And they prayſed the God of theyr fathers, that he had geuen them freedome and libertie,

63 To goe vp, and to buylde Hieruſalem and the temple, " wherin the name of the Lord is called vpon: and they reioyced with inſtrumentes of muſicke and gladneſſe ſeuen dayes long.

" Or, where his name is renowmed.

The.v.Chapter.

1 The number of them that returne from the captiuitie, 42 theyr vowes and ſacrifices.
54 The temple is begun to be built. 66 Theyr enimies would craftily ioyne with them.

A 1 After this, were the principal menne of the houſes of theyr fathers, choſen in ye tribes and kinredes, that they ſhould goe with theyr wyues, and ſonnes, and daughters, with theyr ſeruantes and maydens, with al theyr cattel and ſubſtance.

2 And Darius [the kyng] ſent with them a thouſande horſemenne, to conuey them ſafely vnto Hieruſalem, and with muſical inſtrumentes, with tabers, and fluites.

3 And al theyr brethren played, and he made them goe vp togeather with them.

4 And theſe are the names of the menne whiche went vp out of the villages, accordyng to the tribes, and after the order of theyr dignitie.

5 The prieſtes, the ſonnes of Phinehes, the ſonne of Aaron, Jeſus the ſonne of Joſedec, the ſonne of Sariab, and Joachim the ſonne of Zorobabel, the ſonne of Salathiel, of the kynred of Dauid, out of the kynred of Phares, of the tribe of Juda,

Mat.1,b.

6 Which ſpake " wonderful woordes before Darius the kyng of Perſia, in the ſeconde yere of his raigne, in the fyrſt moneth [called] Niſan.

" Or, worke.

B 7 And theſe are they of Jurie that came vp from the captiuitie of the tranſmigration, whom Nabuchodonoſor the kyng of Babylon had brought away vnto Babylon,

8 And returned vnto Hieruſalem to the reaſt of Jurie, euery man to his owne citie, which came with Zorobabel, with Jeſus, Nehemias, aud Zacharias, Reſaias, Enenius, Mardocheus, Beelſarus, Aſpharaſus, Reelius, Roimus, and Baana, theyr guydes.

9 The number of them of the nation, and theyr gouernours: the ſonnes of Phares, two thouſande, an hundred ſeuentie aud two, the ſonnes of Saphat, foure hundred, ſeuentie and two.

10 The ſonnes of Areh, ſeuen hundred, fyftie and ſyxe.

11 The ſonnes of Phaath moab, two thouſand, eyght hundred and twelue.

12 The ſonnes of Eilam, a thouſande, two hundred fyftie and foure, the ſonnes of Zathui, nyne hundred fourtie & fyue, the ſonnes of Corbe, ſeuen hundred and fyue, the ſonnes of Bani, ſyxe hundred fourtie and eyght.

13 The ſonnes of Bibai, ſyxe hundred twentie & three, the ſonnes of Azgad, three thouſande, two hundred twentie and two.

C 14 The ſonnes of Adonicam, ſyxe hundred, ſyxtie and ſeuen, the ſonnes of Bagoi, two thouſande, ſyxtie and ſyxe, the ſonnes of Adim, foure hundred fyftie and foure.

15 The ſonnes of Aterhezetia, nynetie & two, The ſonnes of Ceilam and Azota, threeſcore and ſeuen, the ſonnes of Azuram, foure hundred, thirtie and two.

16 The ſonnes of Ananias, an hundred and one, the ſonnes of Arom, and the ſonnes of Baſſa, three hundred, twentie and three, the ſonnes of Arſiphurith, an hundred and two.

17 The ſonnes of Meterus, three thouſande and fyue, the ſonnes of Bethlehem, an hundred, twentie and three.

18 They of Netrophah, fyftie and fyue, they of Anathoth, an hundred, fyftie and eight, they of Bethſamos, fourtie and two.

19 They of Kiriathiarim, twentie and fyue, they of Caphiras & Beroth, ſeuen hundred, fourtie and three, they of Pirah, ſeuen hundred.

20 They of Chadias & Ammidioi, fiue hundred twentie and two, they of Cirama and Gabdes, ſyxe hundred, twentie and one.

D 21 They of Macamos, an hundred twentie and two, they of Bethel, fyftie and two, the ſonnes of Nebus, an hundred, fiftie and ſixe.

22 The ſonnes of Calamolaus and Onus, ſeuen hundred twentie and fyue, the ſonnes of Ierechus, three hundred fourtie and fyue.

23 The ſonnes of Sanaah, three thouſande, three hundred and thyrtie.

24 The prieſtes, the ſonne of Ieddu, the ſonne of Ieſus, whiche are counted among the ſonnes of Sanaſſib, nyne hundred ſeuentie and two, the ſonnes of Meruth, a thouſand fyftie and two.

25 The ſonnes of Phaſhur, a thouſand fourtie and ſeuen, the ſonnes of Charim, a thouſand and ſeuentiene.

29 The Leuites, the ſõnes of Ieſſue, Cadmiel, Banua, and Suia, ſeuentie and foure.

E 27 The ſonnes [whiche were] holy ſingers the ſonnes of Aſaph, an hundred fourtie and eyght.

28 The porters, the ſonnes of Salum, the ſonnes of Iatal, the ſonnes of Talmon, the ſonnes of Dacobi, the ſonnes of Teta, the ſonnes of Sami, al [were] an hundred thirtie and nyne.

29 The miniſters of the temple, the ſonnes of Eſau, the ſonnes of Aſipha, the ſonnes of Tabaoth, the ſonnes of Ceras, the ſonnes of Sud, the ſonnes of Phaleu, the ſonnes of Labana, the ſonnes of Hagaba,

30 The ſonnes of Acub, the ſonnes of Uta, the ſonnes of Cetab, the ſonnes of Agab, the ſonnes of Sibe, the ſonnes of Anan, the ſõnes of Cathua, the ſonnes of Gedur,

31 The ſonnes of Kaia, the ſonnes of Daiſan, the ſonnes of Neroda, the ſonnes of Chaſeba, the ſonnes of Gazema, the ſonnes of Azias, the ſonnes of Phinees, the ſonnes of Aſara, the ſonnes of Baſte, the ſonnes of Aſana, the ſonnes of Meunim, the ſonnes of Naphiſon, the ſonnes of Bacubub, the ſonnes of Acupha, the ſonnes of Aſſur, the ſonnes of Pharacim, the ſonnes of Baraloth,

32 The ſonnes of Mehida, the ſonnes of Coutha, the ſonnes of Chareſcha, the ſonnes of Barcus, the ſonnes of Aſerar, the ſonnes of Thomoth, the ſonnes of Naſith, the ſonnes of Atipha,

33 The ſonnes of the ſeruantes of Solomon, the ſonnes of Halophereth, the ſonnes of Pharuda, the ſonnes of Geelah, the ſonnes of Lozon, the ſonnes of Iſdael, the ſonnes of Staphelia,

F 34 The ſonnes of Agia, the ſonnes of Pharareth, the ſonnes of Sabim, the ſonnes of Spartia, the ſonnes of Maſias, the ſonnes of Gar, the ſonnes of Addu, the ſonnes of Subah, the ſonnes of Apherra, the ſonnes of Barodis, the ſonnes of Sabat, the ſonnes of Allon:

35 All the miniſters of the temple, & the ſonnes of the ſeruantes of Solomon, were three hundred, ſeuentie and two.

36 Theſe came vp from Thelmelah, and Thelharſa, Carathalat, and Alar leadyng them:

37 Neyther coulde they ſhewe theyr families, nor theyr ſtocke, howe they were of Iſrael. The ſonnes of Dalatas, the ſonnes of Thubia, the ſonnes of Necodan, ſixe hundred, fyftie and two. ☞

38 Of the prieſtes that executed the office of the prieſthood, and were not found, the ſonnes of Hobia, the ſonnes of Hacoz, the ſonnes of Addus, whiche marryed Augia, one of the daughters of Barzelus,

39 And was named after hym: The wrytyng of the ſame kynrede was ſought in the regiſter of theyr generation, but it was not founde, and therfore were they forbydden to execute the office of the prieſthood.

40 For vnto them ſayde Nehemias and Atharias, that they ſhould haue no portion in the ſanctuary, til there roſe vp an high prieſt that were wel inſtructe in the playne cleareneſſe and trueth.

41 So of Iſrael from them of twelue yeeres olde, and chyldren, they were al in number fourty and two thouſand, three hundred and three ſcore, beſides menne ſeruantes and women ſeruantes.

G

42 Theyr ſeruantes and handmaydens were ſeuen thouſand, three hundred, fourtie and ſeuen. The ſyngyng men and ſyngyng women, two hundred fourtie and fyue,

43 Foure hundred thirtie and fyue cammels, ſeuen thouſande thirtie and ſyxe horſes, two hundred fourtie and fyue mules, fyue thouſand fyue hundred twentie and fyue beaſtes vſed to the yoke.

44 And of theyr rulers alſo after theyr families, when they came to the temple of God that is in Hieruſalem, there were that vowed to ſet vp the houſe agayne in his owne place, accordyng to theyr habilitie:

45 And to geue into the holy treaſure of the woorkes, a thouſande poundes of golde, fiue thouſand of ſyluer, and an hundred pretious garmentes.

46 And ſo dwelt the prieſtes and the Leuites and the people in Hieruſalem, and in the countrey, [there about,] the ſyngers alſo and the porters, and al Iſrael in theyr villages.

1.Eſd.3.a

47 * But when the ſeuenth moneth came, and when the chyldren of Iſrael were euery man in his owne, they came altogeather with one conſent into the open place of the gate whiche is towardes the eaſt.

48 And there Ieſus the ſonne of Ioſedec and his brethren the prieſtes, and Zorobabel the ſonne of Salathiel and his brethren, ryſyng vp, made ready the aulter of the God of Iſrael,

49 To offer burnt ſacrifices vpon it, ſo as it is wrytten in the lawe of Moſes the manne of God.

50 And thither were geathered agaynſt them, diuers of other nations of the land: but they dreſſed yͤ aulter in his owne place, although al the nations in the lande were enimies to them, and vexed them: and they offered ſacrifices to the Lorde both mornyng and euenyng.

51 And alſo they helde the feaſte of tabernacles as it is " commaunded in the lawe, and ſacrifices dayly as it was apparteynyng.

" Or, ordeyned.

52 And after that alſo the continual oblations, and the offerynges of the Sabbothes, and of the newe monethes, and of al holye feaſtes.

53 And al they whiche had made any vowe to God, beganne to offer ſacrifice to God, from the fyrſte day of the ſeuenth moneth, although the temple of the Lorde was not yet buylt vp.

54 And they gaue vnto the maſons and carpenters, money, meate, and drynke, with chearefulneſſe.

55 Unto them of Sidon alſo and Tyre, they gaue carres, that they ſhoulde bryng Cedar trees from Libanus, whiche ſhoulde be brought by flote to the hauen Ioppe, accordyng as it was commaunded them by Cyrus kyng of the Perſians.

56 And in the ſeconde yeere and ſeconde moneth, came into the temple of God at Hieruſalem, * Zorobabel the ſonne of Salathiel, and Ieſus the ſonne of Ioſedec and theyr brethren, and the prieſtes and Leuites, and al they that were comme vnto Hieruſalem out of the captiuitie [of Babylon.]

Eccl.29.b.

57 And they layde the fundation of the houſe of God in the " newe moone of the ſeconde moneth, in the ſeconde yeere that they were comme to Iurie and Hieruſalem.

" Or, in the fyrſt day.

58 And they appoynted the Leuites that were aboue twentie yeeres olde ouer the woorkes of the Lorde: So Ieſus and his ſonne and brethren, aſſiſted, and Cadmiel alſo his brother, and the ſonnes of Madiabon, with the ſonnes of Ioda the ſonne Eliadon, and his ſonnes and brethren, euen al the Leuites with one accorde, folowed on earneſtly to aduance the woorkes in the houſe of God: ſo the woorkemenne buylt vp the temple of the Lorde.

59 And the prieſtes ſtoode, and had theyr garmentes with muſical inſtrumentes, and trumpettes, and the Leuites the ſonnes of Aſaph had Cymbales,

60 Geuyng thankes and prayſes vnto the Lorde, accordyng as Dauid the kyng of Iſrael had ordeyned,

1.Par.16.a

61 And they ſong with loude voyces ſongues to the prayſe of the Lorde, becauſe his mercy and glory is for euer in Iſrael.

62 And al the people blewe out with trumpettes, and cryed with loude voyce, prayſyng the Lorde togeather, for the rearing vp of the houſe of the Lorde.

63 There

1.Eſd.3.a 63 * There came alſo from among the prieſtes and Leuites, and of the chiefeſt accordyng to the tribes and kynredes, to wit, the elders whiche had ſeene the former houſe,

64 To the buyldyng of this, with great crye, and great mournyng, many alſo with trumpettes and [great] ioy cryed with loude voyce:

65 Inſomuch that the trumpettes myght not wel be hearde for the weepyng and mournyng of the people: yet there was a great multitude that blewe trumpettes marueylouſly, ſo that it was hearde farre of.

1.Eſd.4.a 66 * Wherefore, when the enimies of the tribes of Iuda and Beniamin hearde it, they came to knowe what that noyſe of trumpettes ſhoulde meane.

67 And they perceiued that they which were comme agayne out of captiuitie, buylte the temple vp a newe vnto the Lorde God of Iſrael.

68 So thei went to Zorobabel and Ieſus, and to the rulers of the villages, and ſayde vnto them, Shal we buylde with you alſo?

69 For we lykewyſe, as you, doo obey your Lorde, and doo ſacrifice vnto hym from the dayes of Aſbazareth the kyng of Aſſyria, whiche brought vs hyther.

70 Then Zorobabel and Ieſus, and the rulers of the villages of Iſrael, ſayde vnto them, It dooth not agree that ye ſhoulde buylde the temple of our God with vs.

71 We our ſelues alone wyl buylde vnto the Lorde of Iſrael, as is meete, and lyke * as Cyrus the kyng of the Perſians hath commaunded vs. 1.Eſd.1.a.

72 But the heathen in the lande, made them ſluggiſhe that were in Iurie, and ſundred them, and letted theyr buyldynges.

73 And by theyr embuſhmentes, ſeditions, and conſpiracies, ſtopped, that the buyldyng coulde not be finiſhed al the tyme that kyng Cyrus liued: ſo that they put of the buyldyng for the ſpace of two yeeres, vntyl the raigne of kyng Darius.

The.vi.Chapter.

1 Of Aggeus and Zacharias. 2 The buyldyng of the temple. 3 Siſinnes woulde let them. 7 His letters to Darius. 23 The kynges anſweare to the contrary.

A 1 NOT withſtandynge, in the ſeconde yeere of the raigne of Darius, * Aggeus, and Zacharias the ſonne of Addo the prophetes, propheſied vnto the Iewes, and to them in Iurie and Hieruſalem, euen in the name of the Lorde God of Iſrael. 1.Eſd.5.a.

Agge.1.c. 2 * Then Zorobabel the ſonne of Salathiel, and Ieſus the ſonne of Ioſedec, ſtoode vp, and beganne to buyld the houſe of the Lord at Hieruſalem, when the prophetes of the Lorde were with them, and healped them.

3 At the ſame tyme came Siſinnes the gouernour of Syria and Phenice, with Sathrabuſanes and his companions, and ſayde vnto them,

4 Who hath bydden [and commaunded] you to buylde this houſe, to make this roofe and al other thynges agayne? And who are the " workemenne that buylde them?

" Or, buylders that dyd theſe thynges.

5 Neuertheleſſe, the elders of the Iewes had [ſuche] grace of the Lorde, after he had viſited the captiuitie,

6 That they were not letted from buyldyng, vntyl the tyme that kyng Darius was certified thereof, and an anſweare receiued [from hym.]

B 7 The copie of the letters whiche he wrote, and ſent vnto Darius. Siſinnes gouernour of Syria and Phenice, and Sathrabuſanes, with theyr companions, whiche are head rulers in Syria and Phenice, ſende theyr ſalutation vnto Darius the kyng.

8 We certifie our Lorde the kyng, that we came into the lande of Iurie, and went to Hieruſalem, where we founde the ancientes of the Iewes, that were of the captiuitie, in the citie of Hieruſalem,

9 Buyldyng an houſe vnto the Lord, great and newe, of hewen and coſtly ſtones, and the tymber already layde vpon the walles:

10 Yea, they make great haſte with the worke, and it goeth foorth proſperouſly in theyr handes, and with great diligence and worſhyp is it made.

11 Then aſked we the elders, ſayeing, By whoſe commaundement buylde you vp this houſe, and lay the fundations of theſe workes?

12 Whiche we demaunded of them, to the intent that we myght geue knowledge vnto thee, & wryte vnto thee of thoſe that gouerned it: & we required of them their names in wrytyng that were theyr chiefe leaders to it.

13 So they gaue vs this anſweare, We are the ſeruantes of the Lord whiche made heauen and earth:

14 And as for this houſe, * it was buylded C manye yeeres agone, by a kyng of Iſrael great and ſtrong, and was finiſhed. 3.Reg.6.a.

15 But when our fathers prouoked God vnto wrath, and ſynned agaynſt the Lorde of Iſrael, whiche is in heauen, * he gaue them ouer into the power of Nabuchodonoſor kyng of Babylon, of the Chaldees:

4.Reg.24. Iere.39.

16 Whiche brake downe the houſe, and burnt it, and carryed away the people pryſoners vnto Babylon.

1.Eſd.5.a. 17 * Neuertheleſſe, in the fyrſt yeere that kyng Cyrus raigned ouer the countreys of Babylon, Cyrus ye kyng wrote, [and commaunded] to buylde vp this houſe [agayne:]

18 And the holy veſſelles of golde and of ſyluer that Nabuchodonoſor hadde carryed away out of the houſe at Hieruſalem, and had dedicated them in his owne temple: thoſe brought Cyrus foorth agayne out of the temple at Babylon, and delyuered them to Zorobabel, and to Sanabaſſarus the ruler:

19 Commaundyng hym that he ſhoulde carry away thoſe ſame veſſels, and put them in the temple at Hieruſalem, and that the temple of the Lorde ſhoulde be buylte in his [owne] place.

D 20 Then the ſame Sanabaſſarus, being come hyther, layde the fundations of the houſe of the Lorde at Hieruſalem, and from that to this, being ſtyl a buyldyng, it is not yet fully ended.

21 Nowe therefore, O kyng, if thou thynkeſt it good, let it be ſought in the libraries [and rolles] of kyng Cyrus:

22 And if it be founde then that the buyldyng of the houſe of the Lord at Hieruſalem hath ben donne with the [counſel and] conſent of kyng Cyrus, and if our lorde the kyng be ſo mynded, let hym geue anſweare vnto vs thereof.

1.Eſd.6.a. 2.Eſd.4.c. 23 Then commaunded kyng Darius to ſeeke in the kynges libraries at Babylon: and ſo at Ecbatane a towre in the region of Medea, there was found a place where theſe thinges was layde vp for " memorie.

" Or, remembraunce.

24 In the fyrſte yeere of the raigne of Cyrus, [the ſame] kyng Cyrus commaunded that the houſe of the Lorde at Hieruſalem ſhould be buylded agayne, where they doo ſacrifice with the continual fyre.

25 Whoſe heyght ſhalbe ſyxtie cubites, and the breadth ſyxtie cubites, with three rowes of hewen ſtones, and one row of wood, newe, and of that countrey, & the expenſes thereof, to be geuen out of the houſe of king Cyrus:

26 And the holy veſſelles of the houſe of the Lord, both of gold, and of ſyluer, that Nabuchodonoſor tooke out of the houſe at Hieruſalem, and brought to Babylon, ſhoulde be reſtored to the houſe at Hieruſalem, and be ſet in the place where it was [before.]

27 And alſo he commaunded, that Siſinnes E the gouernour of Syria, and Phenice, and Sathrabuſanes, with theyr companions, and others, conſtituted rulers in Syria and Phenice, ſhoulde take heede not to meddle with that place, but to ſuffer Zorobabel the ſeruant of the Lorde, and gouernour of Iudea, and the elders of the Iewes, to buylde that houſe of the Lorde in that place.

28 I haue commaunded alſo to haue it buylt vp whole agayne, and that they be diligent to healpe thoſe that be of the captiuitie of the Iewes, tyl the houſe of the Lorde be finiſhed:

29 And out of the tribute of Coeloſyria and Phenice, a portion diligently to be geuen thoſe men, vnto the offerynges of the Lorde, and the ſame to be deliuered vnto Zorobabel the officer, that he therewithal maye ordeyne oxen, rammes, lambes,

30 And alſo corne, ſalte, wyne, and oyle, and that continually euery yeere, after the expences * whiche the prieſtes that be at Hieruſalem ſhal teſtifie to be made dayly [this ſhalbe geuen vnto them] without delay, 1.Eſd.6.b.

31 That they maye offer ſacrifices dayly to the hygheſt God, for the kyng, and for his chyldren, and to pray for theyr lyues.

32 And he commaunded alſo that whoſoeuer F ſhould breake any poynt of the foreſayd and fordecreed thynges, or make it voyde, of his owne goodes ſhoulde a tree be taken, and he thereon be hanged, and al his goodes ſeaſoned vnto the kyng.

33 The Lorde therefore, whoſe name is there called vpon, roote out, and deſtroye euerye kyng & nation that ſtretcheth out his hande to hinder, or [hurt and] endomage that houſe of the Lorde in Hieruſalem.

34 I Darius the kyng haue ordeyned, that accordyng to theſe thynges it be donne, with diligence.

¶ The

The.vii.Chapter.

1 Siſinnes and his companions folowe the kynges commaundement, and helpe the Iewes to builde the temple. 5 The tyme that it was built. 10 They kepe the Paſſouer.

A 1 Then Siſinnes the gouernour in Coeloſyria and Phenice, and Sathrabuzanes, with theyr companions, obeied the thinges that kyng Darius had ordeyned,

2 And were diligent aſſyſters in the holye workes, workyng with the auncientes and gouernours of the ſanctuary:

3 And ſo the holy workes went foorth, and proſpered, when Aggeus and Zacharias the prophetes propheſied.

4 And they perfourmed al thynges through the commaundement of the Lorde God of Iſrael, and with conſent of Cyrus, Darius, and Artaxerxes kynges of Perſia.

5 And thus was the holy houſe finiſhed in the three & twentieth day of the moneth Adar, in the ſyxth yeere of Darius kyng of the Perſians.

6 And the chyldren of Iſrael, the prieſtes, and the Leuites, and other that were of the captiuitie, that had any charge, dyd accordyng to the thynges wrytten in the booke of Moſes.

B 7 And to the dedication of the temple of the Lorde, they offered an hundred " oxen, two hundred rammes, foure hundred lambes,

" Or, bulles.

8 And twelue Goates, for the ſynnes of al [the people of] Iſrael, after the number of the chiefe of the tribes of Iſrael.

9 The prieſtes alſo, and the Leuites, ſtoode arayed in theyr long robes after theyr kinreds, in al the workes of the Lorde God of Iſrael, accordyng to the booke of Moſes, and the porters at euery doore.

10 And the chyldren of Iſrael, with thoſe that were come out of captiuitie, helde the Paſſeouer the fourtienth day of the fyrſte moneth, after that the prieſtes and the Leuites were ſanctified.

11 They that were of the captiuitie, were not al ſanctified togeather: but the Leuites were al ſanctified togeather.

12 And ſo they offred the Paſſeouer for al them of the captiuitie, and for theyr brethren the prieſtes, and for them ſelues.

13 And the chyldren of Iſrael that came out of captiuitie dyd eate, al they that had ſeparated them ſelues from the abominations of the people of the lande, and ſought the Lorde,

4 And they kepte the feaſte of the vnleauened C bread ſeuen dayes long, makyng mery before the Lorde,

15 That the Lorde had turned the counſayle of the kyng of Aſſyria towardes them, to ſtrengthen theyr handes vnto the workes of the Lorde God of Iſrael.

The.viii.Chapter.

1 Eſdras commeth from Babylon to Hieruſalem. 10 The copie of the commiſſion geuen by kyng Artaxerxes. 29 Eſdras geueth thankes to the Lorde. 32 The number of the heades of the people that came with hym. 76 His prayer and confeſſion.

A 1 AND after theſe, * when Artaxerxes the kyng of ẏ Perſians raigned, there went vnto hym Eſdras the ſonne of Saraias, the ſonne of Ezerias, the ſōne of Helchiach, the ſonne of Salum,

1.Eſd.7.d.

2 The ſonne of Sadoch, the ſonne of Achitob, the ſonne of Amarias, the ſonne of Ezias, the ſonne of Meruerath, the ſonne of Saraias, the ſonne of Sauias, the ſonne of Boccas, the ſonne of Abiſun, the ſonne of Phinees, the ſonne of Eleazar, the ſonne of Aaron the fyrſte prieſt:

3 This Eſdras went vp from Babylon, beyng a Scribe of good vnderſtandyng in the lawe of Moſes, that was geuen by the Lord God of Iſrael.

4 And the kyng fauoured hym, and did him great [worſhyp and] honour, " after al his deſyres.

" Or, in al his ſuites.

5 There went vp with hym alſo certayne of the chyldren of Iſrael, of the prieſtes, of the Leuites, of the ſyngers, porters, and miniſters of the temple, vnto Hieruſalem.

6 In the ſeuenth yeere of the raigne of kyng Artaxerxes, in the fyfth moneth, which was the ſeuenth yere (for they went from Babylon in the fyrſt day of the fyrſt moneth,

7 And came to Hieruſalem, accordyng as B God gaue them ſpeede in theyr iourney,)

8 For Eſdras had gotten great knowledge to omit nothyng of that was in the lawe and the commaundementes of the Lorde, and to teache al Iſrael al the " ordinances and iudgementes.

" Or, ryghteouſneſſe.

9 The copie of the commiſſion whiche Artaxerxes the kyng wrote, and that was geuen to Eſdras the Prieſte, and reader of the lawe of the Lorde, this is it that foloweth.

10 Kyng Artaxerxes ſendeth his greetyng vnto Eſdras the prieſt and reader of the lawe of the Lorde.

11 I hauing wayed thynges with pitie, haue [ordeyned and] charged, yf there be any of the Jewes, of the prieſtes and Leuites in my " realme, whiche deſyreth and is content to goe with thee vnto Iſrael, that he may doo it.

" or, kingdome.

12 Therefore, ſo many as long thereafter, let them depart togeather, and goe with thee, lyke as I am content and my ſeuen friendes my counſaylers,

13 To ſee what they doo at Hieruſalem and in Jurie, conueniently, accordyng as thou haſt in the lawe of the Lorde:

C 14 And to bryng the gyftes vnto [God] the Lorde of Iſrael, that I and my freendes haue " promiſed to Hieruſalem, and al the ſiluer and golde that in the countrey of Babylon may be founde [parteynyng] to the Lorde in Hieruſalem,

" or, vowed

15 With the thyng that is geuen of the people to the Lorde their Gods temple at Hieruſalem: that the ſame ſyluer and golde may be geathered, for oxen, rammes, ſheepe, & goates, and other that belong to theſe thynges,

16 That they may offer ſacrifices vnto the Lorde, vpon the aulter of the Lorde theyr God whiche is at Hieruſalem.

17 And whatſoeuer thou and thy brethren wyl doo with the ſyluer and golde, that doo accordyng to the wyll of thy God:

18 And the holy veſſels of the Lorde, whiche are geuen thee for the ſeruice of the temple of thy God whiche is in Hieruſalem, thou ſhalt ſet [them] before thy God in Hieruſalem.

19 And whatſoeuer thyng els thou ſhalt remember for the vſe of the temple of thy God, thou ſhalt geue it out of the kynges treaſure.

20 And I kyng Artaxerxes haue alſo commaunded the keepers of the treaſures in Syria and Phenice, that whatſoeuer Eſdras the prieſt and the reader of the law of the hygheſt God ſhal ſende for, they ſhoulde geue it hym with ſpeede:

D 21 Euen to the ſumme of an hundred talentes of ſyluer: of corne alſo an hundred " meaſures, and tyll an hundred " veſſels of wine, and other thynges abundantly.

" or, cores.
" or, peeces.

22 Let al thynges be donne after the lawe of God diligently, vnto the hygheſt God, that wrath comme not vpon the kyngdome of the kyng, and of his ſonnes.

23 I commaunde you alſo, that ye require no taxe nor tribute of the Prieſtes, Leuites, holy ſingers, porters, and miniſters of the temple, nor of any that haue doynges in this temple, and that no man haue aucthoritie to put any impoſt vpon them.

24 As for thee, O Eſdras, ſet thou iudges and arbitrers to iudge in the whole lande of Syria and Phenice after the wyſedome of God, al ſkilful in the law of God, and teache ſuche as are ignorant.

25 And let al them which ſhal offend againſt the lawe of God and the kyng, be diligently pouniſhed, whether it be by death or other payne, by pouniſhment in money, or els by baniſhment.

26 Then ſayde Eſdras the ſcribe, *Bleſſed be the only Lorde God of my fathers, that hath geuen ſo good a mynde and wyl into the hart of the kyng, to magnifie his houſe that is at Hieruſalem,

i. Eſdr. 7. a.

27 And hath " made me to be accepted in the ſyght of the kyng, of his counſayle, of his freendes, and of his nobles.

" or, honoured me.

28 And ſo I was " ſtedfaſt in my mynde, accordyng as the Lord my God helped me, and I geathered vp menne of Iſrael to goe vp with me.

E " or, of a good courage.

29 *And theſe are the guides after their families, and orders of dignities, that went vp with me from Babylon, in the raigne of kyng Artaxerxes.

1. Eſdr. 8. b ☞

30 Of the ſonnes of Phinees, Gerſom: of the ſonnes of Jthamar, Gamaliel: of the ſonnes of Dauid, Hattus the ſonne of Cechemah:

31 Of the ſonnes of Phares, Zacharias, and with him there returned agayne an hundred and fyftie menne.

32 Of the ſonnes of Pahath, Moab Elioani, the ſonne of Zacharias, and with hym two hundred menne.

33 Of the ſonnes of Zathoe, Shechenias the ſonne of Jezolus, and with hym three hundred menne: and of the ſonnes of Adin, Obed the ſonne of Jonathan, and with hym two hundred and fyftie menne.

34 Of the ſonnes of Elam, Jeſias, ſonne of Gotholias, and with hym ſeuentie menne.

35 Of the ſonnes of Saphatias, Zarias, ſonne of Machael, and with hym ſeuentie menne.

36 Of the ſonnes of Joab, Badias, ſonne of Jezelus, and with hym two hundred and twelue menne.

37 Of the ſonnnes of Banid, Aſalimoth, ſonne of Joſaphias, and with hym an hundred and threeſcore menne.

‘38 Of the ſonnes of Babi, Zacharias, ſonne of Bebai, and with hym .xxviii. menne.

‘39 Of the ſonnes of Aſtath, Iohannes, ſonne of Acatan, and with hym an .C.x.

‘40 Of the ſonnes of Adonicam the laſt: and theſe are the names of them, Eliphalet, Ieouel, and Maias, and with them ſeuentie menne.

‘41 Of the ſonnes of Bagouthi, ſonne of Iſcacourus, and with hym ſeuentie menne.

‘42 Al theſe called I togeather by the water Thia, where we pitched our tentes three dayes, and there I muſtered them.

i.Eſdr.13.b ‘43 *As for the ſonnes of the prieſtes and Leuites, I founde none there.]

44 Then ſent I vnto Eleazar, and beholde there came Maaſman, and Maloban,

45 And Alnathan, and Samaian, and Ioribon, and Nathan, Ennatan, Zacharian, and Moſollamon the cheefe and beſt learned.

F 46 And I bade them that they ſhoulde goe vnto Daddeus the captayne, whiche was in the place of the treaſurie:

47 And commaunded them that they ſhould ſpeake vnto Daddeus, and to his brethren, and to thoſe that were the treaſurers, to ſende vs ſuch menne as might execute the prieſtes office in the houſe of our Lorde.

48 And with the mightie hand of our Lord [God] they brought vnto vs menne of good " experience, from among the ſonnes of Moli, the ſonne of Leui, the ſonne of Iſrael, Seredia and his ſonnes and his brethren, whiche were eyghteene.

" or, learning

49 And Aſebia and Amon, and Oſaian his brethren, of the ſonnes of Canaineus, their ſonnes were twentie menne.

50 And of them that ſerued in the temple whom Dauid had ordayned, and the principal menne to the woorke of the Leuites that were miniſters in the temple, two hundred and twentie, whoſe names are al ſigned vp in writing.

51 And then commaunded I a faſtyng vnto the young menne before the Lorde, that I myght deſyre of hym a proſperous iourney [and a good way] both for vs and them that were with vs, for our chyldren, and for the cattel.

52 For I feared to deſyre of the kyng menne of horſe and of foote, to conuey vs ſafely agaynſt our enimies.

53 For we had ſayde vnto the kyng, that the power of the Lorde our GOD ſhoulde be with them that ſeeke hym, to direct them in al thynges.

54 And therefore we beſought our Lorde agayne as touchyng theſe thynges, and found hym fauourable vnto vs.

55 Then I ſeparated from among the cheefe of the tribes and from the prieſtes .xii. menne [to wit] Eſebrias, and Aſſanias, and tenne menne of their brethren with them.

56 And I wayed them the golde and the ſyluer, and the holy veſſels of the houſe of our Lorde, whiche the kyng and his counſel, and his princes, and whole Iſrael had geuen.

57 And when I had wayed it, I deliuered it vnto them, ſixe hundred and fiftie talentes of ſyluer, and an hundred talentes in ſyluer veſſels, and an hundred talentes of golde,

58 And twentie golden baſens, and twelue G veſſels of braſſe, euen fine braſſe, lyke ſhinyng golde.

59 And I ſayde vnto them, Ye are holy vnto the Lorde, and the veſſels are holy, and the golde and the ſyluer is promiſed " vnto the Lorde [God] of our fathers.

" or, vowed.

60 Be " diligent nowe, and keepe it, vntyl the tyme that ye deliuer it to the cheefe of the Prieſtes and Leuites, and to the principal menne of the families of Iſrael in Hieruſalem, in the chaumbers of the houſe of our God.

" or, watch.

61 *So the Prieſtes and the Leuites whiche receiued of me the golde, the ſyluer, and the veſſels, brought it vnto Hieruſalem vnto the temple. 1.Eſdr,8,a.

62 And from the riuer Thia we brake vp the twelfth day of the firſt moneth, accordyng to the myghtie hande of our Lorde whiche was with vs, and from the begynnyng of our iourney the Lorde delyuered vs from euery enimie, ſo that we came vnto Hieruſalem.

63 And when the thirde day was paſt there, the wayed golde and ſyluer was delyuered in the houſe of the Lorde, on the fourth day, vnto Marimoth the prieſt and ſonne of Iori.

64 And with hym was Eleazar the ſonne of Phinees, and with them were Ioſabdus the ſonne of Ieſu, and Moeth the ſonne of Sabbanus, Leuites: al was deliuered them by number and wayght.

65 And al the wayght of them was written vp the ſame houre.

66 After that, they that were comme out of captiuitie, offered ſacrifice vnto the Lorde God of Iſrael, euen twelue oxen for al Iſrael, foureſcore and ſixteene rammes.

67 Threeſcore & twelue ſheepe, twelue goates for ſaluation, al in ſacrifice to the Lorde.

68 And the kinges commiſſion deliuered they vnto the kinges ſtewardes, and to the gouernours of Coeloſyria and Phenice, who honoured the people and the temple of God.

69 Nowe when theſe thinges were donne, the rulers came vnto me, and ſayde,

1.Eſd.9.a.

70 The nation of Iſrael, the princes, the prieſtes, and Leuites, haue not put away from them, the ſtrange people of the lande, nor the vncleanneſſe of the Gentiles, to wit, of the Chanaanites, Hethites, Phereſites, Iebuſites, and the Moabites, Egyptians, and Edomites.

71 For both they and theyr ſonnes haue mingled them ſelues with the daughters of them, and the holy ſeede is mixt with the ſtrange people of the lande: and ſince the beginnyng of the affaires, the rulers and head men haue benne partakers of this wickedneſſe.

1.Eſd.9.a.

72 And as ſoone as I had heard theſe thinges, immediatly I rent my clothes, and the holy garment, & pulled out the heare of my head and my bearde, and ſate me downe ſorowful and heauy.

73 So al they that were moued thorowe the worde of the Lord God of Iſrael, came vnto me whiles I wept for the iniquitie: but I ſate ſtil ful of heauineſſe, vntil the euenyng ſacrifice.

A

74 Then ſtoode I vp from faſting, hauyng rent clothes and the holy garment, and kneeled downe vpon my knees, and held out my handes vnto the Lorde,

75 And ſayde, O Lord, I am confounded and aſhamed before thy face.

76 For our ſinnes are becomme many, euen aboue our heades, & our ignorances are lifted vp euen vnto heauen:

77 For ſince the tyme of our fathers, we are in great ſinne vnto this day.

78 And for the ſinnes of vs and our fathers, we with our brethren, and with our kinges, and with our prieſtes, haue benne geuen vp vnto the kynges of the earth, into the ſword, and into captiuitie, and became a ſpoile with confuſion [and ſhame] vnto this day.

79 And nowe, O Lorde God, howe great is the mercie that we haue gotten of thee? in that thou haſt lefte vs a roote, and a name in the place of thy ſanctuarie,

80 And that thou haſt diſcouered to vs a light in the houſe of the Lorde our God, and haſt geuen vs meate in the time of our ſeruitude.

81 And when we were in captiuitie, we were not forſaken of the Lord our GOD, but he made the kinges of Perſia gratious and fauourable vnto vs, ſo that they gaue vs victuals [and meate.]

82 Yea, and honoured the temple of our Lord, and repayred the waſted places of Sion, and gaue vs aſſurance in Iurie and Hieruſalem.

83 And nowe, O Lorde, what ſhal we ſay, hauyng al theſe thinges [in poſſeſſion?] For we haue broken thy commaundementes, whiche thou gaueſt vnto vs, by the handes of thy ſeruantes the prophetes, ſayeing,

84 Becauſe the lande whiche ye goe to poſſeſſe as an heritage, is a lande defiled with the vncleanneſſe [and filthyneſſe] of the ſtrangers of the lande, & with their abomination they haue polluted it alto geather:

85 Therefore nowe ſhal ye not ioyne theyr daughters vnto your ſonnes, neither marry your daughters to their ſonnes.

86 Moreouer, ye ſhal neuer ſeeke to make peace with them, that ye may ¨ increaſe and eate the beſt in the lande, and that ye may leaue the inheritance of the lande vnto your chyldren for euermore.

¨ Or, waxe ſtrong, and eate the good thinges of the lande.

87 As for the thinges that are comme to paſſe, they comme al for our wicked workes and great ſinnes: for thou, O Lorde, haſt made our ſinnes lyght,

88 And geuen vs ſuche a roote: but we haue turned backe agayne, ſo that we haue broken thy lawe, and mingled our ſelues with the vncleanneſſe of the outlandiſhe heathen.

89 Mighteſt not thou be angry with vs, to deſtroy vs? ſo that thou ſhouldeſt leaue vs neither roote, ſeede, nor name?

90 O Lorde God of Iſrael, thou art true: for our roote endureth yet vnto this preſent day.

91 And beholde, now are we before thee in our ſinnes, neither can we ſtande before thee for them.

92 *And when Eſdras with this prayer hadde knowledged the ſinne, weeping and lying flat vpon the ground before the temple, there geathered vnto hym from Hieruſalem, a great multitude of menne and women, of young men and maydens: for there was a very great [weeping and] mournyng among the multitude.

1.Eſd.x.a.

93 Then Iechonias the ſonne of Ieheli, one of the chyldren of Iſrael, cryed out, and ſayde, O Eſdras, we haue ſinned agaynſt the Lorde God, [becauſe] we haue married ſtrange women of the nation of the lande.

94 And nowe al Iſrael hangeth in doubt: we wyl ſweare an oth therefore vnto the Lorde, that we ſhal put away al our wyues which we haue taken of the ¨ heathen, with theyr

¨ Or, ſtrangers.

chyldren:

95 Like as it may ſeeme good to thee, and to al thoſe that obey the lawe of the Lorde,

96 Stande vp, and put it in execution: for to thee dooth this matter apparteyne, and we are with thee, to adde thee ſtrength.

97 So Eſdras aroſe, and tooke an othe of the chiefe of the prieſtes and Leuites of al Iſrael, to doo after theſe thinges: and they ſware.

The.ix.Chapter.

7 After Eſdras had read the lawe for the ſtrange wyues. 18 They promiſed to put them away.

A 1 Then Eſdras ryſing from the court of the temple, went to the chamber of Ioannan, the ſonne of Eliaſib,

2 And remained there, & dyd eate no meate, nor drunke " drinke, weeping for the great wickedneſſe of the people.

" Or, waters

3 And there was made a proclamation in al Iurie, and at Hieruſalem, for al them that were of the captiuitie, that they ſhoulde geather togeather at Hieruſalem,

4 And that whoſoeuer met not there within two or three dayes, accordyng as the elders that bare rule appointed, their catayle ſhould be ſeaſed to the vſe of the temple, and he be excluded from them that were of the captiuitie.

5 And in three dayes were al they of the tribe of Iuda and Beniamin, geathered togeather at Hieruſalem, the twentith day of the ninth moneth.

6 And the whole multitude ſate tremblyng in the " court of ỷ temple, for it was winter.

" Or, the large roome.

7 So Eſdras aroſe vp, and ſayd vnto them, Ye haue donne vnryghteouſly, in that ye haue taken " outlandiſhe wiues to marriage, and ſo to encreaſe the ſinnes of Iſrael.

" Or, ſtrãge.

B 8 And nowe knowledge the ſame, and geue prayſe vnto the Lorde God of our fathers:

9 And perfourme his wyl, departing from the heathen of the lande, and from the " outlandiſhe wiues.

" Or, ſtrãge.

10 Then cryed the whole multitude, and ſayd with a loude voyce, Lyke as thou haſt ſpoken, ſo wyl we doo.

11 But forſomuche as the people are many, and winter ſeaſon, ſo that we may not ſtand without the houſe: and becauſe this worke is not a thing that can be finiſhed in a day or two, ſeeing we be many that haue ſinned in theſe thinges:

12 Ordeyne therefore, that the rulers of the multitude, & they of our families, that haue ſtrange wiues, tarrie.

13 And let the prieſtes and iudges comme out of euery place in their tyme appoynted, tyl they ſwage the wrath of the Lorde in this buſineſſe.

C

14 Then Ionathas the ſonne of Azaiel, and Ezechias the ſonne of Thecan, receiued the charge of this matter, and Moſollam, and Leuis, and Sabatheus, helped them therto.

15 And they that were of the captiuitie, dyd accordyng to al theſe thinges.

16 And Eſdras the prieſt choſe vnto hym the principal menne from among the fathers, and them al by name: and in the fyrſt day of the tenth moneth they ſate togeather, to examine this matter.

17 And ſo the matter was a determining, concerning the menne that had married ſtrange wiues, vntyl the newe Moone of the fyrſt moneth:

18 [And of the prieſtes that hadde mixt them ſelues with " outlandiſhe wiues, there were founde,

" Or, ſtrãge

19 * Of the ſonnes of Ieſu the ſonne of Ioſedec and his brethren, Mathelas, Eleazar, Iorибus, and Ioadanus:

1.Eſd,x.c.

20 Whiche offered them ſelues to put away theyr wiues, and to offer a ramme vnto reconcilement for their purgation.

21 And of the ſonnes of Emmer, Ananias, and Zabdeus, and Canes, and Samaius, and Hiereel, and Azarias.

22 And of the ſonnes of Phaiſu, Ellionas, Maſſias, Eſmaelus, and Nathanael, and Ocidelus, and Talſas.

23 And of the Leuites, Iozabadus, and Semis, and Colius, who was called Calitas, and Patheus, and Doudas, and Ionas.

24 Of the holy ſingers, Eliazurus, Bacchurus.

25 Of the porters, Sallumus, and Tolbants.

26 Of them of Iſrael, of the ſonnes of Phorus, Hiermas, and Eddias, and Melchias, and Maelus, and Eleaſar, and Abias, and Banaias.

27 Of the ſonnes of Ela, Matthanias, Zacharias, and Hierielas, and Hieremoth, and Aedias.

Iedias.

28 And of the ſonnes of Zamoth, Eliadas, Eliſimus, Othonias, Iarimoth, and Sabatus, and Sardeus.

E 29 Of the ſonnes of Bebai, Ioannes, and Ananias, and Ioſabad, and Ematheas.

30 Of the ſonnes of Mani, Olamus, Mamuchus, Iedaias, Iaſubus, Iaſael, and Ieremoth.

31 And of the ſonnes of Addi, Naathus, Moſias, Laccunus, and Naidus, and Matthanias, and Seſchel, and Balnuus, and Manaſſeas.

32 And of the ſonnes of Annas, Elionas, and Aſeas, and Melchias, and Sabbeus, and Simon a Choſamite.

33 And of the ſonnes of Aſom, Altaneus, and Matthias, and Banaias, Eliphalet, & Manaſſes, and Semi.

34 And of the ſonnes of Maani, Ieremias, Momdis, Omairus, Iuel, Mamai, & Paclias, and Amos, Carabaſion, and Euaſibus, and Mamnimata, Naius, Eliaſis, Vamus, Elialt, Samis, Selemias, Nathanias: and of the ſonnes of Ozoras, Seſis, Eſril, Ezaſſus, Samatas, Sambis, Ioſiphus.

35 And of the ſonnes of Ethna, Mazitias, Zabadias, Ethes, Iuel, Banaias.

36 All theſe had taken " outlandiſhe women to marriage, and they put them away with theyr chyldren.]

" Or, ſtrãge.

☞ 37 And the prieſtes and Leuites, and [al] they that were of Iſrael, dwelt at Hieruſalem, and throughout al the land, in the " new moone of the ſeuenth moneth: and the chyldren of Iſrael were in their " dwellinges.

" Or, firſt day.

" Or, owne houſes.

F 38 And the whole multitude came togeather with one accorde into the wyde place before the eaſt gate of the temple.

39 And they ſpake vnto Eſdras the hygh prieſt and reader, that he woulde bryng the lawe of Moſes, whiche had benne geuen of the Lorde God of Iſrael.

40 So Eſdras the hygh prieſt brought the lawe vnto the whole multitude, to man, and woman, and to al prieſtes, that they might heare the lawe,* in the " newe moone of the ſeuenth moneth.

2.Eſd,3.a.

" Or, beginnyng.

41 And he read in the firſt wyde place, that is before the port of the temple, from the mornyng early, vnto midday, before menne and women: and they applied their minde al vnto the lawe.

42 And Eſdras the prieſt & reader of the lawe, ſtoode vp vpon a pulpit of wood, whiche was made therefore:

43 And vpon his ryght hande, there ſtoode by hym Mathathias, Samus, Ananias, Azarias, Vrias, Ezechias, and Balaſan:

44 Vpon his leaft hand ſtoode Faldeus, Sael, Melchias, Lothaſuphus, and Nabarias.

45 Then tooke Eſdras the booke of the lawe, before the whole multitude (for he was the principal, and hadde in moſt honour of them al.)

46 And when he expounded the lawe, they ſtoode al ſtraight vpon their feete. So Eſdras " prayſed the Lorde the moſt hygh God, the almighty God of hoſtes.

" Or, bleſſed.

47 And al the people anſweared, Amen.

48 And Ieſus, Anus, Sarabias, Adinus, Iacobus, Battaias, Autamas, Maianias, Calitas, Azarias, Iohaſabdus, Ananias, and Biatas, the Leuites, lyft vp their handes, and fel downe on the grounde, and worſhipped the Lorde,

G 49 And taught the lawe of the Lorde, & were earneſtly occupied togeather in the readyng thereof.

50 Then ſpake Atharates, vnto Eſdras the hygh prieſt and reader, and to the Leuites that taught the multitude, ſayeing,

51 This day is holy vnto the Lorde: and al, when they hearde the lawe, wept.

52 [So Eſdras ſayd,]* Depart your way therfore, and eate the fat meates, and drinke the ſweete drinkes, and ſende gyftes vnto them that haue nothyng.

2.Eſd.8.c.

53 For this day is holy vnto the Lorde, and be not ye ſory: for the Lorde wyl bryng you to honour.

54 So the Leuites " publiſhed al theſe thinges to the people, ſayeing, This day is holy to the Lorde, be not ſory:

" Or, commaunded.

55 Then went they their way euery one to eate and drinke, and were merry, and ſent preſentes to them that had nothyng, & made very good cheare:

56 For they were as yet " filled with the woordes that had benne taught them, and for the whiche they had ben aſſembled.

" Or, inſtructed.

The ende of the thirde booke of Eſdras.

The fourth booke of Eſdras.

The firſt Chapter.

8 The people is reprooued for their vnthankfulneſſe. 30 God wyl haue another people, yf theſe wyl not be refourmed.

A 1 THE ſeconde booke of yͤ prophete* Eſdras, the ſõne of Saraias, the ſonne of Azarias, the ſonne of Helchia, the ſonne of Sadanias, yͤ ſonne of Sadoc, the ſonne of Achitob, 1.Eſd.7.2. 3.Eſd.8,2,

2 The ſonne of Achia, the ſonne of Phinees, the ſonne of Heli, the ſonne of Amerias, the ſonne of Aziei, the ſonne of Marimoth, the ſonne of Arna, the ſonne of Ozias, the ſonne of Borith, the ſonne of Abiſei, the ſonne of Phinees, the ſonne of Eleazar,

3 The ſonne of Aaron of the tribe of Leui, whiche [Eſdras] was priſoner in the lande of Medes, in the raigne of Artarerres kyng of Perſia.

Eſai.58.a. 4 *And the woorde of the Lorde came vnto me, ſayeing,

5 Goe thy way, and ſhewe my people theyr ſinneful deedes, and theyr chyldren their wickednesſes whiche they haue donne agaynſt me, that they may tel their chylders chyldren the ſame:

6 For the ſinnes of their fathers are increaſed in them: And why? they haue forgotten me, and haue offered vnto ſtrange goddes.

7 Am not I euen he that brought them out of the lande of Egypt, from the houſe of bondage? But they haue prouoked me vnto wrath, and deſpiſed my counſels.

B * Or, of. 8 Pul thou ″ out then the heare of thy head, and caſt al euil vpon them, for they haue not benne obedient vnto my lawe: But it is a people without [learning and] nurture.

9 Howe long ſhal I forbeare them, vnto whom I haue donne ſo muche good?

Num.21.d Ioſu.8.10. and.12. Exo.14.g. * Or, armie. 10 *Many kynges haue I deſtroyed for theyr ſakes:* Pharao with his ſeruantes and al his ″ power haue I ſmitten downe [and ſlayne.]

11 Al the nations haue I deſtroyed [and rooted out] before them, and in the eaſt haue I brought two landes and people to nought, euen Tyre and Sidon, and haue ſlayne al theyr enimies.

12 Speake thou therefore vnto them, ſayeing, Thus ſayth the Lorde,

13 *I led you through the ſea, and haue geuen you ſure ſtreetes ſince the beginning:* I gaue you Moſes to be your captayne, and Aaron to be the prieſt: Exo.14.g. Exod.3.b.

14 *I gaue you lyght in a piller of fyre, and great woonders haue I donne among you: yet haue ye forgotten me, ſayth the Lorde. Num.18,a Exod.13,d C

15 Thus ſayth the almyghty Lorde, The* quayles were as a token for you, I gaue you tentes for your ″ ſuccour, neuertheleſſe in them ye murmured: Exod.16.c * Or, ſafe garde.

16 And ″ aſcribed not the victorie of your enimies vnto my name, but euer to this day doo ye yet murmure. * Or, and triumphed not in my name, for the deſtruction of your enimies.

17 Where are the benefites that I haue donne for you? When ye were hungry in the wylderneſſe,* dyd ye not crye vnto me, Num.14.a

18 Sayeing, Why haſt thou brought vs into this wylderneſſe to kil vs? It had benne better for vs, to haue ſerued the Egyptians, then to dye in this wylderneſſe.

19 Then had I pitie vpon your mourninges, and gaue you Manna to eate:* ſo ye did eate angels foode. Sapi,16.c,

20 *When ye were thirſtie, dyd not I cleaue the rocke, and waters flowed out to ſatiſfie you withal? For the heate, I couered you with the leaues of the trees. Nu.20.b.

21 A good pleaſant fat lande gaue I you: I caſt out the Chanaanites, the Pherezites, and Philiſtines before you:* What ſhal I doo more for you, ſayth the Lorde? Eſai.5.a.

22 Thus ſayth the almyghty Lorde,* When ye were in the wylderneſſe, ″ in the water of the Amorites, being a thirſte, and blaſpheming my name, Exo.15.d. * Or, at the bitter waters

23 I gaue you not fire for your blaſphemies, but caſt a tree into the water, and made the riuer ſweete. * Or, wood.

24 What ſhal I doo vnto thee, O Iacob? Thou Iuda wouldeſt not obey me:* I wyl turne me to other nations, and vnto thoſe wyl I geue my name, that they may keepe Deut.32.b

my ſtatutes.

25 Seeyng ye haue forſaken me, I wil forſake you alſo: When ye deſyre me to be gratious vnto you, I ſhal haue no mercie vpon you.

Eſai,1.d. 26 *When ye calle vpon me, I wyl not heare you: For ye haue defiled your handes with blood, and your feete are ſwyft to commit manſlaughter.

E 27 Ye haue not as it were forſaken me, but your owne ſelues, ſayth the Lorde.

28 Thus ſayth the almyghty Lorde, Haue I not prayed you, as a father his ſonnes, as a mother her daughters, and as a nurſe her young babes,

29 That ye would be my people, and I ſhould be your God, that ye woulde be my children, and I ſhoulde be your father?

Mat,23.d. 30 *I geathered you togeather, as an henne geathereth her chickens vnder her winges: But nowe what ſhal I doo vnto you? I wyl caſt you out from my face.

Eſai.1.d. and.65.a. 31 When you offer vnto me, I wyl turne my face from you: for your ſolempne feaſt daies, your newe moones, & your circumciſions, haue I forſaken.

32 I ſent vnto you my ſeruantes the prophets, whom ye haue taken and ſlayne, and torne theyr bodyes in peeces, whoſe blood I wyl "require of your handes, ſayth the Lorde.

" Or, reuenge.

33 Thus ſayth the almyghty Lorde, Your houſe ſhalbe deſolate, I wyl caſt you out as the winde dooth ſtubble:

34 Your chyldren ſhal not be "fruiteful, for they haue deſpiſed my commaundement, and donne the thing that is euyl before me.

" Or, haue procreation.

35 Your houſes wyl I geue to a people that ſhal comme, whiche not hauyng hearde of me, yet ſhal beleeue me: to whom I haue ſhewed no ſignes, yet they ſhal doo that I haue commaunded them.

36 They haue ſeene no prophetes, yet ſhal they "cal their ſinnes to remembrance, & knowledge them.

" Or, hate their iniquities.

37 I wyl declare the grace that I wyl doo for the people that is to comme, whoſe children reioyce in gladneſſe: and though they haue not ſeene me with bodyly eyes, yet in ſpirite they beleeue the thyng that I ſay.

38 And nowe brother, beholde what great "worſhip: and ſee the people that commeth from the eaſt.

" Or, glory.

39 Unto whom I wyl geue for leaders *Abraham, Iſahac, and Iacob, Oſeas, Amos, and Micheas, Ioel, Abdias, and Ionas,

Eſai.12.d. Luke.13.f. Mat.8.d.

40 Naum, and Abacuc, Sophonias, Aggeus, Zacharie, and Malachie, whiche is called alſo an angel [or meſſenger] of the Lorde.

The.ii. Chapter.

2 The Sinagogue findeth fault with her owne chyldren. 18 The Gentiles are called.

A 1 Thus ſaith the Lord, I brought this people out of bondage, I gaue them my cōmaundementes by my ſeruantes ỹ prophetes, whom they woulde not heare, but deſpiſed my counſailes.

2 The mother that bare them, ſayth vnto them, Goe your way ye chyldren, for I am a wydowe, and forſaken.

3 I brought you vp with gladneſſe, but with ſorowe and heauineſſe haue I loſt you: for ye haue ſinned before the Lorde your God, and donne that thing, that is euil before him.

4 But what ſhal I nowe doo vnto you? I am a wydowe, and forſaken: Goe your way O my chyldren, and aſke mercie of the Lord.

5 As for me, O father, I calle vpon thee for a witneſſe ouer the mother of theſe chyldren, whiche woulde not keepe my couenant:

6 That thou bryng them to confuſion, and theyr mother to a ſpoyle, that ſhe beare no more.

7 Let theyr names be ſcattered abrode among the heathen, let them be put out of the earth: for they haue "thought ſcorne of my couenant.

" Or, deſpiſed.

B 8 Wo be vnto thee Aſſur, thou that hydeſt the vnrighteous in thee: thou wicked people, remember *what I did vnto Sodome and Gomorre,

Gen.xix.e

9 Whoſe land is turned into cloddes of pitche, and heapes of aſhes: Euen ſo alſo wil I doo vnto al them that heare me not, ſayth the almyghty Lorde.

10 Thus ſayth the Lorde vnto Eſdras, Telle my people that I wyl geue them the kingdome of Hieruſalem, which I would haue geuen vnto Iſrael.

11 Their glory alſo wyl I take vnto me, and geue them the euerlaſtyng tabernacles whiche I had prepared for thoſe.

12 They ſhal haue the tree of lyfe at wyl, as in

[illegible]

the ſweete ſauour of oyntment, they ſhal neither labour, nor be weerie.

13 Goe ye your way, and ye ſhal receiue it: Pray that there may be but fewe dayes, and the long time may be ſhortened for thee: The kyngdome is already prepared for you, therefore watche.

C 14 Take heauen and earth to witneſſe, for I haue broken the euyl in peeces, and created the good: for I liue, ſayth the Lorde.

15 Mother embrace thy chyldren, and bryng them vp with gladneſſe, make their feete as faſt as a piller: for I haue choſen thee ſayth the Lorde.

16 And thoſe that be dead, wyl I rayſe vp agayne from their places, and bring them out of the graues: for I haue knowen my name in Iſrael.

17 Feare not thou mother of the chyldren: for I haue choſen thee, ſayth the Lorde.

18 And for thy helpe, I ſhal ſende thee my ſeruantes Eſai and Ieremie, after whoſe counſaile I haue ſanctified and prepared for thee twelue trees, laden with diuers fruites,

19 And as many fountaines flowyng with milke and hony, and ſeuen mightie mountaynes, whereupon there growe roſes and lilyes, whereby I wyl fyl thy chyldren with ioy.

20 Execute iuſtice for the wydowe, iudge for the fatherleſſe, geue to the poore, defende the fatherleſſe, clothe the naked,

D 21 Heale the wounded and ſicke, laugh not a lame man to ſcorne, defende the creeple, and let the blinde comme into the light of my cleareneſſe.

22 Keepe the olde and young that are within thy walles:

Tobi.1.d. 23 * Whereſoeuer thou findeſt the dead, take them and burie them, and I ſhal geeue thee the firſt place in my reſurrection.

24 Abide ſtille, O my people, and take thy reaſt, for thy quietneſſe ſhal comme.

25 Feede thy chyldren, O thou good nurſe, ſtabliſhe their feete.

26 As for the ſeruantes whom I haue geuen thee, there ſhal not one of them periſhe: for I wyl ſeeke them from among thy number.

E 27 Be not weery: for when the day of trouble & heauineſſe commeth, other ſhal weepe & be ſorowful, but thou ſhalt be meery and plenteous.

28 The heathen ſhalbe ielous [at it] but they ſhalbe hable to doo nothyng agaynſt thee, ſayth the Lorde.

29 My handes ſhal couer thee, ſo that thy chyldren ſhal not ſee the " fyre euerlaſting.

" Or, hel.

30 Be ioyful O thou mother with thy chyldren, for I wyl deliuer thee, ſayth the Lorde.

31 Remember thy chyldren that ſleepe, for I ſhal bryng them out of the ſides of the earth, and ſhewe mercie vnto them: for I am merciful, ſayth the Lorde almyghty.

32 Embrace thy chyldren vntil I comme, and ſhewe mercie vnto them: for my " welles runne ouer, and my grace ſhal not faile.

" Or, fountaynes.

33 I Eſdras receiued a charge of the Lorde vpon the mount Oreb, that I ſhoulde goe vnto Iſrael: But when I came vnto them, they ſet me at nought, and deſpiſed the commaundementes of the Lorde.

34 And therefore I ſay vnto you, O ye heathen, that heare and vnderſtande, " Looke for your ſhepheard, he ſhal geue you euerlaſtyng reaſt: for he is nygh at hande, that ſhal comme in the ende of the worlde.

" Or, wayte.

35 Be ready to the reward of the kingdome, for the euerlaſting light ſhal ſhine vpon you for euermore.

F 36 Flee the ſhadowe of this worlde, receiue the ioyfulneſſe of your glory: I teſtifie my ſauiour openly.

37 O receiue the gyft that is geuen you, and be gladde, geuing thankes vnto hym, that hath called you to the heauenly kyngdome.

38 Aryſe vp, and ſtand faſt: behold the number of thoſe that be ſealed " in the feaſt of the Lorde,

" Or, for.

39 Whiche are departed from the ſhadowe of the worlde, and haue receiued glorious garmentes of the Lorde.

40 Take thy number, O Sion, and ſhutte vp " thy purified, whiche haue fulfilled the lawe of the Lorde.

" Or, thoſe of thyne, that are clothed in white.

41 The number of thy children whom thou longedſt for, is fulfilled: beſeeche the power of the Lorde, that thy people whiche haue beene called from the begynnyng, may be halowed.

42 * I Eſdras ſawe vpon the mount Sion a great people, whom I coulde not number: & they al prayſed the Lorde with ſonges [of thankeſgeuing.] Apoc.7.a.

43 And in the middeſt of them, there was a young man of an hygh ſtature, more excellent then al they, and vpon euery one of their heads he ſet crownes, and was euer " hygher and hygher, whiche I marueyled at greatly.

" Or, and was hygher then the other.

44 So I aſked the angel, and ſayde, Syr, what are theſe?

45 He anſweared, and ſayde vnto me, Theſe

‶ Or, haue confeſſed.

‶ Or, the palmes.

be they that haue put of the moꝛtal clothing, and put on the immoꝛtal, and haue ‶ teſtified and knowledged the name of God: Now are they crowned, and receaue the ‶ reward.

46 Then ſaid I vnto the angel, What young perſon is it that crowneth them, & geueth them the palmes in their handes?

47 So he anſweared, and ſayde vnto me, It is the ſonne of GOD, whom they haue ‶ knowledged in the worlde: Then beganne I greatly to commende them, that ſtoode ſo ſtiffely foꝛ the name of the Loꝛde.

‶ Or, confeſſed.

48 Then the angel ſayde vnto me, Goe thy way, and tel my people what maner of thinges, and howe great woonders of the Loꝛde thy God thou haſt ſeene.

The.iii.Chapter.

4 The woonderous woꝛkes whiche God dyd foꝛ the people, are recited. 31 Eſdras marueyleth that God ſuffereth the Babylonians to haue rule ouer his people, whiche yet are ſinners alſo.

A 1 IN the thirtith yeere after the falle of the citie, I was at Babylon, and lay troubled vpon my bedde, and my thoughtes came vp ouer my hart:

2 For I ſawe the deſolation of Sion, and the plenteous wealth of them that dwelt at Babylon.

3 And my ſpirite was ſoꝛe moued, ſo that I beganne to ſpeake feareful woꝛdes to the moſt hygheſt, and ſayde,

4 O Loꝛde, Loꝛde, thou ſpakeſt at the begynning, when thou planteďſt the earth (and that thee ſelfe alone) and gaueſt commaundement vnto the people,

5 And a body vnto Adam without ſoule, whiche was a ‶ creature of thy handes, and haſt bꝛeathed in him the bꝛeath of lyfe, and ſo he liued befoꝛe thee:

‶ Or, woꝛkemanſhippe.

6 And thou leddeſt him into Paradiſe, which thy ryght hande had planted, oꝛ euer yͤ earth bꝛought fruites.

7 And vnto him thou gaueſt commaundement to loue thy way, whiche he tranſgreſſed, and immediatly thou appointedſt death in him, and in his generations: Of whom came nations, tribes, people, and kinredes, out of number.

B 8 *And euery people walked after their owne wyl, & dyd woonderful thinges befoꝛe thee: and as foꝛ thy commaundementes they deſpiſed them.

Gen.6.b.

9 *But ‶ in pꝛoceſſe of time, thou bꝛoughteſt the water fludde vpon thoſe that dwelt in the woꝛlde, and deſtroyedſt them:

Gen.7.b.

‶ Or, at time appoynted.

10 So that by the fludde, that was wꝛought in eche of them, that was by death in Adam.

11 Neuertheleſſe, one of them thou lefteſt, namely, Noe with his houſeholde, of whom came al ryghteous menne.

12 And it ‶ happened, that when they that dwelt vpon the earth, beganne to multiplie, & had gotten them many chyldꝛen, and were a great people, they beganne to be moꝛe vngodly then the firſt.

‶ Or, came to paſſe.

13 Nowe when they liued ſo wickedly befoꝛe thee, thou dydſt chooſe thee a man from among them, whoſe name was Abꝛaham. C

14 Him thou louedſt, and vnto him only thou ſhewedſt thy wyl,

15 And madeſt an euerlaſting couenant with him, pꝛomiſing him, that thou wouldeſt neuer foꝛſake his ſeede.

16 *And vnto him thou gaueſt Iſahac: *vnto Iſahac alſo thou gaueſt Iacob and Eſau. As foꝛ Iacob thou dydſt chooſe him to thee, and put backe Eſau: *And ſo Iacob became a great multitude.

Gen.21.a.
Gen.25.c.
Gen.32.a.

17 And it came to paſſe, that when thou leddeſt his ſeede out of Egypt, *thou bꝛoughteſt them vp to the mount Sina,

Exo.19.a.
Deut.4.b.

18 Bowing downe the heauens, ‶ ſetting faſt the earth, moouyng the grounde, makyng the deapthes to ſhake, and ‶ troublyng the woꝛlde:

‶ Or, abaſing

‶ Or, aſtoniſhing.

19 And thy gloꝛie went through foure ‶ poꝛtes, of fyꝛe, and earthquakes, and windes, & colde: that thou myghteſt geue the lawe vnto the ſeede of Iacob, and ‶ diligence vnto the generation of Iſrael.

‶ Or, gates.

‶ Or, and that whiche the generation of Iſrael ſhoulde keepe with diligence

20 And yet tookeſt thou not away from them that wicked hart, that thy lawe might bꝛing foozth fruite in them.

21 For the firſt Adam bearing a wicked hart, tranſgreſſed and was ouercomme: and ſo be al they that are boꝛne of hym.

22 *Thus remained weakeneſſe ſtille, and the lawe in the hartes of the people, with the wickedneſſe of the roote: ſo that the good departed away, and the euil abode ſtil.

Rom.8.a.
1.Re.15.c.

23 So the times paſſed away, and the yeeres were bꝛought to an ende: *Then dyddeſt thou rayſe thee vp a ſeruant called Dauid,

3.Re.5.a.

24 Whom thou commaundedſt to buylde a citie vnto thy name, and to offer vp incenſe

and ſacrifice vnto thee therein.

25 When this was donne now many yeeres, then the inhabiters of the citie forſooke them,

26 And in al thinges, dyd euen as Adam and al his generations hadde donne: for they alſo had a wicked hart.

E 27 And ſo thou gaueſt the citie ouer into the handes of thyne enimies.

28 But doo they of Babylon then any thing better, that they ſhoulde therefore haue the dominion in Sion?

29 For when I came thyther, and ſaw there ſo great wickedneſſe, that it coulde not be numbred: then my ſoule ſawe many euyl dooers in this thirtieth yeere, ſo that my hart fayled me:

30 For I ſawe howe thou ſufferedſt them in ſuche vngodlineſſe, and ſparedſt the wicked dooers: but thyne owne people haſt thou rooted out, and preſerued thyne enimies, and this haſt thou not ſhewed " me.

" Or, it.
" Or, cōmeth to paſſe.

31 I can not perceiue how this " happeneth. Doo they of Babylon then better then they of Sion?

32 Or is there any other people that knoweth thee, ſauing the people of Iſrael? or what generation hath ſo beleeued thy " couenantes, as Iacob?

" Or, teſtimonies.

33 And yet their rewarde appeareth not, and their labour hath no fruite: For I haue gone here and there through the heathen, and I ſee that they be " riche and wealthy, and thinke not vpon thy commaundementes.

" Or, flowe in wealth.

34 Waygh thou therefore our wickedneſſe nowe in the ballance, & theirs alſo that dwel in the worlde: and ſo ſhal thy name be no where founde but in Iſrael.

35 Or when was it that they whiche dwelle vpon earth, haue not ſinned in thy ſyght? or what people hath ſo kept thy commaundementes?

36 Thou ſhalt finde, that Iſrael by name hath kept thy preceptes: but not the [other people and] heathen.

The.iiii.Chapter.

¶ The angel reprooueth Eſdras, becauſe he ſeemed to enter into the profounde iudgementes of God.

A 1 AND the angel that was ſent vnto me, whoſe name was Uriel, gaue me an anſweare,

2 And ſayde, Thy hart hath taken to muche vpon it in this world, and thou thinkeſt to comprehende the way of the higheſt.

3 Then ſayde I, Yea my Lorde. And he anſweared me, and ſayde, I am ſent to ſhewe thee three wayes, and to ſet foorth three ſimilitudes before thee:

4 Whereof yf thou canſt declare me one, I wyl ſhewe thee alſo the way that thou deſyreſt to ſee: and I ſhal ſhew thee from whence the wicked hart commeth.

5 And I ſayde, Tel on my Lorde. Then ſaid he vnto me, Goe thy way, waygh me the waght of the fire, or meaſure me the blaſt of the winde, or calle me agayne the day that is paſt.

6 Then anſweared I, and ſayde, What man borne, is hable to doo that, that thou ſhouldeſt aſke ſuche thinges of me?

B 7 And he ſayde vnto me, If I ſhoulde aſke thee howe deepe dwellinges are in the middeſt of the ſea, or howe great water ſpringes are in the beginnyng of the deepe, or howe great water ſpringes are vpon the ſtretching out of the heauens, or whiche are the " outgoinges of Paradiſe:

" Or, borders.

8 Peraduenture thou wouldeſt ſay vnto me, I neuer went downe yet into the deepe, nor hel, neither did I euer climbe vp into heauen.

9 Neuertheleſſe, nowe haue I aſked thee but only of fire, and winde, and of the day, wherthrough thou haſt trauailed, and from the whiche thou canſt not be ſeparated: and yet canſt thou geue me no anſweare of them.

10 He ſaide moreouer vnto me, Thyne owne thynges, and ſuche as are growen vp with thee, canſt thou not knowe:

11 Howe ſhoulde thy veſſel then be hable to comprehende the way of the hygheſt: & now outwardly in the corrupt worlde to vnderſtande the corruption that is euident in my ſyght?

12 Then ſayde I vnto him, It were better that we were not at al, then that we ſhoulde liue in wickedneſſe, and to ſuffer, and not to knowe wherefore.

13 He anſweared me, and ſayde, I came to a forreſt in a plaine, and * the trees tooke ſuche a deuice,

Iudi.9.b.
2.Par.25.c.

C 14 And ſayd, Comme, let vs goe, and fight againſt ẏ ſea, that it may depart away before vs, and that we may make yet more woods.

15 The fluddes of the ſea alſo in lyke manner tooke counſayle, and ſayde, Comme, let vs goe vp, and fyght agaynſt the trees of the wood, that there we may make vs another countrey.

16 The thought [and deuiſe] of the wood was but vayne [and nothyng woorth:] for the fire came and conſumed it.

17 The thought of the fluddes of the ſea came lykewyſe to nought alſo: for the ſand ſtoode vp, and ſtopped them.

18 If thou were iudge nowe betwixte theſe two, whom wouldeſt thou iuſtifie, or whō wouldeſt thou condemne?

19 I anſweared, and ſayde, Verily it is a fooliſhe thought that they both haue deuiſed: For the grounde is geuen vnto the woode, and the ſea alſo hath his place to beare his fluddes.

D 20 Then anſweared he me, and ſayde, Thou haſt geuen a ryght iudgemeut: but why iudgeſt thou not thee ſelfe alſo?

21 For lyke as the grounde is geuen vnto the woode, and the ſea to his fluddes: euen ſo * they that dwel vpon earth, may vnderſtand nothyng but that whiche is vpon earth: and he that dwelleth aboue the heauens, may onely vnderſtande the thynges that are aboue the heauens.

Eſai.45.c.
Iohn.3.c.
1.Cor.2.b.

22 Then anſweared I, and ſayde, I beſeeche thee, O Lorde, let me haue vnderſtandyng.

23 For it was not my mynde * to be curious of thy hygh thinges, but of ſuche as we dayly meddle withal, namely, as wherefore Iſrael is geuen vp as a reproche to the heathen, and for what cauſe the people whom thou haſt loued, is geuen ouer vnto vngodly nations, and why the lawe of our forefathers is brought to nought, and the wrytten " couenantes comme to none effect?

* Or, to enquyre.

" Or, ordinances.

24 And we paſſe awaye out of the worlde as the Graſhoppers, and our life is a very feare, and we are not woorthy to obteyne mercye.

25 What wyl he doo then vnto his name whiche is called vpon ouer vs? Of theſe thynges haue I aſked queſtion.

26 Then anſweared he me, and ſayde, The more thou ſearcheſt, the more thou ſhalt marueyle: for the worlde haſteth faſt to paſſe away,

27 And can not comprehend the thinges that are promiſed to the ryghteous in tyme to comme: for * this worlde is ful of vnryghteouſneſſe, and weakeneſſe.

1.Iohn.5.c

28 But as concernyng the thynges whereof thou aſkeſt me, I wyl telle thee: The euyl is ſowen, but the deſtruction thereof is not yet comme.

29 If the euyl nowe that is ſowen be not turned vpſyde downe, and yf the place where the euyl is ſowen paſſe not awaye: then can not the thyng comme, that is ſowen with good.

E 30 For the corne of euyl ſeede hath beene ſowen in the hart of Adam from the beginning: & how much vngodlyneſſe hath he brought vp vnto this tyme? and howe muche ſhal he yet bring foorth, vntyl he comme into the barne?

31 Ponder now by thee ſelfe howe great fruit of wickedneſſe the corne of euyl ſeede bryngeth foorth?

32 And when the ſtalkes ſhalbe cut downe, whiche are without number, howe great a barne ſhal it fyl?

33 Then I anſweared, and ſayde, Howe and when ſhal theſe thynges comme to paſſe? Wherefore are our yeeres fewe and euyl?

34 And he anſweared me, ſayeing, * Haſte not thou to muche aboue the moſte hygheſt: for thy haſtineſſe to be aboue hym, is but vaine, though thou doo al that thou canſt, for it.

Apoc.6.b

35 Dyd not the ſoules alſo of the ryghteous aſke queſtion of theſe thinges in theyr chambers, ſayeing, * Howe long ſhal I hope on this faſhion? When commeth the fruite of my barne, and our rewarde?

36 And vpon this, Ieremiel tharchangel gaue them anſweare, and ſayde, Euen when the number of the ſeedes is fylled in you: for he hath weyghed the worlde in the ballance,

F 37 In meaſure and number hath he meaſured the tymes, and moueth it not, nor ſhaketh it, vntyl the ſayde meaſure be fulfylled.

38 Then anſweared I, and ſayde, O Lorde, Lorde, nowe are we al ful of ſynne:

39 And for our ſake peraduenture it is, that the barne of the ryghteous are not fulfylled, becauſe of the ſynnes of them that dwel vpon the earth.

40 So he anſweared me, and ſayde, Goe thy waye to a woman with chylde, and aſke of her when ſhe hath fulfylled her nyne monethes, if her wombe may keepe the byrthe any longer within her?

41 Then ſaide I, No Lorde, that can ſhe not. And he ſayde vnto me, In the graue, the ſecrete places of ſoules are lyke the wombe of a woman.

42 For lyke as a woman that trauayleth, maketh haſte to eſcape the neceſſitie of the trauayle: euen ſo doo theſe places haſte to delyuer thoſe thynges that are committed vnto them.

43 Looke what thou deſyreſt to ſee, it ſhalbe ſhewed thee from the begynnyng.

44 Then anſweared I, and ſayd, If I haue founde fauour in thy ſyght, and if it be poſſible, and if I be meete therefore,

45 Shewe me then whether there be more to comme, then is paſt, or more paſt then is for to comme.

46 What is paſt, I knowe: but what is for to comme, I knowe not.

47 And he ſayde vnto me, Stande vp vpon the ryght ſyde, and I ſhal expounde the ſimilitude vnto thee.

48 So I ſtood, and behold, an hotte burning Ouen paſſed by before me: and it happened that when the flame was gonne by, I looked, and behold the ſmoke had the vpper hande.

49 After this, there paſſed by before me a watry cloude, and ſent downe muche rayne with a ſtorme: and when the ſtormie rayne was paſt, ‖ the droppes remayned ſtyl.

‖ Or, the litle droppes came after.

50 Then ſayde he vnto me, Conſyder with thee ſelfe: lyke as the rayne is more then the droppes, aud as the fyre exceedeth the ſmoke: euen ſo the meaſure of the thynges that are paſt, hath the vpper hande, and the droppes and ſmoke worke muche in quantitie.

51 Then I prayed, and ſayde, Maye I lyue, thynkeſt thou, vntil that tyme? or what ſhal happen in thoſe dayes?

52 He anſweared me, and ſayde, As for the tokens whereof thou aſkeſt me, I may telle thee of them in parte: but as touchyng thy lyfe, I am not ſent to ſhewe thee: for I doo not knowe it.

The.v.Chapter.

1 In the latter tymes trueth ſhalbe hidde. 6 Unryghteouſneſſe and al wickedneſſe ſhal raigne in the worlde 23 Iſrael is refected, and God deliuereth them. 35 God dooth al thyng in ſeaſon.

A 1 NEuertheleſſe, as concernyng the tokens [marke this:] Behold, the dayes ſhal comme, that they whiche dwel vpon earth ſhalbe taken in a greate number, and the way of the trueth ſhalbe hyd, & the lande ſhalbe barren from fayth:

Mat.24.a. 2 But iniquitie ſhalbe increaſed aboue that whiche nowe thou ſeeſt, or that thou haſt hearde long ago.

3 And the lande that thou ſeeſt nowe to haue rule, ſhalt thou ſhortly ſee waſte.

4 But if God graunt thee to liue, thou ſhalt ſee after the thyrde trumpet, that the ſunne ſhal ſodaynely ſhyne agayne in the nyght, and the moone three tymes in the day:

5 And blood ſhal droppe out of wood, and the ſtone ſhal geue his voyce, and the people ſhalbe vnquieted:

6 And euen he ſhal rule, whom they hope not that dwelle vpon earth, and the foules ſhal flitte:

B 7 And the Sodomitiſhe ſea ſhal caſt out the fiſhe, and make a noyſe in the nyght, which many haue not knowen, but they ſhal al heare the voyce thereof.

8 There ſhalbe a confuſion alſo in many places, and the fyre ſhalbe ofte ſent out agayne: and the wylde beaſtes ſhal change theyr places, and menſtruous women ſhal beare monſters,

9 And ſalte waters ſhalbe founde in the ſweete, and al friendes ſhal fight one againſt another: then ſhal al wit & vnderſtandyng be hydde, and put aſyde into theyr ſecret places:

10 And ſhalbe ſought of many, and yet not be founde: then ſhal vnryghteouſneſſe and ‖ voluptuouſneſſe haue the vpper hand vpon earth.

‖ Or, incontinencie.

11 One lande alſo ſhal aſke another, and ſaye, Is righteouſneſſe ‖ that maketh a man righteous, gonne through thee? And it ſhal ſaye, Noe.

‖ Or, that iuſtifieth. Or, that dooth rightwiſely.

12 At the ſame tyme ſhal menne hope, but nothyng obteyne: they ſhal labour, but theyr wayes ſhal not proſper.

13 To ſhewe thee ſuche tokens I haue leaue: and if thou wylt pray agayne, and weepe as nowe, and faſt ſeuen dayes, thou ſhalt heare yet greater thynges.

C 14 Then I awaked, and a fearefulneſſe went through al my bodye, and my mynde was feeble, ſo that I almoſt ſowned withal:

15 So the angel that was come to talke with me, helde me, comforted me, and ſet me vp vpon my feete.

16 And in the ſeconde nyght it came to paſſe, that Salathiel, the captayne of the people, came vnto me, ſayeing, Where haſt thou benne? & why is thy countenance ſo heauy?

17 Knoweſt thou not that Iſrael is committed vnto thee in the lande of theyr captiuitie?

18 Up then, and eate, and forſake vs not, as the Shephearde that leaueth his flocke in the handes of ‖ wicked wolues.

‖ Or, cruel.

19 Then ſayde I vnto hym, Goe thy wayes from me, and comme not nygh me. And he

hearde it, and as I ſaide, ſo went he his way from me.

20 And ſo I faſted ſeuen daies, mourning and weepyng, lyke as Uriel the angel cōmaunded me.

21 And after ſeuen dayes ſo it was, that the thoughtes of my harte were very greeuous vnto me agayne:

22 And my ſoule receiued the ſpirite of vnderſtandyng, and I beganne to talke with the moſt hygheſt agayne,

23 And ſayde, O Lorde, Lorde, of euery wood of the earth, and of al the trees thereof, thou haſt choſen thee one onely vineyarde:

24 And of al landes of the whole worlde, thou haſt choſen one pytte, and of al floures of the ground, thou haſt choſen thee one lilye:

25 And of al the deapthes of the ſea, thou haſt fylled thee one riuer: and of al buylded cities, thou haſt halowed Sion vnto thee ſelfe:

26 And of al the foules that are created, thou haſt named thee one doue: and of al the cattel that are made, thou haſt prouided thee one ſheepe:

E 27 And among al the multitudes of peoples, thou haſt gotten thee one people: and vnto this people whom thou louedſt, thou gaueſt a lawe that is proued of al.

28 And nowe O Lord, why haſt thou geuen this one people ouer vnto many? and vpon the one roote thou haſt "prepared others, and why haſt thou ſcattered thy one onely people among many?

" Or, ſet.

29 Whiche treade them downe, yea whiche haue euer withſtande thy promiſes, and neuer beleued thy couenantes.

30 If thou dyddeſt ſo muche hate thy people, yet ſhouldeſt thou puniſhe thē with thyne owne handes.

31 Nowe when I had ſpoken theſe woordes, the angel that came to me the nyght afore, was ſent vnto me,

32 And ſayde vnto me, Heare me, and I wyl inſtructe thee: Hearken to the thyng that I ſaye, and I ſhal telle thee more.

33 And I ſayde, Speake on my Lorde. Then ſayde he vnto me, Thou art ſore troubled in mynd for Iſraels ſake: Loueſt thou that people better then he that made them?

34 And I ſayde, No Lorde, but of very griefe [and compaſſion] haue I ſpokē: for my reines payne me euery houre, because I woulde "haue experience of the waye of the moſte higheſt, and ſeeke out part of his iudgement.

" Or, cōprehende.

F 35 And he ſayde vnto me, That thou "mayeſt not. And I ſayd, Wherefore Lorde? Wherunto was I borne then? or why was not my mothers wombe then my graue, that I might not haue ſeene ẏ miſerie [and trouble] of Iacob, and the wearyng out of the ſtocke of Iſrael?

" Or, canſt not.

36 And he ſayde vnto me, Number me the thynges that are not yet comme, geather me togeather ẏ drops that are ſcattered abroade, make me the floures greene agayne that are wythered,

37 Open me the places that are cloſed, & bryng me foorth the wyndes that in them are ſhut vp, ſhew me the image of a voyce: and then I wyl declare to thee the thyng that thou laboureſt to knowe.

38 And I ſayde, O Lorde, Lorde, who maye knowe theſe thynges, but he that hath not his dwellyng with men?

39 As for me, I am vnwyſe: how may I then ſpeake of theſe thynges, whereof thou aſkeſt me?

40 Then ſayde he vnto me, Lyke as thou canſt doo none of theſe thynges that I haue ſpoken of: euen ſo canſt thou not fynde out my iudgement, or in the ende, the loue that I haue promiſed vnto my people.

41 And I ſayd, Behold, O Lorde, yet art thou nigh vnto them that be reſerued tyl the ende: and what ſhal they doo that haue benne before me, or we that be nowe, or they that ſhal comme after vs?

42 And he ſayde vnto me, I wyl lyken my iudgement vnto a ryng: Like as there is no ſlackneſſe of the laſt, euē ſo there is no ſwiftneſſe of the fyrſte. G

43 So I anſweared and ſayde, Couldeſt thou not make thoſe that haue benne made, and be nowe, and that are for to comme, at once, that thou myghteſt ſhewe thy iudgemente the ſooner?

44 Then anſweared he me, and ſayde, The creature maye not haſt "aboue the maker, neyther may the worlde holde them at once, that ſhalbe created therein.

" Or, before

45 And he ſayde, As thou haſt ſayde vnto thy ſeruant, that thou whiche quickeneſt al thynges, haſt geuen lyfe at once to the creature [or woorke] that thou haſt created, and the creature bare it: Euen ſo myght it nowe alſo beare them that be nowe preſent at once.

46 And he ſayde vnto me, Aſke the wombe of a woman, and ſaye vnto her, If thou bryngeſt foorth chyldren, why dooeſt thou it not togeather, but one after another? Pray her therefore to bryng foorth tenne chyldren at once.

47 And I ſayd, She can not: but muſt doo it

by diſtance of tyme.

48 Then ſayde he vnto me, Euen ſo haue I diuided by diſtance of tyme, the chyldebedde of the earth, for thoſe that be ſowen vpon her.

49 For lyke as a young chylde may not bring foorth the thynges that belong to the aged: euen ſo haue I ordeyned " the world which I created.

" Or, the tyme.

50 And I aſked, and ſayde, Seeyng thou haſt nowe geuen me the way, I wyl proceede to ſpeake before thee: for our mother, of whom thou haſt tolde me that ſhe is young, draweth ſhe nowe nygh vnto age?

51 He anſweared me, and ſayde, Aſke a woman that beareth chyldren, and ſhe ſhal telle thee.

52 Saye vnto her, Wherefore are not they whom thou haſt brought foorth, lyke thoſe that were before thee, but leſſe of ſtature?

53 And ſhe ſhal anſweare thee, They that be borne in the youth of ſtrength, are of one faſhion: and they that are borne in the time of age (when the wombe fayleth) are otherwyſe.

54 Conſyder nowe thee ſelfe howe that ye are leſſe of ſtature, then thoſe that were before you:

55 And ſo are they that comme after you leſſe then ye, as the creatures whiche nowe begin to be olde, and haue paſſed ouer the ſtrength of youth.

56 Then ſayde I, Lorde I beſeeche thee, yf I haue founde fauour in thy ſyght, ſhewe thy ſeruant by whom thou viſiteſt thy " creature?

" Or, workmanſhyp.

The, vi. Chapter.

1 God hath foreſeene al thynges in his ſecrete counſayle, and is aucthour thereof, and hath created them for his chyldren. 25 The felicitie of the age to comme.

A 1 AND he ſayd vnto me, In the beginnyng, when the " ground was made, before ẏ doores of the world ſtoode, or euer the windes blewe,

" Or, compaſſe of the earth.

2 Before it thundred and lightened, or euer the fundations of Paradiſe were layde,

3 Before the fayre floures were ſeene, or euer the moueable powers were ſtabliſhed, before the innumerable " multitude of angelles were geathered togeather,

" Or, armies.

4 Or euer the hyghneſſes of the ayre were lifted vp, afore the meaſures of the fyrmament were named, or euer the chimneys in Sion were hotte,

5 And or the preſent yeeres were ſought out, and or euer the inuentions of them that now ſynne, were " put aſyde, before they were ſealed that haue geathered fayth for a treaſure:

" Or, turned away.

6 Then dyd I conſyder, and ponder al theſe thinges, and they al were made through me alone, and through none other: by me alſo they ſhalbe ended, and by none other.

B 7 Then anſweared I, and ſaide, What ſhalbe " the partyng a ſunder of the tymes? or when ſhalbe the ende of the fyrſt, and the begynnyng of it that foloweth?

" Or, diuiſion.

8 And he ſayde vnto me, From Abraham vnto Iſahac, when Jacob and Eſau were borne of hym, Jacobs hande helde fyrſte the heele of Eſau:

9 For Eſau is the end of this worlde, and Jacob is the begynnyng of it that foloweth.

10 The hande of man betwixt the heele and the hande: Other queſtion, Eſdras aſke thou not.

11 I anſweared then, and ſayde, O Lorde, Lorde, yf I haue founde fauour in thy ſight,

12 I beſeeche thee " ſhewe thy ſeruant the end of thy tokens, whereof thou ſhewedſt me part the laſt nyght.

" Or, make an end to ſhew thy ſeruant, thy tokens.

13 So he anſweared, and ſaid vnto me, Stand vp vpon thy feete, and heare " a perfecte voyce and ſounde.

" Or, myghtie.

14 There ſhal comme " a great motion: but the place where thou ſtandeſt ſhal not be moued. C

" Or, an earthquake.

15 And therefore when " thou heareſt the woordes, be not afrayde: for of the ende ſhal the woorde be, and of the fundation of the earth ſhal it be vnderſtande:

" Or, when he ſpeaketh.

16 And why? the woorde thereof trembleth, and quaketh: for it knoweth that it muſt be changed at the ende.

17 And it happened, that when I had hearde it, I ſtood vp vpon my feete, and hearkened: and beholde, there was a voyce that ſpake, and the ſounde of it was lyke the ſounde of many waters,

18 And it ſayde, Behold, the dayes comme that I wyl begynne to drawe nygh, and to viſite them that dwel vpon earth:

19 And wil begin to make inquiſition of them, what they be that haue hurte vniuſtly with theyr vnryghteouſneſſe, and when the lowe eſtate of Sion ſhalbe fulfylled.

20 And when the worlde that ſhal vaniſhe D awaye ſhalbe ouerſealed, then wyl I doo

theſe tokens: The bookes ſhalbe opened before the " fyrmament, and they ſhal ſee altogeather:

" Or, heauen

21 And the chyldren of a yeere olde ſhal ſpeake with theyr voyces, the women with chylde ſhal bryng foorth vntymely children of three or foure monethes olde, and they ſhal lyue, and be rayſed vp.

22 And ſodenly ſhal the ſowen places appeare as the vnſowen, the full ſtore houſes ſhal ſodenly be founde emptie:

23 And the trumpet ſhal geue a ſound, whiche when euery man heareth, they ſhalbe haſtely afrayde.

Mich.7.a.
Mat.10.c.

24 *At that tyme ſhal friendes fyght one agaynſt another lyke enimies, and the earth ſhal ſtand in feare with them: The ſprynges of the welles ſhal ſtand ſtyl, & in three houres they ſhal not runne.

25 Whoſoeuer remaineth from al theſe things that I haue tolde thee, " ſhal eſcape, and ſee my ſaluation, and the ende of your worlde.

" Or, he ſhalbe ſaued.

26 And the menne that are receiued ſhal ſee it, they that haue not taſted death from theyr byrth: and the harte of the " indwellers ſhalbe changed and turned into another meanyng.

" Or, inhabiters.

E

27 For euyl ſhalbe put out, and deceite ſhalbe quenched.

28 As for fayth, it ſhal floriſhe, corruption ſhalbe ouercomme, and the trueth whiche hath ben ſo long without fruit, ſhalbe " declared.

" Or, ſhewed forth.

29 And when he talked with me, beholde I looked a little and a litle vpon hym, before whom I ſtoode,

30 And theſe woordes ſayde he vnto me, I am comme to ſhewe thee the tyme of the nyght for to comme.

31 If thou wylt praye yet more, and faſt ſeuen dayes againe, I ſhal telle thee more thinges, and greater then before, which I haue heard by the day.

32 For thy voyce is hearde before the hygheſt: for why? the myghtie hath ſeene thy ryghteous dealyng, he hath ſeene alſo thy chaſtitie whiche thou haſt hadde euer ſince thy youth:

33 And therefore hath he ſent me to ſhew thee al theſe thynges, and to ſaye vnto thee, Be of good comfort, and feare not:

F

34 And haſte not with thee tymes that are paſt, to thynke vayne thynges, that thou mayeſt not haſten from the latter tymes.

35 And it came to paſſe after this, that I wept agayne, and faſted ſeuen dayes in lyke manner, that I myght fulfylle the three weekes whiche he tolde me.

36 And in the eygth nyght was my hart vexed within me againe, and I began to ſpeake before the hygheſt.

37 For my ſpirite was greatly ſet on fyre, and my ſoule was in diſtreſſe,

38 And I ſayde, O Lorde, thou ſpakeſt vnto thy creature from the begynnyng, euen the fyrſt day, and ſaydeſt, *Let heauen and earth be made: and thy woorde was a perfecte woorke.

Gen.1.a.

39 And then was there the ſpirite, and the darkeneſſes were yet on euerye ſyde, and ſcilence: there was no mans voyce as yet from thee.

40 Then commaundeſt thou a " fayre lyght to comme foorth out of thy treaſures, that thy woorke myght appeare and be ſeene.

" Or, bryght

41 Upon the ſeconde day thou madeſt the ſpirite of the fyrmament, and commaundedſt it to part a ſunder, and to make a diuiſion betwixte the waters, that the one parte myght remayne aboue, and the other beneath.

G

42 Upon the thyrde day thou broughteſt to paſſe that the waters were geathered in the ſeuenth parte of the earth: Syxe partes haſt thou dryed vp, and kepte them, " to the intent that menne myght ſowe and occupie huſbandry therein.

" Or, to the intent that of them there myght be ſomme to miniſter before the ſowen of God, & tylled.

43 As ſoone as thy woorde went foorth, the woorke was made.

44 For immediatly there was great and innumerable fruit, and many diuers pleaſures for the taſte, and floures of vnchangeable colour, and odours of woonderful ſmelle: and this was doune the thyrde day.

45 Upon the fourth day thou commaundedſt that the ſunne ſhoulde geue his ſhyne, & the moone her lyght, the ſtarres dydſt thou ſet in order:

Gene.1.d.

46 *And gaueſt them a charge to doo ſeruice, euen vnto a man that was for to be made.

Deut.4.c.

47 Upon the fyfth day thou ſaydeſt vnto the ſeuenth parte, where the *waters were geathered, that it ſhoulde bryng foorth [diuers] beaſtes, foules, and fyſhes: and ſo it came to paſſe.

Gen.1.c.

48 For the dumbe water and without ſoule, brought foorth lyuyng thynges at the commaundemēt of God, that al " people might prayſe thy woonderous woorkes.

" Or, the nations.

49 Then dydſt thou ordeyne two ſoules: the one thou calledſt " Enoch, and the other Leuiathan,

" Or, Behemoth.

50 And dydſt ſeparate the one from the other: for the ſeuenth part (namely, where the water was geathered togeather) myght not holde them both.

XUM

* Or, Behemoth.

51 Vnto * Enoch thou gaueſt one part, which was dryed vp the thyrde day, that he ſhould dwel in the ſame part wherin are a thouſand hylles.

52 But vnto Leuiathan thou gaueſt the ſeuenth part, namely the moyſt, and haſt kept him to deuoure what thou wylt, and when.

53 Vpon the ſixth day thou gaueſt commaundemente vnto the earth, that before thee it ſhoulde bryng foorth beaſtes, cattel, and al that creepe:

54 And beſydes this, Adam alſo, whom thou madeſt lorde of al thy creatures: of him come we al, and the people alſo whom thou haſt choſen [eſpecially vnto thee ſelfe.]

55 Al this haue I ſayde nowe, and ſpoken before thee, [that I myght ſhewe howe] that the worlde is made for our ſakes.

56 As for the other people whiche alſo comme of Adam, thou haſt ſayde that they are nothyng, but be lyke vnto ſpittle, and haſt likened the abundance of them vnto a droppe that falleth from a veſſel.

57 And nowe, O Lorde, beholde, the heathen which haue euer benne reputed as nothing, haue begunne to be lordes ouer vs, and to deuoure vs:

58 But we thy people (whom thou haſt called thy fyrſte borne, thy onlye begotten, and thy feruent louer) are geuen into theyr handes and power.

59 If the worlde nowe be made for our ſakes, why haue we not the inheritance of the worlde in poſſeſſion? Howe long ſhal this endure?

The.vii.Chapter.

5 Without tribulation none can comme to felicitie. 12 God aduertiſeth al in tyme. 28 The commyng and death of Chriſt. 32 The reſurrection and laſt iudgement. 43 After the which al corruption ſhal ceaſſe. 48 Al fel in Adam. 49 The true lyfe. 59 The mercies and goodnes of God.

A 1 And when I had made an ende of ſpeakyng theſe woordes, there was ſente vnto me an angel, which had ben ſent vnto me alſo the nyghtes afore,

2 And he ſayde vnto me, Vp Eſdras, and heare the woordes that I am comme to tel thee,

3 And I ſayde, Speake on [Lorde] my God. Then ſayde he vnto me, The ſea is ſet in a wide place, that it might be deepe and great.

4 But put caſe the entraunce is narowe and ſmal, lyke a ryuer:

5 Who then coulde goe into the ſea, to looke vpon it, & to rule it? If he went not through the narowe, howe might he comme into the broade?

* Or, agayne.

6 Item * another. A citie is buylded and ſet vpon a broade fielde, and is fulle of al good thynges:

B 7 The entrance thereof is narowe, and is ſet in a dangerous place to falle, lyke as if there were a fyre at the ryght hande, and a deepe water at the leaft,

8 And as it were onely one ſtrayte path betwixt them both, euen betweene the fyre and the water, ſo ſmal, that there coulde but one man goe there at once:

9 If this citie nowe were geuen to a man for an inheritance, and he neuer went through the perilous way before, howe woulde he receiue his inheritance?

10 And I ſayde, It is ſo Lorde. Then ſayde he, Euen ſo alſo is Iſraels portion.

11 And why? for theyr ſakes haue I made the worlde: and when Adam tranſgreſſed my ſtatutes, then was the thyng ſo appoynted as nowe is donne.

12 Then were the entraunces of the worlde made narowe, fulle of ſorowe and trauayle: they are but fewe and euyl, ful of peryls, and labour.

13 For the entraunces of the fore worlde were wyde and ſure, & brought immortal fruite.

C 14 If then they whiche are lyuyng, enter not diligently through theſe ſtrayte and brytle thynges, they can not receiue the thynges ſo layde vp in ſecrete.

15 Why diſquieteſt thou thee ſelfe then, ſeeing thou art but a corruptible man? And why art thou moued, where as thou art but mortal?

16 And why haſt thou not receiued into thyne harte the thynges that are to comme, rather then them that are preſent?

17 Then ſayde I, O Lorde, Lorde, thou haſt ordeyned in thy lawe, that the ryghteous ſhoulde inherite theſe thynges, but that the vngodly ſhoulde periſhe:

18 Neuertheleſſe, the righteous ſhal ſuffer ſtrait thynges, and hope for wyde: for they that haue lyued vngodlye, and ſuffered ſtrayte thynges, ſhal not ſee the wyde.

19 And he ſayde vnto me, There is no iudge aboue God, & none that hath vnderſtandyng aboue the hygheſt.

20 For there be many that periſhe in this lyfe,

because they deſpiſe the lawe of God that is ″ ſet before them:

″ Or, appoynted them.

21 For God hath geuen ſtrayte commaundement to ſuche as came, ſo oft as they came, what they ſhoulde doo to haue lyfe, and what they ſhoulde keepe to auoyde pouniſhment.

22 Neuertheleſſe, they were not obedient vnto hym, but ſpake agaynſt hym, and imagined vayne thynges:

23 And deceiued thẽ ſelues by wicked deedes, and denied the power of the moſt hygh, and regarded not his wayes,

24 But his lawe haue they deſpiſed, and denied his promiſes, in his ſtatutes and ordinances haue they not ben faythful and ſtedfaſt, and haue not perfourmed his workes.

25 And therefore Eſdras, for the emptie, are the emptie thynges, and for the ful, are the ful thynges.

26 Beholde, the tyme ſhal comme that theſe tokens whiche I haue tolde thee, ſhal come to paſſe, and the bryde ſhal appeare, and ſhe commyng foorth, ſhalbe ſeene, that nowe is vnder the earth:

E

27 And whoſoeuer is delyuered from the foreſayde euyls, ſhal ſee my woonders.

28 For my ſõne Jeſus ſhalbe openly declared, with thoſe that be with hym: and they that remaine, ſhalbe mery within foure hundred yeeres.

29 After theſe ſame yeeres, ſhal my ſõne Chriſt dye, and al menne that haue lyfe:

30 And the worlde ſhalbe turned into the olde ſcilence ſeuen dayes, lyke as in the foreiudgmentes, ſo that no man ſhal remayne.

31 And after ſeuen dayes, the worlde that yet awaketh not, ſhalbe rayſed vp, and that ſhal dye that is corrupt.

32 And the earth ſhal reſtore thoſe that haue ſleapt in her, and ſo ſhal the duſte thoſe that dwel therein in ſcilence, and the ſecrete places ſhal delyuer thoſe the ſoules that were committed vnto them.

33 And the moſte hygheſt ſhalbe openly declared vpon the ſeate of iudgement, and al miſerie ſhal vaniſhe away, and long ſuffering ″ ſhalbe geathered togeather.

″ Or, haue an ende.

F

34 But the iudgement ſhal continue, the trueth ſhal remayne, and fayth ſhal waxe ſtrong,

35 The worke ſhal folowe, and the rewarde ſhalbe ſhewed, the ″ ryghteouſneſſe ſhal watche, and the vnrighteouſneſſe ſhal beare no rule.

″ Or, the good deedes ſhalbe of force

Gene.18.c
Exod.32.c.

36 Then ſayde I, * Abraham prayed fyrſt for the Sodomites, and Moſes for the fathers that ſynned in the wylderneſſe,

37 And they that came after hym, for Iſrael, in the tyme of Achas and Samuel,

38 And * Dauid for the deſtruction, and Solomon for them that came into the ſanctuarie,

39 * And Helias for thoſe that receiued rayne, and for the dead, that he myght lyue,

40 * And Ezechias for the people in the tyme of Sennacherib, and diuers other in lyke manner, whiche haue prayed for many.

2.Re.24.b
2.Par.6.c
3.Re.17.d
4.Re.16.c

41 Euen ſo nowe, ſeeyng the ″ corrupt is growen vp, and wickedneſſe increaſed, and the ryghteous haue prayed for the vngodlye: wherefore ſhal it not be ſo nowe alſo?

″ Or, vice.

42 He anſweared me, and ſayde, This preſent lyfe is not the ende, oft tymes honour is retayned in it: therefore haue they prayed for the weake.

43 But the day of doome ſhalbe the ende of this tyme, and the beginning of the immortalitie for to comme, wherein al corruption ſhalbe vaniſhed:

44 Intemperancie ſhalbe looſed, infidelitie be cut of, ryghteouſneſſe growe, and the veritie ſpryng vp.

45 Then ſhal no man be able to ſaue him that is deſtroyed, nor to oppreſſe hym that hath gotten the victorie.

G

46 I anſweared then, and ſayde, This is my firſt and laſt ſayeing, that it had benne better not to haue geuen the earth vnto Adam: or els when it was geuen hym, to haue kepte hym that he ſhoulde not haue ſynned.

47 For what profite is it for men now in this preſent tyme to lyue in heauineſſe, and after death to ″ looke for pouniſhment?

″ Or, feare.

48 O thou Adam, what haſt thou donne? For though it was thou that ſynned, thou arte not fallen alone, but we al that comme of thee.

46 For what profite is it vnto vs, if there be promiſed vs an immortal ″ tyme, where as we doo the workes that bryng death:

″ Or, lyfe.

50 And that there is promiſed vs an euerlaſtyng hope, where as our ſelues are euyl and vayne:

51 And that there is layd vp for vs dwellings of health and ſafety, where as we haue liued wickedly:

52 And that the glorye of the hygheſt is kepte to defende them whiche haue led a patient lyfe, where as we haue walked in the moſt wicked wayes of al?

53 And that there ſhould be ſhewed a paradiſe, whoſe fruite endureth for euer, wherin is ″ freedome and medicine, where as we ſhal not goe in?

″ Or, ſafetie and health.

54 For we haue walked in vnpleaſant places.

55 And that the faces of them which haue abſteyned, ſhal ſhyne aboue the ſtarres: Whereas our faces ſhalbe blacker then darkeneſſe?

56 For whyle we lyued and dyd vnrighteouſly, we conſydered not that we ſhoulde ſuffer therefore after death?

57 Then anſweared he me, and ſayde, This is the manner of the batayle which man that is borne vpon the earth ſhal fyght.

58 That if he be ouercomme, he ſhal ſuffer as thou haſt ſayde: But if he geat the victorie, he ſhal receiue the thyng that I ſay.

59 For this is the lyfe whereof Moſes ſpake vnto the people whyle he lyued, ſayeing, *Chooſe thee lyfe, that thou mayeſt lyue.

Deut.30.d

60 Neuertheleſſe, they beleued hym not, neyther the prophetes after hym, no nor me whiche haue ſayde vnto them,

61 That heauineſſe ſhould not ſo be vnto their deſtruction, lyke as ioy is for to comme ouer thoſe " that haue ſuffered them ſelues to be enfourmed in ſaluation.

" Or, to whō ſaluation is perſwaded.

62 I anſweared then, and ſayde, I knowe Lorde, that the hygheſt is called mercyful, in that he hath mercy vpon them which are not yet comme vnto that worlde,

63 And vpon thoſe alſo that walke in his lawe.

64 And that *he is patient: for he long ſuffereth thoſe that haue ſinned, as his creatures.

Rom.2.a.

65 And that he is liberal to geue where as it requireth.

66 And that he is of great mercy: for he paſſeth in mercy muche, both thoſe that are preſent, and that are paſte, and alſo them whiche are for to comme.

67 For if he multiplied not his mercies, the worlde coulde not continue his beyng with thoſe that haue inheritances therein.

68 He " geueth alſo: for if he gaue not of his goodneſſe, that they whiche haue donne euil myght be eaſed from theyr wickedneſſe, the ten thouſandth part of menne ſhould not remayne lyuyng.

" Or, forgeueth.

69 And if he, beyng iudge, forgaue not thoſe that be healed with his woorde, and tooke not away the multitude of contentions,

70 There ſhould be very fewe leaſt, peraduenture in an innumerable multitude.

The.viii.Chapter.

1 The number of the godly is ſmal. 6 The workes of God are excellent. 20 Eſdras prayer for hym and his people. 39 The promiſe of ſaluation to the iuſt. 55 The deſtruction of the vniuſt.

A 1 AND he anſweared me, ſayeing, The moſt hygheſt made this worlde for many, but the world to comme for fewe.

2 I wyl telle thee a ſimilitude, Eſdras. As whē thou aſkeſt the earth, it ſhal ſaye vnto thee that it geueth muche " moulde whereof earthen veſſelles are made, but little of it that golde commeth of: Euen ſo is it with the woorke of this worlde.

" Or, earthy matter.

3 *There be manye created, but fewe ſhalbe ſaued.

Mar.20.b. and,21.b,

4 Then anſweared I, and ſayde, Then ſwalowe vp the wit (O my ſoule) and deuoure the vnderſtandyng.

5 For thou art agreed to hearken and to geue eare, and wyllyng to propheſie: for thou haſt no longer ſpace but this lyfe geuen thee.

6 O Lorde, if thou ſuffer not thy ſeruante to intreate thee, that thou mayeſt geue ſeede vnto our hart, & buylde our vnderſtandyng, that there may comme fruite of it, whereby eche man may liue that is corrupt, then who ſhal ſtep foorth in the place of man?

7 For thou art alone, and we al one woorkemanſhyp of thy handes, lyke as thou haſt ſayde. B

8 For when the bodye is faſhioned nowe in the mothers wombe, and thou geueſt the members, thy creature is preſerued in fyre and water, and nyne monethes dooth thy woorke ſuffer thy creature whiche is faſhioned in her.

9 But the thynges that keepeth, and that is kepte, ſhal both be preſerued: and when the tyme commeth, the wombe preſerued, delyuereth vp the thynges that grewe in it.

10 For thou haſt commaunded the partes of the bodye, euen the breaſtes, to geue mylke vnto the fruite of the breaſtes:

11 That the thyng which is created and faſhioned, maye be nouriſhed for a tyme, tyl thou diſpoſeſt and ordereſt it with thy mercy.

12 And then thou bringeſt it vp with thy righteouſneſſe, nurtureſt it in thy lawe, and refourmeſt it with thy vnderſtandyng,

13 " Mortifieſt it as thy creature, and makeſt it lyuyng as thy woorke.

" Or, keepeſt.

14 Seeyng then that thou deſtroyeſt hym whiche with ſo great labours is created and faſhioned thorowe thy commaundemente, thou couldeſt lyghtly ordeyne alſo that the

thing whiche is made myght be preſerued.

15 Nowe therefore Lorde I wyl ſpeake (for concerning al menne in general thou ſhalt rather prouide) but touching thy people, for whoſe ſake I am ſory,

16 And thyne inheritance, for whoſe cauſe I mourne, and Iſrael, for whom I am woful, and Iacob, for whoſe ſake I am greeued:

17 Therefore begin I to pray before thee for my ſelfe and for them: for I ſee the faules of vs that dwel in the lande.

18 But I haue heard the " ſwiftneſſe of the iudge whiche is to comme.

" Or, ſodayne comming.

19 Therefore heare my voyce, and vnderſtande my woordes, and I ſhal ſpeake before thee. This is the beginning of ẏ woordes of Eſdras, before he was taken vp.

D 20 O Lord, thou that dwelleſt in euerlaſtingneſſe, whiche beholdeſt from aboue thinges in the heauen and in the ayre:

21 Whoſe throne is ineſtimable, whoſe glory [and maieſtie] may not be comprehended, before whom the hoſtes of angels ſtande with trembling,

22 Whoſe keeping is turned in winde and fyre, whoſe woorde is true, whoſe ſayinges are ſtedfaſt, whoſe commaundement is ſtrong, whoſe ordinance is fearefull,

23 Whoſe looke dryeth vp the deapthes, whoſe wrath maketh the mountaynes to melt away, " and whoſe trueth beareth witneſſe:

" Or, as the effect it ſelfe beareth witneſſe.

24 O heare the prayer of thy ſeruant, & marke with thine eares the petition of thy creature.

25 For whyle I liue, I wyl ſpeake, and ſo long as I haue vnderſtandyng, I wyl anſweare.

26 O looke not vpon the ſinnes of thy people, rather then on them whiche ſerue thee in trueth.

E 27 Haue no reſpect vnto the wicked ſtudies of the heathen: but to the deſyre of thoſe that keepe thy teſtimonies with afflictions.

28 Thinke not vpon thoſe that haue walked faignedly before thee: but remember them whiche accordyng to thy wyll haue knowen thy feare.

29 Let it not be thy wyl to deſtroy them whiche haue had beaſtly manners: but to looke vpon them that haue clearely taught thy lawe.

30 Take thou no indignation at them which " are worſe then beaſtes: but loue them that alway put their truſt in thy ryghteouſneſſe and glory.

" Or, vypere.

31 For we and our fathers haue al the ſame ſickneſſe [and diſeaſe:] but becauſe of vs ſinners thou ſhalt be called merciful.

32 For yf thou haſt mercie vpon vs, thou ſhalt be called merciful to vs that haue no workes of righteouſneſſe.

33 For the ryghteous whiche haue layde vp many good woorkes togeather, ſhal out of their deedes receiue rewarde.

34 But what is man that thou ſhouldeſt take diſpleaſure at him? Or what is this corruptible and mortal generation, that thou ſhouldeſt be ſo rough towarde him? F

35 * For of a trueth, there is no man among them that be borne, but he hath dealt wickedly, & among the " faithful there is none whiche hath not done amiſſe.

2.Par.6.f. 1.Ioh.1.b.

" Or, ſuche as confeſſe thee.

36 For in this, O Lorde, thy ryghteouſneſſe and thy goodneſſe ſhalbe prayſed [and declared] yf thou be merciful vnto them whiche " are not riche in good woorkes.

" Or, haue not the ſubſtance of.

37 Then anſweared he me, and ſaid, Somme thinges haſt thou ſpoken aryght: and accordyng vnto thy woordes it ſhalbe.

38 For I wil not veryly conſyder the woorkes " of them which haue ſinned before death, before iudgement, before deſtruction:

" Or, of the wicked.

39 But * I wyl reioyce ouer the woorke and thought of the righteous, I wyl remember alſo the pilgrimage, the ſaluation, and the rewarde that they ſhal haue.

Gen.4.a.

40 Like as I haue ſpoken nowe, ſo ſhal it comme to paſſe.

41 For as the huſbandman ſoweth muche ſeede vpon the grounde, and planteth many trees, and yet alway the thing that is ſowen or planted, is not al kept ſafe, neither doth it al take roote: Euen ſo is it of them that are ſowen in the worlde, they ſhal not al be ſaued. G

42 I anſweared then and ſayde, If I haue founde grace, then let me ſpeake.

43 Like as the huſbandmans ſeede periſheth, yf it comme not vp, and receiue not thy rayne in due ſeaſon, or yf there comme to muche rayne vpon it, and corrupt it:

44 Euen ſo periſheth man alſo, whiche is created with thy handes, and is lyke vnto thyne owne image, and to thee ſelfe, for whoſe ſake thou haſt made al thynges, and lykened hym vnto the huſbandmans ſeede.

45 Be not wroth with vs [O Lord] but ſpare thy people, & haue mercie vpon thyne owne inheritance: for thou wylt be merciful vnto thy creature.

46 Then anſweared he me, and ſayde, Thinges preſent, are for the preſent, and thinges to comme, for ſuche as be to comme.

47 For thou lackeſt yet muche, ſeeing thou

canſt loue my creature aboue me: but I haue oft times drawen nygh vnto thee, and vnto it, but neuer to the vnryghteous.

48 In this alſo thou art marueylous before the hygheſt.

49 In that thou haſt humbled thee ſelfe as it becommeth thee, and haſt not iudged thee ſelfe woorthy to be muche glorified among the ryghteous.

50 For many and great miſeries remaine for them that in the latter time ſhal dwel in the worlde, becauſe they " haue walked in great pride.

" Or, that walke.

51 But vnderſtande thou for thee ſelfe, and ſeeke out the glory for ſuche as be like thee.

52 For vnto you is paradiſe opened, the tree of life is planted, the time to comme is prepared, plenteouſneſſe is made redy, the citie is buylded [for you] and reaſt is prepared, yea perfect goodneſſe and wyſedome.

53 The roote of euil is " marked from you, the weakeneſſe and moth is hyd from you, and into hel fleeth corruption in forgetfulneſſe.

" Or, ſealed vp.

54 Sorowes are vaniſhed away, and in the ende is ſhewed the treaſure of immortalitie.

55 And therefore aſke thou no more queſtions concerning the multitude of them that periſhe.

56 For when they had taken libertie, they deſpiſed the higheſt, thought ſcorne of his law, and forſooke his wayes.

57 Moreouer, they haue troden downe his ryghteous,

58 And * ſayde in their hart, that there is no God, " yea and that wittingly, for they die.

Pſal. 14. a.
" Or, for as they knewe that they ſhoulde dye.

59 For lyke as the thing that I haue ſpoken of, is made ready for you, euen ſo is thirſte and payne prepared for them: For it was not " his wyl that man ſhoulde " comme to nought.

" Or, goodnes
" Or, periſhe

60 But they which be created, haue defiled the name of him that made them, and are vnthankful vnto him which prepared life for them.

61 And therefore is my iudgement nowe at hande.

62 Theſe thinges haue I not ſhewed vnto al menne, but vnto fewe, namely vnto thee, and to ſuche as be like thee. Then anſweared I, and ſayd,

63 Beholde O Lorde, nowe haſt thou ſhewed me the multitude of the woonders whiche thou wylt beginne to doo in the laſt times: but at what time [and when] thou haſt not ſhewed me.

The. ix. Chapter.

5 Al thinges in this worlde haue a beginning and an ende. 10 Tormentes for the wicked after this life. 15 The number of the wicked, is more then of the good. 29 The Iewes ingratitude. 36 Therefore they periſhe. 38 The viſion of a woman lamenting.

A 1 HE anſweared me then, and ſayde, Meaſure thou the time diligently in it ſelfe: and when thou ſeeſt that one part of the tokens comme to paſſe, whiche I haue told thee before,

2 Then ſhalt thou vnderſtande, that it is the very ſame tyme wherein the hygheſt wyl beginne to viſite the world which he made.

3 Therfore when there ſhalbe ſeene an earthquake, & vprore of the people in the worlde,

4 Then ſhalt thou wel vnderſtande, that the moſt higheſt ſpake of thoſe things from the dayes that were before thee, euen from the beginnyng.

5 For lyke as al that is made in the worlde, hath a beginning and ende, and the ende is manifeſt:

6 Euen ſo the times alſo of the hygheſt haue plaine beginninges in woonders & ſignes, and ende in " workinge and in tokens.

" Or, effect and myracles.

7 And euery one that ſhalbe ſaued, and ſhalbe hable to eſcape by his workes, & by faith wherein ye haue beleued,

B 8 Shalbe preſerued from the ſayde perilles, and ſhal ſee my " ſauiour in my lande, and within my borders: for I haue halowed " me from the worlde.

" Or, ſaluation.
" Or, my ſelfe.

9 Then ſhal they pitie them ſelues, whiche nowe haue abuſed my wayes: & they that haue caſt them out diſpitefully, ſhal dwelle in paynes.

10 For ſuche as in their lyfe haue receiued benefites, and haue not knowen me:

11 And they that haue abhorred my lawe whyle they had yet " freedome, and when they had yet open leyſure of amendement and conuerſion, vnderſtoode not, but deſpiſed it:

" Or, libertie

12 The ſame muſt knowe it after death in payne.

13 And therefore be thou no more " careful howe the vngodly ſhalbe puniſhed: but inquire howe the ryghteous ſhalbe ſaued, and whoſe the worlde is, and for whom the worlde is, and when [it is.]

" Or, curious to knowe.

C 14 Then anſweared I, and ſayde,

15 *I haue ſayde before, and nowe I ſpeake, and wyl ſpeake it alſo hereafter: that there be many moe of them whiche periſhe, then of them whiche ſhalbe ſaued: (4,Eſd,8,b)

16 Like as the fludde is greater then a droppe.

17 And he anſweared me, ſayeing, Like as the feelde is, ſo is alſo the ſeede: as the floures be, ſo are the colours alſo: ſuch as the woorkman is, ſuche is alſo the worke: and as the huſbandman is him ſelfe, ſo is his huſbandry alſo: for it was the time of the worlde.

18 And when I prepared for them that are nowe, or euer the worlde was made, wherein they ſhoulde dwelle: then was there no man that ſpake agaynſt me.

19 For then euery one [obeyed] but nowe the manners of them whiche are created in this worlde that is made, are corrupted by a perpetual ſeede, and by a lawe whereout they can not ridde them ſelues.

D 20 So I conſydered the worlde, and beholde there was peril, becauſe of the "thoughtes that were comme into it.

"Or, deuiſes.

21 And I ſawe, and ſpared them greatly, and haue kept me a "wineberie of grapes, and a plant of a great people.

"Or, grape of the cluſter.

22 Let the multitude periſhe then whiche are growen vp in vaine, and let my grape [and wineberie] be kept, and my plaint: for with great labour haue I made it vp.

23 Neuertheleſſe, yf thou wylt ceaſſe yet ſeuen dayes moe, but thou ſhalt not faſt in them:

24 Goe thy way then into a feelde of floures, where no houſe is buylded, and eate only of the floures of the feelde, taſte no fleaſh, drinke no wine, but eate floures only.

25 And pray vnto the hygheſt continually, ſo wyl I comme and talke with thee.

26 So I went my way, and came into the feelde whiche is called Ardath, like as he commaunded me, and there I ſate among the floures, and dyd eate of the hearbes of the feelde, and the meate of the ſame ſatiſfied me.

E 27 After ſeuen dayes, I ſate vpon the graſſe, and my hart was vexed within me like as before.

28 And I opened my mouth, and beganne to talke with the moſt higheſt, and ſayde,

29 O Lorde, thou that ſheweſt thee ſelfe vnto vs,* thou haſt declared and opened thee ſelfe vnto our fathers in the wyldernеſſe, in a place where no man dwelleth, in a barren place, when they came out of Egypt. (Exo.19.b, and.24.a. Deut.4,b)

30 And thou ſpakeſt, ſayeing, Heare me, O Iſrael, and marke my woordes thou ſeede of Iacob.

31 For beholde, I ſowe my lawe in you, and it ſhal bring fruite in you, and ye ſhalbe honoured in it for euer.

32 But our fathers, whiche receiued the lawe, kept it not, and obſerued not thy ordinances and ſtatutes, and the fruite of thy lawe dyd not appeare, neither coulde: for why? it was thyne.

33 *For they that receiued it, periſhed, becauſe they kept not the thing that was ſowen in them. (Deur,32.f.)

F 34 And loe, it is a cuſtome when the grounde receiueth ſeede, or the ſea a ſhippe, or a veſſel meate and drinke: that when it periſheth or is broken wherin a thing is ſowen, or wherin any thing is put,

35 The thinges alſo periſhe and are broken whiche are ſowen or put therein and receiued, and the thinges that are receiued, remayne not then with vs: but in vs it hath not happened ſo.

36 For we that haue receiued the law, periſhe in ſinne, and our hart whiche alſo receiued lawe.

37 Notwithſtandyng * the lawe periſheth not, but remayneth in his force. (Eſai.45.a. 2,Tim.2,a.)

38 And when I ſpake theſe thinges in my hart [after this manner] I looked about me with myne eyes, and vpon the right ſyde* I ſawe a woman whiche mourned ſoare, made great lamentation, and wept with loude voyce, and was greeued in hart, and rent her clothes, and ſhe had aſhes vpon her head. (4.Eſd.x.d)

39 Then let I my thoughtes go that I was in, and turned me vnto her,

40 And ſayde, Wherefore weepeſt thou? why art thou ſo ſory in minde?

G 41 And ſhe ſaide vnto me, Sir, let me alone, that I may bewayle mee ſelfe, and take yet more ſorowe: for I am ſore vexed in my minde, and brought very lowe.

42 And I ſayde vnto her, What ayleth thee? [Or who hath done any thing to thee?] tel me.

43 She ſaide vnto me, I thy ſeruant haue ben vnfruiteful and barren, and haue had no childe, though I haue had an huſbande thirtie yeeres.

44 And theſe thirtie yeeres I doo nothyng els day and nyght, and al houres, but make my prayer to the higheſt.

45 After thirtie yeeres, GOD hearde me thy handmayden, looked vpon my miſerie, conſydered my trouble, and gaue me a ſonne: and I was gladde of hym, ſo was my huſbande alſo, and al my neyghbours, and we

gaue great honour vnto the almyghty.

46 And I nouriſhed him with great trauaile.

47 So when he grewe vp, and came to the tyme that he ſhould " haue a wife, I made a feaſt.

" Or, take.

The.x.Chapter.

Eſdras and the woman that appeareth vnto him, commune togeather.

A 1 AND it ſo came to paſſe, that when my ſone went into his chamber, he fel downe, and dyed:

2 Then ouerthrewe we al the lightes, and al my neyghbours roſe vp to comfort me, then tooke I my reaſt vnto the ſeconde day at nyght.

3 And when they had al leaft of to comfort me, that I ſhoulde be quiet: then I roſe vp by nyght and fledde, and am comme hyther into this feelde, as thou ſeeſt:

4 And am purpoſed not to returne into the citie, but to remayne here, and neither to eate nor drinke, but continually to mourne, and to faſt, vntyl I dye.

5 Then let I my meditation and thoughtes fal that I was in, and ſpake to her in diſpleaſure, ſayeing,

6 Thou fooliſhe woman aboue al other, ſeeſt thou not our heauineſſe & mournyng, and what happeneth vnto vs?

7 Howe Sion our mother is al woful and ſory, and how ſhe is cleane brought downe, and mourneth extremely?

B 8 Seeyng we be al nowe in heauineſſe, and make our mone, for we al be ſorowful: art thou ſo heauie for one ſonne?

9 Demaunde the earth, and ſhe ſhal tel thee, that it is ſhe whiche ought [by reaſon] to mourne for the falle of ſo many that growe vpon her.

10 For from the beginning al menne are borne of her, and other ſhal comme: and beholde, they walke almoſt al into deſtruction, and the multitude of them ſhalbe rooted out.

11 Who ſhoulde then [by reaſon] make more mournyng, then ſhe that hath loſt ſo great a multitude, and not thou whiche art ſory, but for one?

12 But yf thou wouldeſt ſay vnto me, My mournyng is not lyke the mourning of the earth, for I haue loſt the fruite of my " body, whiche I brought foorth with heauineſſe, and bare with ſorowes:

" Or, wombe

13 But the earth is accordyng to the manner of the earth, and the preſent multitude goeth agayne into her, " as it is comme to paſſe:

" Or, as it is accuſtomed.

14 Then ſay I vnto thee, Lyke as thou haſt borne with trauayle and ſorowe, euen ſo the earth alſo from the beginnyng, geueth her fruite vnto man, euen to him that laboured her.

C 15 And therefore withholde thy ſorowe and heauineſſe by thee ſelfe,* & looke what happeneth vnto thee, beare it " ſtrongly.

Heb.12.a.

" Or, conſtantly.

16 For yf thou iudgeſt the marke and end of God to be righteous and good, and receiueſt his counſel in tyme, thou ſhalt be commended therein.

17 Goe thy way then into the citie to thy huſbande.

18 And ſhe ſayde vnto me, That wyl I not doo: I wyl not goe into the citie, but here wyl I dye.

19 So I communed more with her, and ſaid,

20 Doo not ſo, but be counſelled, and folowe me: for how many faules hath Sion? Be of good comfort becauſe of the ſorowe of Hieruſalem.

D 21 For thou ſeeſt that our ſanctuarie is layde waſte, our aulter broken, our temple deſtroyed,

22 Our playing of inſtrumentes is layde downe, and ſonges are put to ſcilence, our myrth is vaniſhed away, the lyght of our candelſticke is quenched, the arke of our couenant is taken from vs, al our holy thinges are defiled, and the name that is called vpon ouer vs, is almoſt diſhonoured: our chyldren are put to ſhame, our prieſtes are brent, our Leuites are caried away into captiuitie, our virgins are defiled, & our wiues rauiſhed, our ryghteous menne ſpoyled, and our chyldren deſtroyed, our young menne are brought in bondage, and our ſtrong worthies are become weake:

23 And Sion our ſeale, whiche is the greateſt of al, is looſed vp from her worſhip: for ſhe is deliuered into the handes of them that hate vs.

24 And therefore ſhake of thy great heauineſſe, and put away the multitude of ſorowes, that the myghty may be merciful vnto thee, and that the hygheſt may geue thee reaſt and eaſe from thy labour and trauayle.

25 And when I was talkyng with her, her face and beauty ſhined ſodaynely, and her countenance gliſtered, ſo that I was afraid of her, and muſed what it myght be.

26 And immediatly ſhe caſt out a great voice,

very fearefull, ſo that the earth ſhooke at the noyſe of the woman.

E ¶ 27 And I looked, and beholde the woman appeared vnto me no more: but there was a citie buylded, and a place was ſhewed from the grounde and fundation: Then was I afrayde, and cryed with a loude voyce, and ſayde,

4.Eſd.4.2. 28 Where is Uriel the angel, * whiche came to me at the firſt? For he hath cauſed me to comme in many conſyderations and hygh thoughtes, and myne ende is turned to corruption, and my prayer to rebuke.

29 And as I was ſpeaking theſe woordes, he came vnto me, and looked vpon me:

30 And loe, I lay as one that had benne dead, and myne vnderſtandyng was altred: and he tooke me by the ryght hande and comforted me, and ſet me vpon my feete, and ſayde vnto me,

31 What ayleth thee? and why is thyne vnderſtandyng vexed, and the vnderſtandyng of thy hart? and wherefore art thou ſory?

32 And I ſayde, Becauſe thou haſt forſaken me, and I haue donne accordyng vnto thy woordes, I went into the feelde, and there haue I ſeene thinges, and ſee that I am not hable to expreſſe.

33 He ſayde vnto me, Stande vp and be manly, and I ſhal geue thee exhortation.

34 Then ſayd I, Speake on to me my Lord, forſake me not, leſt I dye through my raſheneſſe:

F 35 For I haue ſeene that I knewe not, and heare that I doo not knowe.

36 Or is my vnderſtandyng deceiued, or dooth my ſoule dreame?

37 Nowe therefore I beſeeche thee, that thou wylt ſhewe thy ſeruant of this woonder.

38 He anſweared me then, and ſayd, Heare me, and I ſhal enfourme thee, and tel thee wherfore thou art afrayde: for the hygheſt hath opened many ſecrete thinges vnto thee.

39 He hath ſeene that thy * way is right, for that thou takeſt ſorowe continually for thy people, and makeſt great lamentation for Sion.

40 And therefore vnderſtande the viſion whiche thou ſaweſt a litle whyle ago, after this manner.

41 Thou ſaweſt a woman mournyng, and thou beganneſt to comfort her.

42 Neuertheleſſe, nowe ſeeſt thou the lykenes of the woman no more, but there appeared vnto thee a citie buylded:

43 And where ſhe tolde thee of the falle of her ſonne, ſo is this the ſolution of it.

44 This woman whom thou ſaweſt, is Sion: and where as ſhe tolde thee, euen ſhe whom thou ſeeſt nowe as a citie buylded. G

45 And as touching that ſhe ſayde vnto thee, that ſhe hath benne thirtie yeeres vnfruiteful and barren, thoſe are the thirtie yeeres wherein there was no offering made in her.

46 But after thirtie yeeres Solomon buylded the citie, and offered offeringes: and then bare the barren a ſonne.

47 And where as ſhe tolde thee that ſhe nouriſhed hym with labour, that was the dwelling in Hieruſalem.

48 But where as ſhe tolde thee that her ſonne dyed, as his chaunce was, when ſhe came into her chamber, that is the fal that is comme to Hieruſalem.

49 And beholde, when thou ſaweſt her lyke one that mourned for her ſonne, and beganneſt to comfort her of theſe thinges whiche haue chaunced, theſe are to be opened vnto thee.

50 For nowe the moſt hygheſt ſeeth that thou art ſory in thy minde, and ſuffereſt from thy whole hart for her, and ſo hath he ſhewed thee her cleareneſſe, and the fayreneſſe of her beautie.

51 And therefore I bade thee remayne in the feelde, where no houſe was buylded.

52 For I knewe that the hygheſt would ſhew this vnto thee:

53 Therefore, I commaunded thee to goe into the feelde, where no fundation nor buildyng is.

54 For in the place where the hygheſt beginneth to ſhewe his citie, there can no mans buyldyng be hable to ſtande.

55 And therefore feare not, and let not thyne hart be afrayde: but goe thy way in, and ſee the beautie and greatneſſe of the buyldyng, as muche as thyne eyes be hable to ſee:

56 And then ſhalt thou heare as much as thine eares may comprehende.

57 For thou art bleſſed aboue many other, and art called with the hygheſt, as the fewe.

58 But to morowe at nyght thou ſhalt remayne here:

59 And ſo ſhal the hygheſt ſhewe thee viſions of the hygh thynges, whiche he wyl doo vnto them that dwelle vpon earth in the laſte dayes. So I ſlept the ſame nyght and another, lyke as he commaunded me.

*Or, purpoſe.

The.xi.Chapter.

1 The viſion of an Egle comming foorth of the ſea, and of her feathers. 37 Of a Lion comming out of the foreſt.

A 1 Then ſawe I a dreame, and beholde, there came vp from the ſea an Egle, whiche had twelue feathered winges, and three heades:

2 And I ſawe, and beholde ſhe ſpread her winges ouer al the earth, and al the windes of the ayre blewe on her, and geathered them togeather.

3 And I behelde, and out of her feathers there grewe other contrary feathers, and they became litle feathers and ſmal.

4 But her heades remayned ſtil, the head in the middeſt was greater then the other, yet reaſted it with the reſidue.

5 Moreouer, I ſawe that the Egle flewe with her winges, and raigned vpon earth, & ouer al them that dwelt vpon the earth.

6 And I ſawe that al thinges vnder heauen were ſubiect vnto her, and no man ſpake agaynſt her, no not one creature vpon earth.

7 I ſawe alſo that the Egle ſtoode vp vpon her clawes, and ″ gaue a ſounde with her feathers, and a voyce ſayeing after this maner.

″ Or, ſpake to her feathers, ſayeing.

B 8 Watche not altogeather, ſleepe euery man in his owne place, and watche by courſe.

9 But let the heades be preſerued for the laſt.

10 Neuertheleſſe, I ſawe that the voyce went not out of her heades, but from the middeſt of her body.

11 And I numbred her contrary feathers, and beholde, there were eyght of them.

12 And I looked, and beholde vpon the ryght ſyde there aroſe one feather, and raigned ouer al the earth.

13 And ſo it was, that when it raigned, the ende of it came, and the place thereof appeared no more: So the next folowyng ſtoode vp, and raigned, and had a great time.

14 And it happened, that when it raigned, the ende of it came alſo lyke as the firſt, ſo that it appeared no more.

C 15 Then came there a voyce vnto it, and ſayde,

16 Heare thou that haſt kept the earth ſo long, this I ſay vnto thee before thou beginneſt to appeare no more:

17 There ſhal none after thee atteyne vnto thy tyme, neither vnto the halfe thereof.

18 Then aroſe the thirde, and raigned as the other afore: and appeared no more alſo.

19 So went it with al the reſidue one after another, ſo that euery one raigned, and then appeared no more.

20 Then I looked, and beholde in proceſſe of tyme, the feathers that folowed ſtoode vp on the ryght ſyde, that they myght rule alſo, and ſomme of them ruled: but within a whyle they appeared no more.

21 For ſomme of them were ſet vp, but ruled not.

22 After this I looked, and beholde the twelue feathers appeared no more, nor the two winges: D

23 And there was no more vpon the Egles body, but two heades that reaſted, and ſixe winges.

24 Then ſawe I alſo that two winges diuided them ſelues from the ſixe, and remayned vnder the head that was vpon the right ſide: for the foure continued in their place.

25 So I looked, and beholde the feathers that were vnder the wing, thought to ſet vp them ſelues, and to haue the rule.

26 Then was there one ſet vp, but ſhortly it appeared no more.

27 And the ſeconde was ſooner awaye then the firſt.

28 And I behelde, and loe the two that remayned, thought alſo in them ſelues to raigne.

29 And when they ſo thought, beholde there awaked one of the heades that were at reaſt, namely it that was in the middeſt: for that was greater then the two other heades. E

30 And then I ſaw that the two heades were ioyned with hym:

31 And the head was turned with them that were with hym, and dyd eate vp the two vnder winges that woulde haue raigned.

32 But this head put the whole earth in feare, and bare rule in it ouer al thoſe that dwelt vpon the earth with muche labour: and he had the gouernance of the worlde ouer al the winges that had beene.

33 After this I looked, and beholde the head that was in the middeſt, ſodaynely appeared no more, lyke as the winges.

34 But there remained the two heades which ruled vpon earth, and ouer thoſe that dwelt therein.

35 And I behelde, and loe the head vpon the ryght ſide, deuoured it that was vpon the leaſt ſyde.

36 Then I hearde a voyce whiche ſayde vnto

me, Looke before thee, ⁊ conſyder the thyng that thou ſeeſt.

37 Then I ſawe, and beholde, as it were a Lion that roareth runnyng haſtyly out of the wood: and I ſawe that he ſent out a mans voyce vnto the Egle, and ſayde,

38 Heare thou, I wyl talke with thee, and the hygheſt ſhal ſay vnto thee,

[*] Or, art not thou he that remayneſt of the foure beaſtes.

39 [*] Is it not thou that haſt the victorie of the foure beaſtes whom I made to raigne [vpon earth, and] in my worlde, that the end of their tymes myght comme through them:

40 And the fourth came, and ouerranne al the beaſtes that were paſt, and had power ouer the worlde, with great fearefulneſſe, and ouer the whole compaſſe of the earth, with moſt wicked oppreſſion, and ſo long tyme dwelt he vpon the earth with deceipt.

41 For the earth haſt thou not iudged with trueth.

42 For thou haſt troubled the meeke, thou haſt hurt the peaceable [and quiet.] thou haſt loued lyers, and deſtroyed the dwellinges of them that brought foorth fruite, and haſt caſt downe the walles of ſuche as dyd thee no harme.

43 Therefore is thy wrongful dealing [and blaſphemie] comme vp vnto the higheſt, and thy pride vnto the myghty.

44 The hygheſt alſo hath looked vpon the proude times, and behold they are ended, and their abominations are fulfilled.

45 And therefore appeare no more thou Egle, and thy horrible winges, and thy wicked feathers, and thy vngratious heades, and thy ſinneful clawes, and al thy vayne body:

46 That the earth may be refreaſhed, [and comme agayne to her ſelfe] when ſhe is deliuered from thy violence, and that ſhe may hope for the iudgement and mercie of hym that made her.

The.xii.Chapter.

The declaration of the former viſions.

A 1 AND it happened when ẏ Lion ſpake theſe woordes vnto the Egle, I ſawe:

2 And beholde, the head that afore had the vpper hande, appeared no more: neyther dyd the foure winges appeare any more that came to hym, and were ſet vp to raigne, and their kyngdome was ſmal, and ful of vprore.

3 And I ſawe, and beholde, they appeared no more, and the whole body of the Egle was burnt, ſo that the earth was in great feare: Then awaked I out of the trouble ⁊ traunce of my minde, and from great feare, and ſayd vnto my ſpirite,

4 Loe, this haſt thou geuen me, in that thou ſearcheſt out the wayes of the hygheſt.

5 Loe, yet am I weery in my minde, and very weake in my ſpirite: and litle ſtrength is there in me, for the great feare that I receiued this nyght.

6 Therefore wyl I nowe beſeeche the hygheſt, that he wyl comfort me vnto the ende.

7 And I ſaide, Lord, Lord, yf I haue founde grace before thy ſyght, and yf I am iuſtified with thee before many other, and if my prayer in deede be comme vp before thy face:

B 8 Comfort me then, and ſhewe me, thy ſeruant, the interpretation and plaine difference of this horrible ſyght, that thou mayeſt perfectly comfort my ſoule:

9 For thou haſt iudged me woorthy to ſhew me the laſt of times.

10 And he ſayde vnto me, This is the interpretation of this ſyght.

11 The Egle whom thou ſaweſt comme vp from the ſea, is the kyngdome [*] whiche was ſeene in the viſion of thy brother Daniel: Dan.7.c.

12 But it was not expounded vnto hym, therfore nowe I declare it vnto thee.

13 Beholde, the dayes wyl comme, that there ſhal ryſe vp a kyngdome vpon earth, and it ſhalbe feared aboue al the kyngdomes that were before it.

14 In [*] the ſame kyngdome ſhal twelue kynges raigne, one after another. C

[*] Or, it.

15 Whereof the ſeconde ſhal beginne to raigne, and ſhal haue more tyme then the other twelue.

16 And this doo the twelue winges ſignifie, whiche thou ſaweſt.

17 As for the voyce that thou heardeſt ſpeake, and that thou ſaweſt not to goe out from the heades, but from the middes of the body therof, it betokeneth,

18 That after the time of that kingdome, there ſhal aryſe great ſtriuinges, and it ſhal ſtande in peril of falling: neuertheleſſe it ſhal not then fal, but ſhalbe reſtored agayne into his beginning.

19 And the eyght feathers vnder the winges, whiche thou ſaweſt hang vnto her winges, betoken,

20 That in him there ſhal ariſe eyght kinges,

whoſe time ſhalbe but ſmal, and their yeeres ſwift, and two of them ſhal periſhe.

21 But when the middeſt tyme commeth, there ſhalbe foure kept for a time, whyles " his time beginneth to comme that it may be ended: but two ſhalbe kept vnto the ende.

" Or, eche his tyme beginneth.

22 And whereas thou ſaweſt three heades reſting, this is the interpretation:

23 In his laſt dayes ſhal the moſt hygh rayſe vp three kyngdomes, and cal many thinges agayne in to them, and they ſhal haue the dominion of the earth,

24 And of thoſe that dwel therein, with much " labour aboue al thoſe that were before them: Therefore are they called the heades of the Egle.

" Or, greefe.

25 For it is they that ſhal " bryng foorth his wickedneſſe againe, and that ſhal perfourme and finiſhe his laſt.

" Or, accompliſhe his wickedneſſe.

26 And whereas thou ſaweſt, that the great head appeared no more, it ſignifieth, that one of them ſhal dye vpon his bedde, and yet with payne.

E 27 For the two that remayne, ſhalbe ſlaine with the ſwoorde.

28 For the ſwoorde of the one ſhal deuoure the other: but at the laſt ſhal he falle through the ſwoorde him ſelfe.

29 And whereas thou ſaweſt two feathers vnder the winges, paſſing towarde the head that is on the ryght ſide,

30 It ſignifieth, that it is they whom the higheſt hath kept vnto theyr ende: this is the ſmal kyngdome, and fulle of trouble, as thou ſaweſt.

31 And the Lion, whom thou ſaweſt ryſing vp out of the wood, and roaring, and ſpeakyng vnto the Egle, and rebuking her for her vnryghteouſneſſe, with al the woordes whiche thou haſt hearde,

32 Is the winde, whiche the hygheſt hath kept for them, and for their wickedneſſe vnto the ende: he ſhal reprooue them, and caſt before them their owne ſpoylinges:

33 For he ſhal ſet them aliue in iudgement, and ſhal rebuke them, and correct them.

34 For the reſidue of my people ſhal he deliuer by trouble, thoſe that be preſerued vpon my borders, and he ſhal make them ioyful, vntil the comming of yͤ day of iudgement, whereof I haue ſpoken vnto thee from the beginnyng.

35 This is the dreame that thou ſaweſt, and theſe are the interpretations.

36 Thou only haſt benne meete to know this ſecrete of the hygheſt.

37 Therefore write al theſe thinges that thou haſt ſeene in a booke, and hyde them, F

38 And teache them to the wyſe of the people, whoſe hartes thou knoweſt may comprehende and keepe theſe ſecretes.

39 But wayte thou here thee ſelfe yet ſeuen dayes mo, that it may be ſhewed thee whatſoeuer it pleaſeth the hygheſt to declare vnto thee. And with that he went his way.

40 And when al the people perceiued that the ſeuen dayes were paſt, and I not comme agayne into the citie, they geathered them altogeather from the leaſt vnto the moſt, and came vnto me, and ſayde,

41 What haue we offended thee? and what euyl haue we donne agaynſt thee, that thou forſakeſt vs, and ſitteſt here in this place?

42 For of al the people thou only art left vs, as a grape of the vine, and as a candel in a darke place, and as an hauen or ſhippe preſerued from the tempeſt.

43 Haue we not els aduerſitie yenough?

44 If thou ſhalt forſake vs, were it not better for vs that we hadde benne burnt with Sion?

45 For we are not better then they that dyed there. And they wept with loude voyce. Then anſweared I them, and ſayde,

46 Be of good comfort, O Iſrael, and be not heauy thou houſe of Iacob:

47 For the higheſt hath you in remembrance, and the myghty hath not forgotten you in temptation.

48 As for me I haue not forſaken you, neither am I departed from you: but am cōme into this place to pray, becauſe of the miſerie of Iſrael, that I myght ſeeke mercie for the lowe eſtate of your ſanctuarie. G

49 And nowe goe your way home euery man, and after theſe dayes wyl I comme vnto you.

50 So the people went their way into the citie, lyke as I commaunded them.

51 But I remayned ſtille in the feelde ſeuen dayes, as the " angel bad me, and dyd eate only of the floures of the feelde, and had my meate of the hearbes in thoſe dayes.

" Or, he.

The.xiii.Chapter.

2 The viſion of a wynde commyng foorth of the ſea. 3 whiche became a man.
5 His propertie and power againſt his enimies. 21 The declaration of this viſion.

A 1 AND after the ſeuen dayes, I dreamed a dreame by nyght:

2 And beholde, there aroſe a wynde from the ſea, that it moued al the waues therof.

3 And I looked, and beholde there was a ſtrong man with the thouſandes of heauen: & when he turned his countenance to looke, al the thynges trembled that were ſeene vnder hym.

4 And whē the voyce went out of his mouth, al they burnt that hearde his voyce, lyke as the earth fayleth when it feeleth the fyre.

5 After theſe I ſawe, and beholde there was geathered togeather a multitude of men out of number, from the foure windes of the heauen, to fight agaynſt the man that came out of the ſea.

6 And I looked, and beholde he graued hym ſelfe a great mountayne, and flewe vp vpon it.

B 7 But I would haue ſeene the region or place whereout the hyl was grauen, and I coulde not.

8 And I ſawe after theſe, that al they whiche came to fight againſt him, were ſoare afraid: and yet durſt they fyght.

9 Neuertheleſſe, when he ſawe the fierceneſſe and violence of the people that came, he neyther lyfte vp his hande, " nor helde ſworde nor any weapon:

10 But onlye, as I ſawe, he ſent out of his mouth as it had benne a blaſt of fyre, and out of his lyppes the wynde of the flambe, and out of his tongue he caſte out ſparkes and ſtormes.

11 And they were al mixt togeather: the blaſt of fyre, the wynde of the flambes, and the greate ſtorme: and felle with " a ruſh vpon the people whiche was prepared to fyght, and burnt them vp euerye one, ſo that of the innumerable multitude, there was nothyng ſeene, but onlye duſt and ſmel of ſmoke: When I ſawe this, I was afrayde.

12 Afterwarde ſawe I the ſame man comme downe from the mountayne, and callyng vnto hym another peaceable " people.

13 And there came muche people vnto hym, ſomme were glad, ſomme were ſory, ſomme of them were bound, & other ſomme brought of them that were offered: then was I ſicke through greate feare, and I awaked, and ſayde,

14 Thou haſt ſhewed thy ſeruant theſe woonders from the begynnyng, and haſt counted me woorthy, that thou myghteſt receiue my prayer: C

15 Shewe me nowe yet the interpretation of this dreame.

16 For thus I conſyder in myne vnderſtanding: wo vnto them that ſhalbe leaſt in thoſe dayes, and muche more wo vnto them that are not leaſt behynde:

17 For they that were not leaſt, were in heauineſſe.

18 Nowe vnderſtande I the thynges that are layde vp in the later dayes, whiche ſhal happen vnto them, and to thoſe that are leaſt behynde.

19 Therefore are they comme into great perils, and manye neceſſities, lyke as theſe dreames declare.

20 Yet is it eaſier that he whiche is in danger falle [into theſe] and nowe to ſee that whiche ſhal chaunce hereafter, then to paſſe out of this worlde as a cloude. Then anſweared he me, and ſayde, D

21 The interpretation of the ſyght ſhal I ſhew thee, and I wyl open vnto thee the thyng that thou haſt required.

22 Whereas thou haſt ſpoken of them that are leaſt behynde, this is the interpretation.

23 He that beareth the peryl in that tyme, hath kept hym ſelfe: They that be fallen into danger, are ſuche as haue woorkes and fayth vnto the moſt myghtie.

24 Knowe this therefore, that they whiche be leaſt behynde, are more bleſſed then they that be dead.

25 " This is the meaning of the viſion: Whereas thou ſaweſt a man commyng vp from the " deepe of the ſea,

26 The ſame is he whom God the hygheſt hath kept a great ſeaſon, which by his owne ſelfe ſhal deliuer his creature, and he ſhal order them that are leaſt behynde.

27 And whereas thou ſaweſt that out of his mouth there came as a blaſt of wynde, fyre, and ſtorme: E

" Or, for he held no ſworde nor any inſtrument of warre.

" Or, violence.

" Or, multitude.

" Or, theſe are the meaninges.

" Or, middeſt.

" Or, fierceneſſe.

28 And howe that he lyfte vp neyther ſworde nor weapon, but that the " ruſſhyng in of hym deſtroyed the whole multitude that came to fyght agaynſt hym: it ſignifieth,

29 That the dayes comme, when the moſte hygheſt wyl begynne to deliuer them that are vpon earth,

" Or, he ſhal aſtoniſh the hartes of them.

30 And " in a traunce of mynd ſhal he comme vpon them that dwel in the earth.

Mat.24.a.

31 And one ſhal vndertake to fyght agaynſte another, one citie agaynſt another, one place agaynſt another, * one people agaynſt another, one realme agaynſt another.

" Or, reuealed.

32 When this commeth to paſſe, then ſhal the tokens comme that I ſhewed thee before, and then ſhal my ſonne be " declared whom thou ſaweſt clymbe vp as a man.

33 And when al the people heare his voyce, euerye man ſhal in their owne lande leaue the batayle that they haue one agaynſt another:

F 34 And an innumerable multitude ſhalbe geathered togeather, as they that be wyllyng to comme, and to ouercome him by fightyng.

35 But he ſhal ſtande vpon the toppe of the mount Sion.

36 And Sion ſhal comme, and ſhalbe ſhewed to al menne, beyng prepared and buylded, lyke as thou ſaweſt the hille grauen foorth without any handes.

37 And this my ſonne ſhal rebuke thoſe nations whiche are fallen into the tempeſt, for their wickedneſſe and euyl imaginations,

38 And into tormentes lyke to flambe, wherewith they ſhalbe puniſhed: and without anye labour ſhal he deſtroy them, euen by the lawe, whiche is compared vnto the fyre.

39 And whereas thou ſaweſt that he geathered another peaceable people vnto hym:

4.Re.17.a.

" Or, beyond the riuer.

40 These are the tenne tribes whiche were carried awaye priſoners out of their owne land * in the time of Oſeas the kyng, whom Salmanaſar the king of Aſſyria tooke priſoners: and carried them " ouer the water, and ſo came they into another lande.

41 But they tooke this counſayle among thēſelues, that they woulde leaue the multitude of the heathen, and to goe foorth into a farther countrey, where neuer mankynd dwelt:

42 That they myght there keepe their ſtatutes, whiche they neuer kept in their owne lande.

43 And ſo they entred in at the narrowe paſſages of the ryuer of Euphrates.

Exo.13.e.
Ioſue.3.d.

44 For the moſte hygheſt then ſhewed tokens for them, * and helde ſtyl the fludde tyl they were paſſed ouer.

45 For through the countrey there was a great way, namely, of a yeere and a halfe iourney: and the ſame region is called Arſareth.

46 Then dwelte they there vntyl the latter tyme: and when they comme foorth againe,

47 The hygheſt ſhal holde ſtyl the ſprynges of ẏ ſtreame againe, that thei may goe through: therefore ſaweſt thou the multitude with peace.

G

48 But they that be leaſt behynde of thy people, are thoſe that are founde within my borders.

49 Nowe when he deſtroyeth the multitude of the nations that are geathered togeather, he ſhal defende his people that remayne:

50 And then ſhal he ſhewe them great woonders.

" Or, middeſt.

51 Then ſayde I, O Lorde, Lorde, ſhewe me this, wherefore haue I ſeene the man commyng vp from the " deepe of the ſea.

" Or, that day.

52 And he ſayde vnto me, Lyke as thou canſt neyther ſeeke out nor knowe theſe thynges that are in the deepe of the ſea: euen ſo canne no man vpon earth ſee my ſonne, or thoſe that be with hym, but in the tyme of the " day.

53 This is the interpretation of the dreame whiche thou ſaweſt, and whereby thou only art here lightened:

54 For thou haſt forſaken thyne owne lawe, and applied thy diligence vnto myne, and ſought it.

3.Reg.3.a.
Pro.7.a.

55 * Thy life haſt thou ordered in wyſedome, and * haſt called vnderſtandyng thy mother:

56 And therefore haue I ſhewed thee the treaſures of the hygheſt. After other three dayes I wyl ſhewe thee more, and talke with thee more at large, yea heauy and woonderous thynges wyl I declare vnto thee.

57 Then went I foorth into the fielde, geuing prayſe and thankes greatlye vnto God, becauſe of his woonders whiche he dyd in tyme,

58 And becauſe he gouerneth the ſame, & ſuche thynges as falle in their ſeaſons, and there I ſate three dayes.

The,xiiii.Chapter.

3 Howe God appeared to Moſes in the buſhe. 10 Al thynges decline to age. 16 The later age woorſe then the former. 29 The ingratitude of Iſrael. 35 The reſurrection and iudgement.

A 1 VPon the thyrde day I ſate vnder an Oke tree, then came there a voyce vnto me out of the buſhe, and ſayde, Eſdras, Eſdras.

2 And I ſayd, Here am I Lord: and ſtood vp vpon my feete.

Exod,3.2. 3 Then ſayde he vnto me,* In the buſhe did I appeare vnto Moſes, & talked with hym when my people ſerued in Egypt,

4 And I ſent hym, and ledde my people out of Egypt, and brought hym vp to the mounte Sina, where I helde hym by me a long ſeaſon:

5 And tolde him many woonderous workes, and ſhewed hym the ſecretes of the tymes, and the ende, and commaunded hym, ſayeing,

6 These woordes ſhalt thou declare, and theſe ſhalt thou hyde.

B 7 And nowe I ſaye vnto thee,

8 That thou laye vp in thyne hart the ſignes that I haue ſhewed, and the dreames that thou haſt ſeene, & the interpretations whiche thou haſt hearde.

9 For thou ſhalt be taken away from among al, and hencefoorth thou ſhalt remayne with my counſayle, and with ſuch as be lyke thee, vntyl the tymes be ended.

10 For the worlde hath loſt his youth, and the tymes begynne to waxe olde.

11 For the world is diuided into twelue partes, and ten partes of it are gone alredy, and halfe of a tenth part:

12 And there remayneth there, that which is after the halfe of [a] the tenth part.

[a] Or, that.

13 Therefore, ſet thyne houſe in order, and refourme thy people, comfort ſuche of them as be in trouble, and nowe renounce corruption,

C 14 Let goe from thee mortal thoughtes, caſte away the burthens of men, put of the weake nature:

15 And ſet aſyde the thoughtes that are moſte heauye vnto thee, and haſte thee to flee from theſe tymes:

16 For as for ſuch euil [and wickedneſſe] as thou haſt nowe ſeene happen, they ſhal doo yet muche woorſe.

Mat.24.a. 1.Iohn,2.c 17 * For the weaker that the world is, by reaſon of age, the more ſhal euyls increaſe vpon them that dwel therein.

18 For the trueth is fledde farre away, and leaſyng is harde at hande: For nowe haſteth the viſion to comme, that thou haſt ſeene.

19 Then anſweared I before thee, and ſayde,

20 Beholde Lorde, I wyl goe as thou haſt commaunded me, and refourme the people which are preſent: but they that ſhalbe borne afterward, who wyl admoniſh them? Thus the worlde is ſet in darkeneſſe, and they that dwel therein, are without lyght. D

21 For thy law is burnt, therfore no man knoweth the thynges that are donne of thee, or the woorkes that ſhalbe donne.

22 But if I haue found grace before thee, ſend the holye Ghoſt in to me, and I ſhal wryte al that hath benne donne in the worlde ſince the begynnyng, whiche was wrytten in thy lawe, that menne maye fynde the path, and that they whiche wyl lyue in the later dayes, may liue.

23 And he anſweared me, ſayeing, Goe thy way, geather the people togeather, and ſaye vnto them, that they ſeeke thee not for fourty dayes.

24 But looke thou geather thee manye boxe trees, and take with thee Sarea, Dabria, Selemia, Ecanus, and Aſiel, theſe fyue, whiche are ready to wryte ſwiftly:

25 And comme hyther, and I ſhal lyght a candel of vnderſtandyng in thyne harte, whiche ſhal not be put out tyl the thinges be perfourmed, whiche thou ſhalt beginne to wryte.

26 And then ſhalt thou declare ſomme thinges openly vnto the perfect, and ſomme thynges ſhalt thou ſhewe ſecretly vnto the wyſe: To morowe this houre ſhalt thou begynne to wryte.

27 Then went I foorth, as he commaunded me, and geathered al the people togeather, and ſayde, E

28 Heare theſe woordes, O Iſrael:

29 Our fathers at the begynnyng were ſtrangers in Egypt, from whence they were deliuered,

30 And receiued the lawe of lyfe,* whiche they kept not, whiche ye alſo haue tranſgreſſed after them. Deut.3.d.

31 Then was the land, euen the lande of Sion parted among you by lot [to poſſeſſe:] But your fathers, and ye your ſelues alſo haue donne vnryghteouſneſſe, and haue not kepte the wayes whiche the higheſt commaunded you:

32 And for ſo much as he is a ryghteous iudge, he tooke from you in tyme, the thyng that he had geuen you.

33 And nowe are ye here, and your brethren among you.

34 Therefore, if ſo be that ye wyl ſubdue your owne vnderſtandyng, and refourme your hart, ye ſhalbe kept alyue, and after death ſhal ye obteyne mercie.

35 For after death ſhal the iudgement comme, when we ſhal liue agayne: and then ſhal the names of the ryghteous be manifeſt, and the workes of the vngodly ſhalbe declared.

36 Let no man therefore comme nowe vnto me, nor ſeeke after me theſe fourtie dayes.

37 So I tooke the fyue men, as he commaunded me, and we went into the fielde, and remayned there.

Exec.3.a.
Apo.10.b.

38 The next day, a voyce called me, ſayeing, Eſdras, *open thy mouth, and drynke that I geue thee to drynke.

39 Then opened I my mouth, and behold, he reached me a ful cuppe, whiche was ful as it were with water, but the colour of it was lyke fyre.

40 And I tooke it, and dranke: And when I had drunken it, my harte had vnderſtandyng, and wyſedome grewe in my breaſt: For my ſpirite was ſtrengthened in remembrance,

41 And my mouth was opened, and ſhut no more.

42 The higheſt gaue vnderſtandyng vnto the fyue men, that they wrote the hygh thynges of the nyght whiche they vnderſtoode not.

43 But in the nyght they dyd eate bread: as for me, I ſpake in the day, and helde not my tongue by nyght.

44 In fourtie dayes they wrote two hundred and foure bookes.

45 And it came to paſſe, when the fourtie daies were fulfilled, that the higheſt ſpake, ſayeing, The fyrſte that thou haſte written, publiſhe openly, that the worthy and vnworthy may reade it:

46 But keepe the ſeuentie laſt, that thou mayeſt delyuer them only to ſuche as be wyſe among thy people.

47 For in them is the ſpryng of vnderſtandyng, the fountayne of wiſedome, and the ſtreame of knowledge.

48 And I dyd ſo.

The .xvi. Chapter.

1 The prophecie of Eſdras is certayne. 5 The euils that ſhal comme on the worlde.
9 The Lorde wil auenge the innocent blood. 12 Egypt ſhal lament. 16 Sedition,
20 and puniſhement vpon the kynges of the earth. 24 Curſed are they that ſynne,
29 Troubles and warres vpon the whole earth. 53 God is the reuenger of his elect.

A 1 BEhold, ſpeake thou in the eares of my people the wordes of propheſie which I wyl put in thy mouth, ſayth the Lorde,

2 And cauſe them to be written in a letter: *for it is the trueth.

*Or, they are faythful and true.

3 Feare not the imaginations agaynſte thee, Let not the vnfaythfulneſſe of them trouble thee, that ſpeake agaynſt thee:

4 For al the vnfaythful, ſhal dye in their vnfaythfulneſſe.

5 Beholde (ſayth the Lorde) I wyl bryng plagues vpon the world, the ſword, hunger, death, and deſtruction:

6 For wickedneſſe hath the vpper hande in al the earth, and theyr ſhameful workes are fulfylled:

B 7 Therefore ſayth the Lorde,

8 I wyl holde my tongue no more of theyr wickedneſſe whiche they doo ſo vngodlye, neyther wyl I ſuffer them in the thynges that they deale withal ſo wickedly: Behold, *the innocent and righteous blood cryeth vnto me, and the ſoules of the iuſt complayne continually:

Apo.6.b.
and.19.a.

9 And therefore, ſayth the Lorde, I wyl ſurely auenge, and receiue vnto me al the innocent blood from among them.

10 *Beholde, my people is lead as a flocke of Sheepe to be ſlayne, I wyl not ſuffer them nowe to dwel in the lande of Egypt:

Pſal.44.c.
Rom.8.c.
1.Cor.4.b

11 But wyl bryng them out with a myghty hande and a ſtretched out arme, and ſmyte it with plagues as afore, and wyl deſtroy al the lande of it.

12 Egypt ſhal mourne, and the fundations of it ſhalbe ſmytten with the plague and pouniſhment that God ſhal bryng vpon it.

13 They that tille the grounde ſhal mourne, for theyr ſeedes ſhalbe deſtroyed through the blaſtyng and hayle, and by an horrible ſtarre.

14 Wo worth the worlde, and them that dwel therein:

15 For the ſword and theyr deſtruction draweth nygh, and one people ſhal ſtande vp to fyght agaynſt another, and ſwordes in theyr handes.

16 *For menne ſhalbe vnſtedfaſt, and ſome ſhal doo violence vnto other, they ſhal not regarde

*Or, for there ſhalbe ſedition among menne.

XUM

regarde theyr kyng, and the princes ſhal measure the way of theyr dooings by theyr power.

17 A man ſhal deſyre to goe into a citie, and ſhal not be able.

18 For because of theyr pryde the cities ſhalbe troubled, the houſes ſhal tremble, and men ſhalbe afrayde.

19 A man ſhal haue no pitie vpon his neyghbour, but ſhal deſtroy theyr houſes with the ſwoorde, and ſpoyle theyr goodes becauſe of the " hunger of bread, & becauſe of the great trouble.

" Or, lacke.

D 20 Beholde, ſayth God, I calle togeather al the kynges of the earth to reuerence me, whiche are from the " vpryſyng, from the South, from the Eaſt, and Libanus, to turne vpon them, and reſtoare the thynges that they haue donne to them:

" Or, weaſt.

21 Lyke as they doo yet this day vnto my choſen, ſo wyl I doo alſo, and recompence them in theyr boſome: Thus ſaith the Lord God.

22 My ryght hande ſhal not ſpare the ſynners, and my ſwoorde ſhal not ceaſſe ouer them that ſhead the innocent blood vpon earth.

23 The fyre is gonne out from his wrath, and hath conſumed the fundations of the earth, and the ſynners lyke the ſtrawe that is kyndeled.

24 Wo woorth them that ſynne, and keepe not my commaundementes, ſaith the Lord.

25 I wyl not ſpare them: Goe your waye ye children from the power, defile not my ſanctuarie:

26 For the Lorde knoweth al them that ſinne agaynſt hym, and therefore delivereth he them vnto death and deſtruction.

E 27 For nowe are the plagues comme vpon the worlde, and ye ſhal remayne in them: for God ſhal not deliuer you, becauſe ye haue ſinned agaynſt hym.

28 Behold, an horrible viſion commeth from the Eaſt,

29 Where generations of dragons of Arabia ſhal comme out with many charrettes, and the multitude of them ſhalbe carried as the wynd vpon earth, that al they which heare them, may feare and tremble,

30 Euen the Carmanies raging in wrath, ſhal goe foorth as the wilde bores of the foreſt, and with great power ſhal they come and ſtande fyghting with them, and ſhal waſte a portion of the land of the Aſſyrians.

31 And then ſhal the dragons haue the vpper hande, and remembring theyr nature, ſhal turne about, conſpiring togeather in greate power to perſecute them.

32 Then theſe ſhalbe troubled, and keepe ſcilence in theyr power, and ſhal flee.

33 And from the land of the Aſſyrians ſhal the enimie beſiege them, and conſume ſomme of them, and in theyr hoſt ſhalbe feare and dread, and ſtryfe among theyr kynges.

F 34 Beholde cloudes from the Eaſt, and from the North vnto the South, and they are very horrible to looke vpon, fulle of wrath and ſtorme:

35 They ſhal ſmyte one vpon another, and they ſhal ſmyte downe a great multitude of ſtarres vpon the earth, euen theyr owne ſtarre: and the blood ſhalbe from the ſword vnto the belly,

36 And the doung of man vnto the Cammels litter,

37 And there ſhalbe great fearefulneſſe and tremblyng vpon earth: and they that ſee the wrath ſhalbe afrayde, and a tremblyng ſhal comme vpon them:

38 And then ſhal there comme great raynes from the South, and from the North, and part from the Weaſt:

39 And ſtrong wyndes ſhal aryſe from the Eaſt, and ſhal open it, and the cloud whiche he rayſed vp in wrath, and the ſtarre ſtirred to cauſe feare towarde the Eaſt and Weaſt wynde, ſhalbe deſtroyed:

40 The great cloudes ſhalbe lyft vp, and the myghty cloudes ful of wrath, and the ſtarre, that they may make al the earth afraid, and them that dwel therein, and that they may poure out ouer euery hygh place, an horrible ſtarre,

41 Fyre, and hayle, and fleeing ſwordes, and many waters: that al fieldes may be ful, & al ryuers with the abundance of great waters.

G 42 And they ſhal breake downe the cities, and walles, mountaynes, and hilles, trees of the woode, and the graſſe of the medowes, and al theyr corne.

43 And they ſhal goe ſtedfaſt vnto Babylon, and make her afrayde.

44 They ſhal comme to her, and beſiege her, the " ſtarre and al wrath ſhal they powre out vpon her, then ſhal the duſt and ſmoke goe vp vnto the heauen, and al they that be about her, ſhal bewayle her.

" Or, conſtellation and tempeſt.

45 And they that remaine vnder her, ſhal doo ſeruice vnto them that haue put her in feare.

46 And thou Aſia that comforteſt thee ſelfe alſo vpon the hope of Babylon, and art the glory of her perſon:

47 Wo be vnto thee thou wretche, becauſe

thou haſt made thee ſelfe lyke vnto her, and haſt deckte thy daughters in whoredome, that they might * triumphe and pleaſe thy louers whiche haue alway deſyred to commit whoredome with thee.

* Or, pleaſe and glory in.

48 Thou haſt folowed the abominable citie in al her workes and inuentions: therefore ſayth God,

49 I wyl ſende plagues vpon thee, widowhood, pouertie, hunger, warres, and peſtilence, to waſte thy houſes with deſtruction and death,

50 And the glorye of thy power ſhalbe dryed vp as a floure, when the heate ryſeth that is ſent * ouer thee:

* Or, vpon.

51 Thou ſhalt be ſicke as a poore wife that is plagued and beaten of women: ſo that the myghtie & louers ſhal not be able to receiue thee.

52 Woulde I ſo hate thee, ſayth the Lorde,

53 If thou haddeſt not alway ſlayne my choſen, exaltyng the ſtroke of thy handes, and ſaid ouer theyr death when thou waſt drunken,

54 Set foorth the beautie of thy countenance?

55 The reward of thy whoredome ſhalbe recompenced thee in thy boſome, therefore ſhalt thou receiue rewarde.

56 Lyke as thou haſt donne vnto my choſen, ſayth the Lorde: euen ſo ſhal God doo vnto thee, and ſhal deliuer thee into the plague.

57 Thy children ſhal dye of hunger, and thou ſhalt fal through the ſword: Thy cities ſhalbe broken downe, and al thyne ſhal periſhe with the ſworde in the fielde.

58 They that be in the mountaynes ſhal dye of hunger, and eate theyr owne fleaſhe, and drinke theyr owne blood, for very hunger of bread, and thyrſte of water.

59 Thou, as vnhappie ſhalt comme through the ſea, and receiue plagues agayne.

60 In the paſſage they ſhal caſte downe the ſlaine citie, and ſhal roote out one part of thy lande, and conſume the portion of thy glory, and ſhal returne to her that was deſtroyed.

61 They ſhal treade thee downe lyke ſtubble, and they ſhalbe thy fyre,

62 And ſhal conſume thee, thy cities, and thy land, and thy mountaines, al thy woodes, & thy fruiteful trees, ſhal they burne vp with the fyre.

63 Thy chyldren ſhal they carrie away captiue: & looke what thou haſt, they ſhal ſpoyle it, and marre the beautie of thy face,

The.xvi.Chapter.

1 Agaynſt Babylon, Aſia, Egypt, and Syria. 18. 38. Of the euyls that ſhal comme vpon the world, with admonition howe to gouerne them ſelues in afflictions. 54 To acknowledge theyr ſynnes, and to commit them ſelues to the Lorde, 55 whoſe myghty prouidence and iuſtice is to be reuerenced.

A 1 WO be vnto thee Babylon & Aſia, wo be vnto thee Egypt and Syria:

2 Gyrd your ſelues with clothes of ſacke and heare, and mourne your chyldren, be ſory: for your deſtruction is at hande.

3 A ſworde is ſent vpon you, and who wyl turne it backe?

4 A fyre is ſent among you, and who wyl quenche it?

5 Plagues are ſent vnto you, and what is he that wyl dryue them away?

6 May any man dryue away an hungrye Lion in yͤ wood? Or may any man quench the fyre in ſtubble when it hath begunne to burne?

B 7 May one turne agayne the arrowe that is ſhot of a ſtrong Archer?

8 The myghty Lorde ſendeth the plagues, and what is he that wyl driue them away?

9 The fyre is kyndeled and gonne foorth in his wrath, & what is he that may quench it?

10 He ſhal caſte lyghtenynges, and who ſhal not feare? He ſhal thunder, and who ſhal not be afrayde?

11 The Lord ſhal threaten, and who ſhal not vtterly be beaten to powder at his preſence?

12 The earth quaketh, and the fundations thereof, the ſea ariſeth vp with waues from the deepe, and the waues of it are vnquiet, and the fiſhes thereof alſo, before the Lorde, and before the glory of his power:

13 For ſtrong is his right hande that bendeth the bowe, his arrowes that he ſhooteth are ſharpe, and ſhal not miſſe when they beginne to be ſhot into the endes of the world.

14 Beholde, the plagues are ſent, and ſhal not turne agayne tyl they comme vpon earth. C

15 The fyre is kyndeled, & ſhal not be put out tyl it conſume the fundations of the earth.

16 Lyke as an arrowe whiche is ſhotte of a myghty Archer, returneth not backwarde: euen ſo the plagues that ſhalbe ſent vpon the earth, ſhal not turne agayne.

17 Wo is me, wo is me, who wyl deliuer me in thoſe dayes?

18 The begynnyng of ſorowes & great mournyng, the begynnyng of dearth, and greate death, the begynnyng of warres, and the powers ſhal ſtande in feare, the begynnyng of euyls, and they ſhal tremble euery one.

19 What ſhal I doo in theſe thinges, when the plagues comme?

D 20 Beholde, hunger, and plague, trouble, and anguiſhe, are ſent as ſcourges for amendement:

21 But for al theſe thynges they ſhal not turne from theyr wickedneſſe, nor be alway myndeful of the ſcourges.

22 Beholde, vittayles ſhalbe ſo good cheape vpon earth, that they ſhal thynke them ſelues to be in good caſe: and euen then ſhal miſchiefe grow vpon earth, warres, dearth, and great ″ diſquietnes.

″ Or, confuſion.

23 For manye of them that dwelle vpon earth, ſhal periſhe of hunger, and the other that eſcape the hunger, ſhal the ſworde deſtroy:

24 And the dead ſhalbe caſt out as doung, and there ſhalbe no man to comfort them: For the earth ſhalbe waſted, and the cities ſhalbe caſt downe.

25 There ſhalbe no man leaft to til the earth, and to ſowe it.

26 The trees ſhal geue fruite, and who ſhal plucke them of, and geather them?

E 27 The grapes ſhalbe rype, and who ſhal treade them? For al places ſhalbe deſolate of menne:

28 So that one man ſhal deſire to ſee another, or to heare his voyce.

29 For of one whole citie there ſhalbe ten leaft, and two of the fielde which ſhal hyde them ſelues in the thicke ″ buſhes, & in the cliftes of ſtones,

″ Or, woodes.

30 Like as when there remaine three or foure Oliues in the place where Oliues growe, or among other trees,

31 Or as when a vineyard is geathered, there are leaft ſome grapes of them that diligently ſought through the vineyarde:

32 Euen ſo in thoſe dayes, there ſhalbe three of foure leaft by them that ſearch theyr houſes with the ſworde.

F 33 And the earth ſhalbe leaft waſte, and the fieldes therof ſhal waxe olde, and her wayes and al her pathes ſhal growe ful of thornes, becauſe no man ſhal trauaile there through.

34 The virgins ſhal mourne, hauyng no bridegromes, the women ſhal make lamentation hauing no huſbandes, theyr daughters ſhal mourne, hauing no helpers,

35 In the warres ſhal theyr bridgromes be deſtroyed, and theyr huſbandes ſhal periſhe of hunger.

36 But ye ſeruantes of the Lorde, heare theſe thynges, and marke them.

37 Behold the woorde of the Lord, O receiue it: beleue not the goddes of whom the Lord ſpake,

38 Beholde the plagues drawe nigh, and are not ſlacke in tarrying.

39 Lyke as a trauaylyng woman whiche in the nynth moneth bryngeth foorth a ſonne, when the houre of the byrth is comme, an houre two or three afore that, the paynes comme vpon her body, and when the child commeth to the byrth, they tarrie not the twincklyng of an eye:

40 Euen ſo ſhal not the plagues be ſlacke to comme vpon the earth, and the worlde ſhal mourne, and ſorowes ſhal comme vpon it on euery ſyde.

41 O my people heare my woord, make you ready to the batayle, and in al euil be euen as pilgrimes vpon earth.

42 * He that ſelleth, let hym be as he that fleeth his way: and he that byeth, as one that wyl leeſe:

1.Cor.7.d.

G 43 Who ſo occupieth marchandiſe, as he that winneth not: and he that buyldeth, as he that ſhal not dwel therein:

44 He that ſoweth, as one that ſhal not reape, he that cutteth the vineyard, as he that ſhal not geather the grapes:

45 They that marrie, as they that ſhal geat no chyldren: and they that marrie not, as the widdowes.

46 And therefore * they that labour, labour in vayne.

Pſalm.71.a. Pro.10.c. Eccl.11.b.

47 For ſtrangers ſhal reape theyr fruites, and ſpoyle theyr goodes, ouerthrowe theyr houſes, and take theyr chyldren captiue: for in captiuitie and hunger ſhal they geat chyldren.

48 And they that occupie theyr marchandiſe with robberie, the more they decke theyr cities, theyr houſes, theyr poſſeſſions, and theyr owne perſons,

49 The more wyl I puniſhe them for theyr ſynnes, ſayth the Lorde.

50 Like as an whoore enuieth an honeſt and vertuous woman:

51 So ſhal ryghteouſneſſe hate iniquitie, when ſhe decketh her ſelfe, and ſhal accuſe her to her face when he commeth that ſhal brydle the aucthour of al ſynne vpon earth.

52 And therfore be not ye lyke therunto, nor to the woorkes thereof:

53 For or euer it be long, iniquitie ſhalbe taken away out of the earth, and ryghteouſneſſe ſhal raigne among you.

54 Let not the ſynner ſaye, that he hath not ſinned: for coales of fyre ſhal burne vpon his head whiche ſayth, Before the Lorde God and his glory, I haue not ſynned.

55 Beholde, the Lorde knoweth al the woorkes of men, theyr imaginations, theyr thoughtes, and theyr hartes.

Gene.1.a. 56 * For he ſpake but the woord, Let the earth be made: and it was made, Let the heauen made: and it was created.

Pſal.146.a. 57 In his woorde were the ſtarres made,* and he knoweth the number of them.

58 He ſearcheth the grounde of the deepe, and the treaſures thereof, he hath meaſured the ſea, and what it conteyneth.

59 He hath ſhutte the ſea in the middeſt of the waters, and with his woorde hath he hanged the earth vpon the waters.

60 He ſpreadeth out the heauen lyke a vaute, vpon the waters hath he founded it.

61 In the deſart and drye wyldérneſſe hath he made ſprynges of water, and pooles vpon the top of the mountaynes, that the fluddes might poure downe from the ſtony rockes, to water the earth.

62 He made man, and put his hart in the middes of the bodye, and gaue hym breath, lyfe, and vnderſtandyng.

63 Yea and the ſpirite of the almyghtie God whiche made al thynges, and hath ſearched the grounde of al the ſecretes of the earth,

64 He knoweth your imaginations and inuentions, & what ye thynke when ye ſinne, and woulde hyde your ſinnes.

65 Therefore hath the Lorde ſearched, and ſought out al your woorkes, and he ſhal bewray you al:

66 And when your ſinnes are brought foorth, ye ſhalbe aſhamed before menne, and your owne ſinne ſhalbe your accuſers in that day.

67 What wyl ye doo? Or howe wyl ye hyde your ſinnes before God and his angelles?

68 Beholde, God hym ſelfe is the iudge, feare hym: leaue of from your ſynnes, and forget your vnryghteouſneſſes, and meddle no more with them: ſo ſhal GOD leade you foorth, and deliuer you from al trouble.

69 For beholde, the heate of a great multitude is kyndeled ouer you, and they ſhal take away certayne of you, & ſhal ſlaye for meate to the idolles:

70 And they that conſent vnto them, ſhalbe hadde in deriſion, laughed to ſcorne, and troden vnder foote.

71 For there ſhalbe in euerye place, and in the nexte cities a great inſurrection vpon thoſe that feare the Lorde.

72 They ſhalbe lyke madde menne, they ſhal ſpare no man, they ſhal ſpoyle and waſte ſuche as yet feare the Lorde:

73 For their goods ſhal they take from them, and ſhut them out of theyr houſes.

74 Then ſhal it be knowen who are my choſen, and they ſhalbe tryed as the golde in the fyre.

75 Heare, O ye my beloued, ſayth the Lorde: beholde, the dayes of trouble are at hand, but I wyl deliuer you from the ſame.

76 Be not ye afraide, diſpayre not: for God is your captayne.

77 Who ſo keepeth my commaundementes and preceptes, ſayth the Lorde God, let not your ſinnes waygh you downe, and let not your vnryghteouſnes be lyft vp.

78 Wo be vnto them that are bounde with theyr ſynnes, and couered with theyr wickedneſſe, lyke as a fielde is hedged in with buſhes, and the path thereof couered with thornes, that no mã may trauayle through: it is ſhut vp, and is caſt into the fyre, for euer to be conſumed therewith.

The ende of the fourth booke of Eſdras.

The booke of Tobias.

The firſt Chapter.

1 Tobias parentage. 3 His godlineſſe. 6 His equitie. 8 His charitie and proſperitie.
23 He fleeth, and his goodes are confiſcate, 25 and after reſtoared.

A 1 TObias was of the tribe and citie of Nepthali, whiche lyeth in the hygh countreys of Galilee aboue Naaſſon, beſide the way that leadeth to yͤ weaſt, hauyng the citie of Sephet vpon the leaſt ſide.

2 Though he was taken priſoner in yͤ dayes of Salmanaſar kyng of the Aſſyrians, neuertheleſſe beyng in captiuitie, he forſooke not the way of trueth:

3 In ſo muche, that whatſoeuer he myght geat, he parted it dayly with his felowe priſoners and brethren that were of his kinred.

4 And though he were younger then al in the tribe of Nepthali, yet dyd not he behaue hym ſelfe childyſhly in his workes.

5 And when al the other went to the golden calues, whiche Ieroboam the kyng of Iſrael had made, he alone fled al their companies,

6 And gate him to Hieruſalem vnto the temple of the Lorde, and there worſhipped the Lorde God of Iſrael, faithfully offering of al his firſt fruites and tithes:

7 So that in the thirde yeere, he miniſtred al the tithes vnto the ſtrangers and conuertes.

B 8 Theſe and ſuche lyke thynges, dyd he obſerue, accordyng to the lawe of God, when he was yet but young.

9 But whē he was a man, he tooke out of his owne tribe a wyfe, called Anna: and of her he begate a ſonne, whom he called after his owne name,

10 And taught hym from his youth vp to feare God, and to refraine from al ſinne.

11 Nowe when he with his wyfe, his ſonne, and with al his [*] kinred, was comme in captiuitie vnto the citie of Niniue,

12 What time as they al did eate of the meates of the heathen, he kept his ſoule, and was neuer defiled in their meates.

13 And for ſo muche as he was mindeful of the Lorde in al his harte, GOD gaue him fauour in the ſyght of Salmanaſar the kyng, C

14 Whiche gaue hym power to goe where he woulde, and ſo had he libertie to doo whatſoeuer he woulde.

15 So went Tobias vnto al them that were in captiuitie [and comforted them,] and gaue them wholſome exhortations.

16 And when he came to Rages, a citie of the Medes, hauyng tenne talentes of ſiluer (of the thinges wherewith the kyng had honoured hym)

17 And ſawe among a great companie of people of his kinred, one Gabelus, whiche was of his owne tribe, beyng in neceſſitie, he gaue him the ſaid wayght of ſiluer, vnder an hand writing.

18 After a long ſeaſon, when Salmanaſar the kyng was dead, and Sennacherib his ſonne raigned in his ſteede, whiche hated the chyldren of Iſrael:

19 Tobias went dayly throughout al his kinrede, and comforted them, and gaue of his goodes to euery one of them, as muche as he myght.

20 He fedde the hungry, clothed the naked, and buried the dead and ſlayne, and that diligently.

D 21 And when Sennacherib the kyng came agayne, and fledde out of Iurie (what tyme as God pouniſhed hym for his blaſphemie) and in his wrath ſlue many of the chyldren of Iſrael: Tobias buried their bodyes.

22 But when it was tolde the kyng, he commaunded to ſlay hym, and tooke away al his goodes.

23 Neuertheleſſe, Tobias with his ſonne and with his wyfe, fledde away naked, and was hydde: for there were many that loued him.

24 But after fourtie and fiue dayes, the kyng was ſlayne of his owne ſonnes:

25 Then came Tobias agayne to his houſe, and al his goodes were reſtored vnto hym.

[*] Or, tribe.

The.ii.Chapter.

1 Tobias calleth the faithful to his table. 3 He leaueth the feaſt to burie the dead. 10 Howe he became blinde. 13 His wyfe laboureth for his liuing. 16 She reprocheth him bitterly.

A 1 After thoſe thinges, vpon a ſolempne day of the Lorde, Tobias made a good feaſt in his houſe,

2 And ſayde vnto his ſonne, Goe thy way, and bryng hyther ſomme of our tribe, ſuche as feare God, that they may make meery with vs.

3 And when he was gonne, he came agayne, and tolde his father, that one of the chyldren of Iſrael lay ſlayne vpon the ſtreete.

4 And immediatly he leapt from his table, leaft the feaſt, came faſting to the dead coarſe, tooke hym, and bare hym priuilie into his houſe, that when the ſunne was downe, he myght ſafely burie him.

5 And when he had hydde the coarſe, he dyd eate his meate with mournyng and feare,

6 Remembryng the woordes that the Lorde ſayde by the * prophete Amos: Your hygh feaſtes ſhalbe turned to ſorowe & heauineſſe.

Amos.8,c

7 But when the ſunne was downe, he went his way, and buried him.

8 Then al his 〃 neyghbours reprooued him, ſayeing, It is not long ſence it was commaunded to ſlay thee, becauſe of this matter, and haſt ſcarce eſcaped the danger of death: and burieſt thou the dead agayne?

〃 Or, his next of kinne.

B 9 Neuertheleſſe, Tobias fearing God more then the kyng, tooke the bodyes of the ſlayne, and hyd them in his houſe, and buried them at midnightes.

10 It happened vpon a day, that he had buried the dead, and was weery, came home, and layed him downe by the wal, and ſleapt.

11 And whyle he was a ſleepe, there fel downe vpon his eies warme doung out of the ſwaloes neſt, ſo that he was blinde.

12 This temptation dyd God ſuffer to happen vnto hym, that they whiche came after, myght haue an example of his patience, lyke as of holy Iob.

13 For in ſo muche as he euer feared God from his youth vp, and kept his commaundementes, he grudged not agaynſt God, that the plague of blindneſſe chaunced vnto him:

14 But remained ſtedfaſt in the feare of God, and thanked God al the dayes of his lyfe.

15 For like as bleſſed Iob was had in deriſion of kinges: euen ſo was he laughed to ſcorne of his elders and kinſfolkes, whiche ſayde vnto him, C

16 Where is thy hope, for the whiche thou haſt done almes, and buried the dead?

17 But Tobias rebuked them, & ſpake, Say not ſo:

18 For we are the chyldren of holy menne, and looke for the lyfe whiche GOD ſhal geue vnto them that neuer turne their beleefe from hym.

19 And Anna his wyfe went dayly to the weauyng woorke:

20 And looke what liuing ſhe could geat with the labour of her handes, ſhe brought it. And it happened that ſhe tooke a kyd, & brought it home:

21 And when her huſbande hearde it crye, he ſayde, Looke that it be not ſtollen: reſtoare it agayne to the owners, for it is not lawful for vs to eate, or to touche any thing of theft.

22 Then was his wyfe angry, and ſaid, Now is thy hope becomme vayne openly, and thy almes deedes are manifeſt. D

23 With theſe and ſuche like woordes, dyd ſhe caſt him in the teeth.

The.iii.Chapter.

3 The prayer of Tobias. 7 Sara Raguels daughter, and the thinges that came vnto her. 12 Her prayer hearde. 19 The angel Raphael ſent.

A 1 Then Tobias 〃 tooke it heauyly, and with teares beganne to make his prayer,

〃 Or, ſighed.

2 Sayeing, O Lord, thou art righteous, and al thy iudgementes are true: yea al thy wayes are mercie, faithfulneſſe, and iudgement.

3 And nowe, O Lord, be mindeful of me, and take no vengeance of my ſinnes, neither remember my miſdeedes, neither yͤ miſdeedes of my forefathers.

4 For we haue not benne obedient vnto thy commaundementes: therefore are we ſpoyled, brought into captiuitie, into death, into deriſion and ſhame vnto al nations, among whom thou haſt ſcattered vs.

5 And nowe, O Lorde, thy iudgementes are great: for we haue not donne accordyng to thy commaundementes, neither haue we walked innocently before thee.

6 And nowe, O Lorde, deale with me accordyng to thy wyl, and commaunde my ſpirite to be receiued in peace: for more expedient were it for me to dye, then to liue.

7 At the ſame tyme it happened, that Sara the daughter of Raguel at Rages, a citie of the Medes, was alſo reproched by one of her fathers handmaydes,

8 That ſhe had had ſeuen huſbandes, whiche
B as ſoone as they were gone in vnto her, were ſlayne of the deuil, called Aſmodeus.

9 Therefore, when ſhe reproued the mayden for her fault, ſhe anſweared her, ſayeing, God let vs neuer ſee ſonne nor daughter of thee more vpon earth, thou killer of thy huſbandes.

10 Wylt thou ſlay me alſo, as thou haſt ſlayne ſeuen menne? At this voyce went Sara into an hygh chamber of her houſe, and three dayes and three nyghtes ſhe neither eate nor dranke,

11 But continued in prayer, and beſought God with teares, that he woulde deliuer her from this rebuke.

12 Upon the thirde day it came to paſſe, that when ſhe had made an ende of prayer, ſhe prayſed the Lorde,

13 Sayeing, Bleſſed be thy name, O God, of our fathers, whiche when thou art wroth, ſheweſt mercie, and in tyme of trouble, thou forgeueſt the ſinnes of them that calle vpon thee.

14 Unto thee, O Lorde, turne I my face, vnto
C thee lift I vp myne eyes.

15 I beſeeche thee, O Lorde, looſe me out of the bondes of this rebuke, or els take me vtterly away from of the earth.

16 Thou knoweſt Lorde, that I neuer had deſyre vnto man, and that I haue kept my ſoule cleane, from al vncleanly luſt:

17 I haue not kept companie with thoſe that paſſe their time in ſport, neither haue I made mee ſelfe partaker with them that walke in lyght behauiour.

18 An huſbande haue I conſented to take, not for my pleaſure, but in thy feare.

19 Nowe peraduenture, eyther I haue benne vnwoorthy of them, or els were they vnmeete for me: for thou happyly haſt kept me to another huſbande.

20 For why? thy counſel is not in the power of man.

21 But euery one that ſerueth thee, is ſure of D
this, that yf his lyfe be in trying, it ſhalbe crowned: and yf he be in trouble, that God [no doubt] ſhal deliuer him: and yf his lyfe be in chaſtenyng, that he ſhal haue leaue to comme vnto thy mercie.

22 For thou haſt no pleaſure in our ″ dampnation: And why? after a ſtorme, thou makeſt the weather faire and ſtil, after weeping and heauineſſe, thou geueſt great ioy.

″ Or, deſtructions.

23 Thy name, O God of Iſrael, be prayſed for euer.

24 At the ſame time, were both their prayers heard, in the ſight of the maieſtie of the higheſt God.

25 And Raphael the holy angel of the Lorde, was ſent to helpe them both, whoſe prayers ″ came at one time togeather before God.

″ Or, were recited at one time togeather.

The.iiii.Chapter.

1 Preceptes and exhortations of Tobias to his ſonne.

A 1 SO when Tobias thought his prater to be heard, that he myght dye, he called vnto hym his ſonne Tobias,

2 And ſayde vnto hym, My ſonne, heare yͤ words of my mouth, and lay them in thyne hart as a fundation.

3 When God taketh away my ſoule, burie thou my body: and holde thy mother in honour, al the dayes of her lyfe.

4 For thou oughteſt to remember what, and howe great perils ſhe ſuffered for thee in her wombe.

5 And when ſhe alſo hath fulfilled the tyme of her lyfe, burie her ″ beſide me.

″ Or, about.

6 Haue God in thy thought, al the dayes of thy lyfe, and beware leſt at any tyme thou conſent vnto ſinne, and leſt thou let ſlippe the commaundementes of the Lorde our God.

7 Geue almes of thy goodes, and turne neuer thy face from the poore: & ſo ſhal it comme to paſſe, that the face of the Lorde ſhal not be turned away from thee.

8 Be merciful after thy power.

9 If thou haue muche, geue plenteouſly: yf B
thou haſt litle, doo thy diligence gladly to geue of that litle:

10 For ſo geathereſt thou thee ſelfe a good rewarde in the day of neceſſitie.

11 For mercie deliuereth from al ſinne, & from death, and ſuffereth not the ſoule to comme into darkneſſe.

12 A great comfort is mercie before the hygh God, vnto al them that ſhewe it.

13 My ſonne, keepe thee wel from al whoredome: and beſide thy wyfe, ſuffer not thee ſelfe to knowe of ſinne.

14 Let neuer pride haue rule in thy minde, nor in thy woorde: for in pride beganne al deſtruction.

15 Whoſoeuer woorketh any thing for thee, C
immediatly geue him his hire, and looke

that thy hyred ſeruantes wages remaine not at al with thee.

16 Looke that thou neuer doo vnto another man, the thyng that thou wouldeſt not another man ſhoulde doo vnto thee.

17 Eate thy bread with the hungry and poore, and couer the naked with thy clothes.

18 Set thy bread and wine vpon the burial of the righteous, and doo not thou eate & drinke thereof with the ſinners.

D 19 Aſke euer counſel at the wyſe.

20 Be alway prayſing of GOD, and beſeeche hym, that he wyl " order thy wayes, and that whatſoeuer thou deuiſeſt, or takeſt in hande, it may remayne in him.

" Or, direct.

21 I certifie thee alſo my ſonne, that when thou waſt yet but a babe, I deliuered tenne talentes of ſiluer vnto Gabelus at Rages, a citie of the Medes, and his hand writing haue I by me.

22 And therefore, ſeeke ſomme meanes howe thou mayeſt comme by him, and receiue of hym the ſayde wayght of ſiluer, and geue hym his hande writing agayne.

23 My ſonne, be not afrayde: trueth it is, we leade here a poore lyfe, but great good ſhal we haue, yf we feare God, and depart from al ſinne, and doo wel.

The .v. Chapter.

2 Tobias is ſent to Rages. 5 He meeteth with the angel Raphael, whiche dyd conduct him.

A 1 Then anſweared Tobias his father, and ſayde, Father, al that thou haſt commaunded me wyl I doo, and that diligently.

2 But how I ſhal require this money, I can not tel, neither dooth he knowe me, nor I him: What token ſhal I geue him? And as for the way thyther, I neuer knewe it.

3 Then his father anſweared him, and ſayd, I haue his hande writing by me: whiche when thou ſheweſt him, immediatly he ſhal pay thee.

4 But goe thy way nowe, and geate thee ſomme faithful man to goe with thee for an hyre, that thou mayeſt receiue the money whyle I am yet liuing.

5 Then went Tobias out, & vpon the ſtreete he founde a faire young man ſtandyng, gyrded vp, and as it were one ready to take his iourney.

6 And he knewe not that it was an angel of God, but ſaluted him, & ſayde, From whence art thou, thou good young man?

7 He anſweared, Of the children of Iſrael. And Tobias ſaide vnto him, Knoweſt thou the way that leadeth vnto the countrey of the Medes?

B 8 He anſweared, I knowe it wel, and al thoſe " ſtreetes haue I gonne oft times, and haue lodged with our brother Gabelus, that dwelleth in Rages, a citie of the Medes, whiche lyeth vpon the mount Ecbatanis.

" Or, wayes.

9 Tobias ſaide vnto him, I pray thee tarrie for me, tille I haue tolde my father theſe thinges.

10 Then went Tobias in, and tolde his father al: At the whiche his father marueyled, and prayed that he woulde comme in vnto him.

11 Now when he came in, he ſaluted him, and ſaide, Ioy be with thee for euermore.

12 And olde Tobias ſaid, What ioy can I haue that ſit here in darkeneſſe, & ſee not the light of heauen?

13 The young man ſaide vnto him, Be of good cheare, God ſhal helpe thee ſhortly.

14 And Tobias ſayde vnto hym, Canſt thou bryng my ſonne to Gabelus, vnto the citie of Rages in Medea: and when thou commeſt agayne, I ſhal pay thee thy hyre? C

15 And the angel ſayde vnto hym, I ſhal leade thy ſonne, and bring him to thee agayne.

16 Then Tobias anſweared him, Telle me I pray thee, of what houſe, or of what tribe art thou?

17 The angel Raphael ſayde vnto him, Seekeſt thou after the kinred of an hyrelyng, or an hyred man him ſelfe, for thy ſonne to goe with hym?

18 But that I make thee not careful, I am Azarias the ſonne of great Hananias.

19 And Tobias anſweared, Thou art comme of a great kinred: but I pray thee be not diſpleaſed that I deſyre to knowe thy kinred.

20 The angel ſayde vnto hym, Thy ſonne ſhal I leade foorth ſafely, and bryng hym whole ſounde to thee agayne.

21 Then anſweared Tobias, and ſaide, Wel, goe on your way, and God be in your iourney, and his angel beare you company. D

22 So when they had prepared al thinges that they woulde take with them in their iourney, Tobias bade his father and his mother farewel: and they went on their way both togeather.

23 Nowe when they were gonne, his mother beganne to weepe, and ſaid, The ſtaffe of our age haſt thou taken away, & ſent hym from vs.

24 Would God that money had neuer bene, for the whiche thou haſt ſent him a way.

25 For our pouertie was ſufficient for vs, why we ſhoulde haue counted it richeſſe, that we ſawe our ſonne here.

26 Then ſayde Tobias vnto her, Weepe not, our ſonne ſhal goe ſafely, and comme to vs agayne ſounde, and thyne eyes ſhal ſee him.

27 For I truſt that the good angel of God ſhal beare him company, and order wel al the thinges that he dooth, ſo that he ſhal comme to vs agayne with ioy.

28 At theſe wordes his mother leaft of from weeping, and helde her peace.

The.vi.Chapter.

2 Tobias deliuered from the fiſhe. 8 Raphael ſheweth him certayne medicines.
19 He conducteth him towarde Sara.

A 1 SO Tobias went on his way, and a dogge folowed hym: and the fyrſt nyght they abode by the water of Tigris.

2 Then went he out to waſhe his feete, and beholde, there came foorth an horrible fiſhe to deuoure him.

3 Of whom Tobias was afrayde, and cryed with a loude voyce, ſayeing, Lorde, he commeth vpon me.

4 And the angel ſayd vnto hym, Take him by the gille, and drawe him to thee. And he dyd ſo, and drewe him vpon the lande: and the fiſhe beganne to leape at his feete.

5 Then ſayde the angel vnto hym, Take out the bowels of this fiſhe: and as for the hart, the gal, and the lyuer, keepe them by thee: for theſe thinges are neceſſarie and good for medicines.

6 Tobias dyd ſo, and roaſted the fleaſhe, and they tooke it with them in their iourney: the reſidue they ſalted, as muche as was ſufficient for them, tille they came to Rages a citie of the Medes.

7 Then Tobias aſked the angel, and ſayde vnto hym, I pray thee brother Azaria, telle me whereto are theſe thinges good of the fiſhe that thou haſt bidden me keepe.

B 8 The angel anſweared hym, and ſayde, If thou layeſt a peece of the hart vpon the coales, the ſmoke thereof driueth away al manner of euil ſpirites, whether it be from man or from woman, ſo that from henceforth, the ſame ſhal comme no more vnto them.

9 The gal is good to annoynt or to ſtrike the eyes withal, where as there is any blemiſhe in them, ſo that they ſhalbe whole.

10 And Tobias ſaide vnto him, Where wylt thou that we remaine? The angel anſweared,

11 And ſayde, Here is a nye kinſman of thyne, and of thy tribe, one Raguel by name, which hath a daughter called Sara, and hath neyther ſonne nor daughter but her.

12 Al his good belongeth vnto thee, and thou muſt marry her.

13 And therefore deſyre her of her father, and he ſhal geue her thee to wyfe.

14 Then anſweared Tobias, and ſayde, As I C vnderſtande, ſhe hath beene married vnto ſeuen huſbandes, and they al are dead: and I haue hearde ſay, that the deuil ſlue them.

15 I am afrayde therefore, leſt ſuche thinges happen vnto me alſo: whiche yf it came to paſſe, ſeeing I am the only ſonne of my father and my mother, I ſhoulde bryng them in their age with ſorowe to their graues.

16 Then ſayde the angel Raphael vnto hym, Heare me, and I wyl telle thee what they be, of whom the deuil hath power.

17 Namely, they that receiue mariage after ſuche a faſhion, that they ſhut God out from them and from their hart, & geue them ſelues to their owne luſt, euen as it were an horſe and Mule, whiche haue no vnderſtandyng: vpon ſuche hath the deuil power.

18 But when thou takeſt her, and art comme in to the chamber, withholde thee ſelfe from her three dayes, and geue thy diligence vnto nothyng, but vnto prayer with her.

19 And in the firſt nyght, roſte the lyuer of the fiſhe, and the deuil ſhalbe driuen away.

20 The ſeconde nyght ſhalt thou be receiued into the companie of the holy patriarches.

21 The thirde nyght ſhalt thou obteyne the D bleſſing of GOD, ſo that ″ whole children ſhalbe borne of you.

″ Or, ſounde.

22 After the thirde night, take the mayden in the feare of God, and more for the deſyre of chyldren, then for any fleaſhely luſt, that in the ſeede of Abraham, thou mayeſt obteyne the bleſſing in chyldren.

The .vii. Chapter.

Tobias maryeth Sara, Raguels daughter.

A 1 Then went they in to Raguel, which receiued them ioyfully.

2 And when Raguel looked vpon Tobias, he sayd vnto Anna his wife, How lyke is this young man vnto my ſiſters ſonne?

3 And when he had ſpoken this, he ſayde, Whence be ye, ye young menne and our brethren? They ſayde, Of the tribe of Nepthali, out of the captiuitie of Niniue.

4 Then ſayde Raguel vnto them, Knowe ye my brother Tobias? They ſaide, Yea, we knowe him wel.

5 And when he had ſpoken muche good of him, the angel ſayde vnto Raguel, Tobias of whom thou aſkeſt, is this young mans father.

6 Then Raguel bowed him ſelfe downe, and wept, and tooke him about the necke, and kiſſed him,

7 And ſayde, Gods bleſſing haue thou my ſonne, for thou art the ſonne of a good vertuous man.

B 8 And Anna his wyfe, and Sara his daughter wept alſo.

9 Nowe when they had talked togeather, Raguel bade kille a weather, and to make a feaſt: And when he had exhorted them to ſit downe to dinner,

10 Tobias ſayde, I wyl neither eate nor drinke here this day, except thou firſt graunt me my petition, and promiſe me to geue me thy daughter Sara.

11 When Raguel hearde this, he was aſtonied, for he knewe what had happened vnto the other ſeuen menne that went in vnto her: & he beganne to feare that it ſhoulde chaunce vnto him alſo in like manner. And whyle he ſtoode ſo in doubt, and gaue the young man no anſweare,

12 The angel ſaide vnto him, Feare not to geue him thy daughter, for vnto this man that feareth God, belongeth thy daughter to wyfe: therefore myght none other haue her.

13 Then ſayde Raguel, I doubt not but God hath accepted my prayers and teares in his ſyght:

14 And I beleeue he cauſed you to comme vnto me for the ſame intent, that this daughter of myne, myght be maryed in her owne kinred, * accordyng to the lawe of Moſes: And nowe doubt thou not but I wyl geue her vnto thee. C

Num.36.c

15 So he tooke the ryght hande of his daughter, and gaue her into the ryght hande of Tobias, and ſayde, The God of Abraham, the God of Iſahac, and the God of Iacob be with you, ioyne you togeather, and fulfil his bleſſing in you.

16 And they tooke a letter, and made a writing of the maryage.

17 And then made they meery, and prayſed God.

18 And Raguel called Anna his wyfe vnto him, and bade her prepare another chamber.

19 And thyther he brought Sara his daughter, and ſhe wept.

20 Then ſaide he vnto her, Be of good cheare my daughter: the Lorde of heauen geue thee ioy, for the heauineſſe that thou haſt ſuffered. D

The .viii. Chapter.

2 Tobias driueth away the euyl ſpirite. 4 He prayeth to God with his wyſe. 11 Raguel prepareth a graue for his ſonne in lawe. 16 Raguel bleſſeth the Lorde.

A 1 Nowe after that they had ſupped, they brought the young man in to her.

2 Then thought Tobias vpon the woordes of the angel, and tooke out of his bagge a peece of the liuer of the fiſhe, and layed it vpon the hotte coales.

3 So the angel Raphael tooke holde of the deuil, and ſent hym away, and bounde hym in the wyldérneſſe of the hygher Egypt.

4 Then ſpake Tobias vnto the virgin, and ſayde, Vp Sara, let vs make our prayer vnto God to day, to morowe, and " ouermorowe: For theſe three nyghtes wyl we " reconcile our ſelues with God, and when the thirde holy nyght is paſt, we ſhal ioyne togeather in the duetie of mariage.

" Or, the thirde day.
" Or, ioyne our ſelues to God.

5 For we are the chyldren of holy menne, and we may not comme togeather as the heathen that knowe not God.

6 Then ſtoode they vp both togeather, and beſought GOD earneſtly " that he woulde preſerue them.

" Or, that health myght be geuen them

7 And Tobias ſayd, O Lorde God of our fathers, prayſed be thou of heauen and earth, of the ſea, welles, and fluddes, and of al thy creatures that be therein.

8 Thou madeſt Adam of the * moulde of the earth, and gaueſt him Eua for an helper. B

Gen.2.

9 And nowe Lorde, thou knowest that it is not becauſe of voluptuouſneſſe that I take this ſiſter of myne to wyfe, but only for the loue of chyldren, in whom thy name may be bleſſed for euer.

10 And Sara ſayde, haue mercie vpon vs, O Lorde, haue mercie vpon vs, and let vs both comme whole and ſounde togeather to a good age.

11 And about the cocke crowing, it came to paſſe, that Raguel called his ſeruantes:

12 And they went with him to make a graue.

13 For he ſayde, It is chaunced nowe vnto hym peraduenture, as it dyd vnto the other ſeuen menne that went in vnto her.

C 14 Now when they had made the graue, Raguel came agayne to his wyfe, & ſayde vnto her, Send one of thy maydens to looke yf he be dead, that I may bury him afore it be light day.

15 So ſhe ſent a mayden to ſee: whiche when ſhe came into ẏ chamber, found them whole and ſounde, ſleeping togeather.

16 And ſo ſhe came agayne, and brought good tydinges: Then Raguel and Anna his wife prayſed the Lorde,

17 And ſayde, Prayſed be thou, O Lorde God of Iſrael, that it is not happened vnto vs, as we thought.

18 For thou haſt dealt mercifully with vs, and put away from vs, the enimie that perſecute vs,

19 And haſt ſhewed mercie vnto yonder two, the only borne chyldren of their parentes: O Lord, cauſe them to magnifie thee more perfectly, and to offer the ſacrifice of thy prayſe, & of their health: that al people may knowe, that thou only art God in al the earth.

20 And immediatly Raguel commaunded his ſeruantes to fille the graue that they had made, with earth, afore it was lyght,

21 And bade his wyfe prepare a feaſte, and to make ready al thinges that were neceſſarie D for meate, to ſuche as went by the way.

22 He cauſed two fat kine alſo, and foure weathers, to be ſlaine, and meates to be prepared for al his neyghbours and freendes.

23 And Raguel charged Tobias to remayne with him two weekes.

24 As for al the good that he had, he gaue Tobias the halfe of it, and made this writing, that the halfe whiche remayned, ſhould falle vnto Tobias after their death.

The .ix. Chapter.

The angel goeth to Gabelus, at the deſyre of Tobias, whiche deliuereth the letter, and receiueth the money.

A 1 THen Tobias called vnto him the angel, whom he thought to haue benne a man, and ſaid vnto him, Brother Azarias, I pray thee hearken vnto my woordes,

2 If I ſhoulde geue mee ſelfe to be thy ſeruant, I ſhal not deſerue thy prouidence.

3 Neuertheleſſe, I beſeeche thee that thou wilt take the beaſtes and the ſeruantes, and goe vnto Gabelus in Rages the citie of the Medes, and deliuer him his hande writing, and receiue the money of him, and pray hym to comme to my mariage.

4 For thou knoweſt thee ſelfe, that my father dooth number the dayes: and yf I tarrie one day to long, he wyl be ſory in his minde.

5 Now ſeeſt thou how earneſtly Raguel hath required me, ſo that I can not ſay hym nay.

6 Then tooke Raphael foure of Raguels ſeruantes, and two Cammels, and went vnto Rages the citie of the Medes: And when he had founde Gabelus, he gaue him his hande writing, and receiued al the money.

7 He tolde him alſo of Tobias, the ſonne of Tobi, how al thinges had happened: & cauſed him to comme with him to the mariage.

8 Nowe when he came into the houſe of Raguel, he founde Tobias ſitting at the table: B and he leaped vp, & they kiſſed one another, and Gabelus wept, and prayſed God,

9 And ſayd, The bleſſing of the God of Iſrael haue thou, for thou art the ſonne of a ryght vertuous and iuſt man, and of one that feareth God, and geueth great almes:

10 And bleſſing haue thy wyfe, & your elders,

11 That ye may ſee your children, & your chyldrens children, vnto the thirde & fourth generation: and your ſeede be bleſſed of the God of Iſrael, which raigneth world without end.

12 And when they al had ſayde, Amen, they went to the feaſte: but with the feare of the Lorde helde they the feaſt of the mariage.

The .x. Chapter.

1 Tobias and his wyfe thinke long for their ſonne. 10 Raguel ſendeth away Tobias & Sara.

A 1 NOwe whyle young Tobias made long taryng, by reaſon of ẏ mariage, his father was ful of care and heauineſſe, ſaying, Canſt thou thinke what ſhould be the cauſe that my ſonne taryeth ſo long? or why he ſhould be kept ſo long there?

2 Thinkeſt thou Gabelus is dead, and no man wyl geue him the money?

3 Thus beganne he to be very ſorowful, he and Anna his wyfe with him: and beganne to weepe both togeather, becauſe their ſonne was not comme agayne vnto them at the day appoynted.

4 As for his mother, ſhe wept with diſcomfortable teares, and ſaid, Wo is me my ſonne. Oh what ayled vs to ſende thee away into a ſtrange countrey, thou lyght of our eyes, thou ſtaffe of our age, thou comfort of our life, thou hope of our generation:

5 Seeing al the thinges that we haue are only in thee, we ſhould not haue ſent thee away from vs.

6 Then Tobias [comforted her, and] ſayde, Holde thy peace, and be not diſcomforted, our ſonne is whole and ſounde: the man that we ſent him withal, is faythful yenough.

7 Neuertheleſſe, ſhe myght in no wyſe be comforted: but daily went out, looked about, and went about al the ſtreetes, whereby ſhe thought he ſhoulde comme agayne: that yf it were poſſible, ſhe might ſee hym comming a farre of.

B 8 But Raguel ſayde vnto his ſonne in lawe, O tarry here, and I ſhal ſende a meſſenger vnto thy father Tobias, to telle him that thou art in good health.

9 Tobias ſayde vnto hym, I am ſure that my father and my mother count euery day, and that their hartes are ſory.

10 So when Raguel hadde prayed Tobias with many woordes, and he woulde in no wyſe heare hym, he deliuered Sara vnto hym, and the halfe part of al his good, in ſeruantes and handmaydens, in ſheepe, in cammelles, & in kine, and muche money: and ſo ſent him away from him with health & ioy,

11 And ſayde, The holy angel of the Lorde be with you in your iourney, and bryng you foorth ſafe and ſounde, that ye may finde al thinges in good caſe with your elders, and that myne eyes may ſee your chyldren afore I dye.

12 So the elders embraced their daughter, kiſſed her, and let her goe:

13 Exhorting her to honour her father and mother in lawe, to loue her huſband, to rule wel C her houſholde, to keepe her houſe in good order, and to ſhewe her ſelfe faultleſſe.

The.xi.Chapter.

1 The returne of Tobias to his father. 11 Howe he was receiued. 15 His father hath his ſyght reſtoared, and prayſeth the Lorde.

A 1 AS they nowe were going homewarde agayne, vpon the eleuenth day they came to Charran, whiche lyeth in the halfe way towarde Niniue.

2 And the angel ſaid, Brother Tobias, thou knoweſt howe thou haſt leaft thy father:

3 Therefore, yf it pleaſe thee, we two wyl goe before, and let the houſholde with thy wyfe and the cattel comme faire & ſoftly after vs.

4 And when Tobias was content that they ſhoulde goe before, Raphael ſayde vnto him, Take of the gal of the fiſhe with thee, for it ſhalbe neceſſary. So Tobias tooke of the gal, and they went their way.

5 But Anna the mother of Tobias ſate dayly by the way ſide vpon the toppe of an hil, from whence ſhe myght ſee farre about her.

6 And whyle ſhe was wayting there for his comming, ſhe looked a farre of, and anone ſhe perceiued her ſonne comming, and ranne and tolde her huſbande, ſayeing, Behold, thy ſonne commeth.

7 And Raphael ſayd vnto Tobias, As ſoone as thou commeſt into the houſe, immediatly woorſhip the Lord thy God, & geue thankes vnto hym; then goe to thy father, and kyſſe hym,

B 8 And ſtraight wayes ſtrike his eyes ouer with ẏͤ gal of the fiſhe that thou haſt brought with thee: For be ſure that his eyes ſhal ſtrayght way be opened, and thy father ſhal ſee the lyght of heauen, and ſhal reioyce at the ſyght of thee.

9 Then the dogge that had benne with them in their iourney, ranne before, and came as a meſſenger, & wagged his taile for gladneſſe.

10 So the blinde father aroſe, and beganne to runne, and ſtumbled with his feete: and gaue a ſeruant his hande, and ranne to meete his ſonne,

11 Receiued him, and kiſſed him, he and his wyfe, & they both beganne to weepe for ioy.

12 Nowe when they hadde woorſhipped and thanked God, they ſate downe.

13 Then tooke Tobias of the fiſhes gal, and annoynted his fathers eyes:

C 14 And taryed halfe an houre, & then beganne the blemiſhe to goe out of his eyes, lyke as it had benne the white ſkinne of an egge:

15 Whiche Tobias tooke, and drewe from his eyes, and immediatly he receiued his ſyght.

16 Then they prayſed God, he and his wyfe, and al they that knewe him.

17 And Tobias ſayde, O Lorde God of Iſrael, I geue thee prayſe and thankes, for thou haſt chaſtened me, and made me whole: And loe, nowe doo I ſee my ſonne Tobias.

18 After ſeuen dayes came Sara his ſonnes wife alſo whole and ſound, with al the houſholde and cattayle, with cammels, & much money of his wyues, and with the money that he had receiued of Gabelus.

19 And he told his father and his mother al the benefites whiche God had donne for him by the man that led hym.

20 Achior alſo, and Nabath Tobias ſyſters ſonnes came, and were gladde, and reioyced with hym, by reaſon of al the good thynges that God had ſhewed vnto hym: And ſo for the ſpace of ſeuen dayes they made mery, and were ryght ioyful euery one.

The.xii. Chapter.

2 Tobias declareth to his father the pleaſures that Raguel had donne hym. 5 the whiche he woulde recompence. 11 Raphael declareth that he is an angel ſent of God.

A 1 THEN Tobias called his ſonne vnto hym, and ſaid, What may we geue this holy mā, that went with thee?

2 Tobias anſweared his father, and ſayde, Father, what rewarde ſhal we geue hym? Or what thyng can deſerue his benefites?

3 He hath benne my guyde, and brought me ſafe againe: He receiued the money from Gabelus, he cauſed me to geat my wife, he droue the euyl ſpirite from her, he hath benne an occaſion of gladneſſe to her father and mother, he deliuered me that I was not deuoured of the fiſhe, he hath made thee to ſee the lyght of heauen: yea, we al haue receiued great good of hym.

4 Howe ſhoulde we woorthyly deſerue theſe thynges vnto hym? But I pray thee my father that thou wylt deſyre hym, if happyly he wyl vouchſafe to take with hym, the halfe of al that we haue brought.

5 So the father & the ſonne called hym, tooke hym aſyde, and began to praye hym that he would be content to take in good worth, the halfe part of al that they had brought.

6 Then ſayde he ſecretely vnto them, Prayſe ye the God of heauen, and geue thankes vnto hym before al menne lyuing: for he hath ſhewed his mercy vnto you.

B 7 It is good to hyde the kynges ſecret: but to ſhewe and to prayſe the woorkes of God, it is an honorable thyng.

8 Prayer is good with faſtyng, and mercy is better then to hoorde vp treaſures of golde.

9 For mercy deliuereth from death, cleanſeth ſinne, and cauſeth to fynde mercy, and lyfe euerlaſtyng.

10 But they that doo ſinne, and vnryghteouſneſſe, are the enimies of theyr owne ſoule.

11 Wherfore I tel you the trueth, and wyl hide no ſecret ſayeing from you.

12 When thou prayedſt with teares, and buryedſt the dead, and leafteſt thy dinner, and hiddeſt the dead in thyne houſe vpon the day tyme, that thou mighteſt burye them in the nyght, I offered thy prayer before the Lorde.

13 And becauſe thou waſt accepte and beloued of GOD, it was neceſſary that temptation ſhoulde trye thee.

14 And nowe hath the Lorde ſent me to heale C thee, and to deliuer Sara thy ſonnes wyfe from the euyl ſpirite.

15 For I am Raphael an angel, one of the ſeuen that ſtande before the Lorde.

16 When they hearde this, they were ſoare afrayde, and trembled, and felle downe vpon theyr faces vnto the grounde.

17 Then ſayde the angel, Peace be with you, feare not.

18 For where as I haue benne with you, it is the wyl of God: geue prayſe and thankes vnto hym.

19 You thought that I dyd eate and drynke with you, but I vſe meate that is inuiſible, and drynke that can not be ſeene of menne.

Gen. 18. a. Iudi. 13 c.

20 Nowe therefore is the tyme that I muſt turne agayne vnto hym that ſent me: but be ye thankful vnto God, & tel out al his woonderous woorkes.

21 And when he had ſpoken thoſe woordes, he was taken away out of theyr ſyght, ſo that they coulde ſee hym no more.

22 Then fel they downe flat vpon theyr faces, by the ſpace of three houres, and praiſed God: & when they roſe vp, they tolde al his woonderous woorkes.

The.xiii. Chapter.

A thankeſgeuing of Tobias, who exhorteth al to prayſe the Lorde.

A 1 THen olde Tobias opened his mouth and prayſed the Lorde, and ſayde, Great art thou O Lorde for euermore, and thy kyngdome worlde without ende.

2 For thou ſcourgeſt and healeſt, thou leadeſt vnto hel, and bryngeſt out agayne: and there is none that may eſcape thyne hande.

3 O geue thankes vnto the Lord, ye children of Iſrael, and prayſe hym in the ſyght of the heathen;

4 For among the heathen whiche know him not, he hath ſcattered you, to the intent that ye ſhoulde ſhewe foorth his marueylous woorkes, and cauſe them for to knowe that there is none other God almyghty but he.

5 He hath chaſtened vs for our miſdeedes, and for his owne mercy ſake ſhal he ſaue vs.

6 Conſyder then howe he hath dealt with you, and prayſe hym with feare and dread: and magnifie the euerlaſtyng kyng in your woorkes.

B 7 I wyl prayſe hym euen in the lande of my captiuitie: for he hath ſhewed his maieſtie vnto a ſinful people.

8 Turne you therefore, O ye ſinners, and doo ryghteouſneſſe before God, & be ye ſure that he wyl ſhewe his mercy vpon you.

9 As for me and my ſoule, we wyl reioyce in God.

10 O prayſe the Lorde al ye his choſen: holde the dayes of gladneſſe, and be thankful vnto hym.

11 O Hieruſalem thou citie of God, the Lorde hath pouniſhed thee for the woorkes of thine owne handes.

12 O prayſe the Lorde in thy good thynges, and geue thankes to the euerlaſtyng God, that he may buylde vp his tabernacle againe in thee, that he may cal agayne vnto thee al ſuche as be in captiuitie, and that thou mayeſt haue ioy for euermore.

13 With a fayre lyght ſhalt thou ſhyne, and al the endes of the worlde ſhal honour thee.

C 14 The people ſhal comme vnto thee from farre, they ſhal bryng gyftes, and woorſhyp the Lorde in thee, & thy land ſhal they haue for a ſanctuary: for they ſhal cal vpon the great name in thee.

15 Curſed ſhal they be that deſpiſe thee, and al that blaſpheme thee ſhalbe condempned: but bleſſed ſhal they be that buylde thee vp.

16 As for thee thou ſhalt reioyce in thy chyldren: for they al ſhalbe bleſſed, and geathered togeather vnto the Lorde.

17 Bleſſed are al they that loue thee, and that be glad of thy peace.

18 Prayſe thou the Lorde, O my ſoule: for the Lorde our God hath deliuered his citie Hieruſalem from al her troubles.

19 I wyl count mee ſelfe happy, if my ſeede remayne to ſee the cleerenes of Hieruſalem.

D 20 The gates of Hieruſalem ſhalbe buylded with Saphir and Smaragde, and al the compaſſe of her walles with precious ſtones.

21 Al her ſtreates ſhalbe paued with white and fayre ſtone, and in al ſtreates ſhal Halleluia be ſong.

22 Prayſed be the Lorde whiche hath exalted her, that his kyngdome may be vpon her for euermore, Amen.

The.xiiii. Chapter.

5 Leſſons of Tobias to his ſonne. 6 He prophecieth the deſtruction of Niniue. 7 And the reſtoaring of Hieruſalem and the temple. 13 The death of Tobias and his wyfe. 16 Tobias the younger, his age and death.

A 1 AND ſo Tobias made an ende of ſpeakyng: And after that Tobias had gotten his ſyght agayne, he liued fourty & two yeeres, and ſawe his childers children.

2 Nowe when he was an hundred and two yeeres olde [he dyed, and] was buryed honorably in Niniue.

3 For when he was ſyxe and fyftie yeeres of age, he loſt the ſyght of his eyes: and when he was threeſcore yeeres olde, he gate his ſyght agayne.

4 The reſidue of his lyfe led he in ioy, and increaſed wel in the feare of God, and departed in peace.

5 But in the houre of his death, he called vnto hym his ſonne Tobias, and ſeuen young " ſpryngaldes his ſonnes chyldren, and ſaid vnto them,

" Or, young ympes.

6 The deſtruction of Niniue is at hande, (for the woorde of the Lorde can not fayle) and our brethren that are ſcattered out of the land of Iſrael ſhal comme thyther agayne.

B 7 And the whole lande of it that hath benne waſte, ſhalbe fylled, and the houſe of GOD that was brent in it, ſhalbe buylded agayne: & al ſuche as feare God, ſhal returne thyther,

8 The heathen then alſo ſhal forſake theyr idols, and come to Hieruſalem, & dwel there:

9 And al the kynges of the earth ſhalbe glad in her, & woorſhip the Lorde God of Iſrael.

10 And therefore my chyldren, heare your father, ſerue the Lorde in the trueth, ſeeke after his wyl, to doo the thyng that pleaſeth hym:

11 Commaunde your chyldren that they doo ryght, geue almes, be myndeful of God, and euer to be thankful vnto hym in trueth, and with al theyr power.

12 Heare me nowe therefore my chyldren, and abyde not here: but in what day ſo euer ye haue buried your mother by me in one ſepulchre, geat you from hence.

13 For I ſee that the wickedneſſe of it ſhal bryng it to [deſtruction and] ende.

C 14 After the death of his mother, Tobias departed away from Niniue, with his wyfe, and chyldren, and with his chylders children, and came againe to his father and mother in lawe,

15 And founde them whole and in a good age, and tooke the care of them: and he cloſed their eyes, & was heyre vnto al Raguels goodes, and ſaw the fyft generation, and his chylders chyldren.

16 And nynetie and nyne yeeres beyng ended in the feare of God, they buryed hym with ioy.

17 And al his kynred and poſteritie continued in a good lyfe and holy conuerſation: So that they were loued and accepted both of God and menne, and of al the people of the lande.

The ende of the booke of Tobias.

The booke of Iudith.

The firſt Chapter.

2 The buyldyng of Ecbatanis. 5 Nabuchodonoſor made warre agaynſt Arphacad, and ouercame hym. 12 He threateneth them that woulde not helpe hym.

A 1 ARphacad the kyng of yͤ Medes ſubdued manye people vnto his dominiō, & buylded a noble ſtrong citie, whiche he called Ecbatanis.

2 The walles of it made he of free ſtone foure ſquare, ſeuentie cubites hye, and thyrtie cubites brode: He made towres therupon, an hundred cubites hygh.

3 But along the foure corners, euerye ſyde was twentie foote brode: he made the portes in the heyght, lyke as the towres.

4 [This kyng] truſted in his myghty hoſt, and in his glorious charrettes.

5 So in the twelfth yeere of his raigne, it happened that Nabuchodonoſor the kyng of the Aſſyrians whiche raigned in the great citie of Niniue, fought agaynſt Arphacad:

6 And ouercame him in the great fielde called Ragau beſyde Euphrates, and Tigris, and Jadaſon, in the fielde of Erioth the king of the Elikes.

7 Then was the kyngdome of Nabuchodonoſor exalted, and his harte was lyft vp: and he ſent vnto al them that dwelt in Cilicia, in Damaſcus, and Libanus: B

8 And vnto the heathen that dwelt in Carmel, and Cedar, and to ſuche as dwelt in Galilee, in the great fielde of Eſdrelon:

9 To al them that dwelt in Samaria, and beyonde the water of Jordane, vnto Hieruſalem, and the whole lande of Jeſſe, vnto the borders of Ethiopia:

10 Unto al theſe, dyd Nabuchodonoſor the kyng of the Aſſyrians, ſende meſſengers.

11 But they al with one conſent woulde not agree vnto hym, and ſent the meſſengers agayne emptie, and put them away without honour.

12 Then Nabuchodonoſor the king tooke indignation at al thoſe landes, and ſware by his throne and by his kyngdome, that he would be auenged of al thoſe countreyes.

The.ii.Chapter.

1 Nabuchodonoſor cōmaunded preſumptuouſly that al people ſhould be brought in ſubiection. 7 and to deſtroy thoſe that diſobeyed hym. 8 The preparation of Holophernes armie. 12 The conqueſt of his enimies.

A 1 IN the thirtienth yeere of kyng Nabuchodonoſor, vpon the twentie & two day of the fyrſt moneth, it was deuiſed in the courte of Nabuchodonoſor the kyng of yͤ Aſſyrians, that he woulde reuenge hym ſelfe.

2 So he called vnto hym al the elders, al his captaynes, and menne of warre, and ſhewed them his ſecrete counſel,

3 And tolde them that his purpoſe was to bryng the whole earth vnder his dominion.

4 Now when they were al content with this

ſayeing, Nabuchodonoſor the kyng called Holophernes yͤ chiefe captaine of his warres,

5 And ſayde vnto hym, Goe thy way foorth agaynſt al the kyngdomes of the Weaſt, and ſpecially againſt thoſe that haue deſpiſed my commaundement.

6 Thou ſhalt ſpare no realme, al ſtrong cities ſhalt thou bryng in ſubiection vnto me.

B 7 Then Holophernes called togeather al the captaynes and rulers of al the power in Aſſyria, and muſtred the ſouldiers vnto the hoſt, like as the king commaunded him [namely] an hundred and twentie thouſande fightyng menne vpon foote, and twelue thouſande archers vpon horſebacke.

8 Al his ordinance ſent he before, with an innumerable multitude of Cammels, ſo that the hoſt was wel prouided for, with Oxen and ſmal cattel, & that without number.

9 He appoynted to prepare corne out of al Syria in his paſſage.

10 Muche golde and ſyluer alſo tooke he out of the kynges houſe.

11 So he tooke his iourney & al his hoſt, with charrettes, horſmenne, and archers: of whom there were ſo manye, that they couered the grounde of the lande lyke the graſhoppers.

12 And when he was gonne paſt the borders of the Aſſyrians, he caine towarde the great mountaynes of Ange, whiche lye vpon the leaft ſyde of Cilicia : and ſo he went vp into al theyr caſtels, & wonne euery ſtrong holde.

13 As for the wealthy citie of Melothus, he brake it downe, and ſpoyled al the chyldren of Tharſis, and the Iſmaelites, whiche laye toward the wylderneſſe, and vpon the ſouth ſyde of the lande of Chellon.

14 He went ouer Euphrates alſo, and came into Meſopotamia, and brake downe al the hygh cities that were there, from the brooke of Mambre, tyl a man comme to the ſea: C

15 And he tooke the borders in from Cilicia, vnto the coſtes of Iaphet, towarde the ſouth.

16 He carried away al the Madianites, & ſpoyled al theyr goodes, and whoſoeuer withſtoode hym, he ſlewe them with the ſworde.

17 After this, he went downe into the field of Damaſcus, in the tyme of harueſt, & burnt vp al the corne, and al the trees and vines he cauſed to be cut downe:

18 And the feare of him felle vpon al them that dwelt on the earth.

The,iii.Chapter.

1 The people ſubiect to Holophernes. 12 He deſtroyed theyr goddes, that Nabuchodonoſor myght only be woorſhypped.

A 1 SO the kinges and princes of al the cities and landes, ſent their Embaſſadours, namely, they of Syria & Meſopotamia, Syria Sobal, and Lybia, and Cilicia, whiche came to Holophernes, and ſayde.

2 Let thy wrath ceaſſe towarde vs: It is better for vs to ſerue the great king Nabuchodonoſor with our lyues, and to be ſubiect vnto thee, then that we ſhould dye, and with our ſlaughter ſuffer the euyls of our bondage.

3 Al our cities and poſſeſſions, al mountaines and hilles, al fieldes, great and ſmalle cattel, ſheepe, goates, horſes, and cammelles, al our goodes and houſholdes be in thy power.

4 Vnder thy ſubiection be al that we haue.

5 We our ſelues and alſo our chyldren wyl be thy ſeruantes.

6 Comme vnto vs peaceablie, lorde, and vſe our ſeruice at thy pleaſure.

B 7 Then came Holophernes downe from the mountaynes, with horſemenne, and great power, and conquered al ſtrong fenced cities, and al that dwelt in the lande.

8 And out of al cities he tooke ſtrong menne, and ſuche as were meete for the warre [to helpe hym.]

9 And there came ſuche a feare vpon thoſe countreys, that the indwellers of al the cities, the princes and rulers, and the people togeather, went foorth to meete hym as he came:

10 And receiued him [honorably] with garlandes and torches, with daunces, tabrettes, and pypes.

11 Neuertheleſſe, though they dyd this, yet might they not ſwage his rigorous ſtomacke.

12 But he deſtroyed theyr cities, and hewed downe theyr woodes.

13 For Nabuchodonoſor the kyng had commaunded hym that he ſhoulde roote out al the goddes of the " lande, to the intent that he onely myght be called [and taken] for god of the nations, whiche Holophernes with his power myght bryng vnder hym.

" Or, earth.

14 So went he through Syria Sobal, and through al Appamea, and al Meſopotamia, and came to the Idumeans in the lande of Gabaa, C

15 And tooke theyr cities, and remayned there thyrtie dayes, in which ſpace he cauſed al the whole multitude of his hoſt to be geathered togeather.

The.iiii.Chapter.

1 The Iſraelites were afrayde, and defended theyr countrey. 5 Eliacim the prieſt wryteth to Bethulia, that they ſhoulde fortifie them ſelues. 8 They cryed to the Lorde, and humbled them ſelues before hym.

1 When the chyldren of Iſrael that dwelt in Iurie heard this, they were ſoare afrayde of hym.

2 There came ſuch tremblyng alſo and feare vpon them, leſt he ſhoulde doo vnto the citie of Hieruſalem and the temple of the Lorde, as he had donne to other cities and theyr temples.

3 So they ſent into al Samaria round about vnto Iericho, [tooke in] and occupyed al the toppes of the mountaynes:

4 And made faſt the townes with walles, & prepared corne for them agaynſt the batayle.

5 Eliacim alſo the prieſt wrote vnto al them that dwelt toward Eſorelon, whiche lyeth ouer agaynſt the great fielde by Dotham, and vnto al thoſe by whom menne might haue paſſage vnto them,

6 That they ſhoulde take in the wayes of the mountaynes, whereby there myght be anye way and paſſage to Hieruſalem, and that they ſhould hold diligent watche where any ſtrayte was betwixt the mountaynes.

B 7 And the chyldren of Iſrael dyd as Eliacim the prieſt of the Lord had cõmaunded them.

8 And al the people cryed vnto the Lorde earneſtly, and humbled theyr ſoules with faſtyng and prayers, they and theyr wyues:

9 The prieſtes put on heary clothes, and layed the young babes before the temple of the Lorde, and couered the aulter of the Lorde with an heary cloth:

10 And with one accorde they cryed vnto the Lorde God of Iſrael, that theyr chyldren ſhoulde not be geuen into a praye, and theyr wyues into a ſpoyle, that theyr cities ſhould not be layde waſte, and that theyr " ſanctuary ſhould not be vnhalowed, and ſo they to be a ſhame and rebuke vnto the heathen.

" Or, holy thynges.

11 Then Eliacim the high prieſt of the Lorde went round about al Iſrael, and ſpake vnto them,

12 Sayeing, Be ye ſure that the Lorde wyl heare your petitions, if ye continue ſtedfaſt in faſtynges and prayers in the ſyght of the Lorde.

13 Remember Moſes the ſeruant of the Lorde, whiche ouerthrewe the Amalechites that truſted in theyr myght and power, in theyr hoſt, in theyr ſhieldes, in theyr charrettes and horſemenne, not with weapons, but with holy prayers.

14 Euen ſo ſhal al the enimies of Iſrael be, if C ye continue in this worke that ye haue begunne.

15 So vpon this exhortation they continued in prayer before the Lorde:

16 In ſo muche, that they whiche offered burnt ſacrifices vnto the Lord, offered the offerings vnto the Lorde, beyng arayed in heary clothes, and had aſhes vpon theyr heades.

17 And thei al beſought God from theyr whole hart, that he woulde viſite his people of Iſrael.

The.v.Chapter.

1 Achior the Ammonite dooth declare to Holophernes of the manner of the Iſraelites.

A 1 And woord came to Holophernes the prince of the warre of the Aſſyrians, that the chyldren of Iſrael prepared them ſelues to make reſiſtance, and how they had ſtopped yͤ waies betwixte the mountaynes.

2 Then was he exceedyng wroth, and called al the princes of Moab, and the captaynes of Ammon,

3 And ſayde vnto them, Tel me what people is this that keepeth in the mountaynes? Or what manner and howe great cities theyrs are? What is theyr power? Or what manner of hoſt haue they? who is theyr captaine?

4 And why doo they deſpiſe vs more then al thoſe that dwel in the Eaſt, and comme not foorth to meete vs, that they myght receiue vs with peace?

5 Then Achior the captayne of the Ammonites, anſweared, and ſayde, Syr, if it pleaſe thee to heare, I wyl tel the trueth before thee, concernyng this people that dwelle in the mountaynes, and there ſhal no vntrueth goe out of my mouth.

6 This people is of the generatiõ of the Chaldees:

7 They dwelte fyrſte in Meſopotamia, for B they woulde not folowe the goddes of theyr fathers that were in the lande of the Chaldees,

8 And ſo forſooke they yͤ cuſtome of theyr forefathers, whiche had many gods, & worſhyp-

ped one God that made heauen and earth :* Gen,12.a. whiche alſo commaunded them that they ſhoulde goe from thence, & dwel at Charan.

9 Nowe when there came a dearth into the whole land, they went downe to Egypt, and there they dwelt * foure hundred yeres, in the whiche they multiplyed greatly, that theyr hoſt myght not be numbred. Gen.15.c. Actes.7.a. Exo.12.f. Gala.3,c.

10 And when the kyng of Egypt oppreſſed them, and yoked them in buyldyng of his cities, with makyng of clay and brycke, they cryed vnto God theyr Lorde, whiche pouniſhed the whole lande of Egypt with diuers plagues.

11 And when the Egyptians had caſte them out, and the plague ceaſſed from them, and they folowyng after them to take them, and to bryng them agayne into theyr bondage:

12 Whyle they were fleeing away, the God of heauen opened the ſea, ſo that yͤ waters ſtood faſt vpon both the ſides as a walle, and theſe went through the botome of the ſea dry ſhod.

13 In the whiche place, when an innumerable people of the Egyptians folowed vpō them, they were ſo ouerwhelmed with the waters, that there remayned not one to tel them that came after howe it happened.

¶ 14 So when this people was paſſed through the red ſea, they came into the wylderneſſe of mount Sina, where neuer man might dwel afore, and where the ſonne of man had neuer reaſted.

15 There were the bitter waters made ſweete for them, that they might drynke, and fourtie yeeres had they meate from heauen.

16 Whereſoeuer they went, without bowe and arrowe, without buckler or ſworde, theyr God fought for them, and cauſed them to haue the victorie.

17 Yea, no man was able to hurte this people, except it were when they departed vnfaythfully from the woorſhyppyng of the Lorde theyr God.

18 But as ofte as they woorſhypped any other beſyde theyr God, he gaue them ouer to be ſpoyled, to be ſlayne, & to be put to confuſion.

19 Neuertheleſſe, as ofte as they were ſorye for theyr departyng from the woorſhyp of theyr God: the ſame God of heauen gaue them power & ſtrength to withſtand [theyr enimies.]

20 Moreouer, they ſlue the kyng of the Chananites, Iebuſites, Pherezites, Hethites, Heuites, and Amorites, and al the mighty in Heſebon, and tooke theyr landes and cities in poſſeſſion: Ioſu.12.c.

21 And ſo long as they ſynned not in the ſight of theyr God, it went wel with them: For theyr God hateth vnryghteouſneſſe.

22 * For in tymes paſt when they went out of the way whiche God had geuen them, that they ſhoulde walke in it, they were deſtroyed in diuers batayles of many nations, and many of them were carried away priſoners vnto a ſtrange countrey. Iud.2.b. 4.Re.25.a

23 * But nowe lately they haue turned them ſelues agayne vnto the Lord theyr God, and are comme togeather agayne out of the countreys where they were ſcattered abroade: and thus they conquered theſe mountaynes, and dwelle therein: and as for Hieruſalem, where theyr ſanctuary is, they haue it agayne in poſſeſſion. 1.Eſd,1.a.

24 And therefore my Lorde, make diligent inquiſition, if this people haue donne wickedneſſe in the ſyght of theyr God, then let vs goe vp agaynſte them: for doubtleſſe theyr God ſhal deliuer them into thy handes, and ſubdue them vnto thy power.

25 But if this people haue not diſpleaſed theyr God, we ſhal not be able to withſtand them: for theyr God ſhal defende them, and ſo ſhal we be a ſhame to al the worlde.

26 Nowe when Achior had ſpoken out theſe woordes, al the great menne of Holophernes were wroth, and thought to ſlaye hym, and ſayde one to another,

27 What is he this, whiche dare ſaye that the children of Iſrael are hable to withſtand Nabuchodonozor the kyng, & his hoſtes? where as they are an vnweaponed people, without ſtrength or vnderſtandyng of the feates of warre? F

28 That Achior therefore maye knowe that he hath deceiued vs, we wyl goe vp into the mountaynes: and when the myghty menne of them are taken, he with them ſhalbe ſticke with the ſworde:

29 That al the people maye knowe that Nabuchodonozor is the God of the earth, & that there is none other beſyde hym.

¶ The

The.vi.Chapter.

1 Holophernes blaſphemeth God, whom Achior confeſſed. 14 Achior is deliuered into the handes of them of Bethulia. 18 The Bethulians crye vnto the Lorde.

A 1 SO when they had leaſt of ſpeakyng, Holophernes tooke ſoare indignation, and ſayde vnto Achior,

2 For ſo muche as thou haſt prophecied vnto vs, ſayeing, That the people of Iſrael ſhalbe defended of theyr God: I wil ſhewe thee that there is no God but Nabuchodonoſor,

3 Yea, when we ſlaye them al as one man, thou alſo ſhalt periſh with them through the ſworde of the Aſſyrians, and al Iſrael ſhalbe deſtroyed with thee:

4 And then ſhalt thou feele that Nabuchodonoſor is the lorde of the whole earth: then ſhal the ſworde of my knyghthood goe through thy ſydes, and thou ſhalt falle downe ſtickte among the wounded of Iſrael, and " ſhalt not comme to thee ſelfe agayne, but be vtterly deſtroyed with them.

5 Furthermore, if thou thynkeſt thy prophecie to be true, why dooeſt thou then change thy colour? why art thou afrayde? Thynkeſt thou that my woordes are not able to be perfourmed?

6 But that thou mayeſt knowe that thou ſhalt feele theſe thynges with them, beholde from this houre foorth wyl I ſend thee vnto yonder people, that when the pouniſhmente of my ſworde (whiche they haue woorthyly deſerued) falleth vpon them, thou mayeſt be pouniſhed with them.

B 7 So Holophernes commaunded his ſeruantes to take Achior, and to carrie hym vnto Bethulia, and to deliuer him into the handes of the chyldren of Iſrael.

8 Then Holophernes ſeruantes tooke hym, and went through the playne field: but when they drewe nygh vnto the mountaynes, the Slyng caſters came out agaynſt them.

9 Neuertheleſſe, they gate them away by the ſyde of the mountayne, and bounde Achior hande and foote to a tree, and ſo leaſt hym bounde with withes, and turned againe vnto theyr lorde.

10 After that, yͤ chyldren of Iſrael went downe from Bethulia, came vnto him, looſed him, brought hym into Bethulia, ſet hym in the myddeſt of the people, and aſked hym what the matter was, that the Aſſyrians had leaſt hym bounde?

11 Oſias the ſonne of Micha, of the tribe of Simeon, and Charmi, whiche is alſo called Gothoniel, were the principal rulers at the ſame tyme.

12 Nowe when Achior ſtoode in the myddeſt of the Senatours, and before them al, he told them what anſweare he gaue Holophernes to the thing that he aſked hym, and how Holophernes people woulde haue ſlaine him for ſo ſayeing:

13 And howe Holophernes hym ſelfe was wroth, and commaunded hym for the ſame cauſe to be deliuered vnto the Iſraelites: that when he ouercame the chyldren of Iſrael, he myght commaunde Achior alſo to be put to death with diuers tormentes, becauſe he ſayde, The God of heauen is theyr defender.

C 14 And when Achior had playnly tolde out al theſe thinges, al the people felle downe vpon theyr faces, prayſyng the Lorde, and powred out theyr prayers togeather vnto the Lorde, with a general complaynt and weepyng,

15 And ſayde, O Lorde God of heauen and of earth, beholde theyr pryde, and looke vpon our lowlyneſſe, and conſyder how it ſtandeth with thy ſaintes, and make it to be knowen that thou forſakeſt not thoſe whiche holde them faſt by thee: & how that thou bryngeſt them lowe that preſume of them ſelues, and make theyr boaſt in theyr owne ſtrength.

16 So when the weepyng and prayer of the people (which they had made the whole day long) was ended, they comforted Achior,

17 Sayeing, The God of our fathers, whoſe power and ſtrength thou haſt prayſed, ſhal ſo rewarde thee, that thou ſhalt rather ſee theyr deſtruction.

18 When the Lord our God then ſhal geue his ſeruantes this libertie, God be alſo with thee among vs: ſo that as it ſhal pleaſe thee, ſo thou, with al thine, mayeſt dwel with vs.

19 Nowe when Oſias had ended the counſel, he tooke hym into his houſe, & made a great ſupper,

D 20 Called the elders to it: and ſo they refreaſhed them ſelues after the faſtyng.

21 And afterwarde was al the people called togeather, whiche made theyr prayers al the nyght long " in the congregation, and beſought the God of Iſrael for helpe.

¶ The

" Or, ſhalt not drawe breath againe.

" Or, within the Churche.

The.vii.Chapter.

1 Holophernes dooth beſiege Bethulia. 8 The counſayle of the Idumeans, and other agaynſt the Iſraelites. 23 The Bethulians murmure agaynſt the gouernours for lacke of water.

A 1 THE next day Holophernes cõmaunded his hoſt to goe vp agaynſt Bethulia.

2 There were an hundred and twentie thouſande fyghtyng men on foote, and two and twentie thouſande horſemenne, beſyde the preparyng of them that were wonne, & came to them on euery ſyde out of the countreys and cities which he had taken.

3 All theſe prepared them ſelues vnto the batayle agaynſt the Iſraelites, and came on by the hyl ſyde, vnto the toppe that looketh ouer agaynſte Dothain, from the place whiche is called Belma, vnto Chelmon that lyeth towarde Eſdrelon.

4 Nowe when the chyldren of Iſrael ſawe ſo great a multitude of the Aſſyrians, they felle downe flat vpon the grounde, ſtrawed aſhes vpon theyr heades, and prayed with one accorde, that the God of Iſrael woulde ſhewe his mercy vpon his people.

5 And ſo they tooke theyr weapons, and ſate betwixt the mountaines in the narow place, and kept the way day and nyght.

6 But whyle Holophernes was goeyng rounde about, he founde the water ſpryng, whiche from the South ſyde was conueyed into the citie be a conduite, and he commaunded theyr conduite to be cut in ſunder.

B 7 There were welles alſo not farre from the walles, whiche they vſed ſecretely, more for pleaſure " then for neceſſitie.

" Or, then to drinke them.

8 Then went the Ammonites and the Moabites vnto Holophernes, and ſayde, The children of Iſrael truſt neyther in ſpeare nor arrowe, but haue taken in, and kepe the mountaynes, and ſteepe hilles defende them.

9 That thou mayeſt ouercomme them therefore without the ſtrykyng of any batayle, ſet menne to keepe the welles, that they drawe no water out of them, ſo ſhalt thou deſtroye them without ſword, or at the leaſt they ſhalbe ſo feeble, that they muſt be fayne to geue ouer the citie, whiche they thynke not able to be wonne, for ſo much as it lyeth in ẏ mountaynes.

10 Theſe woordes pleaſed Holophernes wel, and al his men of warre, and he ſet an hundred at euery wel rounde about.

11 And when this watche had endured twentie dayes, the ceſternes, and al that had water, fayled them that dwelt in the citie of Bethulia, ſo that in the whole citie they hadde not drynke yenough for one day, for the people had water geuen them dayly in a meaſure.

12 Then came the menne and women, young perſons and chyldren, al vnto Oſias, and ſaid al with one voyce,

13 God be iudge betwixt vs and thee, for thou haſt dealt euyl with vs: thou wouldeſt not ſpeake peaceably with the kyng of the Aſſyrians, therefore hath God ſolde vs into theyr handes.

14 And there is no man to helpe vs, whereas C we are brought downe before theyr eyes, in thyrſte, and great deſtruction.

15 Therefore, geather now togeather al the people that be in the citie, that we maye al yeelde our ſelues wyllyngly vnto the people of Holophernes.

16 For better it is that we be captiue, and praiſe the Lorde with our lyues, then to be ſlayne and periſhe, and to be laughed to ſcorne, and ſhamed of euerye man, when we ſee our wiues and chyldren dye before our eyes.

17 We take heauen & earth this day to recorde, and the God of our fathers, whiche pouniſheth vs accordyng to [the deſeruing of] our ſynnes, [and geue you warning,] that ye geue vp the citie now into the power of Holophernes hoſt, that our end may be ſhort with the ſword, whiche els ſhal endure long for want of water, and for thyrſt.

18 When they had ſpoken out theſe woordes, there was a great weepyng and howling in the whole congregation [& that of euery man,] & they cried a " whole houre long vnto God with one voyce,

" Or, many houres.

19 Sayeing, We haue ſinned with our fathers, we haue donne amiſſe, we haue dealt wickedly.

20 Thou that art gratious, haue mercy vpon D vs, or pouniſhe our vnrighteouſneſſe with thine owne ſcourge, & geue not thoſe ouer that knowledge thee, vnto a people which know thee not:

21 That thei may not ſay among the heathen, Where is theyr God?

22 And when they were ſo weery with this crying and weepyng, that they helde theyr peace,

23 Oſias ſtoode vp with watrie eyes, and ſaid, O take good hartes vnto you, deare brethrẽ,

[and be of good cheere,] and let vs wayte yet theſe fiue dayes for mercie of the Lorde:

24 Peraduenture he ſhal put away his indignation, and geue glory vnto his name.

25 But yf he helpe vs not when the fiue dayes are paſt, we ſhal doo as ye haue ſayde.

The .viii. Chapter.

1 The parentage, lyfe, and conuerſation of Iudith. 11 She rebuketh the faintneſſe of the gouernours. 12 She ſheweth that they ſhoulde not tempt God, but wayte vpon him for ſuccour. 33 Her enterpriſe agaynſt the enimies.

A 1 AND it happened, when theſe woordes came to the eares of Iudith a widowe, whiche was the daughter of Merari, the ſonne of Idor, the ſonne of Ioſeph, the ſonne of Oſia, the ſonne of Elai, the ſonne of Iamnor, the ſonne of Gedeon, the ſonne of Raphaim, the ſonne of Achitob, the ſonne of Melchia, the ſonne of Enan, the ſonne of Nathania, the ſonne of Salathiel, the ſonne of Simeon, the ſonne of Ruben:

2 And her huſbande was called Manaſſes, which dyed in the dayes of the barly harueſt.

3 For whyle he was bindyng the ſheaues togeather in the feelde, the heate came vpon his head, and he dyed at Bethulia his citie, and there was he buried beſide his fathers.

4 Nowe was Iudith his deſolate wydowe, three yeeres and ſixe monethes.

5 And in the hygher partes of her houſe, ſhe made her ſelfe a priuie chamber, where ſhe dwelt, beyng cloſed in with her maydens.

6 She ware a ſmocke of heare, and faſted al the dayes of her lyfe, except the Sabbothes, and newe Moones, and the ſolempne dayes that the people of Iſrael kept.

7 She was a very fayre and beautiful perſon, her huſbande alſo had leaft her great richeſſe, a plenteous houſholde, great vnmoueable poſſeſſions, and many catel.

8 This Iudith was a woman of a very good B report with euery one, for ſhe feared the Lord greatly: and there was no body that ſpake an euyl woorde of her.

9 When this Iudith hearde howe Oſias had promiſed the people, that after the fifth day he woulde geue vp the citie vnto the Aſſyrians, ſhe ſent for the elders, Chabri & Charmi.

10 And when they came to her, ſhe ſayd, What thing is this, wherein Oſias hath conſented, that yf God helpe not within fiue dayes, he wyl geue ouer the citie to the Aſſyrians?

11 What are ye, that ye tempt the Lorde?

12 This deuice obteyneth no mecie of GOD: but prouoketh hym vnto wrath and diſpleaſure.

13 Wyl ye ſet the mercie of the Lorde a tyme, and appoynt him a day after your wyl?

14 Neuertheleſſe, for ſo muche as the Lorde is C patient, let vs rather repent in this, powring out teares, and beſeeching hym of grace.

15 For God threatneth not as a man, neyther wyl he be prouoked vnto wrath, as the chyldren of menne.

16 And therefore let vs hartyly falle downe before him, and ſerue him with a meeke ſpirite,

17 And with weeping eyes ſay vnto the Lord, that he deale with vs accordyng to his owne wyl ſpeedyly in mercie: that lyke as our hart is nowe vexed and brought lowe through the pride of them, it " may ſo be comforted " Or, we may ſo glory.
through his grace:

18 In ſo muche as we folowe not the ſinnes of our fathers, whiche forſooke their God, and woorſhipped other goddes:

19 For the whiche ſinne they periſhed with the ſwoorde, were ſpoiled, and brought to ſhame of al their enimies: As for vs, we know none other God but only hym.

20 For whoſe comfort let vs tary with meekeneſſe, and he ſhal require and make inquiſition for our blood, from the vexations of our enimies: he ſhal bryng downe al the heathen that ryſe vp agaynſt vs, and put them to diſhonour, euen the Lorde our God.

21 Therefore deare brethren, ſeeyng ye are the D [honorable and] elders in the people of God, and their lyfe hangeth al vpon you, lyft vp theyr hartes with your exhortation, that they may calle to remembrance howe our fathers alſo in tymes paſt were tempted, that they myght be prooued, yf they woorſhipped their God a ryght.

22 They ought to remember, how* our father Gen.22.a.
Abraham beyng tempted, and tried through many tribulations, " was founde a louer " Or, was made.
and freende of God.

23 So was Iſahac, ſo was Iacob, ſo was Moſes: and al they that pleaſed God, paſſed ſtedfaſt in fayth through manyfolde troubles.

24 Agayne, they that receiued not theyr temptations with the feare of God, but put them ſelues foorth with vnpatiencie and murmuring agaynſt God,

25 Periſhed of the deſtroyer, and were ſlayne of ſerpentes.

26 And therefore ſhoulde not we vndertake to

be auenged for the thinges that are donne vnto vs:

E 27 But to conſider that al theſe pouniſhments are farre leſſe then our ſinnes and miſdeedes, and beleeuing that this correction commeth vnto vs as to the ſeruantes of god, for amendement, and not for our deſtruction.

28 Then ſayde Oſias and the elders vnto Judith, Al that thou ſpeakeſt is true, and no man can reproue thy woordes.

29 Pray thou for vs now therefore [vnto god,] for thou art an holy woman, and feareſt god.

30 And Judith ſayde vnto them, Seeing ye knowe that my woordes are of God,

31 Then proue my counſel and deuice yf it be of God: and beſeeche God that he wyl bring my counſel to good ende.

32 [Thus haue I deuiſed,] ye ſhal ſtande this night before the porte, and I wyl goe foorth with Abra my maiden: and pray ye therefore vnto God, that he wyl gratiouſly remember his people of Iſrael within fiue dayes, as ye haue ſayde.

33 As for the thing that I goe in hande withal, aſke ye no queſtions of it: and tyl I bryng you woorde agayne of it, doo ye nothyng els but pray vnto the Lorde our God for me.

34 Then Oſias, the prince of the people of Juda, ſayde vnto her, Goe thy way in peace, the Lorde be with thee, that we may be auenged of our enimies. And ſo they went from her agayne.

The.ix.Chapter.

1 Judith humbleth her ſelfe before the Lorde, and maketh her prayers for the deliuerance of her people, 7 agaynſt the pride of the Aſſyrians, 11 God is the helpe of the humble.

A 1 NOwe when they were " gone their way, Judith went into her cloſet, put on a heary ſmocke, ſtrawed aſhes vpon her head, fel downe before the Lorde, and cryed vnto hym, ſaying,

" Or, gone by.

Gen.34.b. 2 O Lorde GOD of my father * Simeon, whiche gaueſt hym a ſwoorde for " a defence agaynſt the enimies that vſed violence in their vncleanneſſe, and that rauiſhed the virgin, [and] put her to ſhame & confuſion:

" Or, to reuengement of the ſtrangers.

3 Thou that gaueſt their wyues into a pray, and their daughters into captiuitie, and al their pray for a ſpoyle vnto thy ſeruantes, which bare a zeale vnto thee: helpe me wydowe, O Lorde my God, I beſeeche thee.

4 For thou haſt made the firſt thinges: and after that, looke what thou haſt taken in hande and deuiſed, it came euer to paſſe.

5 For al thy wayes are prepared, & thy iudgementes are put in thy euerlaſting foreknowledge.

6 O looke nowe vpon the " armies of the Aſſyrians, lyke as it was thy pleaſure ſometime to looke vpon the hoſte of the Egyptians, when they being weaponed, perſecute thy ſeruantes, and put their truſt in their charettes, horſemenne, and in the multitude of their menne of warre.

" Or, tentes.

7 But thou lookedſt vpon their hoſt, caſting a thicke darkneſſe before them.

B 8 And when they came into the deepe, the waters ouerwhelmed them.

9 Euen ſo Lorde, let it goe with theſe that truſt in the power & multitude of their men of warre, in their charets, arrowes, & ſpeares:

10 And know not that thou only art our God, whiche deſtroyeſt warres from the beginnyng, " and that thou art the Lorde.

" Or, and that it apperteineth to thee to be called lorde.

11 O lyft vp thyne arme [nowe,] lyke as euer from the beginnyng, and in thy power bring their power to nought: cauſe their myght to falle in thy wrath, whiche make their boaſt, that they wyl vnhalowe and defile thy ſanctuarie, and to waſte the tabernacle of thy name, and to caſt downe the horne of thyne aulter with their ſwoorde.

12 Bryng to paſſe, O Lorde, that the pride of " the enimie may be cutte downe with his owne ſwoorde:

" Or, of this man.

13 That he may be taken with the ſnare of his eyes in me, and that thou mayeſt ſmyte hym with the lippes of my loue.

14 O geue me a ſtedfaſt mynde, that I may deſpiſe him and his ſtrength, & that I may deſtroy him. C

15 This ſhal bring thy name an euerlaſtyng remembrance, yf the hande of a woman ouerthrowe him.

16 For thy power, O Lord, ſtandeth not in the multitude [of menne,] neither haſt thou any pleaſure in the ſtrength of horſes, neither was there from the beginnyng any proude perſons that pleaſed thee: but in the prayer of the humble and meeke, hath thy pleaſure benne euermore.

17 O thou God of the heauens, thou maker of the waters, and Lorde of al creatures, heare me poore woman calling vpon thee, & putting my truſt in thy mercie.

18 Remember thy couenant, O Lord, and miniſter woordes in my mouth, and ſtabliſhe this deuice in my hart, that thy houſe may continue ſtil in holyneſſe:

19 And that al the heathen may knowe that thou art GOD, and that there is none other but thou.

The.x.Chapter.

1 Iudith decketh her ſelfe, and goeth foorth of the citie. 11 She is taken of the watche of the Aſſyrians, and brought to Holophernes.

A 1 AND when ſhe had leaft of crying vnto the Lord, ſhe roſe vp from the place where ſhe had lyen flatte before the Lorde,

2 And called her mayden Abra, went downe into her houſe, layed the heary cloth from her, put of the garmentes of her wydowehood,

3 Waſhed her body, annoynted her ſelfe with pretious thinges of ſweete ſauour, brayded and platted her heare, ſet a coyffe vpon her head, and put on ſuche apparel, as belongeth vnto gladneſſe, ſlippers vpon her feete, bracelettes, ſpanges, earynges, finger ringes, and decked her ſelfe with al her beſt aray.

4 The Lorde gaue her alſo a ſpecial beautie and faireneſſe: for al this decking of her ſelfe was not donne for any voluptuouſneſſe, but of a ryght diſcretion and vertue, therefore did the Lorde encreaſe her beautie, ſo that ſhe was exceedyng amiable and wel fauoured in al mens eyes.

5 She gaue her mayden Abra alſo a bottel of wine, a pot with oyle, pottage, cake bread, and cheeſe: and went her way.

6 Nowe when they came to the porte of the citie, they founde Oſias and the elders of the citie wayting there:

7 Whiche when they ſawe her, they were aſtonied, & marueyled greatly at her beautie.

B 8 Neuertheleſſe, they aſked no queſtion at her, but let her goe, ſayeing, The God of our fathers geue thee grace, and with his power perfourme al the deuice of thy hart, that Hieruſalem may reioyce ouer thee, and that thy name may be in the number of the holy and ryghteous.

9 And al they that were there, ſayde with one voyce, So be it, ſo be it.

10 Iudith made her prayer vnto the Lord, and went out at the porte, ſhe & her mayde Abra.

11 And as ſhe was goeing downe the mountayne, it happened that about the ſpring of the day, the ſpyes of the Aſſyrians met with her, and tooke her, ſayeing, Whence commeſt thou? or whyther goeſt thou?

12 She anſweared, I am a daughter of the Hebrues, and am fledde from them: for I know that they ſhalbe geuen vnto you to be ſpoyled, becauſe they thought ſcorne to yeelde them ſelues vnto you, that they myght finde mercie in your ſyght.

13 Therefore haue I deuiſed by mee ſelfe after this manner: I wyl goe before the prince Holophernes, and telle him al their ſecretes, and wyl ſhewe him howe he may comme by them, and winne them: ſo that not one man of his hoſt ſhal periſhe.

C 14 And when theſe men had heard her words, & conſydered her fayre face, they were aſtonied (for they wondred at her excellent beautie.)

15 And ſayde vnto her, Thou haſt ſaued thy lyfe, by findyng out this deuice, that thou wouldeſt comme downe to our lorde.

16 And be thou ſure, that when thou commeſt vnto hym, he ſhal entreate thee wel, and thou ſhalt pleaſe him at the hart. So they brought her in to Holophernes pauilion, and tolde hym of her.

17 Now when ſhe came in before him, immediatly he was ouercome and taken with her beautie.

18 Then ſayde his ſeruantes, Who woulde deſpiſe the people of the Iewes that haue ſo faire women? ſhould we not by reaſon fight agaynſt them for theſe?

19 So when Iudith ſawe Holophernes ſitting in a canapie that was wrought of purple ſilke, golde, ſmaradge, & pretious ſtones,

20 She looked faſt vpon him, bowed her ſelfe, and felle downe vpon the earth: And Holophernes ſeruantes tooke her vp agayne, at their lordes commaundement.

The.xi.Chapter.

1 Holophernes comforteth Iudith. 3 and aſketh the cauſe of her comming. 5 She deceiueth hym by her faire woordes.

A 1 THen ſayde Holophernes vnto her, Be of good cheare, and feare not in thyne hart: for I neuer hurt man that woulde ſerue Nabuchodonoſor the kyng.

2 As for thy people, yf they had not deſpiſed me, I shoulde not haue lyft vp my ſpeare agaynſt them.

3 But telle me nowe what is the cauſe that thou art departed from them, and wherefore art thou comme vnto vs?

4 And Iudith ſayde vnto hym, Syr, vnderſtande the woordes of thy handmayden: for yf thou wylt doo after the woordes of thy handmayden, the Lorde ſhal bryng thy matter to a proſperous effect.

5 As Nabuchodonoſor the kyng of the earth lyueth, and as his power liueth whiche is in thee, to the puniſhment of al menne that goe wrong, al menne ſhal not only be ſubdued vnto hym through thee, but al the beaſtes alſo of the feelde.

6 For al people ſpeake of thy prudent actiuitie, and it hath euer benne reported, how thou only art good and myghty in al his kyngdome, and thy * diſcretion is commended in al landes.

* Or, diſcipline.

7 The thing is manifeſt alſo that Achior ſpake, and it is wel knowen what thou commaundeſt to doo vnto him.

B 8 For this is plaine, and of a ſuretie, that our God is ſo wroth with vs, by the reaſon of our ſinnes, that he hath ſhewed by his prophetes vnto the people, howe that for theyr ſinnes he wyl deliuer them ouer [vnto the enimie.]

9 And for ſo muche as the chyldren of Iſrael know, that they haue ſo diſpleaſed their god, they are ſore afrayde of thee.

10 They ſuffer great hunger alſo, and for want of water they are dead nowe in a manner.

11 Moreouer, they are appointed to ſlay al their catayle, that they may drinke the blood of them:

12 And are purpoſed to ſpend the holy thinges of their God, which he hath forbidden them to touche, [as] of corne, wine, and oyle, and they wyl conſume thoſe thinges which they ought not to touche with their handes: Seeing nowe that they doo theſe thinges, it is a plaine caſe that they muſt needes be deſtroyed.

13 Whiche when I thy handmayden perceiued, I fledde from them: and the Lord hath ſent me to ſhewe thee theſe thinges.

14 For I thy handmayden woorſhip God, C euen here nowe beſide thee, and thy handemaiden ſhal goe foorth, and I wil make my prayer vnto God:

15 And he ſhal telle me when he wyl rewarde them their ſinne, then ſhal I comme and ſhewe thee, and bryng thee through the middeſt of Hieruſalem, ſo that thou ſhalt haue al the people of Iſrael, as ſheepe without a ſhepehearde, and there ſhal not ſo muche as one dogge barke agaynſt thee.

16 For theſe thinges are ſhewed me by the prouidence of God.

17 And for ſo muche as GOD is diſpleaſed with them, he hath ſent me to telle thee the ſame.

18 Theſe woordes pleaſed Holophernes, and al his ſeruantes: whiche marueyled at the wyſedome of her, and ſayde one to another:

19 There is not ſuche a woman vpon earth, in fauour, in beautie, and diſcretion of woordes.

20 And Holophernes ſaide vnto her, God hath donne wel, that he hath ſent thee hyther before thy people, that thou mayeſt geue them into our handes.

21 And for ſo muche as thy promiſe is good, yf D thy God perfourme it vnto me, he ſhalbe my God alſo, and thou ſhalt be excellent and great in the court of Nabuchodonoſor, and thy name ſhalbe ſpoken of in al the lande.

The.xii.Chapter.

1 Iudith woulde not pollute her ſelfe with the meate of the Gentiles. 5 She maketh her requeſt that ſhe myght goe out by nyght to pray. 11 Holophernes cauſeth her to comme to the banquet.

A 1 THEN commaunded he her to goe in where his treaſure lay, and charged that ſhe ſhoulde haue her dwellyng there, and appoynted what ſhoulde be geuen her from his table.

2 Iudith anſweared him, and ſayde, As for the meate that thou haſt commaunded to geue me, I may not eate of it as nowe, leſte I diſpleaſe my God: but wyl eate of ſuche as I haue brought with me.

3 Then ſayde Holophernes vnto her, If theſe thynges that thou haſt brought with thee fayle, what ſhal we doo vnto thee?

4 And Iudith ſayde, As thy ſoule liueth, my Lorde, thy handmayden ſhal not ſpende al this, tille God hath brought to paſſe in my hande, the thinges that I haue deuiſed. So his ſeruantes brought her into the tent, wheras he had appoynted.

5 And as ſhe was goeing in, ſhe deſyred that

ſhe myght haue leaue to goe foorth by night and before day to her prayer, and to make interceſſion vnto the Lorde.

6 Then cõmaunded Holophernes his chamberlaynes, that ſhe ſhoulde goe out and in at her pleaſure, to pray vnto GOD thoſe three dayes.

7 And ſo in the nyght ſeaſon, ſhe went foorth into the valley of Bethulia, and waſhed her ſelfe in the wel water.

B 8 And comming vp, ſhe beſought the Lorde God of Iſrael, that he woulde proſper her way for the deliuerance of his people.

9 And ſo ſhe went in, and remayned cleane in her tent, tylle ſhe tooke her meate in the euenyng.

10 Vpon the fourth day it came to paſſe, that Holophernes made a ſupper vnto his ſeruantes, and ſayde vnto Vagao his chamberlayne, Goe thy way, and counſel this Hebrueſſe, that ſhe may be wyllyng to conſent to keepe company with me:

11 For it were a ſhame vnto al the Aſſyrians, that a woman ſhoulde ſo laugh a man to ſcorne, that ſhe were comme from hym vnmedled withal.

12 Then went Vagao vnto Iudith, and ſaid, Let not the good daughter be afrayde to comme in to my lorde, that ſhe may be honoured before hym, that ſhe may eate and drinke wine, and be merry with him.

13 Unto whom Iudith anſweared, Who am I, that I ſhoulde ſay my lorde nay?

14 Whatſoeuer is good and beſte before his eyes, I ſhal doo it: & looke what is his pleaſure, that ſhal I thinke wel donne as long as I liue. C

15 So ſhe ſtoode vp, and deckt her ſelfe with her apparel, and went in, and ſtoode before hym.

16 And Holophernes hart was whole mooued: for he brent in deſyre towarde her.

17 And Holophernes ſayde vnto her, Drinke nowe, and ſit downe, and be merry, for thou haſt founde fauour before me.

18 Then ſayde Iudith, Syr, I wyl drinke, for my minde is merryer to day, then euer it was in al my lyfe.

19 And ſhe tooke, and dyd eate, and dranke before him, the thinges that her mayden had prepared for her.

20 And Holophernes was merry with her, and dranke more wine, then euer he dyd afore in his lyfe. D

The .xiii. Chapter.

7 Iudith prayeth for ſtrength. 10 She ſmyteth of Holophernes head. 12 She returneth to Bethulia, and reioyceth her people.

A 1 Nowe when it was late in the night, his ſeruants made haſte euery man to his lodging: And Vagao ſhut the chamber doores, and went his way:

Eccle.37.d 2 * For they were al ouerladen with wine.

3 So was Iudith alone in the chamber.

4 As for Holophernes, he lay vpon the bedde [al drunken] and of very drunkenneſſe felle a ſleepe.

5 Then commaunded Iudith her mayden to ſtande without before the doore, and to wayte.

6 And Iudith ſtood before the bedde, making her prayer with teares, & mooued her lippes ſecretly,

7 And ſayde, Strengthen me, O Lord God of Iſrael, and haue reſpect vnto the workes of mine handes in this houre, that thou mayeſt ſet vp thy citie of Hieruſalem, like as thou haſt promiſed: And graunt that I may perfourme the thing, which in hope that it may be donne by thee, I haue deuiſed.

8 And when ſhe had ſpoken this, ſhe went to the piller that was at Holophernes beddes head, and looſed his ſwoord that hanged vpon it, and drewe it out:

9 And when ſhe had taken it out of the ſcabberde, ſhe tooke holde of the heary lockes of his head, and ſayd, Strengthen me, O Lord God, in this houre. C

10 And with that ſhe gaue hym two ſtrokes vpon the necke, & * ſmote of his head: Then tooke ſhe the canapie away from the pillers, and rouled the dead body aſide. 1.Re.17.g.

11 Immediatly ſhe gate her foorth, and deliuered the head of Holophernes vnto her mayden, and bade her put it in her wallet.

12 And ſo theſe two went foorth togeather after theyr cuſtome, as though they woulde pray: and ſo paſſed by the hoſte, and came about through the valley, vnto the porte of the citie.

13 And Iudith cryed a farre of vnto the watchmenne vpon the walles, Open the gates [ſayde ſhe,] for God is with vs, whiche hath ſhewed his power in Iſrael.

14 And when they hearde her voyce, they cal-

led the elders of the citie [togeather.]

C 15 And they came al to meete her, litle & great, young and olde: for they thought not that ſhe ſhoulde haue comme ſo ſoone.

16 So they lighted candels, and geathered about her euery one: but ſhe went vp into an hygh place, and cauſed ſcilence to be proclaymed.

17 And when euery man now helde his peace, Judith ſayde, O prayſe the Lorde our God, for he hath not deſpiſed nor forſaken them that put their truſt in hym:

18 And in me his handmayden he hath perfourmed his mercie, whiche he promiſed vnto the houſe of Iſrael: yea, in my hande this ſame nyght hath he ſlayne the enimie of his people.

19 And with that ſhe tooke foorth the head of Holophernes out of the wallet, and ſhewed it them, ſayeing, Behold the head of Holophernes the captayne of the armie of the Aſſyrians, and this is his canapie wherein he laye in his drunkenneſſe, where the Lorde our God hath ſlayne hym by the hande of a woman.

D 20 But as the Lord liueth, his angel hath kept me goeing thither, remaynyng there, and comming hyther agayne from thence: And the Lorde hath not ſuffered me his handemayden to be defiled, but without any defiling of ſinne hath he brought me agayne vnto you: and that with great victorie, ſo that I am eſcaped, and ye deliuered.

21 O geue thankes vnto him euery one, for he is gratious, and his mercie endureth for euer.

22 So they prayſed the Lord altogeather [and gaue thankes vnto him,] and to her they ſayd, The Lorde hath bleſſed thee in his power, for through thee, he hath brought our enimies to nought.

23 And Oſias the chiefe ruler of the people of Iſrael, ſayde vnto her, Bleſſed art thou of the Lorde the high God, aboue al women vpon earth.

24 Bleſſed be the Lorde, the maker of heauen and earth, whiche hath guided thee aryght, to wounde and to ſmite of the head of the captayne of our enimies.

25 For this day he hath made thy name ſo honorable, that thy prayſe ſhal neuer comme out of the mouth of menne, whiche ſhal alway remember the power of the Lorde, ſeeing thou haſt not ſpared thyne owne ſelfe, [but put thee in ieopardie] conſydering the anguiſhe and trouble of thy people: and ſo haſt helped their fal before God our Lorde.

26 And al the people ſayde, Amen, Amen.

27 Achior alſo was called, and he came: Then ſayde Judith vnto him, The God of Iſrael, vnto whom thou gaueſt witneſſe, that he woulde be auenged of his enimies, euen he hath this nyght through my hande, ſmitten of the head of al the vnfaithful. E

28 And that thou mayſt ſee that it ſo is, behold this is the head of Holophernes, whiche in his preſumptuous pride, deſpiſed the God of the people of Iſrael, and threatned thee with deſtruction, ſayeing, When the people of Iſrael is taken, I ſhal cauſe thee alſo to be ſtickt with the ſwoorde.

29 When Achior ſawe Holophernes head, he felle downe vpon his face to the grounde for very anguiſhe and feare, ſo that he ſowned withal.

30 But after that he was comme agayne to him ſelfe, he felle downe before her, and prayſed her, ſayeing,

31 Bleſſed art thou of thy God, in al the tabernacles of Jacob: for al the people that heare of thy name, ſhal prayſe the God of Iſrael, becauſe of thee.

The .xiiii. Chapter.

1 Judith cauſeth to hang vp the head of Holophernes. 6 Achior ioyneth him ſelfe to the people of God. 7 The Iſraelites goe out agaynſt the Aſſyrians.

A 1 IUdith ſayde vnto al the people, Brethren heare me: Sticke vp this head vpon our walles, 2.Mach.15

2 And when the ſunne aryſeth, take euery man his weapon, and falle out violently: not as though ye woulde goe beſide them, but to runne vpon them with violence.

3 When the ſpies ſee this, they ſhal of neceſſitie be compelled to flee backwarde, and to rayſe vp their captaine to the batayle.

4 So when their captaines comme into Holophernes pauilion, and finde the dead body wrapped in the blood, fearefulneſſe ſhal falle vpon them:

5 And when ye perceiue that they flee, folowe them without al care, for God ſhal ″ deliuer them vnto you to be deſtroyed.

″ Or, the lord ſhal breake them vnder your feete.

6 Then Achior ſeeing the power of god, whiche he had ſhewed vnto the people of Iſrael,

felle of from his heatheniſhe beleefe, and put his truſt in God, and let him ſelfe be circumcized, and ſo was he numbred among the people of Iſrael, he and al his poſteritie vnto this day.

7 Nowe as ſoone as it was day, they ſtickt vp Holophernes head vpon the walles, and euery man tooke his weapon, and ſo they went out with an horrible crye.

B 8 When the ſpies ſawe that, they came vnto Holophernes tent.

9 And they that were within the tent, came before his chamber, and made a great ruſhing by art, that Holophernes myght awake, not by ſtirring hym vp, but by their noyſe.

10 For there durſt not one of the Aſſyrians knocke, goe in, or open.

11 But when the captaynes and princes, and al the cheefe in the kyng of the Aſſyrians hoſt came togeather, they ſayde vnto the chamberlaynes,

12 Goe your way in, and wake hym vp: for the myce are crept out of their holes, and dare prouoke vs vnto batayle.

13 Then went Vagao into his chamber, ſtood before the * bedde, and clapped with his handes: for he thought he had benne ſleeping with Iudith.

* Or, curtayne.

C 14 But when he hearkened perfectly with his eares, and coulde perceiue no ſtirring, he went nygher to the * bedde, and lyft it vp, and when he ſawe the dead body of Holophernes lying there without a head, weltred in his blood vpon the earth, he cryed with a loude voyce, and with weeping rent his clothes,

* Or, curtayne.

15 And went into Iudiths tent, and founde her not.

16 And ſo he leapt out vnto the people, & ſayde, One woman of the Iewes, hath brought al Nabuchodonoſors people to ſhame: For loe, Holophernes lyeth vpon the grounde, and hath no head.

17 When the cheefe of the Aſſyrians hoſt heard that, they rent their clothes, and there felle an intollerable feare and trembling vpon them: ſo that their mindes were ſore afrayde.

18 And there was an exceedyng great crye in * the whole hoſt.

* Or, middeſt of the hoſte.

The.xv.Chapter.

1 The Aſſyrians are afrayde and flee. 6 The Iſraelites purſue them. 9 Ioachim the hye prieſt commeth to Bethulia to ſee Iudith, and to prayſe God for her.

A 1 NOwe when al the hoſte hearde that Holophernes was beheaded, their mind & counſel fel from them: and beyng amaſed with feare only and trembling, they ſaued them ſelues by fleeing away.

2 One ſpake not to another, but hanged downe their heades, leaft al behynde them, and made haſt to eſcape from the Hebrues: for they hearde that they were haſting to comme after with their weapons, and ſo they fledde by the wayes of the feeldes, and through al the foote pathes of the * dales.

* Or, woods.

3 And when the children of Iſrael ſawe that they fledde, they folowed vpon them: and went downe with trumpettes, blowing and making a great crye after them.

4 As for the Aſſyrians they had no order, and kept not them ſelues togeather, but fled their way: Neuertheleſſe, the children of Iſrael fel vpon them with one company and order, & diſcomfited as many as they myght geat.

5 And Oſias ſent meſſengers vnto al the cities and countreys of Iſrael.

6 So al the regions, and euery citie ſent out their beſt menne after them in harneſſe, and ſmote them with the ſwoorde, til they came to the vttermoſt part of their borders.

7 And the other that were in Bethulia came into the tentes of the Aſſyrians, and tooke al that they whiche were fledde had leaft behynde them, and ſo they founde great good.

B 8 And they that came agayne to Bethulia from the batayle, tooke with them ſuche thinges as hadde benne theirs: there was no number of the catayle, and of al coſtly iewels, ſo that from the loweſt vnto the hygheſt, they were al made riche of the ſpoyles of them.

9 And Ioachim the high prieſt, came from Hieruſalem to Bethulia, with al the elders, that they myght ſee Iudith.

10 Nowe when the came out vnto them, they begann al to prayſe her with one voyce, ſayeing, Thou worſhip of the citie of Hieruſalem, thou ioy of Iſrael, thou honour of our people.

11 Becauſe thou haſt donne manly, and thy hart is comforted, and for that thou haſt loued clenlineſſe and chaſtitie, and haſt knowen no man, but thyne owne huſbande: therefore hath the hande of the Lorde comforted thee, and bleſſed ſhalt thou be for euer.

12 And al the people ſaide, So be it, So be it.

13 In thirtie dayes coulde the people of Iſrael ſcarſe geather vp the ſpoiles of the Aſſyrians.

14 But al that belonged vnto Holophernes, and had benne his ſpecially (whether it were of golde, of ſiluer, pretious ſtone, clothyng, and al ornamentes) they gaue it vnto Judith, and it was deliuered vnto her of the people.

15 And al the people reioyced, both women, maydens, and young people, with pipes, and harpes.

The.xvi.Chapter.

1 Judith prayſeth God with a ſong. 23 She offereth to the Lorde Holophernes ſtuffe.
26 Her continencie, lyfe, and death. 29 Al Iſrael lamenteth her.

A 1 THEN ſang Judith this ſong vnto the Lord, ſayeing,

2 Beginne vnto the lord vpon the tabrettes, ſing vnto the Lorde vpon the Cymbales, O ſing vnto hym a newe ſong of thankeſgeuing, be ioyful, and calle vpon his name.

3 It is the Lorde that deſtroyeth warres, euen the Lorde is his name.

4 Whiche hath pitched his tentes in the middeſt of his people, that he myght deliuer vs from the hande of al our enimies.

5 Aſſur came out of the mountaynes of the North, in the multitude of his ſtrength: his people ſtopped the water brookes, and theyr horſes couered the valleyes.

6 He purpoſed to haue brent vp my " lande, and to ſlay my young men with the ſwoord.

7 He woulde haue caried away my children and virgins into captiuitie, but the almyghtie Lorde hindred him, & deliuered hym into the handes of a woman, " whiche brought hym to confuſion.

B 8 For their myghtie was not deſtroyed of the young men, it was not the ſonnes of Titan that ſlue hym, neither haue the great giantes ſet them ſelues agaynſt hym: but Judith the daughter of Merari with her fayre beautie hath diſcomfited hym, [and brought hym to nought.]

9 For ſhe laied away her wydowes garment, and put on the apparel of gladneſſe, to the reioycing of the chyldren of Iſrael.

10 She annoynted her face with oyntment, and bounde vp her heare in a coyffe, & tooke a newe ſtole to beguile him.

11 Her ſlippers rauiſhed his eyes, her beautie captiuated his minde, with the ſwoord ſmote ſhe of his necke.

12 The Perſians were aſtonied at her ſtedfaſtneſſe, and the Medes at her boldneſſe.

13 Then howled the armies of the Aſſyrians, when my ſimples appeared, drye of thirſt.

C 14 The ſonnes of the daughters haue pearſed them through, and ſlayne them as fugitiue chyldren: they periſhed in the batayle, " for the very feare of the Lorde my God.

15 Let vs ſing a ſong of thankeſgeuing vnto the Lord, a newe ſong of prayſe wyl we ſing vnto our God.

16 Lorde, Lorde, thou art a great God, myghtie in power, whom no man may ouercome.

17 Al thy creatures muſt ſerue thee: * For thou ſpakeſt but the woord, and they were made, thou ſenteſt thy ſpirite, and they were created, and no man can withſtande thy voyce.

18 The mountaynes ſhal mooue from the fundations with the waters, the ſtony rockes ſhal melt before thee lyke waxe.

19 But they that feare thee, ſhalbe great with thee in al thinges.

20 Wo vnto the people that ryſe vp agaynſt my generation: for the almyghty Lord wyl auenge him ſelfe of them, and in the day of iudgement wyl he viſite them.

D 21 For he ſhal geue fire and woormes in theyr fleaſhe, that they may burne and feele it for euermore.

22 After this it happened, that after the victorie, al the people came to Hieruſalem, to geue prayſe and thankes vnto the Lorde: And when they were purified, they offered al their burnt ſacrifices and their vowes, and theyr promiſed offeringes.

23 And Judith offered al Holophernes weapons [and al the iewels] that the people had geuen her, and the canapie that ſhe tooke from his bedde, and hanged them vp " vnto the Lorde.

24 The people were ioyful as the vſe is: and this ioy with Judith, by reaſon of the victory, endured three monethes.

25 So after theſe daies euery man went home agayne, and Judith was in great reputation at Bethulia, and ryght honourably taken in al the lande of Iſrael.

26 Unto her vertue alſo was chaſtitie ioyned, ſo that after her huſbande Manaſſes dyed, ſhe neuer knewe man al the dayes of her lyfe.

27 Upon the hygh ſolempne dayes, ſhe went out with great woorſhip.

28 She

" Or, borders.

" Or, which dyd ſticke him through.

" Or, from the face.

Gene.1. Pſal.32.b.

" Or, the olde interpreter hath: In anathema obliuionis.

28 She dwelt in her huſbandes houſe an hundred and fyue yeeres, & leaſt her handmayden Abra free,

29 And dyed, and was buryed beſyde her huſbande in Bethulia: And al the people mourned for her ſeuen dayes.

30 So long as ſhe lyued, there was none that troubled Iſrael, and many yeeres alſo after her death.

31 The day wherein this victorie was gotten, was ſolemply holden, and reckoned of the Iewes, in the number of the holy dayes, & it is yet greatly holden of the Iewes euer ſince, vnto this day.

The ende of the booke of Iudith.

The reaſt of the Chapters of the booke of *Eſther, whiche are neyther founde in the Hebrue,* nor in the Chalde.

The.xi.Chapter after the Latin.

¶ The dreame of Mardocheus.

A 1 Mardocheus yͤ ſonne of Iari, the ſonne of Semei, the ſonne of Cis, of the tribe of Beniamin,

2 A Iewe, whiche had his dwellyng in the citie of Suſis, a man of greate reputation, and excellent among al them that were in yͤ kinges court.

4.Re.24.d
Iere.24.a.

3 Neuertheleſſe, he was one of the priſoners whom Nabuchodonoſor, the kyng of Babylon had carried away from Hieruſalem vnto Babylon, with Iechonias the kyng of Iuda.

4 In the ſecond yeere of the raigne of great Artaxerxes, in the fyrſte day of the moneth Niſan, had this Mardocheus ſuche a dreame.

5 He thought he hearde a great tempeſt, horrible thunderclappes, earthquakes, and great vprore in the lande,

6 And that he ſawe two great dragons ready to fyght one againſt another. B

7 Theyr crye was great: at the which roaring and crye, al the heathen were vp to fyght agaynſt the ryghteous people.

8 And the ſame day was ful of darkeneſſe, and very vncleare, ful of trouble & anguiſhe, yea, a great fearefulneſſe was there in the lande.

9 The righteous were amaſed, for they feared the plague and euyl that was deuiſed ouer them, and were at a poynt with them ſelues to dye: So they cryed vnto God.

10 And whyle they were cryeing, the litle wel grewe into a great ryuer, and into manye waters.

11 And with that it was day, and the ſunne roſe vp agayne: And the lowely were exalted, and deuoured the glorious and proude.

12 Nowe when Mardocheus had ſeene this dreame, he awoke, and muſed ſtedfaſtly in his hart what God would doo, and ſo he deſyred to knowe al the matter, and his mynd was thereupon vntyl nyght.

The.xii.Chapter.

Mardocheus vttereth the treaſon deuiſed agaynſt the kyng, and is therefore rewarded of hym.

A 1 AT the ſame tyme dwelt Mardocheus with Bagatha and Thara, in the kynges court, the kynges Chamberlaynes and porters of the palace.

2 But when he hearde theyr deuice, and had diligently conſydered theyr imaginations, he perceiued that they went about to laye theyr [cruel] handes vpon the kyng Artaxerxes, and ſo he certified the kyng thereof.

3 Then cauſed the kyng to examine the two ″ gelded with tormentes: And when they had graunted it, they were put to death.

″ Or, chamberlaynes.

4 This the king cauſed to be put in yͤ Chronicles, for an euerlaſtyng remembraunce, and Mardocheus wrote vp the ſame matter.

5 So the kyng commaunded that Mardocheus ſhoulde remayne in the courte, and for this faythfulneſſe of his, he gaue hym a rewarde.

6 But Aman the ſonne of Amadathu, the Agagite, which was holden in great honour and reputation in the kynges courte, vndertooke to hurt Mardocheus, and his people, becauſe of the two chamberlaynes, that were put to death.

The.xiii.Chapter.

1 The copie of the letters of Artaxerxes agaynſt the Iewes. 9 The prayer of Mardocheus.

A 1 THE greate kyng Artaxerxes, whiche raigneth from India, vnto Ethiopia, ouer an hundred & twentie and ſeuen landes, ſendeth his friendely ſalutation vnto al the princes and deputies of the countrey, whiche be ſubiect vnto his dominion.

2 When I was made lord ouer many people, and had ſubdued the whole earth vnto my dominion, my mynde was not with crueltie and wrong to exalt mee ſelfe by the reaſon of my power: but purpoſed with equitie alway and gentlenes to gouerne thoſe that be vnder my iuriſdiction, & wholly to ſet them in a peaceable lyfe, and thereby to bryng my kyngdome vnto tranquilitie, that menne myght ſafely goe through on euery ſide, and to renue peace agayne, which al men deſyre.

3 Now when I aſked my counſellours how theſe thynges myght be brought to a good ende, there was one by vs excellent in wyſedome, whoſe good wyl, trueth, and faithfulneſſe, hath ofte benne ſhewed and prooued, (whiche was alſo the principal and nexte to the kyng) Aman by name,

4 Whiche certified vs, howe that in al landes there was ſcattered abroad a rebellious folke, that made ſtatutes & lawes agaynſte al other people, and haue alway deſpiſed the proclaymed commaundementes of kynges, and how that for this cauſe, it were not to be ſuffered, that ſuche rule ſhould continue by you, and not to be put downe.

5 Seeyng nowe we perceiue the ſame, that this people alone, are contrary vnto euery man, vſyng ſtrange and other manner of lawes, and withſtand our ſtatutes and dooinges, and goe about to ſtabliſhe ſhrewde matters, that our kyngdome ſhoulde neuer comme to good eſtate [and ſtedfaſtneſſe:]

6 Therefore haue we commaunded, that al they that are appoynted in writing, & ſhewed vnto you by Aman, whiche is ordeyned and ſet ouer al our landes, and the moſt principal next vnto the kyng, and in manner as a father: ſhal with theyr wyues and chyldren be deſtroyed and rooted out with the ſworde of theyr enimies and aduerſaries, and that there ſhalbe no mercy ſhewed, and no man ſpared: And this ſhalbe donne the fourtienth day of the moneth called Adad, of this yeere.

7 That they whiche of olde, and nowe alſo, haue euer benne rebellious, may in one day with violence be thruſt downe into the hel, to the intent that after this manner, our empire may haue peace and tranquilitie. B

8 But Mardocheus thought vpon al the workes and noble actes of the Lorde, and made his prayer vnto hym,

9 Sayeing, O Lorde, Lorde, thou valiant and almyghtie kyng, for al thynges are in thy power: and if thou wylt healpe and deliuer Iſrael, there is no man that canne withſtande, nor let thee.

10 For thou haſt made heauen and earth, and what woonderous thing ſo euer is vnder the heauen.

11 Thou art Lorde of al thynges, and there is no manne that canne reſiſt thy Maieſtie, O Lorde.

12 Thou knoweſt al thynges, thou woteſt Lorde, that it was neyther of malice nor preſumption, nor for any deſyre of glory, that I would not bowe downe mee ſelfe, nor worſhyp yonder proude preſumptious Aman:

13 For I woulde haue benne content, and that with good wyl, if it myght haue donne Iſrael any good, to haue kiſt euen his footeſteppes.

14 But that I dyd it, becauſe I woulde not ſet the honour of a man, in the ſteede of the glory of God, and becauſe I woulde worſhyp none, but only thee my Lorde: and this haue I donne in no pryde nor preſumption. C

15 And therefore, O Lorde, thou God & King, haue mercy vpon thy people, for they imagine how they may bryng vs to nought, yea, theyr mynde and deſyre is to deſtroy and to ouerthrowe thy people that hath euer benne thyne inheritance of olde.

16 O deſpiſe not thy portion whiche thou haſt delyuered, & brought out of Egypt for thyne

owne ſelfe.

17 Heare my prayer, and be mercyful vnto thy people, whom thou haſt choſen for an heritage vnto thee ſelfe: Turne our complaynt and ſorowe into ioy, that we may liue, O Lorde, and prayſe thy name: O Lorde ſuffer not the mouthes of them that prayſe thee, to be deſtroyed.

18 All the people of Iſrael in lyke manner cryed as earneſtly as they coulde vnto the Lorde: for theyr death and deſtruction ſtoode before theyr eyes.

The, xiiii. Chapter.

¶ The prayer of Eſther, for the deliuerance of her and her people.

A 1 Queene Eſther alſo beyng in the " batayle of death, reſorted vnto the Lorde,

" Or, peryl.

2 Layde away her glorious apparel, and put on the garmentes that ſerued for ſyghing & mournyng: In the ſteede of precious oyntment, ſhe ſcattered aſhes and doung vpon her head: and as for her body, ſhe humbled it with faſtyng, & brought it very low: All the places where ſhe was wont to haue ioye afore, thoſe filled ſhe with her owne heare that ſhe pluckt of.

3 She prayed alſo vnto the Lorde God of Iſrael, with theſe woordes: O my Lorde, thou only art our kyng, healpe me deſolate woman, whiche haue no healper but thee.

4 For my miſerie and deſtruction is harde at my hande.

5 Fro my youth vp I haue hearde out of the kynred of my father, that thou tookeſt Iſrael from among al people, and ſo haue our fathers of theyr fore elders, that they ſhoulde be thy perpetual inheritance, and looke what thou dyddeſt promiſe them, thou haſt made it good vnto them.

6 Nowe Lorde we haue ſinned before thee, therefore haſt thou geuen vs into the handes of our enimies,

B 7 Becauſe we woorſhipped theyr gods, Lord thou art ryghteous.

8 Neuertheleſſe, it ſatiſfieth them not that we are in bitter and heauy captiuitie, and oppreſſed among them, but thou haſt layde theyr handes, vpon the handes of theyr gods.

9 So that they begynne to take awaye the thyng, that thou with thy mouth haſt ordeined and appoynted, to deſtroye thyne inheritance, to ſhutte and to ſtoppe the mouthes of them that prayſe thee, to quenche the glorye and woorſhyp of thy houſe and thine aulter,

10 And to open the mouthes of the heathen, that they maye prayſe the power and vertue of the gods, & to magnifie the fleaſhely kyng for euer.

11 O Lord geue not thy ſcepter vnto them that be nothyng, leſt they laugh vs to ſcorne in our miſerie and falle: but turne theyr deuice vpon them ſelues, & puniſhe hym that hath begunne the ſame ouer vs, and ſet hym to an example.

12 Thynke vpon vs, O Lorde, and ſhew thee ſelfe vnto vs in the tyme of our diſtreſſe, & of our trouble: ſtrength me, O thou kyng of Gods, thou Lorde of al power,

13 Geue me an eloquent and pleaſant ſpeache in my mouth before the lion: Turne his hart into the hate of our enimies, to deſtroy hym, and al ſuche as conſent vnto hym.

C 14 But deliuer vs with thy hande, and healpe me thy handmayde, whiche haue no defence nor healper, but only the Lorde.

15 Thou knoweſt al thynges, thou wotteſt that I loue not the glory and woorſhyppe of the vnryghteous, and that I hate & abhorre the bedde of the vncircumciſed, and of al heathen:

16 Thou knoweſt my neceſſitie, that I hate the token of my preeminence and woorſhyp, whiche I beare vpon my head, what tyme as I muſt ſhewe mee ſelfe and be ſeene, and that I abhorre it as an vncleane cloth, and that I weare it not when I am quiet, and alone by mee ſelfe.

17 Thou knoweſt alſo, that I thy handmayden, haue not eaten at Amans table, and that I haue had no pleaſure nor delyght in the kynges feaſt, that I haue not drunke the wyne of the drynke offerynges.

18 And that I thy handemayden haue no ioye ſince the day that I was brought hyther, vnto this day, but only in thee, O Lord, O thou God of Abraham,

19 O thou myghtie God aboue al, heare the voyce of them that haue no other hope, and deliuer vs out of the hande of the wicked, and deliuer me out of my feare.

¶ The

The.xv.Chapter.

1 Mardocheus moueth Eſther to goe in vnto the kyng, and make interceſſion for her people. 9 And ſhe perfourmed his requeſt.

A 1 Mardocheus alſo bade Eſther goe in vnto the king, and praye for her people, and for her countrey.

2 Remember (ſayth he) the dayes of thy lowe eſtate, howe thou waſt nouriſhed vnder my hand: for Aman which is nexte vnto the kyng, hath geuen ſentence of death agaynſt vs:

3 Calle thou therefore vpon the Lorde, and ſpeake for vs vnto the kyng, and deliuer vs from death.

4 And vpon the thyrde day it happened, that Eſther layde away the mournyng garmentes, and put on her glorious apparel,

5 And deckte her ſelfe goodly (after that ſhe had called vpon God, whiche is the beholder and ſauiour of al thynges) [and] tooke two maydens with her:

6 Upon the one ſhe leaned her ſelfe, as one that was tender:

B 7 The other folowed her, and bare the trayne of her veſture.

8 The ſhyne of her beautie made her face roſe coloured, the ſimilitude of her face was chearful and amiable: but her harte was ſorowful for great feare.

9 She went in through al the doores, & ſtood before the kyng: The kyng ſate vpon the throne of his kyngdome, and was clothed in his goodly aray, al ſhynyng with golde, and ſet with precious ſtones, and he was verye terrible.

10 He lyfte vp his face that ſhone in the clearenesſe, and looked grimly vpon her: Then fel the queene downe, was pale and faynte, leaned her ſelfe vpon the head of the maide that went with her.

11 Neuertheleſſe, God turned the kinges minde that he was gentle, that he leaped out of his ſeate for feare, and gate her in his armes, and helde her vp tyl ſhe came to her ſelfe agayne, he gaue her louyng woordes alſo, and ſayde vnto her,

12 Eſther, what is the matter? I am thy brother, be of good cheare:

13 Thou ſhalt not dye, for our commaundement toucheth the commons, and not thee: Comme nygh.

14 And with that he helde vp his golden rod, and layde it vpon her necke, C

15 And imbraced her friendly, and ſayd, Talke with me.

16 Then ſayd ſhe, *I ſawe thee (O Lorde) as an angel of God, and my hart was troubled for feare of thy maieſtie and cleareneſſe: Gen.33.b.

17 For excellent and woonderful art thou, O Lorde, and thy face is ful of amitie.

18 But as ſhe was thus ſpeakyng vnto hym, ſhe fel downe agayne for faynteneſſe:

19 For the whiche cauſe the kyng was afrayd, and al his ſeruantes comforted her.

The.xvi.Chapter.

The copie of the letters of Artaxerxes, whereby he reuoketh thoſe whiche he fyrſt ſent foorth.

A 1 The great king Artaxerxes, whiche raigneth from India vnto Ethiopia, ouer an hundred & twentie and ſeuen landes, ſendeth vnto the princes and rulers of the ſame landes, ſuche as loue hym, his friendely ſalutation.

2 There be many that for the ſundrye friendeſhyppes and benefites whiche are diuerſlye donne vnto them for theyr woorſhyppe, be euer the more proude and hygh mynded:

3 And vndertake not only to hurt our ſubiectes, (for plenteous benefites may they not ſuffer, and beginne to imagine ſomething agaynſt thoſe that doo them good,

4 And take not only al thankfulnes away from menne) but in pryde and preſumption, as they that be vnmindeful and vnthankful for the good deedes, they goe about to eſcape the iudgement of God that ſeeth al thynges, which iudgement hateth and pouniſheth al wickedneſſe.

5 It happeneth oft alſo, that they whiche be ſet in office by the hygher power, & vnto whom the buſyneſſe and cauſes of the ſubiectes are committed to be handeled, ware proud, and defile them ſelues with ſhedding of innocent blood, whiche bryngeth them to intollerable hurt.

6 Whiche alſo with falſe & deceitful woordes, and with lying tales, deceiue and betray the innocent goodnes of princes.

7 Nowe is it profitable and good that we take heede, make ſearche thereafter, and con- B

ſyder not only what hath happened vnto vs of old, but the ſhameful, vnhoneſt, and noyſome thynges, that the deputies haue nowe taken in hande before our eyes:

8 And thereby to beware in tyme to comme, that we make the kyngdome quiet & peaceable for al menne, and that we myght ſometyme drawe it to a change.

9 And as for the thyng that nowe is preſent before our eyes, to withſtand it, and to put it downe after the moſt friendely manner.

10 What tyme nowe as Aman the ſonne of Amadathu the Macedonian, a ſtranger verily of the Perſians blood, and farre from our goodneſſe, was comme in among vs as an aliant,

11 And had obteyned the friendeſhippe that we beare towarde al people, ſo that he was called our father, and had in hygh honour of euery manne, as the nexte and principal vnto the kyng:

12 He coulde not forbeare hym ſelfe from his pryde, hath vndertaken not only to robbe vs of the kyngdome, but of our lyfe:

13 With manyfolde deceite alſo hath he deſyred to deſtroye Mardocheus our healper and preſeruer, whiche hath donne vs good in al thynges, and innocent Eſther, the lyke partaker of our kyngdome, with al her people.

C 14 For his mynde was (when he hadde taken them out of the waye, and robbed vs of them) by this meanes to tranſlate the kyngdome of the Perſians, vnto them of Macedonia.

15 But we fynde that the Iewes (which were accuſed of the wicked, that they myght be deſtroyed) are no euyl dooers, but vſe reaſonable and ryght lawes:

16 And that they be the chyldren of the moſte hygh liuyng God, by whom the kyngdome of vs, and of our progenitours, hath benne wel ordered hytherto.

17 Wherefore, as for the letters and commaundementes that were put foorth by Aman the ſonne of Amadathu, ye ſhal doo wel if ye holde them of none effect:

18 For he that ſet them vp, and inuented them, hangeth at Suſis, before the porte, with al his kynrede: and God, which hath al thinges in his power, hath rewarded hym after his deſeruing.

19 And vpon this, ye ſhal publiſhe and ſet vp the copie of this letter in al places, that the Iewes maye freely and without hinderance holde them ſelues after theyr owne ſtatutes:

20 And that they may be healped, and that vpon the thirtienth day of the twelfth moneth Adar, they may be auenged of them, whiche in the tyme of theyr anguiſhe and trouble woulde haue oppreſſed them. D

21 For the GOD that gouerneth al thynges, hath turned to ioy, the daye wherein the choſen people ſhoulde haue periſhed.

22 Moreouer, among the hye ſolempne dayes that ye haue, ye ſhal holde this day alſo with al gladneſſe:

23 That now, and in tyme to comme, this day may be a remembrance of good, for al ſuch as loue the proſperitie of the Perſians: but a remembrance of deſtruction, to thoſe that be ſeditious vnto vs.

24 Al cities and landes that doo not this, ſhal horribly periſhe, and be deſtroyed with the ſworde and fyre, and ſhal not only be no more inhabited of menne, but be abhorred alſo of the wylde beaſtes and foules.

The ende of the reaſt of the booke of Eſther.

The vvyſdome of Solomon.

The firſt Chapter.

1 Howe we ought to ſearche and enquire after God. 2 Who be thoſe that fynde hym. 5 The holy ghoſt. 8. 11 We ought to flee from backbiting and murmuring. 12 Whereof death commeth. 15 Ryghteouſneſſe, and vnryghteouſneſſe.

A 1 LOUE righteouſneſſe, ye that be Iudges of the earth, conſyder deepely of the Lorde in goodneſſe, and ſeeke hym in ſyngleneſſe of harte:

2 For he wyl be founde of them that tempte hym not, and appeareth vnto ſuche as put no diſtruſt in hym.

3 For wicked thoughtes ſeparate from God, and [his] power when it is " tryed, reproueth the vnwyſe.

" Or, tempted.

4 For why? wyſedome ſhal not enter into a wicked ſoule, nor dwelle in the body that is ſubiect vnto ſinne.

5 For the holy ſpirite of diſcipline fleeth from deceite, and withdraweth hym ſelfe from thoughtes that are without vnderſtanding, and is declared when wickedneſſe commeth.

6 For the ſpirite of wyſedome is louyng, and wyl not abſolue him that blaſphemeth with his lyppes, for God is witneſſe of his reynes, and a true beholder of his hart, and an hearer of his tongue.

B 7 For the ſpirite of the Lorde filleth the round compaſſe of the world, and the ſame that vpholdeth al thynges hath knowledge alſo of the voyce.

8 Therefore he that ſpeaketh vnryghteous thynges can not be hydde, neyther ſhal the iudgement of reproofe let hym eſcape.

9 And why? inquiſition ſhalbe made for the thoughtes of the vngodly, and the ſounde of his woordes ſhal comme vnto God, ſo that his wickedneſſe ſhalbe pouniſhed.

10 For the eare of ielouſie heareth al thynges, and the noyſe of the grudgynges ſhal not be hidde.

11 Therefore, beware of murmuring, whiche is nothyng woorth, & refrayne your tongue from ſlaunder: For there is no woorde ſo ſecrete that it ſhal goe for nought, & the mouth that ſpeaketh lyes, ſlayeth the ſoule.

12 O ſeeke not your owne death in the errour of your lyfe, deſtroy not your ſelues through the woorkes of your owne handes:

13 For GOD hath not made death, neyther hath he pleaſure in the deſtruction of the lyuing:

14 For he created al thynges, that they myght haue theyr beyng, and " the generations of the worlde were healthful, and there is no poyſon of deſtruction in them, nor the kyngdome of hel vpon the earth. C

" Or, beginninges.

15 For ryghteouſneſſe is [euerlaſtyng and] immortal: but vnryghteouſneſſe bryngeth death.

16 Neuertheleſſe, the vngodly calle " it vnto them both with woorkes and woordes, and whyle they thynke to haue it theyr friende, they comme to nought, and they haue made an agreement with it, for they are woorthye to be of her part.

" Or, to wit, death.

The.ii.Chapter.

The imaginations and deſyres of the wicked, and theyr counſayle agaynſt the faythful.

A 1 FOR the vngodly ſay, reaſoning with them ſelues, but not aright, Our life is ſhorte and tedious, and in the death of a man there is no remedie, neyther is there anye man knowen to haue returned from the graue.

2 For we are borne at al aduenture, and we ſhalbe here by more fortune after, as though we hadde neuer benne: for our breath is as a ſmoke in our noſthrilles, and woordes as a ſparke rayſed out of our heartes:

3 Whiche beyng extinguiſhed, our body ſhalbe turned into aſhes, and our ſpirite ſhal vaniſhe as the ſoft ayre.

4 Our lyfe ſhal paſſe away as the trace of a cloude, and comme to nought as the myſte that is driuen awaye with the beames of the ſunne, and put downe with the heate therof: Our name alſo ſhalbe forgotten by litle and litle, and no man ſhal haue our woorkes in remembrance.

5 For our tyme is a very ſhadowe that paſſeth away, and after our ende there is no returnyng: for it is faſt ſealed, ſo that no man commeth agayne.

6 Comme on therefore, let vs enioye the pleaſures that are preſent, and let vs chearefullye vſe the creatures, lyke as in youth:

7 Let vs fille our ſelues with good wine and oyntment, and let there no flowre of the time eſcape vs: B

8 Let vs crowne our ſelues with roſe buddes, afore they be wythered:

9 (a) Let there be no fayre medowe, but our luſt goe thorowe it. Let euerye one of vs be partakers of our voluptuouſneſſe, let vs leaue ſomme token of our pleaſure in euerye place: for that is our portion, and this [only] our lot.

(a) This ſentence of the medowe is not in the greeke.

10 Let vs oppreſſe the poore ryghteous, let vs not ſpare the wyddowe, nor olde man, let vs not regarde the heades that are graye for age.

11 Let the lawe of vnryghteouſneſſe be our ſtrength: for the thyng that is feeble, is nothing worth.

12 Therfore let vs defraude the ryghteous, and why? he is not for our profite, yea, he is cleane contrary to our dooynges, he checketh vs for offendyng againſt the lawe, and ſlaundereth the faultes of our manner of lyuing.

13 He maketh his boaſt to haue the knowledge of God, yea, he calleth hym ſelfe Gods ſonne.

14 He is made vnto vs for reproofe of our

thoughtes.

15 It greeueth vs alſo to looke vpon hym, for his lyfe is not lyke other mennes, his wayes are of another faſhion.

16 He counteth vs but " vayne perſons, he withdraweth hym ſelfe from our wayes, as from filthyneſſe, he commendeth greatly the latter ende of the iuſt, and maketh his boaſte that God is his father.

" Or, counterfayte coyne

17 Let vs ſee then if his woordes be true, let vs proue what ſhal happen in the ende of hym.

18 For if the iuſt man be the ſonne of God, he wyl receiue hym, and deliuer hym from the handes of his enimies.

19 Let vs examine him with deſpiteful rebukes and tormentyng, that we maye knowe his meekeneſſe, and proue his patience.

20 Let vs condempne hym with the moſte shameful death: For as hym ſelfe ſayth, he ſhalbe rewarded [of God.] D

21 Suche thynges doo they imagine, and goe aſtray, for theyr owne wickedneſſe hath blinded them.

22 As for the myſteries of God, they vnderſtande them not, they neyther hope for the reward of ryghteouſneſſe, nor regard the worſhyp that holy ſoules ſhal haue.

23 For God created man to be vndeſtroyed, yea after the * image of his owne lykeneſſe made he hym. Gene.4.b

24 Neuertheleſſe, through enuie of the deuyl, came death into the worlde, and they that helde of his ſyde, doo fynde it.

The.iii.Chapter.

1 The conſeruation and aſſurance of the ryghteous. 7 The rewarde of the faythful. 11 Who are miſerable.

A 1 But the ſoules of the ryghteous are in the hande of God, and there ſhal no tormēt touche them.

2 In the ſyght of the vnwyſe they appeared to dye, and theyr ende is taken for miſerie,

3 And theyr departyng from vs to be vtter deſtruction: but they are in reaſt.

4 For though they ſuffer payne before menne, yet is theyr hope ful of immortalitie.

5 They are pouniſhed but in fewe thynges, neuertheleſſe in manye thynges ſhal they be wel rewarded: for God proueth them, & fyndeth them meete for hym ſelfe.

6 As golde in the furnace dooth he trye them, and receiueth them as a burnt offeryng: and when the tyme commeth, they ſhalbe looked vpon.

B 7 They ſhal ſhyne and runne through, as the ſparkles among the ſtubble.

8 They ſhal iudge the nations, and haue dominion ouer the people: and theyr Lorde ſhal raigne for euer.

9 They that put theyr truſt in hym, ſhal vnderſtand the trueth, and ſuche as be faythful ſhal perſeuer with him in loue: for his ſaintes haue grace and mercy, and he hath care for his elected.

10 But the vngodlye ſhalbe pouniſhed accordyng to theyr owne imaginations, for they haue deſpiſed the ryghteous, and forſaken the Lorde.

11 For who ſo deſpiſeth wyſedome and " nurture, he is " vnhappy, and as for the hope of ſuche, it is but vayne, theyr labours vnfruitful, and theyr woorkes vnprofitable.

" Or, diſcipline.
" Or, he is miſerable.

12 Theyr wyues are vndiſcreete, and theyr chyldren moſt vngodly.

13 Theyr offſprynge [or progenie] is curſed: wherefore bleſſed is the barren that is vndefiled, whiche hath not knowen the ſinful bedde, ſhe ſhal haue fruite in the viſitation of ſoules,

14 And the gelded which with his handes hath wrought no vnryghteouſnes, nor imagined wicked thynges agaynſt God: for vnto him ſhalbe geuen the ſpecial gyft of fayth, and the moſte acceptable portion in the temple of God. C

15 For glorious is the fruite of good labour, and the roote of wyſedome ſhal neuer fade away.

16 As for the chyldren of adulterers, they ſhal not comme to a perfect ende, and the ſeede of an vnryghteous bedde ſhalbe rooted out.

17 And though they lyue long, yet ſhal they be nothyng regarded, and theyr laſt age ſhalbe without honour.

18 If they dye quickly, they haue no hope, neither comfort in the day of inquirie.

19 For horrible is the ende of the vnryghteous generation.

The.iiii.Chapter.

Of vertue and the commoditie thereof. 10 The death of the ryghteous, and the condemnation of the vnfaythful.

A 1 O Howe fayre is a chaſte generation with vertue? the memorial thereof is immortal: for it is knowen with GOD and with menne.

2 When it is preſent, men take example at it, and if it goe away, yet they deſyre it: it is crowned, and euer triumpheth, when it hath wonne the rewarde of the vndefiled batayles.

3 But the multitude of the vngodlye aboundyng in chyldren, ſhal profite nothyng, nor geue deepe roote by the ſeede of adulterie, nor laye any faſt fundation.

4 For though they budde foorth in the branches for a time, yet ſhal they be ſhaken with the wynde, for they ſtand not faſt: & through the vehemencie of the winde they ſhalbe rooted out.

5 The vnperfect branches ſhalbe broken, their fruite ſhalbe vnprofitable, and ſowre to eate, yea, meete for nothyng.

6 And why? al the chyldren that are borne of the wicked bed, muſt beare record of the wickedneſſe agaynſte theyr fathers and mothers when they be aſked:

B 7 But though the ryghteous be ouertaken with death, yet ſhal he be in reaſt.

8 For honorable age is not that whiche ſtandeth in length of tyme, nor that that is meaſured by number of yeeres:

9 But a mans wyſedome is the graye heare, and an vndefiled lyfe is the olde age.

10 He pleaſed God, and was beloued of hym, ſo that whereas he lyued among ſinners, he tranſlated hym.

Gen.5.c. 11 * Yea ſpeedyly was he taken awaye, to the intent that wickedneſſe ſhoulde not alter his vnderſtandyng, and that deceite ſhoulde not beguyle his ſoule.

12 For wickedneſſe with bewitching dooth darken the honeſt thynges: and the lyghtnes, of " voluptuous deſyre " turneth aſyde the ſingle minde.

" Or, concupiſcence.
" Or, chaungeth, or altereth.

13 Though he was ſoone dead, yet fulfilled he muche tyme:

C 14 For his ſoule pleaſed God, therefore haſted he to take hym awaye " from among the wicked.

" Or, from out of the middeſt of wickedneſſe.

15 This the people ſee, and vnderſtande it not, they lay not vp ſuch thynges in theyr hartes, how that the louing fauour & mercy [of God] is vpon his ſayntes, and that he hath reſpects vnto his choſen.

16 Thus the ryghteous that is dead, condemneth the vngodly whiche are liuing: and the youth that is ſoone brought to an ende, the long lyfe of the vnryghteous.

17 For they ſee the ende of the wyſe: but they vnderſtande not what God hath deuiſed for hym, and wherefore the Lorde hath taken hym away to be in ſafetie.

18 And why? they ſee hym, and deſpiſe hym, therefore ſhal God alſo laugh them to ſcorne.

19 So that they them ſelues ſhal dye hereafter without honour, yea in ſhame among the dead for euermore: For without anye voyce ſhal he burſt thoſe that be puft vp, and ſhake them from the fundations, ſo that they ſhalbe layde as vtterly waſted: they ſhalbe in ſorowe, and theyr memorial periſhe.

D 20 So they ſhal come afrayd in remembrance of theyr ſinnes, and theyr owne iniquities before theyr face ſhal conuince them.

The.v.Chapter.

1 The conſtantneſſe of the ryghteous before theyr perſecutours. 14 The hope of the vnfaythful is vayne. 15 The bleſſedneſſe of the ſayntes and godly.

A 1 THEN ſhal the ryghteous ſtande in great boldeneſſe before the face of ſuche as haue dealte extreamelye with them, & taken away theyr labours.

2 When they ſee it, they ſhalbe vexed with horrible feare, and ſhal woonder at his health, ſo farre beyonde al that they looked for.

3 And changyng theyr opinion with groning for the redreſſe of mynd, they ſhal ſaye, This is he whom we ſommetyme had in deriſion, and ieſted vpon.

4 We fooles thought his lyfe very madneſſe, and his ende to be without honour:

5 But loe how he is counted among the chyldren of God, and his portion is among the ſaintes.

6 Therefore haue we erred from the waye of of trueth, the lyght of ryghteouſneſſe hath not ſhyned vnto vs, and the ſunne of vnderſtandyng roſe not vp vpon vs.

B 7 We haue weeryed our ſelues in the way of wickedneſſe and deſtruction, yea we haue gonne through tedious deſartes: but as for the way of the Lorde, we haue not knowen it.

B 8 What good hath pride donne vnto vs? or what profite hath the pompe of riches brought vs?

9 All thoſe thinges are paſſed away like a ſhadowe, and as a poſte that haſteth by:

10 As a ſhip that paſſeth ouer the waues of the water, whiche when it is gonne by, the trace thereof can not be founde, neither the path of it in the fluddes:

11 Or as a birde that fleeth through in the ayre, and no man can ſee any token where ſhe is flowen, but only heareth the noyſe of her wynges beatyng the lyght winde, partyng the ayre through the vehemencie of her goeing, and fleeth on ſhaking her winges, whereas afterwarde no token of her way canne be founde:

12 Or lyke as when an arrowe is ſhotte at a marke, it parteth the ayre, which immediatly commeth togeather agayne, ſo that a man can not knowe where it went through:

13 Euen ſo we in lyke manner as ſoone as we were borne, beganne immediatly to drawe to our end, and haue ſhewed no token of vertue, but are conſumed in our owne wickedneſſe.

This verſe is only in the olde interpreter.

14 Suche woordes they that haue ſinned, ſpeake in the hel:

C 15 For the hope of the vngodly, is lyke a " dry thiſtle floure that is blowen away with the winde, lyke a thinne " ſcumme that is ſcattered abrode with the ſtorme, lyke as the ſmoke whiche is diſperſed here & there with the winde, & as the remembrance of a ſtranger that tarieth but a day, & then departeth.

" Or, duſt.

" Or, ſome.

16 But the ryghteous ſhal liue for euermore, their rewarde alſo is with the Lorde, and the care for them is with the hygheſt.

17 Therfore ſhal they receiue a glorious kingdome, and a beautiful crowne of the Lordes hande: for with his ryght hande ſhal he couer them, and with his arme ſhal he defend them.

18 His ielouſie alſo ſhal take on harneſſe, and he ſhal arme the creature to be reuenged of his enimies.

19 He ſhal put on ryghteouſneſſe for a breſteplate, & take vnfaigned iudgement in ſteede of an helmet.

20 The inuincible ſhielde of equitie ſhal he take.

21 His fierſe wrath ſhal he ſharpen for a ſword, D and the whole compaſſe of the worlde ſhal fyght with hym agaynſt the vnwyſe.

22 Then ſhal the thunder boltes goe " ryght out of the lyghtninges, and comme as out of the wel bent bowe of the cloudes to the place appoynted,

" Or, ſtraight

23 And as from an angry caſter of ſtones, there ſhal falle thicke hayles, and the water of the ſea ſhalbe wroth agaynſt them, & the fluddes ſhal runne roughly togeather.

24 Yea a mightie wind ſhal ſtand vp againſt them, and a ſtorme ſhal ſcatter them abrode: Thus vnryghteous dealing ſhal bryng al the lande to a wilderneſſe, and wickedneſſe ſhal ouerthrowe the royal " ſeates of the myghty.

" Or, thrones

The.vi.Chapter.

2 The calling of kynges, princes, and iudges, whiche are alſo exhorted to ſearch wyſedome.

A 1 WIſedome is better then ſtrength, and a man of vnderſtandyng is more woorth then one ſtrong.

This verſe is only in the olde interpreter.

2 Heare therefore (O ye kynges) and vnderſtand, O learne ye that be iudges of the endes of the earth.

3 Geue eare ye that rule the multitudes, and glorie in the number of peoples.

4 For the power is geuen you of the Lorde, and the ſtrength from the higheſt, which ſhal trie your woorkes, and ſearch out your imaginations:

5 Howe that ye beyng officers of his kyngdome, haue not geuen true iudgement, haue not kept the lawe of ryghteouſneſſe, nor walked after the wyl of God.

6 Horribly, and that ryght ſoone, ſhal he appeare vnto you: for an harde iudgement ſhal they haue that beare rule.

7 Mercie is graunted vnto the loweſt: but they that be in aucthoritie ſhalbe ſore pouniſhed.

8 For he whiche is Lorde ouer al, ſhal " except no mans perſon, neither ſhal he ſtande in awe of any mans greatneſſe: for he hath made the ſmal and great, and careth for al a lyke.

" Or, feare, or, ſpare.

9 But the mightie ſhal haue the ſorer trial.

10 Unto you therefore (O ye kinges) doo I ſpeake, that ye may learne wyſedome, and not goe amiſſe.

11 For they that keepe holineſſe " holyly, ſhal

" Or, holy thynges.

be iudged holy: and they that haue learned ſuche thynges,ſhal ſinde defence.

12 Wherefore, " ſet your delight vpon my woordes, & deſyre them, ſo ſhal ye " comme by nurture.

" Or, couet my woordes.
" Or, be inſtructed and learned.

13 Wiſedome is a noble thing, and neuer fadeth away: yea ſhe is eaſily ſeene of them that loue her,and found of ſuche as ſeeke her.

C 14 She preuenteth them that deſyre her, that ſhe may ſhewe her ſelfe vnto them.

15 Who ſo awaketh vnto her betimes, ſhal haue no great trauaile: for he ſhal finde her ſitting ready at his doores.

16 To thinke therefore vpon her, is perfect vnderſtandyng: and who ſo watcheth for her, ſhal quickly be diſpatched of care.

17 For ſhe goeth about ſeekyng ſuche as are meete for her, ſheweth her ſelfe chearefully vnto them in " their goeinges, and meeteth them with " al diligence.

18 For the vnfaigned deſyre of " reformation is her beginning: to care for nurture is loue,

" Or, in their wayes.
" Or, euery thought.
" Or, diſcipline.

19 And loue is the keeping of her lawes, and the keeping of her lawes is the aſſurance of immortalitie:

20 And immortalitie maketh a man familier with God.

D 21 And ſo the deſyre of wiſedome leadeth to the kyngdome [euerlaſting.]

22 If your delyght be then in royal ſeates and ſcepters (O ye kinges of the people) ſet your " luſt vpon wyſedome, that ye may raigne for euermore.

" Or, honour

23 O loue the lyght of wyſedome al ye that be rulers of the people.

24 As for wiſedome, what ſhe is, and howe ſhe came vp, I wyl telle you, and wyl not hyde the myſteries of [God] from you: but wyl ſeeke her out from the beginnyng of her natiuitie, and bryng the knowledge of her into lyght, & wyl not keepe backe the trueth,

This uerſe is only in the olde interpreter.

25 Neither wil I haue to doo with conſuming enuie: for ſuche a man ſhal not be partaker of wyſedome.

26 But the multitude of the wyſe, is the welfare of the worlde: and a wyſe kyng is the " vpholdyng of the people.

" Or, ſtay.

27 O receiue nurture then through my woordes, and it ſhal doo you good.

The .vii. Chapter.

Wyſedome ought to be preferred aboue al thinges.

A 1 I My ſelfe alſo am a mortal man, lyke as al other, and am comme of the earthy generation of hym that was firſt made,

2 And in my mothers wombe was faſhioned to be fleaſhe in the tyme of tenne monethes, beyng brought togeather in blood,through the ſeede of man, and the pleaſure that came with ſleepe.

3 And when I was borne, I receiued like ayre as other men, and fel vpon the earth whiche is of lyke nature, crying and weeping at the firſt as al other doo.

4 I was wrapped in ſwadling clothes, and brought vp with cares.

5 For there is no kyng that hath had any other beginnyng of birth.

6 Al menne then haue one entrance vnto lyfe, and one goeing out in lyke manner.

7 Wherefore I deſyred, and vnderſtandyng was geuen me: I called, and the ſpirite of wiſedome came into me.

B 8 I ſet more by her then by kyngdomes and royal ſeates, and counted riches nothyng in compariſon of her.

9 As for pretious ſtone, I compared it not vnto her: for al golde is but a litle grauel vnto her, and ſiluer ſhalbe counted but clay before her ſyght.

10 I loued her aboue " welfare and beautie, and purpoſed to take her for my lyght: for her lyght can not be quenched.

" Or, health.

11 Al good thinges togeather came to me with her, and innumerable riches through her handes.

12 And I was gladde in al thinges, becauſe wiſedome went before them: and I knewe not that ſhe was the mother of them.

13 And I mee ſelfe learned vnfaignedly, and make other menne partakers of her without enuie,and hyde her riches from no man.

C 14 For ſhe is an infinite treaſure vnto menne: whiche who ſo vſe, become partakers of the loue [and frendſhip] of God, and are accepted vnto hym for the gyftes of " wyſedome.

" Or, knowledge.

15 God hath graunted me to ſpeake what my minde conceiueth, and to thinke as is meete for the thinges that are geuen me: For it is he that leadeth vnto wyſedome,and teacheth to vſe wyſedome a ryght.

16 For in his hand are both we & our woordes, yea al our wiſedome and knowledge of [his] workes.

17 For he hath geuen me the true ſcience of the thinges that are, ſo that I knowe howe the worlde was made, and the powers of the elementes.

18 The beginning,endyng,and myddeſt of the tymes, howe the tymes alter, howe one

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goeth after another, & howe they are fulfilled,

19 The courſe of the yeere, the ordinances of the ſtarres,

20 The natures of liuing thynges, the furiouſneſſe of beaſtes, the power of the windes, the imaginations of menne, the diuerſities of young plantes, the vertues of rootes:

D 21 And al ſuche thinges as are eyther ſecrete or manifeſt, them haue I learned.

22 For wiſedome, whiche is the woorker of al thinges, hath taught me: for in her is the ſpirite of vnderſtandyng, whiche is holy, one only, manifolde, ſubtile, " quicke moouing, cleare, vndefiled, plaine, ſweete, louyng the thing that is good, ſharpe, whiche can not be letted, dooing good,

" Or, liuely.

23 Kinde to man, ſtedfaſt, ſure, free from care, hauyng al " vertues, " circumſpect in al thynges, and paſſing through al vnderſtandyng, cleane, and ſubtile ſpirites.

" Or, power.
" Or, hauyng regarde of.

24 For wiſedome is nimbler then al nimble thinges, ſhe goeth through, and atteyneth to al thinges, becauſe of her cleanneſſe.

25 For ſhe is the breath of the power of God, and a pure influence flowyng from the glorie of the almyghty [God:] therefore can no defiled thing comme vnto her.

26 For ſhe is the bryghtneſſe of the euerlaſting lyght, the vndefiled mirrour of the maieſtie of God, and the image of his goodneſſe.

27 And beyng [but] one, ſhe can doo al thynges: and remaynyng in her ſelfe, ſhe renueth al, and in al ages of tymes entring into holy ſoules, ſhe maketh Gods freendes, and prophetes: E

28 For God loueth none, yf he dwel not with wiſedome.

29 For ſhe is more beautiful then the ſunne, " and geueth more lyght then the ſtarres, and the day is not to be compared vnto her.

" Or, about al the order of ſtarres.

30 For vpon " the day, commeth nyght: but wickedneſſe can not ouercome wyſedome.

" Or, it.

The.viii.Chapter.

The effectes of wyſedome.

A 1 " Vyſedome reacheth from one ende to another myghtily, and " louingly dooth ſhe order al thinges.

" Or, ſhe.
" Or, profitably.

2 I haue loued her, and " laboured for her, euen from my youth vp: I dyd my diligence to mary mee ſelfe with her, ſuche loue had I vnto her beautie.

" Or, ſought.

3 That ſhe hath the companie of god, it commendeth her nobilitie: yea the Lorde of al thinges hym ſelfe loueth her.

4 For ſhe is the ſcoolemaiſtreſſe of the nurture of God, & the chooſer out of his woorks.

5 If " a man woulde deſyre riches in this lyfe, what is richer then wyſedome that worketh al thinges?

" Or, yf rycheſſe be a poſſeſſion that a man woulde deſyre.

6 For yf prudencie woorke: what is it among al thinges that woorketh better?

7 And yf a man loue ryghteouſneſſe, her labours are but vertues: For why? ſhe teacheth ſoberneſſe and prudence, " ryghteouſneſſe and ſtrength, whiche are ſuche thinges, as menne can haue nothing more profitable in their lyfe.

" Or, iuſtice and manhood.

B 8 If a man deſyre muche " knowledge, ſhe can tel the thinges that are paſt, and diſcerne thynges for to comme: ſhe knoweth the ſubtilties of woordes, and can expounde darke ſentences: ſhe foreſeeth ſignes and woonders or euer they comme to paſſe, and the " endes of al tymes and ages.

" Or, muche experience.
" Or, ſucceſſe of times.

9 Therefore I purpoſed after this manner: I wyl take her into my companie, that ſhe may liue with me, knowyng for certayntie ſhe ſhal geue me good counſayle, and ſpeake comfortably vnto me in my carefulneſſe and greefe.

10 For her ſake ſhal I be wel [and honeſtly] taken among the commons, and with honour among the elders, though I be young.

11 I ſhalbe founde to be of ſharpe iudgement, ſo that I ſhalbe marueylous in the ſight of great menne: * and the faces of princes ſhal woonder at me.

This part of the eleuenth vearſe is only in the olde tranſlation.

12 When I holde my tongue, they ſhal byde my leaſure, and when I ſpeake, they ſhal geue good eare vnto me, & yf I talke much, they ſhal lay their handes vpon their mouth.

13 Moreouer, by the meanes of her, I ſhal obteyne immortalitie, and leaue behynde me an euerlaſting memorial among them that comme after me.

14 I " ſhal ſet the people in order, and the nations ſhalbe ſubdued vnto me.

" Or, I ſhal gouerne the people.

15 Horrible tyrantes ſhalbe afrayde when they doo but heare of me, among the multitude I ſhalbe counted good, and myghtie in batayle.

16 When I comme home, I ſhal finde reaſte with her: for her companie hath no bitternes, and her felowſhip hath no tediouſneſſe, but mirth and ioy.

17 Nowe when I conſydered theſe thinges by mee ſelfe, ⁊ pondered them in my hart, howe that to be ioyned vnto wyſedome is immortalitie,

18 And great pleaſure to haue her freendſhip, and that in the woorkes of her handes are infinite richeſſe, and that who ſo " keepeth company with her ſhalbe wyſe, and that he whiche talketh with her, ſhal comme to honour: I went about ſeeking howe to geat her vnto me.

" Or, exerciſeth talke with her.

19 For I was a ladde of ripe witte, and had a good " vnderſtandyng.

" Or, ſpirite with me.

20 " But when I grewe to more vnderſtandyng, I came to an vndefiled body.

" Or, yea rather beyng good.

D 21 Neuertheleſſe when I perceiued that I could not enioy it, except God gaue it [me] and that was a poynt of wyſedome alſo to knowe whoſe gyft it was, I ſtepped vnto the Lord, and beſought him, and with my whole hart I ſayde after this manner.

The.ix,Chapter.

A prayer of Solomon to obteyne wyſedome.

A 1 O GOD of " [my] fathers, and Lord of mercie, thou haſt made al thinges with thy woorde,

" Or, the.

2 And ordeyned man thorowe thy wyſedome, that he ſhould haue* dominion ouer the creatures whiche thou haſt made,

Gen.1.b.

3 That he ſhoulde " order the worlde accordyng to equitie and righteouſneſſe, and execute iudgement with a " true hart.

" Or, gouerne.

" Or, an vpright.

4 Geue me wyſedome, which is euer ſitting about thy ſeate, and put me not out from among thy chyldren:

5 For I thy ſeruant and ſonne of thy handemayden, am a feeble perſon, and of a ſhorte tyme, " and to young to the vnderſtanding of iudgement and lawes.

" Or, and yet leſſe in.

6 And though a man be neuer ſo perfect among the chyldren of menne, yet yf thy wiſedome be not with him, he ſhalbe nothyng regarded.

7 Thou haſt choſen me to be a kyng vnto thy people, and the iudge of thy ſonnes and daughters.

B 8 Thou haſt commaunded me to buylde a temple vpon thy holy mount, and an aulter in the citie wherein thou dwelleſt, a likeneſſe of thy holy tabernacle, whiche thou haſt prepared from the beginnyng.

9 And thy wyſedome with thee, whiche knoweth thy woorkes, whiche alſo was with thee when thou madeſt the worlde, ⁊ knewe what was acceptable in thy ſyght, and right in thy commaundementes.

10 O ſende her out of thy holy heauens, and from the throne of thy maieſtie, that ſhe may be with me, ⁊ labour [with me] that I may knowe what is acceptable in thy ſyght.

11 For ſhe knoweth ⁊ vnderſtandeth al thinges, and ſhe ſhal leade me ſoberly in my woorkes, and preſerue me " in her power.

" Or, by.

12 So ſhal my woorkes be acceptable, and then ſhal I gouerne thy people righteouſly, and be woorthy to ſit in my fathers ſeate.

13 For what man is he that canne knowe the counſayle of God? or who can thinke what the wyl of God is?

14 For the thoughtes of mortal menne are " miſerable, and our forecaſtes are but vncertayne.

" Or, dreadful.

C 15 For why? a corruptible body is heauy vnto the ſoule, and the earthy manſion keepeth downe " that vnderſtandyng that muſeth vpon many thinges.

" Or, the minde that hath many cares.

16 Very hardly can we diſcerne the thynges that are vpon earth, " ⁊ great labour haue we or we canne finde the thinges whiche are before our eyes: and who hath then ſought out the ground of the thinges that are donne in heauen?

" Or, and with muche labour finde we out the thinges that are in our handes.

17 [Oh Lorde] who can haue knowledge of thy " [vnderſtandyng and] meanyng, except thou geue wyſedome, and ſende thy holye ghoſt from aboue?

" Or, counſayle.

18 For ſo the wayes of them whiche liued in the earth were refourmed, and menne haue learned the thinges that are pleaſant vnto thee, and were preſerued through wiſedome.

The.x.Chapter.

The deliuerance of the ryghteous, and deſtruction of the enimies, commeth through wyſedome.

A 1 She preferred the fyrſt fourmed father of the worlde that was created alone, and brought hym out of his fal:

2 And gaue him power to rule al thynges.

Gen.2.c.

3 * But when the vnryghteous went away in his wrath from her, he periſhed by the furious deſyre to murther his brother.

Gen.4.b.

4 For whom when the* water deſtroyed the

whole worlde, wyſedome agayne preſerued it, her ſelfe gouernyng the iuſt man by no coſtly woorke of wood.

Gen.11.a. 5 *Moreouer, when the nations were confounded [or ioyned togeather] in their malitious confederacie, ſhe founde out the ryghteous, and preſerued hym faultleſſe vnto God, and kept hym ſtrong agaynſt the loue of his ſonne.

Gen.19.f. 6 She preſerued the ryghteous *when he fled from the vngodly that periſhed, what tyme as the fyre felle downe vpon the fiue cities.

B 7 Like as yet this day the [vnfruiteful] waſte [and] ſmokyng lande geueth teſtimonie of their wickedneſſe: yea the " vnripe and vntimely fruites that grow vpon the trees, and for a token of a remembrance of the vnfaithful ſoule, there ſtandyng a piller of ſalt.

" Or, the neuer riping.

8 For al ſuche as regarded not wyſedome, gate not only this hurt, that they knewe not the thynges whiche were good: but alſo leaft behynde them vnto menne, a memorial of their fooliſhneſſe, ſo that in the thynges wherein they ſinned, they could not be hidde.

9 But as for ſuche as tooke heede vnto wyſdome, ſhe hath deliuered them from ſorowe.

Gen.28.a. 10 *When the ryghteous fledde becauſe of his brothers wrath, " wyſedome ledde hym the ryght way, ſhewed hym the kyngdome of God, gaue hym knowledge of holy thynges, made hym riche in his labours, and brought to paſſe the thinges that he went about.

" Or, ſhe.

11 In the " deceiptfulneſſe of ſuche as defrauded hym, ſhe ſtoode by hym, and made hym riche.

" Or, coueſouſneſſe.

12 She ſaued hym from the enimies, and defended him from the " deceiuers: In a ſtrong batayle ſhe gaue hym the victorie, that he myght know howe that the feare of GOD is ſtronger then al thinges.

" Or, lyers in wayte.

Gen.37.f. Actes.7.b 13 *When the ryghteous was ſolde, ſhe forſooke hym not, but deliuered hym from ſinne: She went downe with hym into the " dungeon,

" Or, priſon.

Gen.41.f. C 14 And fayled him not in the bandes, *tyl ſhe had brought him the ſcepter of the Realme, and power againſt thoſe that oppreſſed him: As for them that had accuſed hym, ſhe declared them to be lyers, and brought him to perpetual " worſhip.

" Or, glorie.

Exod.1.b. 15 *She deliuered the ryghteous people and faultleſſe ſeede, from the nations that oppreſſed them.

Exod.3.c. 16 *She entred into the ſoule of the ſeruant of the Lorde, and ſtoode by hym in woonders and tokens agaynſt the dreadful kynges.

17 She gaue the " ryghteous the rewarde of their labours, and led them foorth a marueylous way: on the day time ſhe was a ſhadow vnto them, and a lyght of ſtarres in the night ſeaſon.

" Or, the ſaintes.

Exo.14.e. 18 *She brought them through the red ſea, and caried them through the great water.

19 But ſhe drowned their enimies [in the ſea] but brought them out of the botome of the deepe.

Exo.12.e. Exo.15.a. 20 *So the ryghteous tooke the ſpoyles of the vngodly, *& prayſed thy holy name, O lord, and magnified thy victorious hande with one accorde.

Pſal.18.a. Math.2.c. 21 *For wyſedome openeth the mouth of the dumbe, and maketh the tongues of babes to be eloquent.

The .xi. Chapter.

1 The myracles donne for Iſrael. 13 The vengeance of ſinners. 28 The great power and mercie of God.

A 1 She " ordered their woorks in the handes of the holy prophete:

" Or, directed, or proſpered.

Exo.16.a. 2 *[So that] they went through the wyldterneſſe that was not inhabited, and pitched their tentes in the waſte deſert.

3 They ſtoode agaynſt their enimies, and were auenged of their aduerſaries.

Exo.17.c. Num.20.b 4 *When they were thirſtie, they called vpon thee, and water was geuen them out of the [moſt] high rocke, and their thirſt was quenched out of the harde ſtone.

5 For by the thinges wherethrough their enimies were pouniſhed, were the " children of Iſrael helped in their neede.

" Or, they, that is, the Iſraelites.

6 For in ſteede of a fountaine of the perpetual running fludde, al troubled with gorie blood,

7 In reproche of the commaundement publiſhed to murther the infantes, thou gaueſt vnto them abundance of water, and that not looked for neither:

8 Declaring by that thirſt then, howe thou hadſt pouniſhed thyne aduerſaries. B

Deut.8.a. 9 *For when they were tryed, and nurtured with [fatherly] mercie, they knewe how the vngodly were iudged, and pouniſhed in the wrath [of God.]

10 For theſe haſt thou exhorted as a father, and prooued them: but vnto the other thou haſt benne a boyſtuous kyng, " layed harde to their charge, and condempned them.

" Or, examined them ſtraytly.

11 Whether they were abſent or preſent, theyr

pouniſhment was a lyke.

12 For their greefe was double, and mourning for the remembrance of thinges paſt:

13 For when they perceiued that their pouniſhmentes dyd them good, they * thought vpon the Lorde.

* Or, they feele.

C 14 For whom, in his caſting out before, as an abiect they had denied with deriſion, him in the ende, when they ſawe what happened, they woondered at: for they were of another thirſt then was the iuſt.

15 But for the fooliſhe deuiſes of their wickedneſſe, wherewith beyng deceiued, they worſhipped ſerpentes that had not the vſe of reaſon, and vile beaſtes, thou ſenteſt a multitude of vnreaſonable beaſtes vpon them for reuengeance:

16 That they myght knowe, that looke wherwithal a man ſinneth, by the ſame alſo ſhal he be pouniſhed.

Leui.26.d. Sapi.16.a. Iere.8.f.

17 * For vnto thy almyghtie hande that made the worlde of nought, it was not vnpoſſible to ſende among them an heape of beares, or wood Lions,

18 Or cruel beaſtes of a ſtrange kinde, ſuche as are vnknowen, or ſpout fire, or caſt out a ſmokyng breath, or ſhoote horrible ſparkes out of their eyes:

19 Whiche myght not only deſtroy them with hurting, but alſo kille them with their horrible ſyght.

20 Yea without theſe [beaſtes] myght they haue benne ſlayne with one winde, beyng perſecuted by the reuengeance, and ſcattered abroade through the breath of thy power: Neuertheleſſe, thou haſt ordered al thinges in meaſure, number, and wayght.

D 21 For thou haſt euer had great ſtrength and myght, and who may withſtande the power of thyne arme?

22 For why? lyke as the ſmal thing that the ballance wayeth, ſo is the world before thee: yea as a droppe of the mornyng deawe that falleth downe vpon the earth.

23 But thou haſt mercie vpon al, for thou haſt power of al thinges, * and makeſt thee as though thou ſaweſt not the ſinnes of menne, becauſe they ſhoulde amende.

Rom.2.a.

24 For thou loueſt al the thinges that are, and hateſt none of them whom thou haſt made: for thou wouldeſt not haue made any thing yf thou hadſt hated it.

25 Yea howe myght any thing endure, yf it were not thy wyl? or how coulde any thing be preſerued, except it were called of thee?

26 But thou ſpareſt al: for they are thyne (O Lorde) thou louer of ſoules.

The .xii. Chapter.

2 The mercie of God towarde ſinners. 14 The woorkes of God are vnreprouable.
19 God geueth leaſure to repent.

A 1 FOR thy vncorruptible ſpirite, O Lorde, is in al thinges?

2 Therefore chaſteneſt thou them meaſurably that goe wrong, & warneſt them by putting them in remembrance in what thinges they haue offended, that leauing their wickednes, they may beleeue on thee, O Lorde.

Deut.9.a. 12.d.18.c.

3 * As for thoſe olde inhabiters of thy holy lande, thou myghteſt not alway with them.

4 For they committed abominable woorks [agaynſt thee] as witchcraft, ſorcerie, and wicked ſacrifices.

5 They ſlue their owne chyldren without mercie, they dyd eate vp the bowels of mens fleaſhe, and deuoured the blood in abominable bankettes, and had their madde fanatical prieſtes:

6 And the fathers were the chiefe murderers of the ſoules deſtitute of helpe, [theſe dooers] thou wouldeſt deſtroy by the handes of our fathers:

B 7 That the lande whiche thou loueſt aboue al other, myght be a meete dwelling for the chyldren of God.

8 Neuertheleſſe, thou ſparedſt them alſo as menne, and ſendedſt the forerunners of thyne hoſt, euen hornettes to deſtroy them out by litle and litle.

9 Not that thou waſt vnable to ſubdue the vngodly vnto the ryghteous in batayle, or with cruel beaſtes, or with one rough woord to deſtroy them togeather:

Exo.13.d. Deut.7.d.

10 * But thy mynde was in pouniſhing them by litle and litle, to geue them place for amendement, knowyng wel that it was an vnrighteous nation, and wicked of nature, and that their thought myght neuer be altered.

11 For it was a curſed ſeede from the beginning: yet haſt thou not pardoned their ſinnes wherein they offended, for that thou feareſt any man.

12 For who wil ſtand againſt thy iudgement? or who wyl blame thee for the nations that periſhe, whom thou haſt made? or who

wyl comme before thy face to be reuenged for the vnryghteous menne?

1.Pet.5.a. 13 For there is none other God but thou, * that careſt for al thinges: that thou mayeſt declare howe that thy iudgement is not vnryght.

C 14 There dare neither kyng nor tyrant in thy ſyght, require accomptes of them whom thou haſt " deſtroyed.

" Or, pouniſhed.

15 Forſomuche then as thou art righteous thee ſelfe, thou ordreſt al thinges ryghteouſly, * thynking it vnſeemely for thy power to condempne hym that hath not deſerued to be pouniſhed.

Iob.9.a.

16 For thy power is the beginnyng of ryghteouſneſſe, and becauſe thou art Lorde of al thinges, it maketh thee to be gratious vnto al.

17 For when menne thinke thee not to be of a ful ſtrength, thou declareſt thy power, and reprooueſt the boldneſſe of the wyſe.

18 But thou " maiſtring thy power, doeſt iudge with equitie, & ordreſt vs with great fauour: for thou mayeſt vſe power when thou wylt.

" Or, ruling

19 By ſuche woorkes nowe haſt thou taught thy people, that the iuſt man ſhoulde be louyng, and haſt made thy chyldren to be of a good hope, becauſe thou geueſt roome to repentance for ſinnes.

D 20 For inſomuche as thou haſt pouniſhed, and with ſuche deliberation and obteſtation, the enimies of thy ſeruantes, which were woorthy to dye, where through thou gaueſt them tyme and place of amendement, that they myght turne from their wickedneſſe:

21 With howe great circumſpection then pouniſheſt thou thyne owne chyldren, vnto whoſe fathers thou haſt ſworne, and made couenantes of good promiſes?

22 So where as thou doeſt chaſten vs, thou " pouniſheſt our enimies a thouſand times more: to the intent that when we pouniſhe, we ſhoulde diligently thinke of thy goodneſſe, and when we our ſelues are " pouniſhed, we ſhoulde hope for mercie.

" Or, ſcourgeſt.

" Or, iudged.

23 Wherefore, where as menne haue liued diſſolutely & vnrighteouſly, thou haſt pouniſhed them ſoare with theyr owne abominations.

24 * For they went aſtray very " long in the wayes of errour, & helde the beaſtes (whiche euen their enimies deſpiſed) for gods, deceiued as chyldren of no vnderſtandyng.

Sapi.11.c. Rom.1.c.

" Or, farre.

25 Therefore haſt thou ſent them thy iudgement in ſcorne, as to chyldren voyde of reaſon.

26 As for ſuche as wyl not be refourmed by thoſe ſcornes [and rebukes,] they ſhal feele the woorthy " pouniſhment of God.

27 For looke in what thinges they " diſdayned when they " ſuffered for their ſakes, whom they counted goddes, ſeeyng them ſelues pouniſhed in the " ſame, they perceiued that he was in deede the true GOD, whom before they had denied to knowe, and therefore came extreme dampnation vpon them.

" Or, iudgement.

" Or, murmuring and grudging.

" Or, were chaſtined.

" Or, murmuring.

The.xiii.Chapter.

1 Al thinges be vayne, except the knowledge of God. 10 Idolaters and idols are mocked.

A 1 Surely vayne are al menne by nature, whiche were ignorant of God, & coulde not out of the good thynges that are ſeene, knowe hym that of hym ſelfe is [euerlaſting] neither tooke ſo muche regarde of the woorkes that are made, as thereby to knowe who was the crafteſman of them:

2 But ſomme tooke the fire, ſomme the wind or ſwift ayre, ſomme the courſe of the ſtarres, ſomme the running water, [ſome tooke ſunne and moone] or the lightes of heauen, for gods that rule the worlde.

3 But though they had ſuch pleaſure in their beautie, that they thought them to haue ben goddes, yet ſhould they haue knowen howe muche more " fayrer he is that made them: For the " maker of beautie hath ordeyned al theſe thinges.

" Or, excellent.

" Or, the firſt authour.

4 Or yf they marueyled at the power and woorke of them, they ſhoulde haue perceiued thereby, howe muche he whiche made theſe thinges is myghtier then they.

5 For by the greatneſſe of the beautie, and of the creatures, the maker thereof compared with them, may plainely be " knowen.

" Or, ſeene.

6 Notwithſtandyng, they are the leſſe to be blamed that ſeeke God, and woulde finde hym, and yet peraduenture " miſſe.

" Or, erre.

7 For they being occupied in his woorkes, doo ſeeke hym diligently, and are perſwaded by the ſyght, becauſe the thinges are beautiful that are ſeene.

B 8 Howebeit, yet neither are they to be excuſed.

9 For if their vnderſtanding [and knowledge] be ſo great, that they can " diſcerne the world [and the creatures] why doo they not rather finde out the Lorde thereof?

" Or, coniecture.

10 But miſerable are they, and " among the dead is their hope, that calle them goddes,

" Or, in dead thynges.

Whiche are but the woorkes of mens hands, golde, ſiluer, and the thing that is founde out by " cunning, the ſimilitude of beaſtes, or any vayne ſtone that hath benne made by hande of olde.

" Or, arte.

11 Or as when a carpenter cutteth downe a tree meete for the purpoſe, and pareth of al the barke cunningly, and ſo by arte comely maketh a veſſel profitable to the vſe of lyfe:

12 And with that whiche is cut of from his woorke, doth dreſſe his meate to fil his belly:

13 And as for the other part that is leaft, which is profitable for nothyng (for it is a crooked peece of wood, and fulle of knobbes) he carueth it diligently by leaſure, and according to the knowledge of his cunning, he geueth it ſomme proportion, faſhioneth it after the ſimilitude of a man,

C 14 Or maketh it lyke ſomme vyle beaſt, ſtraketh it ouer with red, and paynteth it, and looke what foule ſpot is in it, he caſteth ſome colour vpon it:

15 Then maketh he a " conuenient tabernacle for it, ſetteth it in the wal, and maketh it faſt with iron:

" Or, an houſe worthy of it.

16 Prouiding ſo for it, leſt it happen to fal, " for it is wel knowen, that it can not helpe it ſelfe: For why, it is but an image, and muſt of neceſſitie be helped.

" Or, for he knoweth wel.

17 Then makyng prayer for his goodes, for his mariage, and for chyldren, he is not aſhamed to ſpeake to that whiche hath no ſoule.

18 For health, he maketh his petition vnto hym that is " ſicke: for life, he humblie praieth vnto hym that is dead: he " calleth vpon hym for helpe, that hath no experience at al: and to ſend him a good iourney, he praieth hym that may not goe.

" Or, weake.

" Or, maketh ſupplication vnto hym.

19 And for gayne, for woorke, and for ſucceſſe of his affayres, he aſketh power of him, whiche is without al manner of power.

The. xiiii. Chapter.

1 The deteſtation and abomination of images. 8 A curſe of them, and of him that maketh them. 14 Whereof idolatrie proceeded. 23 What euils comme of idolatrie.

A 1 AGayne, another man purpoſyng to ſayle, and " beginnyng to take his iourney through the ragyng " ſea, calleth for helpe vnto a ſtocke, that is far weaker then the veſſel that beareth hym.

" Or, preparing and makyng ready.

" Or, waues ryeth.

2 For as for it, couetouſneſſe of money hath founde it out, and the craftes man made it with his cunning.

3 But thy prouidence, O father, gouerneth it: For thou haſt made a way euen in the ſea, and a ſure path in the middeſt of the waues,

4 Declaryng thereby, that thou haſt power to helpe " in al thinges, yea though a man went to the ſea without " ſhip.

" Or, euery way.

" Or, art.

5 Neuertheleſſe, thou wouldeſt not that the woorkes of thy wyſedome ſhoulde be in vaine: and therefore doo men commit theyr liues to a ſmal peece of wood, paſſing ouer the ſtormie ſea in a ſhip, and are ſaued.

6 * For in the olde time alſo when the proude giantes periſhed, he in whom " the hope was leaft to increaſe the worlde, went into the ſhippe whiche was gouerned through thy hande, and ſo leaft ſeede behynde him vnto the worlde.

Gen. 7. d.

" Or, the hope of the worldes.

B 7 For " happy is the tree, wherethrough ryghteouſneſſe commeth:

" Or, bleſſed.

8 But curſed is " [the idol] that is made with handes, * yea both it, and he that made it: He, becauſe he made it: and it, becauſe it was called GOD, whereas it is but a " frayle thing.

" Or, the thyng.

Pſal. cxv. a

Baruc. 6. d

" Or, corruptible.

9 * For the vngodly, and his vngodlineſſe, are both lyke abominable vnto God.

Pſal. 7. d.

10 [Euen ſo] the woorke, and he that made it alſo, ſhalbe pouniſhed togeather.

11 Therefore ſhal there a plague comme vpon the idols of the heathen: for out of the creature of God, they are become an abomination, a " temptation vnto the ſoules of men, and a ſnare for the feete of the vnwyſe.

" Or, a ſclander & offence, or ſtumbling blocke.

12 For why, the " ſeeking out of idols, is the beginnyng of whoredome, and the " bryngyng vp of them, is the " deſtruction of life.

" Or, deuiſing.

" Or, inuentions.

" Or, the corruption.

13 For they were not from the beginning, neither ſhal they continue for euer.

14 The vayne glory of menne, hath founde them out vpon earth, therfore ſhal they cōme ſhortly to an ende. C

15 For when a father mourned heauyly for his ſonne " ſodaynely taken away from hym, he made hym an image: and hym whiche then was but a dead man, he nowe beganne to woorſhip as a god, and ordeyned for his " ſeruantes ceremonies and ſacrifices.

" Or, ſoone.

" Or, ſubiectes.

16 Thus by proceſſe of tyme, this " vngratious cuſtome beyng waxen ſtrong, was kept as a lawe, and images were woorſhipped by commaundement of tyrantes.

" Or, wicked

17 As for thoſe that were ſo farre of, that men myght not woorſhyppe them preſent, theyr viſage beyng drawen out from farre of, was made as the " cleare image of an honorable kyng, that they might with " affection flatter as wel the abſent as the preſent.

" Or, gorgeous.
" Or, diligence.

18 Agayne, the ſinguler ambition of the craftes man, gaue the ignorant alſo a great occaſion to increaſe the ſuperſtition.

19 For he wylling to pleaſe one, peraduenture that " bare rule, laboured with al his cunning, to make the image of the beſt faſhion.

" Or, was of aucthoritie.

D 20 And ſo thorow the beautie of the woorke, the " cōmon people beyng thereto allured, tooke hym nowe for a god, whiche a litle before was but honoured as a man.

" Or, multitude.

21 And this was to the deceiuing of mannes lyfe, when menne eyther with calamitie or tyrannie oppreſſed, aſcribed vnto ſtones and ſtockes that name [of God] whiche ought not to be geuen vnto any thyng [els.]

22 Moreouer, this was not yenough for them, that they erred in the knowledge of God: but whereas they liued in the great warre of ignorance, thoſe ſo [many and] great " plagues called they peace.

" Or, euils.

Deut.18.b
Iere.7.b.

23 For eyther * they ſlue theyr owne chyldren, and offered them in ſacrifice, or vſed ſecret ceremonies, or folowed madde drunken diſſoluteneſſe of rites in ſacrifice:

24 So that they kept neyther lyfe nor maryage cleane: but eyther one ſlue another trayterouſly, or greeued hym by adulterie.

25 So that there raigned in al menne without exception, blood, manſlaughter, theft, " diſſimulation, corruption, vnfaythfulneſſe, ſedition, periurie,

" Or, deceit.

26 Diſquieting of good menne, vnthankfulnes, defiling of ſoules, changing of byrth, diſordering of mariages, adulterie, and vncleanneſſe.

27 For why, the honouring of " abominable images, is the beginning, the cauſe, and ende of al euil.

" Or, of idols that ought not once to be named of vs.

28 For [they that woorſhyp idols,] eyther they are madde when they be mery, or propheſie lyes, or lyue " vngodlye, or els lyghtly forſweare them ſelues.

" Or, vniuſtly.

29 For inſomuche as theyr truſt is in the idols whiche haue no " ſoule, though they ſweare falſely, yet they thynke it ſhal not hurte them.

" Or, lyfe.

30 Therefore commeth a great plague vpon them, and that woorthyly, for both cauſes: for they haue an euil opinion of God, that geue heede vnto idols, and they ſweare vniuſtly in deceite, deſpiſing holineſſe.

31 For it is not the power of them, by whom they ſweare: but it is the iuſt vengeance of ſinners that puniſheth alwayes the offence of the vngodly dooers.

" Or, iudgement.

The.xv.Chapter.

The voyce of the faythful prayſyng the mercy of God, by whoſe grace they ſerue not idolles.

A 1 But thou, O our God, art gratious, true, and long ſufferyng, and in mercye ordereſt thou al thynges.

2 Though we ſinne, yet are we thyne, for we knowe thy ſtrength: but we wyl not ſinne, becauſe we knowe we are counted thyne.

3 For to knowe thee, is perfect ryghteouſneſſe: yea, to knowe thy power, is the roote of immortalitie.

4 As " for the thyng that menne haue found out through theyr euil ſcience, it hath not deceiued vs, nor the paynters vnprofitable labour, [to wit,] an image ſpotted " with diuers colours,

" Or, for neither the malicious deuiſe of menne deceiued vs.
" Or, ſtayned

5 Whoſe ſight entiſeth the ignorant to luſt after it, & he deſyreth the " picture of a dead image that hath no breath.

" Or, fourme

6 Both they that make them, they that deſyre them, and they that woorſhip them, loue euyls, and are woorthy to haue ſuch thynges to truſt vpon.

7 For the potter tempereth ſofte earth, laboureth it, and geueth it the faſhion of whatſoeuer veſſel ſerueth for our vſe: and of the ſelfe ſame claye he maketh both the veſſels that ſerue for cleane vſes, and alſo ſuche as ſerue to the contrary: Whereunto euerye veſſel ſerueth, the potter hym ſelfe beyng the iudge. B

8 So by his wicked labour, he maketh a vayne god of the ſame claye: this dooth euen he whiche a litle before was made of earth hym ſelfe, and within a litle whyle after, returneth to the ſame out of whiche he was taken, when the lone of his life ſhalbe demaunded from hym agayne.

9 Notwithſtanding, he careth not the more for this, that he muſt labour, nor that his lyfe is ſhort: but ſtriueth to excel goldeſmythes & ſyluerſmythes, and endeuoureth to doo lyke the copperſmythes, and taketh it for an honour to make " deceiuable thynges.

" Or, falſe & counterfaite.

10 His hart is but aſhes, his hope is more vayne then earth, and his lyfe of " leſſe honour then claye. " Or, more baſe.

11 Forſomuche as he knoweth not his owne maker that gaue hym his ſoule of power to worke, and breathed in hym the breath of lyfe.

12 But they counted our lyfe but a paſtime, and [our] conuerſation to be but a market for gayne, and that menne ſhould euery way be geatting, yea, though it were by euil meanes.

13 Nowe he that of earth maketh frayle veſſels and images, knoweth hym ſelfe to offend aboue al other.

C 14 Al the enimies of thy people that holde them in ſubiection, are moſt vnwiſe, and are more miſerable then very " fooles. " Or, very babes.

15 For they iudge al the idols of the heathen to be goddes, whiche neyther haue eye ſyght to ſee, nor noſes " to ſmel, nor eares to heare, nor fyngers or handes to grope, & as for theyr feete, they are [to] ſlowe to goe. " Or, to drawe the ayre, or breath.

16 For manne made them, and he that borowed his owne ſpirite faſhioned them: but no man can make a god like vnto him ſelfe.

17 For ſeeyng he is but mortal, it is but mortal that he maketh with vnryghteous handes: He hym ſelfe is better then they whom he worſhyppeth, for he liued as they did neuer.

18 Yea, they worſhypped [ſuche] beaſtes alſo as are " moſt hateful: for if they were compared for " madneſſe, they are worſe then others. " Or, theyr moſt enimies. " Or, lacke of vnderſtanding

19 Neyther haue they any beautie why to be deſyred in reſpect of other beaſtes: but are al voyde of the prayſe of God, and his bleſſyng.

The.xvi.Chapter.

1 The pouniſhment of idolaters. 20 The benefites donne vnto the faythful.

A 1 Therefore, by ſuche thinges are they worthyly pouniſhed, and thorowe the multitude of beaſtes are they " rooted out. " Or, tormented.

2 In ſteede of the whiche pouniſhmentes thou haſt graciouſly ordered thyne owne people, preparing for the deſyre of theyr appetite a ſtrange taſte, * euen quayles to be theyr meate: Num.11.g

3 To the intent, that by the thynges whiche were ſhewed and ſent vnto them, they that were ſo greedy of meate, myght begynne to lothe euen theyr neceſſary appetite, aud they whiche had ſuffered penurie for a ſhort ſpace, myght be partakers of the newe taſte.

4 For it was requiſite that without any excuſe, pouertie ſhoulde comme vpon thoſe whiche vſed tyrannie, and to ſhewe only vnto the other, howe theyr enimies were " deſtroyed. " Or, tormented.

Num.21.b 5 * For when the cruel " woodneſſe of the beaſtes came vpon them, and they periſhed thorowe the ſtinges of the cruel ſerpentes, [Notwithſtandyng,] thy wrath endured not perpetually. " Or, fierceneſſe.

6 But they were " put in feare for a litle ſeaſon, that they myght be refourmed, hauing a " token to remember the commaundement of thy lawe. " Or, troubled. " Or, the braſen ſerpent.

B 7 For he that looked backe [to it.] was not healed by the thing that he ſawe, but by thee, O ſauiour of al.

8 So in this thou ſhewedſt our enimies, that it is thou whiche delivereſt from al euil.

Exod.10.a 9 For then * when they were bytten with graſhoppers and flyes, they dyed, neyther was there any remedie founde for theyr life, for they were worthy to be pouniſhed by ſuche.

10 But not the very teeth of venemous dragons dyd ouercome thy chyldren: for thy mercy was euer by them, and healed them.

11 For they were pricked, becauſe they ſhould remember thy wordes, but ſpeedyly were they healed agayne, leſt they ſhoulde fal into ſo deepe forgeatfulneſſe, that they myght not be called backe by thy benefite.

12 For it was neyther hearbe nor plaſter, that reſtored them to health: but thy worde, O Lorde, whiche healeth al thynges.

13 It is thou, O Lorde, that haſt the power of lyfe & death, * thou leadeſt " vnto deathes doore, and bryngeſt vp agayne. Deut.32.f. 1.Reg.2.a. " Or, downe to hel gates.

14 A man in deede thorow his wickedneſſe, may ſlaye [another,] but when his ſpirite is gonne foorth, it turneth not agayne, neyther may he calle agayne the ſoule that is taken away.

15 * But it is not poſſible to eſcape thy hande. Exod.9.c.

16 For the vngodly that woulde not knowe thee, were pouniſhed by the ſtrength of thyne arme: with ſtrange raynes, hayles, and ſhowres, were they perſecuted, that they could not auoyde, and through fire were they conſumed.

17 For it was a woonderous thing that fire might doo more then water, whiche quencheth al thinges: but the worlde is the auenger of the ryghteous.

18 For ſometymes was the fyre ſo tame, that the beaſtes whiche were ſent to pouniſhe the

vngodly, brent not, and that becauſe they ſhoulde ſee, and knowe that they were perſecuted with the pouniſhment of God.

19 And ſommetyme brent the fyre in the middeſt of the water, that it might deſtroy the fruites of the vniuſt lande.

Exod.16.c 20 * In ſteede whereof, thou haſt fed thine owne people with angels foode, and ſent them bread ready from heauẽ, without theyr labour, " beyng very pleaſant, and of good taſte.

" Or, beyng of force for al pleaſures, and apt to euery taſte.

21 For this thy ſubſtance vnto thy chyldren, declared thy ſweeteneſſe, and ſeruing to his appetite that tooke it, tempered it ſelfe accordyng to his deſyre.

Exod.9.d. 22 * But the ſnowe & yſe abode the violence of the fyre, and melted not, that they might knowe that the fyre burnyng in the hayle, and ſparklyng in the rayne, deſtroyed the fruite of the enimies.

23 The fyre alſo forgate his owne ſtrength againe, that yͤ righteous might be nouriſhed.

24 For the creature that ſerueth thee, whiche art the maker, is fierce in pouniſhing the vnryghteous, but is eaſie [and gentle] to doo good vnto ſuche as put theyr truſt in thee.

25 Therfore dyd it alter at the ſame tyme into al faſhions, and was obedient vnto thy grace, whiche is the nurſe of al thynges, accordyng to the deſyre of them that had neede thereof:

26 That thy chyldren, O Lord, whom thou loueſt, myght knowe * that it is not the " growyng of fruites that feedeth menne, but that it is thy woorde whiche preſerueth them that put theyr truſt in thee.

Deut.8.a. Mat.4.a.

" Or increaſe and reuenues.

27 For looke what " might not be deſtroyed at al with the fyre, as ſoone as it was warmed with a litle ſunne beame, it melted:

" Or, coulde.

28 That al menne might knowe that thankes ought to be geuen vnto thee, before the ſunne ryſe, and that thou oughteſt to be " woorſhypped before the day ſpryng.

" Or, prayed vnto at.

29 For the hope of the vnthankful, ſhal melt alway as the wynter yſe, and flowe alway as vnprofitable water.

The, xvii, Chapter.

¶ The iudgementes of God agaynſt the wicked.

A 1 FOR great are thy iudgementes, [O Lorde,] & can not be expreſſed: therefore menne doo erre that wyl not be refourmed [by thy wyſedome.]

Rom.11.c.

Exo.10.c. 2 * For when the vnrighteous thought to haue thy holy people in ſubiection, they were bounde with the bandes of darkeneſſe and long night, ſhut vp vnder roofes, and laye there to eſcape the eternal prouidence.

3 And whyle they thought to be hyd in the darkneſſe of theyr ſinnes, they were ſcattered abroade in the very middeſt of the darke coueryng of forgeatfulnes, put to horrible feare, and woonderouſly vexed.

" Or, aſtoniſed with ſightes of ſtrange apparitions.

4 For the corner where they laye hyd, might not keepe them from feare, becauſe the ſoundes came rounde about them, & vexed them, yea, many terrible and ", ſtrange viſions appeared vnto them.

" Or, phantaſies, with woful countenances.

5 No power of the fyre myght geue them lyght, neyther myght the cleare flambes of the ſtarres lyghten the horrible nyght:

6 But there appeared vnto them a ſuddaine fyre only, very dreadful: At the which ſight, wherein they ſawe nothyng throughly, they were ſo afrayde, that they thought the thing whiche they ſawe, to be the more feareful.

" Or, the woorſe.

B 7 As for the illuſions of the magical art, they came to nought: and it was a moſt ſhameful reproch of the pryde that they had of theyr owne wyſedome.

8 For they that promiſed to dryue away the feares and troubles from the ſicke ſoule, were ſicke them ſelues with feare, woorthy to be laughed at.

9 For though no terrible thyng did feare them, yet were they afrayde at the beaſtes whiche paſſed by them, and at the hiſſing of the ſerpentes.

10 Inſomuche, that with tremblyng they " ſowned, and " ſayde they ſawe not the ayre, whiche no man yet may eſcape.

" Or, dyed
" Or, and denied euen to ſee the ayre.

11 For malice is a dreadful thing, that is condemned by his owne witneſſe: and beyng preſſed with conſcience, it euer " ſuſpecteth cruel thinges.

" Or, forecaſteth.

12 For feare is nothyng els but a " betraying of the ſuccours whiche reaſon offereth.

" Or, a forſaking and reuoltyng of the helpes which reaſon ſuggeſteth.

13 And looke how muche the leſſe his hope is within, the greater dooth he recount his ignorance of that cauſe that bryngeth the torment.

14 But they [that dyd endure] the nyght that in deede was intollerable, & that came from the dungeons of intollerable hel, ſleeping the ſame ſleepe,

15 Were ſommetymes chaſed with monſterous apparitions, & ſommetymes they ſowned, as theyr owne ſoules had betraied them: for an haſtie feare, and that was not looked for, came vpon them.

16 And thus, whoſoeuer was there fallen, he was in priſon, but without chaynes:

17 For whether a man had occupyed huſbandry, or had benne an heardman, or labourer in the " woodes, if he were taken, he ſuffered " intollerable neceſſitie.

" Or, alone, or in the deſertes.
" Or, that coulde not be eſcaped.

18 For they were al bounde with one chayne of darknes: whether it were a blaſing wind, or a ſweete ſong of the byrdes among the thicke branches of the trees, or the vehemencie of haſtie runnyng water,

19 Or great noyſe of the fallyng downe of ſtones, or the runnyng of playeing beaſtes whiche they ſawe not, or the myghty noyſe of roaryng wyld beaſtes, or " the ſound that anſweared agayne in the holoneſſe of mountaynes: Theſe terrible thynges made them ſowne [for very feare.]

" Or, ecco.

20 For al the " earth ſhined with cleare light, and no man was hyndered in his labour.

" Or, world.

21 Onely vpon them there fel a heauy nyght, an image of darkeneſſe that was to comme vpõ them: Yea, they were vnto them ſelues more heauy then darkeneſſe.

The, xviii, Chapter.

3 The fiery piller that the Iſraelites had in Egypt. 8 The deliuerance of the faythful.
10 The Lorde ſmote the Egyptians. 20 The ſynne of the people in the wyldernеſſe.
21 Aaron ſtoode betweene the liuing and the dead with his cenſure.

A 1 NEuertheleſſe, thy ſayntes hadde a very great lyght, whoſe voyce thei hearing, & not ſeeyng theyr figure, for that they ſuffered not the ſame thynges, they thought them bleſſed.

2 And for that they did not hurt them now, of whom they had benne wronged before, they thanked them, and beſought them pardon of that they had benne enimies.

3 Therfore thou gaueſt them a burnyng piller of fyre, to leade them in the vnknowen way, and the ſunne not to hurt them in theyr honorable iourney.

4 But reaſon it was that they ſhoulde leeſe the lyght, and be put in the priſon of darknes, whiche had kept thy chyldren " ſhut vp, by whom the vncorrupt lyght of the lawe was to be geuen vnto the worlde.

" Or, in bondage.

Exod. 1. c. and, 2, a.

5 *After when they thought to ſlaye the babes of the ſayntes, one chylde beyng caſt out, and preſerued to reproue them, thou tookeſt awaye the whole multitude of theyr chyldren, and deſtroyedſt them altogeather in a myghty water.

Exod. 14. f and, 24. g.

6 Of that nyght were our fathers certified afore, that they knowyng vnto what othes they had geuen credence, myght be of good cheare.

B 7 Thus thy people receiued the health of the righteous, but the vngodly were deſtroyed.

8 For lyke as thou haſt " reuenged our enimies, ſo haſt thou promoted vs whom thou haſt called.

" Or, pouniſhed.

9 For the ryghteous chyldren of the good menne offered ſecretely, and made a godly lawe with one conſent, that yͤ ſaintes ſhould in lyke manner receiue togeather both good and euyl, and that the fathers nowe ſhoulde fyrſt ſyng prayſes.

10 But there was hearde a diſagreeyng voyce of the enimies, and there was a miſerable lamentation for chyldren that were bewayled.

11 The maiſter and the ſeruant were pouniſhed after one manner: and lyke as the king, ſo ſuffered the common people:

12 So they had innumerable that dyed with one kynde of death altogeather: * neyther were the liuing ſufficient to bury " the dead, for in the twincklyng of an eye, the nobleſt offſpryng of them was deſtroyed.

Exod. 12. e
" Or, them.

13 For whereas they woulde diſcredite al thynges, by reaſon of the inchauntmentes, in the deſtruction of the fyrſt borne, they acknowledged that this people was the chyldren of God.

14 For whyle al thynges were ſtil in ſcilence, and when the nyght was in the myddeſt of her courſe, thy almyghty woord, O Lord, leapt downe from heauen out of thy royal throne, C

15 As a " rough man of warre in the middeſt of the lande that was deſtroyed,

" Or, fierce.

16 And brought thyne vnfaigned commaundement as a ſharpe ſwoorde, and ſtandyng vp, fylled al thynges with death, yea, it ſtoode vpon the earth, and reached vnto the heauen.

17 Then the ſightes of the euyl dreames vexed them ſuddainely, and fearefulneſſe came vpon them vnawares.

18 Then laye there one here, another there, halfe dead [halfe quicke,] and ſhewed the cauſe of his death.

19 For the viſions that vexed them, ſhewed them theſe thynges afore, that they myght not be ignorant wherefore they periſhed.

D 20 Yea, the temptation of death touched the ryghteous alſo, and ″ among the multitude in the wyldernesse there was ″ inſurrection: but thy wrath endured not long.

″ Or, of.
″ Or, a ſlaughter.

Num.16.g 21 * For the blameleſſe manne went in al the haſte, & tooke the batayle vpon him, brought foorth the weapon of his miniſtration, euen prayer, and the reconciliation of incenſe, ſet hym ſelfe agaynſt the wrath, and ſo brought the miſerie to an end, declaryng [therby] that he was thy ſeruant.

22 For he ouercame not the ″ multitude with bodyly power, or force of weapons: but with the woorde he ſubdued him that ″ vexed, alleaging the oth and couenant made vnto the fathers.

″ Or, the deſtroyer.
″ Or, that pouniſhed.

23 For when the dead were fallen downe by heapes one vpon another, he ſtoode in the middeſt, ″ pacified the wrath, & ″ parted the way, that it might not comme to the liuing.

″ Or, cut of.
″ Or, brake.

24 * And why? in his long garment was al the beautie, and in the foure rowes of the ſtones, was the glory of the fathers grauen, & thy maieſtie was wrytten in the ″ crowne of his head. Exod.28.a

″ Or, diademe.

25 Unto theſe the deſtroyer gaue place, and was afrayd of them: for it was yenough that they only taſted of the wrath.

The.xix.Chapter.

1 The death of the Egyptians, and the great ioy of the Hebrues. 11 The meate that was geuen at the deſyre of the people. 17 Al the elementes ſerue to the wyl of God.

A 1 As for the vngodlye, the wrath came vpon them without mercye vnto the ende: for he knewe before what ſhoulde happen vnto them:

2 Howe that when they had conſented to let them goe, and had ſent them out with great diligence, they woulde repent, and ″ folowe vpon them.

″ Or, purſue them.

Exod.14.a 3 * For whyles they were yet mournyng, and makyng lamentation by the graues of the dead, they deuiſed another fooliſhneſſe, ſo that they perſecuted them in theyr fleeing, whom they had (a) caſt out afore with prayer.

(a) That is, the chyldrē of Iſrael, whō they before had deſyred and prayed for to goe theyr way.

4 For the ″ neceſſitie whiche they had deſerued, brought them vnto this ende, and made them forgeat the thynges that had alreadye happened, that they myght by tormentes fulfyl theyr pouniſhment whiche remayned:

″ Or, deſtinie

5 And that thy people myght trye a marueylous paſſage: and theſe myght find a ſtrange death.

6 For euery creature in his kynde, was faſhioned agayne of newe, ſeruyng the peculiar offices, as was commaunded them, that thy chyldren myght be kept without hurt:

B 7 For the cloude ouerſhadowed theyr tentes, and the drie earth appeared, where afore was water: ſo that in the red ſea there was a way without impediment, and the great deepe became a greene fielde:

8 Wherethrough al the people went that were defended with thy hande, ſeeyng thy marueylous ſtrange woonders.

9 For as the horſes, ryght ſo they neyed, and leaped lyke lambes, prayſing thee, (O Lord) whiche hadſt deliuered them.

10 And why? they were yet myndeful of the thynges that were donne whyle they dwelte in the ſtrange lande, howe the grounde brought foorth flyes in ſteede of cattel, and howe the ryuer ſcrawled with the multitude of frogges in ſteede of fiſſhes.

11 * But at the laſt, they ſawe a newe generation of byrdes, what tyme as they were ſtirred with luſt, and deſyred delicate meates. Exod.16.c Num.11.g

12 For why? the quayles came vp to them from the ſea, for theyr comfort: but pouniſhmentes came vpon the ſinners, not without the ſignes whiche came before to paſſe, by vehemencie of the thicke lightnynges: For they ſuffered woorthyly, accordyng to theyr wickedneſſe, because they dealt ſo churliſhly, and with an hate of ſtrangers.

13 For ſome woulde not receiue ″ menne that came vnto them, and were vnknowen: and ſomme brought the ſtrangers into bondage that dyd them good.

″ Or, gheſtes vnknowen,

14 Nor onely ſo, but yf they had benne anye where regarded, they coulde not ſuffer it: For they entreated ſtrangers verye diſpitefully. C

15 Others that had receiued them with great ſolempnitie, when they were admitted vnto theyr ″ ſocietie, they afflicted them with greeuous labours.

″ Or, ryghtes

16 * Therefore were they ſtricken with blindneſſe, lyke as when they that were couered with ſuddaine darkneſſe at the doores of the ryghteous, ſought euery one of them the entrance of his doores. Gen.19.c.

17 Thus the elementes being changed, agreed among them ſelues, lyke as when tunes are changed vpon an inſtrument of muſike, and yet keepe ſtyl a melodie: whiche maye eaſyly be perceiued by the ſyght of the things that are comme to paſſe.

18 For the earthy thynges were turned into watrie: and the thyng that before ſwamme in the water, nowe went vpon the ground.

19 The fyre had power in the water, forgeattyng his owne vertue: and the water forgate his owne kynde to quenche [the fyre.]

20 Agayne, the flambes hurted not the fleaſhe of the corruptible liuing thyngs, though they walked therin, neyther melted they that yſie kynde of immortal meate, that was of nature apt to melt.

21 For in al thynges haſt thou promoted thy people (O Lorde) and brought them to honour, thou haſt not deſpiſed them, but alway, and in al places, haſt thou " ſtande by them.

" Or, aſſiſt them.

The ende of the booke of wiſdome.

The booke of Ieſus the ſonne of Sirach

whiche is called in latine Eccleſiaſticus.

The Prologue of Ieſus the ſonne of Sirach
vnto his booke.

Many and great menne haue declared wiſedome vnto vs out of the lawe, out of the prophetes, and out of other that folowed them: in the whiche thinges Iſrael ought to be commended by the reaſon of doctrine and wiſdome: Therfore they that haue it, and reade it, ſhoulde not onely them ſelues be wiſe therethrough, but ſerue other alſo with teachyng and wrytyng. After that my Grandfather Ieſus had geuen diligent labour to reade the lawe, the prophetes, and other bookes that were leaſt vs of our fathers, and had wel exerciſed hym ſelfe therein: He purpoſed alſo to wryte ſommethyng of wyſedome and good manners, to the intent that they whiche were wyllyng to learne, and to be wiſe, myght haue the more vnderſtandyng, and be the more apt to leade a good conuerſation. Wherefore I exhort you to receiue it louingly, to reade it with diligence, and to take it in good woorth, though our wordes be not ſo eloquent as the famous Oratours. For the thyng that is wrytten in the Hebrue tongue, ſoundeth not ſo wel when it is tranſlated into another ſpeache: Not only this booke of myne, but alſo the lawe, the prophetes, and other bookes ſounde farre otherwyſe, then they doo when they are ſpoken in theyr owne language.

Nowe in the thirtie and eyght yeere, when I came into Egypt, in the tyme of Ptolomie Euerges, and continued there a long ſeaſon, I founde bookes there leaſt, ful of great and profounde learnyng: Wherefore I thought it good and neceſſarie to beſtowe my diligence and trauayle to interprete this booke: And conſyderyng that I had tyme, I laboured and dyd my beſt to perfourme this booke, and to bring it vnto light, that the ſtrangers alſo which are diſpoſed to learne, myght apply them ſelues vnto good manners, and lyue accordyng to the lawe of the Lorde.

The firſt Chapter.

1 Wiſedome commeth of God. 11 A prayſe of the feare of God. 29 The meanes to comme by wyſedome.

A 1

3.Reg.3.b.
Iob.18.c.
Iacob.1.a.

AL wyſedome * [cōmeth] of God the Lorde, and hath benne euer with hym, & is " before al time.

" Or, and is with hym for euer.

2 Who hath numbred yͤ ſand of the ſea, the droppes of the rayne, and the dayes of " tyme? Who hath meaſured the heyght of heauen, the breadth of the earth, and the deepeneſſe of the ſea?

" Or, the worlde.

3 Who hath ſought out the grounde of Gods wiſdome, which hath ben before al thinges?

4 * Wiſedome hath benne created before al thinges, and the vnderſtandyng of prudence from euerlaſtyng.

Rom.11.c.

5 (Gods woorde in the heyght is the wel of wiſedome, and the euerlaſtyng commaundementes, are the entrance of her.)

6 * Unto whom hath the roote of wiſedome ben declared? or who hath knowen her wit?

Rom.11.d.

7 Unto whom hath the doctrine of wiſdome benne diſcouered and ſhewed? and who hath vnderſtande the manyfolde entrance of her?

8 There is one, euen the higheſt, the maker of al thynges, the almyghty, the kyng of power, of whom menne ought to ſtande greatly in awe, whiche ſitteth vpon his throne, being

ing a God of dominion.

9 He hath created her through the holy ghoſt, he hath ſeene her, numbred her, and meaſured her.

10 He hath powred her out vpõ al his workes, and vpon al fleaſhe, accordyng to his gift, he geueth her richely vnto them that loue hym.

11 The feare of the Lored is woorſhyp and triumph, gladneſſe, and a ioyful crowne.

12 The feare of the Lord maketh a mery hart, geueth gladneſſe, ioy, and long lyfe.

13 Who ſo feareth the Lorde, it ſhal goe wel with hym at the laſt, and in the day of his death, he ſhalbe bleſſed.

C 14 The loue of God is honorable wyſedome: looke vnto whom it appeareth, they loue it, for they ſee what woonderous thynges it dooth.

Pſa.111.b. Pro.9.c. 15 * The feare of the Lorde is the begynnyng of wyſdome, & was made with the faythful in the mothers wombe, it ſhal goe with the choſen women, and ſhalbe knowen of the ryghteous and faythful.

16 The feare of the Lorde, is the ryght Gods ſeruice,

17 That preſerueth and iuſtifieth the harte, and geueth myrth and gladneſſe.

18 Who ſo feareth the Lorde, ſhalbe happye, and when he hath neede of comfort, he ſhalbe bleſſed.

19 She hath buylt her euerlaſtyng fundations with menne, and is geuen to be with theyr ſeede.

D 20 To feare God, is the wyſedome that maketh riche, and bryngeth al good with her.

21 She fylleth the whole houſe with her giftes, and the garners with her treaſure.

22 The feare of the Lorde, is the crowne of wyſedome, and geueth plenteous peace, and health: He hath ſeene her, and numbred her: Both theſe are the gyftes of God.

23 Knowledge and vnderſtandyng of wyſedome hath he powred out as rayne, & them that helde her faſt, hath he brought vnto honour.

24 The feare of the Lorde, is the roote of wiſedome, and her branches are long lyfe.

25 In the treaſures of wyſedome is vnderſtandyng and deuotion of knowledge, but wiſedome is abhorred of ſinners.

26 The feare of the Lorde, driueth out ſinne, and when ſhe is preſent, ſhe dryueth awaye anger.

27 For he that is without feare, can not be made ryghteous, and his wylful boldeneſſe is his owne deſtruction. E

28 A patient man wyl ſuffer vnto the tyme, and then ſhal he haue the rewarde of ioy.

29 A good vnderſtanding wyl hide his wordes for a tyme, and many mennes lippes ſhal ſpeake of his wyſedome.

30 In the treaſures of wiſedome is the declaration of doctrine: but the ſinner abhorreth the woorſhyp of God.

31 My ſonne, if thou deſyre wyſedome, keepe the commaundement, and God ſhal geue her vnto thee:

32 For the feare of the Lorde, is wiſedome and nurture: he hath pleaſure in faith and louing meekeneſſe, and he ſhal fyl the treaſures therof. F

33 Be not obſtinate and vnfaithful to the feare of the Lord, and comme not vnto him with a double hart.

34 Be not an hypocrite in the ſyght of menne, and take good heede what thou ſpeakeſt.

35 Exalt not thee ſelfe, leſt thou happen to falle, and bryng thy ſoule to diſhonour, and ſo diſcouer thy ſecretes, and caſt thee downe in the myddeſt of the congregation: becauſe thou wouldeſt not receiue the feare of God, and becauſe thy hart is ful of faignedneſſe and deceite.

The.ii.Chapter.

1 He exhorteth the ſeruantes of God to righteouſneſſe, loue, vnderſtandyng, and patience.
11 To truſt in the Lorde. 13 A curſe vpon them that are faynt harted, and impatient.

A 1 Mat.4.a. 2.Tim.3.c. My ſonne, * if thou wylt comme into the ſeruice of God, ſtande faſt in ryghteouſneſſe and feare, and arme thy ſoule to temptation.

2 Settle thine hart, and be patient, bowe downe thyne eare, receiue the woordes of vnderſtandyng, and ſhrinke not away when thou art aſſaulted.

3 Holde thee faſt vpon God, ioyne thee ſelfe vnto hym, and ſuffer that thy lyfe may encreaſe at the laſt.

4 Whatſoeuer happeneth vnto thee, receiue it: ſuffer in heauineſſe, and be patient in thy trouble.

5 * For lyke as gold and ſyluer are tryed in the fyre, euen ſo are acceptable menne in the furnace of aduerſitie. Sapi.3.a. Pro.17.a.

6 Beleue in God, and he ſhal healpe thee: order thy way a ryght, & put thy truſt in hym: Holde faſt his feare, and growe therein,

7 O ye that feare the Lorde, take ſure holde of his mercy, ſhrynke not away from hym, that ye fal not.

8 O ye that feare the Lorde, beleue hym, and your rewarde ſhal not be emptie.

9 O ye that feare the Lorde, (a) truſt in good thynges, and mercy ſhal comme vnto you for pleaſure.

(a) That is, looke for good thynges, and truſt to haue the rewarde of euerlaſtyng lyfe, promiſed to them that with patience continue in his feare.

10 O ye that feare the Lord, ſet your loue vpon hym, and your hartes ſhalbe lightened.

Pſalm.31.a Eſai.26.b.

11 Conſyder the olde generations of menne (O ye chyldren) & marke them wel: * Was there euer any one confounded that put his truſt in the Lorde? Who euer continued in his feare, and was forſaken? Or whom did he euer deſpiſe, that called faythfully vpon hym?

12 For God is gratious and mercyful, he forgeueth ſinnes in the tyme of trouble, and is a defendour for al them that ſeeke hym in the trueth.

″ Or, double.

13 Wo be vnto them that haue a ″ feareful hart, wicked lippes, and euyl occupied handes, and to the ſinner that goeth two manner of wayes.

C 14 Wo be vnto them that are faynt harted, whiche put not theyr truſt in God, and therefore ſhal they not be defended of hym.

15 Wo be vnto you that haue loſt patience, forſaken the right wayes, and are turned backe into froward waies: What wyl ye doo when the Lorde ſhal begynne to viſite you?

16 They that feare the Lorde, wyl not diſobey his woorde, and they that * loue hym, wyl keepe his commaundementes.

Iohn.14.c

17 They that feare the Lord, wyl ſeeke out the thynges that are pleaſant vnto hym: * and they that loue hym, be fulfylled with his lawe.

Rom.13.c.

18 They that feare the Lorde, wyl prepare theyr hartes, and humble theyr ſoules in his ſyght.

19 They that feare the Lorde, keepe his commaundementes, and wyl be patient tyl they ſee hym ſelfe,

D 20 Sayeing, * If we doo not repent, we ſhal fal into the handes of the Lord, and not into the handes of menne.

2.Re.24.c Suſan.d

21 For his mercy is as great as hym ſelfe.

The.iii.Chapter.

2 To our father and mother ought we to geue double honour. 10 Of the bleſſyng and curſe of the father and mother. 22 No man ought ouer curiouſly to ſearch out the ſecretes of God.

A 1 The chyldren of wyſedome are a congregation of the ryghteous, and theyr offſpring is obedience & loue.

2 Heare your fathers iudgement (O my deare chyldren) and doo thereafter, that ye maye be ſafe.

Exod.20.a Deut.5.b.

3 * For the Lorde wyl haue the father honored of the chyldren: and looke what a mother commaundeth her chyldren to doo, he wyl haue it kept.

4 Who ſo honoureth his father, his ſinnes ſhalbe forgeuen hym: and he ſhal abſteyne from them, and ſhal haue his dayly deſyres.

Ephe.6.a.

5 * And he that honoureth his mother, is lyke one that geathereth treaſure togeather.

6 Who ſo honoureth his father, ſhal haue ioy of his owne chyldren, and when he maketh his prayer, he ſhalbe hearde.

B 7 He that honoureth his father, ſhal haue a long lyfe: and he that is obedient vnto the Lorde, ſhal comfort his mother.

8 He that feareth the Lorde, honoureth his father and mother, and dooth them ſeruice as it were vnto lordes.

Exo.20.c. Deut.5.b.

9 * Honour thy father and mother, in deede, in worde, and in al patience, that thou mayeſt haue Gods bleſſyng: and his bleſſyng ſhal abyde with thee at the laſt.

Gen.27.d. Deu.33.a.

10 * The bleſſyng of the father ſtabliſheth the houſes of the chyldren: but the mothers curſe rooteth out the fundations.

11 Reioyce not when thy father is reprooued: for it is not honour vnto thee, but a ſhame.

12 For the woorſhip of a mans father, is his owne woorſhyp: and the reproche of the mother, is the diſhoneſtie of the ſonne.

13 My ſonne, make muche of thy father in his age, and greeue him not as long as he liueth.

14 And if his vnderſtandyng fayle, haue patience with hym, and deſpiſe hym not in thy ſtrength.

15 For the good deede that thou ſheweſt vnto thy father, ſhal not be forgotten: and when thou thee ſelfe wanteſt, it ſhalbe rewarded thee: and for thy mothers offence, thou ſhalt be recompenced with good, yea, it ſhalbe founded for thee in ryghteouſneſſe.

16 And in the day of trouble, thou ſhalt be remembred: thy ſinnes alſo ſhal melt away, lyke as the yſe in the fayre warme weather.

17 He that forſaketh his father, ſhal comme to ſhame, and he that defieth his mother, is curſed

ſed of God.

18 My ſonne, perfourme thy woorkes with louyng meekeneſſe, ſo ſhalt thou be loued aboue other menne.

Phil.2.a. 19 The greater thou art, the more * humble thee ſelfe in al thynges, and thou ſhalt finde fauour in the ſyght of God.

D 20 Many are excellent and of renowne: but the ſecretes are reuealed vnto the meeke.

21 For great power belongeth only vnto God, and he is honoured of the lowly.

Pſal.131.a. Pro.25.a. Rom.12.a. 22 * Seeke not out the thynges that are aboue thy capacitie, & ſearche not the grounde of ſuche thynges as are to myghty for thee:

23 But looke what God hath commaunded thee, thynke vpon that alway, and be not curious in many of his woorkes: For it is not needeful for thee to ſee with thyne eyes the thynges that are ſecrete.

24 Make not to muche ſearche in ſuperfluous thynges, and be not curious in many of his woorkes: for many thynges are ſhewed vnto thee already, whiche be aboue the capacitie of menne.

25 The medlyng with ſuche, hath beguiled many a man, and tangled theyr wittes in vanitie.

26 Thou canſt not ſee without eyes, therefore profeſſe not the thyng that thou haſt not.

27 An harde hart ſhal feare euyl at the laſt: & E he that loueth danger, ſhal periſhe therein.

28 An hart that goeth two wayes, ſhal not proſper: and he that is frowarde of hart, wyl euer be woorſe and woorſe.

29 An obſtinate hart ſhalbe laden with ſorowes, and the vngodly ſinner wyl heape one ſinne vpon another.

30 The counſaile of the proude hath no health, and his footeſteppes ſhalbe plucked vp: for the plant of ſinne hath taken roote in hym.

31 The hart of him that hath vnderſtanding, ſhal perceiue hygh thynges: and a good eare wyl gladly hearken vnto wyſedome.

32 An hart that is wyſe and hath vnderſtandyng, wyl abſtayne from ſinnes, and increaſe in the woorkes of ryghteouſneſſe.

33 Water quencheth burnyng fyre,* and mercie reconcileth ſinnes. Pſal.41.a.

34 God hath reſpect vnto hym that is thankful: he thinketh vpon hym againſt the time to comme, ſo that when he falleth, he ſhal finde a ſtrong holde.

The .iiii. Chapter.

1 Almes muſt be donne with gentleneſſe. 12 The ſtudie of wyſedome, and her fruite.
20 An exhortion to eſchewe euyl, and to doo good.

A 1 Deut.15.d. My ſonne, *defraude not the poore of his almes, and turne not away thyne eies from hym that hath neede.

2 Deſpiſe not an hungry ſoule, and defye not the poore in his neceſſitie.

3 Greeue not the hart of hym that is helpleſſe, and withdrawe not the gyft from the needeful.

4 Refuſe not the prayer of one that is in trouble, turne not away thy face from the needy.

5 Caſt not thyne eyes aſide from the poore for any euyl wyl, that thou geue hym not occaſion to ſpeake euyl of thee.

6 For yf he complayne of thee in the bitternes of his ſoule, his prayer ſhalbe heard: euen he that made him ſhal heare hym.

7 Be curteous vnto the company of yͤ poore, humble thy ſoule vnto thy elder, and bowe downe thy head to a man of woorſhip.

8 Let it not greeue thee to bowe downe thine eare vnto the poore, (a) but pay thy debt, and geue him a freendly anſweare, and that with meekeneſſe.

(a) As a man muſt of duetie be curteous to the poore, humble to the auncient, bowe downe to the woorſhipful: ſo is it his duetie to comfort, helpe, and deliuer the innocent and ſimple ſoule from the crueltie of the vngodly.

9 Deliuer hym that ſuffereth wrong, from the hande of the oppreſſour: and be not faynt harted when thou ſitteſt in iudgement.

10 Be merciful vnto the fatherleſſe as a father, & be in ſteede of an huſbande vnto their mother: ſo ſhalt thou be as an obedient ſonne of the hygheſt, and he ſhal loue thee more then thy mother dooth.

11 Wyſedome exalteth her chyldren, receiueth them that ſeeke her, and wyl goe before them in the way of ryghteouſneſſe.

12 He that loueth her, loueth lyfe: and they that ſeeke her diligently, ſhal haue great ioy.

13 They that keepe her, ſhal inherite glory: for where ſhe entreth in, there is the bleſſyng of God.

14 They that honour her, ſhalbe the ſeruantes of the holy one: and they that loue her, are beloued of God. C

15 Who ſo geueth eare vnto her, ſhal iudge the heathen: and he that hath " reſpect vnto her, ſhal dwel ſafely. " Or, goeth.

16 He that beleeueth her, ſhal haue her in poſſeſſion, and his generation ſhal endure.

17 For when he " falleth, ſhe dooth goe with hym, and chooſeth hym among the beſt: " Or, walketh.

Feare, dreade, and temptation ſhal ſhe bring vpon hym, and trye hym in her doctrine, til ſhe haue ſo prooued hym in his thoughtes, that he commit his ſoule vnto her.

18 Then ſhal ſhe ſtabliſhe hym, bring the right way vnto hym, make hym a gladde man, ſhewe him her ſecretes, and heape vpon him the treaſures of knowledge, and vnderſtandyng of ryghteouſneſſe.

19 But yf he goe wrong, ſhe ſhal forſake him, and geue hym ouer into the handes of deſtruction and ruine.

Rom.12.b. 20 * My ſonne, make muche of the tyme, eſchewe the thing that is euyl:

D 21 And for thy lyfe, ſhame not to ſay the trueth: (b) For there is a ſhame that bringeth ſinne, and there is a ſhame that bringeth woorſhip and fauour.

(b) To be aſhamed to confeſſe thy god, thy faith, to teſtifie the trueth, and to reproue ſinne, dooth bryng ſinne vnto thee: the contrary ſhame bryngeth woorſhip.

22 Accept no perſon after thyne owne wil, that thou be not confounded to thyne owne decay: Be not aſhamed of thy neyghbour in his aduerſitie.

23 And keepe not backe thy counſayle when it may doo good, neyther hyde thy wyſedome in her beautie.

24 For in the tongue is wyſedome knowen, ſo is vnderſtandyng, knowledge, and learning in the talking of the wyſe, and ſtedfaſtneſſe in the woorkes of ryghteouſneſſe.

25 In no wyſe ſpeake agaynſt the woorde of trueth: but be aſhamed of the lyes of thyne owne ignorance.

26 Shame not to confeſſe thyne errour, and reſiſt not the courſe of the riuer.

27 And ſubmit not thee ſelfe vnto a fooliſhe man, neyther accept the perſon of the myghtie. E

28 And ſtriue thou not agaynſt the ſtreame: But for ryghteouſneſſe take paynes with al thy ſoule, and for the trueth, ſtriue thou vnto death, and God ſhal fyght for thee agaynſt thyne enimies.

29 Be not haſty in thy tongue, neyther ſlacke and negligent in thy woorkes.

30 Be not as a Lion in thyne owne houſe, deſtroying thy houſeholde folkes, and oppreſſing them that are vnder thee.

31 * Let not thyne hande be ſtreatched out to receiue, and ſhut when thou ſhouldeſt geue. Acte.20.g

The.v.Chapter.

1 In richeſſe may we not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

A 1 Luke.12.c. Eccle.xi.c TRUST not vnto thy rycheſſe, * and ſay not, Tuſhe, I haue yenough for my lyfe, for it ſhal not helpe in the time of vengeance, and temptation.

2 Folowe not the luſt of thyne owne hart in thy ſtrength,

3 And ſay not, Tuſhe, howe haue I had ſtrength? or who wyl bryng me vnder becauſe of my woorkes? For doubtleſſe GOD ſhal auenge it.

4 And ſay not, I haue ſinned, and what euil hath happened me? For the almyghtie is a patient rewarder.

Rom.7.a. 5 * Becauſe thy ſinne is forgeuen thee, be not therefore without feare, neyther heape one ſinne vpon another.

Eccle.21.a. 6 * And ſay not, Tuſhe, the mercie of the Lord is great, he ſhal forgeue me my ſinnes be they neuer ſo many: * For lyke as he is merciful, ſo goeth wrath from him alſo, and his indignation commeth downe vpon ſinners. Eccle.16.a

7 Make no tarying to turne vnto the Lord, and put not of from day to day: for ſodaynely ſhal his wrath comme, and in the tyme of vengeance he ſhal deſtroy thee.

8 * Truſt not in wicked richeſſe, for they ſhal not helpe thee in the day of pouniſhment and wrath. B Prou.x.a. Ezec.7.d. Sopho.1.c

9 Be not caryed about with euery winde, and goe not into euery way: for ſo dooth the ſinner that hath a double tongue.

10 Stande faſt in the way of the Lorde, be ſtedfaſt in thy vnderſtandyng, abyde by the woorde, and folowe the woorde of peace and ryghteouſneſſe.

11 Be gentle to heare the woorde of God, that thou mayeſt vnderſtande it: and make a true anſweare with wyſedome.

12 * Be ſwyft to heare, but ſlowe and patient in geuing anſweare. Iacob.1.c.

13 If thou haſt vnderſtandyng, ſhape thy neyghbour an anſweare: yf no, lay thy hand vpon thy mouth, leſt thou be trapped in an vndiſcreete woorde, and ſo confounded.

14 Honour and ſhame is in the talke, but the tongue of the vndiſcreete is his owne deſtruction. C

15 * Be not a priuy accuſer as long as thou lyueſt, and vſe no ſlaunder with thy tongue: Leuit.19.d

For ſhame and ſorowe goeth ouer the thiefe, and an euyl name ouer hym that is double tongued: but he that is a priuie accuſer of other menne, ſhalbe hated, enuied, and confounded.

16 Doo not raſhly, neither in great nor ſmal.

The.vi.Chapter.

1 It is the propertie of a ſinner, to be euil tongued. 6 Of freendſhip. 33 Deſyre to be taught.

A 1 BE not of a freende an enimie, (a) for ſuche a man geatteth an euyl name, ſhame, and rebuke: and whoſoeuer beareth enuie, & a double tongue, offendeth.

(a) For that is agaynſt the rule of charitie, whiche loueth al, and hateth nothing but onely ſinne.

Rom.12.b 2 * Be not proude in the deuice of thine owne vnderſtandyng, leſt thy ſoule rent thee as a (b) bul,

(b) As a bul teareth in peeces a young tree with his hornes, ſo thou truſting in thyne owne wyſedome, and ſtanding in thyne owne conceipt, becauſe of thy witts, thy power, or richeſſe, ſhoulde deſtroy thee ſelfe.

3 And leſt thy leaues wyther, and thy fruite be deſtroyed, and ſo thou be leaft as a dry tree in the wyldernesſe.

4 For a wicked ſoule deſtroyeth hym that hath it, maketh hym to be laughed to ſcorne of his enimies, and bryngeth him to the portion of the vngodly.

Eccl.20.b. 5 * A ſweete woord multiplieth freendes, and pacifieth them that be at variance: and a thankful tongue wyl be plenteous in a good man.

6 Holde frendſhip with many, neuertheleſſe haue but one counſeller of a thouſande.

B 7 If thou getteſt a freende, * prooue him firſt, and be not haſty to geue hym credence.

Deut.13.b. Mich.7.a. Mat.x.c. 8 For ſomme man is a freende but for his owne turne, and wyl not abide in the day of trouble.

9 And there is ſomme freende that turneth to enmitie, and taketh part agaynſt thee: and yf he knowe any hurt by thee, he telleth it out.

Eccl.37.a. 10 * Agayne, ſomme freende is but a companion at the table, and in the day of neede he continueth not.

11 But in thy proſperitie, he wil be as thou thee ſelfe, and deale plainely with thy houſeholde folke.

12 If thou be brought lowe, he wylbe agaynſt thee, and wyl be hydden from thy face.

13 Depart from thine enimies, yea and beware of thy freendes.

C 14 A faythful freende is a ſtrong defence, who ſo findeth ſuche one, findeth a treaſure.

15 A faithful freende hath no peere, the waight of golde and ſiluer, is not to be compared to the goodneſſe of his faith.

16 A faythful freende is a medicine of lyfe and immortalitie, and they that feare the Lorde, ſhal finde him.

17 Who ſo feareth the Lord, ſhal proſper with freendes: and as he is him ſelfe, ſo ſhal his freende be alſo.

18 My ſonne, receiue doctrine from thy youth vp, ſo ſhalt thou finde wyſedome tylle thou be olde.

19 Goe to her as one that ploweth and ſoweth, and wayte patiently for her good fruites: For thou ſhalt haue but litle labour in her woorke, but thou ſhalt eate of her fruites ryght ſoone.

20 O howe exceedyng ſharpe is wyſedome to vnlearned menne: an vnſtedfaſt body wyl not remayne in her.

D 21 Unto ſuche ſhe is as it were a touche ſtone, and he caſteth her from hym in al the haſte.

22 For wyſedome is with hym but in name, there be but fewe that haue knowledge of her.

23 But with them that knowe her, ſhe abydeth euen vnto the appearing of God.

24 Geue eare my ſonne, receiue my doctrine, and refuſe not my counſayle.

25 Put thy foote into her linckes, * and take her yoke vpon thy necke. Mat.xi.d.

26 Bowe downe thy ſhoulder vnder her, beare her patiently, and be not weery of her bands.

27 Comme vnto her with thy whole harte, and keepe her wayes with al thy power.

28 Seeke after her, and ſhe ſhalbe ſhewed thee: and when thou haſt her, forſake her not.

29 For at the laſt, thou ſhalt finde reaſt in her, and that ſhalbe turned to thy great ioy.

30 Then ſhal her fetters be a ſtrong defence for thee, and her yoke a glorious rayment.

31 For there is a golden ornament in her, and her bandes are laces of purple colour.

32 Thou ſhalt put her on as a robe of honour, and ſhalt put her about thee as a crowne of ioy.

33 My ſonne, yf thou wylt take heede, thou ſhalt haue vnderſtandyng, and yf thou wylt apply thy minde, thou ſhalt be wyſe.

34 If thou wylt bowe downe thine eare, thou ſhalt receiue doctrine: and yf thou delyte in hearyng, thou ſhalt be wyſe.

35 Stande with the multitude of ſuche elders as haue vnderſtandyng, and conſent vnto their wyſedome with thyne hart.

36 * That thou mayeſt heare al godly ſermons, and that the woorthy ſentences eſcape thee Eccl.8.a.

not.

37 And yf thou ſeeſt a man of diſcreete vnderſtandyng, geat thee ſoone vnto hym, and let thy foote treade vpon the ſteps of his doores.

38 *Let thy minde be vpon the commaundementes of God, and be earneſtly occupied in his lawes: ſo ſhal he ſtabliſhe thy hart, and geue thee wyſedome at thyne owne deſyre. Pſalm.1.a.

The .vii. Chapter.

2 We muſt forſake euil, and yet not iuſtifie our ſelues. 23 The behauiour of the wyſe toward his wyfe, his freende, his children, his ſeruantes, his father and mother.

A 1 Do no euyl, ſo ſhal there no harme happen vnto thee.

2 Depart away from the thing that is wicked, and no miſfortune ſhal meddle with thee.

3 My ſonne, ſowe no euil thynges in the forowes of vnryghteouſneſſe, ſo ſhalt thou not reape them ſeuen folde.

4 Labour not to the Lord for preheminence, neither vnto the king for the ſeate of honour.

Pſal.142.a. Eccle.7.c. Iob.ix.a. Luk.18.b. 5 *Iuſtifie not thee ſelfe before GOD, for he knoweth the hart: and deſyre not to be reputed wyſe in the preſence of the kyng.

6 Make no labour to be made a iudge, except it ſo were, that thou couldeſt myghtily put downe wickedneſſe: for yf thou ſhouldeſt ſtande in awe of the preſence of the myghty, thou ſhouldeſt fayle in geuing ſentence.

B 7 Offende not in the multitude of the citie, and put not thee ſelfe among the people.

Eccle.12.c 8 *Binde not two ſinnes togeather: for in one ſinne ſhalt thou not be vnpouniſhed.

9 Say not, Tuſhe, God wil looke vppon the multitude of my oblations, and when I offer to the higheſt God, he wil accept it.

10 Be not faint harted when thou makeſt thy prayer, neither ſlacke in geuing of almes.

11 Laugh no man to ſcorne in the heauineſſe of his ſoule, for God (which ſeeth al thinges) is *he that can bring downe, ⁊ ſet vp agayne. 1.Reg.2.b

12 Accept no leaſyng agaynſt thy brother, neither doo the ſame agaynſt thy freende.

13 Uſe not to make any manner of lie: for the cuſtome thereof is not good.

C 14 Make not many wordes when thou art among the elders: *and when thou prayeſt, make not muche babbling. Mat.6.a.

Rom.12.b. 15 *Let no labourous workes be tedious vnto thee, neither the huſbandry which the almighty hath created.

16 Make not thy boaſte in the multiude of thy wickedneſſe: but humble thee ſelfe euen from thyne hart,

17 And remember that the wrath ſhal not be long in tarying, and that the vengeance of the fleaſhe of the vngodly is a very fyre and woorme.

18 Geeue not ouer thy freende for any good, nor thy faythful brother for the beſt golde.

19 Depart not from a diſcreete and good woman that is fallen vnto thee for thy portion in the feare of the Lorde: for the gyft of her honeſty is aboue golde.

20 *Where as thy ſeruant woorketh truely, intreate him not euyl, nor the hyrelyng that is faythful vnto thee. Luk.19.c.

21 Loue a diſcreete ſeruant as thine owne ſoule, defraude hym not of his libertie, neither leaue hym a poore man. D

22 *If thou haue catel, looke wel to them: and yf they be for thy profite, keepe them. Deut.25.b

23 *If thou haue ſonnes, bryng them vp in nurture and learnyng, and holde them in awe from their youth vp. Eccle.30.a

24 If thou haue daughters, keepe theyr body, and ſhewe not thy face cheereful towarde them.

25 Mary thy daughter, and ſo ſhalt thou performe a wayghtie matter: but geue her to a man of vnderſtandyng.

26 If thou haue a wife after thine owne mind, forſake her not: but commit not thee ſelfe to the hateful.

27 *Honour thy father from thy whole hart: and forgeat not the ſorowful trauaile that thy mother had with thee. Eccle.3.a. Tob.4.a.

28 Remember that thou waſt borne through them, and how canſt thou recompence them the thinges that they haue donne for thee.

29 Feare the Lorde with al thy ſoule, and honour his miniſters.

30 Loue thy maker with al thy ſtrength, *and forſake not his ſeruantes. Deut.12.c.

31 Feare the Lorde with al thy ſoule, and honour his prieſtes: *geue them their portion of the firſt fruites, and increaſe of the earth, like as it is commaunded thee: and reconcile thee ſelfe of thy negligence with thy litle flocke, geue them the ſhoulders, and their appoynted offeringes, and firſtlinges. Num.18.b

32 Reache thyne hande vnto the poore, that God may bleſſe thee with plenteouſneſſe.

33 Be liberal vnto al menne liuing: yet let not, but doo good euen to them that are [a] dead.

[a] To bury theyr bodyes with honour, agaynſt the day of the reſurrection, as did Abraham, Joſeph &c. to ſuccour and helpe, and deal faythfully and truely with theyr chyldren committed to thy charge, as dyd Dauid with the chyldren of his freende Jonathan.

34 Let not them that weepe, be without comfort, but mourne with ſuche as mourne.

35 Let it not greeue thee to viſite the ſicke, for that ſhal make thee to be beloued.

36 Whatſoeuer thou takeſt in hande, remember the ende, & thou [b] ſhalt neuer doo amiſſe.

[b] Doo al thinges to the glory of God, and the profite of thy neyghbour, or other wyſe remember the day of death, of the laſt iudgement, of euerlaſtyng ioy or payne.

The.viii.Chapter.

1 We muſt take heede with whom we haue to doo.

1 Striue not with a myghty man, leſt thou chance to fal into his handes.

2 *Make no variance with a riche man, leſt he happen to bryng vp an hard quarel againſt thee:* For gold and ſiluer hath vndoone many a man, yea euen the hartes of kynges hath it made to falle. Mat.5.d. Eccle,31,a

3 Striue not with a man that is ful of wordes, and lay no ſtickes vpon his fyre.

4 Keepe no company with the vnlearned, leſt he geeue thy kynred an euyl report.

Gal.6.a. 2.Cor.2.b 5 *Deſpiſe not a man that turneth hym ſelfe away from ſinne, and caſt hym not in the teeth withal: but remember that we are fraile euerichone.

Leuit,19.g 6 *Thinke ſcorne of no man in his olde age, for we ware olde alſo.

B 7 Be not gladde of the death of thine enimie: but remember that we muſt dye al the ſort of vs, and fayne woulde we comme into ioy.

Eccle,6,b. 8 *Deſpiſe not the ſermons of ſuche elders as haue vnderſtandyng, but acquaint thee ſelfe with the wyſe ſentences of them: for of them thou ſhalt learne wiſedome, and the doctrine of vnderſtandyng, and howe to ſerue great menne without complaint.

9 Goe not from the doctrine of the elders, for they haue learned it of their fathers: for of them thou ſhalt learne vnderſtandyng, ſo that thou mayeſt make anſweare in the tyme of neede.

10 Kindle not the coales of ſinners when thou rebukeſt them, leſt thou be brent in the fyrie flambes of their ſinnes.

11 Reſiſt not the face of the blaſphemer, that they lay not wayte for thy mouth.

12 * Lende not vnto hym that is myghtier then thee ſelfe: yf thou lendeſt hym, count it but loſt. Eccle.29.a

13 Be not ſuretie aboue thy power: yf thou be, then thinke ſurely to pay it.

14 Goe not to lawe with the iudge: for he wyl C iudge accordyng to his owne honour.

15 * Trauayle not by the way with hym that is braynelesse, leſt he doo thee euyl: for he foloweth his owne wylfulneſſe, and ſo ſhalt thou periſhe through his folly. Gen.4.b.

16 * Striue not with hym that is angry and cruel, and goe not with hym into the wyldernesse: for blood is nothyng in his ſyght, and where there is no helpe, he ſhal murther thee. Prou.12. Eſai.3.a.

17 * Take no counſel at fooles, for they can not keepe a thing cloſe. Eccle.9.c. 37.a.

18 Doo no ſecrete thing before a ſtranger, for thou canſt not tel what wyl comme of it.

19 Open not thyne hart vnto euery man, leſt he be vnthankful to thee, and put thee to reproofe.

The.ix.Chapter.

1 Of ielouſie. 12 An olde freende is to be preferred before a newe. 18 Ryghteous menne ſhoulde be bidden to thy table.

A 1 Be not ielous ouer yͤ wyfe of thy boſome, that ſhe ſhew not ſomme ſhrewde poynt, [a] leſt thou teache her an euyl leſſon agaynſt thee ſelfe.

[a] Let her not haue rule ouer thee, for then wyl ſhe be contrary vnto thee, take away thy hart and ſtrength, and bryng thee to confuſion among thyne enmies, as dyd Eue to Adam, Daliſa to Sampſon, and ſtrange women to Solomon.

2 Geue not the power of thy lyfe vnto a woman, leſt ſhe comme in thy ſtrength, and ſo thou be confounded.

3 Looke not vpon a woman that is deſyrous of many men, leſt thou fal into her ſnares.

4 Vſe not the company of a woman that is a player and a dauncer, and heare her not, leſt thou periſhe through her entiſing.

5 Behold not a maiden, that thou be not hurt in her beautie.

6 * Caſt not thy mind vpon harlottes in any manner of thyng, leſt thou deſtroy both thee ſelfe, and thyne heritage. Prou.v.a.

7 Goe not about gaſing in euery lane of the citie, neither wander thou abrode in yͤ ſtreetes thereof.

8 * Turne away thy face from a beautiful woman, and looke not vpon the faireneſſe of other:* Many a man hath benne deceiued through the beautie of women, for through it, the deſyre is kindled as it were a fyre. Mat.5.e. Gen.34.a. 1.Reg.11.a Iud.x.xi.xii.

9 An adulterous woman ſhalbe troden vnder foote as myre, of euery one that goeth by the way.

10 Many a man woondering at the beautie of a ſtrange woman, hath benne caſt out: for her woordes kyndle as a fyre.

11 Sit not with an other mans wyfe by any meanes, lie not with her vpon the bed, make no woordes with her at the wine: leſt thyne hart conſent vnto her, and ſo thou with thy blood falle into deſtruction.

12 Forſake not an olde freende, for the newe ſhal not be like him: A newe freende is newe wine, let hym be olde, and thou ſhalt drinke hym with pleaſure.

13 Deſyre not the honour and richeſſe of a ſinner: for thou knoweſt not what deſtruction is for to comme vpon hym.

C 14 Delite not thou in the thing that the vngodly haue pleaſure in, beyng ſure that the vngodly ſhal not be accepted vntyl their graue.

15 Keepe thee from the man that hath power to ſlay, ſo needeſt thou not to be afrayde of death: And yf thou commeſt vnto hym, make no fault, leſt he happen to take away thy lyfe: Remember that thou goeſt in the middeſt of ſnares, and vpon the bulwarkes of thy citie.

16 Beware of thy neyghbour as nygh as thou canſt, *and meddle with ſuch as be wyſe, and haue vnderſtandyng. Eccle.8.c. and.37.a.

17 Let iuſt men be thy geſtes, let thy myrth be in the feare of God.

18 Let the remembrance of GOD be in thy mynde,* and let al thy talking be in the commaundementes of the hygheſt. Deut.6.b. and.xi.c.

19 In the handes of craftes men, ſhal the woorkes be commaunded: * ſo ſhal the princes of the people in the wyſedome of their talking. 3.Reg.3.c.

20 A man ful of woordes, is perilous in his citie: and he that is raſhe in his talking, ſhalbe abhorred.

The.x.Chapter.

1 Of kynges and iudges. 7 Pride and couetouſneſſe are to be abhorred,
28 Labour is prayſed.

A 1 A wyſe iudge wyl order his people with diſcretion: and where a man of vnderſtandyng beareth rule, there goeth it wel.

Pro.29.a. 2 *As the iudge of the people is hym ſelfe, euen ſo are his officers: and looke what manner of man the ruler of the citie is, ſuche are they that dwel therein alſo.

3.Reg.11.a Pro.28.d. and.29.a. 3 *An vnwyſe kyng deſtroyeth his people:* but where they that be in aucthoritie, are menne of vnderſtandyng, there the citie proſpereth.

4 The power of the earth is in the hande of GOD, and al iniquitie of the people is to be abhorred: and when his time is, he ſhal ſet a profitable ruler vpon it.

5 In the hande of GOD is the proſperitie of man, and vpon the perſon of the ſcribe, ſhal he lay his honour.

Leuit.19.a 6 *Be not angry for any wrong of thy neighbour, and meddle thou with no vnrighteous woorkes.

(a) That is, chiefely idolatrie in falſe religion, and wantonneſſe and vanitie in lyfe.

7 Pride is hateful before God and man, (a) and al wickedneſſe of the heathen is to be abhorred.

B 8 Becauſe of vnrighteous dealing, wrong, blaſphemies, and diuers deceites, a Realme ſhalbe tranſlated from one people to another.

9 There is nothyng woorſe then a couetous man: Why art thou proude O thou earth and aſhes? There is not a more wicked thing then to loue money: and why? ſuche one hath his ſoule to ſelle, yet is he but filthy doung whyle he lyueth.

10 Al tyranny is of ſmal endurance, and the diſeaſe that is harde to heale, greeueth the phiſition.

11 And though the phiſition ſhewe his helpe neuer ſo long, yet in concluſion it goeth after this manner, To day a kyng, to morowe dead.

12 For when a man dyeth, he is the heyre of ſerpentes, beaſtes, and woormes.

13 The beginnyng of mans pride, is to falle away from God: and why? his hart is gonne from his maker.

14 For pride is the original of al ſinne: Who ſo taketh holde thereof, ſhalbe filled with curſinges, and at the laſt it ſhal ouerthrow him: Therefore hath the Lorde brought the congregations of the wicked to diſhonour, and deſtroyed them to the ende. C

15 *God hath deſtroyed the ſeates of proude princes, and ſet vp the meeke in their ſteede. Sapi.6.b. Luke.1.c. 14.c.and 18.b.

16 God hath wythered the rootes of the proud heathen, and planted the lowely for them.

17 *God hath ouerthrowen the landes of the heathen, & deſtroyed them vnto the grounde: He hath cauſed them to wyther away, he hath brought thē to nought, & made the memorial of them to ceaſſe from out of yͤ earth. Gen.29.b.

18 God hath deſtroyed the name of the proud, and leaft the name of the humble of minde.

19 Pride was not for man, neither wrothfulneſſe for mens chyldren.

20 The ſeede of menne that feareth God, ſhal-

be brought to honour: but the ſeede which tranſgreſſeth the commaundementes of the Lorde, ſhalbe ſhamed.

21 He that is the ruler among brethren, is holden in honour among them: and he that regardeth ſuche as feare the Lorde, is acceptable in his ſyght. D

22 The feare of the Lorde cauſeth that the kyngdome fayleth not: but the kyngdome is loſt by crueltie and pride.

23 The glory of the ryche, of the honorable, and of the poore, is the feare of God.

24 Deſpiſe not thou the iuſt poore man that hath vnderſtandyng, and magnifie not the riche vngodly.

25 Great is the iudge, and myghty in honour, yet is there none greater then he that feareth God.

Pro.22.a. 2.Re.12.d. 26 * Unto the ſeruant that is diſcreete, ſhal the free doo ſeruice: * he that is wyſe, and wel nurtured, wyl not grudge when he is refourmed, & an ignorant body ſhal not come to honour.

27 Be not proude to doo thy worke, and diſpayre not in the time of aduerſitie.

28 * Better is he that laboureth and hath plenteouſneſſe of al thynges, then he that is gorgious, and wanteth bread. Pro.12.b.

29 My ſonne, geat thy ſoule honour by meekeneſſe, and geeue her her due honour. E

30 Who ſhal iuſtifie hym that ſinneth agaynſt hym ſelfe? Who wyl honour hym that diſhonoureth his owne ſoule?

31 The poore is honoured for his faythfulneſſe and trueth: but the riche is had in reputation becauſe of his goodes.

32 He that ordereth hym ſelfe honeſtly in pouertie, howe muche more ſhal he behaue hym ſelfe honeſtly in richeſſe? And who ſo ordreth hym ſelfe vnhoneſtly in richeſſe, howe much more ſhal he behaue him ſelfe vnhoneſtly in pouertie?

The .xi. Chapter.

1 The prayſe of humilitie. 2 After the outwarde appearance ought we not to iudge. 7 Of raſhe iudgement. 14 Al thynges comme of God. 19 Al menne are not to be brought into thyne houſe.

A 1 The wiſdome of him that is brought lowe ſhal lift vp his head, and ſhal make hym to ſit among great menne.

2 Commende not thou a man in his beautie, neither deſpiſe a man in his vtter appearance.

3 The Bee is but a ſmal beaſt among the foules, yet is her fruite exceedyng ſweete.

Actes.12.d 4 Be not proude of thy rayment, * and exalt not thee ſelfe in the day of thy honour: for the workes of the hygheſt only are wonderful: yea glorious, ſecrete, and vnknowen are his workes.

5 Many tyrantes haue benne fayne to ſitte downe vpon the earth, * and the vnlikely hath worne the crowne. 1.Reg.15.f. Eſther.6.a

6 Many myghty men haue benne brought lowe, and the honourable haue benne deliuered into other mens handes.

Deut.13.b 7 * Condemne no man before thou haue tryed out the matter: and when thou haſt made inquiſition, then refourme ryghteouſly.

B 8 * Geue no ſentence before thou haſt hearde the cauſe: but firſt let men tel out their tales. Pro.18.c.

9 Striue not for a matter that toucheth not thee ſelfe, and ſtande not in the iudgement of ſinners.

10 My ſonne, meddle not with many matters: * and yf thou gayne muche, thou ſhalt not be blameleſſe, and yf thou folowe after it, thou ſhalt not atteyne it: and though thou runneſt thy way afore, yet ſhalt thou not eſcape. Mat.19.c. 1.Tim.6.b.

11 * There is ſomme that laboureth, and taketh payne, and the more he weerieth hym ſelfe, the leſſe he hath. Pro.10.c. Pſal.128.a.

12 * Agayne, ſome man is ſlouthful, hath neede of helpe, wanteth ſtrength, and hath great pouertie.

13 And gods eye looketh vpon hym to good, ſetteth hym vp from his lowe ſtate, * and lyfteth vp his head: ſo that many men maruel at hym, and geeue honour vnto God. Iob.42.c.

14 * Proſperitie and aduerſitie, lyfe and death, pouertie and richeſſe, comme al of the Lorde. Iob.1.c. Ezec.28.b

15 Wyſedome, nurture, and knowledge of the lawe are with God, loue, and the wayes of good, are with hym. C

16 Errour and darkeneſſe are made for ſinners, and they that exalt them ſelues in euyl, ware olde in euyl.

17 The gyft of God remayneth for the ryghteous: and his good wyl ſhal geeue proſperitie for euer.

18 Somme man is riche by his care and nigardſhip, & that is the portion of his rewarde:

19 In that he ſayth, * Now haue I gotten reſt, and nowe wyl I eate & drinke of my goodes mee ſelfe alone: and yet he conſydereth not that the tyme draweth nye, and death approcheth, that he muſt leaue al theſe thinges vn- Luke.12.b

to other menne, and dye hym ſelfe.

20 Stande thou faſt in thy couenant, and exerciſe thee ſelfe therein, and remayne in the woorke vnto thy age.

D 21 Maruel not at the woorkes of ſinners, but put thy truſt in God, and byde in thy labour: for it is but an eaſie thing in the ſight of god, to make a poore man riche, and that ſodenly.

22 The bleſſing of God haſteth to the rewarde of the ryghteous, & maketh his fruites ſoone to floriſhe and proſper.

23 Say not, What helpeth it me? and what good thyng ſhal I haue hereafter?

24 Agayne, ſay not, I haue yenough, how can I want?

Eccle.18,c 25 *When thou art in welfare, forgeat not aduerſitie: when it goeth not wel with thee, haue a good hope that it ſhalbe better:

26 For it is but a ſmal thing vnto God in the day of death, to reward euery man according to his wayes.

27 The aduerſitie of an houre maketh one to forgeat al pleaſure: and when a man dyeth, his woorkes are diſcouered.

28 Iudge no man bleſſed before his death: for a man ſhalbe knowen in his chyldren.

29 Bryng not euery man into thyne houſe: for the deceitful layeth waite diuerſly, (a) and are lyke ſtomackes that belche filthyly.

(a) That is, after they knowe thy ſecretes, vtter the ſame with filthy railings.

30 Lyke as a partrych in a maunde, ſo is the hart of the proude: and lyke as a ſpie that looketh vpon the falle of his neyghbour.

31 For he turneth good vnto euyl, and ſlaundreth the choſen.

32 Of one ſparke is made a great fyre, and of one deceitfulman is blood increaſed: and an vngodly man laieth wayt for blood.

33 Beware of the deceitful, for he imagineth wicked thinges, to bring thee into a perpetual ſhame.

34 If thou takeſt an aliant vnto thee, he ſhal deſtroy thee in vnquietneſſe, and driue thee from thyne owne wayes.

The.xii.Chapter.

1 Unto whom we ought to doo good. 10 Enimies ought not to be truſted.

A 1 WHEN thou wylt doo good, knowe to whom thou dooeſt it, and ſo ſhalt thou be greatly thanked for thy benefites.

Gal.6.a. 1.Tim.5.a. 2 *Doo good vnto the ryghteous, and thou ſhalt finde great rewarde, though not of hym, yet [no doubt] the Lorde hym ſelfe ſhal rewarde thee.

3 He ſtandeth not in a good caſe, that is alway occupied in euil, and geueth no almes: for the hygheſt hateth the ſinners, and hath mercie vpon them that ſhewe the woorkes of repentance.

4 Geue thou vnto ſuche as feare God, and receiue not a ſinner.

5 As for the vngodly and ſinners, he ſhal recompence vengeance vnto them, and keepe them to the day of wrath.

6 Geue thou vnto the good, and receiue not the ſinner, doo wel vnto hym that is lowly, but geue not to the vngodly: Let not the bread be geuen hym, that he be not myghtier then thee ſelfe therein: for ſo ſhalt thou receiue twyſe as muche euyl, in al that good that thou dooeſt vnto hym.

7 And why? the hygheſt hateth ſinners, and ſhal rewarde vengeance to the vngodly.

B 8 In proſperitie a freend ſhalbe knowen, and in aduerſitie an enimie ſhal not be hyd.

9 For when a man is in wealth, it greeueth his enimies: but in heauineſſe and trouble a mans very freende wyl depart from hym.

10 Truſt neuer thyne enimie: for lyke as an yron ruſteth, ſo dooth his wickedneſſe.

11 And though he make much crooching and kneeling, yet keepe wel thy minde, and beware of hym: and thou ſhalt be to hym as he that wypeth a glaſſe, and thou ſhalt knowe that al his ruſt hath not benne wel wyped away.

12 Set him not by thee, neither let him ſit at thy ryght hande: leſt he turne hym, geat into thy place, take thy roome, and ſeeke thy ſeate, and ſo thou at the laſt remember my woordes, and be pricked at my ſayeinges.

Eccle.7.a. and.21,a. 13 *Binde not two ſinnes togeather: for there ſhal not one be vnpouniſhed.

C 14 Who wyl haue pitie of the charmer that is ſtinged of the ſerpent, or of al ſuch as comme nygh the beaſtes?

15 Euen ſo is it with hym that keepeth company with a wicked man, and lappeth hym ſelfe in his ſinnes.

16 For a ſeaſon wyl he byde with thee: but yf thou ſtumble, he taryeth not.

Iere.41.b. 17 *An enimie is ſweete in his lippes, he can make many woordes, & ſpeake many good thinges: Yea he can weepe with his eyes, but in his hart he imagineth how to throwe thee into the pit: and yf he may finde oportunitie, he wyl not be ſatiſfied with blood.

18 If aduerſitie comme vpon thee, thou ſhalt finde hym there fyrſt, and though he pretende to doo thee helpe, yet ſhal he vndermine thee.

19 He ſhal ſhake his head, and clap his handes ouer thee for very gladneſſe: and whyle he maketh many woordes, he ſhal diſguiſe his countenance.

¶ The

The.xiii.Chapter.

1 The companies of the proude and of the riche, are to be eſchewed. 15 The loue of God.
17 Lyke doo company with theyr lyke.

A 1 Who ſo toucheth pitch, ſhalbe defiled withal: and he that is familier with the proude, ſhal clothe hym ſelfe with pryde.

2 He taketh a burthen vpon hym that accompanieth a more honorable manne then hym ſelfe, therefore keepe no familiaritie with one that is rycher then thee ſelfe: Howe agree the ketle and the pot togeather? for if one be ſmitten agaynſt the other, it ſhalbe broken.

3 The ryche dealeth vnryghteouſly, & threateneth withal: but the poore beyng oppreſſed and wrongfully dealt withal, ſuffereth ſcarſneſſe, and geueth fayre woordes. If the riche haue donne wrong, yet muſt he be entreated: but if the poore haue donne it, he ſhal ſtraight wayes be threatened.

4 If thou be for his profite, he vſeth thee: but if thou haue nothyng, he ſhal forſake thee.

5 As long as thou haſt anye thyng of thyne owne, he ſhalbe a good felow with thee: yea, he ſhal make thee a bare man, and not be ſory for thee.

6 If he haue neede of thee, he ſhal defraude thee, and with a priuy mocke ſhal he put thee in an hope, and geue thee al good woordes, and ſaye, What wanteſt thou?

B 7 Thus ſhal he ſhame thee in his meate, vntyl he haue ſupte thee cleane vp twyſe or thriſe, & at the laſt ſhal he laugh thee to ſcorne: Afterwarde, when he ſeeth that thou haſt nothyng, he ſhal forſake thee, and ſhake his head at thee.

8 Submit thee ſelfe vnto God, and wayte vpon his hande.

9 Beware that thou be not deceiued and brought downe in thy ſimpleneſſe: Be not to humble in thy wyſedome, leſt when thou art brought lowe, thou be deceiued through fooliſheneſſe.

10 If thou be called a myghty manne, abſent thee ſelfe, ſo ſhal he cal thee to hym the more oft.

11 Preaſſe not thou vnto hym, that thou be not ſhut out: but goe not thou farre of, leſt he forgeat thee.

12 Withdrawe not thee ſelfe from his ſpeach, but beleue not his many woordes: for with muche communication ſhal he tempte thee, & with a priuie mocke ſhal he queſtion with thee of thy ſecretes.

13 The vnmercyful minde of his, ſhal marke thy woordes, he ſhal not ſpare to doo thee hurt, and to put thee in priſon.

14 Beware and take good heede to thee ſelfe, for thou walkeſt in peryl of thy ouerthrowyng: Nowe when thou heareſt his woordes, make thee as though thou waſt in a dreame, and wake vp. C

15 Loue God al thy lyfe long, and cal vpon hym in thy neede.

16 Euery beaſt loueth his lyke: euen ſo let euery man loue his neyghbour.

17 Al fleaſhe wyl reſort to theyr lyke, and euery man wyl keepe company with ſuch as he is hym ſelfe.

18 But as the wolfe agreeth with the lambe: ſo dooth the vngodly with the ryghteous.

19 (a) What peace is there betweene Hyena & a dogge? Howe canne the riche and the poore agree togeather?

20 The wylde Aſſe is the Lions praye in the wyldreneſſe: euen ſo are the poore menne the meate of the riche.

21 Lyke as the proude maye not away with lowlyneſſe: euen ſo dooth the rich abhorre the poore.

22 If a riche man fal, his friendes ſet him vp agayne: but when the poore falleth, his acquayntance forſake hym.

23 If a riche man fal into an errour, he hath many healpers, he ſpeaketh proude woordes, & yet menne iuſtifie hym: but if a poore man goe wrong, he is pouniſhed, yea, though he ſpeake wyſely, yet can it haue no place.

24 When the ryche man ſpeaketh, euery body holdeth his tongue, and looke what he ſayth, they prayſe it vnto the cloudes: But if the poore man ſpeake, they ſaye, What felow is this, and if he doo amiſſe, they ſhal deſtroy hym.

25 Ryches are good vnto hym that hath no ſinne in his conſcience: and pouertie is a wicked thyng in the mouth of the vngodly.

26 The harte of manne changeth his countenance, whether it be in good or euyl.

27 A chearefull countenance, is a token of a good hart: for els it is an hard thing to know the thought. D

(a) That is, with a ſinner that returneth continually to his ſinne agayne as a dogge to his vomit: or els after the other tranſlation, Hyena is a ſubtil beaſt, watchyng about Sheepheards foldes reſemblyng a mans voyce, and learning certayne names, dooth calle them foorth, and ſo deſtroy them, whoſe nature is contrary to the dogge, whiche is a keeper of the folde, and friendly vnto man.

The.xiiii.Chapter.

1 The offence of the tongue. 17 Man is but a vayne thyng. 21 Happy is he that continueth in wyſedome.

A 1 Bleſſed is the man that * hath not fallen with the woord of his mouth, and is not pricked with the conſcience of ſinne.

Eccl.19.c. and.25.c. Iames.3.a.

2 Happy is he that hath no heauines in his mind, and is not fallen from his hope in the Lord.

3 It becommeth not a couetous man and a nygarde to be ryche: and what ſhoulde an enuious man doo with money?

4 He that with al his carefulnes heapeth togeather vnryghteouſly, geathereth for other folkes, and an other manne ſhal make good cheare with his goodes.

5 He that is wicked vnto hym ſelfe, howe ſhoulde he be good vnto other menne? howe canne ſuche a one haue anye pleaſure of his goodes.

6 There is nothyng woorſe then when one diſfauoureth hym ſelfe: and this is a rewarde of his wickedneſſe.

B 7 If he doo any good, he dooth it not knowyng thereof, and agaynſt his wyl, and at the laſt he declareth his vngratiouſneſſe.

8 A nygarde hath a wicked eye, he turneth away his face, and deſpiſeth menne.

Pro.17.c. Eccl.1.a.

9 * A couetous mans eye hath neuer ynough in the portion of wickedneſſe, vntyl the time that he wither away, and haue loſt his owne ſoule.

10 (a) A wicked eye enuieth bread, and there is ſcarſeneſſe vpon his table.

11 My ſonne, doo good to thee ſelfe of that thou haſte, & geue the lord his due offeringes.

12 Remember that death tarrieth not, and howe that the (b) graue is not ſhewed vnto thee: for the couenant of this worlde ſhal dye the death.

Eccl.4.a. Tobi.4.b. Luk.16.b.

13 * Doo good vnto thy friende before thou dye, and accordyng to thy habilitie reach out thyne hande, and geue vnto the poore.

C 14 Be not diſappoynted of the good day, and let not the portion of the good deſire ouerpaſſe thee.

15 Shalt thou not leaue thy trauayles and labours vnto other menne? In the diuiding of the heritage, geue and take, and ſanctifie thy ſoule.

16 Worke thou righteouſnes before thy death: for in the hel there is no meate to fynde.

Eſa.60.a. 1.Pet.1.d. Iames.1.b

17 Al fleaſhe ſhal fade away like a garmente, and lyke a floriſhing leafe in a greene tree.

18 Somme growe, ſomme are caſt downe, euen ſo is the generation of fleaſh and blood: one commeth to an end, another is borne, and this is the condition of al tymes, thou ſhalt dye the death.

19 Al tranſitorie thynges fayle at the laſt, and the woorker thereof ſhal goe withal.

D 20 Euery choſen woorke ſhalbe iuſtified, and he that medled withal, ſhal haue honour therein.

21 Bleſſed is the man that keepeth hym in wyſedome, and exerciſeth him ſelfe in vnderſtanding, and with diſcretion ſhal thinke vpon the foreknowledge of God,

22 Whiche conſydereth the wayes of wyſedome in his hart, hath vnderſtandyng in her ſecretes,

23 Goeth after her, as one that ſeeketh her out, and continueth in her wayes.

24 He looketh in at her wyndowes, and hearkeneth at her doores,

25 He taketh his reaſt beſyde her houſe, and faſteneth his ſtake in her wals: he ſhal pitche his tent nygh vnto her hande, and in his tent ſhal good thynges reaſt for euermore.

26 He ſhal ſet his children vnder her couering, and ſhal dwel vnder her branches.

27 Vnder her couering ſhal he be defended frō her heate, and in the glory ſhal he reaſt.

(a) For he that is couetous and enuious, counteth al loſt that is not layde vp for hym ſelfe, and pineth away at an other mans wealth.

(b) Though death be certayne, yet the tyme of it is vnknowen to thee.

The.xv.Chapter.

1 The goodneſſe that foloweth hym whiche feareth God. 8 God reiecteth and caſteth of the ſynner. 11 God is not the authour of euyl.

A 1 He that feareth God, wyl doo good: and who ſo keepeth the lawe, ſhal obteine wyſedome.

2 As an honorable mother ſhal ſhe meete hym, and (a) ſhe as his wyfe married of a virgin, ſhal receiue hym.

Mat.4.a. Iohn.4.a.

3 * With the bread of lyfe and vnderſtanding ſhal he feede him, and geue hym the water of wholeſome wyſedome to drynke.

4 If he be conſtant in her, he ſhal not be moued, and if he holde hym faſt by her, he ſhal not comme to confuſion.

5 She ſhal bring hym to honour among his neyghbours, and in the myddeſt of the congregation ſhal ſhe open his mouth: With the ſpirite of wyſedome and vnderſtanding ſhal ſhe fyl hym, & clothe hym with the garment of glory.

(a) As a pure virgin newly married, doth frendly entreate her huſbande: ſo ſhal iuſtice pure & vndefiled, gently entertayne her louers.

6 She ſhal heape the treaſure of myrrh and ioy vpon hym, and geue hym an euerlaſting name to heritage.

B 7 Fooliſhe menne wyl not take holde vpon her, but ſuche as haue vnderſtandyng, wyl meete her: Fooliſhe menne ſhal not ſee her, for ſhe is farre from pryde and deceyte.

8 Menne that goe about with lyes, wyl not remember her: but menne of trueth ſhalbe founde in her, and ſhal proſper, euen vnto the beholdyng of God.

9 Prayſe is not ſeemely in the mouth of the vngodly, for he is not ſent of the Lorde.

10 But if prayſe comme of wyſedome, and be plenteous in a faithful mouth, then the Lord wyl proſper it.

11 Say not thou, It is the Lordes faulte that I am gonne by: for thou ſhalt not doo the thyng that God hateth.

12 Saye not thou, he hath cauſed me to doo wrong: for he hath no neede of the vngodly.

13 God hateth al abomination of errour, and they that feare God, wyl loue none ſuche.

14 *God made man from the begynnyng, C and leaft hym in the hand of his counſel: He gaue his commaundementes and preceptes. Gene.1.d.

15 If thou wylt obſerue the commaundementes, and keepe acceptable faythfulneſſe for euer, they ſhal preſerue thee.

16 *He hath ſet water & fyre before thee, reache out thyne hande vnto whiche thou wylt. Iere.21.b.

17 Before manne is lyfe and death, good and euyl: looke what hym lyketh, ſhalbe geuen hym.

18 For the wyſedome of God is great, & mighty in power, and beholdeth al thynges continually:

19 The eyes of the Lorde are vpon them that feare hym, and he knoweth al the workes of man.

20 He hath commaunded no man to doo vngodly, neither hath he geuen any man licence to ſynne: for he deſyreth not a multitude of infidels, and vnprofitable chyldren. D

The.xvi.Chapter.

1 Of vnhappy and wicked chyldren. 19 No man can hyde hym ſelfe from God.
24 An exhortation to the receiuing of inſtruction.

A 1 Delite not thou in the multitude of vngodly chyldren, and haue no pleaſure in them, if they feare not God.

2 Truſt not thou to their lyfe, and regarde not their labours.

3 For one ſonne that feareth GOD, is better then a thouſande vngodly: and better it is for a man to dye without chyldren, then to leaue behynde hym ſuch chyldren as are vngodly.

4 For by one that hath vnderſtanding, may a whole citie be vpholden: but though the vngodlye be manye, yet ſhal it be waſted through them.

5 Many ſuche thynges hath myne eye ſeene, and greater thynges then theſe haue I heard with myne eares.

Eccl.21.b. 6 In the congregation of the vngodlye ſhal a fyre burne, and among vnfaythful people ſhal the wrath be kyndeled.

Gen.6.a. B 7 *The olde giantes obteyned no grace for theyr ſinnes, whiche were deſtroyed, truſting to theyr owne ſtrength:

Gen.19.c. 8 Neyther ſpared he them among whom Lot was a *ſtranger: but ſmote them, and abhorred them, becauſe of the pryde of theyr wordes.

9 He had no pitie vpon them: but deſtroyed al the people that were ſo ſtout in ſinne.

10 *And forſomuche as he ouerſawe the ſyxe hundred thouſande that geathered the ſelues togeather in the hardeneſſe of theyr harte, in afflicting them, in pitying them, in ſmiting them, and healing them with mercy & chaſtiſement: it were marueile if one being hardnecked, ſhoulde be free: Num.14.c

11 *For mercy and wrath is with hym, he is both myghty to forgeue, and to powre out diſpleaſure. Eccle.5.a.

12 Lyke as his mercy is great, euen ſo is his puniſhment alſo: he iudgeth a man accordyng to his workes.

13 The vngodly ſhal not eſcape in his ſpoyle, and the long patience of hym that ſheweth mercy, ſhal not byde behynde.

14 He wyl make a place for euerye mercyful C deede, and euery man ſhal fynde accordyng to his workes.

15 The Lord hardned Pharao that he ſhould not knowe hym, and that his workes myght be knowen vpon the earth vnder the heauen.

16 His mercy is knowen to al creatures, he hath ſeparated his lyght from the darkeneſſe with an adamant.

17 Saye not thou, I wyl hyde mee ſelfe from God: for who wyl thynke vpon me from aboue? I ſhal not be knowen in ſo great an heape of people: for what is my ſoule among ſo many creatures?

18 Behold, the heauen, yea, the heauen of heauens of God, the deepe, the earth, and al that therein is, ſhalbe moued at his preſence.

19 The mountaines, the hilles, and the fundations of the earth, ſhal ſhake for feare, when God viſiteth them.

D 20 Theſe thynges dooth no harte vnderſtande woorthily: but he vnderſtandeth euery harte.

21 And who vnderſtandeth his wayes? No man ſeeth his ſtormes, and the moſte parte of his woorkes are ſecrete.

22 Who wil declare the woorkes of his ryghteouſneſſe? or who ſhalbe able to abide them? for the couenant is farre from ſomme, & tryeing out of menne is in the ende.

23 He that is humble of harte, thynketh vpon ſuche thynges: but an vnwyſe and erronious manne, caſteth his mynde vnto fooliſhe thynges.

24 My ſonne, hearken thou vnto me, & learne vnderſtandyng, and marke my woordes with thyne harte: I wyl geue thee a ſure doctrine, and playnely ſhal I inſtruct thee.

25 Marke my woordes then in thine hart: for in ryghteouſnes of the ſpirite doo I ſpeake of the wonders that God hath ſhewed among his woorkes from the beginnyng, and in the trueth doo I ſhewe the knowledge of hym.

26 God hath ſet his woorkes in good order, from the begynnyng, and part of them hath he ſundered from the other.

27 He hath garniſhed his woorkes from euerlaſting, and theyr beginnynges accordyng to theyr generations: they are not hungry, nor weried in theyr labours, nor ceaſſe from theyr offices. E

28 None of them hyndered another, neyther was anye of them diſobedient vnto his woordes.

29 After this, God looked vpon the earth, and fylled it with his goodneſſe.

30 With al manner of liuyng beaſtes hath he couered the ground, and they al ſhalbe turned vnto earth agayne.

The,xvii.Chapter.

1 The creation of man, and the goodneſſe that God hath donne vnto hym.
20 Of almes, 26 and repentance.

A 1 GOD* ſhaped man of the earth, and made hym after his owne image, and turned hym vnto earth agayne, and clothed hym with his owne ſtrength.

Gene.1.d.

2 He gaue him the number of dayes, and certayne tyme, yea, & gaue hym power of the thynges that are vpon earth.

3 He made al fleaſhe to ſtande in awe of hym, ſo that he had the dominion of al beaſtes and foules.

Gene.2.d. 4 *He made out of him an healper lyke vnto him ſelfe, and gaue them diſcretion, & tongue, eyes, and eares, and a hart to vnderſtand:

5 He gaue them a ſpirite, and a ſpeache to declare his woorkes, and fylled them with inſtruction and vnderſtandyng.

6 He created for them alſo the knowledge of the ſpirite, filled their hartes with vnderſtandyng, and ſhewed them good and euyl.

B 7 He ſet his eye vpon theyr hartes, declaryng vnto them his great and noble woorkes:

8 That they ſhoulde prayſe his holy name togeather, reioyce of his woonders, and be tellyng of his noble actes.

Exod.20.a 9 *Beſyde this, he gaue them inſtruction and the lawe of lyfe for an heritage, that they myght nowe knowe that they were (a) mortal.

(a) Through theyr owne tranſgreſſion.

10 He made an euerlaſtyng couenant with them, and ſhewed them his ryghteouſneſſe and iudgementes.

11 They ſawe the maieſtie of his glorye with theyr eyes, and theyr eares hearde the maieſtie of his voyce, and he ſayd vnto them, Beware of al vnryghteous thynges.

12 He gaue euerye man alſo a commaundement concernyng his neyghbour.

13 Theyr wayes are euer before hym, and are not hyd from his eyes.

14 Euery manne from his youth is geuen to euyl, and theyr ſtonye hartes can not become (b) fleaſhe. C

(b) That is, ſoft and gentle, for the holy ghoſt to wryte his lawes in.

15 *He hath ſet a ruler vpon euery people,* but Iſrael is the Lordes portion:

Rom.13.c.
Deut.4.c.

16 Whom he nouriſheth with diſcipline as his fyrſt borne, and geueth hym moſt louing lyght, and dooth not forſake hym.

17 All theyr woorkes are as the ſunne in the ſight of god, and his eyes are alway looking vpon theyr wayes.

18 All theyr vnryghteouſneſſes are manifeſt vnto him, and al theyr wickedneſſes are open in his ſyght.

19 And as he is mercyful, and knoweth his woorke, he dooth not leaue them, nor forſake them, but ſpareth them.

20 *The mercy that a man ſheweth, is (c) as a ſeale with hym, and the grace that is geuen to man, preſerueth him as the apple of an eye, and geueth repentance to theyr ſonnes and daughters.

Eccl.29.b.

(c) As a thing ſealed vp is ſurely founde agayne, ſo is mercy layde vp in ſtore.

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21 At the laſt ſhal he awake, and reward euerye man vpon his head, and ſhal turne them togeather into the neathermoſt partes of the earth.

Actes.3.c. 22 * But vnto them that wyl repent, he hath geuen the way of ryghteouſneſſe: as for ſuch as be weake, he comforteth them, ſuffereth them, and ſendeth them the portion of the veritie.

23 O turne then vnto the Lorde, forſake thy ſinnes, make thy prayer before the Lord, doo the leſſe offence.

24 Turne agayne vnto the Lorde, for he wyl bring thee from darkeneſſe vnto wholeſome light, forſake thyne vnryghteouſneſſe, be an vtter enimie to abomination,

25 Learne to knowe the ryghteouſneſſe and iudgementes of God, ſtande in the portion that is ſet foorth for thee, and in the prayer of the moſt hygh God.

26 Goe in the portion of the holy world, with ſuche as be lyuing, and geue thankes vnto God.

27 * Who wyl prayſe the Lorde in the hel? abide not thou in the errour of the vngodly, but geue hym thankes before death. Pſalm.7.a

28 As for the dead, thankefulneſſe periſheth from hym as nothing: geue thou thankes in thy lyfe, yea, whyle thou art lyuing & whole ſhalt thou geue thankes, and praiſe God, and reioyce in his mercy. D

29 O howe great is the louing kyndeneſſe of the Lorde, and his mercyful goodneſſe vnto ſuche as turne vnto hym?

30 For al thinges may not be in man, & why? the ſonne of man is not immortal, and he hath pleaſure in the vanitie of wickedneſſe.

31 What is more cleare then the ſunne: yet ſhal it fayle.

32 Or what is more wicked then the thyng that fleaſhe and blood hath imagined? and that ſame ſhalbe reproued.

33 The Lord ſeeth the power of the hygh heauen, and al are but earth and aſhes.

The.xviii.Chapter.

1 The marueylous woorkes of God. 67 The miſerie and wretchedneſſe of man.
9 Agaynſt God ought we not to complayne. 21 The perfourming of vowes.

A 1 HE that liueth for euermore, made al thynges togeather: God only is ryghteous, and there is none other but he, and remaineth a victorious king for euer. Gene.1.a.

2 He ordereth the worlde with the power of his hande, and al thynges obey his wyl: for he gouerneth al thynges by his power, & diuideth the holy thynges from the prophane.

Pſal.105.a. 3 * Who ſhalbe able to expreſſe the woorkes of hym? Who wyl ſeeke out the grounde of his noble actes?

4 Who ſhal declare the power of his greatneſſe? or who wyl take vpon hym to tel out his mercy?

5 As for the woonderous woorkes of the lord, there may nothyng be taken from them, nothyng maye be put vnto them, neyther may the grounde of them be founde out.

6 But when a man hath donne his beſt, he muſt beginne againe: and when he thinketh to be comme to an ende, he muſt goe agayne to his labour.

7 What is man? wherto is he woorth? what good or euil can he doo?

Pſal.110.a. 8 * If the number of a mans dayes be almoſt an hundred yeeres, it is muche: and no man hath certayne knowledge of his death.

9 Lyke as the droppes of rayne are vnto the ſea, and as a grauel ſtone is in compariſon of the ſande: * ſo are theſe fewe yeeres to the dayes of euerlaſtyng. 2.Pet.3.b.

10 Therfore is the Lorde patient with them, and powreth out his mercy vpon them.

11 He ſawe and perceiued the thoughtes and imaginations of theyr harte, that they were euil, therfore heaped he vp his merciful goodneſſe vpon them, and ſhewed them the way of ryghteouſneſſe.

12 The mercy that a man hath, reacheth to his neyghbour, but the mercy of GOD is vpon al fleaſh: He chaſteneth, he teacheth and nurtureth: Yea, euen as a Sheepearde turneth agayne his flocke, ſo dooth he al them that receiue chaſtenyng, nurture, and doctrine.

13 * Merciful is he vnto them that diligently ſeeke after his iudgementes. Eſai.66.a.

14 My ſonne, when thou dooeſt good, make no grudgyng at it: and whatſoeuer thou geueſt, ſpeake no diſcomfortable woordes.

15 Shal not the deawe coole the heate? euen ſo is a woorde better then a gyft.

16 * Is not a friendely woorde a good honeſt gyfte? but a gratious man geueth them both. Pro.15.a.

17 * A foole ſhal caſte a man in the teeth, & that roughly: and a gyfte of the nigarde putteth out the eyes. Eccl.41.b.

18 Geat thee ryghteouſneſſe before thou come to iudgement, learne before thou ſpeake, and goe to phiſicke or euer thou be ſicke.

19 Examine

1.Cor.11.c 19 * Examine and iudge thee ſelfe before the iudgement comme, and ſo ſhalt thou finde grace in the ſyght of God.

20 Humble thee ſelfe afore thou be ſicke: and whileſt thou mayeſt[(a)] ſynne, ſhewe thy conuerſation.

(a) For he is more perfect that may ſinne and doth reſiſt it, then he that dooth folow after it.

21 Be not let to paye thy vowe in good tyme, and tarrye not to be iuſtified vnto thy death: for the rewarde of God endureth for euer.

22 Before thou prayeſt, prepare thy ſoule, and be not as one that tempteth God.

23 Thynke vpon the wrathful indignation that ſhalbe at the ende, and the houre of vengeance, when he ſhal turne away his face.

Eccl.11.d. 24 When thou haſt yenough, remember the tyme of hunger: and when thou art ryche, thynke vpon the tyme of pouertie and ſcarſeneſſe.

25 From the mornyng vntyl the euenyng, the tyme is changed, and al ſuche thynges are ſoone donne in the ſyght of God.

26 A wyſe man feareth God in al thynges, and in the dayes of tranſgreſſion, he keepeth hym ſelfe from ſynne: but the foole dooth not obſerue the tyme.

27 A diſcreete man hath pleaſure in wiſdome, and he that fyndeth her, maketh muche of her. D

28 They that haue had vnderſtandyng, haue dealt wyſely in woordes, haue vnderſtande the trueth and ryghteouſneſſe, ⁊ haue ſought out wyſe ſentences and iudgementes.

29 The chiefe aucthoritie of ſpeakyng, is of the Lord alone: for a mortal man hath but a dead hart.

30 * Folowe not thy luſtes, but turne thee from thyne owne wyl. Rom.6.b.

31 For if thou geueſt thy ſoule her deſyres, it ſhal make thyne enimies to laugh thee to ſcorne.

32 Take not thy pleaſure in great voluptuouſneſſe, and meddle not to muche withal.

23 Make not to great cheare of the thing that thou haſt wonne by aduantage, leſt thou fal into pouertie, and haue nothyng in thy purſe, els thou ſhouldeſt ſlanderouſly lye in wayte for thyne owne lyfe.

The.xix.Chapter.

2 Wyne and whoredome bryngeth menne to pouertie. 6 In thy woordes muſt thou vſe diſcretion. 22 The difference of the wyſedome of God and man. 27 whereby thou mayeſt knowe what is in a man.

A 1 A Labouring man that is geuen vnto drunkenneſſe, ſhal not be ryche: and he that maketh not much of ſmal thynges, ſhal fal by litle and litle.

Gen.19.g. 2 * Wyne and women,
3.Reg.11.a * make wyſe menne runnagates, and put menne of vnderſtandyng to reproofe:

3 And he that companieth adulterers, ſhal become an impudent manne: mothes and woormes ſhal haue hym to heritage, yea, he ſhalbe ſet vp to a great example, and his ſoule ſhalbe rooted out of the number.

Ioſu.22.c. 4 * He that is haſtie to geue credence, is light mynded, and dooth agaynſt hym ſelfe.

5 Who ſo reioyceth in wickedneſſe, ſhalbe pouniſhed: but he that reſiſteth pleaſures, crowneth his owne ſoule: he that reſtrayneth his tongue, maye lyue with a troubleſome man: he that hateth to be refourmed, his life ſhalbe ſhortened: and he that abhorreth babling of woordes, quencheth wickedneſſe.

6 He that offendeth agaynſt his owne ſoule, ſhal repent it, and he that reioyceth in wickedneſſe, ſhalbe pouniſhed.

B 7 Rehearſe not a wicked and churliſh woord twyſe, and thou ſhalt not be hyndered.

8 Shewe thy ſecretes neyther to friende nor foe: and if thou haſt offended, tel it not out.

9 For he ſhal hearken vnto thee, and marke thee: ⁊ when he fyndeth oportunitie, he ſhal hate thee, and ſo ſhal he be alway about thee.

10 * If thou haſt hearde a woorde againſt thy neyghbour, let it be dead within thee: and be ſure thou ſhalt haue no harme thereby. Eccl.22.c.

11 A foole trauayleth with a woorde, lyke as a woman that is payned with bearing of a chylde.

12 Lyke as an arrowe ſhotte in a thigh of fleaſhe, ſo is a woorde in a fooles hart.

13 Tel thy friend his fault, leſt he be ignorant, and ſay, I haue not donne it: or if he haue ſpoken, that he do it no more. Leui.19.d.

14 Reproue thy neighbour that he keepe his tongue: and if he haue ſpoken, that he ſaye it no more. C

15 Tel thy neyghbour his fault, for oft tymes an offence is made: and geue not credence to euery woorde.

16 A man falleth ſometyme with his tongue, but not with his wil: for what is he that hath not offended in his tongue? Eccl.14.a.

17 Geue thy neighbour warning before thou threaten him: and geue place vnto the law of the Lorde.

18 The feare of the Lord is the fyrſt degree to be receiued of hym: and wiſedome obteyneth

his loue.

19 The knowlege of the commaundementes of the Lorde, is the doctrine of lyfe: & they that obey hym, ſhal receiue the fruite of immortalitie.

D 20 The feare of God is al wyſedome: and he that is a ryghteous man, keepeth the lawe.

21 If a ſeruant ſay vnto his maiſter, I wyl not doo as it pleaſeth thee: though afterwarde he doo it, he ſhal diſpleaſe hym that nouriſheth hym.

22 As for the doctrine of wickedneſſe, it is no wyſedome, and the prudence of ſinners is no good vnderſtandyng: it is but wickedneſſe and abomination, and a blaſphemyng of wyſedome.

23 A ſimple man of ſmal vnderſtanding, that feareth god, is better thē one that hath much wyſedome, and tranſgreſſeth the lawe of the hygheſt.

24 A craftie ſubtil man can be wyſe, but he is vnryghteous, and with gyftes he wraſteth the open and manifeſt lawe: agayne, there is that is wyſe, and iudgeth ryghteouſly.

25 A wicked man can behaue him ſelfe humbly, and can ducke with his head, and yet is he but a deceiuer within: he hydeth his face, * and diſguyſeth it, & becauſe he ſhoulde not be knowen, he preuenteth thee. Mat.6.b.

26 And though he be ſo weake that he canne doo thee no harme, yet when he maye fynde oportunitie, he ſhal doo ſomme euyl.

27 A man may be knowen by his face, & one that hath vnderſtandyng, maye be perceiued by the looke of his countenance. E

28 * A mans garment, laughter, and goeyng, declare what he is. Eccl.31.c.

The.xx.Chapter.

1 Of correction and repentance. 6 Of the gyft of the wyſe man, and of the foole. 23 Of lyeing.

A 1 Somme* man reproueth his neyghbour oft tymes, but not in due ſeaſon: agayne, ſomme man holdeth his tongue, and he is wyſe and diſcreete. Eccle.31.d

2 It is muche better to geue warnyng and to reproue, then to beare euyl wyl: for he that knowledgeth hym ſelfe openly, ſhalbe preſerued from hurt and deſtruction.

3 Lyke as when a gelded man through deſyre and luſt defileth a mayden: euen ſo is it with hym that vſeth violence and vnryghteouſneſſe in the lawe.

4 O howe good a thyng is it, a man that is reproued to ſhewe openly his repentance: for ſo ſhalt thou eſcape wylful ſynne.

5 Somme man keepeth ſclence, and is found wyſe: but he that is not aſhamed what he ſayth, is hateful.

6 Somme man holdeth his tongue, becauſe he hath not vnderſtandyng of the language: and ſomme man keepeth ſcilence, waytyng a conuenient tyme.

B 7 A wyſe man wyl holde his tongue tyl he ſee oportunitie: but a wanton and vndiſcrete body, ſhal regarde no tyme. Eccl.3.a.

8 He that vſeth manye woordes, ſhal hurte his owne ſoule: and he that taketh auctoritie vpon hym vnryghteouſly, ſhalbe hated.

9 Somme man hath oft times proſperitie in wicked thynges: agayne, ſomme man geatteth muche, and hath harme and loſſe.

10 There is ſomme gyfte that is nothyng worth: agayne, there is ſomme gifte whoſe rewarde is double.

11 There is an humilitie for glories ſake, and ſome commeth to worſhip from low eſtate.

12 Somme man byeth muche for a litle price, and muſt pay for it ſeuen folde.

13 * A wyſe man with his woordes maketh hym ſelfe to be beloued: but the mery tales of fooles ſhalbe powred out. Eccl.6.d.

14 The gyfte of the vnwyſe ſhal doo thee no good, nor yet of the enuious, for his importunitie is ſeuen folde: for he looketh to receiue many thynges for one. C

15 * He ſhal geue litle, and ſay he gaue much: he openeth his mouth, and cryeth out, as it were one that cryed out wyde. Eccl.18.c.

16 To day he lendeth, to morowe aſketh he agayne: and ſuch a man is to be hated of God and man.

17 The foole ſayth, I haue no friend, I haue no thanke for al my good deedes: yea, euen they that eate my bread, ſpeake no good of me: O howe oft, and of howe many ſhal he be laughed to ſcorne?

18 He taketh a more perilous fal by ſuch woordes, then if he fel vpon the grounde: euen ſo ſhal the fal of wicked menne comme haſtily.

19 In the mouth of hym that is vntaught, are many vnconuenient & vnmeete woordes.

20 A wyſe ſentence ſhal not be alowed at the mouth of the foole: for he ſpeaketh it not in due ſeaſon. D

21 Somme man ſinneth not, becauſe he hath not wherewithal, and in his reaſt he ſhalbe ſtinged.

22 Somme man there is that deſtroyeth his owne ſoule with ſhame, & for an vnwyſe bodyes

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dyes ſake deſtroyeth he it, and with accepting of perſons ſhal he vndoo him ſelfe.

23 Somme man promiſeth his friende a gift for very ſhame: and geatteth an enmie of hym for nought.

24 A lye is a wicked ſhame in a man: yet ſhal it be euer in the mouth of the vnwyſe.

25 A theefe is better then a man that is accuſtomed to lie: but they both ſhal haue deſtruction to heritage.

26 The conditions of lyers are vnhoneſt: and theyr ſhame is euer with them.

27 A wyſe man ſhal bryng hym ſelfe to honour with his woordes: and he that hath vnderſtandyng, ſhalbe ſet by among great men. Gen.41.f.

28 *He that tilleth his lande, ſhal increaſe his heape of corne: he that worketh ryghteouſneſſe ſhalbe exalted, and he that pleaſeth great menne, ſhal eſcape muche euil. Pro.12.b.

29 *Rewardes and gyftes blinde the eyes of the wyſe, and make hym dumbe, that he can not tel menne they faultes. Eccle.23.a.

30 *Wyſedome that is hydde, and treaſure that is hoorded vp, what profite is in them both? Eccl.41.c.

31 Better is he that keepeth his ignorance ſecrete, then a man that hideth his wyſedome.

32 The neceſſarie patience of him that foloweth the Lorde, is better then he that gouerneth his lyfe without the Lorde.

The,xxi.Chapter.

1 Not to continue in ſinne. 5 The prayer of the afflicted. 6 To hate to be reprooued. 17 The mouth of the wiſe man. 26 The thought of the foole.

A 1 My ſonne, yf thou haſt ſinned, doo it no more: * but praye for thy foreſynnes that they may be forgeuē thee. Eccl.5.a.

2 Flee from ſinne, euen as from a ſerpent: For yf thou commeſt to nygh her, ſhe wyl byte thee: the teeth therof are as the teeth of a lion, to ſlaye the ſoules of menne.

3 The wickednes of man is as a ſharpe two edged ſwoorde, whiche maketh ſuch woundes, that they can not be healed.

4 Strife and wrongful dealyng ſhal waſte away a mans goodes, and through pryde, a ryche houſe ſhalbe brought to nought: ſo the ryches of the proude ſhalbe rooted out.

Exod.3.b. 5 * The prayer of the poore goeth out of the mouth, and commeth vnto the eares, and his vengeance [or defence] ſhal comme haſtyly.

6 Who ſo hateth to be refourmed, it is a token of an vngodly perſon: but he that feareth God, wyl remember hym ſelfe.

B 7 A myghty man is knowen a farre of by his tongue: but he that hath vnderſtandyng, perceiueth that he ſhal haue a fal.

8 Who ſo buyldeth his houſe with other mennes coſte, (a) is lyke one that geathereth ſtones to make his graue.

(a) with goodes borowed and not payde agayne, robbed, ſtolē, or craftyly conuayed, geathereth ſtones in wynter, to buylde when the froſt doth ſo congeale the morter, that it can not holde the ſtones togeather.

Eccl.16.a. 9 * The congregation of the vngodly, is lyke ſtubble geathered togeather, theyr ende is a flambe of fyre.

10 The way of yͤ vngodly is ſet with ſtones: but in theyr end is hel, darkneſſe, and paines.

11 He that keepeth the lawe, wyl holde faſt the vnderſtandyng thereof: and the ende of the feare of God, is wyſedome and vnderſtandyng.

12 He that is not wyſe, wyl not be taught in good, but the vnwyſe man aboundeth in wyckedneſſe: and where bitterneſſe is, there is no vnderſtandyng.

13 The knowledge of the wyſe ſhal flow like water that runneth ouer, and his counſayle is lyke a pure fountayne of lyfe.

14 The harte of a foole is lyke a broken veſſel, he can keepe no wyſedome. C

15 When a man of vnderſtandyng heareth a wyſe woord, he ſhal commend it, and make muche of it: but if a voluptuous man heare it, he ſhal haue no pleaſure therein, but caſt it behynde his backe.

16 The talking of a foole, is like an heauy burthen by the way: but to heare a wyſe manne ſpeake, it is pleaſure.

17 Where a doubt is in the congregation, it is aſked at the mouth of the wyſe, and they ſhal ponder his woordes in theyr hartes.

18 Lyke as is a houſe that is deſtroyed, euen ſo is wiſdome vnto a foole: as for the knowledge of the vnwyſe, it is but darke woordes.

19 Doctrine is vnto him that hath no vnderſtandyng, euen as fetters about his feete, and lyke manicles vpon his ryght hande.

20 * A foole lyfteth vp his voyce with laughther: but a wyſe man ſhal ſcarſe laugh ſecretely. Eccl.19.c.

21 Learning is vnto a wyſe man a iewel of golde, and lyke an armelet vpon his ryght arme. D

22 A fooliſh mans foote is ſoone in his neighbours houſe: but one that hath experience, ſhalbe aſhamed at the perſon of the mighty.

23 A foole wyl peepe in at the wyndowe into the houſe: but he that is wel nurtured, wyl ſtande without.

24 A fooliſhe man ſtandeth hearkening at the doore: but he that is wiſe, wil be aſhamed.

25 The lippes of the vnwyſe, wyl be telling fooliſhe thinges: but the woordes of ſuch as haue vnderſtandyng, ſhalbe wayed in the balance.

26 The hart of fooles is in theyr mouth: but the mouth of the wyſe is in theyr hart.

27 When the vngodly curſeth the (b) blaſphemer, he curſeth his owne ſoule.

28 *A priuie accuſer of other menne, ſhal defyle his owne ſoule, and be hated of euery man: but he that keepeth his tongue, and is diſcreete, ſhal comme to honour.

(b) For whyle he curſeth an other, he dooth the ſame thing, and ſo curſeth hym ſelfe.

Leui.19.d

The.xxii.Chapter.

1 Of the ſluggard. 12 Not to ſpeake muche to a foole. 16 A good conſcience feareth not.

A 1 A Slouthful body is moulded(a) of a ſtone of claye, & euery man wyl ſpeake to his diſprayſe.

(a) That is, lyke as the idle ſtone geathereth moſſe and filth, ſo doth the ſlothful both ſickneſſe of body, and corruption of minde: and as euery man dooth auoyde the filthyneſſe of doung, and ſhaketh it of: ſo dooth he auoyde the company of idle loyterers, leſt he be accompted lyke vnto them.

2 A ſlouthful body is made of the doung of oxen, and euery one that toucheth hym, muſt waſhe his handes agayne.

3 A miſnurtured ſonne, is the diſhonour of the father: a fooliſhe daughter ſhalbe litle regarded.

4 A wyſe daughter is an heritage vnto her huſbande: but ſhe that commeth to diſhoneſtie, bryngeth her father in heauineſſe.

5 A daughter that is paſt ſhame, diſhonoureth both her father and her huſband: the vngodly ſhal regarde her, but they both ſhal deſpiſe her.

6 A tale out of tyme, is as muſicke in mournyng: but wyſedome knoweth the ſeaſons of correction and doctrine.

7 If chyldren liue honeſtly, and haue wherewithal, they ſhal put away the ſhame of theyr parentes:

B 8 But yf chyldren be proud with hawtineſſe and fooliſhneſſe, they blot out the nobilitie of theyr kynred.

9 Who ſo teacheth a foole, is euen as one that glewеth a potſharde togeather, as one that telleth a tale to hym that heareth hym not, and as one that rayſeth a man out of an heauy ſleepe.

10 Who ſo telleth a foole of wyſedome, is euen as a man whiche ſpeaketh to one that is a ſleepe: when he hath tolde his tale, he ſayth, What is the matter?

11 When one dyeth, lamentation is made for hym, becauſe the lyght fayleth hym: euen ſo, let menne mourne ouer a foole, for he wanteth vnderſtandyng. Make but litle weeping becauſe of the dead, for he is comme to reaſt: but the lyfe of the foole is woorſe then the death.

12 Seuen dayes doo menne mourne for hym that is dead: but the lamentation ouer the vnwyſe and vngodly, ſhoulde endure al the dayes of their lyfe.

13 Talke not muche with a foole, and goe not with hym that hath no vnderſtandyng: beware of hym, leſt it turne thee to trauayle, & thou ſhalt not be defiled with his ſinne. Depart from him, & thou ſhalt finde reaſt, & ſhalt not be drawen backe into his fooliſhneſſe.

14 (b) What is heauier then leade? and what ſhoulde a foole be called els but leade? C

(b) Though leade be heauy, yet may it be borne, but the inſolent foole may not be borne, as Pro.xxvii. Heauy is the ſtone, and weyghty is the ſande: but the furie of a foole dooth paſſe them both.

15 * Sande, ſalte, and a lumpe of iron, is eaſier to beare, then an vnwyſe, fooliſhe, and vngodly man.

16 Lyke as the bande of wood, bounde togeather in the fundation of the houſe, can not be looſed: euen ſo is it with the hart that is ſtabliſhed in the thought of counſel. The thought of the wyſe ſhal neuer feare, nor be offended at any tyme.

17 Lyke as a fayre plaſtered wal in a winter houſe, and a hygh buyldyng may not abyde the winde and ſtorme: euen ſo is a fooles hart afrayde in his imagination, he feareth at euery thing, and can not endure.

18 A wauering hart in the imagination of a foole, wyl not euer ſtand in awe: but he that abydeth in the commaundementes of God, wyl alway feare.

19 He that nippeth a mans eye, bryngeth foorth teares: and he that pricketh the hart, brinketh foorth the meanyng and thought.

20 Who ſo caſteth a ſtone at the birdes, frayeth them away: and he that blaſphemeth his freende, breaketh freendſhip.

21 Though thou drewеſt a ſwoorde at thy freende, yet diſpayre not: for thou mayeſt comme agayne to thy freende. D

22 If he ſpeake ſourely, feare not: for ye may be agreed togeather agayne, except it be that thou blaſpheme hym, diſdayne hym, open his ſecretes, and wounde hym trayterouſly: for al ſuche thinges ſhal driue away a freend.

23 Be faithful vnto thy neyghbour in his pouertie, that thou mayſt reioyce with hym alſo in his proſperitie: abyde ſtedfaſt vnto him in the tyme of his trouble, that thou mayeſt be heyre with him in his heritage: for pouertie is not alwayes to be contempned, nor the riche that is fooliſhe to be had in eſtimation.

24 Lyke as the vapour and ſmoke goeth out at the ouen before ẏ fyre: euen ſo euil woordes,

rebukes, and threatninges goe before bloodſhedding.

25 Be not aſhamed to defende thy freende, as for me, I wyl not hyde my face from hym, though he ſhoulde doo me harme: Whoſoeuer heareth it, ſhal beware of hym.

26 Who ſhal ſet a watche before my mouth, and a ſure ſeale vpon my lippes, that I falle not with them, and that my tongue deſtroy me not? Pſal.112.

The.xxiii.Chapter.

1 Prayer agaynſt pride, lechery, and gluttony. 13 Of othes, blaſphemie, and vnwyſe communication. 16 Of the three kindes of ſinnes. 23 Many ſinnes proceede of adulterie. 27 Of the feare of God.

A 1 O Lorde, father and gouernour of my lyfe, leaue me not in their imagination and counſel: Oh let me not fal in ſuche reproofe.

2 Who wyl keepe my thought with the ſcourge, and the doctrine of wyſedome in myne hart? that he ſpare not myne ignorance, that I fal not with them:

3 Leſt myne ignorances increaſe, that myne offences be not many in number, and that my ſinnes exceede not: leſt I fal before myne enimies, and ſo my aduerſarie reioyce, whoſe hope is farre from thy mercie.

4 O Lorde, thou father and God of my lyfe, leaue me not in their imagination: O let me not haue a proude looke, but turne away al voluptuouſneſſe fro me.

5 Take from me the luſtes of the body, let not the deſyres of vncleanneſſe take holde vpon me,

6 And geue me not ouer into an vnſhamefaſt and obſtinate minde.

7 Heare me, O ye chyldren, I wyl geue you a doctrine howe ye ſhal order your mouth: Who ſo keepeth it, ſhal not periſhe through his lippes, nor be hurte through wicked woorkes.

B 8 As for yͤ ſinner, he ſhalbe taken in his owne vanitie: he that is proude and curſed, ſhal fal therein.

Exo.20.b. 9 *Let not thy mouth be accuſtomed with ſwearing, for in it there are many falles: let not the naming of god be continually in thy mouth, and meddle not with the names of ſaintes, for thou ſhalt not be excuſed of them.

10 For lyke as a ſeruant whiche is oft pouniſhed, can not be without ſomme ſoare: euen ſo whatſoeuer he be that ſweareth and nameth GOD, ſhal not be cleane purged from ſinne.

11 A man that vſeth muche ſwearing, ſhalbe filled with wickedneſſe, and the plague ſhal neuer goe from his houſe: yf he beguyle his brother, his fault ſhalbe vpon hym, yf he knowledge not his ſinne, he maketh a double offence, and yf he ſweare in vayne, he ſhal not be founde ryghteous: for his houſe ſhalbe ful of plagues.

12 *The woordes of the ſwearer bringeth death, God graunt that it be not found in the houſe of Iacob: but they that feare God, eſchue al ſuche, and lye not weltering in ſinne. Leui.24.c.

13 *Uſe not thy mouth to vnhoneſt and filthy talkyng, for in it is the woorde of ſinne. Ephe.5.a.

14 Remember thy father & thy mother when thou art ſet among great men: leſt God forgeat thee in their ſyght, and leſt thou doting in thy cuſtome, ſuffer rebuke, and wiſhe not to haue benne borne, and ſo curſe the day of thy natiuitie. C

15 * The man that is accuſtomed with the woordes of blaſphemie, wyl neuer be refourmed al the dayes of his lyfe. 2.Re.16.b.

16 To ſinne twyſe is to muche, but the thyrde bryngeth wrath and deſtruction: * An hotte ſtomacke can not be quenched (euen lyke a burning fyre) tyl it haue ſwalowed vp ſome thing: euen ſo an vnchaſte man hath no reaſt in his fleaſhe, tyl he haue kyndled a fyre.

17 Al bread is ſweete to an whoremonger, he wyl not leaue of tyl he dye.

18 A man that breaketh wedlocke, and regardeth not his ſoule, but ſayth, * Tuſhe, who ſeeth me? I am compaſſed about with darkneſſe, the walles couer me, no body ſeeth me, whom neede I to feare? the hygheſt wyl not remember my ſinnes: Eſai.21.a.

19 He vnderſtandeth not that his eyes ſee al thynges, for al ſuche feare of men, driueth away the feare of God from hym: for he feareth only the eyes of men, and conſydereth not that the eyes of the Lord are clearer then the ſunne, beholdyng al the wayes of men, and the grounde of the deepe, and lookyng euen to mens hartes in ſecrete places.

20 The Lorde God knewe al thynges or euer they were made, and after they be brought to paſſe alſo, he looketh vpon them al.

21 *The ſame man ſhalbe openly pouniſhed in the ſtreetes of the citie, and ſhalbe chaſed abrode lyke a young horſe foale: and when he thynketh leaſt vpon it, he ſhalbe taken. D Leui.20.b. Deut.22.b

22 Thus ſhal he be put to ſhame of euery man, becauſe he woulde not vnderſtande the

feare of the Lorde: And thus ſhal it goe alſo with euery wyfe that leaueth her huſbande, & geatteth inheritance by a ſtrange mariage.

Exo.20.c. 23 *Fyrſt, ſhe hath benne vnfaithful vnto the lawe of the hygheſt: ſecondly, ſhe hath forſaken her owne huſbande: thyrdly, ſhe hath played the whore in adulterie, and gotten her chyldren by an other man.

24 She ſhalbe brought out of the congregation, and her chyldren ſhalbe looked vpon.

25 Her chyldren ſhal not take roote: and as for fruite, her branches ſhal bryng foorth none.

26 A ſhameful report ſhal ſhe leaue behynde her, and her diſhonour ſhal not be put out.

27 And they that remaine, ſhal knowe that there is nothyng better then the feare of God, and that there is nothyng ſweeter then to take heede vnto the commaundementes of the Lorde.

28 A great worſhip is it to folowe the Lorde: for long lyfe ſhalbe receiued of hym.

The.xxiiii.Chapter.

1 A prayſe of wyſedome proceedyng foorth of the mouth of God. 6 Of her workes, and place where ſhe reſteth.

A 1 Wyſedome ſhal prayſe her ſelfe, and be honoured in God, and reioyce in the middeſt of the people:

2 In the congregations of the hygheſt, ſhal ſhe open her mouth, and triumph in the beholdyng of his power.

3 In the middeſt of her people ſhal ſhe be exalted, and woondred at in the holy fulneſſe.

4 In the multitude of the choſen ſhe ſhalbe commended, and among ſuche as be bleſſed ſhe ſhalbe prayſed, and ſhal ſay,

5 I am comme out of the mouth of the higheſt, firſt borne before al creatures.

6 I cauſed the lyght that fayleth not to aryſe in the heauen, and couered al the earth as a cloude.

7 My dwellyng is aboue in the heygth, and my ſeate is in the piller of the cloude.

B 8 I mee ſelfe alone, haue gonne rounde about the compaſſe of heauen, & pearſed the ground of the deepe.

9 I haue walked in the fluddes of the ſea, and haue ſtande in al landes, my dominion is in euery people and in euery nation, and with my power haue I troden downe the hartes of al, both hye and lowe.

10 In al theſe thynges alſo I ſought reaſt, and a dwellyng in ſome inheritance.

11 So the creator of al thynges gaue me a commaundement, and he that made me, appoynted me a tabernacle, and ſaide vnto me, Let thy dwellyng be in Jacob, and thyne inheritance in Iſrael, and roote thee ſelfe among my choſen.

Pro.8.c. Exo.31.a. 12 *I was created from the beginnyng, and before the worlde, and ſhal not leaue of vnto the worlde to comme: *In the holy habitation haue I ſerued before hym, and ſo was I ſtabliſhed in Sion.

Pſal.132.a. 13 *In the holy citie reaſted I in lyke manner, and in Hieruſalem was my power.

14 I tooke roote in an honorable people, euen in the portion of the Lorde, and in his heritage, & kept me in the fulneſſe of the ſaintes. C

15 I am ſet vp an hygh, lyke a Cedar vpon Libanus, & as a Cipers tree vpon the mount Hermon.

16 I am exalted lyke a Palme tree in Cades, & as a Roſe plant in Jericho, as a fayre Oliue tree in the feelde, & am exalted lyke as a Plantaine tree by the water ſyde.

17 I haue geuen a ſmelle in the ſtreetes, as the Cynamom and Balme that hath ſo good a ſauour, yea a ſweete odour haue I geuen, as it were myrre of the beſt: I haue made my dwellinges to ſmel as it were of Roſin, Galbanum, of Cloues, Inſence, and as Libanus when it is not hewen downe, and myne odour is as the pure Balme.

18 As the (a) Terebint haue I ſtretched out my branches, and my branches are the branches of honour and louing fauour.

19 As the vine haue I brought foorth fruite of a ſweete ſauour, and my floures are the fruite of honour and richeſſe.

20 I am the mother of beautie, of loue, of feare, of knowledge, and of holy hope: I geue eternal thinges to al my children to whom God hath commaunded.

21 In me is al grace of lyfe and trueth, in me is al hope of lyfe and vertue.

22 O comme vnto me al ye that be deſyrous of me, and fil your ſelues with my fruites.

23 For my ſpirite is ſweeter then hony, and ſo is mine inheritance more then yͤ hony combe: the remembrance of me, endureth for euermore.

24 They that eate me, ſhal haue the more hunger: and they that drinke me, ſhal thirſte the more.

25 Who ſo hearkeneth vnto me, ſhal not come to confuſion, and they that worke in me, ſhal not offende: they that take me to be kno-

(a) Terebint, is a harde tree ſpread abrode with long boughes, where out of runneth the gumme, called a pure turpentine, whiche clenſeth the ſtomacke of putrified humours, & purifieth the eares: ſo the wyſedome of God declared in his ſcriptures, ſpreadeth abrode her manifolde branches of knowledge & vnderſtãding, to purge the inwarde eares and corruption of the ſoule.

Wen, ſhal haue euerlaſtyng lyfe.

26 Al theſe thynges are the booke of lyfe, the couenant of the hygheſt, and the knowledge of the trueth: * Moſes commaunded the lawe in the preceptes of ryghteouſneſſe, for an heritage vnto the houſe of Iacob, and committed the promiſe vnto Iſrael.

Exo.20.a. and.24.a.

E 27 Be not weery to behaue your ſelues valiantly with the Lorde, that he may alſo confyrme you: Cleaue vnto hym, for the Lorde almyghty is but one God, and beſides hym, there is none other ſauiour.

Pſal.131.b. Actes.2.d.

28 (* Out of Dauid his ſeruant, he ordeyned to rayſe vp a moſt myghty kyng, ſitting in the ſeate of honour for euermore.)

Deut.4.a. and.29.b.

29 * This filleth with wyſedome, lyke as the fludde of Phiſon, and as the fludde of Tigris when the newe fruites are a growyng.

Ioſue.3.c.

30 * This bryngeth a plenteous vnderſtanding lyke Euphrates, and filleth it vp as Iordane in the tyme of harueſt.

31 This maketh nurture to breake foorth as the lyght, and as the water Gehon in the harueſt.

32 The fyrſt hath not knowen her perfectly: no more ſhal the laſt ſeeke out the grounde of her.

33 For her thought is fuller then the ſea, and her counſel is profounder then yͤ great deepe.

34 I wyſedome haue caſt out fluddes, I am as a great water brooke out of the riuer, I am as the ryuer Dorix, and as a water conduite am I comme out of the gardine of pleaſure. F

35 I ſayde, I wyl water the gardine of my young plantes, & fille the fruite of my byrth: So my water brooke became exceedyng great, and my riuer approched vnto the ſea.

36 For I make doctrine to be vnto al men as light as the fayre mornyng, and I ſhal make it to be euer the clearer.

37 I wyl pearſe through al the lower parties of the earth, I wyl looke vpon al ſuche as be a ſleepe, and lyghten al them that put theyr truſt in the Lorde.

38 I ſhal yet powre out doctrine lyke as prophecie, and leaue it vnto ſuche as ſeeke after wyſedome, and their generations ſhal I neuer fayle vnto the holy euerlaſtyng worlde.

39 * Beholde howe that I haue not laboured for mee ſelfe only: but for al them that ſeeke after the trueth. Eccle.33.b

The.xxv.Chapter.

1 Of three thinges whiche pleaſe God, and of three whiche he hateth. 7 Of nine thinges that be not to be ſuſpect, aud of the tenth. 15 Chiefely of the malice of a woman.

Gen.13.d. Rom.12.b Eccl.40.d

A 1 Three thynges there are that my ſpirit fauoureth, which be alſo alowed before God and men: * The vnitie of brethren, * the loue of neyghbours, * a man and wyfe that agree wel togeather.

2 Three thynges there be whiche my ſoule hateth, and I vtterly abhorre the life of them: A poore man that is proude, a riche man that is a lyar, * and an olde body that doteth, and is vnchaſte.

Gen.18.b.

3 If thou haſt geathered nothyng in thy youth, what wylt thou finde then in thyne age?

4 O howe pleaſant a thyng is it, when gray headed men are diſcreete, and when the elders can geue good counſel?

5 O howe comely a thing is wyſedome vnto aged men? yea, vnderſtandyng and counſel to men of honour is a glorious thing.

6 The crowne of olde men, is to haue muche experience: and the feare of GOD, is theyr worſhip.

7 There be nine thynges which I haue iudged in my hart to be happy, & the tenth wyl I telle foorth vnto menne with my tongue: A man that whyle he liueth hath ioy of his chyldren, and ſeeth the fal of his enimies.

B 8 Wel is hym that dwelleth with an houſewyfe of vnderſtandyng, * and that hath not fallen with his tongue, and that hath not benne fayne to ſerue ſuche as are vnmeete for hym.

Eccle.19.c and.24.a. Iames.3.a.

9 Wel is him that findeth * a faythful freend: and wel is him which talketh of wyſedome to an eare that heareth hym.

* Or, prudent.

10 O howe great is he that findeth wyſedome and knowledge? Yet is he not aboue hym that feareth the Lorde.

11 The feare of GOD hath ſet it ſelfe aboue al thynges.

12 Bleſſed is the man vnto whom it is graunted to haue the feare of GOD: vnto whom ſhal he be likened that keepeth it faſt?

13 The feare of God, is the beginnyng of his loue: and the beginnyng of fayth, is to cleaue faſt vnto it.

C 14 The heauineſſe of the hart is al the pouniſhment, and the wickedneſſe of a woman goeth aboue al.

15 Al pouniſhment and plague is nothyng in compariſon of the plague of the hart: euen ſo, al wickedneſſe is nothyng, to the wickedneſſe of a woman.

16 What ſo euer happeneth vnto a man, is nothyng in compariſon of it that his euyl wyllers doo vnto hym: and al vengeance is nothyng to the vengeance of the enimie.

17 There is not a more wicked head then the head of the ſerpent: and there is no wrath aboue the wrath of a woman.

Pro.21,a. 18 *I wyl rather dwel with a Lion and Dragon, then to kepe houſe with a wicked wife.

19 The wickedneſſe of a woman chaungeth her face, ſhe ſhal moffle her countenance as it were a beare, and as a ſacke ſhal ſhe ſhewe it among the neyghbours.

D 20 Her huſbande is brought to ſhame among his neyghbours becauſe of her: and when he heareth it, it maketh hym to ſygh.

21 Al wickedneſſe is but litle to yͤ wickedneſſe of a woman: the portion of the vngodly ſhal falle vpon her.

22 Lyke as the clyming vp a ſandy way is to the feete of the aged: euen ſo is a wyfe ful of woordes to a ſtil quiet man.

Eccle.42.a. 2.Re.11.a, and,13,a.

23 *Looke not to narowly vpon the beautie of a woman, leſt thou be prouoked in deſyre towarde her.

24 The wrath of a woman is diſhonour and great confuſion: If a woman geat the maiſtrie, then is ſhe contrary to her huſbande.

Gen,3.c. 1.Tim.2.b.

25 A wicked wyfe maketh a ſory hart, an heauie countenance, & a dead wounde:* Weake handes and feeble knees, is a woman that her huſbande is not the better for.

26 Of the woman came the (a) beginnyng of ſinne, and through her, we al are dead.

27 Geue thy water no paſſage, no not a litle, neither geue a wicked woman her wyl.

28 If ſhe walke not after thy hande, ſhe ſhal confounde thee in the ſight of thyne enimies: Cut her of then from thy fleaſhe, that ſhe doo not alway abuſe thee.

(a) 1.Tim.2. Adam was not deceiued. But to the Rom.5.he ſayth. By one man ſinne entred into the worlde. The occaſion was offered by the woman, but the ſinne was finiſhed by the man conſentyng therevnto.

The.xxvi.Chapter.

1 The prayſe of a good woman. 5 Of the feare of three thynges, and of the fourth. 6 Of the ielouſie and drunkenneſſe of a woman. 28 Of two thynges that cauſe ſorowe, of the thyrde whiche mooueth wrath.

A 1 Happy is the man that hath a vertuous wyfe: for yͤ number of his yeeres ſhalbe double.

2 An honeſt woman maketh her huſbande a ioyful man, and ſhe ſhal fille the yeeres of his lyfe in peace.

3 A vertuous woman is a noble gyft, which ſhalbe geuen for a good portion vnto ſuche as feare God.

4 Whether a man be riche or poore, he may haue euer a meery hart, and a cheareful countenance.

5 There be three thynges that my hart feareth, and my face is afraide of the fourth: treaſon in a citie, a ſeditious people, and noyſome tongues: al theſe are heauyer then the death.

6 When one woman is ielous ouer an other, it bryngeth payne and ſorowe vnto the hart: and a woman that telleth out al thynges, is a ſcourge of the tongue.

7 When one hath an euyl wyfe, it is euen as when an vnlyke payre of oxen muſt drawe togeather: *he that geatteth her, geatteth a ſcorpion.

Iud,16.a.

B 8 A drunken woman is a great plague: for ſhe can not couer her owne ſhame.

9 The whoredome of a woman may be knowen in the pride of her eyes and eye liddes.

Eccle.14.d 10 *If thy daughter be not ſhamefaſt, holde her ſtraytly, leſt ſhe abuſe her ſelfe through ouer muche libertie.

11 Beware of al the diſhoneſtie of her eyes, and maruel not yf ſhe doo agaynſt thee.

☞ 12 As a wayfaring man that is thirſtie, when he hath founde a wel, drinketh of euery water: ſo wyl ſhe ſit downe by euery hedge, and make her ſelfe common to euery man that paſſeth by. ☜

13 A louing wyfe reioyceth her huſbande, and feedeth his bones with her wyſedome.

C 14 A woman of fewe woords is a gift of God: to al nurtured mindes, may nothing be compared.

15 An honeſt and manerly woman is a gyft aboue other gyftes: and there is no waygh to be compared vnto a minde that can rule it ſelfe.

16 Lyke as the ſunne when it aryſeth, is an ornament in the hygh heauen of the Lorde: ſo is a vertuous wife the beautie of al her houſe.

17 Lyke as the cleare lyght is vpon the holy candelſticke: ſo is the beautie of the face vpon an honeſt body.

Can.5.d.

18 *Like as the golden pillers are vpon the ſockettes of ſiluer: ſo are the fayre feete vpon a woman that hath a conſtant mynde.

19 Perpetual are the fundations that be layed vpon a whole ſtony rocke: ſo are the commaundementes of God vpon the hart of an holy woman.

20 There be two thinges that greeue my hart: and in the thirde is diſpleaſure comme vpon me: When an experte man of warre ſuffereth ſcarſeneſſe and pouertie, when men of vnder-

ſtandyng and wyſedome are not ſet by, and when one departeth from righteouſneſſe vnto ſinne: Who ſo dooth ſuche, the Lorde hath prepared hym vnto the ſwoorde.

21 There be two manner of things which mee thynke to be harde & perilous: A marchant can not lyghtly keepe hym from wrong, neither a tauerner hym ſelfe from ſinne.

The.xxvii.Chapter.

3 Of the poore that woulde be riche. 5 The probation of the man that feareth God.
13 The vnconſtantneſſe of a foole. 16 The ſecretes of a freende, are not to be vttered.
20 The wicked imagineth euil, whiche returneth vpon hym ſelfe.

A 1 BEcauſe of pouertie, haue many one offended: and he that ſeeketh to be richs, turneth his eyes aſyde.

2 Lyke as a nayle in the walle, ſticketh faſte betwixt two ſtones: euen ſo dooth ſinne ſticke betwixt the byer and the ſeller.

3 If he holde hym not diligently in the feare of the Lorde, his houſe ſhal ſoone be ouerthrowen.

4 Lyke as when one ſifteth, the filthyneſſe remayneth in the ſiue: So remaineth there ſome vncleane thing in the thought of man.

Sap.3.a. 1.Pet.3.b. 5 The ouen prooueth the potters veſſel: * ſo dooth temptation of trouble trie ryghteous menne.

Mat.7.b. 6 * The tree of the feelde, is knowen by his fruite: ſo is the thought of mans hart knowen by his woordes.

7 Prayſe no man, except thou haue hearde him: for a man is knowen by his woordes.

B 8 If thou folowest ryghteouſneſſe, thou ſhalt geat her, and put her vpon thee as a faire garment: and thou ſhalt dwel with her, and ſhe ſhal defende thee for euer, and in the day of knowledge, thou ſhalt finde ſtedfaſtneſſe.

9 The byrdes reſorte vnto theyr like: ſo dooth the trueth turne vnto them that be occupied withal.

10 The Lion wayteth the pray: ſo dooth ſinne vpon them that woorke vnryghteouſneſſe.

11 The talkyng of hym that feareth GOD, is nothyng but wyſedome: as for a foole, he changeth as the moone.

12 If thou be among the vndiſcreete, keepe thy woordes to a conuenient tyme: but among ſuche as be wyſe, ſpeake on hardyly.

13 The talkyng of fooles is abomination, and theyr ſport is voluptuouſneſſe & miſnurture.

C 14 * Muche ſwearing, maketh the heare to ſtande vp: and to ſtriue with ſuche, ſtoppeth the eares. Eccle.22.b

15 The ſtryfe of the proude is bloodſheddyng, and theyr blaſpheming is heauy to heare.

Eccle.19.b and.22.d. 16 * Who ſo diſcouereth ſecretes, leeſeth his credence, and findeth no freende after his wyl.

17 Loue thy freende, and bynde thee ſelfe in faythfulneſſe with him: but yf thou bewrayeſt his ſecrets, thou ſhalt not geat him againe.

18 For lyke as the man is that deſtroyeth his enimie: ſo is he alſo that dealeth falſely in the freendſhip of his neyghbour.

19 Like as one that letteth a birde goe out of his hande, can not take her agayne: Euen ſo thou, if thou geue ouer thy freende, thou canſt not geat hym agayne.

20 Yea, thou canſt not comme by hym, for he is to farre of: He is vnto thee as a Roe eſcaped out of the ſnare, for his ſoule is wounded.

21 As for woundes, they may be bound vp agayne, and an euyl woorde may be reconciled: but who ſo bewrayeth the ſecretes of a freende, there is no more hope to be had vnto him. D

Pro.9.b. 22 * He that winketh with the eies, imagineth ſomme euil: and he that knoweth hym, wyl let hym alone.

23 When thou art preſent, he ſhal hyghly commende and prayſe thy woordes: but at the laſt he ſhal turne his tayle, and ſclaunder thy ſayeing.

24 Many thynges haue I hated, but nothing ſo euyl: for the Lorde hym ſelfe alſo abhorreth ſuche a one.

Exo.21.b. 25 * Who ſo caſteth a ſtone an hygh, it ſhal fal vpon his owne head: and he that ſmyteth with guile, woundeth hym ſelfe.

26 Who ſo diggeth a pit ſhal fal therein, and he that layeth a ſtone in his neyghbours way, ſhal ſtumble thereon, & he that layeth a ſnare for another, ſhalbe taken in it hym ſelfe.

Deut.7.d. Pſalm.7.d Pro.26.c. Eccle.10.a 27 * Who ſo geueth a wicked noyſome counſel, it ſhal comme vpon hym ſelfe, and he ſhal not knowe from whence.

28 The proude blaſpheme, and are ſcorneful: but vengeance lurketh for them as a Lion.

29 They that reioyce at the falle of the ryghteous, ſhalbe taken in the ſnare: anguiſhe of hart ſhal conſume them before they dye.

30 Anger and rigorouſneſſe are two abominable thynges, & the vngodly hath them both vpon hym.

The.xxviii.Chapter.

1 We ought not to deſyre vengeance, but to forgeue the offence. 13 Of the vices of the tongue, and of the dangers thereof.

A Deut.32.a. Rom.12.c.

1 HE* that ſeeketh vengeance, ſhal finde vengeance of the Lord, which ſhal ſurely keepe hym his ſinnes.

Mat.5.b.6 b,18.b.

2 *Forgeue thy neyghbour the hurt that he hath donne thee, and ſo ſhal thy ſinnes be forgeuen thee alſo when thou prayeſt.

3 A man that beareth hatred againſt another, howe dare he deſyre forgeueneſſe of God?

4 He that ſheweth no mercie to a man which is lyke hym ſelfe, howe dare he aſke forgeueneſſe of his ſinnes?

5 If he that is but fleaſhe, beareth hatred, and keepeth it, who wyl intreate for his ſinnes?

6 Remember the ende, and let enmitie paſſe, whiche ſeeketh death and deſtruction, and abyde thou in the commaundementes.

7 Remember the commaundementes, ſo ſhalt thou not be rigorous ouer thy neyghbour: Thinke vpon ye couenant of the higheſt, and forgeue thy neyghbours ignorance.

B Eccle.58.a

8 *Beware of ſtrife, and thou ſhalt make thy ſinnes fewer.

9 For an angry man kindleth variance: and the vngodly diſquieteth freendes, and putteth diſcorde among them that be at peace.

Pro,26,c.

10 *The more wood there is, the more vehement is the fyre, and the myghtier that men be, the greater is the wrath: accordyng to his richeſſe his anger increaſeth, and the longer the ſtryfe endureth, the more it burneth.

11 An haſtie brawling kyndleth a fyre, and an haſtie ſtryfe, ſheddeth blood: A tongue alſo that beareth falſe witneſſe, bringeth death.

12 If thou blowe the ſparke, it ſhal burne, yf thou ſpit vpon it, it ſhal goe foorth, and both theſe comme out of the mouth.

Eccle.21.d

13 *The ſclaunderer and double tongued, is curſed: for many one that be freendes, ſetteth he at variance.

" Or, a double tongue: whiche ſayth and vnſayth, or ſpeaketh one thyng and thynketh an other. The thyrde tongue doo ſome take for that which ſpeaketh neyther out of the newe nor the old teſtament, but of theyr owne brayne.

14 The " thirde tongue hath diſquieted many one, and dryuen them from one lande to another: Strong cities of the riche hath it broken downe, and ouerthrowen the houſes of great menne: The ſtrength of the people hath it brought downe, and benne the decay of myghty nations.

C

15 The thirde tongue hath caſt out many an honeſt woman, and robbed them of theyr labours.

16 Who ſo hearkeneth vnto ſuche, ſhal neuer finde reaſt, and neuer dwel ſafely.

17 The ſtroke of the rodde, maketh printes in the ſkinne: but the ſtroke of the tongue ſmyteth the bones in ſunder.

18 There be many that haue periſhed with the ſwoorde: but many moe through the tongue.

19 Wel is him that is kept from an euil tongue, and commeth not in the anger thereof, whiche draweth not the yoke of ſuche, and is not bounde in the bandes of it.

20 For the yoke thereof is of iron, and the band of it of " ſteele.

" Or, braſſe.

D

21 The death thereof, is a very euil death: helle were better for one, then ſuche a tongue.

22 But the fyre of it, may not oppreſſe them that feare God, and the flambe thereof may not burne them.

23 Suche as forſake the Lorde, ſhal fal therin, and it ſhal burne them, and no man ſhal be hable to quenche it: It ſhal fal vpon them as a Lion, and deuoure them as a Leoparde.

24 Thou hedgeſt thy goodes with thornes: why doeſt thou not rather make doores and barres for thy mouth?

25 Thou wayeſt thy golde and ſiluer: why doeſt thou not way thy woordes alſo vpon thy balance, and make a doore, and a barre, and a ſure brydel for thy mouth?

26 Beware that thou ſlide not thy tongue, and ſo fal before thyne enimies that lay wayt for thee, & thy fal be incurable, euen vnto death.

The.xxix.Chapter.

1 Howe we ought to lende our money, and doo almes. 15 Of a faythful man anſwearing for his freende. 22 Of liberalitie and hoſpitalitie.

Deut.15.a. Luke.6.d.

1 WHO ſo wyl ſhew mercie, *let hym lende vnto his neyghbour: and he that is hable, let hym keepe the commaundementes.

2 Lende vnto thy neyghbour in time of his neede, and pay thou thy neyghbour agayne in due ſeaſon.

3 Keepe thy woorde, & deale faythfully with hym: and thou ſhalt alway finde the thyng that is neceſſary for thee.

4 There haue ben many, that when a thing was lent them, reckened it to be founde, and

made them trauaile and labour that had helped them.

5 Whyle they receiue any thing, they kiſſe the handes of ſuche as geue them, and for theyr neyghbours good, they humble theyr voyce: but when they ſhoulde paye agayne, they keepe it backe, and geue euyl woordes, and make many excuſes by reaſon of the time.

6 And though he be hable, yet geueth he ſcarſe the halfe agayne, and reckeneth the other to be founde: And yf he withholde not his money, yet hath he an enimie of hym, and that vndeſerued: He payeth hym with curſyng and rebuke, and geueth hym euyl woordes for his good deede.

7 There be many one whiche are not gladde for to lende, not becauſe of euil: but they feare to loſe the thyng that they lende.

B 8 Yet haue thou patience with the ſimple, and withholde not mercie from hym.

9 Helpe the poore for the commaundementes ſake, and let hym not goe emptie from thee, becauſe of his neceſſitie.

10 Loſe thy money for thy brother and neyghbours ſake, and burie it not vnder a ſtone, where it ruſteth and corrupteth.

Mat.6.c.
Luke.12.d
1.Tim.6.d

11 * Geather thy treaſure after the commaundement of the hygheſt, and ſo ſhal it bryng thee more profite then golde.

Tob.4.d.
" Or, in the ſecrete chambers.

12 * Lay vp thyne almes " in the hande of the poore, and it ſhal keepe thee from al euil.

Dan.4.d.
Luke.12.d
Actes.x.a

13 * A mans almes is as a purſe with hym, and ſhal keepe a mans fauour as the apple of an eye: and afterwarde ſhal it ariſe and pay euery man his rewarde vpon his head.

C 14 It ſhal fight for thee againſt thine enimies, better then the ſhielde of a giant, or ſpeare of the myghty.

15 A good honeſt man is a ſuertie for his neighbour: but a wicked perſon, letteth hym come to ſhame.

16 Forgeat not the freendſhip of thy ſuertie: for he hath geuen his ſoule for thee.

17 The vngodly deſpiſeth the good deede of his ſuertie.

18 (a) The wicked wyl not become ſuertie, and the vnthankful and ignorant, leaueth his ſuertie in danger.

(a) As he is a foole, that is ſuertie for euery man: ſo is he vngodly that in no caſe wyl be ſuertie for one man.

19 Somme man promiſeth for his neighbour: and when he hath loſt his honeſtie, he ſhal forſake hym.

20 Suertiſhippe hath deſtroyed many a riche man, and remooued them as the waues in the ſea: Mighty people hath it driuen away, and cauſed them to wander in ſtrange countreys.

21 An vngodly man tranſgreſſing the commaundement of the Lorde, ſhal falle into an euyl ſuertiſhip: and though he force him ſelfe to geat out, yet ſhal he fal into iudgement. D

22 Helpe thy neyghbour out after thy power, and beware that thou thee ſelfe falle not in ſuche debte.

23 * The cheefe thyng that keepeth in thy lyfe, is water, and bread, clothyng, and lodging, to couer the ſhame.

Eccle.39.

24 Better is it to haue a poore liuing in a mans owne houſe, then delicate fare among the ſtrange.

25 * Be it litle or muche that thou haſt, holde thee content withal: and thou ſhalt not be blamed as a vagabonde.

Pſal.36.b.
1.Tim.6.b
Heb.13.a.

26 For a miſerable lyfe is it to goe from houſe to houſe, and where a man is (b) fremde, he dare not open his mouth.

(b) That is, ſtranger without acquaintance, or kyndrede.

27 Though one be lodged, and haue meate and drinke, yet ſhal he be taken as vnworthy, and heare many bitter rough woordes, [namely thus:]

28 Goe thy way thou ſtranger, and prepare a table for thee ſelfe, and feede me alſo of that thou haſt:

29 Geue place thou ſtranger to an honorable man, my brother commeth into my houſe: and ſo telleth hym the neceſſitie of his houſe.

30 Theſe things are heauy to a man that hath vnderſtandyng: [namely] the forbiddyng of the houſe, and that the lender caſteth hym in the teeth.

The.xxx.Chapter.

1 Of the correction of chyldren. 14 Of the commoditie of health. 17 Death is better then a ſorowful lyfe. 18 Of hid wyſedome. 22 Of the ioy and ſorowe of the hart.

Pro.13.f.
and.23.b.

A 1 WHO ſo loueth his chylde, * holdeth him ſtille vnder correction, that he maye haue ioye of hym afterwarde, and that he grope not after his neyghbours doores.

Deut.6.a.

2 He that teacheth his ſonne, ſhal haue ioy in hym, and neede not to be aſhamed of hym among his acquaintance.

3 Who ſo enfourmeth and teacheth his ſonne, greeueth the enimie: and before his freendes he may haue ioy of him.

4 Though his father dye, yet is he as though he were not dead: for he hath leaft one behind hym that is lyke hym.

5 In his lyfe he ſawe hym, and had ioye in hym, and was not ſory in his death, neyther was he aſhamed before the enimies.

6 For he leaft behynde hym an auenger agaynſt his enimies, & a good dooer vnto the friendes.

B 7 For the lyfe of chyldren, he ſhal bynde the woundes togeather, and his hart is greeued at euery crye.

8 An vntamed horſe wylbe harde, & a wanton chylde wyl be wylful.

9 If thou bryng vp thy ſonne delicately, he ſhal make thee afraide: and if thou play with hym, he ſhal bryng thee to heauineſſe.

10 Laugh not with hym, leſt thou weepe with him alſo, and leſt thou gnaſhe with thy teeth at the laſt.

Eccl.7.c. 11 * Geue him no libertie in his youth, and excuſe not his follie.

12 Bow downe his necke while he is young, hit hym vpon the ſydes whyle he is yet but a chylde, leſt he waxe ſtubburne, and geue no more force of thee, and ſo ſhalt thou haue heauineſſe of ſoule.

13 Teache thy chylde, and be diligent therein, leſt it be to thy ſhame.

C 14 Better is the poore beyng whole & ſtrong, then a manne to be riche, and not to haue his health:

15 Health and welfare is aboue al golde, and a whole body aboue al treaſure.

16 There is no ryches aboue a ſounde bodye, and no ioye, aboue the ioye of the harte.

17 Death is better then a bytter lyfe, and eternal reaſt, better then continual ſickeneſſe.

18 (a) The good thinges that are put in a cloſe mouth, are like as when meate is layd vpon the graue.

(a) Lyke as meate that is ſet vpon the graues of dead menne is vnprofitable, for that they eate it not: euen ſo the knowledg in hym that openeth not his mouth to vtter it, is vnprofitable. Eccle.41. wyſdome that is hyd.&c.

19 What good dooth ẏ offeryng vnto an idol? * for he can neyther eate, taſte, nor ſmel: Euen ſo is he that is chaſed of the Lorde, and beareth the rewardes of iniquitie. Bel.d.

20 He ſeeth with his eyes, and groneth lyke a gelded manne, that lyeth with a virgin, and ſygheth.

21 * Geue not ouer thy minde into heauineſſe, and vexe not thee ſelfe in thyne owne counſel. Pro.22.d. 15.b.17.d.

22 * The ioy and chearefulneſſe of the hart, is the lyfe of man, and a mans gladneſſe is the prolongyng of his dayes. Eccle.38.c Pro.14.b.

23 Loue thine owne ſoule, and comfort thine harte: As for ſorowe and heauineſſe, dryue it farre from thee, * for heauineſſe hath ſlayne many a man, and bryngeth no profite. 2.Cor.7.b

24 Zeale and anger ſhorten the dayes of the lyfe: Carefulneſſe and ſorowe brynge age before the tyme.

25 Unto a mery hart, euery thing hath a good taſte that he eateth.

The.xxxi.Chapter.

1 We ought to geue diligent heede to honeſtie. 2 Of them that take payne to geather riches. 8 The prayſe of the ryche man without a fault. 12 We ought to flee drunkenneſſe, and folowe ſoberneſſe.

A 1 TRauayle and carefulneſſe for * riches, taketh awaye the ſleepe, and maketh the fleaſhe to conſume. 1.Tim.6.b

2 When one lyeth and taketh care, he waketh euer vp, lyke as a great ſicknes breaketh the ſleepe.

3 The rich haue great labour in geathering his riches togeather, and then with the pleaſure of his riches, he taketh his reaſt, and is refreaſhed.

4 But who ſo laboureth, and proſpereth not, he is poore: and though he leaue of, yet is he a begger.

5 He that loueth riches, ſhal not be iuſtified: and who ſo foloweth corruption, ſhal haue yenough thereof.

Eccl.8.a. 6 * Many one are come in great miſfortune by the reaſon of golde, and haue founde theyr deſtruction before them.

B 7 It is a tree of fallyng, vnto them that offer it vp, and al ſuche as be fooliſhe, fal therein.

8 Bleſſed is the riche whiche is found without blemiſhe, and hath not gonne after gold, nor hoped in money and treaſures.

9 Where is there ſuche a one, & we ſhal commende hym, and cal hym bleſſed? for woonderful thynges dooth he among his people.

10 Who ſo is tryed, and founde perfect in ſuch thynges, ſhalbe commended and prayſed: Who myght offende, and hath not offended? Who coulde doo euyl, and hath not donne it?

11 Therefore ſhal his good be ſtabliſhed, and the whole congregation ſhal declare his almes.

12 If thou ſit at a great mans table, open not thy mouth wyde vpon it, and ſay not, There is muche meate on it.

13 Remember that an euyl eye is a ſhrewe: What thyng created, is worſe then a wicked eye? Therfore weepeth it before euery mans face.

14 Laye not thyne hande vpon euery thyng that thyne eye ſeeth: and ſtryue not with hym in the diſhe.

Mat.7.a. 15 * Ponder by thee ſelfe what thy neighbour woulde fayne haue, and be diſcreete in euerye poynt.

16 Eate the thyng that is ſet before thee mannerly, as it becommeth a man, and eate not to muche, leſt thou be abhorred.

17 Leaue thou of fyrſt of al becauſe of nurture, leſt thou be he whom no man maye ſatiſfie, whiche may turne to thy decay.

18 When thou ſytteſt among manye menne, reache not thyne hande out fyrſt of al, neither cal thou fyrſt for drynke.

Eccl.37.c. 19 O how wel content is a wyſe man with a litle wyne? ſo that in ſleepe thou ſhalt not be ſicke thereof, nor feele any payne.

D 20 A ſweete wholeſome ſleepe ſhal ſuch a one haue, and feele no inward greefe, he riſeth vp betymes in the mornyng, and is wel at eaſe in hym ſelfe: but an vnſatiable eater ſleepeth vnquietly, and hath ache and payne of the body.

21 If thou feeleſt that thou haſt eaten to much, ariſe, goe thy way, caſt it out of thy ſtomacke, and take thy reaſt, and it ſhal eaſe thee, ſo that thou ſhalt bring no ſickeneſſe vnto thy body.

Rom.12.c. 22 My ſonne, heare me, and deſpiſe me not, and at the laſt, thou ſhalt fynd as I haue told thee: * In al thy woorkes be diligent and quicke, ſo ſhal there no ſickneſſe happen vnto thee.

23 Who ſo is liberal in dealyng out his meat, many menne ſhal bleſſe him, and prayſe hym with theyr lyppes: and the ſame is a ſure token of his loue and faythfulneſſe.

24 But he that is vnfaythful in meate, the whole citie ſhal complayne of hym: and that is a ſure experience of his infidelitie and wickedneſſe.

25 Shewe not thy valiantneſſe in wyne, for wyne hath deſtroyed many a man.

26 The fyre prooueth the harde iron: Euen ſo dooth wyne prooue the hartes of the proude, when they be drunken.

27 * Wyne ſoberly drunken, quickeneth the lyfe of man: If thou drynkeſt it meaſurably, thou ſhalt be temperate: What is the lyfe of hym that is ouercomme with wyne? What taketh away the life? Euen death. Pro.22.a.

28 Wyne was made from the begynnyng to make menne glad, and not for drunkenneſſe: Wyne meaſurably drunken, is a reioycing of the ſoule and body: A meaſurable drynking, is health to ſoule and body.

29 But if it be drunkē with exceſſe, it maketh bytterneſſe and ſorowe vnto the mynde.

30 Drunkenneſſe filleth the minde of the fooliſhe with ſhame and ruine, miniſheth the ſtrength, and maketh woundes.

31 * Rebuke not thy neyghbour at the wyne, and deſpiſe hym not in his mirth: Geue hym no deſpiteful woordes, and preaſſe not vpon hym with contrary ſayeinges. Eccl.20.a.

The,xxxii.Chapter.

1 Of the diſcretion and prayſe of the preacher and of the hearer. 15 Of the feare, fayth, and confidence in God.

A 1 Deut.17.d Rom.12.b. If thou be made a ruler,* pride not thee ſelfe therein, but be thou as one of the people: * take diligent care for them, and looke wel thereto.

2 And when thou haſt donne al thy duetie, ſit thee downe, that thou mayeſt be meary with them, and receiue a crowne of honour.

3 Speake thou that art the elder, for it becōmeth thee, but with ſure knowledge: hynder not muſicke.

Eccl.3.d. 4 Speake not where there is no audience: * and poure not foorth wyſedome out of time, at an importunitie.

5 Lyke as the carbuncle ſtone ſhyneth that is ſet in golde: ſo dooth a ſongue garniſhe the wyne feaſt.

6 And as the Smaradge that is ſet in gold: ſo is the ſweeteneſſe of muſicke, by the myrth of wyne.

7 Geue eare and be ſtyl, and for thy good behauiour thou ſhalt be loued. B

8 Thou young man, ſpeake that becommeth thee, & that is profitable, and yet ſcarſe when thou art twyſe aſked.

9 Comprehend much with fewe woordes, in manye thynges, be as one that is ignorant: geue eare, and holde thy tongue withal.

10 If thou be among menne of hygh auctoritie, deſire not to compare thee ſelfe vnto thē: and when an elder ſpeaketh, make not thou many woordes therein.

11 Before the thunder, goeth lightenyng: and before nurture and ſhamefaſtneſſe, goeth loue and fauour.

12 Stand vp betimes, and be not the laſt: but geat thee home ſoone,

13 And there take thy paſtime, and doo what thou wylt: ſo that thou doo no euyl, and deſire no man.

XUM

C 14 But for al thinges geue thankes vnto him that hath made thee, & repleniſhed thee with his goodes.

15 Who ſo feareth the Lorde, wyl receiue his doctrine: and they that geat them to hym betymes, ſhal fynde grace.

16 He that ſeeketh the law, ſhalbe filled withal: as for hym that is but faigned, he wyl be offended thereat.

17 They that feare the Lorde, ſhal fynde the iudgement, and theyr ryghteouſneſſe ſhalbe kyndeled as a lyght.

18 An vngodly man wyl not be refourmed, but can healpe him ſelfe with the example of other in his purpoſe.

19 A man of vnderſtanding deſpiſeth no good counſayle: but a wilde and proude body hath no feare, yea, euen when he hath dealt rathly with another man: but his owne doynges ſhalbe his rebuke.

20 My ſonne, doo nothyng without aduiſement: ſo ſhal it not repent thee after the deede. D

21 Goe not in the way where thou mayſt fal, nor where thou mayeſt ſtumble agaynſt the ſtone: agayne, neyther truſt thou to the way that is playne.

22 And beware of thyne owne chyldren, and take heede of them that be of thyne owne houſholde.

23 In al thy woorkes put thy truſte in God, from thy whole hart: for that is the keepyng of the commaundemeutes.

24 Who ſo beleeueth Gods woorde, taketh heede to the commaundementes: and he that putteth his truſt in the Lorde, ſhal want nothyng.

The.xxxiii.Chapter.

1 The deliuerance of hym that feareth God. 4 The anſweare of the wyſe. 5 The litle diſcretion of a foole. 12 Man is in the hande of God, as the earth is in the hande of the Potter. 25 We ought not to diſpoſe our ſelues to become ſubiect to other.

A

1 THERE ſhal no euyl happen vnto hym that feareth GOD: But when he is in temptation, the lord ſhal deliuer him, and kepe him from euil.

2 A wyſe man hateth not the law, but an hypocrite (a) is as a ſhyp in ragyng water.

(a) As a ſhyp in the ſurging waues without a guide, daſheth agaynſt the rockes, or runneth on the ſandes: ſo the hypocrite that is not ſtayde vpon Gods word, is ouerthrowen with euery blaſt of trouble and temptation.

3 A man of vnderſtandyng geueth credence vnto the lawe of God, and the lawe is faithful vnto hym.

4 Be ſure of the matter, then talke thereof: be firſt wel inſtruct, then mayeſt thou geue anſweare.

5 The harte of the fooliſhe is lyke a Carte wheele, and his thoughtes runne about like the axeltree.

6 (b) Lyke as a wyld horſe that neyeth vnder euery one that ſitteth vpon hym, ſo it is with a ſcorneful friende.

(b) As a horſe carrieth euery manne, and yet neyeth after euery mare: ſo is a ſcorneful friende that wyl flatter and ſerue euery man, and yet laugh him to ſcorne.

7 Why dooth one day excel another, ſeeing al the dayes of the yeere comme of the ſunne?

8 The wyſedome of the Lord hath ſo parted them a ſunder, and ſo hath he ordeyned the tymes and ſolempne feaſtes.

B

9 Somme of them hath he choſen and halowed before other dayes.

Gene.2.a. 10 And al menne are made of the * grounde, and out of the earth of Adam: In the multitude of ſcience hath the Lord ſundered them, and made theyr wayes of diuers faſhions.

11 Some of them hath he bleſſed, made much of them, halowed them, and clayned them to hym ſelfe: but ſomme of them hath he curſed, brought them lowe, and put them out of theyr eſtate.

12 Lyke as the claye is in the Potters hand, & al the orderyng thereof at his pleaſure: ſo are men alſo in the hand of hym that made them, ſo that he may geue them as liketh hym beſt.

13 * Agaynſt euyl is good, and agaynſt death is lyfe: ſo is the vngodly againſt ſuch as feare God.

14 Behold, theſe are the woorkes of the hygheſt, and (c) there are euen two agaynſt two, and one ſet agaynſt another.

(c) Becauſe of the contrary qualities which kepeth the vniuerſal harmonie of al thynges, one counterwayghyng another in number, weight, & meaſure, or els would one geattyng the gouernement, deſtroy al the reaſt: ſo that colde dooth temper the heate, moyſture, the drouth, lightneſſe, heauineſſe, brighteneſſe, darkeneſſe, and contrary wyſe, ſo that al thyngs doo ſtande of concorde and diſcorde.

15 I am awaked vp laſt of al, as one that geathereth after in harueſt: in the gyftes of God, and in his bleſſyng I am increaſed, and haue fylled my wyne preſſe lyke a grape geatherer.

Eccl.24.d.

16 *Behold howe I haue not laboured onlye for mee ſelfe, but for al ſuche as loue nurture and wyſedome.

17 Heare me, O ye great menne of the people, and hearken with your eares, ye rulers of the congregation.

18 Geue not thy ſonne, and wyfe, thy brother, and friende, power ouer thee while thou liueſt: and geue not away thy ſubſtance and good to another, leſt it repent thee, and thou be fayne to aſke of them agayne.

19 As long as thou lyueſt and haſt (d) breath, let no man change thee.

(d) Let no man vſe thee as his ſeruant when thou haſt committed al thy goodes into his hand.

20 For better it is thy chyldren to praye thee, then that thou ſhouldeſt be fayne to looke in theyr handes.

21 In al thy workes be excellent, that thy honour be neuer ſtayned.

22 At the time when thou ſhalt end thy dayes, & finiſh thy life, diſtribute thyne inheritances.

23 The fodder, the whyppe, and the burthen, belongeth vnto the aſſe: meat, correction, and worke, vnto the ſeruant.

24 If thou ſet thy ſeruant to labour, thou ſhalt fynde reaſt: but if thou let hym goe idle, he ſhal ſeeke libertie.

25 The yoke and the whyppe bowe downe the harde necke: but tame thou thy euyl ſeruant, with bondes and correction.

26 Sende him to labour, that he goe not idle: for idleneſſe bryngeth muche euyl.

27 Set hym to worke, for that belongeth vnto hym, and becommeth hym wel. E

28 If he be not obedient, bynde his feete: but doo not to muche vnto hym in anye wyſe, and without diſcretion, doo nothyng.

29 If thou haue a [faythful] ſeruant, let hym be vnto thee as thyne owne ſoule: entreate him as a brother, for in blood haſt thou gotten hym: if thou haue a ſeruant, holde hym as thee ſelfe, for thou haſt neede of hym, as of thee ſelfe:

30 If thou intreateſt hym euyl, and keepeſt him harde, and makeſt him to be proude, and to runne away from thee, thou canſt not telle what way thou ſhalt ſeeke hym.

The.xxxiiii.Chapter.

1 Of dreames, diuinations, and enchantmentes. 6 We ought to confute vayne hope, and lyeing. 13 The prayſe of them that feare God. 22 Of diuers workes of menne. 27 God dooth not alowe the workes of an vnfaythful manne.

A 1 Vnwyſe people begyle them ſelues with vayne and deceitful hope, " and fooles truſt in dreames.

" Or, dreames make fooles to haue winges: For honoure, riches, pleaſures, and ſuche lyke, are but as dreames, wherein fooles doo glory: for when they awake from their long ſleepe, this thyng ſhalbe vanquiſhed cleane away.

2 Who ſo regardeth dreames, is like him that wyl take holde of a ſhadowe, and folowe after the wynde.

3 Euen ſo is it with the appearinges of dreames: before the face, is the lykeneſſe of a face.

4 Who can be cleanſed of the vncleane? Or what trueth can be ſpoken of a lyer?

5 Soothſaying, witchcraft, ſorcerie, and dreaming is but vayne: lyke as when a woman trauayleth with chylde, and hath many fantaſies in her hart.

6 Where as ſuche viſions comme not of God, ſet not thyne hart vpon them:

B 7 For dreames haue deceiued manye a man, and they fayled that put theyr truſt therein.

8 The lawe ſhalbe fulfylled without lyes, and wyſedome is ſufficient to a faythful mouth: What knowledge hath he that is not tryed?

9 A wyſe manne that is wel inſtruct, vnderſtandeth much: and he that hath good experience, can talke of wyſedome.

10 He that hath no experience, knoweth litle, and he that erreth, cauſeth much wickednes: he that is not tryed, what thynges knoweth he? he that hath benne deceiued, is ful of ſubtiltie.

11 When I was yet in errour, I learned much alſo: yea, I was ſo learned, that I coulde not expreſſe it al,

12 And came oft in peryl of death therefore, til I was delyuered from it, through the grace of God.

13 Nowe I ſee that they whiche feare God, haue the ryght ſpirite, for theyr hope ſtandeth in hym that canne healpe them: and the eyes of the Lorde are on them that loue hym.

14 Who ſo feareth the Lorde, ſtandeth in awe of no man, and is not afrayde: for the Lorde is his hope and comfort. C

15 Bleſſed is the ſoule of hym that feareth the Lorde: in whom putteth he his truſt? Who is his ſtrength?

16 For the eyes of the Lord haue reſpect vnto them that loue hym, he is theyr myghty protection and ſtrong grounde: A defence for the heate, a refuge for the hot noone day, a ſuccour for ſtumbling, and an healpe for falling.

17 He ſetteth vp the ſoule, and lighteneth the eyes: he geueth lyfe and bleſſyng.

18 He that geueth an offering of vnrighteous good, his offeryng is refuſed: and the ſcornful dealynges of the vnryghteous, pleaſe not God.

19 The Lorde is theyrs only that patiently abyde hym in the way of the trueth, & of righteouſneſſe.

20 The hygheſt dooth not alowe the gyftes of the wicked: and God hath no delyght in the offerings of yͤ vngodly, neither may ſinne be reconciled in the multitude of oblations. D

21 Who ſo bryngeth an offeryng "out of the goodes of the poore, dooth euen as one that kylleth the ſonne before the fathers eyes.

22 The bread of the needeful, is the lyfe of the poore: he that defraudeth hym thereof, is a man of blood.

23 Who ſo robbeth his neyghbour of his lyuing, dooth as great ſinne as though he ſlue him to death: he that defraudeth the labourer of his hyre, is a blood ſheadder.

24 When one buyldeth, and another breaketh downe: What profite haue they then but labour?

25 (a)When one prayeth, and another curſeth, Whoſe prayer wyl the Lorde heare?

(a) When one ryche manne, hauing gotten his goodes by robbery, extortion, bryberie, or craft, and ſubtiltie, vſurie, or ſimonie or withholding ſeruantes or laboures wages, and of that wyl offer a gyft vnto God that he may heare his prayer: on the other part, the poore whiche is oppreſſed or defrauded, prayeth to God to ſee and iudge his cauſe: whoſe prayer thynke you, wil God moſt chiefely heare?

26 He that waſheth hym ſelfe becauſe of a dead bodye, and then toucheth the dead agayne, What dooth his waſhyng?

27 So is it with a manne that faſteth for his ſynnes, and dooth them agayne: Who wyl heare his prayer? or what dooth his faſtyng healpe hym?

The.xxxv.Chapter.

1 It is wel donne to praye and to doo ſacrifice. 14 The prayer of the fatherleſſe, and of the wyddowe, and of hym that humbleth hym ſelfe.

Ierem.7.c 1 Who ſo keepeth the lawe,* bryngeth offerynges yenough: he that holdeth faſt the commaundement, offereth the ryght health offeryng.

2 He that is thankful and recompenceth, offereth fine floure:* Who ſo is mercyful and geueth almes, that is the ryght thanke offeryng. Heb.13.c.

3 GOD hath pleaſure when one departeth from ſinne: and to forſake vnryghteouſneſſe, reconcyleth vs with hym.

Exod.23.a. 4 Thou ſhalt not appeare emptye before the Lorde:

5 For al ſuche is donne becauſe of the commaundement of God.

Gene.4.a. 6 *The offering of the righteous maketh the aulter fatte, and a ſweete ſmel is it before the hygheſt.

B 7 The offeryng of the ryghteous is acceptable vnto God, and ſhal neuer be forgotten.

8 Geue God his honour with a cheareful harte: and keepe not backe the fyrſtlinges of thyne handes.

2.Cor.9.b 9 *In al thy gyftes ſhewe a cheareful countenance, and halowe thy tythes vnto GOD with gladneſſe.

10 Geue vnto God accordyng as he hath enriched and proſpered thee: *and looke what thine hand is hable, geue with a chearful eye. Tobi.4.b.

11 For the Lorde recompenceth, and geueth thee ſeuen tymes as muche agayne.

12 Geue no vnryghteous gyftes, for ſuch wyl he not receiue: Beware of wrong offerynges, for the Lord is a ryghteous iudge, and regardeth no mans perſon.

13 He accepteth not the perſon of the poore: but he heareth the prayer of the oppreſſed.

14 *He deſpiſeth not the deſyre of the fatherleſſe, nor the wyddow when ſhe powreth out her prayer before hym. Iudit.4.b. C

15 Dooth not God ſee the teares that runne downe the cheekes of the widdowe? Or heareth he not the complaint ouer ſuch as make her to weepe? For from her cheekes doo the teares goe vp into heauen, & the Lord which heareth them, dooth accept them.

16 Who ſo ſerueth God after his pleaſure, ſhalbe accepted: and his prayer reacheth vnto the cloudes.

17 *The prayer of hym that humbleth hym ſelfe, goeth through the cloudes: tyl ſhe come nygh, ſhe wyl not be comforted, nor goe her waye tyl the hygheſt God haue reſpect vnto her, geue true ſentence, and perfourme the iudgement. Tre.3.d.

18 And the Lorde wyl not be ſlacke in commyng, nor tarrie long, tyl he haue ſmytten in ſunder the backes of the vnmercyful, & auenged him ſelfe of the heathen, til he haue taken awaye the multitude of the cruel, and broken the Scepter of the vnryghteous, tyl he geue euery manne after his woorkes, and rewarde them after theyr dooynges, tyl he haue deliuered his people, maynteyned theyr cauſe, and reioyced them in his mercy.

19 O how fayre a thyng is mercy in the tyme of anguiſh and trouble? it is lyke a cloude of rayne that commeth in the tyme of drouth.

The,xxxvi.Chapter.

1 A prayer to God in the perſon of al faythful menne. 22 The prayſe of a good woman.

A 1 Haue mercy vpon vs, O Lorde, thou God of al thinges, haue reſpect vnto vs: ſhewe vs the lyght of thy mercyes,

2 And ſend thy feare amõg the heathen and ſtrangers whiche ſeeke not after thee, that they maye knowe that there is no God but thou, & that they may ſhewe thy woonderous woorkes.

3 Lyfte vp thyne hande ouer the outlandiſhe heathen, that they may learne to knowe thy myght and power.

4 Lyke as thou art halowed in vs before

them: ſo bryng to paſſe that thou mayeſt be magnified alſo in them before vs.

5 That they maye knowe thee, lyke as we knowe thee: for there is none other God but only thou, O Lorde.

6 Renue the tokens, and change the woonderous woorkes: ſhewe thyne hande, and thy ryght arme gloriouſly.

B 7 Rayſe vp thyne indignation, and powre out thy wrath: take away the aduerſarie, and ſmyte the enimie.

8 Make the tyme ſhorte, remember thy couenant, that thy woonderous woorkes may be prayſed.

9 Let the wrath of the fyre conſume them that lyue ſo careleſſe: and let them periſh that doo thy people hurt.

10 Smyte in ſunder the head of the Princes that be our enimies, and ſaye, There is none other but we.

11 Geather al the tribes of Iacob togeather agayne, that they maye knowe howe that there is none other God but onely thou, that they maye ſhew thy woonderous woorkes: and be thou thy peoples heritage, lyke as from the begynnyng.

12 O Lorde haue mercy vpon the people that hath thy name, & vpon Iſrael * whom thou haſt lykened to a fyrſt borne ſonne.

Exod.4.c.

13 O be mercyful vnto Hieruſalem the citie of thy ſanctuarie, * the citie of thy reaſt.

1.Par.6.g.

C 14 Fylle Sion with thyne vnſpeakeable vertues, and thy people with thy glory.

15 Geue witneſſe vnto thy creature whom thou madeſt from the begynnyng, and rayſe vp the propheſies that haue benne ſhewed in thy name.

16 Rewarde them that wayte for thee, that thy prophetes may be founde faythful.

17 O Lorde heare the prayer of thy ſeruantes, accordyng to the bleſſyng of Aaron ouer thy people, & guyde thou vs in the way of ryghteouſneſſe: * that al they whiche dwelle vpon the earth, may knowe that thou art the Lord the eternal God, whiche is from euerlaſting.

Num.6.d.

18 The belly deuoureth al meates: yet is one meate better then another.

19 Lyke as the tongue taſteth veneiſon: * ſo dooth an hart of vnderſtandyng marke falſe woordes.

1.Cor.1.b.

D 20 A frowarde harte geueth heauineſſe: but a man of experience lyfteth hym vp agayne.

21 The woman receiueth euery manne: yet is one daughter better then another.

22 A fayre wyfe reioyceth her huſbande: and a man loueth nothyng better.

23 If there be in her tongue, gentlenes, meekneſſe, and wholſome talke: then is not her huſbande lyke other menne.

24 He that hath gotten a vertuous woman, hath a godly poſſeſſion: ſhe is vnto hym a healpe, and pyller whereupon he reaſteth.

25 Where no hedge is, there the goodes are ſpoyled: and where no huſwyfe is, there the freendleſſe mourneth.

26 Lyke as there is no credence geuen to a robber that goeth from one citie to another: ſo is not the man beleeued that hath no neſt, and muſt turne in where he maye abyde in the nyght.

The.xxxvii.Chapter.

1 Howe a man ſhoulde knowe friendes and counſailers. 12 and ſearche the company of an holy man.

A 1 Euery friende ſayth, I wyl be friendely vnto hym alſo: but there is ſomme friende, whiche is only a friende in name.

2 Remayneth not there heauineſſe vnto death, when a companion and friende is turned to an enimie?

3 O moſt wicked preſumption: from whence art thou ſprong vp to couer the earth with falſhood and deceite?

4 * There is ſomme companion, whiche in proſperitie reioyceth with his friende: but in the tyme of trouble, he taketh parte agaynſt hym.

Eccl.6.b.

5 ‶ There is ſomme companion that mourneth with his friende for the bellies ſake: but when trouble commeth, he taketh holde of the ſhielde.

‶ Or, There is ſome companion that healpeth his friende for the bellies ſake, and taketh vp the buckler againſt the enimie.

6 Forgeat not thy friende in thy mynde, and thynke vpon hym in thy riches.

7 Seeke no counſaile at thy kinſmenne, and hyde thy counſayle from ſuche as beare thee no good wyl.

8 * Euery counſayler prayſeth his counſaile: neuertheleſſe, there is ſomme that counſaileth but for his owne profite.

Eccl.8.f.

9 Beware of the counſailer, and be aduiſed afore whereto thou wylt vſe hym (for he wil counſayle for him ſelfe) leſt he caſt the lot vpon thee,

10 And ſaye vnto thee, Thy way and purpoſe is good: and afterwarde he ſtande agaynſte thee, and looke what ſhal become of thee.

11 Aſke no counſaile at him that ſuſpecteth thee

for an enimie, and hyde thy counſayle from ſuche as hate thee: aſke no counſayle for religion, of hym that is without religion,nor for iuſtice, of hym that hath no iuſtice: aſke no counſayle at a woman, touching her of whõ ſhe is ielous,nor at a fearful and faynt harted body in matters of warre: or at a Marchant how deare he wyl cheape thy wares toward his: or at a byer, of ſellyng: or at an enuious man,of thankeſgeuing:or at the vnmerciful, of louyng kyndneſſe:or at an vnhoneſt man, of honeſtie: or at the ſlouthful, of woorkyng: or at an hyrelyng whiche hath no houſe, of profite or wealth:or at an idle body, of muche labour: take no ſuche folkes to counſayle.

12 But be diligent to ſeeke counſayle at a vertuous man that feareth God, ſuche a one as thou knoweſt to be a keeper of the cõmaundementes, whiche hath a mynde after thyne owne mynde, and is ſory for thee when thou ſtumbleſt.

13 And holde thy counſayle faſt in thyne hart: for there is no man more faythful to keepe it then thou thee ſelfe.

C 14 For a mans mind is ſometyme diſpoſed to tel out more then ſeuen watchmenne that ſit aboue in an hygh place looking about them.

15 And aboue al this,pray the hygheſt that he wyl leade thy way in faythfulneſſe ⁊ trueth.

16 Before al thy woorkes aſke counſaile firſt: and or euer thou dooſt any thyng, be wel aduiſed.

17 There be foure thinges that declare a changed harte, whereout there ſpringeth euyl and good,death and life,and a maiſterful tongue that bableth muche.

18 Somme man is apt and wel inſtructed in many thyngs,and yet very vnprofitable vnto hym ſelfe.

19 Somme man there is that can geue wyſe and prudent counſayle, and yet is he hated, ⁊ continueth a begger,

20 For that grace is not geuen him of God to be accepted. D

21 Another is robbed of al wiſedome:yet is he wyſe vnto hym ſelfe, and the fruite of vnderſtandyng is commendable in his mouth.

22 A wyſe man maketh his people wyſe, and the fruites of his wyſedome fayle not.

23 A wyſe man ſhalbe plenteouſly bleſſed of GOD: and al they that ſee hym, ſhal ſpeake good of hym.

24 The lyfe of man ſtandeth in the number of the dayes:but the dayes of Iſrael are innumerable.

25 A wyſe man ſhal obteyne faythfulnes and credence among his people, ⁊ his name ſhalbe perpetual.

26 My ſonne, prooue thy ſoule in thee ſelfe, ⁊ if thou ſee anye euyl thyng, geue it not vnto her:

27 * For al thynges are not profitable for al menne, neyther hath euery ſoule pleaſure in euery thyng. 1.Cor.6.c.

28 Be not greedy in euery eatyng, and be not to haſty vpon al meates.

29 * For exceſſe of meates bryngeth ſickneſſe, and gluttony commeth at the laſt to an vnmeaſurable heate. Eccl.30.b.

30 Through ſurfet haue many one periſhed: but he that dieteth hym ſelfe temperately, prolongeth his lyfe.

The,xxxviii.Chapter.

1 A Phiſition is commendable. 16 To bury the dead. 24 The wyſedome of hym that is learned.

1 HOnour the Phiſition, honour hym with that honour that is due vnto hym,because of neceſſitie: for god hath created him.

2 For of the higheſt commeth medicine, ⁊ he ſhal receiue gyftes of the kyng.

3 The wyſedome of the Phiſition bryngeth hym to great woorſhyp, and in the ſyght of the great menne of this worlde, he ſhalbe honorably taken.

4 The Lorde hath created medicine of the earth: and he that is wyſe wyl not abhorre it.

Exod.16.b 5 * Was not the bytter water made ſweete with a tree,that men myght learne to know the vertue thereof.

6 The Lorde hath geuen menne wyſedome and vnderſtanding,that he might be honoured in his woonderous woorkes.

7 With ſuche dooth he heale menne, and taketh away theyr paynes: B

8 Of ſuch dooth the Pothecarie make a confection,yet canne no manne perfourme al his workes:for of the Lord commeth proſperous wealth ouer al the earth.

9 My ſonne,deſpiſe not this in thy ſickneſſe: but* praye vnto the Lorde,and he ſhal make thee whole. 2.Par.16.d

10 Leaue of from ſinne,and order thy handes aryght, cleanſe thyne harte from al wickedneſſe.

11 Geue a ſweete ſauoured offeryng, and the fine floure for a token of remembrance:make the offeryng fat, as one that geueth the fyrſte fruites,

12 And geue roome to the Phiſition, for the Lorde hath created hym, let hym not goe from thee, for thou haſt neede of hym.

13 The houre may comme, that the ſicke may be healped through them,

C 14 When they praye vnto the Lorde that he maye recouer, and geat health to lyue longer.

15 He that ſinneth before his maker, ſhal falle into the handes of the Phiſition.

Eccl.22.c. 16 My ſonne, * bryng foorth thy teares ouer the dead, and begynne to mourne, as if thou haddeſt ſuffered great harme thee ſelfe: And then couer his body after a conuenient manner, and deſpiſe not his buryal.

2.Teſ.4. 17 Enforce thee ſelfe to weepe, and prouoke thee ſelfe to mourne and make lamentation expediently, and be earneſt in mourning, and vſe lamentation as he is woorthye, and that a day or two, leſt thou be euyl ſpoken of: and then comfort thee ſelfe, becauſe of yͤ heauines.

Pro.12.d. 18 * For of heauineſſe commeth death, the heauineſſe of the hart, breaketh ſtrength.

19 Heauineſſe and pouertie, greeueth the hart in temptation and offence.

20 Take no heauineſſe to hart, driue it away, and remember the laſt thynges.

21 Forgeat it not, for there is no turnyng againe, thou ſhalt doo him no good, but hurte thee ſelfe.

22 Remember his iudgement, thyne alſo ſhalbe lykewyſe: vnto me yeſterday, vnto thee to day.

2.Reg.12.c 23 * Let the remembrance of the dead ceaſſe in his reaſt, & comfort thee agayne ouer hym, ſeeyng his ſpirite is departed from hym.

24 The wyſedome of the ſcribe, is at conuenient tyme of reaſt: and he that ceaſſeth from exerciſes and labour, ſhalbe wyſe.

25 Howe can he geat wyſedome that holdeth the Plough, and he that hath pleaſure in the goade, and in dryuing the oxen, and is occupyed in theyr labours, and his talke is but of the breedyng of bullockes.

26 He ſetteth his harte to make forowes, and is diligent to geue the kyne fodder.

27 So is euery carpenter alſo, and woorkemaiſter, that laboureth ſtyl nyght and day: he carueth, graueth, cutteth out, and his deſyre is in ſundry cunning thinges, his hart imagineth howe he may cunnyngly caſt an image, his diligence alſo and watchyng perfourmeth the woorke. E

28 The iron Smyth in lyke manner bydeth by his ſtithie, & dooth his diligence to labour the iron: the vapour of the fyre burneth his fleaſhe, and he muſt fyght with the heate of the furnace: the noyſe of the hammer euer ſoundeth in his eares, and his eyes looke ſtyl vpon the thyng that he maketh: he hath ſet his mynde thereupon, that he wyl make out his woorke, and therefore he watcheth howe he may ſet it out, and bryng it to an ende.

29 So dooth the Potter ſet by his woorke, he turneth the wheele about with his feete, he is diligent and careful in al dooynges, and maketh his woorke in number.

30 He faſhioneth the clay with his arme, and with his feete he tempereth it: his harte imagineth howe he maye make it pleaſant, and his diligence is to cleanſe the ouen.

31 All theſe hope in theyr handes, and euery one thynketh to be cunnyng in his woorke.

32 Without theſe may not the cities be mainteyned, inhabited, nor occupied: F

33 Yet comme they not high in the congregation, neyther ſyt they vpon the iudgemente ſeates: they vnderſtande not the couenant of the law, they can not declare equitie & iudgement, they can not fynde out the darke ſentences.

34 But through them ſhal the creature of the worlde be maynteyned, theyr deſyre concerneth only the worke and labour of cunning.

The.xxxix.Chapter.

1 A wyſe man. 16 The woorkes of God. 24 Unto the good, thynges doo profite: but vnto the euyl, euen good thynges are euyl.

A 1 HE that applieth his minde to vnderſtand the lawe of GOD, dooth diligently ſeeke out the wyſedome of them of the olde time, and exerciſeth hym ſelfe in the prophetes.

2 He keepeth the ſayeinges of famous men, and preaſſeth to the vnderſtandyng of darke ſentences of wyſedome.

3 He ſeeketh out the myſterie of ſecrete ſayeinges, and exerciſeth hym ſelfe therein continually.

4 He dooth ſeruice among great menne, and appeareth before the prince: he goeth into a ſtrange countrey, and trauayleth through it: looke what good or euil is among menne, he prooueth, and ſeeketh it out.

5 He purpoſeth in his hart to reſort early vnto the Lorde that made hym, and to pray before the hygheſt God: he openeth his mouth in prayer, and prayeth for his ſinnes.

6 When the great Lorde wyl, he ſhalbe filled with the ſpirite of vnderſtandyng, that he may then powre out wyſe ſentences, & geue thankes vnto the Lorde in his prayer.

7 He ſhal order his deuice, & leade his knowledge a right, and geue hym vnderſtanding of ſecrete thynges.

B 8 He ſhal ſhewe foorth the ſcience of his learnyng, and reioyce in the couenant of the lawe of the Lorde:

9 The whole congregation ſhal commende his wyſedome, and it ſhal neuer be put out: the remembrance of hym ſhal neuer be forgotten, and his name ſhal continue from one generation to an other.

Eccl.44.B 10 * His wyſedome ſhalbe ſpoken of among the people, and the whole congregation ſhal openly declare his prayſe.

11 While he liueth, he hath a greater name then a thouſande beſide: and after death, the ſame name remayneth vnto hym.

12 Yet wyl I ſpeake of mo men of vnderſtandyng, for I am ful as the moone.

13 Hearken vnto me ye holy vertuous chyldren, bryng foorth fruite as the roſe that is planted by the brookes of the feelde,

C 14 And geue ye a ſweete ſmel as incenſe, floriſh as the roſe gardine, ſing a ſong of prayſe, O geue thankes vnto god ouer al his workes.

15 Geue magnificence vnto his name, and ſet hym foorth in his prayſe with your lippes, and with muſicke and harmonie: yea euen with the ſong of your lippes, with harpes & playing, and in geuing thankes vnto hym, ſay after this manner:

Gen.1.d. 16 * All the workes of the Lorde are exceeding good, & al his commaundementes are meete and conuenient in due ſeaſon.

17 A man neede not to ſay, What is that? What is that? for at a tyme conuenient they ſhal al be ſought: At his commaundement the water was as a wal, and at the woorde of his mouth, the water ſtoode ſtil.

Gen.7.b. 18 * In his commaundement is euery thyng acceptable and reconciled, and his health can not be miniſhed.

19 The workes of al fleaſhe are before hym, and there is nothyng hyd from his eyes.

20 He ſeeth from euerlaſtyng to euerlaſtyng, and there is nothyng to woonderful or hygh vnto hym.

21 A man neede not to ſay then, What is this, or that? for he hath made al thynges to doo good vnto man.

22 His bleſſing ſhal runne ouer as the ſtreame, & moyſture the earth lyke a fludde of water.

23 Lyke as he maketh the drouth: ſo ſhal his wrath fal vpon the heathen.

24 His wayes are plaine and ryght vnto the iuſt: but the vngodly ſtumble at them. Oſe.14.b. Rom.8.d.

25 (a) For the good, are good thynges created from the beginnyng, and euil thynges for the vngodly.

(a) The creatures of God, are good by creation. But as good men vſe them to the glory of God, the profite of others, & theyr owne neceſſitie: ſo the vngodly doo not acknowledge them as the good gyftes of god, but abuſe them either in riot & exceſſe, or els in miſerable keeping of them, take them for theyr God.

26 All thynges neceſſary for the lyfe of man, are created from the beginnyng: water, fire, iron, and ſalt, meale, wheate, and hony, milke, and wine, oyle and clothyng:

27 All theſe thynges are created for the beſt to the faythful: but to the vngodly, ſhal al theſe thynges be turned to hurt and harme.

28 There be ſpirites that are created for vengeance, and in their rigorouſneſſe haue they faſtened their tormentes: * In the tyme of the ende, they ſhal poure out their ſtrength, and pacifie the wrath of him that made them. Mat.25.d.

29 * Fyre, hayle, hunger, and death: al theſe thynges are created for vengeance. Eccl.40.b.

30 The teeth of wylde noyſome beaſtes, the ſcorpions, ſerpentes, and the ſwoorde, are created alſo for vengeance, to the deſtruction of the vngodly.

31 They ſhalbe gladde to doo his commaundementes, and when neede is, they ſhalbe ready vpon earth: and when theyr houre is comme, they ſhal not ouerpaſſe the commaundement of the Lorde.

32 Therefore haue I taken a good courage vnto me from the beginnyng, and haue thought to put theſe thinges in wrytyng, and to leaue them behynde me:

33 * All the workes of the Lorde are good, and he geueth euery one in due ſeaſon, and when neede is. Gen.6.b.

34 So that no man neede not to ſay, This is worſe then that: for in due ſeaſon they are al pleaſant and good.

35 And therefore prayſe the Lorde with whole hart and mouth, and geue thankes vnto his name.

The.xl.Chapter.

1 Many miſeries lyght in a mans lyfe. 11 All thynges paſſe away, but a firme and ſtable fayth remayneth. 14 Of the bleſſyng of the ryghteous, and prerogatiue of the feare of God.

A 1 A Great trauayle is created for al menne, and an heauy yoke vpon al the ſonnes of Adam, from the day that they goe out of their mothers wombe, tyl they be buryed in [the earth] the mother of al thynges.

2 [Namely] theyr thoughtes and imaginations, feare of the hart, counſel, meditations,

longyng and deſyre, the day of death:

3 From the hygheſt that ſitteth vpon the glorious ſeate, vnto the loweſt and moſt ſimple vpon the earth:

4 From hym that is gloriouſly arayed, and weareth a crowne, vnto hym that is but homely and ſimplie clothed.

5 There is nothyng but wrath, zeale, fearefulneſſe, vnquietneſſe, and feare of death, rigorouſneſſe, anger, and ſtryfe: And in the nyght when one ſhoulde reaſt and ſleepe vpon his bed, the ſleepe changeth his vnderſtandyng and knowledge.

6 A litle or nothyng is his reaſt in the ſleepe, aſwel as in the day of labour: He feareth and is diſquieted in the viſion of his hart, as one that runneth out of a batayle.

7 And in the tyme of health he awaketh, and marueyleth that the feare was nothyng.

B

8 Suche thynges happen vnto al fleaſh, both man and beaſt: but ſeuen folde to the vngodly.

Eccle.39.e

9 *Moreouer, death, bloodſhedding, ſtrife, and ſworde, oppreſſion, hunger, deſtruction, and puniſhment:

Gen.7.d.

10 Theſe thynges are al created agaynſt the vngodly, * & for theyr ſakes came the fludde alſo.

Gen.3.d.

11 *Al that is of the earth, ſhal turne to earth agayne, and al waters ebbe agayne into the ſea.

12 Al bribes and vnryghteouſneſſe ſhalbe put away: but faythfulneſſe and trueth ſhal endure for euer.

13 The ſubſtance and goodes of the vngodly ſhalbe dryed vp, and ſinke away as a water fludde, (a) and they ſhal make a ſounde lyke a great thunder in the rayne.

(a) That is, with great tumult and trouble ſhal they be diſperſed, and ſcattered abrode lyke as the roaring thunder.

14 Lyke as the ryghteous reioyceth when he openeth his hande: ſo ſhal the tranſgreſſours be faynt when theyr goodes vaniſhe & conſume away.

C

Eccl.41.b.

15 *The chyldren of the vngodly ſhal not obteyne many branches:

16 And the vncleane rootes vpon the hygh rockes, ſhalbe rooted out before the graſſe by the water ſide, and vpon the riuer bankes.

17 Freendlineſſe and liberalitie in the increaſe and bleſſing of GOD, is lyke a paradiſe and gardine of pleaſure: ſuche mercie alſo & kindneſſe endureth for euer.

1.Tim.6.b
Phil.4.b.

18 *To labour and to be content with that a man hath, is a ſweete pleaſant lyfe: and that is, to finde a treaſure of al treaſures.

19 To begeat chyldren, and to repayre the citie, maketh a perpetual name: but an honeſt woman, is more woorth then they both.

20 Wine and minſtrelſie reioyceth the hart: but the loue of wyſedome is aboue them both.

D

21 Piping and harping make a ſweete noyſe: but a freendly tongue goeth beyonde them both.

22 Thyne eye deſyreth fauour and beautie: but a greene ſeede tyme, rather then they both.

23 A freend and companion, comme togeather at oportunitie: but aboue them both, is a wyfe that agreeth with her huſbande.

24 Brethren and helpes are profitable in tyme of trouble: but almes ſhal deliuer more then they both.

25 Golde and ſiluer faſten the feete: but a good counſel is more pleaſant then they both.

26 Temporal ſubſtance and ſtrength, lyft vp the minde: but the feare of the Lorde, more then they both: The feare of the Lorde wanteth nothyng, and needeth no helpe.

E

27 The feare of the Lorde is a pleaſant gardine of bleſſing, and nothyng ſo beautiful as it is.

28 My ſonne, leade not a beggers lyfe: for better it were to dye then to begge.

29 The life of him that looketh vpon an other mans table, is not to be counted for a lyfe, for he vexeth his ſoule in other mens meate: but a wyſe and wel nurtured man wyl beware thereof.

30 Begging is ſweete in the mouth of the vnſhamefaſt: but in his belly there burneth a fyre.

The.xli.Chapter.

1 Of the remembrance of death. 3 Death is not to be feared. 8 A curſe vpon them that forſake the lawe of God. 12 Good name and fame. 14 An exhortation to geue heede vnto wyſedome. 17 Of what thynges a man ought to be aſhamed.

1 O Death (a) howe bitter is the remembrance of thee, to a man that ſeeketh reaſt and comfort in his ſubſtance and richeſſe, vnto ẏ man that hath nothyng to vexe him, and that hath proſperitie in al thynges, yea vnto hym that yet is hable to receiue meate?

(a) Temporal death is bitter to foure ſortes of men: one, to infidels that loke for no life after this: ſeconde to them that ſet theyr pleaſure in theyr richeſſe, from whence they nowe muſt needes depart: thyrd, to them that neuer taſteth of the croſſe: fourth, to thē that be ſtrong and luſtie in body, for that they ſtrongly ſtruggle with death: but ſweete vnto the contrary.

2 O death, howe acceptable and good is thy iudgement vnto the needeful, and vnto him whoſe ſtrength fayleth, and that is nowe in his laſt age, and that in al thynges is fulle of care and fearefulneſſe, vnto hym alſo that is in diſpayre, and hath no hope nor patience?

3 Be not thou afrayde of death, remember them that haue beene before thee, and that comme after thee: this is the iudgement of the Lorde ouer al fleaſhe.

Gen.8.d.

4 *And why wouldeſt thou be agaynſt this pleaſure of the hygheſt? Whether it be tenne, an hundred, or a thouſande yeeres, ˮ death aſketh not howe long one hath liued.

ˮ Or, there is no defence for life againſt the graue.

5 The chyldren of the vngodly are abominable chyldren, and ſo are they that keepe companie with the vngodly.

Eccl.11.c. 6 *The inheritance of the vngodly chyldren ſhal comme to nought, and theyr poſteritie ſhal haue perpetual ſhame and confuſion.

7 The chyldren complaine of an vngodly father: and why? for his ſake they are rebuked and deſpiſed.

B 8 Wo be vnto you, O ye vngodly, whiche haue forſaken the lawe of the hygheſt God: for though ye doo encreaſe, yet ſhal you periſhe.

9 If ye doo liue, ye ſhalbe accurſed: yf ye dye, the curſe ſhalbe your portion.

Eccl.11.b. 10 *Al that is of the earth, ſhal turne to earth agayne: ſo goe the vngodly alſo out of the curſe into deſtruction.

11 Though menne mourne for their body: yet the name of the vngodly ſhalbe put out, for it is nothyng woorth.

Eccl.22.a. 12 *Labour to geat thee a good name: for that ſhal continue ſurer by thee, then a thouſande great treaſures of golde.

13 A good lyfe hath a number of dayes: but a good name endureth euer.

Eccl.20.b. 14 *My chyldren, keepe wyſedome in peace: for wyſedome that is hid, and a treaſure that is not ſeene, what profite is in them both?

15 A man that hydeth his fooliſhneſſe, is better then a man that hydeth his wyſedome.

16 Therefore be ye turned at my woordes: for it is not good in al thynges, and alway to be aſhamed: (a) True fayth muſt proue and meaſure it.

17 Be aſhamed of whoredome before father and mother: be aſhamed to leaſing before the prince and menne of aucthoritie:

18 Of ſinne, before the iudge and ruler: of offence before the congregation and people: of vnryghteouſneſſe, before a companion and freende:

19 Of theft, before thy neyghbours: As for the trueth of God and his couenant, be not aſhamed thereof: (b) be aſhamed to lye with thine elbowes vpon the bread, or to be reproued for geuing or takyng:

20 And of ſilence vnto them that ſalute thee: be aſhamed to looke vpon harlottes:

21 Be aſhamed to turne away thy face from thy kinſman, be aſhamed ˮ to take, and not to geue:

22 Be aſhamed alſo to looke vpon an other mans wife, & to make many trifling woordes with her mayden, or to ſtande by her bed ſide.

23 Be aſhamed to vpbrayde thy freend: when thou geueſt any thyng, caſt him not in the teeth withal,

24 Or to report yͤ matter that thou haſt heard, or to diſcloſe the ſecrete woordes: ſo ſhalt thou wel be ſhamefaſt, and ſhalt finde fauour with al menne.

(a) True fayth dooth al thyngs in ſeaſon and oportunitie, when and howe euery one ought to be ordered. For ſtrong meate and harde bread noriſheth ſome, & ſtrengtheth other; ſomme one hearbe healeth ſomme mans diſeaſe, and increaſeth ſome agayne.

(b) Beyng bidden to an other mans table, preſume not to the hygheſt place, be not ſo homely that thou lye with thine elbowes vpon the table ouer thy bread, for that is vnmannerly. Luke.14.

ˮ Or, to take away a gyft from any man

The.xlii.Chapter.

1 The lawe of God muſt be taught. 9 A daughter. 14 A woman. 18 God knoweth al thynges, yea euen the ſecretes of the hart.

A 1 OF theſe thynges be not aſhamed, & accept no perſon to offende, [Namely of theſe thynges be not aſhamed:]

2 Of the lawe of God, of the couenant, of iudgement to bring the vngodly from his vngodlineſſe vnto righteouſneſſe, and to make him a good man,

3 To deale faythfully with thy neyghbour and companion, to diſtribute the heritage vnto the freendes:

4 To be diligent to keepe true meaſure and waight: to be content whether thou geatteſt muche or litle,

5 To deale truely with temporal goodes, in bying and ſelling, to bryng vp chyldren with diligence, to correct an euil ſeruant:

6 To keepe that thyne is from an euyl wyfe, to ſet a locke where many handes are:

7 What thou deliuereſt and geueſt out to be kept, to telle it, and to wey it: to write vp al thy outgeuing and receiuing:

8 To enforme the vnlearned and vnwyſe, of the aged that are iudged of yͤ young: If thou be diligent in theſe thynges, truely thou ſhalt be learned and wyſe, and accepted of al men.

9 The daughter maketh the father to watch ſecretly, and the carefulneſſe that he hath for her, taketh away his ſleepe, yea in her youth, leſt ſhe ſhoulde ouergrowe hym, and when ſhe hath an huſband, leſt ſhe ſhould be hated:

10 Leſt ſhe ſhould be defiled, or rauiſhed in her virginitie, or gotten with child in her fathers houſe: or when ſhe commeth to the man, leſt ſhe behaue her ſelfe not right, or continue vnfruiteful.

11 If thy daughter be wanton, keepe her ſtraitly, leſt ſhe cauſe thyne enimies to laugh thee to ſcorne, and the whole citie to geue thee an euyl report: and ſo thou be faine to heare thy ſhame of euery man, and be confounded before al the people.

Eccle.25. 12 * Beholde not euery bodyes beautie, & haue not muche dwellyng among women.

13 For lyke as the worme and moth commeth out of clothyng: * ſo dooth wickedneſſe come of women. Gen.3.d.

C 14 It is better to be with an euil man, then with a freendly wyfe that putteth one to ſhame and rebuke.

15 I wyl remember the woordes of the Lorde, and declare the thyng that I haue ſeene: In the woordes of the Lorde are his woorkes.

16 The ſunne ouerlooketh al thinges with his ſhine, " & al his woorkes are ful of the cleareneſſe thereof.

" Or, and al the woorke therof is ful of the glory of the Lorde.

17 Hath not the Lorde brought to paſſe, that his ſaintes ſhould tel out al his woonderous woorkes, whiche the almyghty Lorde hath ſtabliſhed? Al thynges endure in his glory.

18 He ſeeketh out the grounde of the deepe, and the hart of men, & he knoweth al their imaginations & wyſedome: for the Lorde knoweth al ſcience, and he looketh into the token of the tyme.

19 He declareth the thynges that are paſt, and for to comme, and diſcloſeth thynges that are ſecrete.

20 * No thought may eſcape hym, neyther may any woorde be hyd from hym. Iob.42.c. Eſai.29.c.

21 He hath garniſhed yͤ hygh excellent woorks of his wyſedome, and he is from euerlaſting to euerlaſtyng: Unto hym may nothyng be added, neither can he be miniſhed, he hath no neede alſo of any mans counſel. D

22 O howe amiable are al his woorkes, and as a ſparke to looke vpon?

23 They liue al, and endure for euer: and when ſo euer neede is, they are al obedient vnto hym.

24 They are al double, one agaynſt another: he hath made nothyng that hath fault or blemiſhe.

25 He hath ſtabliſhed the goodes of euery one: (a) and who may be ſatiſfied with his glory when he ſeeth it?

(a) As who ſhoulde ſay, no man: for wher Dauid ſayth. Pſal.17. I ſhalbe ſatiſfied when the glory appeareth, he ſpeaketh of that glory whiche he deſyreth to obteyne, whiche he yet wanting is not ſatiſfied: but when he hath obteyned it, he hath the thyng he doth deſyre, and yet is not weery of it, but delyteth in that ioy whiche neuer ſhalbe ended as 1.Pet.1.

The.xliii.Chapter.

The ſumme of the creation of the woorkes of God.

A 1 The glory of the heyght is * the fayre and cleare firmament, the beautie of the heauen is his glorious cleareneſſe. Pſal.8.a.

2 The ſunne when it appeareth, declareth the day in the goyng out of it, a maruelous woorke of the hygheſt:

3 At noone it burneth the earth, and who may abyde for the heate thereof?

4 Who ſo keepeth an ouen when it is hotte, three times more dooth the ſunne burne vpon the mountaynes: when it breatheth out the fyre beames and ſhineth, with the brightneſſe of it, it blindeth the eyes.

5 Great is the Lorde that made it, and in his commaundement he cauſeth it to runne haſtyly.

Gen.1.b. 6 * The moone alſo in al thinges accordyng to her ſeaſon is a declaration of the tyme, and a ſigne for the worlde.

Exo.12.a. 7 * The token of the ſolempne feaſt is taken of the moone, a lyght that miniſheth and increaſeth agayne.

8 The moneth is called after the moone, it groweth woonderouſly in her changing.

9 The armie of heauen alſo is in the heyght: in the firmament of heauen, it geueth a cleare and a glorious ſhine: This is the cleareneſſe of the ſtarres, the beautiful apparel of heauen, the apparel that the Lorde lyghteneth in the heyght.

10 In his holy woorke they continue in theyr order, & not one of them fayleth in his watch.

11 * Looke vpon the raynebowe, and prayſe hym that made it: very beautiful is it in his ſhyne. Gen.9.d.

12 He compaſſeth the heauen about with a glorious circle, the handes of the higheſt haue bended it.

13 Through his commaundement he maketh the ſnowe to fal, and the thunder of his iudgment to ſmyte haſtyly.

14 Through his commaundement the treaſures are opened, and the cloudes flee as the foules. C

15 In his power hath he ſtrengthened the cloudes, and broken the hayleſtones.

16 The mountaynes " leape at the ſyght of him, the wynde bloweth accordyng to his wyl. " Or, moue.

17 The ſound of his thunder beateth the earth, and ſo dooth the ſtorme of the North: The whyrle wynde alſo lyghteth downe as a feathered foule, caſteth out & ſpreadeth the ſnowe abroad, and as the Graſhoppers that deſtroy al, ſo falleth it downe.

18 The eye marueyleth at the beautie of the whyteneſſe thereof, and the harte is afrayde

at the raine of it.

19 He powreth out the froſt vpon earth lyke ſalt, and when it is froſen, it is as ſharpe as the pricke of a thiſtle.

20 When the colde north winde bloweth, hard chriſtal commeth of the water: He lighteth downe vpon al the geatheringes togeather of water, and putteth on the water as a breſtplate.

D 21 He deuoureth the mountaynes, & burneth the wyldernеſſes: and looke what is greene, he putteth it out lyke fyre.

22 The medicine of al theſe is, when a cloude commeth haſtyly, and when a deawe commeth vpon the heate, it ſhalbe refreaſhed agayne.

23 In his woorde he ſtilleth the winde, in his counſel he appeaſeth the deepe, & hath planted Iſlandes in it.

24 They that ſayle ouer the ſea, telle of the perilles and harmes thereof, & when we heare it with our eares, we maruel thereat.

25 For there be ſtrange woonderous woorkes, diuers manners of nyce beaſtes, and whale fiſhes.

26 Thorowe hym are al thynges ſet in good order and perfourmed, and in his woorde al thynges endure.

27 I ſpeake muche, but I can not ſufficiently atteyne vnto it: for he hym ſelfe only is the perfection of al woordes. E

28 We ſhoulde prayſe the Lorde after al our power, for he is great in al his woorkes.

29 The Lorde is to be feared, yea very great is he,* and maruelous is his power. Pſal.116.a.

30 Prayſe the Lorde, and magnifie hym as much as ye may, yet dooth he farre exceede al prayſe: *O magnifie him with al your power, and labour earneſtly, yet are ye in no wyſe hable ſufficiently to prayſe hym. Pſal.cvi.a.

31 Who hath ſeene hym, that he myght telle vs? * Who can magnifie hym ſo greatly as he is? Deut.5.e. Iohn.1.b.

32 For there are hyd yet greater thynges then theſe be: as for vs, we haue ſeene but fewe of his woorkes.

33 For the Lorde hath made al thynges, and geuen wyſedome to ſuche as feare God.

The.xliiii.Chapter.

1 The prayſe of certayne holy menne, 16 Enoch, 17 Noe, 18 Abraham, 22 Iſahac, and Iacob.

A 1 LET vs commende the noble famous men, and the generation of our foreelders and fathers.

2 Many more glorious actes haue the Lord done in them, and ſhewed his great power euer ſince the beginnyng.

3 The noble famous menne raigned in theyr kyngdomes, and bare excellent rule in theyr wiſedome and vnderſtanding, they folowed the counſel ſhewed in the prophecies.

Exo.18.c. 4 *They led the folke through the counſel and wyſedome of the ſcribes of the people, wyſe ſentences are found in their inſtruction:

5 They ſought the ſweeteneſſe and melody of muſicke, and brought foorth the pleaſant ſongues in ſcripture:

6 They were riche alſo, and coulde comfort and pacifie thoſe that dwelt with them.

7 Al theſe were very noble & honorable men in their generations, and were wel reported of in their tymes.

B 8 Theſe haue leaft a name behynde them, ſo that theyr prayſe ſhal alway be ſpoken of.

9 Afterwarde, there were ſomme whoſe remembrance is gonne,* they came to nought and periſhed, as though they had neuer ben, and became as though they had neuer ben borne, yea and their chyldren alſo with them. Gen.7.b.

10 Neuertheleſſe theſe are louyng men, whoſe ryghteouſneſſe ſhal neuer be forgotten, but continue by their poſteritie.

11 Their chyldren are an holy good heritage: their ſeede endured faſt in the couenant.

12 For their ſakes ſhal their chyldren and ſeede continue for euer, and their prayſe ſhal neuer be put downe.

13 Their bodyes are buried in peace, but theyr name lyueth for euermore.

14 The people can ſpeake of theyr wyſedome, & the congregation can talke of theyr prayſe. C

15 *Enoch walked ryght and acceptably before the Lord, therefore was he tranſlated for an example of amendement to the generations. Eccle.41.e Gen.5.c.

16 * Noe was a ſtedfaſt and ryghteous man, and in the tyme of wrath, he became a reconciling: therefore was he leaft a remnant vnto the earth when the fludde came. Gen.6.a. and.7.8.

17 An euerlaſtyng couenant was made with hym, that al fleaſhe ſhoulde* periſhe no more with the water. Gen.9.c.

18 Abraham was a * great father of many people, in glory was there none lyke vnto hym. Gen.17.a.

19 He kept the lawe of the hygheſt, and came into a couenant with hym.

20 He ſet the couenant in his fleaſhe, and when he * was prooued, he was founde faythful. Gen.22.a.

21 Therefore ſwore God vnto hym with an

oth, that he would bleſſe al people in his ſeede, that he woulde multiplie and increaſe hym as the duſt of the earth, and to exalt his ſeede as the ſtarres: yea and that his ſeede ſhoulde haue the poſſeſſion, an inheritance of the land, from ſea to ſea, and from the riuer vnto the borders of the worlde.

Gen.26.a. 22 * With Iſahac dyd he ſtabliſhe the ſame couenant for Abraham his fathers ſake: yea that gratious bleſſing and health of al men, and couenant dyd he ſtabliſhe with Iſahac, and made it reaſt vpon the head of Iacob.

23 [(a)] He knewe hym, in that he proſpered hym ſo wel & richely, and gaue hym an heritage, and ſundered his portion by it ſelfe, and parted among the twelue tribes.

24 Merciful menne brought he out of hym, which found fauour in the ſyght of al fleaſh.

The.xlv,Chapter.

1 The prayſe of Moſes. 6 Aaron, and Phinehes.

A 1 Moſes * beloued of God and menne, whoſe remembrance is in hygh prayſe:

Exo.11.a. Actes.7.c.

2 Him that the Lord made lyke in the glory of the ſaintes, & magnified him, ſo that the enimies ſtoode in awe of him.

3 Through his woordes he dyd great woonders: he made hym glorious in the ſyght of kynges, gaue hym commaundement before his people, and ſhewed hym glorious power.

Num.12.a 4 * He ſtabliſhed him with faithfulneſſe and meekeneſſe, and choſe hym out of al menne.

5 For he hearde his voyce, and he led hym in the darke cloude, * and there he gaue hym the commaundementes, yea the lawe of lyfe and wyſedome: that he myght teache Iacob the couenant, and Iſrael his lawes. Exo.19.d.

6 He choſe Aaron his brother alſo out of the tribe of Leui, exalted hym, and made hym ſuche lyke.

7 An euerlaſting couenant made he with him, & gaue hym the prieſthood in the people: He made hym glorious in beautiful aray, and clothed hym with the garment of honour.

B 8 He put perfect ioy vpon hym, and gyrded hym with ſtrength, he deckt hym with ſyde clothes & a tunicle, with an ouerbody coate alſo, and a gyrdle.

Exo.18.f. 9 Rounde about made he hym belles of gold, and that many: * that when he went in, the ſounde myght be hearde, that they myght make a noyſe in the ſanctuarie, and geue the people warnyng.

10 The holy garment was wrought and bordered with golde, yelowe ſilke, and purple: and in the breſtlappe there was a goodlye woorke, wherein was faſtened lyght and perfectneſſe.

Exo.4.c. 11 * Upon the ſame alſo, there was a woorke faſtened and ſet with coſtly precious ſtones al bounde with golde, and this he brought in his miniſtration: The ſtones were faſtened for a remembrance, after the number of the twelue tribes of Iſrael.

12 Upon his miter, there was a plate of pure golde, a grauen image of holyneſſe, a famous and noble woorke, garniſhed, and pleaſant to looke vpon.

13 Before hym, were there ſeene no ſuche fayre ornamentes, and theſe it behoued him alway to vſe: There myght none other put them on, but only his chyldren, and his chylders chyldren perpetually.

14 Dayly perfourmed he his burnt offeringes two tymes.

C

15 * Moſes filled [(a)] his handes, and annoynted hym with holy oyle: This was nowe confirmed hym with an euerlaſtyng couenant, and to his ſeede as the daies of heauen: namely, that his chyldren ſhoulde alway miniſter before hym, and perfourme the office of the prieſthood, and wyſhe the people good in his name. Leuit.8.a.

16 Before al menne liuyng chooſe he him, that he ſhoulde offer incenſe before the Lorde, and make odours for a ſweete ſauour & remembrance, that he ſhoulde reconcile the people of the Lorde with hym agayne.

17 * He gaue him aucthoritie alſo in his commaundementes, and in the couenant, that he ſhoulde teache Iacob the ſtatutes and teſtimonies, and to enfourme Iſrael in the lawe. Deu.17.c, and.19.a. Mal.2.a.

18 * Therefore there ſtoode vp certaine againſt hym, and had enuie at hym in the wylderneſſe: namely they that were of Dathan and Abirons ſide, and the furious congregation of Core. Nu,16.a.

19 This the Lorde ſawe, and it diſpleaſed him, and in his wrathful indignation were they conſumed: A great woonder dyd he vpon them, and conſumed them with the fyre.

20 * Beſides this, he made Aaron yet more honorable & glorious, he gaue hym an heritage, and parted the firſt fruites vnto him: * Unto him ſpecially he appointed the bread of ſuſtenance. Exo.25.f. Leui.24.b. Deu 12.b. and.18.

21 For the prieſtes dyd eate of the offeringes of the Lorde: this gaue he vnto hym, and his ſeede.

22 Els

(a) He dyd alowe him, and made hym woorthy and meete for ſuch bleſſinges of riches and increaſe: or els he made be knowen by this bleſſing Laban his vncle ſo often changing his wages, yet dyd God proſper hym, that it dyd wel appeare, he bare a fauour to him as to Ioſeph and Daniel, &c.

(a) That was eyther he put into his hande the booke of the lawe written to reade vnto the people, or els ſome ſacrifice that he might offer vnto God for their offences.

Eze.14.b. 22 *Els had he no heritage nor portion in the lande, and with the people: for the Lorde him ſelfe is his portion, and inheritance.

Num.15.c 23 The third noble and excellent man, is *Phinehes the ſonne of Eleazer, which pleaſed the God of Iſrael, becauſe he had the zeale and feare of the Lorde: For when the people were turned backe, he put hym ſelfe foorth ryght ſoone, and that with a good wil, to pacifie the wrath of the Lorde towarde Iſrael.

24 Therefore was there a couenant of peace made with hym, that he ſhoulde be the principal among the righteous in the people, that he and his poſteritie ſhoulde haue the office of the prieſthood for euer.

25 Lyke as there was made a couenant with Dauid of yͤ tribe of Iuda, that from among his ſonnes only there ſhoulde be a kyng: and that Aaron alſo and his ſeede ſhoulde be an heritage, to geue vs wyſedome in our hart, to iudge his people in ryghteouſneſſe, that his goodes ſhoulde not comme into forgetfulneſſe, and that their honour myght endure for euer.

The.xlvi.Chapter.

1 The prayſe of Ioſua. 9 Caleb, 13 Samuel.

A 1 MAnly and ſtrong in batel *was Ieſus the ſonne of Naue, and was the ſucceſſour of Moſes in propheſies, and was geuen to be captayne of the people, whiche accordyng vnto his name, was a great ſauiour vnto the elect of GOD, to puniſhe the enimies that roſe vp agaynſt Iſrael, that Iſrael myght obteyne theyr inheritance.

Ioſu.12.e. Nu.27.d. Deu.34.b Ioſue.1.a.

2 O howe great, noble, and excellent was he, when he lift vp his hande, and drewe out his ſwoorde agaynſt the cities?

3 Who ſtoode ſo manly before hym? for the Lorde hym ſelfe brought in the enimies?

Ioſua.10.c 4 *Stood not the ſunne ſtil at his commaundement, and one day was as long as two?

5 He called vpon the hygheſt and moſt myghty, when the enimies preaſſed vpon hym on euery ſide, and the myghty Lorde heard him with the hayle ſtones.

6 They ſmote the Heatheniſhe people myghtyly, and in falling downe they ſlue al the aduerſaries: ſo that the heathen knewe his hoſt, and al his defence, that the Lorde hym ſelfe fought agaynſt them: for he folowed vpon the myghty men of them.

Nu.24.a. 7 *In the tyme of Moſes alſo, he and Caleb the ſonne of Iephune dyd a great woorke, whiche ſtoode againſt the enimies, withheld the people from ſinne, and ſtilled the wicked murmuring.

B 8 Nu.26.g. *And of ſixe hundred thouſande people of foote, they two were preſerued to bring them into the heritage, namely, a land that floweth with mylke and hony.

Ioſua.13.c. 9 *The Lorde gaue ſtrength alſo vnto Caleb, whiche remayned with hym vnto his age: ſo that he went vp into the hygh places of the lande, and his ſeede conquered the ſame for an heritage:

10 That al the chyldren of Iſrael myght ſee, howe good a thyng it is to be obedient vnto the Lorde.

11 And the iudges or rulers, euery one after his name, whoſe hart went not a whooring, nor departed from the Lorde, and that forſooke not the Lorde vnfaythfully, whoſe remembrance hath a good report:

12 Yea their bones floriſhe out of their place, and their names ſhal neuer be changed: but honour remayneth ſtil with the chyldren of thoſe holy men:

13 Samuel the prophete, beloued of the Lorde his God, *ordayned a kyng, and annoynted the princes ouer the people. 1.Reg.x.a.

14 In the lawe of the Lorde ruled he, and iudged the congregation, and the Lorde had reſpect vnto Iacob. C

15 The prophete was founde diligent in his faythfulneſſe: yea and he is knowen faithful in his woorkes, becauſe he ſawe the God of lyght.

16 *He called vpon the Lorde almyghty, when the enimies preaſſed vpon him on euery ſyde, what tyme as he offered the ſucking lambe. 1.Reg.7.a.

17 And the Lord thundered from heauen, and made his voyce to be hearde with a great noyſe:

18 He diſcomfited the princes of Tyre, and al the rulers of the Philiſtines.

19 *Before his laſt ende, he made proteſtation in the ſyght of the Lorde, and his annoynted, that he tooke neyther ſubſtance nor good of any man, no not ſo muche as a ſhoe: and no man myght accuſe hym. 1.Reg.12.a

20 After this he tolde that his end was at hande, and ſhewed the kyng alſo his ende, & death: and from the earth lift he vp his voyce in the prophecie, that the vngodly people ſhoulde periſhe.

The.xlvii.Chapter.

1 The prayſe of Nathan, 2 Dauid, 12 and Solomon.

A 1 Afterwarde in the tyme of kyng Dauid, there roſe vp a prophete called Nathan.

2 For lyke as the fat is taken away from the offeryng: ſo was Dauid choſen out of the chyldren of Iſrael.

3 He played with the Lions as with kiddes, and with beares, lyke as with lambes of ſheepe.

1.Reg.17.f 4 * Slewe he not a giant when he was yet but young, and tooke away the rebuke from his people, what tyme as he tooke the ſtone in his hande, and ſmote downe proude Goliath with the ſling?

5 For he called vpon the higheſt Lord, which gaue hym ſtrength in his ryght hande, ſo that he ouerthrewe the myghty giant in the batayle, that he myght ſet vp the horne of his people agayne.

6 So he glorified hym in ten thouſande, and made him to haue a good report in the praiſe of the Lorde, that he ſhould weare a crowne of glory.

2.Reg.5.b. 7 * For he deſtroyed yͤ enimies on euery ſyde, rooted out the Philiſtines his aduerſaries, & brake their horne in ſunder, lyke as it is broken yet this day.

B 8 In al his workes he prayſed the hygheſt and holieſt, & aſcribed the honour vnto him: with his whole hart, dyd he prayſe the Lord, and loued God that made hym.

2.Par.16.a. 9 * He ſet ſingers alſo before the aulter, and in theyr tyme he made ſweete ſonges, that they myght geue prayſes euery day to God with ſonges.

10 He ordeyned to keepe the holy dayes worſhipfully, and that the ſolempne feaſtes thorowe the whole yeere ſhoulde be honorably holden, with prayſing the name of the Lord, and with ſinging betimes in the mornyng in the ſanctuarie.

2.Reg.12.d 11 * The Lord tooke away his ſinnes, and exalted his horne for euer: he gaue hym the couenant of the kyngdome, and the throne of worſhip in Iſrael.

3.Reg.3.c. 12 * After hym there roſe vp the wyſe ſonne [called Solomon] who by hym dwelt in a large poſſeſſion, and for his ſake he droue the enimies away farre of.

13 This Solomon raigned with peace in his tyme, and he obteyned glory: For God gaue hym reaſt from his enimies on euery ſyde, that he myght buylde hym an houſe in his name, and prepare the ſanctuarie for euer.

14 Howe wyſe waſt thou in thy youth, and filled with wyſedome and vnderſtandyng, as it were with a water fludde? C

15 Thou coueredſt and filledſt the whole land with ſimilitudes, & wyſe prudent ſentences.

16 Thy name went abrode in the Iles, becauſe of thy peace thou waſt beloued.

17 Al landes maruailed at thy ſonges, prouerbes, ſimilitudes, & at thy interpretations.

18 And in the name of the Lorde God, whiche is called the god of Iſrael,* thou geatheredſt golde as tinne, and thou hadſt as muche ſiluer as leade. 3.Reg.10.b

19 Thou waſt mooued in inordinate loue toward women, & waſt ouercome in affection. 4.Reg.11.a

20 Thou ſtaynedſt thy honour and worſhip, yea thy poſteritie defiledſt thou alſo, in bryngyng the wrath of the Lorde vpon thy chyldren, and haſt felt ſorowe for thy folly.

21 * So that thy kyngdome was diuided, and Ephraim became an vnfaithful and a rebellious kyngdome. D 3.Reg.12.e

22 Neuertheleſſe, God forſooke not his mercie, neyther was he vtterly deſtroyed becauſe of his workes, that he ſhoulde leaue hym no poſteritie: as for the ſeede that came vpon hym, whiche he loued, he brought it not vtterly to nought, but gaue yet a remnant vnto Iacob, & a roote vnto Dauid out of him. 2.Reg.7.e.

23 Thus reaſted Solomon with his fathers, and out of his ſeede he leaft behynde hym a very fooliſhneſſe of the people, and ſuche one as had no vnderſtandyng:* euen Roboam, whiche turned away the people through his counſel, and Ieroboam the ſonne of Nabat, whiche cauſed Iſrael to ſinne, and ſhewed Ephraim the way of vngodlyneſſe: 3.Reg.12.b 3.Reg.12.d

24 Inſomuche that their ſinnes & miſdeedes hadde the vpper hande ſo ſoare, that at the laſt, they were driuen out of the lande for the ſame:

25 Yea, he ſought out and brought vp al wickedneſſe, tyl the vengeance came vppon them.

The

The.xlviii.Chapter.

The prayſe of Elias, Elizeus, Ezechias, and Eſaias.

A 1 Then ſtoode vp *Elias the prophet, as a fyre, and his woorde brent lyke a creſſet. 3.Re.17.a.

2 He brought an hunger vpon them, & in his zeale he made them fewe in number: for they myght not away with the commaundementes of the Lorde.

3 Through the woorde of the Lorde he ſhut the heauen,* and three tymes brought he the fyre downe. 3.Reg.18.c

4 O Elias, howe honorable art thou in thy woonderous deedes? Who maye make his hoſt to be lyke thee?

3.Re.17.c. 5 *One that was dead, thou raiſedſt vp from death, and in the woorde of the hygheſt, thou broughteſt hym out of the graue agayne.

6 Thou haſt caſt downe kinges, and deſtroyed them, and the honorable from theyr ſeate.

B 7 Upon the mount Sina thou heardeſt the iudgement, and vpon Horeb the iudgement of the vengeance.

8 Whiche dyddeſt annoynt kynges to recompence,* and ordeynedſt prophetes after thee. 3.Re.19.c.

4.Reg.2.c. 9 *Thou waſt taken vp in the ſtorme of fyre, in a charret of fyery horſes.

10 Thou waſt ordeyned in the reproouynges in tyme to pacifie the wrath of the Lorde before it* raged, to turne the harts of the fathers vnto the chyldren, and to ſet vp the tribes of Iacob agayne. Luke.1.a.

11 Bleſſed were they that ſawe thee, and were garniſhed in loue, for we lyue in life, but after death, we ſhal haue no ſuche name.

4.Reg.2.c 12 *Elias was couered in the ſtorme, but Elizeus was fylled with his ſpirite: while he liued, he was afrayde of no prince, and no man myght ouercome hym.

4.Re.13.d. 13 There coulde no woorde deceiue hym,* and after his death, his body propheſied.

C 14 He dyd woonders in his lyfe, and in death were his woorkes marueylous.

15 For al this, the people amended not, neither departed they from theyr ſinnes,* tyl they were carried away priſoners out of the land, and were ſcattered abroade in al countreyes, ſo that of them there remayned but a very litle people, and a prince vnto the houſe of Dauid. 4.Reg.18.

16 Howebeit, ſomme of them dyd ryght, and ſomme heaped vp vngodlyneſſe.

17 *Ezechias made his citie ſtrong, conueighed water into it, dygged through the ſtonye rocke with iron, and made vp a wal by the water ſyde. 2.Par.32.a

18 *In his tyme came Sennacherib vp, and ſent Rabſakes, lyft vp his hande againſt Sion, and defied them with great pryde. 4.Re.18.a.

19 Then trembled theyr hartes and handes, ſo that they ſorowed lyke a woman trauailing with chylde.

20 So they called vpon the Lorde whiche is mercyful, & lyft vp theyr handes before hym, immediately the Lorde hearde them out of heauen. D

21 He thought no more vpon theyr ſinnes, nor gaue them ouer to theyr enimies: but deliuered them by the hande of Eſaias.

22 *He ſmote the hoſt of the Aſſyrians, and his angel deſtroyed them. 4.Re.19.g

23 For Ezechias hadde donne the thyng that pleaſed the Lord, and remayned ſtedfaſtly in the way of Dauid his father, as Eſaias the great and faythful prophete in the ſyght of God had commaunded hym.

24 In his tyme the ſunne went backewarde, and he lengthened the kinges lyfe. 4.Re.20.b

25 With a ryght ſpirite propheſied he what ſhoulde comme to paſſe at the laſt: and to ſuche as were ſorowful in Sion, he gaue conſolation, wherewith they myght comfort them ſelues for euermore.

26 He ſhewed thynges that were for to come, and ſecrete, or euer they comme to paſſe.

The.xlix.Chapter.

Of Ioſias, Ezechias, Dauid, Ieremie, Ezechiel, Zorobabel, Ieſus, Nehemias, Enoch, and Ioſeph.

A 1 The remembrance of *Ioſias, is lyke as when the Apothecarie maketh many pretious ſweete ſmellyng thynges togeather: his remembrance ſhalbe ſweete as hony in al mouthes, and as the playeing of muſicke at a banquet of wyne. 4.Re.22.a

2 He was appoynted to turne the people agayne, and to take away al abominations of the vngodly.

3 He directed his harte vnto the Lorde, and in the tyme of the vngodly, he ſet vp the wor-

ſhyp of God agayne.

4 Al kynges, except[(a)] Dauid, Ezechias, and Ioſias, committed wickedneſſe: for euen the kings of Iuda alſo forſooke the law of God.

(a) Theſe alſo were ſinners, but eyther they were not idolaters, which here is chiefely counted ſinne: or els they dyd repent, ſo that theyr ſynnes were couered, for that they were enimies to idolatrie.

5 For they gaue theyr horne vnto other, their honour ⁊ woorſhyp alſo to a ſtrange people.

6 Therefore was the elect citie of the ſanctuarie brent with fyre,* and the ſtreetes thereof laide deſolate and waſte in the hande of Ieremie.

4.Re.25.d

7 For they entreated hym euyl,[(b)] whiche neuertheleſſe was a prophet, ordeyned from his mothers wombe, that he myght roote out, breake of, and deſtroy: and that he myght buylde vp, and plant agayne.

(b) That is, accordyng to the propheſie of Ieremie: for the hande in ſcripture is taken for any mans office, and function.

8 Ezechiel ſawe the glory of the Lorde in a viſion, whiche was ſhewed hym vpon the charret of the Cherubims.

9 For he thought vpon the enimies in the rayne, to doo good vnto ſuche as had ordered theyr wayes aryght.

10 And the bones of the twelue prophetes floriſhed from out of theyr place: for they gaue comfort and conſolation vnto Iacob, and deliuered them faythfully.

11 * Howe ſhal we prayſe Zorobabel, whiche was a ryng on the ryght hande?

Agge.2.a.

12 * So was Ieſus alſo the ſonne of Ioſedec: theſe menne in theyr times builded the houſe, and ſet vp the ſanctuary of the Lord againe, which was prepared for an euerlaſtyng worſhyp.

Agge.1.a.

13 And among the elect was Nehemias, whoſe renowme was great, whiche ſet vp for vs the walles that were broken downe, made the portes and barres agayne, ⁊ buylded our houſes a newe.

14 * But vpon the earth there is no man created lyke Enoch: for he was taken vp from earth.

Gene.5.c.

15 Neyther was there a like manne vnto Ioſeph, whiche was lorde of his brethren, and the vpholder of his people:[(c)] his bones were couered and kept.

(c) For that he propheſied of the deliuerance of Iſrael frō Egypt into Chanaan, and alſo of the reſurrection to be made by Chriſte.
Heb.11.

16 Seth and Sem were in great honour among the people, and ſo was Adam aboue al the beaſtes, when he was created.

The.l.Chapter.

1 Of Simon the ſonne of Onias. 22 An exhortation to the prayſe of the Lorde.

A 1 SImon * the ſonne of Onias the hygh prieſt, whiche in his lyfe ſet vp the houſe agayne, and in his dayes made faſt the temple.

2.Mac.3.a.

2 The height of the temple alſo was founded of him, the double buyldyng, and the hygh walles of the temple.

3 In his dayes, the welles of water flowed out, and were exceedyng ful as the ſea.

4 He tooke care for his people, and deliuered them from deſtruction: He kept his citie, and made it ſtrong, that it ſhould not be beſieged.

5 Howe honorable was his conuerſation among the people, and when he came out of the houſe couered with the vayle?

6 He gaue lyght as the mornyng ſtarre in the myddeſt of the cloudes, and as the moone when it is ful:

B 7 He ſhyned as the ſunne in the temple of God, he is as bryght as the raynebowe in the fayre cloudes,

8 And floriſheth as the floures and roſes in the ſpryng of the yeere, and as lylies by the ryuers of water, lyke as the branches vpon the mount of Libanus in yͤ time of ſummer:

9 As a fyre and incenſe that is kyndeled, like as an whole ornament of pure golde, ſet with al manner of precious ſtones,

10 And as an oliue tree that is fruitful, and as a Cypres tree whiche groweth vp an hygh.

11 When he put on the garment of honour, and was clothed with al beautie, when he went to the holy aulter, he made the garment of holyneſſe honorable.

12 When he tooke the portions out of the prieſtes hand, he him ſelfe ſtood by the hearth of the aulter, and his brethren round about in order: as the branches of Cedar tree vpon the mount Libanus, ſo ſtoode they rounde about hym:

13 And as the branches of the Oliue tree, ſo ſtoode al the ſonnes of Aaron in theyr glory, and the oblations of the Lorde in theyr handes, before al the congregation of Iſrael.

14 And that he myght ſufficiently perfourme his ſeruice vpon the aulter, and garniſhe the offeryng of the hygheſt God, C

15 He ſtretched out his hande, and tooke of the drynke offeryng, and powred in of the wine: ſo he powred vpon the bottome of the aulter, a good ſmel vnto the hygheſt prince.

16 Then began the ſonnes of Aaron to ſyng, and to blowe with trumpettes, and to make a great noyſe, for a remembrance and prayſe vnto the Lorde.

17 Then al the people togeather were haſted, and fel downe to the earth vpon theyr faces, to woorſhyppe the Lorde theyr God, and to

geue thankes to the almyghty God.

18 They ſong goodly with theyr voyces, ſo that there was a pleaſant noyſe in the greate houſe of the Lorde.

19 And the people in theyr prayer, beſought the Lorde the hygheſt, that he woulde be mercyful, tyl the honour of the Lord were perfourmed, and they had ended theyr miniſtration and ſeruice.

D 20 Then went he downe, and ſtretched out his handes ouer the whole multitude of the people of Iſrael, that they ſhould geue prayſe and thankes out of theyr lyppes vnto the Lorde, and to reioyce in his name.

21 He beganne yet once alſo to praye, that he myght openly ſhewe the thankeſgeuyng before the hygheſt,

22 [Namely thus,] O geue praiſe and thankes al ye vnto the Lorde our God, whiche hath euer donne noble and great thynges, whiche hath encreaſed our dayes from our mothers wombe, and dealt with vs accordyng to his mercy,

23 That he wyl geue vs the ioyfulneſſe of hart, and peace for our tyme in Iſrael:

24 Whiche faythfully keepeth his mercy for vs euermore, and alway delivereth vs in due ſeaſon.

25 There be two manner of people that I abhorre from my harte, as for the thyrde whom I hate, it is no people:

26 They that ſit vpon the mountaine of Samaria, the Philiſtines, and the fooliſh people that dwelt in Sichimis.

27 I Ieſus the ſonne of Sirach, Eleazarus, of Ieruſalem, haue tokened vp theſe informations and documentes of wyſedome, and vnderſtandyng in this booke, and powred out the wyſedome of my hart. E

28 Bleſſed is he that exerciſeth him ſelfe therein: and who ſo taketh ſuche to harte, ſhalbe wyſe for euer.

29 If he doo theſe thinges, he ſhalbe ſtrong in al: for the light of the lord leadeth him which geueth wyſedome to the godly: The Lorde be prayſed for euermore, ſo be it, ſo be it.

The, li, Chapter.

The prayer of Ieſus the ſonne of Sirach.

A 1 I wyl thanke thee O Lord and kyng, and prayſe thee O God my Sauiour: I wyl yeeld praiſe vnto thy name.

2 For thou art my defender and helper, and haſte preſerued my body from deſtruction, from the ſnares of trayterous tongues, and from the lippes that are occupyed with lyes.

3 Thou haſt benne my healper from ſuch as ſtoode vp agaynſt me, and haſt deliuered me after the multitude of thy mercy, and for thy holye names ſake, from the roryng of them that prepared them ſelues to deuoure me, out of the handes of ſuch as ſought after my life, from yͤ multitude of them that troubled me,

4 And from them that went about to ſet fire vpon me on euery ſide, ſo that I am not brent in the myddeſt of the fyre:

5 From the deepe of hel, from an vncleane tongue, from lyeing woordes, from falſe accuſation to the kyng, and from an vnryghteous tongue.

6 My ſoule ſhal prayſe the Lord vnto death: for my lyfe drewe nigh vnto hel downward.

B 7 They compaſſed me rounde about on euery ſyde, and there was no manne to healpe me: I looked about me if there were anye man that woulde ſuccour me, but there was none.

8 Then thought I vpon thy mercy, O Lord, and vpon thy actes that thou haſt donne euer of olde: [namely,] that thou delivereſt ſuch as put theyr truſt in thee, and riddeſt them out of the handes of the heathen.

9 Thus lyft I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lorde, the father of my Lorde, that he woulde not leaue me without healpe in the daye of my trouble, and in the tyme of the proude.

11 I wyl prayſe thy name continually, yeelding honour and thankes vnto it: and ſo my prayer was hearde.

12 Thou ſauedſt me from deſtruction, and delyueredſt me from the vnryghteous time: therfore wyl I acknowledge and prayſe thee, and magnifie the name of the Lorde.

13 When I was yet but young, or euer I went aſtray, I deſyred (a) wyſedome openly in my prayer.

14 I came therfore before the temple, & ſought her vnto the laſt: then floriſhed ſhe vnto me, as a grape that is ſoone rype.

15 My harte reioyced in her, then went my foote the ryght way: yea, from my youth vp, ſought I after her.

(a) wiſedome is obteyned by one of theſe three meanes, firſt by prayer as Solomon dyd, and Iacob, ſecondly, by diligent readyng of gods booke, wherein wiſdome is conteyned. Pſalm.19. Sa.6. Thirdly, by godly conuerſation, and continuing in the feare of God. Pro.2. Iohn.7. If any manne wyl doo my wyl, he ſhal know my doctrine.

16 I bowed downe myne eare and receiued her: I founde me muche wyſedome, and proſpered greatly in her.

17 Therfore wil I aſcribe the glory vnto hym that geueth me wyſedome.

18 For I am aduiſed to doo thereafter, I wyl be gelous to cleaue vnto the thyng that is good, ſo ſhal I not be confounded.

19 My ſoule hath wreſtled with her, & I haue benne diligent to be occupyed in her: I lift vp myne handes on hygh, then was my ſoule lightened through wyſedome, that I knowledged my fooliſhneſſe.

20 I ordered my ſoule after her, ſhe and I were one harte from the begynnyng, and I founde her in cleanneſſe, and therefore ſhal I not be forſaken.

D 21 My hart longed after her, & I gate a good treaſure.

22 Through her, the Lorde hath geuen me a newe tongue, wherewith I wyl praiſe him.

23 *O comme vnto me ye vnlearned, & dwel in the houſe of wyſedome:

Eſai.55.a.

24 Withdrawe not your ſelues from her, but talke and commune of theſe thynges: for your ſoules are very thyrſty.

25 I opened my mouth, and ſpake, O comme and buye wyſedome without money.

26 Bowe downe your necke vnder her yoke, and your ſoule ſhal receiue wyſedome: ſhe is harde at hand, and is content to be founde.

27 Behold with your eyes, *how that I haue had but litle labour, & yet haue found muche reaſt.

Eccl,6,c.

E 28 O receiue wiſdome, and ye ſhal haue plenteouſneſſe of ſyluer and golde in poſſeſſion.

29 Let your mynde reioyce in his mercy, and be not aſhamed of his prayſe.

30 Worke his worke betymes, and he ſhal geue you your rewarde in due ſeaſon.

The ende of the booke of Ieſus the ſonne of Sirach, whiche is called in Latine Eccleſiaſticus.

The booke of the prophet Baruch.

The firſt Chapter.

1 Baruch wrote a booke duryng the captiuitie of Babylon, whiche he read before Ieconias and al the people. 10 The Iewes ſent the booke with money vnto Hieruſalem, to theyr other brethren, to the intent that they ſhoulde praye for them:

A 1 And theſe are the wordes of the booke whiche were [(a)] wrytten by Baruch the ſone of Nerias, the ſone of Maaſias, the ſonne of Sedechias, yͤ ſonne of Helchias, at Babylon,

(a) Baruch was ſecretarie to Ieremie the prophet, of whom in Ieremie is often made mention.

2 In the fyfth yeere, and in the ſeuenth daye of the moneth, what tyme as the Chaldees tooke Hieruſalem, and brent it vp with fyre.

3 And Baruch did reade the wordes of this booke, that Iechonias the ſonne of Ioachin kyng of Iuda myght heare, and in the preſence of al the people that were come to heare the booke,

4 And before al the nobles, the kings ſonnes, and before the elders, and before the whole people, from the loweſt vnto the hygheſt: before al them that dwelt at Babylon, by the water of " Sody,

" Or, Sud.

5 Whiche when they heard it, wept, faſted, and prayed before the Lorde.

6 They made alſo a collection of mony, accordyng to euery mans power:

B 7 And ſent it to Hieruſalem vnto Ioachin the ſonne of Helchia, the ſonne of Salom Prieſte, with the other Prieſtes, and to al the people whiche were with hym at Hieruſalem,

8 (What tyme as they had gotten the " veſſels of the temple of the Lorde that were taken away out of the temple, that they might bryng them agayne into the lande of Iuda, the tenth day of the moneth (b) Siuan [namely,] ſiluer veſſels, which Sedechias the ſonne of Ioſias the kyng of Iuda had made,

" Or, ornamentes.

(b) Siuan conteyneth part of May, and parte of Iune, it is the thirde moneth after the reckonyng of the Iewes.

9 After that Nabuchodonoſor kyng of Babylon, hadde taken Iechonias with al his Princes, Lordes, and al the people, and led them captiue from Hieruſalem vnto Babylon:

10 And they ſayde, Beholde, we haue ſent you money *to buye you burnt offerynges and incenſe withal, prepare a meate offeryng, and offer for ſynne vpon the aulter of the Lorde our God:

Deu.14.c.

1.Tim.2.b 11 *And (c) praye for the proſperitie of Nabuchodonoſor kyng of Babylon, & for the welfare of Balthaſar his ſonne, that theyr dayes may be vpon earth, as the dayes of heauen:

(c) By this example we are taught to pray for kinges and princes. as.1.Tim.1.

12 That God alſo may geue vs ſtrength, and lighten our eyes, that we may liue vnder the defence of Nabuchodonoſor kyng of Babylon, and vnder the protection of Balthaſar his ſonne, that we maye long doo them ſeruice, and fynde fauour in theyr ſyght.

13 Praye for vs alſo vnto the Lord our God: for we haue ſynned agaynſte the Lorde our God, and vnto this day is not his wrath turned yet away from vs.

C 14 And ſee that ye reade this booke which we haue ſent vnto you, to be rehearſed in the temple of the Lorde, vpon the hygh dayes, & at tyme conuenient.

Baru.2.d. 15 Thus ſhal ye ſaye, The Lorde our God is ryghteous, but we are woorthy of confuſion and ſhame, lyke as it is comme to paſſe this day vnto al Iuda, & to euery one that dwelleth at Hieruſalem,

16 To our kinges, princes, prieſtes, prophetes, and to our fathers.

17 We haue ſinned before the Lorde our God, we haue not put our truſt in hym, nor geuen hym credence,

18 We haue not obeyed hym, we haue not hearkened vnto the voyce of the Lorde our God, to walke in the commaundementes that he gaue vs openly.

19 Since the daye that he brought our forefathers out of the land of Egypt, vnto this preſent day, we haue benne euer a miſbeleuyng, and an vnfaythful people vnto the Lord our God, deſtroying our ſelues vtterly, & ſhrinckyng backe, that we ſhoulde not heare his voyce.

20 *Wherefore, there are comme vpon vs great plagues and diuers curſes, lyke as the Lorde deuiſed by Moſes his ſeruant, *which brought our fathers out of the lande of Egypt, to geue vs a lande that floweth with mylke and hony, lyke as it is to ſee this day. Leuit.26. Exod.12.

21 Neuertheleſſe, we haue not hearkened vnto the voyce of the Lord our God, accordyng to al the woordes of the prophetes, whom he ſent vnto vs, [and to our rulers:]

22 But euery man folowed his owne minde & wicked imagination, to offer vnto ſtrange goddes, and to doo euyl in the ſyght of the Lorde our God.

The.ii.Chapter.

1 The Iewes confeſſe that they iuſtly ſuffer for theyr ſynnes. 2 The true confeſſion of the Chriſten. 11 The Iewes deſyre to haue the wrath of God turned from them. 21 The Lorde wyl that we obey vnto princes, although they be euyl. 32 He promiſeth that he wyl cal agayne the people from captiuitie, and geue them a newe and an euerlaſtyng Teſtament.

A 1 FOr the *which cauſe, the Lorde our God hath perfourmed his deuice, wherof he certified vs, and our heades that ruled in Hieruſalem, yea, & our kings, our princes, with al Iſrael and Iuda: Dani.9.b.

2 And ſuche plagues hath the Lord brought vpon vs, as neuer came to paſſe vnder the heauen, lyke as it is fulfylled in Hieruſalem, Deu.28.f. accordyng as it is wrytten in the lawe of Moſes,

3 That a man ſhoulde eate the fleaſhe of his owne ſonne, & the fleaſhe of his owne daughter.

4 Moreouer, he hath delyuered them into the handes of al the kinges that are round about vs, to be confounded and deſolate, and ſcattered them abroade in al landes and nations.

5 Thus are we brought beneath, and not aboue, becauſe we haue ſinned agaynſte the Lorde our God, and haue not benne obedient vnto his voyce.

6 *Therefore the Lorde our God is ryghteous, and we with our fathers [as reaſon is] are brought to open ſhame, as it is to ſee this day. Baruc.1.d.

B 7 And as for theſe plagues that are comme vpon vs already, the Lord had deuiſed them for vs:

8 Yet woulde we not praye vnto the Lorde our God, that we myght euery manne turne from his vngodly wayes.

9 So the Lord hath cauſed ſuche plagues to comme vpon vs: for he is righteous in al his woorkes whiche he hath commaunded vs:

10 Whiche we alſo haue not donne, nor hearkened vnto his voyce, for to walke in the commaundementes of the Lorde, that he hath geuen vnto vs.

11 *And nowe, O Lorde GOD of Iſrael, Dan.9.c. thou that *haſt brought thy people out of Exod.7.d. the lande of Egypt with a myghtye hande, with tokens and woonders, with thy great power and outſtretched arme, and haſt gotten thee ſelfe a name, as it is comme to paſſe this day:

12 O Lord our God, we haue ſinned, we haue donne wickedly, we haue behaued our ſelues vngodly, in al thy righteouſneſſes.

13 Turne thy wrath from vs, [we beſech thee,] for we are but a fewe leaſt among the heathen, where thou haſt ſcattered vs.

C 2,Par.6,c. 14 *Heare our prayers, O Lord, and our petitions, bryng vs out of captiuitie for thyne owne ſake, geat vs fauour in the ſyght of them whiche haue led vs away:

15 That al landes may knowe that thou art the Lorde our God, and that Iſrael and his generation, calleth vpon thy name.

Deu.26.c. 16 *O Lorde, looke downe from thy holy houſe vpon vs, encline thyne eare, & heare vs.

Pſal,113.c. 17 Open thyne eyes, and beholde, for the dead that be gonne downe to theyr graues, and whoſe ſoules are out of theyr bodyes, aſcribs vnto the Lord, neyther prayſe nor ryghteouſneſſe:

18 But the ſoule that is vexed for the multitude [of her ſinnes,] whiche goeth on heauyly and weakely, whoſe eyes beginne to fayle, yea, ſuche a ſoule aſcribeth prayſe and ryghteouſneſſe vnto the Lorde.

19 For we powre out our prayers before thee, and require mercy in thy ſyght, O Lorde our God, not for any godlyneſſe of our fathers:

D 20 But becauſe thou haſt ſent out thy wrath and indignation vpon vs, according as thou dyddeſt threaten vs by thy ſeruantes the prophetes, ſayeing,

Ier.27.a. 21 *Thus ſayth the Lorde, Bowe downe your ſhoulders & neckes, and ſerue the kyng of Babylon: ſo ſhal ye remaine ſtil in the land that I gaue vnto your fathers.

22 But if ye wyl not heare the voyce of the Lorde your God, to ſerue the kyng of Babylon,

23 I wyl deſtroye you in the cities of Iuda, within Hieruſalem and without: I wyl alſo take from you the voyce of myrth, and the voyce of ioye, the voyce of the brydegrome, and the voyce of the bryde, and there ſhal no man dwel more in the lande.

24 But they woulde not hearken vnto thy voyce, to doo the kyng of Babylon ſeruice: and therfore haſt thou perfourmed the woordes that thou ſpakeſt by thy ſeruantes the prophetes: [namely,] that the bones of our kynges, and the bones of our fathers, ſhoulde be tranſlated out of theyr places:

25 And loe, now are they laide out in the heate of the ſunne, and in the colde of the nyght, and dead in great miſerie, with hunger, with ſworde, [with peſtilence,] and are cleane caſt foorth.

26 As for the temple wherein thy name was called vpon, thou haſt layde it waſte, as it is to ſee this day, & that for the wickedneſſe of the houſe of Iſrael, and the houſe of Iuda.

27 O Lorde our God, thou haſt intreated vs after al thy goodneſſe, and accordyng to al that great louing mercy of thyne. E

28 Lyke as thou ſpakeſt by thy ſeruant Moſes, in the day when thou dydſt commaunde hym to wryte thy lawe before the children of Iſrael, ſayeing,

29 *If ye wyl not hearken vnto my voyce, then ſhal this great multitude be turned into a very ſmal people among the nations, for I wyl ſcatter them abroade. Deu.4.d.

30 Notwithſtandyng, I am ſure that this folke wyl not heare me, for it is an harde necked people: but in the lande of theyr captiuitie, they ſhal remember them ſelues,

31 And learne to knowe that I am the Lorde theyr God, when I geue them an hart to vnderſtande, and eares to heare:

32 Then ſhal they prayſe me in the lande of theyr captiuitie, and thynke vpon my name: F

33 Then ſhal they turne them from theyr harde backes, and from theyr vngodlyneſſe: then ſhal they remember the thynges that happened vnto theyr fathers, whiche ſynned agaynſt me.

34 So wyl I bryng them agayne into the lande whiche I promiſed with an oth vnto theyr fathers, Abraham, Iſahac, and Iacob, & they ſhalbe lordes of it, yea, I wyl encreaſe them, and not miniſhe them.

35 *And I wil make another couenant with them, ſuch one as ſhal endure for euer: [namely,] that I wyl be theyr God, and they ſhalbe my people: and I wyl no more driue my people the chyldren of Iſrael, out of the land that I haue geuen them. Heb.8,c.

The,iii.Chapter.

1 The people continueth in theyr prayer begunne for theyr deliuerance. 9 He prayſeth wyſedome vnto the people, ſhewyng that ſo great aduerſities came vnto them for the deſpiſyng thereof. 36 Onely God was the fynder of wyſedome. 37 Of the incarnation of Chriſte.

A 1 AND nowe, O Lorde almighty, thou god of Iſrael: our ſoule that is in trouble, and our ſpirite that is vexed, cryeth vnto thee:

2 Heare vs, O Lord, and haue pitie vpon vs, for thou art a mercyful God, be gratious vnto vs, for we haue ſinned before thee.

3 Thou endureſt for euer: ſhould we then vtterly periſhe?

Epheſ.2.a. Dan.3.c. Iere.2.c. 3.c.and,5.c

4 O Lorde almyghty, thou God of Iſrael, heare nowe the prayer * of the dead Iſraelites, and of theyr chyldren, whiche haue ſynned before thee, and not hearkened vnto the voyce of the Lorde theyr G O D, for the whiche cauſe, theſe plagues hange nowe vpon vs.

5 O Lord remember not the wickedneſſe of our forefathers, but thynke vpon thy power and name nowe at this tyme:

6 For thou art the Lorde our God, and thee O Lorde wyl we prayſe.

Nu.14.a. Pſal,77.a.

B

7 * For thou haſt put thy feare in our hartes, to the intent that we ſhoulde calle vpon thy name, and prayſe thee in our captiuitie, and that we myght turne from the wickedneſſe of our forefathers that ſynned before thee.

Pſal.79.a.

8 Beholde, we are yet this day in our captiuitie, where as thou haſt ſcattered vs to be an abomination, curſe, and ſubiect to exactions:* lyke as it hath happened vnto our fathers alſo, becauſe of al theyr wickednes, & departing from thee.

9 O Iſrael, heare the commaundementes of life, ponder them wel with thine eares, that thou mayeſt learne wiſedome.

10 But howe happeneth it Iſrael, that thou art in thyne enimies lande? thou art waxen olde in a ſtrange countrey, and defiled with the dead.

11 Why art thou become lyke them that goe downe to theyr graues?

Iere,2.b.

12 Euen becauſe thou haſt forſaken the wel of wyſedome.

13 For if thou haddeſt walked in the waye of God truely, thou ſhouldeſt haue remayned ſtyl ſafe in thyne owne lande.

C

Pro.11.a. and,3.a. " Or, ſtrẽgth Pſal,19.b. and,119.a.

14 * O learne then where is wiſedome, where " vertue is, where vnderſtandyng is: that thou mayeſt knowe alſo from whence commeth long continuance and lyfe, the lyght of the eyes, and quietneſſe.

15 Who euer founde out her place? Or who came euer into her treaſures?

16 Where are the princes of the heathen become, and ſuche as ruled the beaſtes vpon the earth,

17 They that hadde theyr paſtime with the foules of the ayre, they that hoorded vp ſiluer and golde, wherin menne truſt ſo much, and made no ende of theyr geatheryng?

18 What is become of them that coyned ſiluer, and were ſo careful, and coulde not bryng theyr woorkes to paſſe.

19 They be rooted out, and gonne downe to hel, and other menne are comme vp in theyr ſteedes.

20 Young menne haue ſeene lyght, & dwelt vpon earth: but the way of reformation haue they not knowen,

D

21 Nor vnderſtande the pathes thereof: neyther haue theyr chyldren receiued it, yea, right farre is it from them.

22 It hath not benne hearde of in the lande of Chanaan, neither hath it benne ſeene at Theman.

23 The Agarenes ſought after wyſedome, but that whiche is earthly, lyke as the Marchantes of the lande doo: They of Theman are cunnyng alſo, they labour for wyſedome and vnderſtanding, but the way of true wiſdome they know not, neither doo they thinke vpon the pathes thereof.

24 O Iſrael, howe great is the houſe of God? And howe large is the place of his poſſeſſion?

Deut.4.f. Iere.23.b. Pſal.145.a.

35 *Great is he, and hath none ende: yea, high and vnmeaſurable.

26 What is become of thoſe famous giantes, that were ſo great of bodyes, and ſo woorthy menne of warre?

27 Thoſe hath not the Lorde choſen, neyther haue they founde the way of reformation:

28 Therefore were they deſtroyed, and for ſo muche as they had no wyſedome, they periſhed becauſe of theyr fooliſhneſſe.

29 Who hath gonne vp into heauen, to take wyſedome there, and brought her downe from the cloudes?

30 Who hath gonne ouer the ſea to fynde her, and hath choſen her aboue gold, & ſo brought her hyther?

31 No man knoweth the waies of wiſdome, neyther is there anye that canne ſeeke out her pathes.

Gen,1.d.

32 But he that wotteth al thynges, knoweth her, and hath founde her out with his foreknowledge: * This ſame is he whiche prepared the earth at the begynnyng, and fylled it with al manner of foules and beaſtes.

Ioſu.1.c. Eſai.38.b.

33 * When he ſendeth out the lyght, it goeth: and when he calleth it againe, it obeyeth him with feare.

34 The ſtarres keepe theyr watche, and geue theyr light, yea, and that gladly: When he calleth them, they ſaye, Here we be: and ſo with chearfulneſſe they ſhew light vnto hym that made them.

Pſal.14.b. Deu.4.a.

35 * This is our G O D, and there ſhal none other be compared vnto hym.

36 It is he that hath found out al wiſedome, and hath geuen her vnto Iacob his ſeruante, and to Iſrael, his beloued.

37 * Afterwarde dyd he ſhewe hym ſelfe vpon earth, and dwelt among menne. Iohan.1.a. 1.Ioha.1.a.

The.iiii.Chapter.

1 The rewarde of them that keepe the lawe, and the puniſhment of them that deſpiſe it.
12 A comfortyng of the people beyng in captiuitie. 19 A complaynt of Hieruſalem, and vnder the figure thereof, of the Churche. 25 A conſolation and comfortyng of the ſame.

A 1 This is the booke of the cōmaundementes of God, and the lawe that endureth for euer: al they that kepe it, ſhal comme to lyfe, but ſuche as forſake it, ſhal come to death.

2 Turne thee, O Iacob, and take holde of it, walke by this way, through his bryghtnes and ſhyne.

3 Geue not thine honour to another, and thy woorſhyp to a ſtrange people.

Pſal.93.b. 4 O Iſrael, * howe happy are we, ſeeing that God hath ſhewed vs ſuche thynges as are pleaſant vnto hym?

5 Be of good cheare, thou people of God, O thou ancient Iſrael.

4.Re.17.d and.25. 6 * Nowe are ye ſolde among the heathen, howebeit, not for your vtter deſtruction: but becauſe ye prouoked God the Lord to wrath and diſpleaſure, therefore were ye delyuered vnto your enimies.

B 7 For ye diſpleaſed the euerlaſtyng God that made you, offeryng vnto deuyls, and not to God.

8 Ye haue forgotten hym that brought you vp, & ye haue greeued Hieruſalem that nurſed you.

9 When ſhe ſawe that the wrath of God was comming vpon you, ſhe ſaide, Hearken O ye that dwel about Sion, for God hath brought me into great heauineſſe.

10 And why? I ſee the captiuitie of my people, of my ſonnes and daughters, whiche the euerlaſtyng God wyl bryng vpon them.

11 With ioy did I noriſh them, but now muſt I leaue them with weepyng and ſorowe.

12 Let no man reioyce ouer me wyddowe, and forſaken, whiche for the ſynnes of my children am deſolate of euery man: for why? they departed from the lawe of God.

13 They would not know his ryghteouſnes, nor walke in the way of his commaundementes: and as for the pathes of trueth and godlyneſſe, they had no luſt to goe in them.

C 14 O ye dwellers about Sion, comme and let vs cal to remembrance the captiuitie that the euerlaſtyng GOD hath brought vpon my ſonnes and my daughters.

15 * He hath brought a people vpon them frō farre, an vncurteous people, and of a ſtrange language: whiche neyther regarde the olde, nor pitie the young. Deu.28.c, Iere.5.b,

16 Theſe haue carried away the deare beloued of my wyddowes, leauyng me alone, both deſolate and chyldeleſſe.

17 But alas, what canne I healpe you?

18 Now he that brought theſe plagues vpon you, deliuer you alſo from the handes of your enimies.

19 Goe your way, O my chyldren, goe your way, for I am deſolate and forſaken.

20 * I haue put of the clothyng of peace, and put vpon me the ſackcloth of prayer, and for my tyme, I wyl cal vpon the moſt hygheſt. Deut.4.b and.30.a. Pſal.130.a.

21 Be of good cheare, O my children, crye vnto the Lord, and he ſhal delyuer you from the power of the princes, your enimies.

22 For veryly I haue euer a good hope of your proſperous health, yea, a very gladneſſe is come vpon me from the holy one, becauſe of the mercy that ye ſhal haue of our euerlaſtyng Sauiour.

23 With mournyng and weepyng dyd I let you goe fro me: but with ioye and perpetual gladneſſe ſhal the Lorde bryng you agayne vnto me.

24 Lyke as the neyghbours of Sion ſawe your captiuitie from God: euen ſo ſhal they alſo ſee ſhortly your health in God, whiche ſhal comme on you with great honour and euerlaſtyng woorſhyp.

25 O my children, * ſuffer patiently the wrath that ſhal comme vpon you: for the enimie hath perſecuted thee, but ſhortly thou ſhalt ſee his deſtruction, & ſhalt treade vpon his necke. 2.Re.16.b.

26 My dearlynges haue gonne rough harde wayes, for they are led away as a flocke that is ſcattered abroade with the enimies.

27 But be of good comfort, O my chyldren, and crye vnto the Lorde: for he that led you away, hath you yet in remembrance.

28 And lyke as ye haue benne mynded to ſwarue from your God: * ſo ſhal ye now endeuour your ſelues ten tymes more to turne agayne, and to ſeeke hym. Eſai.60.b.

29 For he that hath brought theſe plagues vpon you, ſhal bring you euerlaſting ioy againe,

with your health.

30 Take a good hart vnto thee, O Hieruſalem: foꝛ he whiche gaue thee that name, exhoꝛteth thee ſo to doo.

31 * The wicked dooers that nowe put thee to trouble, ſhal periſhe: and ſuche as haue reioyced at thy falle, ſhalbe pouniſhed. Iere.50.a. b.c.

32 The cities whom thy chyldꝛen ſerue, and that haue caried away thy ſonnes, ſhalbe coꝛrected.

33 Foꝛ lyke as they be nowe glad of thy decay, and reioyce at thy falle: ſo ſhal they mourne in theyꝛ owne deſtruction.

34 The ioy of their multitude ſhalbe taken away, and theyꝛ cheare ſhalbe turned to ſoꝛow.

35 Foꝛ a fyꝛe ſhal fal vpon them from the euerlaſtyng God long to endure, and it ſhalbe inhabited of deuils foꝛ a great ſeaſon.

36 O Hieruſalem, looke about thee toward the eaſt, and beholde the ioy that commeth vnto thee from God.

37 Foꝛ loe, thy ſonnes whom thou haſt foꝛſaken, and that were ſcattered abꝛode, comme geathered togeather from the eaſt and weaſt, reioycing in the woꝛde of the holy one, vnto the honour of God.

The.v.Chapter.

1 Hieruſalem is mooued vnto gladneſſe foꝛ the returne of her people, and vnder the figure thereof, the Churche.

A 1 PUT of thy mournyng clothes, O Hieruſalem, and thy ſoꝛow, and decke thee with the woorſhip & honour that commeth vnto thee from GOD, with euerlaſtyng gloꝛy.

2 God ſhal put the garment of ryghteouſnes vpon thee, and ſet a crowne of euerlaſtyng woorſhip vpon thyne head:

3 Foꝛ vpon thee wyl God declare his bꝛightneſſe, that is vnder the heauen.

4 Yea an euerlaſtyng name ſhalbe geuen thee of God, with peace of ryghteouſneſſe, and the honour of Gods feare.

5 Aryſe O Hieruſalem, ſtande vp on hygh, looke about thee towarde the eaſt, and beholde thy chyldꝛen geathered from the eaſt vnto the weaſt, whiche reioyce in the holy woorde, hauing God in remembꝛance.

6 They departed from thee on foote, and were led away of their enimies: but nowe ſhal the Loꝛde bꝛyng them caried with honour, as chyldꝛen of the kyngdome. B

7 Foꝛ GOD is purpoſed to bꝛyng downe al ſtout mountaynes, yea and al hygh rockes, to fille the valleys, and ſo to make them euen with the grounde, that Iſrael may be diligent to liue, vnto the honour of God.

8 The woods and al pleaſant trees, ſhal ouerſhadowe Iſrael at the commaundement of God.

9 Foꝛ hyther ſhal God bꝛing Iſrael with ioyful mirth, and in the lyght of his maieſtie, with the mercie & ryghteouſneſſe that commeth of hym ſelfe.

The.vi.Chapter.

In this chapter are the makers and mainteyners of images myghtyly confuted.

A copie of the epiſtle that Ieremie ſent vnto the Iewes, whiche were led away pꝛiſoners by the kyng of Babylon: wherein he certifieth them of the thyng that was commaunded hym of God.

A 1 BEcauſe of the ſinnes that ye haue donne agaynſt God, ye ſhalbe* led away captiue vnto Babylon, euen of Nabuchodonoſoꝛ the king of Babylon. Ier.25.a.

2 So when ye be comme into Babylon, ye ſhal remayne there many yeeres, and foꝛ a long ſeaſon, [namely] (a) ſeuen generations: and after that wyl I bꝛyng you away peaceably from thence.

(a) That is, ſeuentie yeres

3 Nowe ſhal ye ſee in Babylon, gods of gold, of ſiluer, of wood, and of ſtone, boꝛne vpon mens ſhoulders, to caſt out a fearefulneſſe befoꝛe the heathen.

4 But looke that ye doo not as the other: be not ye afrayde, and let not the feare of them ouercome you.

5 Therfoꝛe when ye ſee the multitude of people woorſhipping them behynde and befoꝛe, ſay ye in your hartes: O Loꝛde, * it is thou that oughteſt only to be woorſhipped. Deut.6.c.

6 Myne angel alſo ſhalbe with you, and I mee ſelfe wyl care foꝛ your ſoules.

7 As foꝛ the " timber of thoſe goddes, the carpenter hath publiſhed them: yea gylted be they, and layde ouer with ſiluer, yet are they but vayne thinges, and can not ſpeake. " Oꝛ, tongue.

8 Lyke as a wenche that loueth paramours B is trimly deckt: euen ſo are theſe made and hanged with golde.

9 Crownes of golde veryly haue their goddes vpon their heades: ſo the pꝛieſtes them ſelues take golde and ſiluer from them, and put it to their owne vſes:

10 Yea they geue of the ſame vnto harlottes,

and trimme theyr whoores withal: agayne, they take it from the whoores, & decke their goddes therewith:

Iere.10.a. 11 * Yet can not theſe gods deliuer them ſelues from ruſt and mothes.

12 When they haue couered them with clothing of purple, they wype their faces for the duſt of the temple, whereof there is muche among them.

13 One hath a ſcepter in his hande as though he were iudge of the countrey, yet can he not ſlay ſuche as offende hym.

C 14 An other hath a ſwoorde or an axe in his hand: for al that, he is neyther hable to defend hym ſelfe from bataile, nor from murtherers.

15 By this ye may vnderſtande, that they be no goddes: therefore ſee that ye neither worſhip them, nor feare them.

16 For lyke as a veſſel that a man vſeth, is nothyng woorth when it is broken, euen ſo is it with their goddes: When they be ſet vp in the temple, theyr eyes be fulle of duſt through the feete of thoſe that comme in.

17 And lyke as the doores are ſhut in rounde about, vpon him that hath offended the king, or as it were a dead body kept beſyde the graue: Euen ſo, the prieſtes keepe the doores with barres and lockes, leſt their goddes be ſpoyled with robbers.

18 They ſet vp candels before them, yea veryly and that many, whereof they can not ſee one: but euen as blockes, ſo ſtande they in the temple.

19 It is ſayde, that the ſerpentes and woormes whiche comme of the earth, gnawe out their hartes, eating them, and their clothes alſo, and yet they feele it not.

20 Their faces are blacke, through the ſmoke that is in the temple.

D 21 The owles, ſwalowes, and byrdes flee vpon them, yea and the cattes runne ouer theyr heades.

22 By this ye may be ſure that they are not goddes, therefore feare them not.

23 The golde that they haue, is to make them beautiful: for al that, except ſome body dight of theyr ruſt, they wyl geue no ſhine, and when they were caſt into a fourme, they felt it not.

24 They are bought for money, and haue no breath of lyfe within them.

Sap.44.c. 25 * They muſt be borne vpon mens ſhoulders, as thoſe that haue no feete, wherby they declare vnto menne, that they be nothyng woorth:* confounded be they then that worſhip them. Psal.114.a.

26 For yf they falle to the ground, they can not ryſe vp agayne of them ſelues: Yea though one helpe them vp, and ſet them ryght, yet are they not hable to ſtande alone, but muſt haue proppes ſet vnder them lyke dead men.

27 As for the thyng that is offered vnto them, their prieſtes ſelle it, and abuſe it, yea the prieſtes wyues take thereof: but vnto the ſicke and poore, they geue nothing of it. E

28 The women with chylde, and the menſtruous lay handes of their offeringes: By this ye may be ſure that they are no goddes, therefore be not ye afrayde of them.

29 From whence commeth it then that they be called goddes? the women ſit before the goddes of ſiluer, golde, and wood,

30 And the prieſtes ſit in their temples, hauyng open clothes, whoſe heades and beardes are ſhauen, and haue nothyng vpon their heads,

31 Roaryng and crying vpon theyr goddes, as menne doo at the feaſte when one is dead.

32 The prieſtes alſo take away the garmentes of the images, and decke their wyues & chyldren withal.

33 Whether it be good or euil that any man doo vnto them, they are not hable to recompence it: they can neyther ſet vp a kyng, nor put hym downe.

34 In lyke manner, they may neither geue richeſſe, nor reward euil:* though a man make a vowe vnto them, and keepe it not, they wil not require it. Eccle.5.a.

35 They can ſaue no man from death, neither deliuer the weake from the myghty. F

36 They can not reſtoare a blinde man to his ſyght, nor helpe any man at his neede.

37 They can ſhewe no mercie to the wydowe, nor doo good to the fatherleſſe.

38 Their goddes of wood, ſtone, golde, and ſiluer, are but euen as other ſtones that be hewen of the mountayne: they that woorſhippe them, ſhalbe confounded.

39 Howe ſhoulde they then be taken for gods? yea, howe dare men calle them goddes?

40 And though the Chaldees woorſhipped them not, hearing that they were but dombe, and coulde not ſpeake:

41 Yet they them ſelues offer vnto Bel, and woulde faine haue hym to ſpeake: as who ſay, they coulde feele, that may not mooue.

42 But when theſe men come to vnderſtandyng, they ſhal forſake them, for their gods haue no feelyng.

43 A great ſort of women girde with coardes,
ſit in the ſtreetes, and burne " Oliue beries: " Or, [illegible]
Now yf one of them be conueyed away, & lie
with

with ſuche as come by, ſhe caſteth her neighbours in the teeth, becauſe ſhe was not woorthyly reputed, nor her coarde broken.

44 What ſo euer is donne for them, it is but in vayne and loſt: How may it then be thought or ſayde, that they are goddes?

45 Carpenters and goldeſmithes make them: neither be they any other thyng, but euen what the woorkemen wyl make of them.

46 Yea the goldſmiths them ſelues that make them, are of no long continuance: howe ſhoulde then the thynges that are made of them, be goddes?

47 Vayne therefore are the thynges, yea very ſhame is it that they leaue behynde them for their poſteritie.

48 For as ſoone as there commeth any warre or plague vpon them, then the prieſtes imagine where they may hyde them ſelues with them.

49 Howe can menne thynke then that they be goddes, whiche neither may defende them ſelues from warre, nor deliuer them from miſfortune?

50 For ſeeyng they be but of wood, of ſtone, of ſiluer, and of golde, al people and kynges ſhal knowe hereafter, that they be but vayne thynges: yea it ſhalbe openly declared that they be no goddes, but euen the very woorkes of mens handes, and that God hath nothing to doo with them.

51 It is manifeſt then that they are no goddes, but the woorkes of mennes handes, and no woorke of God in them.

52 They can ſet no kyng in the lande, nor geue raine vnto menne.

53 They can geue no ſentence of a matter, neyther defende the lande from wrong: for they are not hable to doo ſo muche, as a crowe that fleeth betwixt heauen and earth.

54 When there happeneth a fyre into the houſe of thoſe goddes of wood, and ſiluer, and of golde, the prieſtes wyl eſcape and ſaue them ſelues, but the goddes burne as the balkes therein.

55 They can not withſtande any kyng or battayle: how may it then be thought or graunted that they be goddes?

56 Moreouer, theſe goddes of wood, of ſtone, of golde and ſiluer, may neither defende them ſelues from theeues nor robbers:

57 Yea the very wicked are ſtronger then they: theſe ſtrippe them out of their apparel that they be clothed withal, theſe take their golde and ſiluer from them, & ſo geat them away, yet can they not helpe them ſelues.

58 Therefore it is muche better for a man to be a kyng, and ſo to ſhewe his power, or els a profitable veſſel in a houſe, wherein he that oweth it, myght haue pleaſure, yea or to be a doore in a houſe, to keepe ſuche thynges ſafe, as be therein: then to be ſuche a vayne god.

59 The ſunne, the moone, and al the ſtarres, ſeeing they geue their ſhine and lyght, are obedient, and doo men good.

60 When the lightnyng gliſtreth, al is cleare.

61 The winde bloweth in euery countrey: and when god commaundeth the cloudes to goe rounde about the whole worlde, they doo as they are bidden.

62 When the fyre is ſent downe from aboue and commaunded, it burneth vp hilles and woodes: but as for thoſe goddes, they are not lyke one of theſe thynges, neither in beauty, neither in ſtrength.

63 Wherefore, men ſhoulde not thynke nor ſay that they be goddes, ſeeing they can neither geue ſentence in iudgement, nor doo menne good.

64 Forſomuche nowe as ye are ſure that they be no goddes, then feare them not:

65 For they can neither ſpeake euyl nor good of kynges.

66 They can ſhewe no tokens in heauens for the heathen, neyther ſhine as the ſunne, nor geue lyght as the moone:

67 Yea ȳ vnreaſonable beaſtes are better then they: for they can geat them vnder the roofe, and doo them ſelues good.

68 So can ye be certified by no manner of meanes that they be goddes, therefore feare them not.

69 For lyke as a ſcarrowe in a gardine of hearbes keepeth nothyng: euen ſo are their goddes of wood, of ſiluer, and golde.

70 And lyke as a whyte thorne in an orcharde, that euery byrde ſitteth vpon, yea lyke as a dead body that is caſt in the darke: euen ſo is it with thoſe goddes of wood, ſiluer, & golde.

71 By the purple and ſcarlet, which they haue vpon them, and ſoone fadeth away, ye may vnderſtande that they be no goddes: yea they them ſelues ſhal be conſumed at the laſt, whiche ſhalbe a great confuſion of the lande.

72 Bleſſed is the godly man that hath no images, and woorſhippeth none: for he ſhalbe farre from reproofe.

The ende of the prophete Baruch, whiche is not in the Canon of the Hebrue.

The ſong of the three chyldren, which were put into the hot burnyng ouen. The common tranſlation readeth this ſong in the thirde Chapter of Daniel.

25 The prayer of Azarias. 46 The crueltie of the kyng. 48 The flambe deuoureth the Chaldeans. 49 The angel of the Lorde was in the fornace. 51 The three chyldren prayſe the Lorde, and prouoke al creatures to the ſame.

24 AND they walked in the middeſt of yͤ flambe, prayſing God, & magnifiyng the Lorde.

25 Then Azarias ſtoode vp, and prayed on this maner: euen in the myddeſt of the fyre opened he his mouth, and ſayde,

26 Bleſſed be thou, O Lorde God of our fathers, ryght woorthy to be prayſed and honoured, is that name of thyne for euermore:

E 27 For thou art ryghteous in al the thynges that thou haſt donne to vs, yea faythful are al thy woorkes, thy wayes are ryght, and al thy iudgementes true.

28 In al the thynges that thou haſt brought vpon vs, and vpon the holy citie of our fathers, euen Hieruſalem, thou haſt executed true iudgement: yea accordyng to ryght and equitie haſt thou brought al theſe thynges vpon vs, becauſe of our ſinnes.

29 For why? we haue offended, & donne wickedly, departing from thee.

Dani.9.c. 30 *In al thinges haue we treſpaſſed, and not obeyed thy commaundementes, nor kepte them, neither donne as thou haſt bidden vs, that we may proſper.

Baruc.3.b. 31 *Wherefore al that thou haſt brought vpon vs, and euery thyng that thou haſt donne to vs, thou haſt donne them in true iudgement:

32 As in deliuering vs into the handes of our enimies, among vngodly and wicked abominations, and to an vnryghteous kyng, yea the moſt frowarde vpon earth.

33 And nowe we may not open our mouthes, we are become a ſhame and reproofe vnto thy ſeruantes, and to them that woorſhippe thee.

F 34 Yet for thy names ſake [we beſeche thee] geue vs not vp for euer, breake not thy couenant,

35 And take not away thy mercie from vs for thy beloued Abrahams ſake, for thy ſeruant Iſahacks ſake, and for thy holy Iſraels ſake:

36 To whom thou haſt ſpoken, and promiſed, *that thou wouldeſt multiplie their ſeede as the ſtarres of heauen, and as the ſande that lyeth vpon the ſea ſhoare. Gen.15.c. Deut.10.d

37 For we, O Lorde, are become leſſe then any people, and be kept vnder this day in al the worlde, becauſe of our ſinnes.

38 So that now, we haue neither prince, duke, prophete, burnt offering, ſacrifice, oblation, incenſe, nor ſanctuarie before thee.

39 Neuertheleſſe in a contrite hart, and an humble ſpirite, let vs be receiued, that we may obteyne thy mercie.

40 Lyke as in the burnt offering of rammes, and bullockes, and lyke as in thouſandes of fat lambes: ſo let our offering be in thy ſyght this day, that it may pleaſe thee: *for there is no confuſion vnto them that put theyr truſt in thee. 1.Pet.2.a. Rom.10.c. Eſai.28.d. Rom.9.g.

41 And now we folowe thee with al our hart, we feare thee, and ſeeke thy face.

42 Put vs not to ſhame: but deale with vs after thy louyng kyndneſſe, and accordyng to the multitude of thy mercies. G

43 Deliuer vs by thy myracles, O Lorde, and geat thy name an honour: that al they which doo thy ſeruantes euyl, may be confounded:

44 Let them be aſhamed through thy almighty power, & let their ſtrength be broken:

45 That they may know, howe that thou onely art the Lorde God, and honour woorthy throughout al the worlde.

46 And the kinges ſeruantes that put them in, ceaſſed not to make the ouen hotte with [a] wylde fyre, drye ſtrawe, pitche, towe, and fagottes:

47 So that the flambe went out of the ouen, vpon a fourtie and nine cubites:

48 Yea it tooke away, & brent vp thoſe Chaldees that it gate holde vpon beſide the ouen.

49 But the angel of the Lorde came downe into the ouen to Azaria and his felowes, and ſmote the flambe of the fyre out of the ouen,

50 And made the middes of the ouen as it had benne a colde winde blowyng: ſo the fyre neither touched them, greeued them, nor dyd them hurt.

51 Then theſe three, as out of one mouth, prayſed,

(a) whiche is called Naphtha, which is a certayne kind of fat and chalkie clay.

ſed, honoured, and bleſſed God in the fornace, ſayeing,

1,Mac.4.d 52 * Bleſſed be thou, O Lorde God of our fathers: for thou art prayſe and honour woorthy, yea and to be magnified for euermore.

Pſal.72.c. 53 * Bleſſed be the holy name of thy glory: for it is woorthy to be prayſed and magnified in al worldes.

54 Bleſſed be thou in the holy temple of thy glory: for aboue al thynges thou art to be prayſed, yea and more then woorthy to be magnified for euer.

55 Bleſſed be thou in the throne of thy kyngdome: for aboue al, thou art woorthy to be wel ſpoken of, and to be more then magnified for euer.

56 Bleſſed be thou that lookeſt through the deepe, and ſitteſt vpon the Cherubims: for thou art woorthy to be prayſed, and aboue al to be magnified for euer.

57 Bleſſed be thou in the firmament of heauen: for thou art prayſe and honour woorthy for euer.

58 O al ye woorkes of the Lord, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

Pſal.102.c. and,149,b 59 * O ye angels of the Lorde, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

60 O ye heauens, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

61 O al ye waters that be aboue the firmament, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

62 O al ye powers of the Lorde, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

Pſa.,149.a 63 * O ye ſunne and moone, ſpeake good of the Lorde: prayſe hym, & ſet hym vp for euer.

64 O ye ſtarres of heauen, ſpeake good of the Lord: prayſe hym, and ſet hym vp for euer.

Pſal.136.a. 65 * O ye ſhowres and deawe, ſpeake good of the Lord: prayſe him, & ſet him vp for euer.

66 O al ye windes of God, ſpeake good of the Lorde: prayſe hym, & ſet hym vp for euer.

67 O ye fyre and heate, ſpeake good of the Lord: prayſe him, and ſet him vp for euer.

68 O ye winter and ſommer, ſpeake good of the Lord: prayſe him, and ſet him vp for euer.

69 O ye deawes and froſtes, ſpeake good of the Lord: praiſe him, and ſet him vp for euer.

70 O ye froſt and colde, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.

71 O ye yce and ſnowe, ſpeake good of the Lorde: prayſe him, and ſet hym vp for euer.

72 O ye nyghtes and dayes, ſpeake good of the Lord: prayſe him, and ſet him vp for euer.

73 O ye lyght and darkneſſe, ſpeake good of the Lord: prayſe him, and ſet him vp for euer.

74 O ye lyghtninges & cloudes, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

75 O let the earth ſpeake good of the Lorde: yea let it prayſe him, and ſet him vp for euer.

76 O ye mountaynes and hilles, ſpeake good of the Lorde: prayſe him, and ſet hym vp for euer.

77 O al ye greene thynges vpon the earth, ſpeake good of the Lorde: prayſe him, and ſet hym vp for euer.

78 O ye welles, ſpeake good of the Lorde: prayſe him, and ſet him vp for euer.

79 O ye ſeas and fluddes, ſpeake good of the Lorde: prayſe him, and ſet hym vp for euer.

80 O ye whales, & al that mooue in the waters, ſpeake good of the Lorde: prayſe hym, and ſet hym vp for euer.

81 O al ye foules of the ayre, ſpeake good of the Lord: prayſe him, and ſet him vp for euer.

82 O al ye beaſtes and catayle, ſpeake good of the Lord: prayſe him, and ſet him vp for euer.

83 O ye children of menne, ſpeake good of the Lord: prayſe him, and ſet him vp for euer.

84 O let Iſrael ſpeake good of the lord: praiſe hym, and ſet hym vp for euer.

85 O ye prieſtes of the Lorde, ſpeake good of the Lord: praiſe him, and ſet him vp for euer.

86 * O ye ſeruantes of the Lorde, ſpeake good of the Lorde: prayſe hym, and ſet him vp for euer. Pſal.113.a.

87 O ye ſpirites and ſoules of the ryghteous, ſpeake good of the Lorde: prayſe him, and ſet hym vp for euer.

88 O ye holy and humble men of hart, ſpeake ye good of the Lorde: prayſe him, and ſet him vp for euer.

89 O Anania, Azaria, and Miſael, ſpeake ye good of the Lord, prayſe ye hym, and ſet him vp for euer: * Whiche hath deliuered vs from the hel, kept vs from the hand of death, ridde vs from the middeſt of the burnyng flambe, and ſaued vs euen in the middeſt of the fyre. Iere.20.c.

90 * O geue thankes therefore vnto the Lord, for he is kinde harted, and his mercie endureth for euer. Pſal.117.a.

91 O al deuoute menne, ſpeake ye good of the Lorde, the God of al goddes: O prayſe hym, and geue hym thankes, for his mercie endureth worlde without ende.

The ſtory of Suſanna, whiche is the thirteenth Chapter of Daniel after the Latine.

8 The two gouerners are taken with the loue of Suſanna. 19 They take her alone in the gardine. 20 They ſolicite her to wickedneſſe. 23 She chooſeth rather to obey God, though it be to the danger of her lyfe. 34 She is accuſed. 45 Daniel dooth deliuer her. 62 The gouernours are put to death.

A 1 There dwelt a man in Babylon, called Ioacim,

2 That tooke a wife whoſe name was Suſanna, yͤ daughter of Helcia, a very fayre woman, and ſuche one as feared God.

3 Her father and her mother alſo were good people, and taught their daughter accordyng to the lawe of Moſes.

4 Now Ioacim [her huſbande] was a great riche man, and had a faire Orcharde ioyning vnto his houſe: & to him reſorted the Iewes commonly, becauſe he was a man of reputation among them.

5 The ſame yeere were there made two iudges, ſuche as the Lord ſpeaketh of. The wickedneſſe of Babylon commeth from the elders [that is,] from the iudges whiche ſeeme to rule the people.

6 Theſe came oft to Ioacims houſe: and al ſuche as had any thing to doo in the lawe, came thyther vnto them.

7 Nowe when the people departed away at noone, Suſanna went into her huſoandes Orcharde to walke.

B 8 The two elders ſeeing this, that ſhe went in dayly and walked, they burned for luſt to her.

9 Yea, they were almoſt out of their wittes, and caſt downe their eyes, that they ſhoulde not ſee heauen, nor remember that God is a ryghteous iudge.

10 For they were both wounded with the loue of her, neither durſt one ſhewe another his griefe:

11 And for ſhame they durſt not tel her their inordinate luſt, that they would faine haue had to doo with her:

12 Yet they layed wayte for her earneſtly from day to day, that they might [at the leaſt] haue a ſyght of her.

13 And the one ſayde to the other, Up, let vs goe home, for it is dinner time. So they went their way one from another.

C 14 When they returned agayne, they came togeather, enquiring out the matter betwixt them ſelues, yea the one tolde the other of his wicked luſt: Then appoynted they a tyme when they myght take Suſanna alone.

15 It happened alſo, that they ſpied out a conuenient time, when ſhe went forth to walke, as her manner was, and no body with her, but two maydens, and thought * to waſhe her ſelfe in yͤ gardine: for it was an hot ſeaſon. Exod.2.c.

16 And there was not one perſon there, except the two elders that had hid them ſelues to beholde her.

17 So ſhe ſaid to her maydens, Goe fetch mee oyle and ſope, and ſhut the Orcharde doore, that I may waſhe me.

18 And they did as ſhe bad them, & ſhut the Orcharde doore, and went out them ſelues at a backe doore, to featch the thyng that ſhe had commaunded: " but Suſanna knewe not that the elders lay there hyd within.

" Or, but they ſawe not the elders, becauſe they were hyd.

19 Nowe when the maydens were gonne foorth, the two elders gate them vp, & ranne vpon her, ſayeing,

20 Nowe the Orcharde doores are ſhut, that no man can ſee vs, we haue a luſt vnto thee, therefore conſent vnto vs, and lye with vs:

D 21 If thou wylt not, we ſhal bryng a teſtimonial agaynſt thee, that there was a young felowe with thee, & that thou haſt ſent away thy maidens from thee for the ſame cauſe.

22 Suſanna ſighed, and ſayde, Alas, I am in trouble on euery ſide: though I folowe your minde, it wyl be my death: and yf I conſent not vnto you, I can not eſcape your handes.

23 Wel, it is better for me to fal into your hand, without the deede doing, then to ſinne in the ſyght of the Lorde.

24 And with that ſhe cryed out with a loude voyce: the elders alſo cryed out agaynſt her.

25 Then ranne there one to the Orchard doore, and ſmote it open.

26 Now when the ſeruantes of the houſe heard the crye in the Orchard, they ruſhed in at the backe doore, to ſee what the matter was.

27 So when the elders told them, the ſeruants were greatly aſhamed: for why? there was neuer ſuche a report made of Suſanna.

28 On the morowe after, came the people to Ioacim her huſbande, & the two elders came alſo,

XUM

alſo ful of miſcheeuous imaginatiōs againſt Suſanna, to bryng her vnto death,

29 And ſpake thus before yͤ people: Send for Suſanna yͤ daughter of Helchias, Ioacims wyfe. And immediatly they ſent for her.

30 So ſhe came, with her father, and mother, her chyldren, and al her kinred.

31 Now Suſanna was a tender perſon, and marueylous fayre of face.

32 Therfore the wycked menne commaunded to take her clothes from her face (for ſhe was couered) that at the leaſt they might ſo be ſatiſfied in her beautie.

33 Then her freendes, yea, and al they that knewe her, beganne to weepe.

E 34 Theſe two Elders ſtoode vp in the midſt of the people, *and layde theyr handes vpon the head of Suſanna,

Leui.24.c

35 Which weapt, and looked vp toward heauen: for her hart had a ſure truſt in the Lorde.

26 And the Elders ſayd, As we were walking in the Orchard alone, this woman came in with her two maydens, whom ſhe ſent away from her, & ſparred the Orchard doores:

37 With that a young felowe whiche there was hid, came vnto her, and lay with her.

38 As for vs, we ſtoode in a corner of the Orcharde: and when we ſaw this wickedneſſe, we ranne to them, and we ſaw them as they were togeather.

39 But we could not holde hym, for he was ſtronger then we. Thus he opened the doore, and gate hym away.

40 Now when we had taken this woman, we aſked her what young felowe this was, but ſhe would not tel vs. This is the matter, and we be witneſſes of the ſame.

F 41 The common ſort beleued them, as thoſe that were the Elders and Iudges of the people, and ſo they condemned her to death.

42 Suſanna cryed out with a loude voyce, and ſayd, O euerlaſting God, *thou ſearcher of ſecretes, thou that knoweſt al thinges before they comme to paſſe:

Hebr.4.c.

43 Thou wotteſt that they haue borne falſe witneſſe againſt me, and behold, I muſt dye, wheras I neuer did any ſuch things as theſe men haue maliciouſly inuented agaynſt me.

44 And the Lorde heard her voyce.

45 For when ſhe was led foorth to death, the Lorde rayſed vp the ſpirite of a young childe, whoſe name was Daniel,

46 Whiche cryed with a loude voyce, *I am cleane from this blood.

2.Reg.3.f.

47 Then al the people turned towarde hym, and ſayde, What meane theſe woordes that thou haſt ſpoken?

48 Daniel ſtoode in the middeſt of them, and ſayde, Are ye ſuche fooles, O ye chyldren of Iſrael, that ye can not diſcerne nor know the trueth? ye haue here condemned a daughter of Iſrael vnto death, & know not the trueth wherefore.

49 Goe ſit in iudgement agayne: for they haue ſpoken falſe witneſſe agaynſt her.

50 Wherefore, the people turned agayne in al the haſte: and the Elders [that is the principal heades] ſayde vnto hym: Comme ſit downe here among vs, and ſhewe vs this matter, ſeeing God hath geuen thee as great honour as an Elder. G

51 And Daniel ſayde vnto them, *Put theſe two aſide one from an other, and then ſhal I examine them.

2.Reg.3.d.

52 When they were put aſunder one from an other, he called one of them, and ſayd vnto hym, O thou olde cankarde carle, that haſte vſed thy wyckedneſſe ſo long, thyne vngratious deedes whiche thou haſte donne afore, are now comme to lyght.

53 For thou haſt geuen falſe iudgements, thou haſt oppreſſed the innocent, & letten the giltie goe free: wheras yet the Lord ſayeth, *The innocent and ryghteous ſee thou ſlay not.

Exod.23.a.

54 Wel then, if thou haſt ſeene her, tel me vnder what tree ſaweſt thou them companiyng togeather? He anſweared: vnder a "Mulbery tree.

"Or, a Lentiſke tree.

55 And Daniel ſayde, Very wel, now thou lieſt euen vpon thyne head: loe, the meſſenger of the lord hath receiued the ſentence of hym, to cut thee in two.

56 Then put he hym aſyde, and called for the other, and ſayde vnto hym, O thou ſeede of Chanaan, but not of Iuda, faireneſſe hath deceiued thee, & luſt hath ſubuerted thyne hart.

57 Thus dealt ye afore with the daughters of Iſrael, and they for feare conſented vnto you: but the daughter of Iuda woulde not abyde your wyckedneſſe.

58 Now tel me then, Under what tree dyddeſt thou take them companiyng togeather? He anſweared, Under a "Pomegranate tree.

"Or, a prune tree, or a mirtle tree.

59 Then ſayde Daniel vnto hym, Very wel, now thou lyeſt alſo euen vpon thyne head: the meſſenger of the Lord ſtandeth wayting with the ſworde to cut thee in two, and ſlaye you both.

60 With that, al the whole multitude gaue a great ſhout, and prayſed God *which alway deliuereth them that put their truſt in hym.

Pſal.17.a.

61 And they came vpon the two elders, whom Daniel had conuict with their owne mouth, that they had geuen falſe witneſſe.

62 And dealt with them euen lykewyſe as they woulde haue donne with their neyghbours, yea they dyd * accordyng to the law of Moſes, and put them to death: Thus the innocent blood was ſaued the ſame day.

Deu.19.d.

63 Then Helcias and his wyfe prayſed God for their daughter Suſanna, with Joacim her huſbande, and al the kinred, that there was no diſhoneſtie founde in her.

64 From that day foorth was Daniel had in great reputation in the ſyght of the people.

65 And kyng Aſtyages was layde with his fathers, and Cyrus of Perſia raigned in his ſteede.

The ende of the ſtory of Suſanna.

The ſtory of Bel and the Dragon, whiche *is the fourtienth Chapter of Daniel after the Latine.*

A 1 Daniel dyd eate at the kynges table, & was hadde in reuerence aboue al his freendes.

2 There was at Babylon an image called Bel, & there were ſpent (a) vpon hym euery day (b) twelue cakes, fourtie ſheepe, and ſixe great (c) pottes of wine.

(a) Of Bel & the meate geuen to hym, whiche the prieſtes deuoured.
(b) Or twelue great meaſures of fine floure, called Artaba, whereof euery one conteyned ſomewhat more then nine gallons, which maketh in al an hundred and eyght galons at the leaſt.
(c) Called Metreta, and euery one of theſe conteyned about ten galons, which in al maketh lx. galons.

3 Hym dyd the king woorſhip hym ſelfe, and went dayly to honour hym, but Daniel woorſhipped his owne God: And the kyng ſayd vnto hym, Why dooeſt not thou woorſhip Bel?

4 He anſwered, and ſayde,* Becauſe I may not woorſhippe thinges that be made with handes, but the liuing GOD whiche made heauen and earth, and hath power vpon al fleaſhe.

5 The king ſaide vnto him, Thinkeſt thou not that Bel is a liuing God? or ſeeſt thou not howe muche he eateth and drynketh euery day?

6 Daniel ſmiled, and ſaide, O kyng, deceiue not thee ſelfe: for this is but made of clay within, and of braſſe without,* neither eateth he euer any thyng.

Eccle.30.c

7 Then the king was wroth, and called for his prieſtes, and ſaid vnto them, If ye tel me not who is this that eateth vp theſe expences, ye ſhal dye:

B 8 But yf ye can certifie me that Bel eateth them, then Daniel ſhal dye: for he hath ſpoken blaſphemie agaynſt Bel. And Daniel ſayde vnto the kyng, Let it ſo be, accordyng as thou haſt ſayde.

9 The prieſtes of Bel were threeſcore & tenne, beſides their wyues & children: And the king went with Daniel into the temple of Bel.

10 So Bels prieſtes ſaide, Loe, we wyl goe out: and ſet thou the meate there, O kyng, & poure in the wine, then ſhut the doore faſte, and ſeale it with thyne owne ſignet:

11 And to morowe when thou commeſt in, yf thou fyndeſt not that Bel hath eaten vp al, we wyl ſuffer death: or els Daniel, that hath lyed vpon vs.

12 The prieſtes thought them ſelues ſure ynough: for vnder the * aulter they had made a priuie entrance, and there went they in euer, and dyd eate vp what there was.

* Or, table.

13 So when they were gonne foorth, the king ſet meates before Bel: Nowe Daniel hadde commaunded his ſeruantes to bryng aſſhes, and theſe he * ſifted throughout al the temple, that the kyng myght ſee: then went they out, and ſparred the doore, ſealing it with the kynges ſignet, and ſo departed.

* Or, ſtrawed.

C 14 In the nyght came the prieſtes, with their wyues and chyldren, as they were woont to doo, and dyd eate and drinke vp al.

15 In the mornyng betimes at the breake of the day, the kyng aroſe, & Daniel with him.

16 And the kyng ſayde, Daniel, are the ſeales whole yet? He anſwered, Yea, O king, they be whole.

17 Now as ſoone as he had opened the doore, the king looked vnto the * aulter, and cryed with a loude voyce, Great art thou, O Bel, and with thee is no deceite.

* Or, table.

18 Then laughed Daniel, and helde the king that he ſhoulde not goe in, and ſayde, Behold the pauement, marke wel whoſe footeſteps are theſe?

19 The kyng ſayde, I ſee the footeſteppes of menne, women, and chyldren.

20 Therefore the kyng was angry, and tooke the prieſtes, with their wiues and chyldren: & they ſhewed hym the priuie doores where they came in, and dyd eate vp ſuche thinges as were vpon the aulter:

D 21 For the whiche cauſe the kyng ſlue them, * and deliuered Bel into Daniels power, whiche deſtroyed hym and his temple.

Iere.51.g.
Eſai.46.a.

22 And in that ſame place there was a great Dragon, whiche they of Babylon woorſhipped.

23 And yͤ king ſaid vnto Daniel, Sayeſt thou

that this is but a God of braſſe alſo? Loe, he lyueth, he eateth and drynketh, ſo that thou canſt not ſay that he is no lyuing God: therefore woorſhyp hym.

24 Daniel ſaide vnto the kyng, I wil woorſhyp the Lord my God,*he is the true liuing God: as for this, he is not the God of lyfe.

25 But geue me leaue, O king, and I ſhal deſtroy this Dragon without ſworde or ſtaffe. The kyng ſayde, I geue thee leaue.

26 Then Daniel tooke pitche, fat, and hearye wool, and did ſeeth them togeather, & made lumpes thereof: this he put in the Dragons mouth, and ſo the Dragon burſte in ſunder. And Daniel ſayde, Loe, there is he whom ye woorſhipped.

27 When they of Babylon heard that, they tooke great indignation, and geathered them togeather agaynſt yͤ king, ſayeing, The king is becomme a Iewe, and he hath deſtroyed Bel, he hath ſlayne the Dragon, and put the prieſtes to death.

28 So they came to the kyng, and ſayde, Let vs haue Daniel, or els we wyl deſtroy thee and thyne houſe.

29 Nowe when the kyng ſawe that they ruſhed in ſo ſoare vpon hym, and that neceſſitie conſtrayned hym, * he delyuered Daniel vnto them: Dani.6.c.

30 Whiche caſte hym into the Lions denne, where he was ſixe dayes.

31 In the denne there were ſeuen Lions, and they had geuen them euery day two bodyes, and two ſheepe: whiche then were not geuen them, to the intent that they myght deuoure Daniel.

32 There was in Iurie a Prophet called Habacuc, whiche had made potage, and broken bread in a boule, & was goyng into the feelde, for to bryng it to the reapers.

F 33 But the angel of the Lord ſayd vnto Habacuc, Goe cary yͤ meat that thou haſt, into Babilon vnto Daniel, which is in yͤ lions denne.

34 And Habacuc ſaid, Lord, I neuer ſaw Babylon, and as for the denne, I know it not.

35 *Then the angel of the Lord tooke hym by the top, and bare him by the hear of the head, and through a myghtie wynde ſet hym in Babylon vpon the denne. Eze.8.a.

36 And Habacuc cried, ſaying, O Daniel*thou ſeruant of God, haue, take the " breakfaſte that God hath ſent thee. 3.Reg.17.a " Or, dinner.

37 And Daniel ſaid, O god, haſt thou thought vpon me? wel, thou neuer fayleſt them that loue thee.

38 So Daniel aroſe, and dyd eate. And the angel of the lord ſet Habacuc in his owne place agayne immediatly.

39 Uppon the ſeuenth day, the kyng went to beweape Daniel: and when he came to the dennne, he looked in, and beholde, Daniel ſate [in the middeſt of the Lions.]

40 Then cried yͤ king with a loud voice, ſayeing, Great art thou, O Lord God of Daniel, and there is none other beſides thee. G

41 *And he drew hym out of the lions denne, and caſte thoſe that were the cauſe of his deſtruction into the denne, and they were deuoured in a moment before his face. Iere.37.b.

42 After this, wrote yͤ king vnto al people, kindreds & tongues, that dwelt in al countries,

43 Sayeing, Peace be multiplied with you: My commaundement is in al the dominion of my realme, that menne feare and ſtand in awe of Daniels God, for he is yͤ lyuing God, whiche endureth euer.

44 His kingdome abideth vncorrupt, and his power is euerlaſtyng:

45 It is he that can deliuer and ſaue, he doeth wonders and marueilous workes in heauen and in earth: for he hath ſaued Daniel from the power of the Lions.

¶ *The prayer of Manaſſes king of Iuda, when he was holden captiue in Babylon.*

O Lorde almightie, God of our fathers, Abraham, Iſaac, and Iacob, and of the ryghteous ſeede of them: whiche haſt made heauen and earth, with al the ornament thereof, whiche haſt " ordeyned the ſea by the woorde of thy commaundement, whiche haſte ſhut vp the deepe, and haſt ſealed it for thy fearful and laudable name, whiche al menne feare, and tremble before the face of thy power, and not for the anger of thy threatning, the whiche is importable to ſinners, but the mercie of thy promiſe is great, and vnſearchable: for thou art the Lorde God moſt hygh aboue al the earth, long ſuffering, and exceedyng merciful, and repentant vpon the malice of menne: Thou Lorde after thy goodneſſe haſt promyſed repentance of the remiſſion of ſinnes, and thou that art the God of the ryghteous, haſt not put repentance to the ryghteous Abraham, Iſaac, and Iacob, vnto them that haue not ſinned agaynſt thee: but becauſe I haue ſinned aboue the number of the ſandes of the ſea, and that myne iniquities are multiplied, I am " humbled with many bandes of iron, and there is in me no breathing, I haue prouoked thine anger, and haue donne euil before thee, in committing abominations, and multiplying offences: And nowe I bowe the knees of my hart, requyring goodnes of thee, O Lord. I haue ſinned Lord, I haue ſinned, and know myne iniquitie, I deſyre thee by prayer, O Lord forgeue me, forgeue me, and deſtroy me not with myne iniquities, neither do thou alwayes remember myne euils to puniſhe them: but ſaue me (whiche am vnworthy) after thy great mercie, and I wil prayſe thee euerlaſtingly al the dayes of my lyfe: for al the power of heauen prayſeth thee, and vnto thee belongeth glory, worlde without ende. Amen.

" Or, bounde the ſea.

" Or, croked,

¶ A neceſſary Table for the knowledge of the ſtate of Iuda, from the begynnyng of the Monarchie of the Grekes, (where the Table that we haue ſet foorth vpon Eſdras endeth) vntil the death and paſſion of Ieſus Chriſte.

¶ The.70.weekes foreſhewed, Daniel.9.

The angel of the Lorde ſent to Daniel, ſaid that it was.70.weekes of yeeres, that is to ſay.70. times ſeuen, which commeth to.490.from the geuing foorth of the commaundement, that Hieruſalem ſhould be buylded agayne & reſtoared, vntil Chriſte the prince. This commaundement was geuen foorth, by the mouth of Darius longhand, monarche of the Perſians, the yeere of his raigne, as it is written in Nehemias.2. Therefore the ſaid.70. weekes ought to beginne there, though al agree not therein: for ſome beginne it in the.2. yeere of the ſaid Darius: other the firſt yeere of Cyrus. So that from the begynnyng of the ſaide weekes, til the time that Alexander vſurped yͤ monarchie, we recken.4.yeeres and.18. weekes. whiche maketh.130.yeeres. To ſhewe the verifiyng of the ſaid weekes, according to the aforeſaid prophecie of Daniel the.9. we wyl proportion them with the yeeres in whiche the kinges of Syria (ſet here in order on the right ſide) haue ended their kyngdome, eche of them in order.

¶ The Monarchie of the Grekes.

Alexander the great, ſonne to Philip kyng of Macedonia, conquered the monarchie of the Perſians from Darius, the.192.yeere of Cyrus the firſt monarchie, and tranſported it to the Grekes: he raigned.6. whole yeeres, and the ſeuenth dyed, leauing diuers ſucceſſours, to whom he diuided the ſaide monarchie before his death. That is, the kingdomes of Syria, Aſia, Egypt, and Macedonia. VVe wyl here treate of his ſucceſſours, the kinges of Syria only, becauſe the Scripture maketh mention therof, and maketh the ſupputation of the yeeres, by the time that the ſaide kinges raigned, beginnyng at the firſt: as appeareth in the firſt booke of Machabees. And we wyl orderly ſet their names, and the time that ech of them hath raigned, to conferre them with the number of the weekes, placed on the leaft ſide of this table, to the ende that the ſayde weekes may be verified, and that the prophecie of Daniel may be plainely vnderſtoode, touching the commyng and death of our Sauiour Chriſte.

weekes.	Yeeres.			Yeres from the firſt king of Syria, til the deceaſſe of ech kyng.
25	4	1	Seleucus the firſt king of Syria, ſurnamed Nicanor, began his raigne, the.13. yeere after the death of Alexander, and raigned.31.yeeres.	
28	2	2	Antiochus Soter, helde the kingdomes of Syria and Aſia, and raigned.19. yeeres.	50
30	3	3	Antiochus Theos beganne his raigne the yeere.51. and raigned 15. yeeres.	65
33	2	4	Seleucus Gallicinus raigned.20. yeeres.	85
33	5	5	Seleucus Ceraunus raigned.3. yeeres.	88
38	6	6	Antiochus the great, beganne his raigne the yeere.75. and raigned thirtie and ſixe yeeres.	124
40	4	7	Seleucus Philopator raigned.12. yeeres.	136
42	2	8	Antiochus Epiphanes the tyrant, mentioned in the firſt booke of Machabees, began to raigne the yeere.137.and raigned.12.yeeres.	148
42	4	9	Antiochus Eupator his ſonne, raigned.2.yeeres.	150
44	0	10	Demetrius Soter beganne his raigne the yeere.151.and raigned tenne yeeres.	160
44	5	11	Alexander raigned fiue yeeres.	165
45	0	12	Demetrius Nicanor, raigned two yeeres.	167
45	3	13	Antiochus Sedetes, raigned but three yeeres.	170
45	6	14	Triphon began his raigne, the yeere.171. & raigned three yeeres.	173
47	4	15	Antiochus Pius raigned twelue yeeres.	185
48	1	16	Demetrius Nicanor the.12 kyng afore mentioned, was kept priſoner by the Parthians, and then returned agayne to his kyngdome, and raigned foure yeeres.	189
48	3	17	Alexander began his raigne in the yere.190.& raigned two yeres.	191
52	4	18	Antiochus Gryphius raigned.29.yeeres.	220
54	0	19	Seleucus ſonne to Gryphius, was at ſtrife with his vncle, and other of his kynred by the ſpace of tenne yeeres.	230
56	4	20	The yeere.221. the Syrians beeyng greeued at yͤ princes debate for the kyngdome, deliuered it ouer to Tigranes kyng of Armenia, whiche raigned eyghteene yeeres.	248
59	4	1	The yeere.149. Pompei ouercame Tigranes, and deliuered Syria into the handes of the Romanes. And.17. yeeres after, Iulius Ceſar was firſt Emperour of Rome, who raigned in the Empyre fiue yeeres.	269
67	4	2	Auguſtus the ſecond Romane Emperor, raigned.56.yeres. Chriſt was borne the.41.yeere of the ſame Emperour, the.65. weeke, and three yeeres.	305
70	0	3	Claudius Tiberius Nero yͤ thirde Emperour, raigned.23.yeres. The.15.yeere of the ſame Emperour Ieſus was baptized, and began then to ſhewe hym ſelfe openly, which was the.5.yeere and 69. weeke. The thirde yeere folowyng, he was put to death for our redemption, at which time the.70. wekes were finiſhed.	

¶ The ſtate of the Iewes.

¶ After the people of the Lord were deliuered from the captiuitie of Babylon by Cyrus, and returned vnto their land vnder the conduct of Zorobabel, there was no more name of king in Iuda, but of prince and gouernour: which were for the moſt part of the line of Iuda, and are theſe that folowe.

		The yeeres of the gouernement of eche gouernour.
1	Zorobabel raigned.38. yeeres.	38
2	Reſa Meſyllam.66. yeeres.	66
3	Ioanna Ben-reſa.53. yeeres.	53
4	Iudas Hyrcanus.14.yeeres.	14
	Al whiche tyme amounteth to.191.yeeres that the monarchie of the Perſians dured.	
5	Ioſeph was gouernour the firſt yeere of Alexander the great, and raigned.7.yeeres, in his tyme the ſayde Alexander had the temple and ſacrifice in great honour.	7
6	Abner Semei ruled with Ioſeph, and raigned 11. yeeres. In his tyme Ptolome the firſt king of Egypt after Alexander, tooke Hieruſalem by deceit, ſpoyled the temple, & caryed a great number of the people into Egypt.	11
7	Mathathias Heli, gouerned twelue yeeres.	12
8	Aſer Maath, gouerned nine yeeres.	9
9	Nagid Arpharat raigned tenne yeeres. In his tyme Eleazer the hygh prieſt, ſent the.70. interpreters to Ptolome Philadelphe, the ſecond kyng of Egypt, and ſonne to the aforeſayde Ptolome, to tranſlate the holy ſcripture out of Hebrue into Greke: and the ſayde Ptolome deliuered al the Iewes that his father had holden captiue.	10
10	Agar Eli ſucceeded hym, and raigned eyght yeeres.	8
11	Mallot Naum gouerned ſeuen yeeres.	7
12	Amos Syrach, fourtiene yeeres.	14
13	Mathathias Siloa, tenne yeeres.	10
14	Ioſeph Arſes.66.yeeres. In his tyme Ptolome Philopator.4.kyng of Egypt, entered into Iurie, and kylde.60000. Iewes, and reſtoared the countrey into yͤ handes of Antiochus the great, whiche deliuered it agayne to Ptolome the ſucceſſour of the ſayde Philopator, for the freendſhip betweene them.	66
15	Ianna Hircanus was the laſt of the line of Iuda, and raigned.16. yeeres, he was ſlayne by Antiochus the tyrant.	16
16	After Ianna, ſucceeded a kynred of the prieſtes named Aſmodus. The firſt was Iudas Machabeus, whiche raigned ſixe yeeres, with great proweſſe and vertue.	6
17	Ionathas his brother, raigned in great proweſſe and vertue, eyghtiene yeeres.	18
18	Simon his brother, raigned eyght yeeres very vertuouſly.	8
19	Iohn Hircanus his ſonne, raigned.34. yeeres, he and the predeceſſours of his kinred held both the kyngly auctoritie, and the prieſtly dignitie togeather.	34
20	Ariſtobulus ſonne to Iohn, raigned one yeere, he tooke agayne the crowne and title of kyng for hym ſelfe and his ſucceſſours.	1
21	Alexander kyng, raigned.17.yeeres, and leaft the kyngdome to Alexandria his wyfe, whiche helde it nine yeeres, but leaft the prieſthood to Hircanus her ſonne, whiche raigned three yeeres after her death. Then Ariſtobulus, brother to the ſayde Hircanus, driue hym from the crowne and the prieſthood, and raigned in his place three yeeres. Pompei with the armie of the Romanes hauyng taken al Syria, ledde Ariſtobulus captiue, leauyng Hircanus in the prieſthood, and Antipator Herodes father, gouerned in Iurie. And the.51. yeere after Herode was proclaymed kyng, and the ſcepter taken from Iuda, Chriſte our ſauiour came.	27 9 3 51

The firſt booke of the Machabees.

The fyrſt Chapter.

1 After the death of Alexander the kyng of Macedonia. 11 Antiochus taketh the kingdome. 12 Many of the chyldren of Iſrael make couenant with the Gentiles. 21 Antiochus ſubdueth Egypt and Hieruſalem vnto his dominion, 43 Hieruſalem beyng burnt, they make lawes of their owne, and forbid to keepe Gods lawes. 50 Antiochus ſetteth vp an idol ouer the aulter of God.

A 1 After that Alexander kyng of Macedonia ſon of Philip, went foorth of yͤ land of ˝ Cethim, & (a) ſlewe Darius kyng of the Perſians, and Medes, & raigned for hym as he had donne before in Grecia:

˝ Or, Chetſim.

(a) The fyrſt battayle with the Carthaginences, was fought at this tyme.

2 It happened that he tooke great warres in hande, wanne very many ſtrong cities, and ſlue many kynges of the earth,

3 Goeing through to the endes of the worlde, and geatting many ſpoyles of the people, inſomuche that the whole world ſtood in awe of hym, * and therefore was he proude in his hart.

Indith.1.b

4 (b) Nowe when he had geathered a mightie ſtrong hoſt,

(b) The begynnyng of the kyngdome of Egypt.

5 And ſubdued the landes and people with theyr princes, ſo that they became tributaries vnto hym,

6 Then he fel ſicke, and when he perceiued that he muſt needes dye,

B 7 He called for his noble eſtates, whiche had ben brought vp with him of children, *and parted his kyngdome among them, whyle he was yet alyue.

Daniel.7.a

8 So Alexander raigned twelue yeeres, and then dyed.

9 (c) After his death fel the kyngdome vnto his princes, and they obteyned it euery one in his roome,

(c) The begynnyng of the kyngdome of Syria.

10 And cauſed them ſelues to be crowned as kynges: and ſo dyd their chyldren after them many yeeres, and muche wickedneſſe increaſed in the worlde.

11 Out of theſe came the vngratious roote, ˝ noble Antiochus, the ſonne of Antiochus the kyng, *whiche had benne a pledge at Rome: and he raigned in the hundred thirtie and ſeuen yeere of the empire of the Greekes.

˝ Or, Epiphanes.

1.Mac.8.a

12 (d) In thoſe dayes went there out of Iſrael wycked menne, whiche moued muche people with theyr counſel, ſayeing, *Let vs goe and make a couenant with the Heathen that are rounde about vs: *for ſince we departed from them, we haue had muche ſorowe.

(d) The beginning of the kyngdome of the Parthians.

Deut.7.a.

Iere.44.c.

C 13 So this deuiſe pleaſed them wel,

14 (e) And certaine of the people tooke vpon them for to goe vnto the kyng, whiche gaue them licence to doo after the ordinance of the Heathen.

(e) Ioſephus. Lib. 12. cap. 6.

15 * (f) Then ſet they vp an open ſchoole at Hieruſalem of the lawes of the Heathen:

1.Mac.4.b

(f) The wycked fal headlong into miſcheefe.

15 (g) And made them ſelues vncircumcized, but forſooke the holy teſtament, and ioyned them ſelues to the Heathen, *and were cleane ſolde to doo miſchiefe.

(g) Epiphanius libro de ponderibus et menſuris, ſayeth, that it was by drawing the ſkin ouer that part, that was circumciſed.

17 So when Antiochus began to be myghtie in his kyngdome, he went about to obteyne the lande of Egypt alſo, that he myght haue the dominion of two realmes.

18 Vppon this entred he into Egypt with a ſtrong hoſt, with charets, Elephantes, horſemen, and a great number of ſhyppes,

1.Mac.5.a.

19 (h) And began to warre agaynſt Ptolome the kyng of Egypt: But Ptolome was afrayde of hym, and fled, and many of his people were wounded to death.

(h) The ſecond battayle with the Carthaginences.

D 20 Thus Antiochus wanne many ſtrong cities, and tooke away great good out of the lande of Egypt.

21 And after that Antiochus had ſmitten Egypt, he turned agayne in the hundred fourtie and three yeere, and went toward Iſrael,

1.Mac.5.e.

22 And came vp to Hieruſalem, with a mightie people,

23 And entred proudly into the ſanctuarie, and tooke awaye the golden aulter, the candleſticke, and al the ornamentes therof, the table of the ſhewbread, the pouryng veſſels, the chargers, the golden ſpoones, the vayle, the crownes, and golden apparel of the temple, brake downe al in peeces.

24 He tooke alſo the ſiluer and gold, the precious iewels, and the ſecrete treaſures that he founde.

25 And when he had taken away altogeather, cauſed a great murther of men, & ſpoken very proudly, he departed into his owne lande.

26 Therefore there was a great lamentation, throughout al Iſrael.

" Or made feeble.

E 27 The princes and the Elders of the people mourned, the young menne and the maydens were " defiled, and the fayre beautie of women was changed:

28 The bridegrome and the bride tooke them to mournyng,

29 The land and thoſe that dwelt therein was moued: for al yͤ houſe of Iacob was brought to confuſion.

(i) The battaile of Macedonia.

30 (i) *After two yeeres the king ſent his cheefe treaſurer vnto the cities of Iuda, whiche came to Hieruſalem with a great multitude of people,

31 Speaking peaceable woordes vnto them, but al was deceite: for when they had geuen hym credence,

32 He fel ſodenly vppon the citie, and ſmote it ſoare, and deſtroyed muche people of Iſrael:

1.Mac.7.b

33 *And when he had ſpoyled the citie, he ſet fyre on it, caſtyng downe houſes and walles on euery ſide.

34 The women and theyr children tooke they captiue, and led away their catel.

F 35 Then builded they the citie of Dauid with a great and thicke wal, and with myghtie towres, and made it a ſtrong holde for them.

36 Beſide al this, they ſet wycked people, and vngodly menne to keepe it,

37 Stored it with weapons, & vitailes, geathered the goodes of Hieruſalem, and layd them vp there: Thus became it a theeuiſhe caſtel.

38 Thus they became a heauye burthen, layeing wayte for the people that went into the ſanctuary, and for the cruel deſtruction of Iſrael.

39 Thus they ſhead innocent blood on euery ſide of the ſanctuary, and defiled it:

40 Inſomuche that the citezins were fayne to depart, and the citie became an habitation of ſtrangers, beyng deſolate of her owne ſeede: for her owne natiues were fayne to leaue her.

Tobi.11.a.

41 *Her ſanctuary was cleane waſted, her holy dayes were turned into mournyng, her ſabbothes were had in deriſion, and her honour brought to nought.

(k) Ioſephus li.12.Cap.6.&.7.

42 (k) Looke how great her glory was before, ſo great was her confuſion, and her ioy turned into ſorowe.

2.Mac.6.

43 *Antiochus alſo the kyng, ſent out a commiſſion vnto al his kyngdome, that al the people ſhould be one.

44 Then they leaft euery man his lawe, and al the Heathen agreed to the commaundement of kyng Antiochus:

45 Yea, manye of the Iſraelites conſented thereunto, offeryng vnto idols, and defilyng the Sabboth.

46 So the kyng Antiochus ſent his meſſengers with his commiſſion vnto Hieruſalem, and to al the cities of Iuda, that they ſhould folowe the lawes of the Heathen:

47 And forbade either burnt offeryng, meate offeryng, or peace offeryng, to be made in the temple of God, and that there ſhould no ſabboth nor hygh feaſt day be keapt:

48 But commaunded that the ſanctuary, and the holy people of Iſrael, ſhould be defiled: G

49 He commaunded alſo, that there ſhould be ſet vp other aulters, temples, and idoles, to offer vp Swines fleaſhe, and other vncleane beaſtes,

50 That menne ſhoulde leaue their children vncircumciſed, to defyle their ſoules with al manner of vncleanneſſe and abominations:

51 That they myght ſo forgeat the lawe, and change al the holy ordinances of God,

52 And that whoſoeuer would not doo accordyng to the commaundement of kyng Antiochus, ſhould ſuffer death.

53 In like manner cōmaunded he throughout al his realme, and ſet rulers ouer the people, for to compel them to doo theſe thynges:

54 Commaundyng al the cities of Iuda, to doo ſacrifice vnto idols.

55 Then went the people vnto the Heathen by heapes, forſooke the lawe of the Lorde, and committed muche euil in the lande.

56 And he droue the Iſraelites into ſecrete places, euen where ſo euer they could flee for ſuccour.

" Nouember.
Daniel.9.
Math.24.

57 The fifteenth day of the moneth " Caſleu, in the hundred threeſcore and fifth yeere, ſet kyng Antiochus an *abominable idol of deſolation vpon the aulter of God, and they buylded aulters throughout al the cities of Iuda, on euery ſide,

58 Before the doores of the houſes, and in the ſtreetes, where they burnt incenſe, and dyd ſacrifice.

Iere.36.c.

(l) It is a manifeſt note of the enimies of God, to burne the bookes of the lawe. Hiſt. eccleſiaſt.li.8.Cap.2.

59 *And as for the bookes of the lawe of God, they burnt them in the fyre, (l) *and rent them in peeces.

60 Whatſoeuer he was that had a booke of the Teſtament of the Lorde founde by him, yea, whoſoeuer endeuored him ſelfe to keepe the lawe of the Lorde, the kynges commaundement was, that they ſhould put him to death.

61 And through his aucthoritie, they executed theſe thinges euery moneth, vpon the people of Iſrael, that were founde in the cities.

2.Mac.6.b

62 *The twentie and fifth day of the moneth, what time as they did ſacrifice vpon the aulter, whiche ſtoode in the ſteede of the aulter of the Lorde:

63 According to the commaundement of king Antiochus, they put certain women to death, which had cauſed their children to be circumciſed:

64 Not onlye that, but they hanged vp the chyldren by the neckes throughout al theyr houſes, and ſlue the circumciſers of them.

65 Yet were there many of the people of Iſrael, whiche determined in them ſelues that they woulde not eate vncleane thynges: but choſe rather to ſuffer death, then to be defiled with vncleane meates:

66 So becauſe they would not breake the bleſſed lawe of God, they were cruelly ſlaine.

67 And this great tyrannie encreaſed verye ſoare vpon the people of Iſrael.

The.ii.Chapter.

1 The mourning of Mathathias and his ſonnes, for the deſtruction of the holy citie. 19 They refuſe to doo ſacrifice vnto idols. 24 The zeale of Mathathias for the law of God. 33 They are ſlayne, and wyl not fyght agayne, becauſe of the Sabboth day. 49 Mathathias dyeing, commaundeth his ſonne to ſticke by the woorde of God, after the example of the fathers.

A

1 In thoſe dayes there dyd ſtande vp one Mathathias, the ſonne of Iohn, the ſonne of Simeon yͤ prieſt, out of the kinred of Ioarib, from Hieruſalem, and dwelt vpon the mount of Modin,

2 And had fyue ſonnes: Iohn, called Gaddis,

3 Simon, called Thaſi,

4 Iudas, otherwyſe called Machabeus,

5 Eleazer, otherwyſe called Abaron, and Ionathan, whoſe ſirname was Apphus.

6 Theſe ſaw the euil that was donne among the people of Iuda, and Hieruſalem.

B

7 And Mathathias ſayde, Wo is me, alas that euer I was borne, to ſee this miſerie of my people, and the piteous deſtruction of the holy citie, and thus to ſit ſo ſtyl, it beyng deliuered into the handes of the enimies.

i.Mac.2.

8 *Her ſanctuarie is comme into the power of ſtrangers, her temple is as it were a man that hath loſt his good name:

9 Her pretious ornamentes are caryed away captiue, her olde men are ſlaine in the ſtreetes, and her young menne are fallen thorowe the ſwoorde of the enimies.

10 What people is it that hath not ſomme poſſeſſion in her kyngdome: or who hath not gotten ſomme of her ſpoyles?

11 Al her glory is taken away, ſhe was a free woman, and nowe ſhe is become an handmayde.

12 Beholde, our ſanctuarie, our beautie, and honour, is waſted away, and defiled by the Gentiles.

13 What helpeth it vs then to lyue?

C

14 And Mathathias rent his clothes, he and his ſonnes, and put ſackcloth vppon them, and mourned very ſoare.

15 Then came the menne thyther, whiche were ſent of king Antiochus, to compel ſuche as were fled into the city of Modin, for to doo ſacrifice, and to burne incenſe vnto idols, and to forſake the lawe of God.

16 So many of the people of Iſrael conſented, and enclined vnto them: but Mathathias and his ſonnes remayned ſtedfaſt.

17 Then ſpake the Commiſſioners of kyng Antiochus, and ſayde vnto Mathathias, Thou art a noble man, of hygh reputation, and great in this citie, hauing many fayre chyldren, and brethren:

18 Comme thou therefore fyrſt, and fulfyl the kynges commaundement, lyke as al the heathen haue donne, yea and the menne of Iuda, and ſuche as remayne at Hieruſalem: ſo ſhalt thou and thy chyldren be in the kynges fauour, and enriched with golde, ſyluer, and great rewardes.

19 Mathathias anſweared, and ſpake with a loude voyce, Though al nations obeye the kyng Antiochus, and fal away euery man, from keapyng the lawe of theyr fathers, though they conſent to his commaundementes:

20 (a) Yet wil I, and my ſonnes, and my brethren, not fal from the lawes of our fathers.

Ioſue.24.

D

21 God forbid we ſhould: that were not good for vs *that we ſhoulde forſake the lawe and ordinances of God, and to agree vnto the commaundement of kyng Antiochus.

Actes.5.b.

22 Therfore we wil doo no ſuche ſacrifice, neither breake the ſtatutes of our lawe, *to goe another way.

Pro.4.c.

23 And when he had ſpoken theſe woordes, there came one of the Iewes, whiche openly in the ſight of al, dyd ſacrifice vnto the idoles vpon the aulter in the citie of Modin, accordyng to the kynges commaundement,

24 When Mathathias ſawe this, it greeued (b) hym at the hart, ſo that his reynes ſhooke withal,

(a) The father promiſeth for his chyldren that they ſhal ſerue God, ſo doth Ioſue for his houſholde.

(b) It is a greefe to the godly to ſee the people offende.

withal,and his wrath kindled for very zeale of the lawe: With that he ſtart vp,and killed the Iewe beſyde the aulter: Exod.22. 3.Reg.19.

25 Yea, and ſlue the kynges Commiſſioner that compelled hym to doo ſacrifice, and deſtroyed the aulter at the ſame tyme:

26 Suche a zeale had he vnto the lawe of God, *like as Phinehes did vnto Zambri yͤ ſonne to Salomi. Num.25.b

27 And Mathathias cryed with a loud voyce thorow the citie, ſayeing: Who ſo is feruent in the lawe, and wil keepe the couenant, let hym folow me.

28 *So he and his ſonnes fled into the mountaynes, and leaft al that euer they had in the Citie. 2.Mac.5.c.

29 Many other godlye menne alſo whiche lyued iuſtlye and vprightly, departed into the wylderneſſe, with theyr children, theyr wyues, and their catel, and remayned there: for the tyranny increaſed ſoore vpon them. E

30 Now when the kinges ſeruantes,and the hoſt whiche was at Hieruſalem in the citie of Dauid, heard that certayne menne had broken the kynges commaundement,and were gonne their way to the wylderneſſe into ſecrete places:

31 Then many purſued after them, and after they had ouertaken them,they camped them ſelues,and ſet the batel in aray agaynſt them in the Sabboth day,

32 And ſayde vnto them: Wyl ye yet rebel? Geat you hence, and doo the commaundement of kyng Antiochus, and ye ſhal lyue.

33 They anſwered, *We wil not goe [for thee,] neyther wyl we doo the kynges commaundement, to defile the Sabboth day. Ioſu.5.c.

34 Then began they to fight agaynſt them:

35 But the other gaue them none other anſweare, neyther caſt they one ſtone at them, nor made faſt their priuie places:

36 But ſayde, We wyl dye al in our innocency,heauen and earth ſhal teſtify with vs,that ye put vs to death wrongfullly. F

37 Thus they fought againſt them vpon the Sabboth, and ſlue both menne and catayle, theyr wyues and theyr children, to the number of a thouſande people.

38 When Mathathias and his friendes heard this,they mourned for them ryght ſoore,

39 And ſayde one to another, If ſo be that we al doo as our brethren haue donne, and fight not for our lyues and for our lawes agaynſt the heathen,then ſhal they the ſooner roote vs out of the earth:

40 So they concluded among them ſelues at the ſame tyme,ſayeing,

41 Whatſoeuer he be that commeth to make battaile with vs vpon the Sabboth day, we wil fight agaynſt him, and not dye al as our brethren that were murthered in the wilderneſſe.

42 Vpon this came the aſſemblie of the Aſſideans vnto them, whiche were of the ſtrongeſt menne in Iſrael, and al ſuche as were feruent in the lawe:

43 And all they that were fled for perſecution, came to helpe them, and to ſtand by them:

44 Inſomuche that they geathered an hoſt of menne,and ſlue the wycked dooers in their gelouſie, and the vngodlye menne in theyr wrath: but the reſt fled vnto the heathen,and eſcaped.

45 Then Mathathias and his freendes went about,and deſtroyed the aulters,

46 And circumciſed the children that had not yet receiued circumciſion, as many as they founde within the coaſtes of Iſrael:

47 And folowed myghtily vpon the proude menne:and this act proſpered in their hands, G

48 Inſomuche that they keapt the lawe agaynſt the power of the Gentiles and the kynges, and gaue not ouer their dominion vnto wycked dooers.

49 After this, when the tyme drewe on faſt that Mathathias ſhoulde dye, he ſayde vnto his ſonne: Now is pryde and perſecution increaſed, nowe is the tyme of deſtruction and wrathful diſpleaſure:

50 Wherefore, O my ſonnes, be ye feruent in the lawe,and ieopard your liues, for the teſtament of the fathers.

51 Cal to remembrance what actes our fathers did in their time,ſo ſhal ye receiue great honour,and an euerlaſtyng name.

52 *Remember Abraham: was not he found faythful in temptation, and it was reckened vnto hym for ryghteouſneſſe: Iames.2.d Rom.4.a. Gen.22.b.

53 *Ioſeph in time of his trouble keapt yͤ commaundement,& was made a lorde of Egypt. Heb.11.d. Eccl.44.c. Gen.41.f.

54 *Phinehes our father was ſo feruent for the honour of God, that he obteyned the couenant of an euerlaſting prieſthood. Num.27.d Eccle.45.f

55 *Ioſuah for fulfillyng the woorde of God, was made the Captayne of Iſrael. Num.27.c Ioſu.1.a.

56 *Caleb bare recorde before the congregation, and receiued an heritage. Num.14.a

57 *Dauid alſo in his merciful kindnes,obteyned the throne of an euerlaſtyng kingdome. 1.Re.5.2.c

58 *Elias being ielous and feruent in the law, was taken vp into heauen. 4.Reg.7.c

59 *Ananias, Azarias, and Miſael, remayned ſtedfaſt in fayth, and were deliuered out of the fyre. Dani.3.c.

60 In

Dan.6.a. 60 In like maner *Daniel being vngiltie, was ſaued from the mouth of the Lions.

Hebr.xi.b 61 And thus ye may conſyder throughout al ages ſence the world began, *that whoſoeuer put their truſt in God, were not ouercomme.

62 *Feare not ye then the woordes of an vngodlye manne, *for his glorye is but doung and wormes:

Mat.10.d. Eſai.40.a. and.51.c. i.Pet.i.b. James.i.b. Eccle.14.b Pſal.26.c.

63 To day is he ſet vp, and to morowe is he gone: for he is turned into earth, and his memorial is comme to nought.

64 Wherfore, O my ſonnes, take good hartes vnto you, and quyte your ſelues lyke menne in the lawe: for if ye doo the thinges that are commaunded you in the lawe of the Lorde your GOD, ye ſhal obteyne great honour therein.

65 And beholde, I knowe that your brother Simon is a man of wyſdome: ſee that ye geue eare vnto him allway, he ſhalbe a father vnto you.

66 As for Judas Machabeus, he hath euer benne myghtie, and ſtrong from his youth vp: let hym be your Captayne, and order the battayle of the people.

67 Thus ſhal ye bryng vnto you al thoſe that fauour the lawe, and ſee that ye auenge the wrong of your people,

68 And recompence the heathen agayne, and applie your ſelues wholly to the commaundement of the lawe.

69 So he gaue them his bleſſyng, and was layde by his fathers:

70 And dyed in the hundred fourtie and ſyxe yere at Modin, where his ſonnes buried him in his fathers ſepulchre, and al Iſrael made great lamentation for hym.

The.iii.Chapter.

1 Judas is made ruler ouer the Jewes. 11 He killeth Apollonius, and Seron the prince of Syria. 44 The confidence of Judas towarde God. 55 Judas determineth to fight againſt Lyſias, whom Antiochus had made captain ouer his hoſt. 60 The praier of the abſteiners.

A 1 Then ſtoode vppe Judas Machabeus in his fathers ſteade,

Ioſe.cap.8 9.10.11.12. antiqui. 2 *And al his brethren helped him, and ſo did al they that helde with his father, and fought with chearefulneſſe for Iſrael.

3 So Judas gate his people great honour: He put on a breaſt plate as a giant, and arayed hym ſelfe with his harneſſe, and defended the hoſt with his ſwoord.

4 In his actes he was lyke a Lion, and as a Lions whelpe roaring at his pray.

Pſal.101.b. i.Mac.8.a. 5 *He was an enimie to the wycked, & hunted them out, *and brent vp thoſe that vexed his people:

6 So that his enimies fled for feare of hym, and al the woorkers of vngodlyneſſe were put to trouble: ſuche lucke and proſperitie was in his hande.

B 7 This greeued dyuers kynges: but Jacob was greatly reioyced thorow his actes, and he gate hym ſelfe a great name for euer.

8 He went thorow the cities of Juda, deſtroying the vngodly out of them, turnyng away the wrath from Iſrael,

9 And receiuing ſuche as were oppreſſed: and the fame of hym went vnto the vttermoſte part of the earth.

10 Then Apollonius [a prince of Syria] geathered a myghtie great hoſt of the Heathen, and out of Samaria, to fight againſt Iſrael:

11 Whiche when Judas perceiued, he went foorth to meete hym, fought with hym, ſlue hym, and a great multitude with hym: the remnant fled, and he tooke their ſubſtance.

12 Judas alſo tooke Apollonius owne ſwoord, and fought with it al his lyfe long.

13 Now when Seron, a prince of the army of Syria, heard ſay that Judas had geathered vnto him the congregation and church of the faythful,

14 He ſayde, I wyl geat me a name, and a prayſe thorowout the realme: for I wyl goe fyght with Judas, and them that are with hym, as many as haue deſpyſed the kynges commaundement. C

15 So he made readye, and there went with hym a great myghtie hoſt of the vngodly, to ſtande by hym, and to be auenged of the children of Iſrael.

16 And when they came nyghe vnto Bethocon, Judas went foorth agaynſt them, with a ſmal companie.

17 And when his people ſawe ſuche a great hoſte before them, they ſayde vnto Judas, Howe are we able beyng ſo fewe, to fyght agaynſt ſo great a multitude, & ſo ſtrong, ſeeing we be ſo weery, & haue faſted al this day?

18 But Judas ſayde, It is a ſmal matter for many to be ouercomme with fewe: yea there is no difference to the God of heauen, to delyuer by a great multitude, or by a ſmal companie: j.Reg.14.a

19 *For the victorie of the battel ſtandeth not 2.Par.25.b.

in the multitude of the hoſt, but the ſtrength commeth from heauen.

20 Beholde, they comme agaynſt vs with a cruel and proude multitude, to deſtroy vs, our wyues, and our chyldren, and to robbe vs:

21 But we wyl fyght for our lyues, and for our lawes.

22 And the Lord hym ſelfe ſhal deſtroy them before our face: therefore be not ye afrayde of them.

23 As ſoone as he had ſpoken theſe woordes, he leapt ſuddainely vpon them: Thus was Seron ſmytten, and his hoſt put to flyght,

24 And Iudas folowed vpon them beyonde Bethoron vnto the plaine fielde, where there

D were ſlaine eight hundred men of them: ⁊ the reſidue fledde into the land of the Philiſtines.

25 Then al the heathen on euery ſyde, were afrayde of Iudas and his brethren:

26 So that the rumour of him, came vnto the kynges eares, for al the gentiles coulde tel of the warres of Iudas.

27 So when king Antiochus heard theſe tidynges, he was angry in his mynde: wherfore he ſent foorth, and geathered an hoſt of his whole realme, very ſtrong armies:

28 And opened his treaſurie, and gaue his

E hoaſt a yeeres wages in hande, commaunding them to be ready at al times.

29 Neuertheleſſe, when he ſaw that there was not money yenough in his treaſuries, ⁊ that thorow the diſcorde and perſecution whiche he made in the land to put downe the lawes that had benne of olde tymes, his cuſtomes and tributes of the lande were miniſhed:

30 He feared that he was not able for to beare the coſtes ⁊ charges any longer, nor to haue ſuche gyftes to geue ſo liberally as he dyd afore, more then the kynges that were before hym.

31 Wherfore he was heauy in his minde, and thought* to goe into Perſides for to take tri-

i.Mac.6.a. butes of the lande, and ſo to geather muche money.

32 So he leaft Lyſias, a noble man of the kinges blood, to ouerſee the kinges buſineſſe, from the water Euphrates, vnto the borders of Egypt:

33 And to keepe wel his ſonne Antiochus, til he came agayne.

34 Moreouer, he gaue hym halfe of his hoſt, and Elephantes, and committed vnto hym euery thing, and gaue him the charge of al thinges that he would haue donne, concernyng thoſe whiche dwelt in Iuda and Hieruſalem:

35 That he ſhould ſend out an armie againſt them, to deſtroye, and to roote out the power of Iſrael, and the remnant of Hieruſalem, to put out their memorial from that place,

36 To ſet ſtrangers for to inhabite al theyr quarters, ⁊ to part their lande among them.

37 *Thus the king tooke the other part of the hoſt, and departed from Antioche, a citie of his realme, ouer the water Euphrates, in the hundred and fourtie and ſeuen yeere, and went thorowe the hygh countreys.

Ioſe,cap.x lib.antiq.

38 *And Lyſias choſe vnto hym Ptolomi the ſonne of Dorymínius, Nicanor, and Gorgias, mightie menne, and the kyngs friendes.

i.Mac;3,d;

39 Theſe he ſent with fourtie thouſand footemen, and ſeuen thouſand horſmen, for to goe into the land of Iuda, and to deſtroy it, as the kyng commaunded.

40 So they went foorth with al their power, and came to Emmaus, into the plaine fielde.

41 When the marchantes of the countrey heard the rumour of them, they and their ſeruantes tooke very muche ſiluer and golde, for to buy the children of Iſrael to be their bondmen: There came vnto them alſo yet moe menne of warre on euery ſyde, out of Syria, and from the Paleſtines.

42 Now when Iudas and his brethren ſaw that trouble increaſed, and that the hoſt drew nyghe vnto theyr borders, conſydering the kyngs wordes whiche he commaunded vnto the people [namely] that they ſhoulde vtterly waſte and deſtroy them:

43 They ſayd one to another, Let vs redreſſe the decaye of our people, let vs fight for our folke, and for our ſanctuarie.

44 Then the congregation were ſoone ready G geathered to fight, to pray, and to make ſupplication vnto God for mercie and grace.

45* As for Hieruſalem, it lay voyde, and was i.Mac.i.d. as it had benne a wylderneſſe: There went no man in nor out at it, and the ſanctuarie was troden downe, the aliantes keapt the Caſtle, there was the habitation of the heathen, the myrth of Iacob was taken away, the pype and the harpe was gonne from among them.

46 The Iſraelites geathered them togeather, and came to Maſpha before Hieruſalem: for in Maſpha was the place* where they praied i.Reg.7.k. aforetime in Iſrael.

47 So they faſted that day, ⁊ put ſackclothes vpon them, caſt aſhes vpon their heades, rent their clothes,

48 And layde foorth the bookes of the lawe, whereout the heathen ſought to paynt the lykeneſſe of theyr images:

49 And brought the prieſtes ornamentes, the

fyrſtlinges,

firſtlinges, and the tithes: they ſet there alſo the* Nazarites, whiche had accompliſhed their vowes before God: Num.6,b

50 And cryed with a loude voyce towarde heauen, ſayeing, What ſhal we doo with theſe? & whyther ſhal we cary them away?

51 For thy ſanctuarie is troden downe, and defiled, the prieſtes are comme to heauineſſe and diſhonour,

52 And beholde, the heathen are come togeather for to deſtroy vs: Thou knoweſt what thinges they imagine agaynſt vs.

53 Howe may we ſtande before them, except thou (O God) be our helpe?

54 Then they blew out the trumpet alſo with a loude voyce.

Exod,28. 55 Then Iudas ordeyned* captaines ouer the people, ouer thouſandes, ouer hundredes, ouer fiftie, and ouer tenne.

56 But as for ſuche as buylded them houſes, maried wyues, planted them vineyardes, and thoſe that were fearful, he commaunded them euery man to goe home agayne, according to * the lawe. Deu.20.a.

57 So the hoſte remooued, and pitched vpon the ſouth ſide of Emmaus. Iud.7.a.

58 And Iudas ſaide, Arme your ſelues, be ſtrong, O my chyldren, make you ready agaynſt to morowe in the mornyng, that ye may fyght with theſe people, whiche are agreed togeather, to deſtroy vs and our ſanctuarie.

59 Better is it for vs to dye in batayle, then to ſee our people and our ſanctuarie in ſuche a miſerable caſe.

60 * Neuertheleſſe, as thy wyl is, O God in heauen, ſo be it. Math.6.b. Luke.11.a.

The.iiii.Chapter.

1 Iudas goeth agaynſt Gorgias, whiche lyeth in wayte. 14 He putteth Gorgias and his hoſt to flight. 28 Lyſias inuadeth Iurie, 29 but Iudas driueth hym out. 43 Iudas purifieth the temple, and dedicateth the aulter.

A 1 Then tooke Gorgias fiue thouſande * men of foote, and a thouſande of the beſt horſemenne, and remooued out of yͤ campe by night. Ioſe.11.12. Cap.10.

2 To come nye where the Iewes hoſt lay, and ſo to ſlay them ſodenly: (Now the men that kept the caſtle, were the conueyers of them.)

3 Nowe when Iudas heard this, he remooued, and al the ſtrong men that were with hym, to ſmite the cheefe and principal of the kinges hoſt at Emmaus:

4 For the armie was not yet come togeather.

5 In the meane ſeaſon, came Gorgias by night into Iudas tentes, and when he found no man there, he ſought them in the mountaynes, and thought they had benne fled away becauſe of hym.

6 But when it was day, Iudas ſhewed him ſelfe in the feelde with three thouſand menne only, which had neyther harneſſe, nor ſwords to their mindes.

7 But on the other ſyde, they ſawe that the heathen were myghty, & wel harneſſed, and their horſemenne about them, & al theſe wel expert in feates of warre.

B 8 Then ſayde Iudas to the menne that were with hym, Feare not ye the multitude of them, be not afraide of their violent running.

Exo.14.f. 9 Remember howe our fathers were deliuered * in the redde ſea, when Pharao folowed vpon them with a great hoſt.

10 Euen ſo let vs alſo crye nowe towarde heauen, and the Lord ſhal haue mercie vpon vs, and remember the couenant of our fathers, yea and deſtroy this hoſt before our face this day:

11 And al the heathen ſhal know, that it is god him ſelfe, which deliuereth and ſaueth Iſrael.

12 Then the heathen lyft vp their eyes, and when they ſawe that they were comming agaynſt them,

13 They went out of their tentes into the batayle, and they that were with Iudas, blewe vp the trumpettes.

14 * So they buckled togeather, and the heathen were diſcomfited, & fled ouer the plaine feelde: 2.Mac,7.d C

15 But the hinmoſt of them were ſlayne with the ſwoord: For they folowed them vnto " Aſſaremoth, and into the feeldes of Idumea, towarde Azot & Iamnia: ſo that there were ſlayne of them vpon a three thouſande men. " Or, Gazeron.

16 So Iudas turned agayne with his hoſt,

17 And ſayd vnto the people, Be not greedy of the ſpoyles, we haue yet a batayle to fyght:

18 For Gorgias and his hoſt, are here by vs in the mountaynes, but ſtande ye faſt agaynſt our enimies, and ouercome them, then may ye ſafely take the ſpoyles.

19 As Iudas was ſpeaking theſe woordes, beholde, there appeared one part of them vpon the mount.

20 But when Gorgias ſawe, that they of his partie were fled, and the tentes brent vp (for by the ſmoke they myght vnderſtande what

was donne) they perceiuing this, were very ſoare afrayde:

D 21 And when they ſawe alſo that Iudas and his hoſt were in the feelde ready to ſtryke batayle,

22 They fledde euery one into the lande of the heathen.

23 So Iudas turned agayne to ſpoyle the tentes, where they gate muche golde and ſiluer, precious ſtones, purple, and great riches.

24 Thus they went home, and ſong a pſalme of thankeſgeuing, and prayſed God in heauen, * For he is gracious, and his mercie endureth for euer.

Pſal.107.a.
Pſal.18.a.

25 And ſo Iſrael had a great victorie in that day.

26 Nowe al the heathen that eſcaped, came and tolde Lyſias euery thyng that had happened:

E 27 Wherefore Lyſias was ſoare afrayde, and greeued in his minde, becauſe Iſrael had not gotten ſuche miſfortune as he woulde they ſhoulde, neyther as the kyng commaunded.

28 The next yeere folowyng, geathered Lyſias threeſcore thouſande choſen men of foote, and fiue thouſande horſemenne, to fyght agaynſt Hieruſalem.

29 So they came ſnto Iurie, & pitched theyr tentes at Bethoron: where Iudas came agaynſt them with ten thouſande menne.

30 And when he ſawe ſo great and myghty an hoſt, he made his prayer, and ſayde, Bleſſed be thou, O ſauiour of Iſrael, *which dyddeſt deſtroy the violent power of the giant, in the hande of thy ſeruant Dauid, *and gaueſt the hoſt of the heathen, into the hande of Ionathan the ſonne of Saul, & of his harneſſe bearer:

1.Reg.17.a
1.Re.14.b.

31 Put this hoſt nowe into the hande of thy people of Iſrael, and let them be confounded in their multitude and horſemenne.

32 Make them afrayde, and diſcomfite the boldeneſſe of their ſtrength, that they may be mooued through theyr deſtruction.

33 Caſt them downe through the ſwoorde of thy louers, then ſhal al they that knowe thy name, prayſe thee with thankeſgeuing.

F 34 So they ſtroke the batayle, and there were ſlayne of Lyſias hoſt, fiue thouſande menne.

35 Then Lyſias ſeeyng the diſcomfiting of his menne, and the manlineſſe of the Iewes, howe they were ready eyther to liue or to dye lyke menne: he went vnto Antioch, & choſe out menne of warre, that when they were geathered togeather, they myght comme agayne into Iurie.

36 Then ſayde Iudas and his brethren, Beholde, our enimies are diſcomfited, let vs nowe goe vp to cleanſe, and to repayre the ſanctuarie.

37 * Upon this, al the hoſt geathered them togeather, and went vp into mount Sion.

2.Ma.10.a.

38 Nowe when they ſawe the ſanctuarie layed waſt, the aulter defiled, the doores brent vp, the ſhrubbes growyng in the courtes, lyke as in a wood, or vpon mountaynes, yea and that the prieſtes chambers were broken downe:

39 They rent their clothes, and made great lamentation, caſt aſſhes vpon their heades,

40 Fel downe flat to the grounde vpon theyr faces, made a great noyſe with the trumpets, and cryed towarde heauen.

41 Then Iudas appoynted certayne menne, to fyght agaynſt thoſe whiche were in the caſtle, tyl they had cleanſed the ſanctuarie. G

42 So he choſe prieſtes that were vndefiled, ſuche as had pleaſure in the lawe of God:

43 And they cleanſed the ſanctuarie, and bare out the defiled ſtones into an vncleane place.

44 And forſomuche as the aulter of burnt offeringes was vnhalowed, he tooke aduiſement what he myght doo withal:

45 So he thought it was beſt to deſtroy it, leſt it ſhould happen to doo them any ſhame, for the heathen had defiled it: and therefore they brake it downe.

46 As for the ſtones, they layed them vp vpon the mountayne by the houſe in a conuenient place, til there came a prophete to ſhew what ſhoulde be donne with them.

47 * So they tooke whole ſtones, accordyng to the lawe, and buylded a newe aulter, ſuche one as was before,

Exo.20.d.
Deu.27.a.
Ioſu.8.g.

48 And made vp the ſanctuarie within and without, and halowed the houſe & the courts:

49 They made newe holy ornamentes, and brought the candelſticke, the aulter of incenſe, and the table into the temple:

50 The incenſe layed they vpon the aulter, and lyghted the lampes whiche were vpon the candelſticke, that they myght burne in the temple:

51 They ſet the ſhewe bread vpon the table, and hanged vp the vayle, and finiſhed al the workes which they had begunne to make,

52 * And vpon the twentie and fifth day of the nynth moneth (whiche is called the moneth of " Caſleu) in the hundred fourtie & eyght yeere:

2.Mac.x.a
Nouemb.

53 They roſe vp betimes in the mornyng, for to doo ſacrifice accordyng to the lawe, vpon the newe burnt offering aulter that they had made.

54 After the tyme and ſeaſon that the heathen had defiled it, the ſame day was it ſet vp agayne, with ſongues, pipes, harpes, and cymbales,

55 And al the people fel vpon their faces, worſhipping and thanking the God of heauen, whiche had geuen them the victory.

2.Par.7.b. 56 * So they kept the dedication of the aulter eyght dayes, offering burnt ſacrifices and thanke offeringes with gladneſſe:

57 They deckt the forefrunt of the temple alſo with crownes and ſhieldes of golde, and halowed the portes and celles, & hanged doores vpon them.

58 Thus there was very great gladneſſe among the people, becauſe the blaſphemie of the heathen was put away.

59 So Judas and his brethren, with yͤ whole congregation of Iſrael, ordeyned * that the tyme of the dedication of the aulter, ſhould be kept in his ſeaſon from yeere to yeere, by the ſpace of eyght dayes, from the twentie and fifth day of the moneth * Caſleu with mirth and gladneſſe. John.10.c Nouemb.

60 And at the ſame time buylded they vp the mount Sion, with hygh walles and ſtrong towres rounde about, leſt the gentiles ſhould come and treade it downe, as they dyd afore.

61 Therfore Judas ſet menne of warre in it to keepe it, and made it ſtrong for to defende * Bethſura, that the people myght haue a refuge agaynſt the Edomites. 1.Mac.6.b

The.v.Chapter.

3 Judas vanquiſheth the heathen that goe about to deſtroy Iſrael, and is holpen of his brethren Simon and Jonathas. 50 He ouerthroweth the citie of Ephron, becauſe they denied him paſſage thorowe it.

A 1 IT happened alſo, that when the heathen rounde about hearde howe that the aulter* and the ſanctuarie were ſet vp in their olde eſtate, it diſpleaſed them very ſoare, Ioſ.cap.12 lib,13.

2 Wherefore, they thought to deſtroy the generation of Jacob that was among them: in ſo muche that they beganne to ſlay and to perſecute certayne of the people.

Eze.25.b. and.35.a. 2,Mac.c, 3 * Then Judas fought agaynſt the children of Eſau in Idumea, at Arabathane: for they dwelt rounde about the Iſraelites. Where he ſlue and ſpoyled a great multitude of them.

4 He thought alſo vpon the malice and vnfaythfulneſſe of the chyldren of Bean, howe they were a ſnare and ſtoppe vnto the people, and howe they layed wayte for them in the hygh way:

5 Wherfore he ſhut them vp into towres, and came vnto them, beſieged them, and deſtroyed them vtterly, and brent vp theyr towres, with al that were in them.

6 Afterwarde went he agaynſt the chyldren of Ammon, whereof he founde a myghty power, and a great multitude of people, with Timothi their captayne.

7 So he ſtroke many batayles with them, whiche were deſtroyed before hym.

B 8 And when he had ſlayne them, he wanne Gazer the citie, with the townes belongyng thereto, and ſo turned agayne into Iurie.

9 The heathen alſo in Galaad, geathered them togeather agaynſt the Iſraelites that were in their quarters, to ſlay them: but they fled to the caſtle of Dathemam,

10 And ſent letters vnto Judas and his brethren, ſayeing, The heathen that are about vs are geathered agaynſt vs on euery ſide, to deſtroy vs,

11 And nowe they make them ready for to come and lay ſiege to the caſtel whereunto we are fled, & Timothi is captayne of theyr hoſt:

12 Come therefore, and deliuer vs out of their handes, for there is a great multitude of vs ſlayne already.

13 Yea and our brethren that were at Tubin, are ſlayne and deſtroyed welnie a thouſande menne & theyr wyues, theyr chyldren, & their goodes haue the enimies led away captiue.

14 Whyle theſe letters were yet a readyng, beholde there came other meſſengers from Galilee with rent clothes, whiche tolde euen the ſame tydynges, C

15 And ſayde, that they of Ptolomais, of Tyrus, and of Sidon were geathered agaynſt them, and that al Galilee was filled with enimies to deſtroy Iſrael.

16 * When Judas and the people hearde this, they came togeather a great congregation, to deuiſe what they myght doo for theyr brethren that were in trouble, and beſieged of theyr enimies. 2,Mac.8.c

17 And Judas ſayde vnto Simon his brother, Chooſe thee out certaine menne, and goe deliuer thy brethren in Galilee: As for me and my brother Jonathas, we wyl goe into Galaaditim.

18 So he leaft Joſephus the ſonne of Zachari, and Azarias, to be captaynes of the people,

to keepe the remnant of the hoſt in Jewry,

19 And commaunded them, ſayeing, Take the ouerſyght of this people, and ſee that ye make no warre agaynſt the heathen, vntyl the tyme that we come agayne.

20 D And vnto Simon he gaue three thouſand men for to goe into Galilee: but Judas hym ſelfe had eyght thouſande in Galaaditim.

21 Then went Simon into Galilee, & ſtroke diuers batayles with the heathen, whom he diſcomfited,

22 And folowed vpon them into the port of Ptolomais: and there were ſlayne of the heathen almoſt three thouſande menne.

23 So he tooke the ſpoyles of them, and caried away the Iſraelites that were in Galilee and Arbatis, with their wyues, theyr chyldren, and al that they had, and brought them into Jewry with great gladneſſe.

24 Judas Machabeus alſo and his brother Jonathas went ouer Jordane, and trauailed three dayes iourney in the wyldernеſſe:

25 Where the Nabathees met them, and receiued them louingly, and tolde them euery thyng that had happened vnto their brethren in Galaaditim:

26 And howe that many of them were beſieged in Baraſa, Boſor, Alimis, Caſbon, Mageth, and Carnaim (al theſe are ſtrong walled and myghty great cities,)

E 27 And that they were kept in other cities of Galaaditim alſo, and to morowe they are appoynted to bryng their hoſt vnto theſe cities, to take them, and to deſtroy them in one day.

28 So Judas and his hoſte turned in al the haſt in the wyldernеſſe towarde Boſor, and wanne the citie, ſlue al the males with the ſwoorde, tooke al their goodes, and ſet fyre vpon the citie:

29 And in the nyght they tooke theyr iourney from thence, and came to the caſtel,

30 And betymes in the mornyng when they looked vp, beholde there was an innumerable people bearyng ladders and other inſtrumentes of warre, to take the caſtle, and to ouercome them.

31 When Judas ſawe that the bataile began, and that the noyſe thereof, went vp and rang into the heauen, and that there was ſo great a crye in the citie,

32 He ſayde vnto his hoſt, Fyght this day for your brethren:

33 And ſo came behinde theyr enimies in three companies, and blewe vp the trumpettes, and cryed in theyr prayer to God:

34 But ſo ſoone as Timotheus hoſte perceiued that Machabeus was there, they fledde from hym: and he ſlue them downe ryght ſoare, ſo that there were kylled of them the ſame day almoſt eyght thouſande menne.

35 Then departed Judas vnto Maſpha, layed ſiege vnto it, and wanne it, ſlue al the males in it, ſpoyled it, and ſet fyre vpon it.

36 From thence went he, and tooke Caſbon, Mageth, Boſor, and the other cities in Galaaditim.

37 *After this, geathered Timothi another hoſt, whiche pitched their tentes before Raphon, beyonde the water. 2.Mac.x.d

38 Judas alſo ſent to ſpye the hoſt, and they brought him woorde agayne, ſayeing, Al the heathen that be rounde about vs, are geathered vnto hym, and the hoſt is very great: F

39 Yea, they haue hyred the Arabians to helpe them, and haue pitched their tentes beyonde the water, and are redy to come and fight agaynſt thee. So Judas went on to meete them.

40 And Timothi ſayde vnto the captaynes of his hoſt, When Judas and his hoſt come nygh the riuer, if he goe ouer firſt, we ſhal not be hable to withſtande him: for why? he wil be to ſtrong for vs.

41 But yf he dare not come ouer, ſo that he pitch his tent beyonde the water: then wyl we goe ouer, for we ſhalbe ſtrong yenough agaynſt hym.

42 Now as ſoone as Judas came to the riuer, he appoynted certaine ſcribes of the people by the riuer, & commaunded them, ſayeing, See that he leaue none behind vpon this ſide of yͤ riuer, but let euery man come to the batayle.

43 So he went firſt ouer vnto them, & al his people after him, and al the heathen were diſcomfited before hym, and let their weapons falle, and ranne into the temple that was at Carnaim,

44 Whiche citie Judas wanne, and brent the temple, with al that were in it: So was Carnaim ſubdued, and myght not withſtande Judas.

45 Then Judas geathered al yͤ Iſraelites that were in Galaaditim, from the leaſt vnto the moſt, with their wyues and their chyldren, a very great hoſt, for to come into the lande of Iſrael. G

46 *So they came vnto Ephron, which was a myghty great and ſtrong citie, and lay in theyr way: for they coulde not goe by it, neyther on the ryght hande, nor on the leaft, but muſt goe through it. 2,Mac.7.c

47 Neuertheleſſe, they that were in the citie, woulde not let them goe through, but walled vp the portes with ſtones: And Judas

ſent vnto them with peaceable woordes, ſayeing,

G 48 Let vs paſſe through your lande, that we may goe into our owne countrey, there ſhal no body doo you harme, we wil but only goe through on foote. But they woulde not let them in.

49 Wherefore Judas commaunded a proclamation to be made throughout the hoſt, that euery man ſhoulde aſſault the citie in his order.

50 And ſo they dyd their beſt, lyke valiant menne: and Judas beſieged the citie al that day, and al that nyght, and ſo wanne it,

51 Where they ſlue as many as were males, and deſtroyed the citie, and ſpoyled it, & went through al the citie ouer them that were ſlayne.

52 Then went they ouer Jordane, into the playne feelde before Bethſam.

53 And Judas helped thoſe forwarde that came behynde, and gaue the people good exhortation al the way through, til they were come into the lande of Juda.

54 Thus they went vp vnto the mount Sion, where they offered burnt offeringes with myrrh * and thankeſgeuing, becauſe there were none of them ſlayne, but came home agayne peaceably. 2.Par,20,a

55 Nowe what tyme as Judas and Jonathas were in the lande of Galaad, and Simon their brother in Galilee before Ptolomais:

56 Then Joſephus the ſonne of Zachari, and Azarias, the captaynes, hearing of the actes that were donne, & of the batayles that were ſtriken, ſayde,

57 Let vs geat vs a name alſo, and goe fyght againſt the heathen that are round about vs.

58 So they gaue theyr hoſt a commaundement, and went towarde Jamnia:

59 Then came Gorgias and his men out of the citie, to fyght agaynſt them:

60 Joſephus alſo and Azarias were chaſed vnto the borders of Jewry, and there were ſlayne that day of the people of Iſrael two thouſand men: ſo that there was a great miſerie among the people of Iſrael,

61 * And al becauſe they were not obedient vnto Judas and his brethren, but thought they ſhoulde quite themſelues manfully. 1.Mac,v,b

62 Neuertheleſſe, they came not of the ſeede of theſe men, by whom Iſrael was helped.

63 But the men that were with Judas, were greatly commended in the ſyght of al Iſrael, and al the heathen, whereſoeuer theyr name was heard vpon.

64 And the people came vnto them, bidding them welcome.

65 After this, went Judas foorth with his brethren, and fought agaynſt the chyldren of Eſau, in the lande that lyeth towarde the ſouth, where he wan the citie of Hebron, and the townes that lye beſide it: and as for the walles and towres rounde about it, he brent them vp.

66 Then remooued he to goe into the land of the Philiſtines, & went through Samaria.

67 At yͤ ſame tyme were there [many] prieſtes ſlayne in the batayle, whiche wylfully and without aduiſement, went out for to fyght, to geat them honour.

68 And when Judas came to Azot, in the philiſtines lande, he brake downe theyr aulters, brent the images of theyr idolles, ſpoyled the cities, and came agayne into the lande of Juda. Deut,6.a,

The.vi.Chapter.

1 Antiochus wyllyng to take the citie of Elymas for a pray, is dryuen away of the citezins. 8 He falleth into ſickneſſe, and dyeth. 17 His ſonne Antiochus is made kyng. 34 The beſieging of the towre of Sion. Eupator commeth into Jewry with a great armie. 43 The boldneſſe of Eleazar.

A 1 NOwe when kyng Antiochus trauayled through the hygh countreys, he hearde that Elymas in Perſia was a noble and plenteous citie in ſiluer and golde,

2 And that there was in it a very riche temple, where as were clothes, coate armours, and ſhieldes of golde, whiche Alexander the ſonne of Philip kyng of Macedonia, that raigned firſt in Grecia, had leaſt behynd him.

3 Wherefore he went about to take the citie, and to ſpoyle it, but he was not hable: for the citezins were warned of it, and fought with hym:

4 And ſo he fled, and departed with great heauineſſe, and came agayne into Babylon.

5 Moreouer, there came one whiche brought hym tydynges in Perſia, * that his hoſtes whiche were in the lande of Juda were dryuen away, 1.Mac,3.e.

6 And howe that Lyſias went foorth fyrſt with a great power, and was dryuen away

of the Jewes, howe that they had wonne the victory, and gotten great goodes out of the hoſtes that periſhed,

7 Howe they had broken downe the abomination * whiche he ſet vp vpon the aulter at Hieruſalem, and fenced the ſanctuarie with high walles, like as it was afore, yea & Bethſura his citie alſo. 1.Mac.1.f.

B 8 So it chanced, that when the kyng hearde theſe woordes, he was afrayde, and greeued very ſoare: wherefore he layde hym downe vpon his bed, and fel ſicke for very ſorowe, and al becauſe it had not happened as he had deuiſed.

9 And there continued he long: for his greefe was euer more and more, ſo that he ſawe he muſt needes dye.

10 Therefore he ſent for al his freendes, and ſayde vnto them, The ſleepe is gonne fro myne eyes, for the very ſorowe and vexation of hart that I haue.

11 For when I conſyder in my mynde the great aduerſitie that I am come vnto, and the fluddes of heauineſſe whiche I am come in, where as a fore tyme I was ſo meery, and ſo greatly ſet by, by reaſon of my power:

12 Agayne, conſydering the euil that I haue donne at Hieruſalem, from whence I tooke al the richeſſe of golde and ſiluer that were in it, and ſent to deſtroy the inhabitours of Jurie without any reaſon why:

13 I knowe that theſe troubles are come vpon me for the ſame cauſe: and behold, I muſt dye with great ſorowe in a ſtrange lande.

C 14 Then called he for one Philip, a freende of his, whom he made ruler of al his realme,

15 And gaue hym the crowne, his robe, and his ring, that he ſhoulde take his ſonne Antiochus vnto hym, and bryng hym vp, tyl he myght raigne hym ſelfe.

2.Mac.9.a 16 * So the kyng Antiochus died there, in the hundred fourtie and nine yeere.

Ioſep.cap. 14.lib.12. 17 When Lyſias knewe that the kyng was dead, he ordeyned Antiochus his ſonne, whō he had brought vp, to raigne in his fathers ſteede, and called hym Eupator.

18 Nowe they that were in the caſtle [at Hieruſalem] kept in the Jewes round about the ſanctuarie, and ſought euer ſtil to doo them harme, for the ſtrengthening of the heathen.

19 Wherfore Judas thought to deſtroy them, and called al the people togeather, that they myght lay ſiege vnto them.

20 So they came togeather in the hundred and fiftie yeere, and beſieged them, laying foorth theyr ordinance and inſtrumentes of warre.

21 Then certaine of them that were beſieged, went foorth: vnto whom ſomme vngodly menne of Iſrael ioyned them ſelues alſo,

22 And went vnto the kyng, ſayeing, How long wyl it be or thou pouniſhe, and auenge our brethren? D

23 We haue euer benne minded to doo thy father ſeruice, to walke in his ſtatutes, and to obey his commaundementes,

24 Therefore our people fel from vs: & whereſoeuer they founde any of vs, they ſlue them, and ſpoyled our inheritance.

25 And they haue not only medled with vs, but with al our countreys.

26 And behold, this day are they beſieging the caſtel at Hieruſalem to take it, * and haue made vp the ſtrong holde in Bethſura: 1.Mac.4.g

27 And if thou dooeſt not preuent them right ſoone, they wil doo more then theſe, and thou ſhalt not be hable to ouercome them.

28 * When the kyng heard this, he was very angry, & called al his freendes, the captaines of his armie, and [al his footemen and] horſemenne: 2.Ma.13.d. E

29 He hyred menne of warre alſo, of other realmes, parteinyng to the kynges that were confederate with hym, and of the Iles of the ſea, whiche came vnto hym.

30 And the number of his hoſt was an hundred thouſande footemen, and twentie thouſande horſemen, and thirtie and two Elephantes wel exerciſed to batayle.

31 * Theſe came through Idumea vnto Bethſura, and beſieged it a long ſeaſon, and made diuers inſtrumentes of warre agaynſt it: but the Jewes came out, and brent them with fyre, and fought lyke men. 1.Mac.4.g

32 Then departed Judas from the caſtle [at Hieruſalem] and remooued the hoſt towarde Bethzacaran, ouer agaynſt the kynges armie.

33 So the kyng aroſe before the day, and brought the power of his hoſt into the way to Bethzacaran: where the hoſtes made them ready to the batayle, blowyng the trumpets.

34 And to prouoke the Elephants for to fight, they ſhewed them the ſappe of redde grapes, and mulberies,

35 And diuided the Elephantes among the hoſt: ſo that by euery Elephant, there ſtoode a thouſande menne wel harneſſed, and helmettes of ſteele vpon theyr heades: yea, vnto euery one of the Elephantes alſo, were ordeyned fiue hundred horſemen of the beſt,

36 Whiche wayted on the Elephant, goyng whereſoeuer he went, and departed not from hym.

37 Euery Elephant was couered with a ſtrong towre of wood, faſtened thereon with inſtrumentes, whereupon were thirtie and two valiant men with weapons to fyght, and within was a man of Inde, to rule the beaſte.

38 As for the remnant of the horſemen, he ſet them vpon both the ſides in two parts with trumpettes, to prouoke the hoſt, and to ſtirre vp ſuche as were ſlowe in the armie.

39 And when the ſunne ſhone vpon theyr ſhieldes of golde and ſteele, the mountaynes gliſtered agayne at them, and were as bright as the creſſets of fyre.

40 The kynges hoſt alſo was diuided, one part vpon the hygh mountaynes, the other lowe beneath: ſo they went on, taking good heede, and keepyng theyr order.

41 And al they that dwelt in the lande, were afrayde at the noyſe of theyr hoſte, when the multitude went foorth, and when the weapons ſmote togeather: for the hoſt was both great and myghty.

42 Iudas alſo and his hoſt entred into the batayle, & ſlue ſixe hundred men of the kynges armie.

* Or, Abaron.

43 Nowe when Eleazar the ſonne of *Saura dyd ſee one of the Elephantes deckt with the kynges badge, and was a more goodly beaſt then the other, he thought the kyng ſhoulde be vpon hym:

44 And ieoparded hym ſelfe to deliuer his people, and to geat hym a perpetual name.

45 Wherefore, he ranne with a courage vnto the Elephant in the middeſt of the hoſt, ſmityng them downe on both the ſides, and ſlue many about hym.

46 So went he to the Elephantes feete, and gate hym vnder hym, (e) and ſlue hym: then felle the Elephant downe vpon hym, and there he dyed.

(e) This example is not to be folowed, becauſe it is contrary to the commaundement.

47 Iudas alſo and his men, ſeeing the power of the kyng, and the myghty violence of his hoſt, departed from them.

48 And the kynges armie went vp agaynſt them towarde Hieruſalem, and pitched their tentes in Iurie beſide mount Sion.

49 Moreouer, the kyng tooke truice with them that were in *Bethſura: but when they came out of the citie (becauſe they had no vitailes, but were ſhut vp within, and the land lay vntilled,)

1.Mac.4.g

50 The kyng tooke Bethſura, and ſet men to keepe it, and turned his hoſt to the place of the ſanctuarie,

51 And layed ſiege to it a great whyle, where he made al manner ordinance, handbowes, fiery dartes, rachettes to caſt ſtones, ſcorpions to ſhoote arrowes, and ſlinges.

52 The Iewes alſo made ordinance againſt theyrs, and fought a long ſeaſon.

53 But in the citie there were no vitayles, for it was the ſeuenth yeere of the warres: and thoſe heathen that remayned in Iurie, had eaten vp al their ſtoare.

54 And in the ſanctuarie were fewe menne leaft: for the hunger came ſo vpon them, that they were ſcattered abrode euery man to his owne place.

55 So when Lyſias hearde that Philip (whom Antiochus the kyng whyle he was yet liuing, had ordeyned to bryng vp Antiochus his ſonne, that he myght be kyng,)

* 2.Mac.6.b

56 Was come agayne out of Perſia and Medea with the kinges hoſt, and thought to obteyne the kingdome, with the gouernance of al thinges:

57 He gate hym to the kyng in al the haſt, and to the captaynes of the hoſt, and ſaide, We decreaſe dayly, and our vitailes are but ſmal: Agayne, the place that we lay ſiege vnto, is very ſtrong, and it were our part to ſee for the realme:

58 Let vs agree with theſe menne, and take truice with them, and with al their people,

59 And graunt them to liue after theyr lawe, as they dyd afore: for they be greeued, and doo al theſe thynges againſt vs, becauſe we haue *deſpiſed theyr lawe.

* Or, broken

60 So the kyng and the princes were content, and ſent vnto them to make peace: and they receiued it.

61 Nowe when the king and the princes had made an othe vnto them, they came out of the caſtle,

62 And the kyng went vp to mount Sion: but when he ſawe that the place was welle fenced, he brake the othe that he had made, and commaunded to deſtroy the wal rounde about.

63 Then departed he in al the haſt, and returned vnto Antioch, where he founde Philip hauyng dominion of the citie: So he fought agaynſt hym, and tooke the citie agayne into his handes.

The.vii.Chapter.

1 Demetrius raigned after he had killed Antiochus and Lyſias. 5 He troubleth the chyldren of Iſrael through the counſel of certayne wicked perſons. 37 The prayer of the prieſtes agaynſt Nicanor. 41 Judas kylleth Nicanor, after he hath made his prayer.

A 1 IN the hundred fiftie and one yeere, came Demetrius the ſonne of Seleucus from the citie of Rome with a ſmal company of men, vnto a citie of the ſea coaſt, and there he bare rule.

2 And when he came to Antioch the citie of his progenitours, his hoſt tooke Antiochus and Lyſias, to bryng them vnto hym.

3 But when it was tolde hym, he ſayde, Let me not ſee theyr faces.

4 So the hoſt put them to death. Now when Demetrius was ſet vpon the throne of his kyngdome,

5 There came vnto hym wicked and vngodly men of Iſrael, whoſe captayne was Alcimus, that woulde haue benne made hygh prieſt:

6 Theſe men accuſed the people of Iſrael vnto the kyng, ſayeing, Judas and his brethren haue ſlaine thy freendes, and driuen vs out of our owne lande:

7 Wherefore, ſend now ſome man, to whom thou geueſt credence, that he may goe, and ſee al the deſtruction whiche he hath done vnto vs, and to the kynges lande, and let hym be pouniſhed, with al his freendes and fauourers.

B 8 Then the kyng choſe Bacchides, a freende of his, whiche was a man of great power in the realme beyonde the water, and faythful vnto the kyng, & ſent hym [to ſee the deſtruction that Judas had donne.]

9 And as for that wicked Alcimus, he made hym hygh prieſt, and commaunded hym to be auenged of the chyldren of Iſrael.

10 So they departed [from the kyng] & came with a great hoſt into the land of Juda, ſendyng meſſengers to Judas and his brethren, and ſpeakyng vnto them with peaceable woordes, but vnder deceite.

1.Mac.1,b 11 * Therefore Judas and his people beleued not their ſayeing, for they ſaw that they were comme with a great hoſt.

12 After this, came the ſcribes togeather vnto Alcimus and Bacchides, to entreate of reaſonable couenantes:

13 And the Aſſidians were the fyrſt among the chyldren of Iſrael that required peace of them,

C 14 Sayeing, Alcimus the prieſt is comme of the ſeede of Aaron, howe can he deceiue vs though he comme with an armie?

15 So he gaue them louyng woordes, and ſwore vnto them, and ſayd, We wyl doo you no harme, neither your freendes.

16 And they beleued hym: but the very ſame day tooke he threeſcore menne of them, and ſlue them, accordyng to the woordes that are written,

17 * They haue caſt the fleaſhe of thy ſaintes, and ſhedde their blood rounde about Hieruſalem, and there was no man that would burie them. Pſal.79,a.

18 So there came a great feare and dreade among al the people, ſayeing, There is neither trueth nor ryghteouſneſſe in them: for they haue broken the appoyntment and othe that they made.

19 And Bacchides remooued his hoſte from Hieruſalem, and pitched his tent at Bethzecha, where he ſent foorth, and tooke many of them that had forſaken hym: He ſlue many of the people alſo, and caſt them into a great pitte.

20 Then committed he the lande vnto Alcimus, and leaft menne of warre with hym to helpe hym: and Bacchides hym ſelfe went vnto the kyng.

21 And thus Alcimus defended his hygh prieſthood. D

22 And al ſuche as vexed Iſrael, reſorted vnto hym: inſomuche that they obteyned the land of Juda, and dyd muche euyl vnto the Iſraelites.

23 Nowe when Judas ſawe al the miſcheefe that Alcimus and his company had donne, (yea more then the heathen them ſelues) vnto the Iſraelites:

24 He went foorth rounde about al the borders of Jurie, and pouniſhed thoſe vnfaythful runnagates, ſo that they came no more out into the countrey.

25 So when Alcimus ſawe that Judas and his people had gotten the vpper hande, and that he was not hable to abide them: he went agayne to the kyng, and ſayde al the woorſt of them that he coulde.

26 Then the kyng ſent Nicanor, one of his cheefe princes, whiche bare euyl wyl vnto Iſrael, & commaunded hym, that he ſhoulde vtterly deſtroy the people.

27 * So Nicanor came to Hieruſalem with a great hoſt, and ſent vnto Judas and his brethren with freendly woordes: but vnder deceite, ſayeing, 2.Ma.15.a.

28 There ſhalbe no warre betwixt me and you, I wyl comme with a fewe menne to ſee howe ye doo with freendſhyp.

29 Upon this he came vnto Judas, and they ſaluted one another peaceably: but the enimies were appoynted to take Judas by violence.

30 Neuertheleſſe, it was tolde Judas, that he came vnto hym but vnder diſceyte: Wherefore he gat him away from him, and would ſee his face no more.

31 When Nicanor perceiued that his counſel was bewrayed, he went out to fight againſt Judas, beſyde " Capharſalama: " Or, Cerphaſalama.

32 Where there were ſlayne of Nicanors hoſt fiue thouſand menne: and the reſidue fled vnto the caſtle of Dauid.

F 33 After this came Nicanor vp vnto mount Sion, and the prieſtes, with the Elders of the people, went foorth to ſalute hym peaceably, and to ſhewe hym the burnt ſacrifices that were offered for the kyng.

34 But he laughed them and the people to ſcorne, mocked them, defyled theyr offerings, and ſpake diſdaynfully:

2Mac 14.c 35 Yea, and ſwore in his wrath, ſayeing, *If Judas and his hoſt be not deliuered now into my handes, aſſoone as euer I comme agayne and farewel, I ſhal burne vppe this houſe. With that went he out in a great anger.

36 Then the prieſtes came in, and ſtoode before the aulter of the Temple, weeping, and ſayeing:

37 *Forſomuche as thou O Lord haſt choſen this houſe, that thy name myght be called vpon therin, and that it ſhould be an *houſe of prayer, and petition for thy people: Eſai.56.b.

38 Be auenged of this man, and his hoſt, and let them be ſlayne with the ſworde: remember the blaſphemies of them, and ſuffer not them to continue any longer.

39 When Nicanor was gonne from Hieruſalem, he pitched his tent at Bethoron, and there an hoſt met hym out of Syria.

40 And Judas came to Adarſa with three thouſand menne, and made his prayer vnto God, ſayeing:

41 O Lorde, *becauſe the meſſengers of king Sennacherib blaſphemed thee, the angel went foorth and ſlue an hundred, foureſcore, and fiue thouſand of them: Eſai.37.f.

42 Euen ſo deſtroy thou this hoſt before vs to day, that other people may know howe that he hath blaſphemed thy ſanctuarie, and pouniſhe hym accordyng to his maliciouſneſſe.

43 And ſo the hoſtes ſtrooke the feelde the thirtienth day of the moneth " Adar: and Nicanors hoſte was diſcomfited, *and he hym ſelfe was fyrſt ſlayne in the bataile. " Februari. 2.Ma.15.d.

44 When Nicanors menne of warre, ſawe that he was killed, they caſt away their weapons, and fled:

45 But the Jewes folowed vppon them a whole dayes iourney, from Adazer, vnto Gazara, blowyng with the trumpets, and makyng tokens after them.

46 So the Jewes came foorth of al yͤ townes rounde about, and blew out their hornes vpon them, and turned againſt them: Thus were they al ſlayne, and not one of them leaft.

47 Then they tooke their ſubſtance for a pray, and ſmote of Nicanors head, and his ryght hande *whiche he helde vp ſo proudlye, and brought it with them, and hanged it vp afore Hieruſalem. 2.Ma.14.c

48 Wherfore the people were exceedingly reioyced, & paſſed ouer that day in great gladneſſe.

49 And Judas ordeyned that the ſame daye, [namely] the thirtienth day of the moneth Adar, ſhould be keapt in myrth euery yeere.

50 Thus the lande of Juda was in reſt a litle whyle.

The .viii. Chapter.

2 Judas conſydering the power and godly policie of the Romanes, maketh peace with them. 22 The reſcript of the Romanes, ſent vnto the Jewes.

1 IUdas heard alſo the fame of yͤ Romanes, that they were myghtie, and valiant menne, and agreeable to al thynges that are required of them, and make peace with al men which comme vnto them,

2 And howe they were doughtie menne of ſtrength: beſides that, it was tolde hym of their batels and noble actes whiche they dyd in Galatia, howe they had conquered them, and brought them vnder tribute, " Or French menne.

3 And what great thinges they had donne in Spayne: how that with their wiſdome and ſober behauour, they had wonne the mines of ſiluer and golde that are there,

4 And obteyned al the lande, with other places farre from them: how they had diſcomfited and ſlayne downe the kynges that came vpon them, from the vttermoſte parte of the earth, and howe other people gaue them tribute euery yeere:

5 How they had ſlayne & ouercomme Philip,

and

" Or, the Macedonians.

and Perſes kyng of " Cethim, and other mo in batayle, whiche had brought theyr ordinance agaynſt them:

6 Howe they diſcomfited great Antiochus kyng of Aſia, that would needes fight with them, hauyng an hundred and twentie Elephantes, with horſemem, charets, and a very great hoſte:

B 7 How they tooke him ſelfe alyue, and ordained hym, with ſuche as ſhoulde raigne after hym, to pay them a great tribute, yea, and to fynde them good ſureties and pledge beſides al this:

8 How they had taken from him India, Media, and Lydia, his beſt landes, and geuen them to kyng Eumenus:

9 Agayne, howe they perceyuyng that the Greekes were comming to vexe them,

10 Sent agaynſt them a captayne of an hoſt, whiche gaue them batel, ſlue many of them, led away theyr wyues and children captiue, ſpoyled them, tooke poſſeſſion of theyr lande, and deſtroyed their ſtrong holdes, and ſubdued them to be theyr bondmen, vnto this day.

11 Moreouer, how that as for other kingdomes and Iles, whiche ſomtime withſtoode them, they deſtroyed them, and brought them vnder theyr dominion:

12 But keept amitie with their owne freends, and thoſe that were confederate with them, and conquered kyngdomes both farre and nygh: and that whoſoeuer heard of theyr renowme, was afrayde of them.

C 13 For whom they would helpe to their kingdomes, thoſe raigned: and whom it liked not them to raigne, they put them downe: And how they were come to great preheminence,

14 Hauyng no kyng among them, neyther anye man clothed in purple to be magnified therethrough:

" Or, a counſel, or ſenate houſe.

15 But had ordayned them ſelues a " parliament, wherein there ſate three hundred and twentie Senatours dayly vpon the counſel, to diſpatche euer the buſineſſe of the people, and to keepe good order:

" Or, one man.

16 And howe that euerye yeere they choſe a " Mayre to haue the gouernance of al theyr lande, to whom euerye man was obedient, and there was neyther euyl wyl, nor diſcention among them.

" Or, Acchus.

17 Then Iudas choſe Eupolemus, the ſonne of " Iohn, the ſonne of Iacob, and Iaſon, the ſonne of Eleazer, and ſent them to Rome, for to make freendſhip, and a bonde of loue with them,

18 That they might take from them the bondage of the Greekes: for the Iewes ſaw that the Greekes woulde ſubdue the kyngdome of Iſrael.

" Or, Senate houſe.

19 So they went vnto Rome, a verye great iourney, and came vnto the " Parliament, and ſayde, D

20 Iudas Machabeus with his brethren, and the people of the Iewes, hath ſent vs vnto you, to make a bonde of freendſhip and peace with you, and ye to note vs as your louers and freendes.

21 And that matter pleaſed the Romaines ryght wel:

22 Wherfore it was written vp: of the whiche the Romanes made a wryting in tables of braſſe, and ſent it to Hieruſalem, that they might haue by them a memorial of the ſame peace and bonde of freendſhyppe, after this manner:

23 God ſaue the Romanes and the people of the Iewes both by ſea and by lande, & keepe the ſworde and enimie from them for euermore:

24 If there come firſt any warre vppon the Romanes, or any of their freendes throughout al theyr dominion,

25 The people of the Iewes ſhal helpe them, as the tyme requyreth, and that with al their hartes.

26 Alſo they ſhal neither geue nor ſende vnto their enimies vitailes, weapons, money, nor ſhippes: but fulfil their couenantes at the Romanes pleaſure, takyng nothyng of them therefore. E

27 Agayne, if the people of the Iewes happen fyrſt to haue warre, the Romanes ſhal ſtand by them with a good wyl, accordyng as the tyme wyl ſuffer:

28 Neyther ſhal they geue vnto the Iewes enimies vitailes, weapons, money, or ſhippes: Thus are the Romanes content to do, & ſhal fulfil their charge without any diſceite.

29 Accordyng to theſe articles, the Romanes made the bonde with the Iewes.

30 Now after theſe articles [ſayde they] if any of the parties wyl put to them, or take anye thyng from them, they ſhal do it with yͤ conſent of both: and whatſoeuer they adde vnto them, or take from them, it ſhal ſtand faſt.

31 And as touching the euil that Demetrius hath donne vnto the Iewes, we haue written vnto hym, ſayeing, Wherfore layeſt thou thy heauie yoke vpon the Iewes our freends and louers? F

32 If they make anye complaynt of thee agayne vnto vs, we ſhal defende them, and fight with thee by ſea and by lande, accordyng to iuſtice.

The.ix.Chapter.

1 After the death of Nicanor, Demetrius ſendeth his armie agaynſt Iudas. 18 Iudas is ſlayne. 34 Ionathas is put in the ſteede of his brother. 47 The ſtryfe betwene Ionathas and Bacchides. 55 Alcimus is taken with the paulſie, and dyeth. Bacchides returneth agayne vnto the kyng. 68 He commeth vpon Ionathas by the counſel of certayne wicked perſons, and is ouercomme. 70 The truice of Ionathas with Bacchides.

A 1 IN the meane ſeaſō, when Demetrius hearde that *Nicanor and his hoſte was ſlayne in the feelde, he proceeded further, to ſende Bacchides and Alcimus againe into Iurie, and the cheef ſtrength of his hoſt with them.

2 So they went foorth by the way that leadeth vnto Galgala, and pitched their tentes before Maſaloth (whiche is in Arbellis) and wan the citie, and ſlue muche people.

3 In the firſt moneth of the hundred fifty and two yeere, they brought their hoſt, and layde their ſiege agaynſt Hieruſalem:

4 But raiſing their campe, they came to Berea, with twentie thouſande footemen, and two thouſande horſemen.

“ Or, Eleaſa.

5 Now Iudas had pitched his tent at “ Laiſa, with three thouſand choſen menne,

6 And when they ſawe the multitude of the other armie, that it was ſo great, they were ſoare afrayde, and manye conueyed them ſelues out of the hoſte, inſomuche that there abode no more of them, but eyght hundred menne.

B 7 When Iudas ſaw that his hoſt failed him, and that he muſte needes fyght, it brake his hart, that he had no tyme to geather them togeather: wherfore the man was in extreme trouble.

8 Neuertheleſſe, he ſayde vnto them that remayned with hym: Vp, let vs goe agaynſt our enimies, peraduenture we ſhalbe able to fyght with them.

9 But they woulde haue ſtopped hym, ſaying, We ſhal not be able: therefore nowe let vs ſaue our lyues, and turne agayne to our brethren: for ſhould we fight agaynſt them, beyng ſo fewe?

(a) He which was wont to pray and ouercomme, is ouercomme when he truſteth in his ſtrength, and omitteth prayer.

10 And Iudas ſayde, (a) God forbyd that we ſhould flee from them: wherfore if our time be comme, let vs dye manfully, for our brethren, and let vs not ſtayne our honour.

11 Then the hoſt remooued out of the tentes, and ſtoode agaynſt them, and the horſemen were diuided in two partes: the ſling caſters and Archers went before the hoſte, and al the myghtie menne were formoſte in the feelde.

12 Bacchides him ſelfe was in yͤ ryght wing of the batel, and the hoſt drewe nygh in two partes, and blew the trumpettes.

13 They of Iudas ſide blewe the trumpettes alſo, and the earth ſhooke at the noyſe of the hoſtes: and they ſtrake a feelde from the morowe tyl nyght. C

14 And when Iudas ſawe that Bacchides hoſt was ſtrongeſt of the ryght ſide, he tooke with hym al the hardie menne,

15 And brake the ryght wyng of their order, and folowed vpon them vnto mount Azot.

16 Nowe when they whiche were the left wyng, ſawe that the right ſide was diſcomfited, they purſued Iudas & them that were with hym harde at the heeles.

17 Then was there a ſoare batayle: for many were ſlaine and wounded on both the parts.

18 Iudas alſo hym ſelfe was kylled, and the remnant fled.

19 So Ionathas and Simon tooke Iudas their brother, and buried hym in his fathers ſepulchre in the citie of Modin.

20 And al the people of Iſrael made great lamentation for him, & mourned long, ſayeing, D

21 Alas that this worthy ſhoulde be ſlayne, whiche deliuered the people of Iſrael.

22 As for other thinges parteyning to the batailes of Iudas, the noble actes that he dyd, and of his worthyneſſe, they are not written, for they were very many.

23 *Now after the death of Iudas, wycked menne came vp in al the coſtes of Iſrael, and there aroſe al ſuch, as did worke vngodlines.

Ioſephus cap.3.lib.13.anti.

24 In thoſe dayes, was there a great dearth in the lande, and al the countrey gaue ouer them ſelues and theyrs vnto Bacchides.

25 So Bacchides choſe wycked menne, and made them Lordes in the lande.

26 Theſe ſought out and made ſearche for Iudas freendes, and brought them vnto Bacchides, whiche auenged him ſelfe vpon them with great deſpite.

27 And there came ſo great trouble in Iſrael, as was not ſince the tyme that no prophete was ſeene there.

28 Then came al Iudas freendes togeather, and ſayde vnto Ionathas:

29 Forſomuche, as thy brother Iudas is dead, there is none lyke hym to goe foorth againſt our enimies, agaynſt Bacchides, and ſuche as are aduerſaries of our owne people.

30 Wherfore this day we chooſe thee for him, to be our Prince and Captayne, to order our batayle.

31 And Jonathas tooke the gouernance vpon hym at the ſame time, and ruled in ſteade of his brother Judas.

32 When Bacchides gate knowledge therof, he ſought for to ſlaye hym.

33 But Jonathas and Simon his brother, perceiuing that, fled into the wyldernesſe of Thecua with al their companie, and pitched their tentes by the water poole of Aſphar.

E 34 Whiche when Bacchides vnderſtoode, he came ouer Jordane with al his hoſt, vppon the Sabboth day.

35 Now had Jonathas ſent his brother [John] a captayne of the people, to pray his freendes the Nabuthites, that they would lend them their ordinance, for they had muche,

Or, Ambri. 36 So the children of " Jambri came out of Madaba, and tooke John, & al that he had, and went their way withal, when they had taken it.

37 Then came woorde vnto Jonathas and Simon his brother, that yͤ children of Jambri made a great mariage, and brought the bryde from Madaba, with great pompe: for ſhe was daughter to one of the nobleſt Princes of Chanaan.

38 Wherefore they remembred the blood of John their brother, aud went vp, & hid them ſelues vnder the ſhadow of the mountayne.

39 So they lyft vp their eyes, and looked, and beholde, there was muche a doo, and great preparation: for the bridegrome came foorth, and his freendes and his brethren met them with tympanies, inſtrumentes of muſicke, and many weapons.

40 Then Jonathas and they that were with hym, roſe out of their lurking places againſt them, and ſlue many of them: and the remnant fled into the mountaines, & they tooke al their ſubſtance.

F 41 Thus the marriage was turned to mournyng, and the noyſe of theyr melodye, into lamentation.

42 And ſo when they had auenged yͤ (a) blood of their brother, they turned againe vnto Jordane.

(a) Blood doeth require blood.

43 Bacchides hearyng this, came vnto the very border of Jordane with a great power, vpon the Sabboth day.

44 And Jonathas ſayde to his company, Let vs get vp, & fight againſt pur enimies: for it ſtandeth not with vs to day, as in time paſt.

45 Beholde, our enimies are in our way, the water of Jordane vppon the one ſyde of vs, with bankes, fens, & woods, on the other ſide, ſo that there is no place for vs to depart vnto.

46* Wherefore crye nowe vnto heauen, that ye may be deliuered from the power of your enimies: So they ſtroke the batayle.

2.Par.10.a
1.Mac.4.b

47 And Jonathas ſtretched out his hande to ſmyte Bacchides, but he fled backwarde.

48 Then Jonathas and they that were with hym, leapt into Jordane, and ſwimmed ouer Jordane vnto the further banke: but the other woulde not paſſe ouer Jordane after hym.

49 And there were ſlayne of Bacchides ſyde that day a thouſand menne. G

50 Therefore Bacchides with his hoſt turned againe to Hieruſalem, & buylt vp the caſtles and ſtrong holdes that were in Jurie, Jericho, Emaus, Bethoron, Bethel, Thamnata, " Phara, and " Thopo, with hygh walles, with portes, and with lockes:

Or, Pharathoni.
Or, Tepho.

51 And ſet menne to keepe them, that they might vſe theyr malice vpon Iſrael.

52 He walled vp the citie Bethſura, Gazara, and the caſtle, and prouided them with men and vittayles.

53 He tooke alſo the cheefeſt mennes ſonnes in the countrey for pledges, and put them in the caſtle at Hieruſalem to be keapt.

54 Afterward, in the hundred fyftie and three yeere, in the ſeconde moneth, Alcimus commaunded that they ſhoulde deſtroy yͤ walles of the inwarde court of the ſanctuarie, and he pulled downe, and began to deſtroy the monumentes of the prophetes,

55 But at the ſame tyme Alcimus was plagued, and ſmitten with a paulſie, and his enterpriſes were hindered, and his mouth was ſtopped [by God] ſo that he coulde no more ſpeake, nor commaund any of his houſe concernyng his buſineſſe.

56 Thus dyed Alcimus in great miſerie at the ſame tyme.

57 And when Bacchides ſawe that Alcimus was dead, he turned againe to the king: and ſo the land was in reſt two yeeres.

58 Then al the vngodly menne helde a counſel, ſayeing, Behold, Jonathas and his companye are at eaſe, and dwel without care, wherefore let vs bryng Bacchides hyther, and he ſhal take them al in one nyght.

59 So they went, and gaue Bacchides this counſel.

60 Whiche aroſe, to come with a great hoſt, & ſent letters priuily to his adherentes which were in Jurie, to take Jonathas and thoſe that were with hym: but they might not, for the other had gotten knowledge of theyr deuice.

uice.

61 And Jonathas tooke fiftie menne of the countrey, whiche were the ringleaders of them, and ſlue them.

62 Then Jonathas and Simon with theyr company departed vnto the citie * Bethbaſin, whiche lieth in the wilderneſſe, and repaired the decay thereof, and made it ſtrong.

* Or, Bethbeſſen.

63 When Bacchides knewe this, he geathered al his hoſt, and ſent woorde to them that were in Jurie.

64 Then came he and layde ſeege to Bethbaſin, and fought agaynſt it a long ſeaſon, and made inſtrumentes of warre.

65 Now Jonathas leaft his brother Simon in the citie, and went foorth hym ſelfe into the countrey, and came with a certaine number,

66 And ſlue * Odomeras, and his brethren, and the chyldren of Phaſeron in their tentes, ſo that he began to be ſtrong, and to increaſe in power.

* Or, Odaren.

67 As for Simon and his companye, they went out of the citie, and brent vp the inſtrumentes of warre,

68 And fought agaynſt Bacchides, and diſcomfited him: & Bacchides was ſore vexed, becauſe his counſel & trauaile was in vayne.

69 Wherefore, he was wroth at the wycked menne [a] that gaue hym counſel to comme into their land, and ſlue many of them: Then purpoſed he with his companie to goe a way into his owne countrey.

(a) wicked counſel falleth on the counſellours.

70 Wherof when Jonathas had knowledge, he ſent ambaſſadours vnto him, for to make peace with hym, and that he ſhoulde deliuer his priſoners agayne.

71 To the whiche Bacchides conſented gladly, and dyd accordyng to his deſyre: yea, and made an oth that he ſhoulde neuer doo hym harme, al the dayes of his lyfe.

72 So he reſtored vnto him al yͤ priſoners that he had taken out of the lande of Juda, & then turned & went his way into his owne lande, neither proceeded he anye further to comme vnto the borders of Juda.

73 Thus Iſrael had no more warre, and Jonathas dwelt at Machmas, and beganne there to gouerne the people, and deſtroyed the vngodly menne out of Iſrael.

The.x.Chapter.

4 Demetrius deſyreth to haue peace with Jonathas. 48 Alexander mooueth warre agaynſt Demetrius. 50 Demetrius is ſlayne. 51 The freendſhyp of Ptolomeus and Alexander.

A 1 IN the hundred and threſcore yeere, came Alexander the ſonne of Noble * Antiochus, and tooke Ptolomais, whoſe citizins receiued hym, and there he raigned.

* Or, Epiphanes.

2 When Demetrius heard thereof, he geathered an exceedyng great hoſt, and went foorth agaynſt hym to fyght.

3 Wherefore Demetrius ſent letters vnto Jonathas with louing woordes, and prayſed hym greatly.

4 For he ſayd: We wil firſt make peace with hym, before he bynde him ſelfe with Alexander agaynſt vs:

5 Els he ſhal remember the euil that we haue donne againſt him, his brother, & his people.

6 And ſo he gaue Jonathas leaue to gether an hoſt, to make weapons, & to be confederate with hym, and commaunded the pledges that were in yͤ caſtle to be deliuered vnto him.

B 7 Then came Jonathas to Hieruſalem, and read the letters in the audience of al the people, and of them that were in the caſtle.

8 And therefore were they ſoare afrayde, becauſe they hearde that the kyng had geuen hym licence to geather an hoſt.

9 Thus were yͤ pledges deliuered vnto Jonathas, whiche reſtored them to their parentes.

10 Jonathas alſo dwelt at Hieruſalem, and began to buylde vp, and to repayre the citie:

11 Commaunding the woorkemen to wal it and the mount Sion round about with free ſtone, to be a ſtrong holde: and ſo they dyd.

12 As for the Heathen that were in the caſtles, whiche Bacchides had made vp, they fled:

13 So that euery man leaft the place, & went into his owne countrey.

14 Only at Bethſura remained certaine of the Jewes, whiche had forſaken the lawe and commaundementes of God, for Bethſura was their refuge. C

15 Nowe when kyng Alexander heard of the promyſes that Demetrius had made vnto Jonathas, and when it was tolde hym of the batayles and noble actes, whiche he, and his brethren had donne, and of the great trauayles that they had taken,

16 He ſayd, Where ſhal we finde ſuch a man? wel, we wil make hym our freende, and be confederate with hym.

17 Upon this, he wrote a letter vnto hym, with theſe woordes:

18 Kyng Alexander ſaluteth his brother Jonathas.

19 We haue heard of thee, that thou art a valiant man, and meete to be our freende:

20 Wherefore, this day we ordeyne thee to be the hygh prieſt of thy people, and to be called the kinges freende (Upon this, he ſent him a purple clothing, and a crowne of golde) that thou mayeſt conſyder what is for our profite, and keepe freendſhyp towarde vs.

D 21 So in the ſeuenth moneth of the hundred and threeſcore yeere, vpon the ſolempne feaſt day of the tabernacles, Ionathas put the holy rayment vppon hym: then geathered he an hoſt, and prepared many weapons.

22 Whiche when Demetrius heard, he was marueylous ſoary,

23 And ſayd, Alas what haue we donne, that Alexander hath preuented vs, in geatting the freendſhyp of the Iewes, for his owne defence:

24 Yet wil I write louingly vnto them alſo, yea, and promiſe them dignities & rewardes, that they may be of my ſyde.

25 Whereuppon he wrote vnto them theſe woordes: Kyng Demetrius ſendeth greetyng vnto the people of the Iewes:

26 Whereas ye haue keapt your couenant towarde vs, and continued in our freendſhyp, not enclining to our enimies, we were glad when we heard thereof.

27 Wherefore remaine ſtil, and be faithful to vs, and we ſhal wel recompence you for the thinges that ye haue donne on our partie:

E 28 We ſhal releaſe you of many charges, and geue you rewardes.

29 And now I diſcharge you & al the Iewes from tributes, I forgeue you the cuſtomes of ſalt, and releaſe you of the crowne taxes, of the thirde part of ſeede,

30 And halfe the fruite of trees, whiche is myne owne duetie, I doo releaſe them from this day foorth, ſo that they ſhal not be taken of the lande of Iuda, nor of the three Cities, whiche are added thereunto out of Samaria & Galilee, from this day foorth for euermore.

31 Hieruſalem alſo, with al things belonging thereto, ſhalbe holy and free, yea, the tithes, and tributes ſhal parteyne vnto it.

32 As for the power of the caſtle whiche is at Hieruſalem, I remit, & geue it vnto the high prieſt, that he may ſet in it ſuche menne as he ſhal chooſe to keepe it.

33 I freely deliuer al the Iewes that are priſoners throughout al my realme, ſo that euery one of them ſhalbe free from payeing any tribute, yea, euen of their cattel.

34 Al the ſolempne feaſtes, Sabbothes, new moones, the dayes appointed, the thre dayes before and after the feaſt, ſhalbe free for al the Iewes in my realme.

36 So that in them, no man ſhal haue power to doo any thing, or to vexe any of them in any manner of cauſe.

36 There ſhal thirtie thouſand alſo of yͤ Iewes be written vp in the kynges hoſt, and haue their wages payed as al other men of warre of the kinges ſhould haue: and of them ſhalbe ordeined certain to keepe the kings ſtrong holdes.

37 Yea, and ſome of them ſhalbe ſet ouer the kyngs ſecrete affayres: and their gouernours, & princes ſhalbe of them ſelues, and lyue after theyr owne lawes, as the kyng hath commaunded in the lande of Iuda.

38 And the three cities that are fallen vnto Iurie F from the countrey of Samaria, ſhalbe taken as Iurie, and be vnder one, neyther be ſubiect to anye ſtrange lord, but to the hyghe prieſt.

39 As for Ptolomais and the land parteyning thereto, I geue it vnto the ſanctuarie at Hieruſalem, for the neceſſary expences of the holy thinges.

40 Moreouer, I wil geue euery yeere fifteene thouſand ſicles of ſiluer, of the kynges reuenues, out of yͤ places apparteining vnto me.

41 And al the ouerplus whiche they haue not payed for thinges due, as they did in the former yeeres, from hencefoorth they ſhal geue it, towarde the woorkes of the temple.

42 And beſides this, the fyue thouſande ſicles of ſiluer whiche they receiued yeerely, of the account appointed, for the enterteynement of the ſanctuarie, theſe yeeres paſſed, euen theſe thynges ſhalbe releaſſed, becauſe they apparteyne to the prieſtes that miniſter.

43 Item, whoſoeuer they be, that flee vnto the temple at Hieruſalem, or within the liberties thereof, where as they are fallen into the kynges danger for any manner of buſineſſe, they ſhalbe pardoned, and al the goodes that they haue in my realme ſhalbe free.

44 For the building alſo, and repayring of the woorke of the ſanctuarie, expences ſhalbe geuen out of the kynges reuenues:

45 Yea, & for the making of the walles round about Hieruſalem, for yͤ breaking downe of the olde, and for the ſetting vp at the ſtrong holdes in Iurie, ſhal the coſtes and charges be geuen out of the kynges reuenues.

46 *But when Ionathas and yͤ people hearde theſe woordes, they gaue no credence vnto them, neither receiued them: for they remembred the great wyckedneſſe that he had done vnto Iſrael, and howe ſoare he had vexed them. 1. Mac. 7. d

47 Wherefore, they agreed vnto Alexander,

for

foꝛ he was a pꝛince that had dealt freendlye with them, and ſo they ſtood by him alway.

Ioſe,ca.6. lib.13. 48 Then geathered kyng Alexander a great hoſt, and bꝛought his armie agaynſt Demetrius:

G 49 So the two kynges ſtroke battayle togeather, but Demetrius hoſte fled, and Alexander folowed after, and fel vpon them.

50 A mightie ſoare feelde was it, continuing tyl the ſunne went downe: and Demetrius was ſlayne the ſame day.

51 And Alexander ſent Ambaſſadours vnto Ptolomi, the kyng of Egypt, with theſe woꝛdes, ſayeing,

52 Foꝛſomuche, as I am comme agayne to my realme, and am ſet in the thꝛone of my pꝛogenitours, and haue gotten the dominion, ouercommed Demetrius,

53 Conquered the lande, and ſtriken a feelde with hym, ſo that we haue diſcomfited both hym, and his hoſt, and ſit in the thꝛone of his kyngdome:

54 Let vs now make frendſhyp togeather, geue me thy daughter to wyfe, ſo ſhal I be thy ſonne in lawe, & both geue thee rewards, and her accoꝛdyng to thy dignitie.

55 Ptolomi the king gaue anſweare, ſayeing, Happy be the day wherein thou art comme agayne to the lande of thy pꝛogenitours, and ſet in the thꝛone of theyꝛ kyngdome.

56 And now wyl I fulfyl thy wꝛyting: but meete me at Ptolomais, that we may ſee one another, and that I may marry my daughter vnto thee, accoꝛdyng to thy deſyꝛe.

57 So Ptolomi went out of Egypt with his daughter Cleopatra, and came vnto Ptolomais, in the hundꝛed thꝛeeſcoꝛe and two yeere,

58 Where kyng Alexander mette him: and he gaue Alexander his daughter Cleopatra, and married them at Ptolomais with great woꝛſhyp, lyke as the manner of kynges is to be.

59 Then wꝛote kyng Alexander vnto Jonathas, that he ſhould comme and meete him.

60 So he went honoꝛably vnto Ptolomais, and there he mette the two kinges, and gaue them and theyꝛ freendes great pꝛeſentes of gold, & ſiluer, and found fauour in their ſight.

61 And there came togeather agaynſt Jonathas, certayne wicked menne and vngratious perſons of Iſrael, making complaintes of him: but the kyng regarded them not.

62 As foꝛ Jonathas, the kyng commaunded to take of his garmentes, and to cloth him in purple: and ſo they dyd. Then the kyng appointed hym to ſit by hym,

63 And ſayd vnto his pꝛinces, Goe with him into the middeſt of the citie, and make a pꝛoclamation, that no man complayne againſt hym, of any matter, and that no man trouble hym foꝛ any manner of cauſe.

64 So it happened, that when his accuſers ſawe the woꝛſhip whiche was pꝛoclaymed of hym, and that he was clothed in purple, they fled euery one.

65 And the kyng made muche of hym, wꝛote hym among his cheefe freendes, made hym a Duke, and partaker of his dominion.

66 *Thus Jonathas went agayne to Hieruſalem, with peace and gladneſſe. Ioſe,cap.6 lib,13,anti:

67 In the hundꝛed thꝛeeſcoꝛe and fifth yeere, came Demetrius, the ſonne of Demetrius, from Creta, into his fathers lande:

68 Wherof when Alexander heard tel, he ſhas ryght ſoary, and returned vnto Antioch.

69 And Demetrius choſe *Apollonius, whiche had the gouernance of Celoſiria, to be his captayne: So he geathered a great hoſt, and came vnto Jamnia, and ſent woꝛde vnto Jonathas the hygh pꝛieſt, ſayeing, i.Mac.3.a.

70 Dareſt thou withſtande vs thee ſelfe alone? As foꝛ me, I am but laughed to ſcoꝛne, and ſhamed, becauſe thou diddeſt vaunt thy ſtrength agaynſt vs in the mountaines.

71 Nowe therefoꝛe, if thou truſteſt in thyne owne ſtrength, comme downe to vs into the playne feelde, and there let vs trye the matter togeather, foꝛ thou ſhalt knowe, that I haue the ſtrength of many cities,

72 And ſhalt know who I am, and the other that ſtande by me, whiche ſaye, That your foote is not able to ſtande befoꝛe our face, foꝛ thy fathers haue benne twyſe chaſed in their owne lande.

73 And now how wylt thou be able to abide ſo great an hoſt of hoꝛſemen and footemen in the feelde, where as is neither rocke, ſtone, noꝛ place to flee vnto?

74 When Jonathas heard the woꝛds of Apollonius, he was moued in his mind, wherfoꝛe he choſe ten thouſand menne, and went out of Hieruſalem: and Simon his bꝛother mette hym, foꝛ to helpe hym.

75 And they pitched theyꝛ tentes at Joppa: but the citie keapt hym foꝛth, foꝛ Apollonius garriſon was in Joppa.

76 Then Jonathas layde ſeege to it, and they that were in the citie, foꝛ very feare let hym in: and ſo Jonathas wanne Joppa.

77 Apollonius hearyng of this, tooke thꝛee thouſand hoꝛſmen, with a great hoſt on foot, and went to Azotus as though he woulde goe further, and came immediatly into the

playne feelde, becauſe he had ſo many horſemen, and put his truſt in them.

78 So Ionathas folowed vpon hym to Azotus, and the army ſkirmiſhed with his rearewarde, and there they ſtroke the batayle.

79 Nowe had Apollonius leaft a thouſande horſemen behinde them priuily in the tentes.

80 And when Ionathas knewe that ſuche wayte was layde behynde them, they went rounde about the enimies hoſt, & ſhot dartes at the people, from the mornyng to the euenyng.

81 As for Ionathas people, they keapt theyr order, as he had commaunded them, and the enimies horſes were weery.

82 Then brought Simon foorth his hoſt, and ſet them agaynſt the footemen (for the horſmen were weery already:) So he diſcomfited them, and they fled.

83 And they that were ſcattered in the feelde, gate them to Azotus, and came into the temple of Dagon theyr Idol, that they myght there ſaue theyr lyues.

84 But Ionathas ſet fyre vpon Azotus, and al the cities rounde about it, and tooke theyr goodes, and *brent vp the temple of Dagon, with al them that were fled into it. i.Mac,11.a

85 Thus were ſlayne and brent wel nyghe eyght thouſande menne.

86 So Ionathas remooued the hoſte from thence, and brought them to Aſcalon, where the menne of the citie came foorth, and mette hym with great woorſhyp.

87 After this, went Ionathas and his hoſte agayne to Hieruſalem, with great ſubſtance of good.

88 And when kyng Alexander hearde theſe thynges, he thought to doo Ionathas more woorſhyp:

89 And ſent him a coller of golde, as the vſe is to be geuen vnto ſuche as are of the kynges next blood: He gaue hym alſo the citie of Accaron, with the landes belongyng thereto, in poſſeſſion.

The.xi.Chapter,

1 The diſcention betwixt Ptolomeus, and Alexander his ſonne in lawe. 17 The death of Alexander. 19 Demetrius raigneth after the death of Ptolomeus. 22 Sion is beſieged of Ionathas. 42 Demetrius ſeeing that no man reſiſteth him, ſendeth his army againe. 54 Triphon moueth Antiochus agaynſt Demetrius. 60 Demetrius is deliuered by the ſuccour of Ionathas. 63 After his deliuerance he breaketh his couenant that he had made.

A 1 AND the kyng of Egypt geathered an hoſt lyke the ſande that lyeth vpon the ſea ſhoare, & many ſhips, *and went about thorow diſceite to obteyne yͤ kyngdome of Alexander, and to ioyne it vnto his owne realme. Ioſep.ca.7 lib.13.

2 Upon this, he tooke his iourney into Syria, vſyng gentle woordes, ſo that he was letten into the cities, and menne came foorth to meete hym: for kyng Alexander had commaunded them ſo to doo, becauſe he was his father in lawe.

3 Now when Ptolomi entred into any citie, he leaft menne of warre to keepe it: and this he dyd thorowout al the cities.

2.Ma.10.c. 4 And when he came to Azotus, *they ſhewed hym the temple of Dagon, and Azotus that was brent vp, with the other things whiche were deſtroyed, the dead bodies caſt abroade, and the graues that they had made by the waye ſide for ſuche as were ſlayne in the feelde,

5 And tolde yͤ king that Ionathas had donne al theſe thynges, to the intent they myght geat hym euil wyl: But the kyng ſayde not one woorde thereto.

6 And Ionathas mette the kyng with great honour at Ioppa, where they ſaluted one an other, and tooke theyr reſt.

7 So when Ionathas had gonne with the kyng, vnto the water that was called Eleutherus, he turned agayne to Hieruſalem.

8 Nowe Ptolomi had gotten the dominion of the cities, vnto Seleucia vpon yͤ ſea coaſte, imaginyng wycked counſels agaynſt Alexander, B

9 And ſent Ambaſſadours vnto Demetrius, ſayeing: Come, let vs make a bonde betwixt vs, ſo ſhal I geue thee my daughter that Alexander hath, and thou ſhalt raigne in thy fathers kyngdome.

10 I repent that I gaue Alexander my daughter, for he goeth about to ſlaye me.

11 And thus he ſlaundered Alexander, becauſe he would haue had his realme.

12 Thus he tooke his daughter from hym, gaue her vnto Demetrius, and forſooke Alexander: ſo that his malyce was openlye knowen.

13 And Ptolomi came to Antioch, where he ſet two crownes vppon his owne head, the crowne of Egypt, and of Aſia.

14 In the meane ſeaſon was kyng Alexander in Cilicia: for they that dwelt in thoſe C

places had rebelled agaynſt hym.

C 15 But when Alexander hearde of this, he came to warre agaynſt hym: So kyng Ptolomi brought foorth his hoſt, and met hym with a myghty power, & chaſed hym away.

16 Then fled Alexander into Arabia, there to be defended: and kyng Ptolomeus honour increaſed.

17 And Zabdiel the Arabian, ſmote of Alexanders head, and ſent it vnto Ptolomi.

18 But the thirde day after dyed kyng Ptolomi hym ſelfe, and they whom he had ſet in the ſtrong holdes, were ſlayne one of another.

19 And Demetrius raigned in the hundred threeſcore and ſeuenth yeere.

20 At the ſame time geathered Ionathas them that were in Iurie, to lay ſiege vnto the caſtle which was at Hieruſalem, and ſo they made many inſtrumentes of warre agaynſt it.

21 Then went there certayne vngodly perſons, whiche hated theyr owne people, vnto kyng Demetrius, and tolde hym that Ionathas beſieged the caſtle.

D 22 So when he hearde it, he was angry, and immediatly came vnto Ptolomais, & wrote vnto Ionathas, that he ſhoulde not lay ſiege to the caſtle, but come and ſpeake with him at Ptolomais in al haſt.

23 Neuertheleſſe, when Ionathas heard this, he commaunded to beſiege it: He choſe alſo certayne of the elders and prieſtes of Iſrael, and put hym ſelfe in peril,

24 And tooke with him golde, ſiluer, clothing, and diuers preſentes, and went to Ptolomais vnto the kyng, and founde hym gratious.

25 And though certayne vngodly men of his owne people made complaintes vpon hym,

1.Ma.10.d 26 Yet the kyng entreated hym,* lyke as his predeceſſours had done before, and promoted hym in the ſyght of al his freendes,

27 Confyrmed hym in the hygh prieſthood, with al the woorſhip that he had afore, and made hym his cheefe freende.

1.Ma.10.c 28 Ionathas alſo deſyred the kyng, that he woulde make Iurie free, * with the three head cities of Samaria, and the landes parteynyng thereto: vpon this dyd Ionathas promiſe hym three hundred talentes.

E 29 Whereunto the kyng conſented, and gaue Ionathas wryting of the ſame, conteynyng theſe woordes:

30 King Demetrius ſendeth greeting vnto his brother Ionathas, and to the people of the Iewes.

31 We ſende you here a copie of the letter whiche we dyd write vnto our coſen Laſthenus concernyng you, that ye ſhoulde knowe it.

32 Kyng Demetrius ſendeth greeting vnto Laſthenus his father.

33 For the faythfulneſſe that our freendes the people of the Iewes keepe vnto vs, and for the louyng kyndneſſe whiche they beare toward vs, we are determined to doo them good.

34 Wherefore we aſſigne vnto the coſtes of Iudea, the three gouernmentes, Afferema, Lydda, and Ramatha, which are added vnto Iurie from Samaria, and al the landes parteynyng thereunto, to be freely ſeparated for ſuche as doo ſacrifice in Hieruſalem, both concernyng the paymentes whiche the kyng tooke yeerely aforetime, and the fruite alſo of the earth and trees:

35 As for other tythes and tributes that belonged vnto vs, we diſcarge them thereof from this tyme foorth.

36 In lyke manner we graunt vnto them al the cuſtomes of ſalt, and crowne taxes, whiche were brought vnto vs: & this freedome ſhal they haue fyrme and ſtedfaſt, from this tyme foorth for euermore.

37 Therefore, ſee that ye make a copie of theſe F our letters, and deliuer it vnto Ionathas, that it may be ſet vpon the holy mount in a conuenient place.

38 After this, when Demetrius the kyng ſawe that his lande was in reaſt, and that no reſiſtance was made agaynſt him, he ſent away al his hoſt, euery man to his owne place, except certayne bandes of ſtrangers, whom he brought from the Iles of the heathen: wherfore al his fathers hoſt hated hym.

39 * Nowe was there one Tryphon that had 1.Mac.12.c benne of Alexanders part afore, which when he ſawe that al the hoſt murmured agaynſt Demetrius, he went to Samalcue the Arabian, that brought vp Antiochus the ſonne of Alexander,

40 And lay ſoare vpon hym to deliuer hym this young Antiochus, that he might raigne in his fathers ſteede: He tolde hym alſo what great euyl Demetrius had donne, and howe his menne of warre loued hym not: and ſo remayned there a long ſeaſon.

41 And Ionathas ſent vnto kyng Demetrius, to driue them out whiche were in the caſtel at Hieruſalem, and thoſe that were in the fortreſſes, for they dyd Iſrael great harme.

42 So Demetrius ſent woorde vnto Ionathas, ſayeing, I wyl not only doo theſe thynges for thee and thy people: but at tyme conuenient, I wyl doo both thee and thy people great woorſhip.

43 But nowe thou ſhalt doo me a pleaſure,

yf thou wylt ſende me men to helpe me: for al myne armie is gonne fro me.

44 So Jonathas ſent hym three thouſande ſtrong men vnto Antioch, & they came vnto the kyng, wherefore the kyng was very glad at theyr comming.

45 But they that were of the citie, euen an hundred and twentie thouſande men, geathered them togeather in the middeſt of the citie, and woulde haue ſlayne the kyng:

46 Whiche fledde into his court, and the citezins kept the ſtreetes of the citie, and beganne to fyght.

47 Then the king called for the Jewes helpe, whiche came vnto hym altogeather, & went abrode through the citie,

48 And ſlue the ſame day an hundred thouſand men, ſet fyre vpon the citie, and gate many ſpoyles in that day, and deliuered the kyng.

49 So when the citezins ſawe that the Jewes had gotten theyr wyl of the citie, and they them ſelues diſapointed of theyr purpoſe, they made their ſupplication vnto the kyng, ſayeing,

50 Graunt vs peace, and let the Jewes ceaſſe from troublyng vs, and the citie:

51 And vpon this, they caſt away their weapons. Thus they made peace, and the Jewes gate great worſhip in the ſyght of the king, and in the ſight of al that were in his realme, and were ſpoken of throughout the kyngdome: and ſo they came agayne to Hieruſalem with great goodes.

52 So the king Demetrius ſate in the throne of his kyngdome, and had peace in his land.

53 Neuertheleſſe, he diſcembled in al that euer he ſpake, and withdrewe hym ſelfe from Jonathas, neyther rewarded hym accordyng to the benefites which he had donne for him, but troubled hym very ſoare.

54 After this came Tryphon agayne with young Antiochus, whiche raigned, and was crowned kyng.

55 Then there geathered vnto hym al the menne of warre whom Demetrius had put away, theſe fought agaynſt Demetrius: whiche fledde, and turned his backe.

56 So Tryphon tooke the Elephantes, and wan Antioche.

57 And young Antiochus wrote vnto Jonathas, ſayeing, J confirme thee in thy prieſthood, and make thee ruler of foure countreys, that thou mayeſt be a freende of the kynges.

58 Upon this he ſent hym golden veſſels to be ſerued in, and gaue hym leaue to drynke in golde, to be clothed in purple, and to weare a coller of golde.

59 He made his brother Simon alſo captaine, from the coaſtes of Tyrus, vnto the borders of Egypt.

60 Then Jonathas tooke his iourney, and went through the cities beyond the water of Jordane, and al the men of warre of Syria, geathered them vnto hym for to helpe hym: So he came vnto Aſcalon, and they of the citie receiued hym honorably.

61 And from thence went he to Gaza, but they woulde not let hym in: wherefore he layed ſiege vnto it, burnyng vp and ſpoylyng the places that were about the citie.

62 And the citezins of Gaza ſubmitted them ſelues vnto Jonathas, whiche made peace with them: but tooke of their ſonnes to pledge, ſent them to Hieruſalem, and went through the countrey vnto Damaſcus.

63 Nowe when Jonathas heard that Demetrius princes were come into Cades, whiche is in Galilee, with a great hoſt, purpoſing to dryue hym out of the countrey:

64 He came agaynſt them, and leaft Simon his brother in the lande.

65 And Simon came to Bethſura, and layed ſiege to it a long ſeaſon, & diſcomfited them.

66 So they deſyred to haue peace with hym: whiche he graunted them, and afterwarde put them out from thence, tooke the citie, and ſet men to keepe it.

67 And Jonathas with his hoſt came to the water of Geneſar, and betimes in the mornyng gate them to the plaine feelde of Azor:

68 And beholde, the hoaſtes of the heathen met them in the feelde, and layed watch for them in the mountaynes:

69 So that when Jonathas came agaynſt them, the other whiche were layed to watch, roſe out of theyr places and fought,

70 And they that were of Jonathas ſide fledde euery man, and there was not one of them leaft, except Mathathias the ſonne of Abſalomus, and Judas the ſonne of Calphi, the captayne of the hoſt.

71 Then Jonathas rent his clothes, laid earth vpon his head, (a) made his prayer,

(a) Beholde the effect of prayer.

72 And turned agayne to them in the feelde, where they fought togeather, & he put them to flight.

73 Now when his owne men that were fled, ſawe this, they turned agayne vnto him, and helped hym to folowe vpon al theyr enimies vnto theyr tentes at Cades, and there they camped.

74 So there were ſlayne of the heathen the ſame day three thouſande menne, and Jonathas turned agayne to Hieruſalem.

The

The.xii.Chapter.

1 Jonathas ſendeth Ambaſſadours to Rome, 2 and to the people of Sparta to renue their couenant of frendſhip. 20 Jonathas putteth to flight the princes of Demetrius. 40 Tryphon taketh Jonathas by deceite.

A 1 IOnathas ſeeing that the time was meete for him, choſe certayne men, and ſent them vnto Rome, for to ſtabliſhe & to renue * the freendſhippe with them:

1.Mac.7.a.

2 He ſent letters alſo vnto Sparta, and to other places in lyke manner.

3 So they went vnto Rome, and entred into the " counſel, and ſayde, Jonathas the hygh prieſt, & the people of the Jewes, ſent vs vnto you, for to renue the olde freendſhip and bond of loue.

" Or, ſenate.

4 Upon this, the Romanes gaue them free paſportes, that men ſhould leade them home into the lande of Juda peaceably.

5 And this is the copie of the letters that Jonathas wrote vnto the Spartians.

6 Jonathas the hygh prieſt, with the elders, prieſtes, and the other people of the Jewes, ſende greeting vnto the Spartians their brethren.

7 There were letters ſent long ago vnto Onias the hygh prieſt, from " Arius, whiche then raigned among you, that ye are our brethren, as the copie here vnder written dooth ſpecifie.

" Or, Darius.

B 8 And Onias entreated the Ambaſſadour that was ſent honorably, and receiued the letters, wherin there was mention made of the bonde of loue and freendſhip.

9 But as for vs, we neede no ſuch wrytings, for why? we haue the holy bookes of ſcripture in our handes to our comfort.

10 Neuertheleſſe, we had rather ſende vnto you, for the renuing of the brotherhood and freendſhip, leſt we ſhoulde be ſtrange vnto you: for it is long ſince the tyme that ye ſent woorde vnto vs.

11 Wherefore, in the ſacrifices that we offer, and other ceremonies vpon the high ſolempe dayes, and other, we allway remember you without ceaſſing, lyke as reaſon is, and as it becommeth vs to thynke vpon our brethren.

12 Yea, and are ryght glad of your proſperous honour.

13 And though we haue had great troubles and warres, ſo that the kings about vs, haue fought agaynſt vs:

C 14 Yet would we not be greeuous vnto you, nor to other of our louers and freends in theſe warres.

15 For we haue had helpe from heauen that hath ſuccoured vs, ſo that we are deliuered, and our enimies ſubdued.

16 Wherefore, we choſe Numenius the ſonne of Antiochus, and Antipater the ſonne of Jaſon, and ſent them vnto the Romanes, for to renue the olde " bonde of frendſhip and loue with them.

" Or, league.

17 We commaunded them alſo to come vnto you, to ſalute you, and to deliuer you our letters concernyng the renouation of our brotherhood.

18 And nowe ye ſhal doo ryght wel, to geue vs an anſweare thereunto.

19 And this is the copie of the wrytyng which Arius the kyng of Sparta ſent vnto Onias.

20 Arius the kyng of the Spartians, ſendeth greeting vnto Onias the hygh prieſt.

21 It is founde in wryting, that the Spartians and Jewes are brethren, and comme out of the generation of Abraham:

D 22 And nowe forſomuche as this is comme to our knowledge, ye ſhal doo wel to wryte vnto vs of your proſperitie.

23 As for vs, we haue written our minde vnto you, our catayle and goodes are yours, and yours ours: theſe thynges haue we commaunded to be ſhewed vnto you.

24 When Jonathas hearde that Demetrius princes were comme foorth to fight agaynſt hym with a greater hoſt then afore,

25 He went from Hieruſalem, and met them in the lande of Hemath: for he gaue them not ſpace to comme into his owne countrey.

26 And he ſent ſpies vnto theyr tentes, whiche came agayne, and tolde hym that they were appoynted to comme vpon him in the night ſeaſon.

27 Wherefore, when the ſunne was gonne downe, Jonathas commaunded his men to watche al the nyght, and to be ready with weapons for to fyght, and ſet watchemen rounde about the hoſt.

E 28 But when the aduerſaries heard that Jonathas was ready with his menne to the batayle, they feared, and were afrayde in theyr hartes, & kyndled fyres in theyr tentes, brake vp, and gate them away.

29 Neuertheleſſe, Jonathas and his company knewe it not tyl the mornyng, for they ſawe the fyres burnyng.

30 Then Jonathas folowed vpon them, but he myght not ouertake them, for they were

gonne ouer the water Eleutherus.

31 So Jonathas departed vnto the Arabians, whiche were called Zabadei, ſlue them, and tooke theyr goodes.

32 He proceeded further alſo, and came vnto Damaſcus, and went through al the countrey.

F 33 But Simon his brother tooke his iourney, and came to Aſcalon, and to the next ſtrong holdes, departing vnto Joppa, and wanne it,

34 (For he hearde that they would deliuer the holde to them that tooke Demetrius parte) Wherefore he ſet menne of warre in the citie to keepe it.

35 After this came Jonathas home agayne, and called the elders of the people togeather, and deuiſed with them, for to buylde vp the ſtrong holdes in Jurie,

36 And to make the walles of Hieruſalem hygher, to ſet vp an hygh walle betwixt the caſtle and the citie, for to ſeparate it from the citie, that it myght be alone, and that menne ſhoulde neither bye nor ſel in it.

37 Upon this, they came togeather for to build vp the citie, and forſomuche as the wal vpon the brooke of the eaſt ſide, called Caphetetah was fallen downe, repayred it.

38 And Simon ſet vp Adiada in Sephela, and made it ſtrong, ſetting portes and lockes vpon it.

1. Mac. 2. c. 39 Now when * Tryphon purpoſed to raigne in Aſia, to be crowned, and to ſlay the kyng Antiochus:

40 He was afrayde that Jonathas would not ſuffer hym, but fyght agaynſt hym: Wherefore he went about to take Jonathas, and to kyl hym: So he departed, and came vnto Bethſan.

G 41 Then went Jonathas foorth agaynſt him to the batayle, with fourtie thouſande choſen men, and came vnto Bethſan alſo:

42 But when Tryphon ſawe that Jonathas came with ſo great an hoſt to deſtroy him, he was afrayde:

43 And therefore he receiued hym honorably, commended hym vnto al his freendes, and gaue hym rewardes, and commaunded his menne of warre to be as obedient vnto him, as to hym ſelfe:

44 And ſayd vnto Jonathas, Why haſt thou cauſed this people to take ſuche trauayle, ſeeing there is no warre betwixt vs?

45 Therefore ſende them home agayne, and chooſe certayne men to wayte vpon thee, and comme thou with me to Ptolomais: for I wyl geue it thee, with ẏ other ſtrong holdes, menne of warre, and their officers: as for me, I muſt depart, this is only the cauſe of my comming.

46 Jonathas beleeued hym, and dyd as he ſayde, putting away his hoſt, whiche went into the lande of Juda.

47 He kept but three thouſand by hym, whereof he ſent two thouſand into Galilee, and one thouſande went with hym ſelfe.

48 Nowe as ſoone as Jonathas entred into Ptolomais, the citezins ſparred the gates of the citie, and tooke hym, and ſlue al them with the ſwoorde that came in with hym.

49 Then ſent Tryphon an hoſt of foootemen and horſemen into Galilee, and into the great plaine feelde, to deſtroy al Jonathas cōpany:

50 But when they knewe that Jonathas was taken, and al they ſlayne that wayted vpon hym, they tooke counſel togeather, and encouraged one another, and came foorth agaynſt them ready to fyght.

51 So when they which folowed vpon them, ſawe that it was a matter of lyfe, they turned backe agayne.

52 As for the other, they went into the lande of Juda peaceably, and bewayled Jonathas, and them that were with hym ryght ſoare: and Iſrael made great lamentation.

53 Then al the heathen that were rounde about them, ſought to deſtroy them:

54 For they ſayde, Nowe haue they no captayne, nor any man to helpe them, therefore let vs ouercome them, and roote out theyr name from among menne.

The.xiii.Chapter.

1 After Jonathas was taken, Simon is choſen captayne. 17 of whom Tryphon takyng his chyldren, and money for the redemption of Jonathas, killeth hym and his chyldren. 25 The graue of Jonathas. 31 Tryphon kylleth Antiochus, and poſſeſſeth the realme. 36 Demetrius taketh truſce with Simon. 43 Simon winneth Gaza. 50 He poſſeſſeth the towre of Sion. 53 He maketh his ſonne John captayne.

A 1 NOw when Simon heard that Tryphon geathered a great hoſt to comme into the lande of Juda, and to deſtroy it,

2 And ſawe that the people was in great fearefulneſſe and care: he came vp to Hieruſalem, and geathered the people togeather,

3 And gaue them exhortation, ſayeing, Ye knowe what great batayles I and my brethren, and my fathers houſe, haue fought for the lawe and the ſanctuarie, and what manner

ner of troubles we haue ſeene.

1.Mac.6.c. 4 Through occaſion whereof, *al my brethren are ſlayne for Iſraels ſake, and I am leaſt alone.

5 And nowe let not me ſpare myne owne lyfe in any manner of trouble, for I am no better then my brethren:

6 But wil auenge my people, and the ſanctuarie, our chyldren and our wyues: for al the heathen are geathered togeather to deſtroy vs, of very malice.

7 At theſe woordes the hartes of the people were kyndled togeather,

B 8 So that they cryed with a loud voyce, ſayeing, Thou ſhalt be our captayne, in ſteede of Iudas and Ionathas thy brethren:

9 Order thou our batayle, and whatſoeuer thou commaundeſt vs, we ſhal doo it.

10 So he geathered al the menne of warre, makyng haſt to finiſhe al the walles of Hieruſalem, whiche he made ſtrong rounde about.

11 Then ſent he Ionathas the ſonne of Abſalomus, with a freaſhe hoſte vnto Ioppa, whiche droue them out that were in the caſtle, and remained there hym ſelfe.

12 Tryphon alſo remoued from Ptolomais with a great armie, to comme into the lande of Iuda, and Ionathas with him, in warde.

*Or, Addidis. 13 And Simon pitched his tentes at *Adus, before the plaine feelde.

C 14 But when Tryphon knew that Simon ſtoode vp in the ſteede of his brother Ionathas, and that he would warre agaynſt him, he ſent meſſengers vnto hym, ſayeing,

15 Where as we haue kept Ionathas thy brother, it is for money that he is owyng in the kynges accompt, concernyng the buſineſſe that he had in hande.

16 Wherefore ſende nowe a hundred talentes of ſiluer, and his two ſonnes for ſuertie (that when he is letten foorth, he ſhal not forſake vs) and we ſhal ſende hym agayne.

17 Neuertheleſſe, Simon knewe that he diſſembled in his woordes: yet commaunded he the money and chyldren to be deliuered vnto hym, leſt the Iſraelites myght haue hated hym,

18 And ſayde, Becauſe he ſent hym not the money and the chyldren, therefore is Ionathas dead.

19 So Simon ſent hym the chyldren, and an hundred talentes: but he diſſembled, & would not let Ionathas goe.

20 Afterwarde came Tryphon into the land to deſtroy it, and went rounde about by the way that leadeth vnto Ador: But whereſoeuer they went, thyther went Simon and his hoſt alſo.

D 21 Now they that were in the caſtle, ſent meſſengers vnto Tryphon, that he ſhould make haſt to come by the wyldterneſſe, and to ſende them vitailes.

22 And Tryphon made ready al his horſemenne, to come the ſame night: neuertheleſſe, it was a very great ſnowe, ſo that he came not, becauſe of the ſnowe, but he remoued, and went into the countrey of Galaad.

23 And when he drue nygh Baſchama, he ſlue Ionathas and his ſonnes there,

24 And then turned for to goe home into his owne lande.

25 Then ſent Simon for to featche his brothers dead coarſe, and buried it in Modin his fathers citie.

26 So al Iſrael bewayled hym with great lamentation, and mourned for hym very long.

E 27 And Simon made vpon the ſepulchre of his father and his brethren, a buyldyng, high to looke vnto, of free ſtone, behynde & before,

28 And ſet vp ſeuen pillers vpon it one againſt another, for his father, his mother, and foure brethren,

29 And ſet great pillers rounde about them, with armes vpon them, for a perpetual memorie, and carued ſhippes beſide the armes, that they myght be ſeene of men ſaylyng in the ſea.

30 This ſepulchre which he made at Modin, ſtandeth yet vnto this day.

31 *Now as Tryphon went foorth to walke with the young king Antiochus, he ſlue him trayterouſly, Ioſeph. cap.10.lib. 13.

32 And raigned in his ſteede, crowned hym ſelfe kyng of Aſia, and dyd muche euyl in the lande.

33 Simon alſo buylt vp the caſtles in Iurie, makyng them ſtrong with hygh towres, great walles, portes, and lockes, and layde vp vitayles in the ſtrong holdes.

F 34 And Simon choſe certayne men, and ſent them to kyng Demetrius, to deſyre him that he woulde diſcharge the lande from al bondage, for Tryphon had ſpoyled it very ſoare.

35 Whereupon Demetrius the kyng anſweared hym, and wrote vnto hym, after this manner,

36 Demetrius the kyng, ſendeth greeting vnto Simon the hygh prieſt his freende, with the elders and people of the Iewes:

37 The golden crowne, and pretious ſtone that ye ſent vnto vs, haue we receiued, and are ready to make a ſtedfaſt peace with you, yea and to wryte vnto our officers for to releaſe

you, concernyng the thynges wherein we made you free.

38 And the appoyntment that we make with you, ſhalbe firme and ſtable: the ſtrong holds whiche ye haue buylded, ſhalbe your owne.

39 As for any ouerſyght or fault committed vnto this day, we forgeue it, and the crowne taxe that ye ought vs alſo: And where as was any other tribute in Hieruſalem, it ſhal now be no tribute:

40 And looke who are meete among you to be in our court, let them be written vp, that there may be peace betwixt vs.

41 Thus the yoke of the heathen was taken from Iſrael, in the hundred and ſeuentieth yeere.

42 And the people of the Iewes beganne to write in their letters and actes on this manner: * In the firſt yeere of Simon the hygh prieſt, a gouernour and prince of the Iewes.

1,Mac,13,d

43 In thoſe dayes went Simon vnto Gaza, and beſieged it rounde about, where he ſet vp ordinance of warre, and wanne a towre, whiche he tooke.

G 44 So they that gate into the towre, leapt into the citie, whiche was in a great feare:

45 Inſomuche that the people of the citie rent their clothes, and climed vp vpon the walles, with theyr wyues and chyldren, beſeechyng Simon to be at one with them, ſayeing,

46 O rewarde vs not after our wickedneſſe, but be gratious vnto vs, [and we ſhal doo thee ſeruice.]

47 Then Simon, for very pitie, would fight no more agaynſt them, but put them out of the citie, and cauſed the houſes wherein the images were, to be cleanſed, and ſo entred the citie with pſalmes of prayſe, geuing thankes vnto the Lorde.

48 So when he had caſt al abominations out of the citie, he ſet ſuche menne in it as kept the lawe of God, and made the citie ſtrong, and buylded a dwellyng place for hym ſelfe.

49 Nowe when they in the caſtle at Hieruſalem were kept ſo ſtraightly, that they coulde not comme foorth, nor goe into the countrey, and might neither bye nor ſel, they were very hungry, & many of them famiſhed to death:

50 Inſomuche that they beſought Simon to be at one with them, whiche he graunted them: So he put them out from thence, and cleanſed the caſtle from filthyneſſe.

51 And vpon the twentie and three day of the ſecond moneth, in the hundred threeſcore & eleuenth yeere, they entred into it with thankeſgeuing, and branches of palme trees, with harpes, croudes, cymbales, and lutes, ſinging pſalmes and ſonges of prayſe vnto God, for that the great enimie of Iſrael was ouercomme.

52 And Simon ordeyned that the ſame day ſhoulde be kept euery yeere with gladneſſe,

53 And made ſtrong the hil of the temple that was beſide the caſtle, where he dwelt hym ſelfe with his company.

34 Simon alſo perceiuing that Iohn his ſonne was a myghty man of armes, made hym captayne of al the hoſtes, and cauſed hym to dwel at ʺ Gaza.

ʺ Or, Gazaris.

The.xiiii.Chapter.

1 Demetrius is ouercome of Arſaces. 11 Simon beyng captayne, there is great quietneſſe in Iſrael. 18 The couenant of frendſhip with the Romanes, and with the people of Sparta is renued.

A 1 IN the hundred threeſcore and twelfth yeere, geathered kyng Demetrius his hoſt, and departed vnto Media, to geat hym helpe for to fyght againſt Tryphon.

2 Nowe when Arſaces the kyng of Perſia and Media, hearde that Demetrius was entred within his borders, he ſent one of his princes to take hym aliue, [and to bryng hym vnto him.]

3 So he went and ſlue Demetrius hoſt, tooke hym ſelfe, brought hym to Arſaces, whiche kept hym in warde.

4 And al the lande of Iuda was in reaſt ſo long as Simon liued, for he ſought yͤ wealth of his people, therefore were they glad to haue hym for theyr ruler, and to doo hym woorſhip allway.

5 Simon wanne the citie of Ioppa alſo for an hauen towne, and made it an entrance into the Iles of the ſea:

6 He enlarged the borders of his people, and conquered them more lande:

B 7 He geathered vp many of theyr people that were priſoners, he had the dominion of Gaza, Bethſura, and the caſtle whiche he cleanſed from fylthyneſſe, and there was no man that reſiſted hym.

8 So that euery man tylled his grounde in peace, the lande of Iuda and the trees gaue their fruite and encreaſe.

9 The elders ſate al in iudgement, & toke their deuice for the wealth of the lande, the young men put on woorſhip, & harneſſe vpon them.

10 He prouided vitalles for the cities, and made goodly ſtrong holdes of them, ſo that the fame of his worſhip was ſpoken of vnto the ende of the worlde.

Leui,26.2. 11 *For he made peace throughout the land, and Iſrael was ful of mirth and ioy.

12 Euery man ſate vnder his vine and figge trees, and there was no man to fray them away.

13 There was none in the lande to fyght agaynſt them, for then the kynges were ouercome.

C 14 He helped thoſe that were in aduerſitie among his people, he was diligent to ſee the lawe kept: as for ſuche as were vngodly and wicked, he tooke them away.

15 He ſet vp the ſanctuarie, and encreaſed the holy veſſels of the temple.

16 When the Romanes and Spartians had gotten woord that Jonathas was dead, they were ryght ſory.

17 But when they hearde that Simon his brother was made hygh prieſt in his ſteede, and howe he had wonne the lande agayne, with the cities in it:

18 They wrote vnto hym in tables of braſſe, to renue the frendſhip and bonde of loue, which they had made afore with* Judas *and Jonathas his brethren.

1.Mac,8.c. and,12,2.

19 Whiche writinges were read before the congregation at Hieruſalem. And this is the copie of the letters that the Spartians ſent:

20 The Senatours and citezins of Sparta, ſende greeting vnto Simon the great prieſt, with the elders, prieſtes, and the other people of the Jewes theyr brethren:

D 21 When your Ambaſſadours that were ſent vnto our people, certified vs of your worſhip, honour, and proſperous wealth: we were glad of theyr comming,

22 And haue written the ambaſſage in the publike recordes in this manner: [namely] that Numenius the ſonne of Antiochus, & Antipater the ſonne of Jaſon the Jewes ambaſſadours, are come vnto vs, for to renue the olde frendſhip with vs.

23 Upon this the people conſented, that the menne ſhould be honorably intreated, & that the copie of their ambaſſage ſhoulde be written in the ſpecial bookes of the people, for a perpetual memory vnto the Spartians, yea and that we ſhould ſende a copie of the ſame vnto Simon the great prieſt.

24 After this, dyd Simon ſende Numenius vnto Rome, with a golden ſhielde of a thouſande pounde wayght, to confirme the frendſhip with them.

25 Whiche when the Romanes vnderſtoode, they ſayde, What thankes ſhal we recompence agayne vnto Simon and his children?

26 For he and his brethren, and the houſe of his father, hath ſtabliſhed Iſrael, and ouercommed their enimies, wherfore they graunted hym to be free, and confirmed the libertie thereof: therefore they wrote this in tables of braſſe, and ſet it vpon pillers in mount Sion. E

27 The copie of the writing is this, The eightienth day of the moneth Elul, in the hundred threeſcore and twelfth yeere, in the third yeere of Simon the hygh prieſt,

28 In the great congregation of the prieſtes, rulers of the people, and elders of the countrey at * Saramel, were theſe woordes openly declared:

* Or, Hieruſalem.

29 Forſomuche as there was muche warre in our lande, therfore Simon the ſonne of Mathathias, comme of the children of Jarib, and his brethren, put them ſelues in peril, and reſiſted ẏ enimies of their people, that their ſanctuarie and lawe myght be mainteyned, and dyd theyr people great worſhip.

30 Jonathas in lyke manner, after that he had gouerned his people, and benne their hygh prieſt, dyed, and lyeth buried beſide his elders.

31 After that woulde theyr enimies haue troden theyr holy thynges vnder foote, deſtroyed theyr lande, and vtterly waſted theyr ſanctuarie.

32 Then Simon withſtoode them, & fought for his people, ſpent muche of his owne money, weaponed the valiant menne of his people, gaue them wages,

33 Made ſtrong the cities of Juda, with Bethſura that lyeth vpon the borders of Jurie, where the ordinance of theyr enimies laye ſometime, and ſet Jewes there for to keepe it. F

34 He made faſt Joppa alſo, whiche lyeth vpon the ſea, and * Gaza that bordereth vpon Azotus, where the enimies dwelt afore, and there he ſet Jewes to keepe it: and whatſoeuer was meete for the ſubduing of the aduerſaries, that layed he therein.

* Or, Gazaris.

35 Nowe when the people ſawe the noble actes of Simon, and what woorſhippe he purpoſed to doo for them, his godly behauour and faithfulneſſe whiche he kept vnto them, and howe he ſought by al wayes the wealth of his people: becauſe he dyd al this, therefore they choſe hym to be theyr prince and hygh prieſt.

36 And in his tyme they proſpered wel by him, ſo that the heathen were taken out of theyr lande, and they alſo whiche were in the citie of Dauid at Hieruſalem in the caſtle, where

they went out and defiled al thynges that were about the ſanctuarie, and dyd great harme vnto cleanlyneſſe:

37 And Simon put menne of the Iewes in it, for the defence of the lande and citie, and ſet vp the walles of Hieruſalem.

38 And kyng Demetrius confirmed hym in his hygh prieſthood,

39 For theſe cauſes: made him his freend, and dyd hym great woorſhip:

40 For he hearde that the Romanes called the Iewes their freendes, louers, and brethren: howe honorably they receiued Simons Ambaſſadours:

41 Howe the Iewes and prieſtes conſented that he should be theyr prince and hygh prieſt perpetually, til God rayſed vp the true prophete:

42 And that he ſhoulde be theyr captayne, to care for the ſanctuarie, and to ſet officers vpon the woorkes thereof, ouer the lande, ouer the weapons, ouer the houſes of defence, to make prouiſion for the holy thynges,

43 And to be obeyed of euery man, and al the wrytynges of the lande to be made in his name, that he ſhoulde be clothed in purple and golde:

44 And that it ſhoulde be lawful for none of the people nor prieſtes to breake any of theſe thynges, to withſtande his woordes, nor to calle any congregation in the lande without hym: that he ſhould be clothed in purple, and weare a coller of golde.

45 And yf there were any whiche diſobeyed, or brake this ordinance, that he ſhoulde be pouniſhed.

46 So al the people conſented to alowe Simon, and to doo accordyng to theſe woords:

47 Simon alſo hym ſelfe tooke it vpon him, and was content to be the hygh prieſt, the captaine and prince of the Iewes and prieſts, and to gouerne them al.

48 And they commaunded to make this writing in tables of braſſe, and faſten it vnto the wal that compaſſeth the ſanctuarie, in an open place:

49 And to lay vp a copie of the ſame in the treaſurie, that Simon and his poſteritie myght haue it.

The.xv.Chapter.

1 Antiochus maketh a couenant of frendſhip with Simon, 11 and Tryphon is perſecuted. 15 The Romanes write letters vnto kynges and nations in the defence of the Iewes. 27 Antiochus refuſing the helpe that Simon ſent him, breaketh his couenant.

A 1 Moreouer, kyng Antiochus the ſonne of Demetrius, ſent letters from the Iles of the ſea, vnto Simon the hygh prieſt and prince of the Iewes, and to al the people,

2 Concernyng theſe woordes: Antiochus the king ſendeth greeting vnto Simon the high prieſt, and to the people of the Iewes.

3 Forſomuche as certayne wicked men haue gotten the kyngdome of our progenitours, I haue purpoſed to chalenge yͤ realme agayne, and to reſtoare it to the olde eſtate: Wherefore I haue geathered a great hoſt, and made ſhippes of warre:

4 That I may goe through the countrey, and be auenged of them which haue deſtroyed our lande, and waſted many cities in my Realme.

5 And therefore nowe I make thee free alſo from al the tributes, whereof al kynges my progenitours haue diſcharged thee, and from other cuſtomes wherefrom they haue releaſed thee, whatſoeuer they be:

6 Yea, I geue thee leaue to ſmite money of thyne owne within thy lande.

7 As for Hieruſalem, I wyl that it be holy and free, and al the weapons and houſes of defence which thou haſt buylded, and keepeſt in thyne handes, ſhalbe thyne.

B 8 Whereas any thing is or ſhalbe owyng vnto the kyng, I forgeue it thee, from this time foorth for euermore.

9 And when we haue obteyned our kyngdome, we ſhal doo thee, thy people, and the temple, great woorſhippe: ſo that your honour ſhalbe knowen throughout the whole worlde.

10 In the hundred threeſcore and fourtienth yeere, went Antiochus into his fathers lande, and al the menne of warre came togeather vnto hym, ſo that fewe were leaft with Tryphon.

11 So the kyng Antiochus folowed vppon hym: but he fled vnto Dora, whiche lyeth by the ſea ſide:

12 For he ſawe that there was miſcheefe commyng vnto hym, and that his hoſt had forſaken hym.

13 Then came Antiochus vnto Dora, with an hundred and twentie thouſande menne of armes on foote, and eyght thouſand horſemenne: ſo he compaſſed the citie rounde about, and the ſhippes came by the ſea.

14 Thus they vexed the citie by land and by water, inſomuche that they ſuffered no man to goe in, nor out.

15 In the meane ſeaſon came *Numenius, and they that had benne with hym, from the citie of Rome, hauyng letters written vnto the kinges and prouinces, wherein were conteyned theſe woordes:

1.Ma.14.d.

16 Lucius the conſul of Rome, ſendeth greetyng vnto Ptolomi the kyng.

D 17 The Ambaſſadours of the Jewes our freendes, beyng ſent from Simon the hygh prieſt, and from the people of ẏ Jewes, came vnto vs, for to renue the olde freendſhyp and bonde of loue,

18 Brought a ſheelde of gold, weying a thouſande pounde,

19 Wherfore we thought it good to write vnto the kynges and prouinces, to doo them no harme, nor to take part agaynſt them, theyr cities, nor countreyes, neither to mayntayne theyr enimies agaynſt them:

20 And we were content to receiue of them the ſheelde.

21 If there be any wycked perſons therfore fledde from theyr countrey vnto you, deliuer them vnto Simon the hygh prieſt, that he may puniſhe them according to their owne lawe.

22 The ſame woordes wrote the Romanes alſo vnto Demetrius the kyng, to Attalus, Araba, Arſaces,

23 And to al regions: as Samſanes, to them of Spartia, "Delo, "Mydo, Sidon, Caria, Samos, Pamphilia, Lyſia, Alicarnaſſem, and to the Rhodes, to Faſelidis, Coo, Sida, Arado, Cortyna, Gnidum, to Cypres, and Cyren.

" Or, Delus. " Or, Myndus.

24 And of euery letter, they ſent a copy to Simon the hygh prieſt.

25 So Antiochus the king, brought his hoſt vnto Dora the ſecond tyme, to take it, where E he made diuers ordinance of warre, and kept Tryphon in, that he ſhould not goe eyther in or out.

26 Then ſent Simon vnto Antiochus two thouſande choſen menne, to helpe hym, with golde, ſiluer, and other plenteous thinges.

27 Neuertheleſſe, he woulde not receiue them, but brake al the couenant whiche he made with Simon afore, and withdrewe him ſelfe from hym.

28 He ſent Athenobius alſo, a freend of his, vnto Simon, for to reaſon with hym, ſayeing, Ye withholde from me Joppa and Gaza, with the caſtle that is at Hieruſalem, whiche are cities of my Realme,

29 Whoſe borders ye haue deſtroied, and donne great euil in the lande, hauing the dominion in many other places of my kyngdome.

30 Wherfore deliuer now the cities which ye haue taken, with the tributes of the places that ye haue rule vppon, without the borders of Jurie:

31 Or els geue me fiue hundred talentes of ſiluer: yea and for the harme that ye haue donne F in the cities, and for the tributes of the ſame, other fyue hundred talentes: yf no, we ſhal comme and fyght agaynſt you.

32 So Athenobius the kynges freende came to Hieruſalem, and when he ſawe the great woorſhyp and honour of Simon, in golde, ſyluer, and ſo great plentie of ornamentes, he marueyled: and tolde Simon as the kyng commaunded hym.

33 Then anſweared Simon, and ſayde vnto hym, *As for vs, we haue neyther taken other mennes landes, nor withholden them: but only our fathers heritage, whiche our enimies had vnrighteouſly in poſſeſſion a certayne tyme.

Iud.11.d.

34 This heritage of our fathers haue we chalenged in proceſſe of tyme.

35 And where as thou complayneſt concernyng Joppa and Gaza, they did great harme to our people, and in our lande, yet wyl we geue an hundred talentes for them. Neuertheleſſe, Athenobius anſweared hym not one woorde:

36 But turned agayne wrothfully vnto the kyng, and tolde hym al theſe woordes, and the great dignitie of Simon, with al that he had ſeene: and the kyng was very angry.

37 And in the meane tyme fled Tryphon by ſhip, vnto Orthoſias.

38 Then the king made Cendebeus captaine of the ſea coaſt, and gaue him an hoſt of footmenne and horſemenne, G

39 Commaundyng hym to remooue the hoſt towarde Jurie, and to builde vp the citie of Cedron, to make vp the portes, and to warre agaynſt the people of the Jewes: As for the kyng hym ſelfe, he folowed vpon Tryphon.

40 So Cendebeus came vnto Jamnia, & beganne to vexe ẏ people, to tread downe Jury, to take the people priſoners, to ſlay them,

41 And to builde vppe Cedron, where he ſet horſemenne, and other menne of warre, that they myght comme foorth, and goe through the ſtreates of Jurie, lyke as the kyng hadde commaunded hym.

1.Ma.16.b.

The.xvi.Chapter,

1 Cendebeus the captayne of Antiochus hoſt, is put to flight of the ſonnes of Simon.
11 Ptolomeus the ſonne of Abobus kylleth Simon and his two ſonnes at a banket,
23 John kylleth them that lye in wayte for his lyfe.

A 1 Then came John vp from *Gaza, and tolde Simon his father what Cendebeus had done [among their people.]

1.Mac.13.f.

2 Upon this called Simō two of his eldeſt ſonnes, Judas and John, and ſayde vnto them: I and my brethren, and my fathers houſe, haue euer from our youth vppe vnto this day, foughten agaynſt the enimies of Iſrael: and God gaue vs good fortune to delyuer Iſrael oftentymes.

3 And now forſomuche as I am olde, and ye by Gods goodneſſe are of a ſufficieent age, be ye in ſteade of me & my brother to goe foorth and fyght for our people: and the helpe of God be with you.

4 So he choſe twentie thouſande fyghting menne of the countrey, with horſemen alſo, whiche went foorth againſt Cendebeus, and reaſted at Modin.

5 In the mornyng they aroſe, and went into the playne feelde, and behold a mightie great hoſt came agaynſt them, both of footemenne and horſemen: Nowe was there a water brooke betwixt them,

6 And John remooued the hoſt toward them: and when he ſawe that the people was afrayde to goe ouer the water brooke, he went ouer fyrſt hym ſelfe: and the menne ſeeyng this, folowed hym.

B 7 Then John ſet his horſemen and footmen in order, the one by the other: for theyr enimies horſemen were very many.

8 But when they blew vp the prieſtes trumpettes, Cendebeus fled with his hoſt: whereof many were ſlayne, and the remnant gate them to their ſtrong holdes.

9 Judas alſo Johns brother was wounded at the ſame tyme, and John folowed ſtil vpon the enimies, til he came to Cedron, *which Cendebeus had builded.

1.Mac.15.f

10 The [enimies] fled alſo vnto the townes that were in the feelde of Azotus, and thoſe dyd John burne vp with fyre: Thus there were ſlayne two thouſande menne of them, and John turned agayne peaceably into Jurie.

11 And in the feelde of Jericho was Ptolomi the ſonne of Abobus made captayne: which, becauſe he had abundance of ſiluer and golde,

12 (For he had maried the daughter of Simon the hygh prieſt)

13 Waxed proude in his mynde, and thought to conquer the lande, imagining falſhood agaynſt Simon & his ſonnes, to deſtroy them.

14 Now as Simon was goyng about thorowe the cities that were in the countrey of Jurie, and caryng for them, he came downe to Jericho with Mathathias and Judas his ſonnes, in the hundred threeſcore and ſeuenteenth yeere, in the eleuenth moneth, called Sabat. C

15 Then [Ptolomi] the ſonne of Abobus receiued them, but with diſceyte, into a ſtrong houſe of his, called Dochus, whiche he had buylded, where he made them a banket, and had hyd menne there.

16 So when Simon and his ſonnes were mery, and had dronken wel, Ptolomi ſtoode vp with his menne [whom he had hyd there] and tooke their weapons, entred into yͤ banket houſe, and ſlue Simon with his two ſonnes, and certayne of his ſeruauntes.

17 Suche great vnfaythfulneſſe dyd Ptolomi in Iſrael, and recompenced euyl for good.

18 Then wrote Ptolomi theſe thynges, and ſent vnto kyng [Antiochus] requyring hym that he ſhould ſend him an hoſt to helpe him, and ſo ſhould he delyuer him the land, with the cities, and tributes of the ſame.

19 He ſent other menne alſo vnto Gaza for to take John, and wrote vnto the captaynes to comme to hym, and he ſhould geue them ſiluer, golde, and rewardes.

20 And to Hieruſalem he ſent other, to take it, and the ſanctuarie.

21 Then ranne there one before, and told John in Gaza, that his father & his brethren were ſlaine, and how that Ptolomi had ſent to ſlay hym alſo. D

22 When John heard this, he was ſoare abaſhed, and layde handes of them that were comme to deſtroy hym, and ſlue them: for he knewe that they went about to kil hym.

23 As for other thynges concernyng John, of his warres, of his noble actes wherein he behaued him ſelfe manfully, of the buylding of walles which he made, & other of his deedes,

24 They are written in the Cronicles of his prieſthood, from the tyme foorth that he was made hygh prieſt after his father.

¶The ende of the fyrſt booke of the Machabees.

XUM

The ſeconde booke of the Machabees.

The firſt Chapter.

1 An Epiſtle of the Iewes that dwelt at Hieruſalem, ſent vnto them that dwelt in Egypt, wherein they exhort them to geue thankes for the death of Antiochus. 19 Of the fyre that was hyd in the pit. 24 The prayer of Nehemias.

A 1 THE brethren of the Iewes whiche be at Hieruſalem, and in the land of Iury, wyſhe vnto theſe brethren of the Iewes that are thorowe out Egypt, health and peace.

2 God be gratious vnto you, and thinke vpon his couenant that he made with Abraham, Iſaac, & Iacob, his faythful ſeruauntes:

Deut.30,b 3 *And geue you al ſuche an hart that ye may loue and ſerue him, yea, & pefourme his wil with an whole hart, and a willing mynde:

4 He open your hartes vnto his law, and in his commaundementes, and ſend you peace,

5 Heare your prayers, be at one with you, and neuer forſake you in tyme of trouble,

6 Forſomuche as nowe we here be praying for you.

B 7 What tyme as Demetrius raigned, in the hundred threeſcore and nine yeere, we Iewes wrote vnto you in the trouble and violence that came vnto vs: In thoſe yeeres, after that Iaſon departed out of ye holy land and kingdome,

8 They brent vp the portes, and ſhed innocent blood: then made we our prayer vnto the Lorde, and were heard, we offered vp ſacrifices and fine floure, ſetting foorth cakes and bread:

Leui.23.f. 9 *And nowe comme ye vnto the feaſt of tabernacles in the moneth *Caſleu.
Nouemb.

10 Iu the hundred fourſcore and eyghteene yeere, the people that was at Hieruſalem and in Iurie, the counſel, & Iudas him ſelfe, ſent this holſome ſalutation vnto Ariſtobulus kyng Ptolomies maiſter, whiche came of the generation of the annoynted prieſtes, and to the Iewes that were in Egypt:

11 Inſomuche as GOD hath deliuered vs from great perils, we thanke him highly, no leſſe at al then if we hadde vanquiſhed the kyng in battel.

12 For when he with thoſe that had fought agaynſt the holy citie, dyd ſet vpon Perſia:

13 For as he was in Perſis [namely] the captayne with the great hoſt, he periſhed in the temple of Naneas, beyng diſceiued thorowe the deuice of Naneas prieſtes.

14 For when Antiochus, as he that ſhoulde C
marry with her, came, and his freendes with him, into the place to receiue by name of dowrie the money whiche the prieſtes of Naneas had ſet foorth:

15 He entred with a ſmal companie into the compaſſe of the temple, and ſo they ſhut the temple.

16 Now when Antiochus entred by opening the priuie entrance of the temple, the prieſtes ſtoned the captayne to death, hewed them in peeces that were with hym, ſmote of theyr heades, and threw them out.

17 In al thyngs God be prayſed, whiche hath deliuered the wycked into our handes [to be pouniſhed.]

18 Whereas we are nowe purpoſed to keepe
the purification of ye temple vpon the twenty
& fiue day of the moneth Caſleu, we thought
neceſſary to certifie you thereof: that ye alſo
myght *keepe the tabernacles feaſt day, and Leui.23.f.
the daye of the fyre, whiche was geuen vs, Nu.29.b.
when Nehemias offered, after that he had ſet 3.Eſdr.5.c.
vp the temple and the aulter.

19 For what tyme as our fathers were ledde away vnto Perſis, the prieſtes whiche then ſought the honour of God, tooke the fyre priuilie from the aulter, and hyd it in a valley, where as was a deepe drye pit: and therein they keapt it, so that the place was vnknowen to euery man.

20 Nowe after many yeeres, when it pleaſed
God that Nehemias ſhould be ſent from the
kyng of Perſia, *he ſent the childers chyldren Leui.6.a.
of thoſe prieſtes whiche had hyd the fyre, to 10.a.16.c.
ſeeke it: and as they tolde vs, they found no
fyre, but thicke water.

21 Then commaunded he them to draw it vp, D
and to bryng it hym, and the offerings withal. Now when the ſacrifices were layde on, and ordred, Nehemias commaunded the prieſtes to ſprinckle them and the wood with water.

22 When this was donne, and the time come that the ſunne ſhone, whiche afore was hyd

in the cloude, there was a great fyre kindled, in ſo muche, that euery man marueyled.

23 Nowe al the prieſtes prayed whyle the ſacrifice was makyng: Ionathas prayed firſt, and the other gaue anſweare.

24 And Nehemias praier was after this manner: O Lord God, maker of al thinges, thou fearful and ſtrong, thou ryghteous and merciful, thou that art only a gratious kyng,

25 Only liberal, only iuſt, almyghtie and euerlaſtyng, thou that delyuereſt Iſrael from al trouble, thou that haſt choſen the fathers, and halowed them fauourably:

26 Receiue the offering for thy whole people of Iſrael, preſerue thyne owne portion, and halowe it,

27 Geather thoſe togeather that are ſcattered abroade from vs, deliuer them that are vnder the Heathens bondage, looke vppon them whiche are deſpiſed and abhorred: that the Heathen may knowe, and ſee howe that thou only art God, whiche art our God.

D 28 Pouniſhe them that oppreſſe, and proudly put vs to diſhonour.

29 Set thy people agayne in thy holye place, *lyke as Moſes hath ſpoken.

Deu.30,a.

30 And the prieſtes ſong Pſalmes of thankeſgeuing, ſo long as the ſacrifice endured.

31 Nowe when the ſacrifice was brent, Nehemias commaunded the great ſtones to be ſprinckled with the reſidue of the water.

32 *Whiche when it was donne, there was kindled a flame of them alſo: but it was conſumed thorowe the lyght that ſhined from the aulter.

Iud.6.d.
1.Reg.18.c
Eccle.48.a

33 So when this matter was knowen, it was tolde the kyng of Perſia, that in the place where the prieſtes which were led away had hyd fyre, there appeared water, and that Nehemias and his company had purified the ſacrifices withal.

34 Then the kyng conſydering and ponderyng the matter diligently, incloſed the place, and conſecrated a temple, to prooue the thyng that was donne:

35 And when he founde it ſo in deede, he gaue the prieſtes many gyftes, and dyuers rewardes, yea, he tooke them with his owne hand, and gaue them.

36 And Nehemias called yͤ ſame place (a) Nephthar, whiche is as muche to ſay as a clenſing: but many menne cal it Nephi.

(a) Ephthar whiche is to ſay, a ſhining, it is alſo called Nephi or Nephthar, whiche is a clenſyng.

The.ii.Chapter.

4 Howe Ieremi hyd the tabernacle, the arke, and the aulter, in the hyl. 23 Of the fyue bookes of Iaſon conteyned in one.

A 1 It is founde alſo in the wrytinges of Ieremi the Prophete, that he commaunded them whiche were caried awai, to take fyre, *as it is ſayde afore.

2.Mac.1.c.
Iere.29.b.
Baru.6.a.

2 He commaunded them alſo that they ſhould not forget the lawe and commaundementes of the Lorde, and that they ſhould not erre in theyr myndes, when they ſee images of ſiluer and gold, with their ornamentes.

3 Theſe and ſuche other thynges commaunded he them, & exhorted them that thei ſhould not let the law of God goe out of their hartes.

4 It is written alſo, how the prophete at the commaundement of God charged them to take the tabernacle and the arke with them: and he went foorth vnto the mountayne where Moſes climed vp, *and ſaw the heritage of God.

Deut.34.a

5 And when Ieremi came there, he founde an open caue, wherein he layde the tabernacle, the arke, and the aulter of incenſe, and ſo ſtopped the doore.

6 There came certaine menne togeather alſo, folowyng hym to marke the place, but they coulde not finde it.

B 7 Whiche when Ieremi perceiued, he reprooued them, ſayeing, As for that place, it ſhalbe vnknowen, vntil the time that God geather his people togeather againe, and receiue them vnto mercie.

8 Then ſhal God ſhew them theſe thynges, and the maieſtie of the Lorde ſhal appeare, *and the cloude alſo, lyke as it was ſhewed vnto Moſes: and lyke as when Solomon deſyred that the place myght be honorablye ſanctified, and it was ſhewed hym.

Eox.13.d.
1.Reg.8.b

9 For he beyng a wyſe man, handled honorablie & wiſely, offering vnto God in the halowyng of the temple when it was finiſhed.

10 *And lyke as when Moſes prayed vnto the Lord, the fyre came downe from heauen, and conſumed the burnt offeryng: Euen ſo prayed Solomon alſo, *and the fyre came downe from heauen, and conſumed the brent offeryng.

Leui.10.d.
2.Para.7.a

11 And Moſes ſayd, Becauſe the ſinne offeryng was not eaten, therefore it is conſumed.

12 In like manner Solomon keapt the dedication [or halowyng] eyght dayes.

13 In the annotations and writings of *Ieremi were theſe thynges put alſo: and how he made a librarie, and howe he geathered out of al countreyes the bookes of the Kynges, and

Somme reade Nehemias.

and of the prophetes, and of Dauid, and the Epiſtles of the kynges concernyng the holy gyftes.

C 14 Euen ſo Iudas alſo, looke what he learned by experience of warre, and ſuche thynges as hath happened vnto vs, he geathered them altogeather, and ſo we haue them by vs.

15 If ye nowe deſyre to haue the ſame, ſende ſomme body to fetche them vnto you.

16 Wheras we then are about to celebrate the purificatiõ, we haue written vnto you: therefore ye ſhal do wel, if ye keepe the ſame dayes.

17 We hope alſo, that the God whiche deliuered his people, and gaue them al the heritage, kyngdome, prieſthood, and ſanctuarie,

Deut.3,a. 18 *That he promyſed them in the lawe, ſhal ſhortly haue mercie vpon vs, and geather vs togeather from vnder the heauen into his holye place: for he hath ſaued vs from great peryls, and hath cleanſed the place.

19 As concerning Iudas Machabeus and his brethren, the purification of the great temple, the dedication of the aulter:

20 Yea, and of the warres that concerne noble Antiochus and *Eupator his ſonne:

1.Mac.6,a.

21 And the miracles ſhewed from heauen by the valiant actes of thoſe whiche defended the Iewes religion, ſo that a fewe ranne thorow the whole countrey, and draue away the barbarous armies:

D 22 Repaired againe the temple that was ſpoken of throughout al the world, deliuered the citie, dooyng theyr beſte that the lawe of the Lorde, whiche was put downe, might with al tranquilitie be reſtored agayne vnto the Lorde, that was ſo merciful vnto them.

23 As touching Iaſon alſo of Cyren, we haue vndertaken compendiouſlye, to bryng into one booke the thinges that were comprehended of hym in fyue.

24 For we conſyderyng the multitude of the bookes, and how hard it ſhould be for them that would meddle with Stories and actes, and that becauſe of ſo dyuers matters:

25 Haue vndertaken ſo to comprehend the ſtories, that ſuche as are diſpoſed to reade, might haue pleaſure and paſtime therein: and that they whiche are diligent in ſuche thynges, myght the better thinke vpon them: yea and that whoſoeuer reade them, myght haue profite thereby.

26 Neuertheleſſe, we our ſelues that haue medled with this matter for the ſhortenyng of it, haue taken no ſmal labour, but great diligence, watchinges, and trauayle.

27 Lyke as they that make a feaſte, woulde fayne doo other menne pleaſure: euen ſo we alſo, for many mens ſakes, are very wel content to take the labour,

28 Where as we may ſhortly comprehend the thinges that other men haue truely written. E

29 For he that buildeth an houſe a new, muſt prouide for many thinges to the whole buildyng: but he that paynteth it afterward, ſeeketh but only that is comely, meete and conuenient to garnyſhe it withal:

30 Euen ſo doo we alſo in lyke manner: And why? He that beginneth fyrſt to wryte a ſtory, muſt with his vnderſtanding geather the matter togeather, ſet his woordes in order, and diligently ſeeke out euery part.

31 But he that afterwarde wyl ſhorten it, vſeth few woordes, and toucheth not the matter at the largeſt: Let this be ſufficient for a Prologue.

32 Nowe wil we beginne to ſhewe the matter: for it is but a fooliſhe thyng to make a long prologue, & to be ſhort in the ſtorie it ſelfe.

The iii. Chapter.

1 Of the honour donne vnto the temple by the kynges of the Gentiles. 6 Simon vttereth what treaſure is in the temple. 9 Heliodorus is ſent to take them away. 26 He is ſtricken of God, and healed at the prayer of Onias.

A 1 What tyme as the holy citie was inhabited in al peace and wealth, and when the lawes were yet verye wel keapt: for ſo was it ordeyned thorow the godlineſſe of Onias the hygh prieſt, and other godly menne that were enimies to wyckedneſſe,

1,Mac.1,b 2 It came thereto, *that euen the kynges and princes them ſelues, did the place great worſhip, & garniſhed yͤ temple with great giftes.

3 Inſomuche that Seleucus kyng of Aſia, of his owne rentes bare al the coſtes belonging to the ſeruice of the offerynges.

4 Then Simon, of the tribe of Beniamin, ruler of the temple, vpon a variance riſen betweene hym and the hygh prieſt, for wyckedneſſe that was donne in the citie,

5 For that he coulde not ouercomme Onias, he gate him to Apollonius yͤ ſonne of Thraſia, whiche then was cheefe Lord in Celoſyria, and Phenices,

6 And tolde him, that the treaſurie in Hieruſalem was ful of innumerable money, and howe that the common goodes, whiche belongeth not vnto the offerynges, were exceedyng great alſo: yea, and howe it were

poſſible that al theſe myght come vnder the kynges power.

B 7 Nowe when Apollonius had ſhewed the kyng of the money, as it was tolde him: the kyng called for Heliodorus his treaſurer, and ſent hym with a commaundement to bryng hym the ſame money.

8 Immediatly Heliodorus tooke his iourney, but vnder a colour as though he woulde goe thorow Celoſyria and Phenices, to viſite the cities, but his purpoſe was to fulfil the kings pleaſure.

9 So when he came to Hieruſalem, and was louyngly receiued of the hygh prieſt into the citie, he tolde what was determined concerning the money, and ſhewed the cauſe of his comming: he aſked alſo if it were ſo in deede.

10 Then the hygh prieſt tolde hym, that there was ſuche money layd vp for the vpholding of wyddowes and fatherleſſe children,

11 And how that a certaine of it belonged vnto Hyrcanus, the ſonne of Tobias a noble man, and that of al the money (and not as that wicked Simõ had reported) there were foure hundred talents of ſiluer, and two hundred of golde:

12 Yea, and that it were vnpoſſible for thoſe mennes meanyng to be diſceiued that had put aſſured confidence in the holineſſe of the place, and in the maieſtie and vndoubted ſafetie of the temple, whiche is had in worſhyp thorowe the whole worlde, for the mayntenance and honour of the ſame.

13 Whereunto Heliodorus anſwered, that the kyng had commaunded hym in any wyſe, to bryng hym the money.

C 14 So at the day appoynted, Heliodorus entred into yͤ temple to order this matter: wherfore there was no ſmal feare throughout the whole citie.

15 The prieſtes fel downe before the aulter in theyr veſtments, and called vnto heauen vppon hym *whiche had made a lawe concernyng ſtuffe geuen to keepe, that they ſhoulde be ſafelye preſerued for ſuche as committed them vnto keepyng.

Exo.22.b.

16 Then who ſo had looked the hygh prieſt in the face, it woulde haue greeued his hart: for his countenance and the changyng of his colour, declared the inwarde ſorowe of his mynde.

17 The man was al in heauineſſe, and his body in feare: whereby they that looked vppon hym, might perceyue the greefe of his hart.

18 The other people alſo came out of their houſes by heapes vnto the common prayer, becauſe yͤ place was like to come into confuſiõ.

19 The women came together thorowe the ſtreetes with heary clothes about their breſts: the virgins alſo that were keapt in, ranne to Onias, ſomme of them ranne to the gates, ſomme vp vpon the walles, other ſomme looked out at the wyndowes.

20 Yea, they al helde vp their handes toward heauen, and prayed: D

21 A miſerable thyng was it to looke vppon the common people, and the hygh prieſt beyng in ſuche trouble.

22 But they beſought almightie God, that the goodes whiche were committed vnto them, myght be keapt whole for thoſe that had delyuered them vnto theyr keepyng.

23 Neuertheleſſe, the thyng that Heliodorus was determined to doo, that perfourmed he in the ſame place, he hym ſelfe perſonally beyng about the treaſurie with his menne of warre.

24 But the ſpirite of almyghtie God ſhewed him ſelfe openly, ſo that al they whiche preſumed to obey Heliodorus, fel thorow yͤ power of God into a great fearefulneſſe, and dread.

25 *For there appeared vnto them an horſe, with a terrible man ſitting vpon hym, deckt in goodly aray, and the horſe ſmote at Heliodorus with his forefeete: Nowe he that ſate vppon the horſe, had harneſſe of golde vpon hym.

2.Ma.10.c, and.11.b.

26 Moreouer, there appeared two fayre and beautiful young men of notable ſtrength, in goodly aray, whiche ſtoode by him, ſcourged hym of both the ſydes, and gaue hym many ſtrypes without ceaſſyng.

27 *With that, fel Heliodorus ſodenly vnto the grounde, ſo they tooke hym vp, beyng compaſſed about with great darkneſſe, and bare hym out vpon a beere.

2.Mac.5.c.

28 Thus he that came with ſo many runners and menne of warre into the ſayde treaſurie, was borne out wheras no man might helpe hym, beyng deſtitute of harneſſe and weapons: and ſo the power of God was manifeſt and knowen. E

29 He lay ſtil dumbe alſo by the power of God, deſtitute of al hope and lyfe.

30 And they prayſed the Lorde, that he had ſhewed his power vpon his place and Temple, whiche a litle afore was ful of feare and trouble, and that through yͤ reuelation of the almightie Lorde, it was fylled with ioye and gladneſſe.

31 Then certaine of Heliodorus freends, prayed Onias that in al haſt he would cal vppon God, to graunt him his lyfe, whiche was geuyng vp the ghoſt.

32 So the hygh prieſt fearyng leſt the Kyng ſhould ſuſpect that the Iewes had donne Heliodorus ſomme [a] euyl, he offered an offeryng for his health.

(a) In woorkyng ſomme trecherie, or ſorcerie agaynſt hym.

33 Now when the hygh prieſt had obteyned his petition, the ſame young menne in the ſame clothing appeared, and ſtood beſide Heliodorus, ſayeing, Thanke Onias the hygh prieſt: *for, for his ſake, hath the Lord graunted thee thy lyfe.

Act.27.c.

34 Therfore ſeeyng that God hath ſcourged thee, geue him prayſe and thankes, and ſhew euery man his might and power. And when they had ſpoken theſe woordes, they appeared no more.

F 35 So Heliodorus offered vnto God, made great vowes vnto hym whiche had graunted hym his lyfe, thanked Onias, tooke his hoſt, and went agayne to the kyng.

36 Then teſtified he vnto euery man, of the great woorks of God, that he had ſeene with his eyes.

37 And when the kyng aſked Heliodorus who were meete to be ſent yet once againe to Hieruſalem, he ſayde:

38 If thou haſt any enimie or aduerſarie vnto thy realme, ſende hym thither, and thou ſhalt haue hym pouniſhed, if he eſcape with his lyfe: for in that place [no doubt] there is a ſpecial power and woorkyng of God.

39 For he that dwelleth in heauen, viſiteth and defendeth that place, & al that come to do it harme, he pouniſheth and plagueth them.

40 This is nowe the matter concerning Heliodorus, and the keeping of the treaſurie [at Hieruſalem.] G

The.iiii.Chapter.

1 Simon reporteth euyl of Onias. 7 Iaſon deſyring the office of the hygh prieſt, corrupted the kyng with rewardes. 19 The wycked intent of Iaſon.

A 1 This Simon nowe (of whom we ſpake afore) beyng a bewrayer of the money, and of his owne naturall countrey, reported the woorſte of Onias, as though he had mooued Heliodorus vnto this, and as though he had benne a brynger vp of euil.

2 Thus was he not aſhamed to cal him an enimie of the realme, that was ſo faythful an ouerſeer and defender of the citie, and of his people, yea, and ſo feruent in the law of God.

3 But when the malice of Simon increaſed ſo farre, that thorow his freendes there were certayne manſlaughters committed:

4 Onias conſydered the peryl that myght comme thorowe this ſtryfe, and howe that Apollonius the cheefe Lorde in Celoſiria and Phenices, was al ſet vpon tyrannie, and Simons malice increaſed the ſame:

5 He gate hym to the kyng, not as an accuſer of the citezins, but as one that by hym ſelfe intended the common wealth of the whole multitude.

6 For he ſawe it was not poſſible to lyue in peace, neyther Simon to leaue of from his fooliſhneſſe, except the kyng did looke therto.

B 7 But after the death of Seleucus, when Antiochus, whiche is called the noble, tooke the kyngdome, Iaſon the brother of Onias, laboured to be hygh prieſt:

8 For he came vnto the kyng, and promyſed him three hundred & threeſcore talentes of ſiluer, and of the other rentes, foureſcore talents.

9 Beſides this, he promiſed hym yet an hundred and fiftie more, if he myght haue licence to ſet vp a ſcoole and an exerciſe of weapons, and that he myght cal them of Hieruſalem, Antiochians.

10 Which when the kyng had graunted, and he had gotten the ſuperioritie, he beganne immediatly to drawe his kinſmenne to the cuſtome of the Heathen,

11 Put downe the things that the Iewes had ſet vp of loue, by Iohn the father of Eupolonius, whiche was ſent Ambaſſadour vnto Rome, for to make the bonde of freendſhyp and loue, he put downe al the lawes and liberties of the Iewes, and ſet vp the wycked ſtatutes.

12 For when he had made a ſcoole of fence vnder yͤ caſtle, he drew al the cheefeſt young men on his ſide, & trained them to wear [a] hattes.

(a) Thoſe hattes were tokens of wantonneſſe that the Gentiles vſed.

13 And there was ſuche a feruent deſire to come to the manners of the Heathen, and to take vp new ſtrange faſhions brought in thorow the vngratious and vnheard wickedneſſe of Iaſon, whiche ſhoulde not be called a prieſt, but an vngodly perſon:

14 Inſomuche that the prieſtes were nowe no more occupied about the ſeruice of the aulter: but deſpiſed the temple, regarded not the offerynges, yea, gaue their diligence to learne to fyght, to wraſtle, to leape, to daunce, and to caſt the ſtone: C

15 Not ſettyng by the honour of the fathers, but lyked the glory of the Greekes beſt of al;

16 For the whiche they ſtroue peryloully, and were greedy to folow their ſtatutes, yea, their luſt was in al things to be like them, whiche afore were their enimies and deſtroyers,

17 Howbeit,

XUM

17 Howbeit, to doo wickedly againſt the law of God, ſhal not eſcape vnpouniſhed, but of this we ſhal ſpeake hereafter.

These were kept euery fiftieth yere.

18 What time as the *Olimpians ſportes were played at Tyrus, the kyng hym ſelfe beyng preſent,

19 This vngratious Jaſon ſent wicked men, bearyng from them of Hieruſalem (whiche now were called Antiochians) three hundred drachmes of ſiluer for an offeryng to Hercules: theſe had they that caryed them deſyred, vnder ſuche a faſhion, as though they ſhould not haue benne offered , but beſtowed to oother vſes.

20 Neuertheleſſe, he that ſent them, ſent them to the intent that they ſhould be offered vnto Hercules: but becauſe of thoſe that were preſent, they were geuen as to the makyng of ſhippes.

D 21 And Apollonius the ſonne of Meneſtheus, was ſent into Egypt, becauſe of the noble menne of king Ptolomi Philometor. Now when Antiochus perceiued that he was put out from (b) medlyng in the realme, he ſought his owne profite, departed from thence, came to Joppa, and then to Hieruſalem,

(b) From his honour and gaynes.

22 Where he was honorably receiued of Jaſon, and of the citie, and was brought in with torche lyght, and with great prayſe: and ſo he turned his hoſt vnto Phenices.

2.Mac,4.b

23 After three yeeres Jaſon ſent Menelaus, (the foreſayde Simons brother) *to beare the money vnto the kyng, and to bryng him anſwere of other neceſſary matters.

24 But he, when he was commended to the kyng for magnifiyng of his power, turned the prieſthood vnto him ſelfe, laying vp three hundred talentes of ſyluer for Jaſon.

25 So when he had gotten cõmaundements from the kyng, he came, hauyng nothyng that becommeth a prieſt, but bearing the ſtomacke of a cruel tyrant, and the wrath of a wylde bruite beaſt.

1.Mac,3.b,

26 *Then Jaſon, whiche had diſceiued his owne brother, ſeeyng that he hym ſelfe was beguyled alſo, was fayne to flee into the land of the Ammonites,

27 And Menelaus gate the dominion : but as for the money that he had promiſed vnto the kyng, he dyd nothing therin, albeit Soſtratus the ruler of the Caſtle requyred it of hym.

E 28 For Soſtratus was the man that geathered the cuſtomes: wherefore they were both called before the kyng.

29 Thus was Menelaus put out of yͤ prieſthood, and Lyſimachus his brother, came in his ſteade, and Soſtratus leaſt Crates ouerſeer of the (c) Cyprians.

(c) That is, of them that meaſured the coyne.

30 It happened in the meane ſeaſon, that the Tharſians, and Mallotians, made inſurrection, becauſe they were geuen for a preſent vnto Antiochus the kynges Concubine.

31 Then came the kyng in al haſt to ſtil them agayne, and to pacifie the matter, leauyng Andronicus there to be his Deputie, as one meete therefore.

32 Nowe Menelaus ſuppoſyng that he had gotten a right conuenient tyme, ſtole certaine veſſels of golde, out of the Temple, and gaue them to Andronicus for a preſent: and ſome he ſolde at Tyrus, and in the cities thereby.

33 Whiche when Onias knew of a ſuretie, he reprooued him: but he keept him in a ſanctuarie beſide Daphnis, that lyeth by Antioche.

34 Wherefore Menelaus gate hym to Andronicus, and prayed him that he would ſlay Onias. So when he came to Onias, he counſeled hym craftily to comme out of the ſanctuarie, geuing him his hande with an othe, (howbeit he ſuſpect hym) and then he ſlue Onias, without anye regarde of ryghteouſneſſe.

35 For the whiche cauſe not only the Jewes, but other nations alſo, tooke indignation, and were diſpleaſed for yͤ vnrighteous death of ſo godly a man. F

36 And when the kyng was comme agayne from Cilicia, the Jewes and certayne of the Greekes, went vnto hym, complayning for the vnryghteous death of Onias.

37 Yea, Antiochus him ſelfe was ſoary in his mynde for Onias, ſo that it pitied hym: and he wept, remembring his ſoberneſſe, & mannerly behauour.

38 Wherefore he was ſo kindled in his minde, that he commaunded Andronicus to be ſtripped out of his purple clothing, and ſo to be led throughout the citie, yea, and the vngratious man to be ſlayne in the ſame place, where he committed his wickedneſſe vpon Onias: Thus the Lorde rewarded hym his pouniſhment, as he had deſerued.

39 Now when Lyſimachus had donne many wicked deedes in the Temple thorow the counſel of Menelaus, and the voyce came abroade: the multitude geathered them togeather againſt Lyſimachus, for he had caried out now muche golde.

40 So when the people aroſe, and were ful of diſpleaſure, Lyſimachus armed thre thouſande vnthriftes, to defende hym, a certayne tyrant beyng theyr Captayne, whiche was growen both in age and woodneſſe.

41 They therfore, ſeeing the enterpriſe of Lyſimachus, caught vp, ſomme ſtones, ſomme blockes endes, and ſomme handfuls of duſt, that was next at hande, and threw them vpon the rebelles of Lyſimachus bande that had ſet vpon them.

G 42 Thus there were many of them wounded, ſome being ſlaine, and al the other chaſed away: But as for the wicked church robber him ſelfe, they killed hym beſide the treaſurie.

43 Of theſe matters therfore, there was keapt a court agaynſt Menelaus.

44 Nowe when the kyng came to Tyrus, three menne that were ſent from the Senate, pleaded hym gyltie before the kyng.

45 But Menelaus being now conuict, went & promyſed Ptolomi the ſonne of Dorymenes to geue hym muche money, if he would pacifie the kyng towarde hym.

46 So Ptolomi went to the king, into a court wheras he was ſet to coole him, and brought hym out of that mynde:

47 Inſomuche that he diſcharged Menelaus from the accuſations, that notwithſtanding was cauſe of al miſcheefe: and thoſe poore menne, whiche if they had tolde their cauſe, yea before the Scythians, they ſhoulde haue benne iudged innocent, them he condemned to death.

48 Thus were they ſoone pouniſhed, whiche folowed vpon the matter for the citie, for the people, and for the holy veſſels.

49 Wherfore they alſo of Tyrus, moued with hatred of that wycked deede, cauſed them to be very honorably buryed.

50 And ſo through the couetouſneſſe of them that were in power, Menelaus remayned ſtil in aucthoritie, encreaſing in malice, to the hurt of the citizens.

The. v. Chapter.

2 Of the ſignes and tokens ſeene in Hieruſalem. 6 Of the ende and office of Iaſon.
11 The purſute of Antiochus agaynſt the Iewes. 15 The ſpoyling of the temple.

A 1 ABout the ſame tyme Antiochus vndertooke his ſecond viage into Egypt.

2 And then were there ſeene throughout al the citie of [Hieruſalem] fourtie dayes long, horſmen runnyng in the ayre, with robes of golde, and as bandes of ſpeare menne,

3 And as troupes of horſemen ſet in aray, incountring and courſing one againſt another, with ſhakyng of ſheeldes, and multitude of dartes, and drawyng of ſwordes, and ſhooting of arrowes, and the glittering of the golden armour ſeene, and harneſſe of al ſortes.

4 Wherefore euery man prayed that thoſe tokens myght turne to good.

5 Now when there was gonne foorth a falſe rumour, as though Antiochus had benne dead, Iaſon tooke a thouſande menne, and came ſodenly vpon the citie: the citizens ranne vnto the walles, at the laſt was the citie taken, and Menelaus fled into the caſtle.

6 As for Iaſon, he ſpared not his owne citizens in the ſlaughter, neyther conſydered he what great euil it were to deſtroy the proſperitie of his owne kinſemen: but dyd as one that had gotten the victorie of his enimies, and not of his freendes.

B 7 For al this gate he not the ſuperioritie, but at the laſt receiued confuſion for his malice, *and fled agayne lyke a vacabonde into the lande of the Ammonites. 2.Mac.4.f.

8 Finally, for a rewarde of his wickedneſſe, he was accuſed before Aretha the king of the Arabians, inſomuche that he was fayne to flee from citie to citie, beyng deſpyſed of euery man, as a forſaker of the lawes, and an abominable perſon: and at the laſt, as an open enimie of his owne natural countrey, and of the citizens, he was driuen into Egypt.

9 Thus he that afore put many out of theyr owne natiue land, peryſhed from home him ſelfe: he went to Lacedemon, thinking there to haue gotten ſuccour, by reaſon of kinred.

10 And he that afore had caſte many one out vnburied, was throwen out hym ſelfe, no man mournyng for hym, nor puttyng hym in his graue: ſo that he neyther enioyed the burial of a ſtranger, neyther was he partaker of his fathers ſepulchre.

11 Now when this was donne, the kyng ſuſpected that the Iewes woulde haue fallen from hym, wherefore he came in a great diſpleaſure out of Egypt, *and tooke the citie by violence. 1.Ma.1.c.

12 He commaunded his menne of warre alſo, that they ſhould kyl, and not ſpare: but ſlaye downe ſuche as withſtoode them, or clymed vp vpon the houſes.

13 Thus was there a great ſlaughter of young menne, olde menne, women, chyldren, and virgins. C

14 In three dayes, were there ſlayne fourecore thouſande, fourtie thouſande put in priſon: and there were as many ſolde, as were ſlayne.

15 Yet was he not content with this, but durſt

goe into the moſt holy temple of al the world, Menelaus that traytour to the lawes, and to his owne natural countrey, beyng his guide.

16 And with his wicked handes tooke the holye veſſels, whiche other kynges and cities had geuen thyther for the garniſhing and honour of the place, them tooke he in his hands vnworthyly, and defiled them.

17 So mad was Antiochus, that he conſydered not how that God was not a litle wroth for the ſinnes of them that dwelt in the citie, for the whiche ſuche confuſion came vppon that place.

Iud.5.b. 18 * And why? if it had not happened them to haue benne lapped in many ſinnes, this Antiochus aſſoone as he had comme, had ſodenly benne pouniſhed & ſhut out of his preſumption, *lyke as Heliodorus was, whom Seleucus the kyng ſent to robbe the treaſurie. 2.Mac,3,b.

D 19 Neuertheleſſe, God hath not choſen the people for the places ſake: but the place for the peoples ſake.

20 And therefore is the place becomme partaker of the peoples trouble, but afterward ſhal it enioy the wealth of them: And lyke as it was now forſaken in the wrath of almyghtie God, ſo when the great God is reconciled, it ſhalbe ſet vp in hygh woorſhyp agayne.

21 So when Antiochus had taken a thouſand and eyght hundred talents out of the temple, he gate hym to Antioche in al the haſt, thynkyng in his pryde that he myght make men ſaile vpon the drye land, and to goe vpon the ſea, ſuche an hygh mynde had he.

22 He leaft Deputies there to vexe the people: at Hieruſalem leaft he Philip a Phrygian, in manners more cruel then hym ſelfe that ſet hym there:

23 At Garizim he leaft Andronicus and Menelaus, which were more greeuous to the citizens then other. 1.Mac.1,a.

24 * Now as he was thus ſet in malice againſt the Iewes, he ſent Apollonius, a cruel prince, with an army of twenty and two thouſand, commaundyng hym to ſlay thoſe that were of perfect age, and to ſel the women, maydens, and chyldren.

25 When he came nowe to Hieruſalem, he faigned peace, and keapt hym ſtil vntyl the Sabboth day: and then he commaunded his menne to take them to their weapons, for the Iewes keapt holy day: E

26 And ſo he ſlue al them that were gonne foorth to yͤ open play, running [here and there] thorow the citie with his menne weaponed, and murthered a great number.

27 *But Iudas Machabeus, whiche was the tenth, fled into the wyldernеſſe, ledde his lyfe there, with his company, among wylde beaſtes, and vpon the mountayes, dwelling there, and eating hearbes, leſt they ſhould be partakers of the filthyneſſe. 1,Mac,1,c.

The.vi.Chapter.

1 The Iewes are compelled to leaue the lawe of God. 4 The temple is defiled. 12 The readers are admonyſhed that they ſhal not abhorre the aduerſitie wherewith the Lorde afflicteth them. 28 The greeuous payne of Eleazarus.

A 1 Not long after this, ſent the kyng an olde man of ‖ Antioch, for to compel yͤ Iewes to tranſgreſſe the ordinances of the fathers, and of the law of God, ‖ Or, Athes.

2 To defile the temple that was at Hieruſalem, and to cal it the temple of Iupiter Olimpius: and that they ſhoulde be in Garizim, as thoſe whiche dwel at the place of Iupiter the harberous.

3 This wycked ſedition of the vngodly, was heauy vpon al the people:

4 For the temple was ful of voluptuouſneſſe, bibbyng and bouling of the Heathen, of rybaudes and harlots togeather: the women went into the holye place, and bare in that was not lawful:

5 The aulter alſo was ful of vnlawful thinges, which the law forbiddeth to lay vpon it,

6 The Sabbothes were not keapt, the other ſolemne feaſtes of the lande were not regarded: to be playne, there durſt no man be knowen that he was a Iewe.

7 In the day of the kynges byrth, they were compelled perforce to offer, and when yͤ feaſt of Bacchus was keapt, they were conſtrayned to weare garlandes of iuie, and to goe about to the hononr of Bacchus. B

8 Moreouer, through the counſel of Ptolomeus, there went out a commaundement, vnto the next cities of the Heathen, agaynſt the Iewes, that the like cuſtome and ‖ banketting ſhoulde be keapt. ‖ Or, eatyng of the fleaſhe that was ſacrificed.

9 And who ſo would not conforme them ſelues to the manners of the Gentiles, ſhould be put to death: then myght a man haue ſeene the preſent miſerie.

10 For there were two menne accuſed to haue circumciſed their ſonnes: whom when they had led rounde about the citie, the babes hangyng at theyr breaſtes, they caſt them downe

headlonges

hangyng at theyr breſtes, they caſt them downe headlonges ouer the walles.

11 Some that were creapt in dennes, and had keapt the Sabboth, were accuſed vnto Philip, and brent in the fyre, becauſe that for the feare of GOD they keapt the commaundement ſo ſtiffely, and woulde not defend them ſelues.

12 Now I beſeeche al thoſe which reade this booke, that they refuſe it not for theſe falles of aduerſitie, and iudge the thynges that are happened for no deſtruction, but for a chaſtenyng of our people.

13 And why? When God ſuffereth not ſinners long to folowe theyr owne minde, but ſhortly pouniſheth them, * it is a token of his great louing kindneſſe.

Pro.3.b.

14 For this grace haue we of God more then other people, That he ſuffereth not vs long to ſinne vnpouniſhed, lyke as other nations,

C

15 That when the day of iudgement commeth, he may pouniſhe them in the fulneſſe of theyr ſinnes.

16 If we ſinne, he correcteth vs, but he neuer withdraweth his mercie from vs: & though he pouniſhe with aduerſitie, yet dooth he neuer forſake his people.

17 But let this that we haue ſpoken nowe with fewe woordes, be for a warnyng and exhortation " of the heathen: Nowe wil we comme to the declaryng of the matter.

" Or, vnto vs.

18 Eleazar one of the principal ſcribes, an aged man, and of a welle fauoured countenance, was conſtrained to gape with open mouth, * and to eate ſwynes fleaſhe.

Leuit.11.a.

19 But he deſyring rather to dye gloriouſly, then to liue with ſhame, offered hym ſelfe wyllingly to the martyrdome.

D

20 Nowe when he ſawe that he muſt needes goe to it, he tooke it patiently: for he was at a poynt with hym ſelfe, that he woulde not conſent to any vnlawful thyng for any pleaſure of lyfe.

21 They that (a) ſtood by, being mooued with pitie (but not a right) for the olde frendſhip of the man, tooke him aſide priuily, and prayed that he would let ſuche fleaſhe be brought hym as were lawful to eate, and then to make a countenance as though he had eaten of the fleaſhe of the ſacrifice, like as the kyng commaunded,

(a) They that had the charge of that wicked banquet.

22 For ſo he myght be deliuered from death: and ſo for the olde frendſhip of the man, they ſhewed hym this kindneſſe.

23 But he began to conſyder diſcreetely, and as became his age, and the excellencie of his auncient yeeres, and the honour of his graye heares, whereunto he was comme, and his moſt honeſt conuerſation from his childehoode, but chiefely the holy lawe made and geuen by God, therefore he anſweared conſequently, and wylled them ſtraightwayes to ſende hym to the graue:

24 For it becommeth not myne age, ſayde he, in any wyſe to diſſemble, whereby many young perſons myght thinke that Eleazar, beyng fourеſcore yeeres olde and tenne, were nowe gonne to a ſtrange religion:

25 And ſo through myne hypocriſie, for a litle tyme of a tranſitory lyfe, they myght be deceiued: by this meanes alſo ſhoulde I defile myne age, and make it abominable.

26 For though I were nowe deliuered from the tormentes of menne, yet ſhoulde I not eſcape the hande of almyghty God, neither aliue nor dead.

27 Wherefore, I wyl dye manfully, and doo as it becommeth myne age:

E

28 Whereby I may peraduenture leaue an example of ſtedfaſtneſſe for ſuch as be young, if I with a ready minde, and manfully dye an honeſt death for the moſt woorthy and holy lawes. When he had ſayde theſe woordes, immediatly he was drawen to the torment.

Amos.i.a.

29 Now they that led him, and were milde a litle afore, began to take diſpleaſure, becauſe of the woordes that he ſayd: for they thought he had ſpoken them of an hygh minde.

30 But when he was in his martyrdome, he mourned, and ſayde, Thou, O Lorde, which haſt the holy knowledge, knoweſt openly, that where as I myght be deliuered from death, I ſuffer theſe ſoare paines of my body: but in my minde I am wel content to ſuffer them, becauſe I feare thee.

31 Thus this man dyed, leauing the memorial of his death for an example, not only vnto young menne, but vnto al the people, to be ſtedfaſt and manly.

The. vii. Chapter.

The pouniſhment of the ſeuen brethren, and of their mother.

A

1 IT happened alſo that there were ſeuen brethren with their mother, taken, and compelled by the kyng * agaynſt the law to eate ſwines fleaſh, [namely] with ſcourges and leatherne whippes.

Leuit.11.a

2 And one of them, which was the chiefe, ſayd, What ſeekeſt thou, and what requireſt thou of vs? As for vs, we are ready rather to ſuffer death, then to offende the lawes of God, and

the fathers.

3 Then was the kyng angry, and bade heate cauldrons and braſen pottes: whiche when they were made hot,

4 Immediatly he commaunded the tongue of him that ſpake firſt to be cut out, to pul the ſkinne ouer his head, to pare the edges of his handes and feete: yea and that in the ſyght of his mother and the other of his brethren.

5 Nowe when he was cleane mangled, he commaunded a fyre to be made, & ſo (while there was any breath in him) to be fried in the cauldron: In the which when he had ben long pained, yͤ other brethren, with theyr mother, exhorted him to dye manfully, ſayeing,

6 The Lorde God ſhal regarde the trueth, and comfort vs, lyke as Moſes teſtifieth* and declareth in his ſong [ſayeing,] And he wyl haue compaſſion on his ſeruantes.

Deut,32.c

7 So when the fyrſt was dead after this manner, they brought the ſeconde to haue hym in deriſion, pulled the ſkinne with the heare ouer his head, and aſked hym yf he woulde eate ſwynes fleaſhe, or he were payned in the other members alſo throughout his body.

B 8 But he anſweared in his owne language, and ſayde, I wyl not doo it: And ſo he was tormented lyke as the fyrſt.

9 And when he was euen at the geuing vp of the ghoſt, he ſayde, Thou moſt vngratious perſon putteſt vs nowe to death: but the kyng of the worlde ſhal rayſe vs vp whiche dye for his lawes, in the reſurrection of euerlaſtyng lyfe.

10 After him was the thyrde had in deriſion, and when he was required, he put out his tongue, and that ryght ſoone, holdyng foorth his handes manfully,

11 And ſpake with a ſtedfaſt fayth, Theſe haue I of heauen, but nowe for the lawes of God I deſpiſe them: for my truſt is, that I ſhal receiue them of hym agayne.

12 Inſomuch that the kyng and they which were with hym, marueyled at the young mans boldneſſe, that he nothyng regarded the paynes.

13 Nowe when he was dead alſo, they vexed the fourth with tormentes in lyke manner.

C 14 So when he was nowe at his death, he ſayde, It is better that we, beyng put to death of menne, haue our hope and truſt in God, for he ſhal rayſe vs vp agayne:* as for thee, thou ſhalt haue no reſurrection to lyfe.

Iohn,5,c.

15 And when they had ſpoken to the fifth, they tormented hym.

16 Then looked he vnto the king, and ſayde, Thou haſt power among menne, for thou art a mortal man alſo thee ſelfe, to doo what thou wylt: but thinke not that God hath forſaken our generation.

17 Abide thee, tary ſtil a whyle, and thou ſhalt ſee the great power of God, how he wyl pouniſhe thee and thy ſeede.

18 After him they brought the ſixth, whiche beyng at the poynt of death, ſayde, Be not deceiued, O kyng, for this we ſuffer for our owne ſakes, becauſe we haue offended our God, and therefore marueylous thynges are ſhewed vpon vs.

19 But thinke not thou which takeſt in hand to ſtriue agaynſt God, that thou ſhalt eſcape vnpouniſhed.

20 This excellent mother, woorthy to be wel reported of, & had in remembrance, ſawe her ſeuen ſonnes dye in one day, & ſuffered it patiently, becauſe of the hope that ſhe had in god:

D 21 Yea ſhe exhorted euery one of them in her countrey language, and that boldly and ſtedfaſtly with perfect wyſedome, wakyng vp her wimiſh thought with a manly ſtomake, and ſayde vnto them,

22 I can not tel how ye ſprang in my wombe: for I neither gaue you breath, nor ſoule, nor lyfe, it is not I that ioyned the members of your bodyes togeather,

23 But the maker of the worlde, whiche faſhioned the byrth of man, and beganne al thynges: Euen he alſo of his owne mercie ſhal geue you breath and lyfe agayne, like as ye now regarde not your owne ſelues for his lawes ſake.

24 Nowe thought Antiochus, that ſhe had deſpiſed hym, therefore he let her goe with her reproffes, and beganne to exhort the youngeſt ſonne, whiche yet was leaft, not only with woordes, but ſwore vnto hym with an oth, that he ſhoulde make him a riche & wealthy man, yf he woulde forſake the lawes of his fathers: yea, and that he ſhoulde geue hym whatſoeuer were neceſſary for hym.

25 But when the young man woulde not be mooued for al theſe thinges, he called his mother, & counſelled her to ſaue her ſonnes life.

26 And when he had exhorted her with many woordes, ſhe promiſed him that ſhe woulde ſpeake to her ſonne.

E 27 So ſhe turned her vnto hym, laughing the cruel tyrant to ſcorne, and ſpake in her countrey language: O my ſonne, haue pitie vpon me, that bare thee nine monethes in my wombe, that gaue thee ſucke, nouriſhed thee, and brought thee vp vnto this age,

28 I beſeche thee my ſonne, looke vpon hea-

uen and earth, and al that is therein, and conſyder that God made them and mans generation of nought:

29 So ſhalt thou not feare this hangman, but ſuffer death ſtedfaſtly, like as thy brethren haue donne: that I may receaue thee agayne in the ſame mercie with thy brethren.

30 Whyle ſhe was yet ſpeaking theſe words, the young man ſayde, Whom looke ye for? [wherefore doo ye tary?] I wyl not obey the kinges commaundement,* but the law that God gaue vs by Moſes. Leuit.11.a.

31 As for thou that imagineſt al miſcheefe againſt the " Iewes, thou ſhalt not eſcape the hande of God. " Or, Hebrues.

32 For we ſuffer theſe thynges becauſe of our ſinnes.

33 And though the liuyng Lorde be angry with vs a litle whyle for our chaſtening and reformation, yet ſhal he be at one againe with his ſeruantes.

34 But thou, O godleſſe man, and of al other the moſt wicked, pride not thee ſelfe through vaine hope, in beyng ſo malitious vpon the ſeruantes of God:

35 For thou haſt not yet eſcaped the iudgementes of God, whiche is almyghty, and ſeeth al thynges.

36 My brethren that haue ſuffered a litle paine, are nowe vnder the couenant of euerlaſtyng lyfe: but through the iudgement of god, thou ſhalt be pouniſhed ryghteouſly for thy pride.

37 As for me, like as my brethren haue donne, I offer my " ſoule & my body for the lawes of our fathers, calling vpon God, that he wil ſoone be merciful vnto our people: yea, and with payne and pouniſhment* to make thee graunt that he only is God. " Or, lyfe. 2.Mac.2.c.

38 In me now, and in my brethren, the wrath of almighty God is at an ende, whiche righteouſly is fallen vpon al our people.

39 Then the kyng beyng kyndled in anger, was more cruel vpon hym, then vpon al the other, and tooke indignation that he was ſo lightly regarded.

40 So this young man dyed vndefiled, and put his truſt ſtil in the Lorde.

41 Laſt of al, after the ſonnes, was the mother put to death alſo.

42 Let this nowe be yenough ſpoken concernyng the offeringes and extreme cruelneſſe.

The.viii.Chapter.

1 Iudas geathereth togeather his hoſt. 9 Nicanor is ſent agaynſt Iudas. 16 Iudas exhorteth his ſouldiers to conſtantneſſe. 20 Nicanor is ouercome. 27 The Iewes geueth thankes, after they haue put theyr enimies to flight, diuiding the ſpoyles vnto the fatherleſſe, and vnto the wydowes. 35 Nicanor fleeth vnto Antiochus.

A 1 Then Iudas Machabeus, and they that were with hym, went priuilie into the townes, called theyr kinſefolkes and freendes togeather, tooke vnto them al ſuche as continued yet in the fayth and lawe of the Iewes, and brought foorth ſixe thouſande menne.

2 So they called vpon the Lorde, that he woulde haue an eye vnto his people, whiche was troden downe of euery man, to be gratious vnto the temple, that was defiled of the vngodly,

3 To haue compaſſion vpon the deſtruction of the citie, which was ſhortly lyke to be layd waſte, to heare the voice of the blood that cryed vnto hym:

4 To remember the moſt vnrighteous deaths of young innocent chyldren, the blaſphemies alſo donne vnto his name, and to pouniſhe them.

1.Mac.2.a. 5 * Nowe when Machabeus had geathered this multitude togeather, he was to myghty for the heathen, for the wrath of the Lorde was turned into mercie,

6 He fel vpon the townes and cities vnwares, brent them, tooke the moſt commodious places, and ſlue many of the enimies.

7 But ſpecially he made ſuch chaſes by night, inſomuche that his manlineſſe was ſpoken of euery where. B

8 So when Philip ſaw that the man increaſed by litle and litle, and that the matter proſpered with hym for the moſt part: he wrote vnto Ptolomi, whiche was a captayne in Celoſyria and Phenices, to helpe hym in the kynges buſineſſe.

9 * Then ſent he Nicanor the ſonne of Patroclus, a ſpecial freende of his, in al the haſte, and gaue hym of the common ſorte of the heathen, no leſſe then twentie thouſande harneſſed menne, to roote out the whole generation of the Iewes, hauyng to helpe hym one Gorgias a man of warre, whiche in matters concernyng batayles had great experience. 1.Mac.3.c.

10 Nicanor ordeyned alſo the tribute, whiche the Romanes ſhoulde haue hadde, to be euen vnto the king out of the captiue of yͤ Iewes, [namely] two thouſande talentes.

11 And immediatly he ſent to the cities of the ſea coaſte, requyring them for to bye Iewes

to be theyr ſeruantes and bondmen, promiſing to ſelle them foureſcore and tenne for one talent: but he conſydered not the wrath of almighty God that was to come vpon hym.

12 When Iudas knewe of this, he tolde the Iewes that were with hym, of Nicanors comming.

13 Nowe were there ſome of them feareful, not truſting vnto the righteouſneſſe of God, and fledde theyr way, and abode not in that place:

C 14 But the other that remayned, came togeather, and beſought the Lorde to deliuer them from that wicked Nicanor, whiche had ſold them or euer he came nygh them:

15 And though he woulde not doo it for their ſakes, yet for the couenant that he made with theyr fathers, and becauſe they called vpon his holy and glorious name.

1.Mac.5.b. 16 * And ſo Machabeus called his menne togeather, [namely] about ſixe thouſand, exhortyng them not to agree vnto theyr enimies, Deut.20.a *neither to be afrayde for the multitude of theyr aduerſaries comming agaynſt them vnryghteouſly, but to fyght manly,

17 Conſydering the reproofe that they hadde donne to the holy place without cauſe, howe they had deſpiſed and oppreſſed the citie, yea and deſtroyed the lawes of the fathers.

Iere.19.b. 18 * For they, ſaide he, truſt in theyr weapons and boldneſſe: but our confidence is in the almyghty Lorde, whiche in the twinkling of an eye, may both deſtroy them whiche come agaynſt vs, and al the worlde.

19 He exhorted them alſo to calle to remembrance the helpe that God ſhewed vnto their fathers, as when there periſhed an hundred foureſcore and fiue thouſande of Sennacheribs people:

20 And of the batayle that they had in Babylon agaynſt the Galathians: howe al the Macedonians that came to helpe them, beyng foure thouſand, ſtoode in feare: and how they beyng only but " ſixe thouſande, ſlue an hundred and twentie thouſande, through the helpe that was geuen them from heauen, whereby they alſo had receiued many benefites.

" Or, eyght thouſande.

D 21 Through theſe woordes the menne tooke good hartes vnto them, ready to dye for the lawe and the countrey.

22 So he ſet vpon euery company a captaine, one of his owne brethren, Simon, Ioſeph, and Ionathas, geuing eche one fiftiene hundred menne.

" Or, Eleazarus.

23 He cauſed " Eſdras alſo to reade the holy booke vnto them, and to geue them a token of the helpe of God: * then he hym ſelfe, being captaine in the forefront of the batayle, buckled with Nicanor. 1.Mac.4.b

24 And God was their helpe, inſomuche that they ſlue aboue nine thouſande menne, and compelled the more part of Nicanors hoſte to flee, they were ſo wounded and feeble.

25 Thus they tooke the money from thoſe that came to bye them, and folowed vpon them on euery ſide.

26 But when the time came vpon them, they returned, for it was the day before the Sabboth, and therefore they folowed no more vpon them.

27 So they tooke theyr weapons, and ſpoiles, E and keapt the Sabboth, geuing thankes vnto the Lorde which hadde deliuered them that day, and ſhewed them the beginning of his mercie.

28 After the Sabboth, * they diſtributed the ſpoyles to the ſicke, to the fatherleſſe, and to wydowes, and the reſidue had they them ſelues, with theirs. Num.31.d

29 When this was donne, and they al hadde made a general prayer, they beſought the merciful Lorde to be at one with his ſeruantes.

30 Of thoſe alſo that were with Timotheus and Bacchides, which fought againſt them, they ſlue twentie thouſande, wanne hygh and ſtrong holdes, and diuided mo ſpoyles, euer geuing an equal portion vnto the ſicke, to the fatherleſſe, to wydowes, and to aged perſons.

31 And when they had diligently geathered theyr weapons togeather, they layde them al in conuenient places, and the remnant of the ſpoyles brought they to Hieruſalem:

32 They ſlue alſo Philarches, that wicked perſon, whiche was with Timotheus, and had vexed many Iewes.

33 And when they helde the thankeſgeuing at Hieruſalem for the victory, they brent thoſe that had ſet fyre on the portes of the temple, [namely] Caliſthenes, whiche was fled into an houſe, and ſo they gate a woorthy reward for theyr wickedneſſe.

34 As for that moſte vngratious Nicanor, which had brought a thouſand marchantes to bye the Iewes,

35 He was through the helpe of the Lorde, F brought downe, euen of them whom he regarded not: inſomuch that he put of his glorious rayment, fled by ſea, and came alone to Antioche with great ſhame and diſhonour, whiche he gate through the deſtruction of his hoſt.

36 Thus he that promiſed the Romanes to pay them theyr tribute when he tooke Hieruſalem, began nowe to ſay plainely, that God was the defender of the Iewes, and therefore not poſſible to wounde them, becauſe they folowed the lawes whiche God had made.

The.ix.Chapter.

1 Antiochus wyllyng to ſpoyle Perſepolis, is driuen to flight. 9 As he perſecuted the Iewes, he is ſtriken of the Lorde. 13 The faigned repentance of Antiochus. 28 He dyeth.

A 1 AT the ſame tyme came * Antiochus agayne with diſhonour out of Perſia.

1.Mac.6.

2 For when he came to Perſepolis, and vndertooke to robbe the temple, and to ſubdue the citie, the people ranne togeather, and defended them ſelues, inſomuch that he and his were faine to flee with ſhame: & ſo after that flight, it happened that Antiochus came agayne with diſhonour.

3 But when he came to Egbatana, he gate knowledge what was happened vnto Nicanor, and Timotheus.

4 Nowe as he was auauncing hym ſelfe in his wrath, he thought he was hable to auẽge the iniurie that was donne to them vpon the Iewes: and therefore commaunded to make ready his charet, haſting on his iourney without ceaſſing, the iudgement of God prouoking him, becauſe he had ſpoken ſo proudely, that he woulde comme to Hieruſalem, and make it a graue of the Iewes.

5 But the Lorde God of Iſrael, that ſeeth al thynges, ſmote hym with an vncurable and an inuiſible plague [which no man could heale] For aſ ſoone as he had ſpoken theſe woordes, there came vpon hym an horrible payne of his bowels, and a ſoare griefe of the inner partes,

6 And that was but ryght: for he had martyred other mennes bowels with diuers and ſtrange tormentes.

B 7 Howbeit he woulde in no wyſe ceaſſe from his malice: yea he was yet the prouder and more malitious agaynſt the Iewes: but while he was commaunding to make haſte in the matter, it happened that he fel downe violently from the charret that ranne ſwiftly, ſo that it bruiſed his body, and dyd hym great payne.

8 And ſo he that thought a litle before he myght commaunde the fluddes of the ſea (ſo proud was he beyond the condition of man) and to waye the high mountaines in a paire of balance, was nowe brought downe to the grounde, & carried vpon a horſelitter, knowledging the manifeſt power of GOD vpon hym:

9 So that the woormes came out of the body of this wicked man in abundance: and whiles he was aliue, his fleaſhe felle of for payne & torment, and al his armie was greeued at his ″ ſmel.

″ Or, rottenneſſe.

10 Thus he that a litle afore thought he might reache to the ſtarres of heauen: hym myght no man nowe abyde nor beare, for the vehemencie of ſtincke.

11 Therefore he beyng brought from his great pride, beganne for to comme to the knowledge of hym ſelfe: for the punniſhment of God warned hym, and his payne encreaſed euer more and more.

12 And when he hym ſelfe myght not abyde his owne ſtincke, he ſayde theſe woordes, It is reaſon to be obedient vnto God, and that a man which is mortal, thinke not through pride, hym ſelfe to be equal vnto God.

13 This wicked perſon prayed alſo vnto the Lorde, who nowe woulde haue no mercie vpon hym:

C 14 And as for the citie that he came vnto ſo haſtyly, to bryng it downe to the grounde, and to make it a graue for dead men, nowe he deſyreth to deliuer it free:

15 And as touchyng the Iewes, whom he had iudged not woorthy to be buried, but would haue caſt them out with their chyldren, for to be deuoured of the foules and wyld beaſtes, [ſayeing, that he woulde haue deſtroyed both olde and young:] nowe he promiſed to make them like the citizens of Athens:

16 And where as he had ſpoyled the holy temple afore, now he maketh promiſe to garniſh it with great gyftes, to encreaſe the holy ornamentes, and of his owne rentes to beare the coaſtes and charges belongyng to the offeringes:

17 Yea, and that he would alſo become a Iewe hym ſelfe, to goe through euery place of the worlde that was inhabited, and to preache the power of God.

18 But when his paynes woulde not ceaſſe, (for the ryghteous iudgement of God was comme vpon hym) out of a very diſpayre he wrote vnto the Iewes a letter of interceſſion, conteynyng theſe woordes:

19 The kyng and prince Antiochus, wyſheth vnto the vertuous citizens of the Iewes

muche health, and good proſperitie.

20 If ye and your chyldren fare wel, and yf al thynges goe after your mind, we geue great thankes.

D 21 In my ſickeneſſe alſo doo I remember you louingly: for as I came out of Perſia, and was taken with ſoare diſeaſe, I thought it neceſſary to care for the common wealth:

22 Neither diſpayre I in my ſelfe, but haue a good hope to eſcape this ſickeneſſe.

23 But conſydering that my father led an hoſt ſometyme in the hygher places, and ſhewed who ſhoulde raigne after hym,

24 That yf there happened any controuerſie, or any harde thyng were declared, they in the lande myght knowe their chiefe Lorde, that there ſhoulde be no inſurrection.

25 Againe, when I ponder with my ſelfe, how that al the myghty menne and neyghbours rounde about, are laying wayte, and looke but for oportunitie to doo harme: I haue ordeined, that my ſonne Antiochus ſhal raigne after me, whom I oft commended to many of you, when I was in the hygher kyngdomes, and haue written vnto hym as it foloweth hereafter.

26 Therefore I pray you, and require you to remember the benefites that I haue donne vnto you generally, and in eſpecial, and that euery man wyl be faythful to me and my ſonne.

27 For I hope that he ſhalbe of ſober and louyng behauour, and yf he folowe my deuice, he ſhalbe indifferent vnto you.

28 * Thus that murtherer and blaſphemer of God was ſoare ſmitten: and lyke as he had intreated other menne, ſo he dyed a miſerable death in a ſtrange countrey vpon a mountayne. Deut.8.c.

29 And his body dyd Philip that went with hym carry away, whiche fearing the ſonne of Antiochus, went into Egypt to Ptolomi Philometor.

The.x.Chapter.

1 Iudas Machabeus taketh a citie and the temple. 10 He beginneth to ſhewe the actes of Eupator. 16 The Iewes fight agaynſt the Idumeans. 24 Timotheus inuadeth Iurie, with whom Iudas ioyneth batayle. 29 Fiue men appeare in the ayre to the helpe of the Iewes. 39 Timothi is ſlayne.

A 1 Machabeus nowe and his company * thorowe the helpe of the Lord, wanne the temple and the citie agayne, 1.Mac.4.c

2 Deſtroyed the aulters and chappels that the heathen had buylded through the ſtreetes,

Exo.20.a. 3 Cleanſed the temple, made another aulter of bricke ſtone, and after two yeeres they offered ſacrifices, ſet foorth the incenſe, the lyghtes, and ſhewe bread.

4 When that was donne, they fel downe flat vpon the grounde, and beſought the Lorde that they myght comme no more into ſuche trouble: but yf they ſinned any more agaynſt hym, he hym ſelfe to chaſten them with mercie, and not to comme in the handes of thoſe aliantes and blaſphemous menne.

5 Nowe vpon the ſame day that the ſtrangers polluted the temple, it happened that on the very ſame day it was cleanſed agayne: [namely] * the twentie and fifth day of the moneth called * Caſleu. 1.Mac.4.f Nouemb.

6 They kept eyght dayes in gladneſſe, lyke as in the feaſt of the tabernacles, remembring that not long afore they helde the feaſte of the tabernacles vpon the mountaynes, and in dennes, lyke beaſtes.

7 And to the ſame token they bare greene bowes, branches, and palmes, and ſong Pſalmes before hym that had geuen them good ſucceſſe to cleanſe his place.

8 They agreed alſo togeather, and made a ſtatute, that euery yeere thoſe dayes ſhoulde be ſolemply kept of al the people of the Iewes. B

9 Howe Antiochus then, that was called the noble, dyed, it is ſufficiently tolde.

10 Nowe whyle we ſpeake of Eupator the ſonne of that wicked Antiochus, how it happened with hym, and ſo with fewe woordes to comprehende the aduerſitie that chaunced in the warres.

11 When he had taken in the kyngdome, he made one Lyſias, which had benne captaine of the hoſt in Phenices and " Syria, ruler ouer the matters of the Realme. " Or, Celoſyria.

12 For Ptolomi, that was called Macron, beyng a ruler for the Iewes, and ſpecially to ſit in iudgement for ſuche wrong as was donne vnto them, vndertooke to deale peaceably with them.

13 For the whiche cauſe he was accuſed of his freendes before Eupator: and when he was ſuſpected to be a traitour, becauſe he had leaſt Cypres, that Philometor had committed vnto hym, and becauſe he departed from noble Antiochus that he was comme vnto, he poyſoned hym ſelfe, and dyed.

14 Nowe when Gorgias was gouernour of the ſame places, he tooke ſtrangers, and vndertooke oft times to warre with the Iewes.

C 15 Moreouer, the Idumeans that helde the ſtrong holdes, receiued thoſe that were driuen from Hieruſalem, and tooke in hande to warre alſo.

1.Mac.5.a. 16 * But they that were with Machabeus, beſought and prayed vnto the Lorde that he woulde be theyr helper, and ſo they felle vpon the ſtrong holdes of the Idumeans,

17 And wanne many places by ſtrength: ſuch as came agaynſt them they ſlue, and kylled no leſſe of al togeather, then twentie thouſande.

18 Neuertheleſſe ſomme, no leſſe then nine thouſande, were fledde into two ſtrong towers, hauyng al manner of ordinance to withſtande them.

19 Then Machabeus, leauing Simon, Ioſephus, Zacheus, and thoſe that were with thē, which were very many, went to beſiege them, and to fyght where moſt neede was.

20 Nowe they that were with Simon, being ledde with couetouſneſſe, were intreated for money, through certayne of thoſe that lay in the caſtles, tooke threeſcore and ten thouſand (a) dragmas, and let ſomme of them eſcape.

(a) A dragma is, the eyghth part of an ounce, whiche is about three pence.

21 But when it was tolde Machabeus what hadde happened, he called the captaynes of the people togeather, accuſyng thoſe perſons, that they had ſolde the brethren for money, and let theyr enimies goe.

D 22 So he ſlue thoſe traytours, and immediatly went in hande with the two caſtels.

23 And when they hadde ordered them ſelues manly with their weapons and handes, they ſlue in the two caſtles mo then twentie thouſande.

1.Mac.5.b. 2.Mac.8. 24 * Nowe Timotheus, whom the Iewes had ouercome afore, geathered a multitude of ſtrange people, brought an hoſte alſo of horſemen of the Aſians, to winne Iurie by ſtrength.

2.Ma.11.b. 25 But when he drewe nygh, Machabeus and they that were with him, * felle to theyr praier, ſprinkled aſhes vpon their heades, beyng gyrded with heary cloth about theyr loynes,

Deut.28.a 26 Fel downe before the aulter, and beſought the Lord that he would be merciful to them, but an enimie vnto their enimies, & to take part agaynſt theyr aduerſaries, * accordyng as it is promiſed in the lawe.

27 So after the prayer, they tooke theyr weapons, and went on further from the citie: and when they came nygh the enimies, they prepared them ſelues agaynſt them.

28 And betymes in the mornyng at the breake of the day, both the hoſtes buckled togeather: E * The one part had the Lord for theyr refuge, whiche is the geuer of proſperitie, ſtrength, and victory: the other had a manly ſtomack, whiche is a captayne of warre. Iere.17.d. 2.Par.32.b.

29 The batayle nowe beyng great, * there appeared vnto the enimies from heauen fiue goodly menne vpon horſebackes, with brydels of golde, leadyng the Iewes: 3.Reg.6.a. 1.Mac.3.a. and.11.b.

30 And two of them hauyng Machabeus betwixt them, that kept hym ſafe on euery ſide with theyr weapons, but ſhotte dartes and lyghtninges vppon the enimies, wherethorowe they were confounded with blindneſſe, and ſo ſoare afrayde that they fel downe.

31 There were ſlayne of footemen, twentie thouſande, and fiue hundred, and ſixe hundred horſemen.

32 As for Timotheus him ſelfe, he fled vnto Gazara, a very ſtrong holde, wherein Chereas was captayne.

33 But Machabeus and his company, layed ſiege to it chearefully foure dayes.

34 Nowe they that were within, truſting to the ſtrength of the place, curſed and banned exceedyngly, and made great crakyng, with wicked wordes.

35 Neuertheleſſe, vpon the fifth day in the F mornyng, twentie young men of Machabeus company, being ſet on fire in their minds, becauſe of the blaſphemie, came manfully vnto the wal, & with bolde ſtomackes ſmote downe thoſe that they mette.

36 Others alſo climed vp vpon the towres, vndertaking to ſet fyre vpon the portes, and to burne thoſe blaſphemous perſons quicke, with the fyres that they had made: others brake open the gates, and receiued the reaſt of the armie, and tooke the citie.

37 Two dayes were they deſtroying the caſtle, whiche when they founde Timotheus that was creapt in a corner, they kylled hym, and ſlue Chereas his brother in like manner, with Apollophanes.

38 When this was donne, they ſong Pſalmes, with prayſes and thankeſgeuing vnto the Lorde, whiche had donne ſo great thynges for Iſrael, and geuen them the victory.

The.xi.Chapter.

1 Lyſias goeth about to ouercome the Jewes. 8 Succour is ſent from heauen vnto the Jewes. 16 The letter of Lyſias to the Jewes. 20 The letter of kyng Antiochus vnto Lyſias. 27 A letter of the ſame vnto the Jewes. 34 A letter of the Romanes to the Jewes.

A 1 NOT long after this, Lyſias the kynges ſteward, and a kinſeman of his, whiche hadde the gouernance of his matters, toke ſoare diſpleaſure for the thynges that hadde happened,

2 And when he had geathered foureſcore thouſande menne of foote, with al the hoſte of the horſemen, he came agaynſt the Jewes, thynkyng to winne the citie, to make it an habitation for the heathen:

Iohn.2.b. 3 *And the temple woulde he haue to be an houſe of lucre, lyke as the other goddes houſes of the heathen are, and to ſelle the prieſtes office euery yeere,

4 Not conſydering the power of God, but was wylde in his minde, *truſting in the multitude of footemenne, in thouſandes of horſemen, and in his foureſcore Elephantes. Eſai.36.b.

5 So he came into Jurie, and then to Bethſura, a caſtle of defence, lying in a narow place, fiue furlonges from Hieruſalem, and layed ſoare ſiege vnto it.

6 Nowe when Machabeus, and his company, knewe that the ſtrong holdes were beſieged, *they fel to theyr prayers, with weeping and teares before the Lorde: and al the people in lyke manner beſought hym, that he woulde ſende a good angel to deliuer Iſrael. 2.Ma.10.c

7 Machabeus hym ſelfe was the firſt that made hym ready to the batayle, exhortyng the other that were with hym, to ieoparde them ſelues, and to helpe theyr brethren.

B 8 And when they were goyng foorth of Hieruſalem togeather, with a ready and wyllyng minde, *there appeared before them vpon horſebacke, a man in whyte clothyng, with harneſſe of golde, ſhakyng his ſpeare. 2.Mac.3.d

9 Then they prayſed the Lorde al togeather, whiche had ſhewed them mercie, and were comforted in theyr mindes, inſomuche that they were ready not only to fyght with men, but with the moſt cruel beaſtes, yea to runne through walles of iron.

10 Thus they went on wyllyngly, hauyng an helper from heauen, and the Lorde merciful vnto them.

11 They felle myghtyly vpon their enimies like Lions, ſlue eleuen thouſande footemen, ſixteene hundred horſemen, and put al the other to flight,

12 Many of them beyng wounded, and ſome gate away naked: yea Lyſias hym ſelfe was faine to flee ſhamefully, and ſo to eſcape.

13 Neuertheleſſe, that man was not without vnderſtandyng, but conſydered by hym ſelfe, that his power was miniſhed, and pondered how the Jewes, beyng defended by the helpe of almyghty God, were not hable to be ouercome: wherefore he ſent them worde,

C 14 And promiſed, that he woulde conſent to al thinges which were reaſonable, and to make the kyng theyr freende.

15 To the whiche prayer of Lyſias, Machabeus agreed, ſeekyng in al thynges the common wealth: and whatſoeuer Machabeus wrote vnto Lyſias concernyng the Jewes, the kyng graunted it.

16 For there were letters written vnto the Jewes from Lyſias, conteynyng theſe woordes: Lyſias ſendeth greeting to the people of the Jewes.

17 John and " Abſolon whiche were ſent from you, deliuered me writinges, and required me to fulfil the thynges concernyng their errande. " Or, Abſalom.

18 Therefore looke what might be graunted, I certified the kyng thereof: and whatſoeuer was conuenient, he agreed thereto.

19 If ye nowe wyl be faythful in theſe matters, I ſhal endeuour my ſelfe hereafter alſo to doo you good.

20 As concernyng theſe thynges, by euery article thereof, I haue committed them to your meſſengers, and to thoſe whom I ſent vnto you, to commune with you of the ſame particulerly.

D 21 Fare ye wel. In the hundred fourtie and eyght yeere, the twentie and fourth day of the moneth Dioſcorinthius.

22 Nowe the kynges letter conteyned theſe woordes: Kyng Antiochus ſendeth greeting vnto his brother Lyſias.

23 Forſomuche as our father* is nowe tranſlated vnto the goddes, our wyl is, that they whiche are in our realme, liue without any inſurrection, and euery man to be diligent in his owne matters: 2.Mac.9.b

24 We vnderſtande alſo, that the Jewes woulde not conſent to our father, for to be brought vnto the cuſtome of the gentiles, but

ſtifly to keepe theyr owne ſtatutes, for yͤ whiche cauſe they requyre of vs alſo, to let them remayne ſtyl after their owne lawes.

25 Wherefore our mynde is, that this people ſhalbe in reſt: we haue concluded, and determined alſo to reſtore them theyr Temple againe, that they maye lyue accordyng to the vſe and cuſtome of theyr forefathers.

26 Thou ſhalt doo vs a pleaſure therefore, yf thou ſend vnto them, and graunt them peace, that when they are certified of our mynde, they may be of good cheare, and looke to their owne wealth.

27 And this was the letter that the king wrote vnto the Iewes: Kyng Antiochus ſendeth greeting vnto the counſel, and the other people of the Iewes:

D 28 If ye fare wel, we haue our deſyre: as for vs, we are in good health.

29 Menelaus came and tolde vs, howe that your deſyre was to returne home, and peaceably to enioy your owne poſſeſſions.

30 Wherfore, thoſe that wyl comme, we geue them free libertie, vnto the thirtie day of the moneth of *April,

31 That they may vſe the meates of yͤ Iewes, and theyr owne lawes, like as afore: and none of them by anye manner of wayes to haue harme for thynges donne in ignorance.

32 I haue ſent alſo Menelaus, that he maye comfort you.

33 Fare ye wel. In the hundred fourtie and eyght yeere, the fyftienth day of the moneth of April.

34 The Romanes alſo ſent a letter, conteinyng theſe woordes: Quintus Memmius, and Titus Manlius, Ambaſſadours of the Romanes, ſend greeting vnto the people of the Iewes:

35 Loke what Lyſias yͤ kings kinſman hath graunted you, we graunt you the ſame alſo.

E 36 But as concernyng the thinges whiche he referred vnto the kyng, ſende hyther ſomme with ſpeede, and ponder the matter diligentlye among your ſelues, that we may " caſte the beſt to your profite, for we muſte departe now vnto Antioche.

37 And therefore write ſhortly againe, that we may know your mynde.

38 Farewel. In the hundred fourtie and eight yeere, the fiftienth daye of the moneth of April.

The xii. Chapter,

2 Timotheus troubleth the Iewes. 3 The wicked deede of them of Ioppa againſt the Iewes. 6 Iudas is auenged of them. 9 He ſetteth fyre on the gate of Iannia. 20 The purſuite of the Iewes agaynſt Timothi. 24 Timothi is taken, and let goe vnhurt. 32 Iudas purſueth Gorgias. 43 Iudas offering ſacrifice for the dead, ſheweth the hope of the reſurrection.

A 1 WHEN theſe couenantes were made, Liſias went vnto yͤ kyng, & the Iewes tilled their ground.

2 But Timotheus, and Apollonius the ſōne of Gennei, Ierome, & Demophon [the proude] Nicanor the captayne of Cypers, and they that lay in thoſe places, woulde not let them lyue in reſt and peace.

3 They of Ioppa alſo dyd euen ſuche a ſhameful deede: they prayed the Iewes that dwelt among them, to goe with theyr wyues and chyldren into the ſhips whiche they had prepared, and dyd with them as though they had ought them no euil wyl.

4 Forſomuche then as there was gone foorth a general proclamation thorowe the citie, becauſe of peace, they conſented thereto, and ſuſpect nothyng: but when they were gonne foorth into the deepe, they drowned no leſſe then two hundred of them.

5 When Iudas knew of this crueltie ſhewed vnto his people, he commaunded thoſe that were with hym to make them redy,

6 Exhorting them to cal vpon God the ryghteous iudge, went foorth agaynſt thoſe murtherers of his brethren, ſet fyre in the hauen by night, brent vp the ſhippes: and thoſe that eſcaped from the fire, he ſlue [with the ſwoord.]

7 And when he had donne this, he departed, as though he would come agayne, and roote out al them of Ioppa.

8 But when he had gotten woorde that the Iamnites were minded to do in like manner vnto the Iewes which dwelt among them,

9 He came vpon the Iamnites by night, & ſet fyre on the hauen, with the ſhips: ſo that the light of the fyre was ſeene at Hieruſalem vpon a two hundred and fourtie furlonges.

10 Now when they were gone from thence .ix. furlongs in their iorney toward Timotheus, fiue thouſand men of foote, and fiue hundred horſemen of the Arabians, fought with him.

11 So when the batel was earneſt, and proſpered with Iudas, thorow the healpe of God: yͤ reſidue of the (a) Arabians, being ouercome, beſought Iudas to be at one with them, and promyſed to geue hym certayne " paſtures, and to doo hym good in other thynges.

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* Zanthicus,

" Or, conſult the beſt.

(a) The Nomades of Arabia, ſo called, becauſe they were ſhepheardes.

" Or, catel.

12 Iudas thynkyng that they ſhould in deede be profitable concernyng many thinges, promyſed them peace: whereuppon they ſhooke handes, and ſo they departed to their tentes.

13 Iudas went alſo vnto a citie, whiche was very faſt keapt with brydges, fenſed rounde about with walles, and diuers kinds of people dwellyng therein, called Caſpin.

C 14 They that were within it, put ſuche truſt in the ſtrength of the walles, & in theyr ſtore of vitayls, that they were the ſlacker in their doynges, curſyng and reuilyng Iudas with blaſphemies, and ſpeakyng ſuche woordes as it becommeth not.

15 But Machabeus callyng vpon the great prince of the worlde, (whiche without any batayle rammes or ordinance of warre, dyd *caſt downe the walles of Iericho, in tyme of Ioſuah) fel manfully vpon the walles, Ioſu,6,c.

16 Tooke the citie, and thorowe the helpe of the Lorde, made an exceedyng great ſlaughter: inſomuche that a lake of two furlonges broade, whiche lay thereby, ſeemed to flowe with the blood of the ſlayne.

17 Then departed they from thence ſeuen hundred & fiftie furlongs, and came to " Caraca, vnto ẏ Iewes that are called Tubianei. " Or, Characa.

18 But as for Timotheus they could not geat hym there: for (not one matter diſpatched) he was departed from thence, and had leaft certayne menne in a very ſtrong holde.

19 But Doſitheus and Soſipater, whiche were captaynes with Machabeus, ſlue thoſe that Timotheus had leaft in the houſe of defence, more then ten thouſand menne.

20 And Machabeus prepared hym, with the ſixe thouſand menne that were about hym, ſet them in order by companies, and went foorth againſt Timotheus, which had with hym an hundred and twentie thouſand men of foote, two thouſande and fyue hundred horſemen.

D 21 When Timotheus had knowledge of Iudas commyng, he ſent the women, chyldren, and the other baggage, vnto a Caſtle called Carnion: For it coulde not be wonne, and was hard to comme vnto, the wayes of the ſame places were ſo narow.

22 And when Iudas his fyrſt band came in ſight, the enimies were ſmytten with feare, thorowe the preſence of God whiche ſeeth al thynges: Inſomuche that they, fleeyng one here, another there, were rather diſcomfited of theyr owne people,*and wounded with the ſtrokes of theyr owne ſwordes. Iud,7,f. 1.Re.14.c. 2.Par.20.d

23 Iudas alſo was very earneſt in folowyng vpon them, pouniſhyng thoſe vngodly, and ſlue thirtie thouſand menne of them.

24 Timotheus alſo him ſelfe fel into ẏ hands of Doſitheus and Soſipater, whom he beſought with muche craft to let hym goe with his lyfe, becauſe he had many of the Iewes fathers and brethren in priſon, whiche if they put hym to death, ſhoulde be deſpyſed.

25 So when he had promyſed faythfully to delyuer them agayne, accordyng to the condition made, they let him go without harme, for the health of the brethren.

26 Then Machabeus marched foorth to Carnion and Atargation, and there ſlue twentie and fiue thouſand menne.

27 Now after that he had chaſed away, and ſlayne his enimies, he remoued the hoſt towarde *Ephron, a ſtrong citie, wherin was Lyſias, and a great multitude of dyuers nations: and the ſtrong young men keapt the walles, defending thē mightily: In this citie was muche ordinance & prouiſion of dartes. 1.Mac,5,c.

28 But when Iudas and his company had called vppon almyghtie GOD, whiche with his power breaketh the ſtrength of the enimies, they wanne the citie, and ſlue twentie and fyue thouſande of them that were within. E

29 From thence went they to the citie of the " Scythians, whiche lieth ſixe hundred furlonges from Hieruſalem. " Or, Scythopolis.

30 But when the Iewes whiche were in the citie, teſtified that the citizens dealt louingly with them, yea and intreated them kyndlye in the tyme of their aduerſitie,

31 Iudas and his company gaue them thankes, deſyring them to be freendlye ſtyl vnto them: and ſo they came to Hieruſalem, the hygh feaſt of the weekes beyng at hande.

32 And after the feaſt of Pentecoſt, they went foorth agaynſt Gorgias, the gouernour of Idumea,

33 Who came out with three thouſande men of foote, and foure hundred horſemen. F

34 Which when they mette togeather, it chanced a fewe of the Iewes to be ſlayne.

35 And Doſitheus, one of ẏ Bacenors, a mightie horſeman, tooke holde of Gorgias, and would haue taken hym quicke: but an horſman of Thracia fel vpon hym, and ſmote of his arme, ſo that Gorgias eſcaped, and fled into " Moreſa. " Or, Mareſa. " Or, Odolam

36 When they nowe that were of Gorgias ſyde, had foughten long, and were wearye, Iudas called vpon the Lord, that he would be theyr healper, and captayne of the feelde:

37 And with that he beganne in his owne language, and ſong Pſalmes with a loude

voyce: inſomuche that he made the enimies afrayde, and Gorgias menne of warre tooke their flight.

38 So Judas geathered his hoſt, and came into the citie of Odolla: and when the ſeuenth day came vpon them, they cleanſed them ſelues as the cuſtome was, and kept the Sabboth in the ſame place.

39 And vpon the day folowing, as neceſſitie required, Judas and his company came to take vp the bodies of them that were ſlayne, and to burie them in their fathers graues.

40 Nowe vnder the coates of certayne Jewes, whiche were ſlayne, they founde jewels that they had taken [out of the temple and] from the idoles of the *Jamnites, whiche thing is forbidden the Jewes by the lawe: then euery manne ſawe that this was the cauſe wherefore they were ſlayne. Deu.7 d Ioſu.7.a

G 41 And ſo euery manne gaue thankes vnto the Lorde for his righteous judgement, whiche had opened the thing that was hyd.

42 They fel downe alſo vnto theyr prayers, and beſought GOD that the fault whiche was made, myght be put out of remembrance: Beſides that, Judas exhorted the people earneſtly to keepe them ſelues from ſuche ſynne, forſomuche as they ſawe before theyr eyes that theſe men were ſlayne for the ſame offence.

43 So he geathered of euery one a certayne, and ſent two thouſande dragmes of ſyluer vnto Hieruſalem, that there might a ſacrifice be offered for the miſdeede: In the whiche place he did wel and right, for he had ſomme conſyderation and pondring of the lyfe that is after this tyme.

44 For if he hadde not thought that they whiche were ſlayne ſhoulde ryſe agayne, it had benne ſuperfluous and vaine to make any vowe or ſacrifice for them that were dead.

45 But forſomuche as he ſawe that they which dye in the fauour and beleefe of God, are in good reſte and joye, he thought it to be good and honorable for a reconciling, to doo the ſame for thoſe whiche were ſlayne, that the offence myght be forgeuen.

The.xiii.Chapter.

1 The comming of Eupator into Jurie. 4 The death of Menelaus. 10 Machabeus goeyng to fight agaynſt Eupator, mooueth his ſouldiers vnto prayer. 15 He kylleth fourtiene thouſande menne in the tentes of Antiochus. 21 Rhodocus the betrayer of the Jewes is taken. 24 Antiochus retayned freendſhyp with the Jewes.

A 1 Mac.6,d 1 IN the hundred fourtye and nine yeere, gate *Judas knowledge that Antiochus Eupator was comming with a great power into Jurie,

2 And Lyſias ỷ ſteward and ruler of his matters with hym, hauyng an hundred and ten thouſand menne of foote of the Grecians, fiue thouſande horſemenne, twentie and two Elephantes, and three hundred charets ſet with hookes.

3 Menelaus alſo joyned him ſelfe with them, but with great diſceit ſpake faire to the king, not for any good of the countrey, but becauſe he thought to haue benne made ſome great man of aucthoritie.

4 But the kyng of kynges mooued Antiochus mynde agaynſt this vngodly perſonne, and Lyſias enfourmed the kyng that this Menelaus was the cauſe of al miſcheefe: ſo that the kyng commaunded to bryng hym vnto Berea, and as the manner of them is, to put him vnto death in the ſame place.

5 There was alſo in the ſame place a towre of fiftie cubites hygh, heaped with aſhes: and it had an inſtrument that turned round, and on euerye ſide it rouled downe into the aſhes, and there whoſoeuer was condemned of ſacriledge, or of any other greeuous crime, was caſt of al menne vnto the death.

6 Whereinto the kyng commaunded that ſhameful perſonne to be caſte among the aſhes, as one that was cauſe of al vngratiouſneſſe.

7 And reaſon it was that the vnthrift ſhould dye ſuche a death, and not to be buried: B

8 For he had donne muche miſcheefe vnto the aulter of God, whoſe fire and aſhes were holy: therefore was it right that he him ſelfe alſo ſhould be deſtroyed with aſhes.

9 But the king was wood in his mynd, and came to ſhew hym ſelfe more cruel vnto the Jewes, then his father was.

10 Whiche when Judas perceiued, *he commaunded the people to cal vppon the Lorde nyght and day, that he woulde nowe healpe them alſo lyke as he hadde donne alway: for they were afrayde to be put from theyr lawe, from theyr natural countrey, and from the holy temple, 1 Mac.19 e

11 And not to ſuffer the people whiche a litle while afore beganne to recouer, to be ſubdued agayne of the blaſphemous nations.

12 So when they had donne this togeather, and beſought the Lord for mercie, with weeping, and faſtyng three dayes long, flat vpon the grounde, Judas exhorted them to make them ſelues redie.

C 13 But he and the eldeſt togeather deuiſed to goe foorth [firſt with the people] afore the king brought his hoſt into Jurie, and afore he beſieged the citie, and ſo to commit the matter vnto God.

14 Wherefore he committed the charge of al thyngs vnto God the maker of al the world, exhorting his people to fight manfully, yea, euen vnto death, for the lawes, the temple, the citie, theyr owne natiue countrey, and to defende the citizens: and he ſet his hoſt before Modin.

15 He gaue them alſo that were with hym a token of the victorie of God, choosing out the manlieſt young menne, went by night into the kinges pauilion, ſlue of the hoſt fourtiene thouſand menne, *and the greateſt of the Elephantes, with thoſe that ſate vpon hym.

1,Mac,6.f.

16 Thus when they hadde brought a great feare and rumour among the tentes of theyr enimies, and al thynges went proſperouſlye with them,

17 They departed in the breake of the daye, God beyng their helper and defender.

18 Now when the kyng perceiued the manlineſſe of the Jewes, he went about to take the ſtrong places by craft,

2,Mac.11.a 19 And remooued his hoſte * vnto Bethſura, which was a wel keapt houſe of defence of the Jewes: but they were chaſed away, hurt, and diſcomfited.

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20 And Judas ſent vnto them that were in it, ſuche thinges as were neceſſary.

21 In the Jewes hoſt alſo there was one Rhodochus, whiche tolde the enimies theyr ſecretes: but they ſought hym out, and when they had gotten him, they put him in priſon.

22 After this, dyd the kyng commune with them that were in Bethſura, tooke truce with them, departed, and ſtrooke a batayle with Judas, whiche ouercame hym.

23 But when he vnderſtoode that Philip, whom he had leaft to be ouerſeer of this buſineſſe at Antioche, beganne to rebel agaynſt hym, he was aſtonied in his mynde, ſo that he yeelded hym ſelfe to the Jewes, and made them an oth to do whatſoeuer they thought ryght.

24 Now when he was reconciled with them, he offered, made muche of the temple, gaue great gyftes vnto it,

25 Embraced Machabeus, makyng hym captayne and gouernour from Ptolomais vnto the Garrhenes. E

26 Neuertheleſſe, when he came to Ptolomais, the people of ỳ citie were not content with the bond of freendſhip: for they were afrayde that he would breake the couenant.

27 Then went Lyſias vppe into the iudgement ſeat, and excuſed the fact as wel as he could, and enformed the people, ſhewed them the cauſe why, and pacified them: ſo he came agayne to Antioche. This is nowe the matter concernyng the kynges iourney, and his returne.

The.xiiii.Chapter.

1 By the motion of the Lorde, Demetrius ſendeth Nicanor to kyl the Jewes. 18 Nicanor maketh a compact with the Jewes, 29 whiche he yet breaketh through the motion of the kyng. 37 Nicanor commaundeth Razias to be taken. 41 The boldneſſe of Razias.

A 1 After three yeeres, was Judas infourmed how that Demetrius the ſonne of Seleucus was come vp with a great power and ſhyppes, through the hauen of Tripolis,

2 To take certayne commodious places and countreyes, agaynſt Antiochus and his captayne Lyſias.

3 Nowe Alcimus, whiche had benne hygh prieſt, and wylfully defiled hym ſelfe in the tyme of the myxting, ſeeyng that by no meanes he could be helped, nor haue any more entrance to the aulter,

4 He came to kyng Demetrius in the hundred fiftie and one yeere, preſenting vnto him a crowne of golde, a Paulme, and an Oliue tree, whiche as menne thought belonged to the temple: and that day helde his tongue.

5 But when he had gotten oportunitie for his madneſſe, Demetrius called hym to counſel, and aſked him what thynges or counſels the Jewes leaned vnto?

6 He anſweared, The Jewes that be called Aſſidei (whoſe captayne is Judas Machabeus) mayntayne warres, make inſurrections, and wyl not let the realme be in peace.

7 For I beyng depriued of my fathers honor (I meane the hygh prieſthood) am comme hyther:

8 Partlye becauſe I was faythful vnto the kyng, and partly becauſe I ſought the profite of myne owne citizens: And why? al our people, through the wickedneſſe of them, are not a litle troubled.

9 Wherefore, I beſeeche thee O kyng, conſyder al theſe things diligently, and then make ſomme prouiſion for the land and the people, accordyng to the kyndneſſe that thou haſt offered vnto them.

10 For as long as Iudas lyueth, it is not poſſible that menne can liue in peace.

11 When he had ſpoken theſe wordes, other freendes alſo hauyng euyl wyl at Iudas, ſet the kyng Demetrius on fyre [agaynſt hym.]

1,Mac,7.c. 12 *Which immediatly ſent Nicanor, ruler of the Elephantes, a captayne, into Iurie,

C 13 Commaunding him to ſlay Iudas, and to ſcatter them that were with hym, and to make Alcimus hygh prieſt of the great temple.

14 Then the Heathen, whiche fled out of Iurie from Iudas, came to Nicanor by flockes, thinking the harme and decay of the Iewes to be theyr welfare.

15 Now when the Iewes heard of Nicanors commyng, and the geathering togeather of the Heathen, they ſprinkled them ſelues with earth, *and beſought him which made them his people, and euer defended his owne portion with euident tokens, that he woulde preſerue them ſtil. 2.Mac.10.c

16 So at the commaundement of the captaine, they remooued ſtrayght wayes from thence, and came to a towne called Deſſau.

17 And Simon, Iudas brother, fel in hande with Nicanor: but through yͤ ſodaine * commyng of the enimies he was afrayde. * Or, Science.

18 Neuertheleſſe, Nicanor hearyng the manlineſſe of them that were with Iudas, and the bolde ſtomackes that they had to fyght for their natural countrey, durſt not prooue the matter with bloodſhedding.

* Or, Theodoſius. Mathias. 19 Wherefore, he ſent Poſſidonius, * Theodorus, and Mathathias before, to geue and to take peace.

D 20 So when they had taken long aduiſement thereupon, and the captayne ſhewed it vnto the multitude, they were agreed in one mind to haue peace.

21 And they appoynted a day to ſit vpon theſe matters quietly among them ſelues, and for euery one ſtooles alſo were brought, and ſet foorth.

22 Neuertheleſſe, Iudas commaunded certayne menne of armes to wayte in conuenient places, leſt there ſhould ſodenly aryſe any euyl through the enimies: and ſo they communed reaſonably togeather.

23 Nicanor while he abode at Hieruſalem, ordered hym ſelfe not vnreaſonably, but ſent away yͤ people that were geathered togeather.

24 He loued Iudas euer with his hart, and fauoured hym.

25 He prayed hym alſo to take a wyfe, and to E bryng foorth chyldren. So he maryed, lyued in reſt, and they led a common lyfe.

26 But Alcimus perceiuing the loue that was betwixt them, and how they were agreed togeather, came to Demetrius, and tolde hym that Nicanor had taken ſtrange matters in hande, and ordeyned Iudas, an enimie of the realme, to be the kynges ſucceſſour.

27 Then the kyng was ſoare diſpleaſed, and through the wycked accuſations whiche Alcimus made of Nicanor, he was ſo prouoked, that he wrote vnto Nicanor, ſayeing that he was very angry for the freendſhip and agreement whiche he had made with Machabeus: Neuertheleſſe, he commaunded him, in al the haſt, that he ſhould take Machabeus priſoner, and ſend hym to Antioch.

28 Whiche [letters] when Nicanor had ſeene, he was at his wittes ende, and ſoare greeued, that he ſhould breake the thinges wherein they had agreed, ſpecially ſeeing Machabeus was that man that neuer did him harme.

29 But becauſe he might not withſtande the king, he ſought oportunitie to fulfil his commaundement.

30 Notwithſtanding when Machabeus ſaw that Nicanor began to be churliſh vnto him, and that he entreated him more roughly then he was wont, he perceiued that ſuche vnkyndneſſe came not of good, and therefore he geathered a fewe of his menne, and withdrew hym ſelfe from Nicanor.

31 Whiche when he knew that Machabeus F had manfully preuented hym, he came into the great and moſt holye temple, and commaunded the prieſtes whiche were dooyng their vſual offerings, to deliuer him the man.

32 And when they ſware that they could not tel where the man was whom he ſought, 1.Mac.7.c.

33 He ſtretched out his right hande towarde the temple, and made an oth, ſayeing, If ye wyl not deliuer me Iudas captiue, I ſhal remooue this temple of GOD into the plaine feelde, I ſhal breake downe the aulter, and conſecrate this temple vnto Bacchus.

34 After theſe woordes he departed. Then the prieſtes lyfte vppe theyr handes towarde heauen, and beſought hym that was euer the defender of theyr people, ſayeing,

35 Thou, O Lorde of al, whiche haſt neede of 1.Mac.4.c. nothing, wouldeſt that the temple of thy habitation ſhould be among vs:

36 Therefore now, O moſt holy Lord, keape this houſe euer vndefiled, whiche lately was

cleanſed, and ſtop al the mouthes of the vnrighteous.

37 Now was there accuſed vnto Nicanor one Razis, an Alderman of Hieruſalem, a louer of the whole citie, and a man of good reporte, whiche for the kynde hart that he bare vnto the people, was called a father of the Iewes.

G 38 This man oftentymes when the Iewes were minded to keepe them ſelues vndefiled, defended and deliuered them, beyng content ſtedfaſtly to ſpende his body and his lyfe for his people.

39 So Nicanor willyng to declare the hate that he bare to the Iewes, ſent fiue hundred menne of warre to take hym:

40 For he thought if he gate hym, he ſhoulde bryng the Iewes in great decay.

41 Nowe when the people beganne to ruſhe in at his houſe, to breake the doores, and to ſet fyre on it, he beyng now taken, (c) fel vppon his ſwoord,

(c) This fact is not to be approoued, for that it is contrary to gods commaundement, Thou ſhalt not kil. Exo.20. Deute.5.

42 Choosing rather to dye manfully, then to yeelde hym ſelfe to thoſe wycked dooers: and becauſe of his noble ſtocke, he hadde rather haue benne put to extreeme crueltie.

43 Notwithſtandyng, what tyme as he miſſed of his ſtroke for haſte, and the multitude ruſhed in violentlye betwixt the doores, he ranne boldly to the wall, and caſt hym ſelfe downe manfully among the heape of them:

44 Whiche gaue ſoone place to his fal, ſo that he fel vpon his belly.

45 Neuertheleſſe, while there was yet breath within hym, he was kindled in his mynde, and while his blood guſhed out exceedingly, (for he was very ſoare wounded) he ranne through the middeſt of the people, and gate hym to the top of a rocke.

46 So when his blood was nowe gonne, he tooke out his owne bowels with both his hands, and threw them vpon the people, callyng vpon the Lorde of lyfe and ſpirite, to rewarde hym this agayne, and ſo he dyed.

The.xv.Chapter,

2 Nicanor goeth about to comme vpon Iudas on the Sabboth day. 5 The blaſphemie of Nicanor. 14 Machabeus expounding vnto the Iewes the viſion, boldeneth their hartes. 21 The prayer of Machabeus. 30 After the hoſt of Nicanor is once ouercome, Machabeus commaundeth his head and his handes to be cut of, and his tongue to be geuen vnto foules.

A 1 NOWE When Nicanor knew that Iudas and his company were in yͤ countrey of Samaria, he thought with al his power to ſtryke a feelde with hym vpon a Sabboth day. 1.Mac.7.d

2 Neuertheleſſe, the Iewes that were compelled to goe with hym, ſayde, O doo not ſo cruelly and vnkyndly, but halow the Sabboth day, and worſhippe hym that ſeeth al thynges:

3 [For al this] yet ſayde the vngratious perſon, *Is there a mightie one in heauen, that commaunded the Sabboth day to be keapt? 3.Re.20.c.

4 And when they ſayd, Yea, the liuing God, the myghtie Lord in heauen *commaunded the ſeuenth day to be keapt: Exo.20.b.

5 He ſayde, And I am myghtie vpon earth, to commaund them for to arme them ſelues, and to perfourme the kynges buſineſſe. Notwithſtādyng, he might not haue his purpoſe.

6 Nicanor had deuiſed with great pride to ouercome Iudas, & to bryng away the victory:

B 7 But Machabeus had euer a faſt confidence, and a perfect hope in God, that he woulde helpe hym:

8 And exhorted his people not to be afrayde at the comming of the Heathen: but alway to remember the helpe that had benne ſhewed vnto them from heauen, yea and to be ſure nowe alſo that almightie God woulde geue them the victorie.

9 He ſpake vnto them out of the law and prophetes, puttyng them in remembrance of the batels that they had ſtriken afore, and made them to be of good courage.

10 So when their hartes were pluckt vp, he ſhewed them alſo yͤ deceitfulneſſe of the Heathen, and howe they woulde keepe no couenant, nor oth.

11 Thus he weaponed them, not with the armour of ſheeld and ſpeare, but with holſome woordes and exhortations: he ſhewed them a dreame alſo, wherethrough he made them al glad,

12 Whiche was this: He thought that he ſaw Onias, whiche had benne hygh prieſt, a vertuous and louyng man, ſadde, and of honeſt conuerſation, wel ſpoken, and one that had benne exerciſed in godlineſſe from a child, holdyng vp his handes towarde heauen, and praying for his people.

13 After this, there appeared vnto hym another man, whiche was aged, honorable, and glorious. C

14 And Onias ſaid: This is a louer of the brethren, and of the people of Iſrael, this is he that

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that prayeth muche for the people and for al the holy citie, Ieremie the prophete of God.

15 He thought alſo that Ieremie helde out his ryght hande, and gaue vnto Iudas a ſworde of golde, ſaying,

16 Take this holy ſworde, a gyft from God, wherewith thou ſhalt ſmite downe the enimies of the people of Iſrael.

17 And ſo they were wel comforted through the woordes of Iudas, whiche were verye ſweet, and able to ſtirre vp their courage: and tooke courage vnto them, ſo that the young menne were determined in their myndes to fight, and to abide ſtifly at it: inſomuche that in the thynges whiche they tooke in hande, theyr boldneſſe ſhewed the ſame, becauſe the holy citie, the ſanctuary, and the temple were in peril,

18 For the whiche they tooke more care, then for theyr wyues, chyldren, brethren, and kinſfolkes.

D 19 Agayne, they that were in the citie, were moſt careful for thoſe whiche were to fyght.

20 Nowe, when they were al in hope that the iudgement of the matter was at hande, and the enimies drew nygh, the hoſt beyng ſet in aray, the Elephantes and horſemenne euery one ſtandyng in his place:

21 Machabeus conſydering the comming of the multitude, the ordinance of diuers weapons, the cruelneſſe of the beaſtes, helde vppe his handes towarde heauen, callyng vpon the Lorde that doeth woonders, *whiche geueth not the victorye after the multitude of weapons and power of the hoſt, but to them that pleaſe hym, accordyng to his owne wil.

2.Par.14.c
Iud.7.b.

22 Therfore in his praier he ſaid theſe woords, O Lorde, *thou that dyddeſt ſende thyne angel in the tyme of Ezekiah kyng of Iuda, and in ẏ hoſt of Sennacherib ſlueſt an hundred foureſcore and fiue thouſand:

4.Re.19.g.

23 Send now alſo thy good angel before vs, O Lorde of heauens, in the fearefulneſſe and dread of thy mightie arme,

E 24 That they whiche comme againſt thy holy people to blaſpheme them, may be afrayd. And ſo he made an ende of his woordes.

25 Then Nicanor, and they that were with hym, drew nygh, with trumpettes and ſhootinges for ioy:

26 But Iudas and his company, with prayer and callyng vpon God, encountred with the enimies.

27 With their handes they ſmote, but with theyr hartes they prayed vnto the Lorde, and ſlue no leſſe then thirtie and fiue thouſand menne: For through the preſent helpe of God, they were gloriouſly comforted.

28 Now when they leaft of, and were turnyng agayne with ioye, they vnderſtoode that Nicanor hym ſelfe was ſlayne with the other, for al his armour.

29 Then they gaue a great ſhout, and a crye, prayſing the almyghtie Lorde in their owne language.

30 And Iudas, whiche was euer redie to ſpend his body and lyfe for his citizens, commaunded to ſmyte of Nicanors head, with his arme and hande, and to be brought to Hieruſalem. F

31 When he came there, he called al the people and the prieſtes to the aulter, with thoſe that were in the caſtle,

32 And ſhewed them Nicanors head, and his wycked hand, whiche he had preſumptuouſly holden vp agaynſt the temple of God.

33 He cauſed the tongue alſo of that vngodly Nicanor, to be cut in litle peeces, and to be caſt to the foules, and that cruel mans hand to be hanged vp before the temple.

34 So euerye man gaue thankes vnto the Lorde, ſaying, Bleſſed be he that hath keapt his place vndefiled.

35 As for Nicanors head he hanged it vp vpon the hygh caſtle, for an euident and plaine token of the helpe of God.

36 And ſo they agreed altogeather to keape that day holy, [namely] the thirtienth day of the moneth “Adar.

“Februari.

37 Whiche in the Syrians language is called the next day before Mardocheus day.

38 Thus was Nicanor ſlayne, and from that tyme foorth the Iewes had the citie in poſſeſſion. And here wyl I now make an ende. G

39 If I haue donne wel, and as the ſtorie requyred, it is the thyng that I deſyred: but if I haue ſpoken ſclenderly and barely, I haue donne that I coulde.

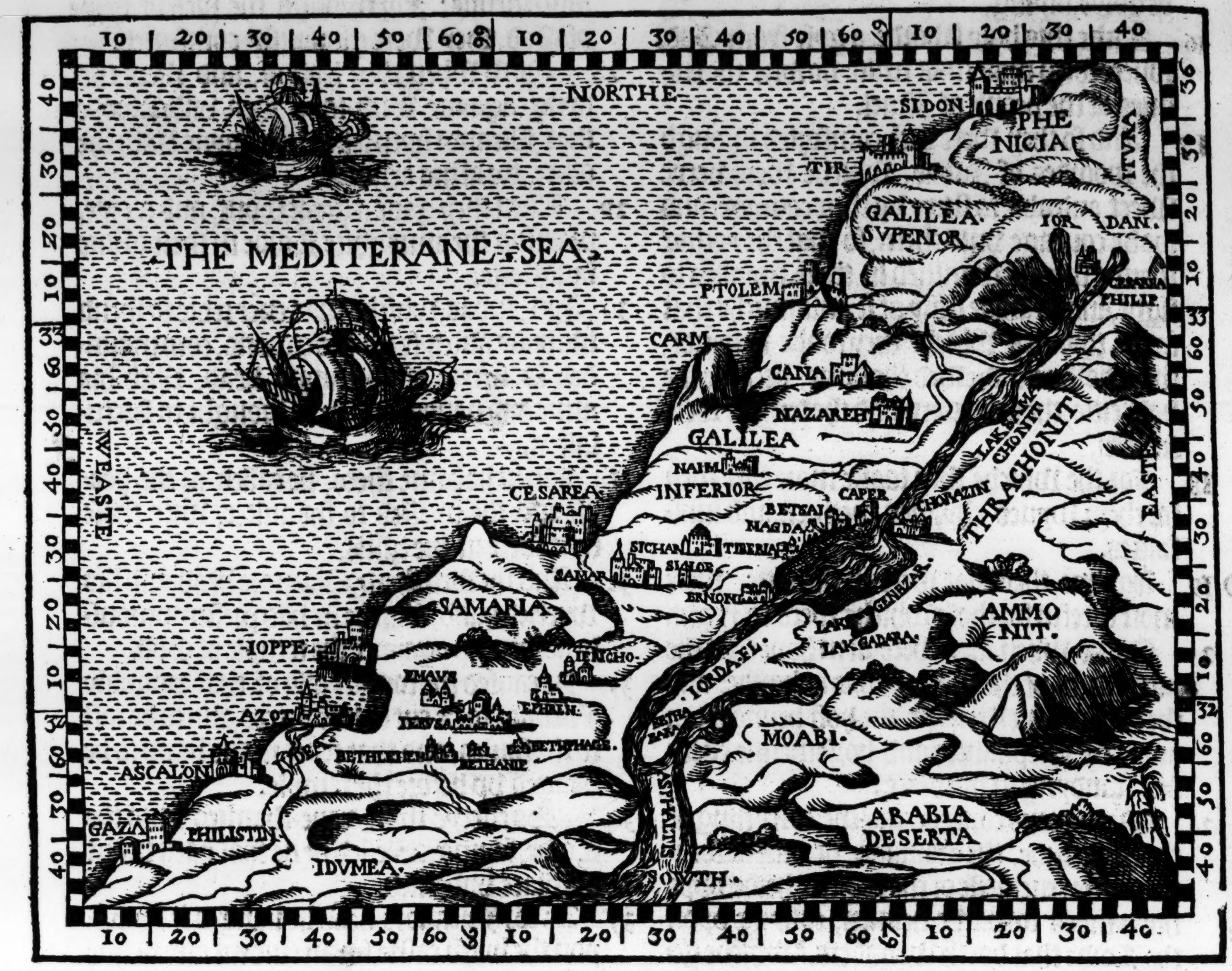
40 For as it is hurtful to drinke wyne alone, and then agayne water, and as wine tempered with water is pleaſant, and deliteth the taſte: so the ſetting out of the matter, delighteth the eare of them that reade the ſtorie: And here ſhalbe the ende.

¶The ende of the ſeconde booke of the Machabees.

J. N.

John Parkhurst, Bishop of Norwich

The deſcription of the holy lande, conteyning the places mentioned in the foure Euangeliſtes, with other places about the ſea coſtes: wherein may be ſeene the wayes and iourneyes of Chriſte and his Apoſtles in Iudea, Samaria, and Galilee: for into theſe three partes this lande is diuided.


NORTHE
SIDON
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ITVRA
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GALILEA. SVPERIOR
IOR.
DAN.
PTOLEM
CESAREA PHILIP.
CARM
CANA
NAZARETH
GALILEA
NAIM
INFERIOR
CESAREA
CAPER
BETSAI
NAGDA
CHORAZIN
LAK SAMACHONITI
THRACHONIT
EASTE
SICHAN
TIBERIA
SIALOR
SAMAR
ENNON
GENEZAR.
SAMARIA
IOPPE
IERICHO
EMAVS
EPHREN
IERVSA
AZOT
IVDEA
BETHLEHEM
BETHANIE
BETHPHAGE.
ASCALON
GAZA
PHILISTIN
IDVMEA.
IORDA.FL.
BETHABARA
ASPHALTIS
SOVTH.
LAK
LAK GADARA.
AMMONIT.
MOABI.
ARABIA DESERTA
THE MEDITERANE SEA.
WEASTE

¶The places ſpecified in this mappe, with their ſituation by the obſeruation of the degrees, concernyng their length and breadth.

Aſcalon	65.24.	23 31
Azot	65.35.	32
Bethlehem	65.55.	31 51
Bethphage	68	31 58
Bethſaida	66.51.	32 29
Bethabara	66.34.	32 1
Bethania	66	31 58
Cana of Galilee	66.52.	32 48
Capernaum	66.53.	32 29
Carmel mount	66.31.	32 50
Ceſarea Stratonis	66.16.	32 25
Ceſarea Philippi	67.39.	33 5
Chorazim	66.53.	32 29
Dan, one of the fountaines whence Iordane ſprinketh.	67.25.	33 8
Ennon	66.40.	32 18
Emaus	65.54	31 59
Ephren	66. 8	32
Gadara or Gazara	66 48	32 23
Gaza	65 10	31 40
Iericho	66 10	32 1
Hieruſalem	66	31 55
Ioppe	65 40	32 5
Ior, the other fountaine whence Iordane ſpringeth.	67 31	33 7
Magdalon, called alſo Dalmanutha	66 48	32 28
Naim	66 35	32 33
Nazareth	66 56	32 42
Ptolomais	66 50	32 58
Samaria the citie	66 22	32 19
Sidon	67 15	33 30
Silo	66 27	32 19
Tyrus	67	33 20
Tiberias	66 44	32 26

A Table to make plaine the difficultie that is

found in S. Matthew and S. Luke, touching the generation of [illegible]

[illegible]

Saint Matthew. [illegible] Saint Luke.

David [illegible]

[illegible]

For a better vnderstanding [illegible] of the writers of the [illegible] the Euangelists [illegible] [illegible] [illegible]

[illegible]

A Table to make plaine the difficultie that is

founde in S. Matthewe and S. Luke, touchyng the generation of Ieſus Chriſte
the ſonne of Dauid, and his right ſucceſſour in the kingdome: whiche deſcription beginneth
at Dauid, and no higher, becauſe the difficultie is only in his poſteritie.

Saint Matthewe.		Saint Luke.
	Dauid begate	
Solomon kyng.		Nathan the kinges brother.
Roboam.	The poſteritie of Solomon leaft in Ochoſias, whereby the kingdome was tranſported to the ligne of Nathan, in the perſonne of Ioas ſonne to Iuda.	Mathatha.
Abia.		Menna.
Aſa.		Melcha.
Ioſaphat.		Eliacim.
Ioram.		Iona.
Ochoſias.		Ioſeph.
		Iuda. *
	Simeon called Ioas, whiche begate	
Amaſias.	The names here conteyned, aſwel on the leaft ſide, as on the right, iſſuing from Ioas, haue diuers names, and yet are al one perſonne. Therefore note, that the perſonnes on the leaft ſide, named by S. Matthewe, are the very ſame, that are otherwiſe named by S. Luke on the right ſide, tyl Salathiel.	Leui.
Azarias.		Matthath
Ioatham.		Ioram.
Achaz.		Eliezer.
Ezechias.		Ieſu.
Manaſſes.		Her.
Amon.		Holmadã.
Ioſias.		Coſan.
Achaas.		Addi.
Ioacim.		Melchi.
Iechonias		Neri.
Salathiel.		Salathiel.
	Zorobabel whiche begate	
Abiud.	After the people were returned into yͤ lande with Zorobabel, beyng deliuered from the captiuitie of Babylon, he gouerned the ſame people .58. yeeres, and leaft diuers chyldren, among whom Reſa and Abiud were the chiefe. So the gouernement and rule ouer the people, remayned to Reſa and his poſteritie, vntil Ianne, and thence deſcended the virgin Marie, as is declared in the generation deſcribed by S. Luke, ⁊ Ioſeph her huſbande deſcended from the ſaide Zorobabel, by Abiud, brother to Reſa, as S. Matthewe declareth in the generation by hym deſcribed.	Reſa, whiche gouerned.66. yeeres.
Eliacim.		
Azor.		Ioanna. 53. yeeres.
Sadoc.		Iuda.14.
		Ioſeph.7.
Achin.		Semei.11.
Eliud.		Mathathias.12.
		Nahat.9.
Eleazar.		Nagge.10
		Heli.8.
Mathan.		Naum.7.
		Amos.14.
Iacob.		Mathathias.10.
Ioſeph the huſbande of Mary the virgin, mother to our Sauiour Chriſte.		Ioſeph.66
		Ianne.16.
		Melchi.
		Leui.
		Matthath.
		* Heli, called Ioachim.
		Marie the mother of Chriſte.

Ieſus Chriſte.

FOR better vnderſtandyng of the contentes of this Table, ye ſhal note, that the Euangeliſtes S. Matthewe and S. Luke, haue diuerſly reſited the generation of our ſauiour Chriſte, accordyng to the fleaſhe, and yet tende both to one ende: that is, to proue, that (accordyng to that whiche is written of him in the prophecies) he is deſcended of the royal blood of Dauid, and rightly ſucceeded him in the kingdome. So the diuerſitie of the ſaide reſital conſiſteth in this: that S. Matthewe ſetteth foorth the ſaid generation deſcending from father to ſonne, and S. Luke, aſcending from ſonne to father, whiche commes al to one ende. But to ſhewe the agreement of S. Luke with S. Matthewe, we haue here ſet foorth the generation by hym deſcribed, deſcending after the order of S. Matthewe, to the ende that the one may be conferred with the other. Furthermore, S. Matthewe deſcribeth the generation of Ioſeph, though it belong nothing to Ieſus Chriſte, after the fleaſh, ⁊ S. Luke, that of the virgin Marie: for it was very neceſſary to reſite both, foraſmuch as women were commonly reputed of the ligne or kinred of theyr huſbandes: And ſo aſwel on her huſbandes ſide, as on her owne offſpring, it is manifeſt that ſhe was of yͤ royal line of Dauid.

* Iuda of the ligne of Nathan, engendred Simeon, called Ioas, whiche came to the royal ſeate, becauſe the poſteritie of Solomon fayled in Ochoſias: and therefore the kingdome belonged to Nathans poſteritie, accordyng to the ordinance of Dauid, as Philo reciteth, that is, the youngeſt of the children of Berſabe (whiche was Solomon) ſhoulde raigne after him, and that, yf the poſteritie failed, the kingdome ſhould comme to the poſteritie of the next younger, which was Nathan: and therefore Nathan was called Ahiſcar, that is to ſay, Brother of the prince, and they of his poſteritie Ahiſcarim, that is to ſay, Brothers of the prince, and Mathitim, whiche ſignifieth, geuen to ſucceede. The ſaide Philo reciteth, that the poſteritie of the ſaid Nathan, was ſo honoured of the king Ioſaphat, that he called his children the brothers of Ioram his ſonne, and their children the brothers of Ochoſias his nephewe: ⁊ this is the cauſe why the ſcripture ſaith, that Ioas was yͤ ſonne of Ochoſias, though he were not his natural ſonne, but the ſõne of Iuda, deſcending frõ Nathan.

Note that S. Matthewe, going about to deſcribe the generation by fourtienes, dyd firſt leaue out Ioas, Amazias, and Azarias, whiche are ſet in betweene Ochoſias, the laſt of the race of Solomon and Ioathan. Further, he hath leaft out Ichaas, and Ioacim, placed betweene Ioſias and Iechonias. Al whiche we haue here ſet in theyr order, to make the ſame deſcription more perfect and plaine.

* Foraſmuche as it ſeemeth that S. Luke maketh no mention of the generation of Marie, but rather of Ioſeph: for he vſeth theſe woordes, that Ieſus was counted the ſonne of Ioſeph, whiche was of Heli, that is to ſay, the ſonne of Heli: we muſt vnderſtande that in this place, the name of ſonne, is taken for the name of ſonne in lawe, and that S. Luke meaneth that Ioſeph was the ſonne in lawe to Heli, for that he tooke to wyfe the virgin Marie, daughter to the ſayde Heli, which manner of ſpeache is common in the ſcripture: for we finde that Noemi called Ruth her daughter, which was but her ſtep daughter, her ſonnes wyfe.

HONY SOIT QVI MAL Y PENCE

¶ The newe Testament of our sa-uiour Iesus *Christe*.

I am not aſhamed of the Goſpel of Chriſte, becauſe it is the power of God vnto ſaluation to al that beleue. Rom.i.

A Preface into the newe Teſtament.

THE newe Teſtament, ſo called, conteyning the writinges of the Euangeliſtes, with the Epiſtles of Chriſtes Apoſtles, and with other ſuche diuine bookes, declare playnely vnto vs the ſumme and effect of al the ſcriptures expreſſed in the old Teſtament. That which was in figure and in obſcu- ii.Pet.i. ritie inuolued by the patriarkes and prophetes in their prophetical volumes, written by the inſpiration of the holy ghoſt: is in this booke more playnely and euidently ſet out, vttered alſo in the Pſal.xlv. Iohn i. ſelfe ſame ſpirite by the children of the prophetes, the holy Apoſtles. In deede the lawe was geuen by Moſes, but grace and veritie came by Ieſus Chriſte, whiche grace this booke of the newe Teſtament dooth moſt euidently commende and ſet out. In this is diſcourſed the whole myſterie of our ſaluation and redemption, purchaſed by our ſauiour Chriſte, here is his holy conception deſcribed, his natiuitie, his circumciſion, his whole lyfe and conuerſation, his godly doctrine, his diuine miracles. In this booke of the newe Teſtament is ſet out his death, his reſurrection, his aſcention, his ſending of the holy ſpirite, his ſeſſion in our fleaſhe on the right hande of his father, Colo.iii. making continual interceſſion to him for vs. In this booke is conteyned the fourme and order of Mat.xxv. his laſt iudgement, after the general reſurrectiõ of our bodies. These be the myſteries of our faith, Iohn.xx. theſe be the groundes of our ſaluation, theſe be thus written that we ſhoulde beleue them, and by our beliefe ſhoulde enioy life euerlaſting. Once and in times paſt God diuerſly and many wayes Hebre.i. ſpake vnto the fathers by the prophetes, but in theſe laſt dayes he hath ſpoken vnto vs (vpõ whom the endes of the worlde be comme) by his owne ſonne, whom he hath made heire of al thinges, whoſe dignitie is ſuche, that he is the brightneſſe of his fathers glory, the very image of his ſub- Hebre.i. ſtance, ruling al thinges by the woorde of his power. Mat.iii.xvii. This heauenly doctour ſo indued with glory and maieſtie, we ought moſt reuerently to beleue, as commended vnto vs from the aucthoritie of the heauenly father, to be heard as his moſt welbeloued ſonne, in whom is his whole delight, by whom he wyl be pleaſed and pacified: Deut.xviii. It wyl els comme to paſſe, ſaith that prophet Moſes, that whoſoeuer ſhal not heare and obey that prophete in the woordes that he ſhal ſpeake in his fathers name, I wil be, ſaith the father, reuenger of hym. This is the laſt prophete to be looked for to ſpeake vnto vs: In him be vniuerſally incloſed the riches and treaſures of the Gollo.ii. wiſedome and knowledge of God his father, by him he hath decreed finally to iudge the whole worlde, the liuing and the dead: by him hath he decreed ii.Tim.iii. to geue to his elect the life euerlaſting, and to the reprobate (who hath contemned his life and doctrine) death euerlaſting. Actes.xvii. Let vs therfore ſeriouſly heare and obey this our heauenly teacher, ſubmit our ſelues to this our iudge and rewarder: Let vs eſteeme his doctrine and conuerſation, as a ful, perfect, and ſufficient patterne of al holineſſe and vertue: Let vs eſteeme the doctrine of this booke, as a moſt inflexible rule to leade vs to al trueth and newneſſe of life. Here may we beholde the eternal legacies of the new Teſtament, bequeathed from God the father in Chriſt his ſonne to al his electes, I ſay, the legacies liuely renewed vnto vs, not of deliuerance from Pharao his ſeruitude, but from the bondage and thraldome of that perpetual aduerſarie of ours the deuil: here may we beholde our inheritance, not of the temporal lande of Chanaan, or of the tranſlation of vs to the place of worldly paradiſe: but here we may ſee the ful reſtitution of vs, both in body and ſoule, to the celeſtial paradiſe, the heauenly citie of Hieruſalem aboue, there to raigne with Galat.iiii. God the father, God the ſonne, and God the holy ghoſt for euer. Whiche legacies of his Teſtament promiſed and bequeathed, were notwithſtanding recorded in the bookes of the olde Teſtament to our ancient fathers, whiche in hope beleued in Chriſte to comme, who was painted before them in figures Hebre.ix. and ſhadowes, and ſignified in their olde ſacramentes ordayned for that time: but nowe more euidently renewed and exhibited vnto vs, not in figure, but in deede, not in promiſe, but in open ſight, in feeling, in handling and touching of this eternal life, moſt manifeſtly confirmed vnto vs in Chriſt his i.Iohn.i. blood in this his new Teſtament continued and reuiued, yet in new ſacramentes, the better to beare in our remembrance this his eternal Teſtament of al ioyful felicities. i.Pet.iiii. Let vs nowe therefore good chriſtian people, reioyce in theſe glad tidinges expreſſed vnto vs by the name of the goſpel of our ſauiour Chriſte, and let it neuer fal out of our remembrance that we were ſometime ouerwhelmed in darkneſſe, and ſet in the ſhadowe of death: let vs conſyder that we were ſometime by our natural birth, the children of God his wrath, and wholy eſtranged from the houſhold of God. Let vs beare in mind that we were ſometime no people of God, nor his beloued, that we were by nature branches of the wilde oliue, and now by mere mercy grafted into the right and natural oliue tree: wherupon let vs the rather repoſe our life in feare and reuerence. Mat.iiii. If we be now the children of light, let vs walke in this our light in al Epheſ.ii. holyneſſe and godlineſſe of life, approuing that which is pleaſing to the Lord. Let vs haue no felowſhip with the vnfruitful woorkes of darkneſſe, and let Rom.xi. vs hencefoorth be no more children, wauering and caried about with euery wind of doctrine, and by the deceipt and craftineſſe of menne, wherby they i.Theſſ.v. lay in wayte to deceiue vs: but let vs folow the trueth in loue and charitie, and in al thinges growe vp into him which is the head, that is Chriſt our ſa- Epheſ.iiii. uiour. If we be now the children of grace, and made liuely members of his body, though ſometime ſtrangers and forreyners farre of, and made neare by the blood of Chriſt, and made citizens with the ſaintes, and of the houſhold of God: let vs direct our hartes thither where our head is, delityng our ſelfe Epheſ.iii. in al heauenly cogitations, walking in al ſpiritual woorkes and fruites of the ſpirite, as Gods deare elect. God grant that Chriſte may ſo dwel in our hartes by faith, that we may be able to comprehende with al ſaintes the vnſpeakeable loue of Chriſt, whiche paſſeth al mans knowledge. Vnto him therfore whiche is able to doo exceeding abundantly aboue al that we can aſke or thinke, be prayſe in the Churche by Chriſte Ieſus, throughout al generations for euer. Amen.

In prolo. vet. Teſta. And here yet once againe, let the reader be admoniſhed charitably to examine this tranſlation of the newe Teſtament folowing, and be not offended with diuerſitie of interpretation, though he finde it not to agree to his wont text, or yet to diſagree frõ the common tranſlation: Remembring what Santes Pagninus teſtifieth of that ancient interpreter ſaint Hierome, that in many places of his commentaries, he dooth reade and expounde otherwiſe then is founde in the common tranſlation: Yea ſaith Santes, Hierome dooth retract very many places, and dooth plainely confeſſe, that him ſelfe was deceiued by the haſte of his tranſlating in the doubtful ſignification of the woordes. And therefore ſaith the ſaide Hierome thus: I thinke it better to rebuke mine owne errour, then (while I am aſhamed to confeſſe my lacke of ſkil) to perſiſt in an errour. For who was euer, ſaith he, ſo wel learned, that hath not ſomewhere benne deceiued. Thus farre ſaint Hierome, whereupon good reader I exhort thee, reade aduiſedly, expende learnedly, and correct charitably, and be not offended (good engliſhe reader) to ſee the holy ſcriptures in thine owne language, as a matter newly ſeene: ſeing that our owne countreyman that venerable prieſt Bede, many yeeres agonne did tranſlate ſaint Iohns goſpel into the vulgare tongue, Ad vtilitatem eccleſiæ, to the profite of the Churche, ſaith Cuthbert and Durhams ſtory, who reporteth Bedes owne ſayeing, Nolo vt diſcipuli mei mendatium legant, I woulde not that my diſciples ſhould reade any lye, or ſpende their labour after my departure without fruite. Which thing alſo the ancient life of Bede dooth teſtifie of him. In hiis diebus etiam euangelium Iohannis in Anglicam tranſtulit linguam, iuxta Apoſtolum: Sapientibus, & inſipientibus debitor ſum, & omnibus omnia factus. Rom.i. i.Cor.ix. In theſe dayes (of his ſickneſſe) he did tranſlate the goſpel of ſaint Iohn into the engliſh tongue, ſayeing with the apoſtle: I am detter to the learned and vnlearned, I am made al to al. The rather he ſo did, ſaith William Malmeſberi: Quia hoc euangelium difficultate ſui, mentes legentium exercet: Becauſe this goſpel by the difficultie that is in it, dooth ſo much exerciſe the wittes of the readers, therfore he did interprete it into the engliſhe tongue: and ſo did condiſcende (ſaith he) to them whiche were not ſkilful in the latine tongue. God grant that al readers may take ſo muche profite therby, as the good tranſlatours ment vnto them, Amen.

(a) Goſpel, that is, tydynges of our ſaluation by Chriſte.

The (a) Goſpel by Saint Matthævve.

The firſt Chapter.

1 The genealogie of Chriſte from Abraham. 18 The mariage of his mother Marie.
20 The angel ſatiſfieth Iosephes mynd. 21 The interpretation of Chriſtes names.

A 1 This is yͤ (b) booke of the generatiõ of Ieſus Chriſt, the ſonne of Dauid, the ſonne of Abraham.

(b) That is, the rehearſal of Chriſtes lineage and life.

2 *Abraham begat Iſahac, *Iſahac begat Iacob, *Iacob begat Iudas, and his brethren. Gen.21.a Ioſu,24.a Gen,25.d

3 *Iudas begat Phares, & Zara of Thamar, *Phares begat Eſrom, *Eſrom begat Aram. Gen,29.d Gen,38.g Gen.46,d 1.Par,2.a

4 *Aram begat Aminadab, *Aminadab begat Naaſſon, *Naaſſon begat Salmon. Ruth.4.d 1,Par.2,b

5 *Salmon begat Boos of Rachab, *Boos begat Obed of Ruth, *Obed begat Ieſſe. Num,1.a Ruth,4,d

6 *Ieſſe begat Dauid the kyng, *Dauid the kyng begat Solomon, of her that was the wife of Urie. 1,Reg,16.a 2.Reg,12.f

B

7 *Solomon begat Roboam, *Roboam begat Abia, *Abia begat Aſa. 1.Par.3.b 2.Par,11,d 2.Par,14.a

8 *Aſa begat Ioſaphat, *Ioſaphat begat Ioram, *Ioram begat Ozias. 3,Reg.15,f 2.Par,17.a

9 Ozias begat Ioatham, *Ioatham begat Achas, *Achas begat Ezekias. 2.Par,21.a 4,Re,11,a 2.Par.16,d

10 *Ezekias begat Manaſſes, *Manaſſes begat Amon, *Amon begat Ioſias. 2.Par.27. 2.Par.28.d

11 *″ Ioſias begat Iechonias & his brethren, about the tyme they were caryed away to Babylon. 4.Re.20.d 4.Re.21.d 4.Re.24.a

″ Some reade, Ioſias begat Iacim, Iacim begat Iechonias.

12 And after they were brought to Babylon, *Iechonias begate Salathiel, Salathiel begat Zorobabel. Iere.22.f 1.Par.3.d

13 *Zorobabel begat Abiud, *Abiud begat Eliakim, Eliakim begat Azor. Hagge.i,a 1.Eſd.iij.a 1.Par.iij.d

14 Azor begat Sadoc, Sadoc begat Achen, Achen begat Eliud. 4.Re.18.d

C

15 Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Iacob.

16 Iacob begat Ioſeph the huſbande of Marie, of whom was borne Ieſus, that is called Chriſte. ☞

17 And ſo al the generations from Abraham to Dauid, are fourteene generations: & from Dauid vntyl the caryeing away into Babylon, are fourteene generations: and from the caryeing away into Babylon vnto Chriſte, are fourteene generations.

18 The birth of Ieſus Chriſte was on this wyſe. ☞ When as his mother Marie was betrouthed to Ioſeph (before they came togeather) ſhe was founde with chylde of the holy ghoſt.

19 Then Ioſeph her huſbande, beyng a ryghteous man, and not wyllyng to make her a publique example, was mynded priuily to put her away.

20 But whyle he thought theſe thynges, beholde, the angel of the Lorde appeared vnto hym in a dreame, ſayeing, Ioſeph thou ſonne of Dauid, feare not to take [vnto thee] Marie thy wife, for that whiche is conceiued in her, is of the holy ghoſt.

D

21 She ſhal bryng foorth a ſonne, and thou ſhalt cal his name *Ieſus: for he ſhal ſaue his people from their ſinnes. Phil.ij.b Acte.iiij.b

22 (Al this was donne, that it myght be fulfylled, whiche was ſpoken of the Lord by the prophete, ſayeing,

23 *Behold, a virgin ſhalbe with childe, and ſhal bryng foorth a ſonne, and they ſhal calle his name Emmanuel, which is by interpretation, God with vs.) Eſai.vij.c

24 Then Ioſeph, beyng rayſed from ſleepe,

(c) This phraſe dooth not import that he knew her afterward: as the lyke phraſe vſed. Mat. 5.28.d. and Pſal.cx. or that ſhe had any mo childrē

dyd as the angel of the Lorde had bydden hym, and he tooke his wyfe:

25 (c) And knewe her not, til ſhe had brought foorth her firſte borne ſonne, and called his name Jeſus.

The.ii.Chapter.

1 The tyme and place of Chriſtes byrth. 11 The wyſe menne offer theyr preſentes. 14 Chriſte fleeth into Egypt. 16 The young chyldren are ſlayne. 23 Chriſte turneth into Galilee.

A 1 When Jeſus was borne in Bethlehem, a citie of Iurie, in the dayes of Herode the kyng: beholde, there came wyſe menne from the eaſt to Hieruſalem,

2 Sayeing, Where is he that is borne kyng of the Jewes? For we haue ſeene his * ſtarre in the eaſt, & are comme to woorſhip hym. Num.24.c

3 When Herode the kyng had hearde theſe thinges, he was troubled, and al [the citie of] Hieruſalem with hym.

4 And when he had geathered al the cheefe prieſtes and ſcribes of the people togeather, he demaunded of them where Chriſte ſhoulde be borne.

5 And they ſayde vnto hym, At Bethlehem in Jurie: For thus it is written by the prophete,

Miche.v.a Iohn.vij.f 6 * And thou Bethlehem [in] the lande of Juda, art not the leaſt among the princes of Juda: For out of thee ſhal there comme a capitayne, that ſhal gouerne my people Iſrael.

B 7 Then Herode, when he had priuily called the wiſe menne, enquired of them diligently, what tyme the ſtarre appeared.

8 And he ſent them to Bethlehem, and ſayd, Goe, & ſearche diligently for the young child, and when ye haue founde hym, bryng me woorde agayne, that J may comme & woorſhyp hym alſo.

9 ☞ When they had hearde the king, they departed, and loe, the ſtarre whiche they ſawe in the Eaſt went before them, tyl it came and ſtoode ouer [the place] wherin the young child was.

10 When they ſawe the ſtarre, they reioyced exceedingly with great ioy,

Pſal.62.d Eſai.60.b 11 And went into the houſe, and they ſaw the young chylde with Marie his mother, * and felle downe, & woorſhypped him: and when they had opened their treaſures, preſented vnto hym gyftes, golde, and frankenſence, and myrre.

12 And after they were warned of God in a dreame, that they ſhoulde not returne to Herode, they departed into their owne countrey another way.

13 When they were departed, behold, the angel of the Lord appeared to Joſeph in a dreame, ſayeing, Ariſe, and take the young child, and (a) his mother, and flee into Egypt, and be thou there tyl J bryng thee woorde: for it wil comme to paſſe, that Herode ſhal ſeeke the young chylde, to deſtroy hym.

(a) Joſeph was not the father of Chriſt, els the angel woulde not haue ſaid, Take ẏ childe & his mother, but rather, Take thy chylde.

C 14 When he aroſe, he tooke the young chylde and his mother by nyght, and departed into Egypt:

15 And was there vnto the death of Herode, that it might be fulfylled whiche was ſpokē of the Lorde by the prophete, ſayeing, * Out of Egypt haue J called my ſonne. Oſee.xi.a.

16 Then Herode, when he ſawe that he was mocked of the wyſe menne, was exceedyng wroth, and ſent foorth, and ſlewe al the chyldren that were in Bethlehem, and in al the coaſtes thereof, as many as were two yeeres olde and vnder, accordyng to the time, which he had diligently ſearched out, of the wyſe menne. Num.24.c

17 Then was fulfilled that which was ſpoken by Jeremie the prophete, ſayeing,

18 In Rama was there a voyce hearde, * lamentation, weepyng, and great mournyng, Rachel weepyng [for] her chyldren, & woulde not be comforted, because they were not. ☜ Iere.31.c

19 ☞ But when Herode was dead, behold, an angel of the Lorde appeareth in a dreame to Joſeph in Egypt,

20 Sayeing, Aryſe, and take the young child, and his mother, and goe into the lande of Iſrael: * For they are dead, whiche ſought the young chyldes lyfe. Mar.i.b Luk.iij.d Iohn.i.d

D 21 And he aroſe, and tooke the young chylde and his mother, and came into the lande of Iſrael.

22 But when he hearde, that Archelaus dyd reigne in Jurie in the roome of his father Herode, he was afrayde to goe thyther: notwithſtandyng, after he was warned of God in a dreame, he turned aſyde into the parties of Galilee,

23 And when he was comme thyther, he dwelt in a citie, whiche is called Nazareth, that it myght be fulfylled, whiche was ſpoken by the prophetes, He ſhalbe called a Nazarite.

The

The.iii.Chapter.

1 Johns preaching, office, life, baptiſme, 7 reprehending of the Phariſees, 13 and baptizing of Chriſte in Jordane.

A 1 In thoſe daies came John the * Baptiſt, preachyng in the wylderneſſe of Jurie, Mar.i.a Luk,iij,a Iohn.iij.d

2 And ſayeing, *Repent (a) ye: for the kingdome of heauen is at hande. Mar.iiij.c. (a) This woorde is, after a fault to be wiſe, with a minde to amende.

3 * For this is he, that was ſpoken of by the prophete Eſaias, ſayeing, *The voyce of one cryeing in the wylderneſſe, Prepare ye the way of the lord, make ye his pathes ſtraight. Eſai,xl.a

4 This John had his rayment of Camels heare,*and a letherne girdle about his loynes: *his meate was locuſtes and *wylde hony. 4,Re.18,b Mar,i,a 1,Re.14,d

5 Then went out to hym Hieruſalem, and al Jurie, and al the region rounde about Jordane,

6 And were baptized of hym in Jordane, confeſſing their ſinnes.

B 7 But when he ſawe many of the Phariſees and Saducees comme to his baptiſme, he ſayde vnto them, * O generation of vipers, who hath warned you to flee from the anger to comme? Luk.iij,b

8 Bryng foorth therefore fruites meete for repentance.

9 And be not of ſuche mynde, that ye woulde ſay within your ſelues, We haue Abraham to [our] father: For I ſay vnto you, that God is able, of theſe ſtones to rayſe vp chyldren vnto Abraham.

10 Euen nowe is the axe alſo put vnto the roote of the trees: Therfore, *euery tree which bryngeth not foorth good fruite, is hewen downe, and caſt into the fyre. Mat.vij.c Luk,iij,b

11 I baptize you in water * vnto repentance: but he that commeth after me, is myghtier then I, whoſe ſhoes I am not woorthy to beare, he ſhal baptize you with the holy ghoſt, and with fyre. Mar,i.a Iohn.i,d Luk,iij,c

12 *Whoſe fanne is in his hande, and he wyl throughly purge his floore, and geather his wheate into [his] garner: but wyl burne vp the chaffe with vnquencheable fyre. Luk,iij,c

13 Then commeth Jeſus frō Galilee to Jordane, vnto John, *to be baptized of hym. Mar,i,b

C 14 But John forbad hym, ſayeing, I haue need to be baptized of thee, and commeſt thou to me?

15 Jeſus anſwearyng, ſayde vnto hym, Suffer it to be ſo nowe: for thus it becommeth vs to fulfyl al ryghteouſneſſe. Then he ſuffered hym.

16 And Jeſus, when he was baptized, went vp ſtrayght way out of the water: and lo*the heauens were opened vnto hym, and [John] ſawe the ſpirite of GOD deſcendyng lyke a doue, and lyghtyng vpon hym. Mar,i,b, Luk.iij.d Iohn,i,e

17 And loe there [came] a voyce from the heauens, ſayeing, * This is my dearely beloued ſonne, in whom I am wel pleaſed. Eſai,xlij,a Mat.17.b Mar,i.b Luk,iij. ij.Pet.i,d

The.iiii.Chapter.

1 Chriſte faſteth, is tempted. 17 He beginneth to preache. 18 He calleth Peter, Andrewe, James, and John, and healeth al the ſicke.

A 1 Then was Jeſus*led vp of the ſpirite into wyldernes, to be tempted of the deuyl. Mar,i,b Luk..iiij.b

2 And when he had faſted fourtie dayes, and fourtie nyghtes, he was afterwarde an hungred.

3 And when the tempter came to him, he ſaid, If thou be the ſonne of GOD, commaunde that theſe ſtones be made bread.

4 But he anſweared, and ſayde, It is written, *Man ſhal not liue by bread only, but by euery word that proceedeth out of the mouth of God. Deut.8,a Luk,iiij.a Sapi.xvi,e

5 Then the deuyl taketh hym vp into the holy citie, and ſetteth him on a pinnacle of the temple,

6 And ſayth vnto hym, If thou be the ſonne of God, caſt thy ſelfe downe: For it is written, *that he ſhal geue his angels charge ouer thee, and with their handes they ſhal lift thee vp, leſt at any tyme thou daſhe thy foote agaynſt a ſtone. Pſal.xcij.c

B 7 Jeſus ſayde vnto hym, It is written againe, *Thou ſhalt not tempt the Lorde thy GOD. Deut.vi.c Luk,iiij.b

8 Agayne the deuyl taketh hym vp into an exceeding hygh mountayne, ⁊ ſheweth him al the kingdomes of the world, and the glory of them:

9 And ſayth vnto hym, Al theſe thynges wil I geue thee, if thou wylt fall downe ⁊ woorſhyp me.

10 Then ſayth Jeſus vnto hym, Geat thee hence behinde me Satan: For it is written, *Thou ſhalt woorſhyp the Lorde thy God, and hym onely ſhalt thou ſerue. Deut.vi.c and.x.d Luk,iiij.b 1.Reg.7.a.

11 Then the deuyl leaueth hym, and beholde, *the angels came, & miniſtred vnto hym. ☜

Mar.i.b

12 When Jeſus had hearde * that John was (a) deliuered vp, he departed into Galilee,

Mar.i.b
(a) That is, caſt in priſon.

13 And when he had left Nazareth, he went and dwelt in Capernaum, whiche is [a citie] vpon the ſea coaſt, in the borders of Zabulon and Nephthalim.

C 14 That it myght be fulfylled, whiche was ſpoken by Eſaias the prophete, ſayeing,

15 *The lande of Zabulon, and the lande of Nephthalim, [by] the way of the ſea beyond Jordane, Galilee of the Gentiles.

Eſai.ix.a

16 The people, whiche ſate in darkeneſſe, ſaw great lyght: and to them whiche ſate in the region and ſhadowe of death, light is ſprong vp.

17 From that time Jeſus began to *preache, and to ſay, *Repent: for the kingdome of heauen is at hande. ☜

matth.iij.a
mar.i.a
matth.i.b

18 ☞ And Jeſus walking by yͤ ſea of Galilee, ſawe two brethren, Simon, which was called Peter, and Andrewe his brother, caſtyng a net into the ſea (for they were fiſchers.)

matth.3.a
mar.i.b

19 And he ſayth vnto them, Folowe me: and I wyl make you *fiſchers of menne.

Iere.16.d
Eze.47.b.

20 And they ſtraightway left their nettes, and folowed hym.

21 And when he was gonne foorth from thence, he ſawe other two brethren, James the ſonne of Zebedee, and John his brother, in the ſhip with Zebedee their father, mendyng their nettes: and he called them. D

22 And they immediatly left the ſhyppe and their father, and folowed hym. ☜

Luk.v.b

23 ☞ And Jeſus went about al Galilee, teachyng in their ſynagogues, and preachyng the Goſpel of the kyngdome, and healyng al manner of ſickneſſe, and al manner of diſeaſe among the people.

24 And his fame ſpreade broade, throughout al Syria: and they brought vnto hym al ſicke people that were taken with diuers diſeaſes, and gryppynges, and them that were poſſeſſed with deuyls, and thoſe whiche were lunatike, aud thoſe that had the paulſie, and he healed them.

25 *And there folowed him great multitudes of people, from Galilee, and (b) from Decapolis, and from Hieruſalem, and from Jurie, and from [the regions that lye] beyonde Jordane.

Mar.iij.a
(b) A countrey conteynyng tenne cities.

The.v.Chapter.

In this chapter, and in the two next folowing, is conteyned the moſt excellent and louyng Sermon of Chriſte, in the mount. Which Sermon, is the very key, that openeth the underſtandyng into the lawe. In this fifth chapter ſpecially, 3 he preacheth of the eyght beatitudes, or bleſſinges, 21 of manſlaughter, 22 wrath, and anger, 27 of adultrie, 33 of ſwearyng, 39 of ſufferyng wrong, 44 and of loue, euen towarde a mans enimie.

A 1 WHEN he ſawe the multitude, he went vp into a moũtaine: & when he was ſet, his diſciples came to hym.

2 And when he had opened his mouth, he taught thẽ, ſayeing,

3 *Bleſſed [are] the poore in ſpirite: for theirs is the kyngdome of heauen.

Luk.vj.d

4 *Bleſſed [are] they that mourne: for they ſhalbe comforted.

Eſai.66.a
and.67.d

5 Bleſſed [are] the meeke: for they ſhal inherite the earth.

6 Bleſſed [are] they, whiche doo *hunger and thirſte [after] ryghteouſneſſe: for they ſhalbe ſatiſfied.

Iere.31.c

B 7 Bleſſed [are] the mercyful: for they ſhal obteyne mercy.

8 Bleſſed [are] the pure in hart: for they ſhal ſee God.

9 Bleſſed [are] the peace makers: for they ſhalbe called the chyldren of God.

10 Bleſſed [are] they whiche haue benne perſecuted for ryghteouſneſſe ſake: for theirs is the kyngdome of heauen.

11 *Bleſſed are ye, when [menne] ſhal reuyle you, and perſecute [you,] and lyeing, ſhal ſay al manner of euil ſayeing againſt you, for my ſake.

i.Pet.ij.c
iij.c.iiij.c

12 *Reioyce ye and be glad, for great is your rewarde in heauen. ☜ For ſo perſecuted they the prophetes, whiche were before you.

Act.v.g

13 ☞ Ye are the ſalt of the earth: *But if the ſalt become vnſauerie, wherein ſhal it be ſalted? It is thencefoorth good for nothyng, but to be caſt out, and to be troden vnder foote of menne.

Mar.ix.g
Luk.iiij.g
Leuit.ij.c

14 Ye are the lyght of the worlde. A citie that is ſet on an hyl, can not be hyd. C

15 *Neyther doo menne lyght a candel, and put it vnder a buſchel: but on a candelſticke, and it geueth lyght vnto al that are in the houſe.

Mar.iiij.b
Luk.viij.c
and.xi.c

16 Let your light ſo ſhine before menne, *that they may ſee your good workes, and glorifie your father, whiche is in heauen.

i.Pet.ij.c

17 Thinke not that I am comme to deſtroy

the lawe or the prophetes. I am not comme to deſtroy, but * to fulfyl.

Matth.i.b and.ii.c Luk,16.d Eſai.xl.e 18 For truely I ſay vnto you, * Tyl heauen and earth paſſe, one iotte, or one title of the lawe ſhal not ſcape, tyl al be fulfylled.

Iam,ij.b Ezec.18.b 19 Whoſoeuer therefore ſhal breake one * of theſe leaſt commaundements, and ſhal teach menne ſo, he ſhalbe called the leaſt in the kyngdome of heauen: but whoſoeuer ſhal doo and teache [ſo,] the ſame ſhalbe called great in the kyngdome of heauen.

20 For I ſay vnto you, Except your ryghteouſneſſe ſhal exceede the ryghteouſneſſe of the Scribes and Phariſees, ye ſhal in no caſe enter into the kyngdome of heauen.

D 21 Ye haue hearde, that it was ſayde to them of olde tyme, * Thou ſhalt not kyl: who ſo euer kylleth, ſhalbe in danger of iudgement. Exod,20.c Luke,17.d

Deut,5.b 22 But I ſay vnto you, that whoſoeuer is angry with his brother, vnaduiſedly, ſhalbe in danger of iudgement: And whoſoeuer ſhal ſay vnto his brother racha, ſhalbe in danger of a counſel: but whoſoeuer ſhal ſay [thou] foole, ſhalbe in danger of hel fire.

23 Therefore if thou bryng thy gift to the aulter, & there remembreſt that thy brother hath ought agaynſt thee:

Iob,42,d 24 Leaue there thy gyft before the aulter, * and goe thy way, firſt be reconciled to thy brother: and then comme & offer thy gyft. ☜

Luke,12,g 25 ☞ * Agree with thyne aduerſarie quickly, whyles thou art in the way with hym: leaſt at any tyme the aduerſarie deliuer thee to the iudge, and the iudge deliuer thee to the miniſter, and then thou be caſt into priſon.

26 Veryly I ſay vnto thee, thou ſhalt by no meanes comme out thence, til thou haſt paid the vttermoſt farthing.

27 Ye haue hearde that it was ſayde vnto them of tyme, * Thou ſhalt not commit adultrie. Exod,20,c Rom,13,c

Eccle,41.c Iob,31.a 28 But I ſay vnto you, * that whoſoeuer loketh on a woman to luſt after her, hath committed adultrie with her alredy in his hart. E

Mar,ix,g 29 * If thy ryght eye offende thee, plucke it out, and caſt it from thee: For it is profitable for thee, that one of thy members ſhoulde periſhe, and not that thy whole body ſhoulde be caſt into hel.

30 And if thy ryght hande offende thee, cut it of, and caſt it from thee: For it is profitable for thee, that one of thy members ſhoulde peryſhe, and not that al thy body ſhould be caſt into hel.

31 It hath benne ſayde, whoſoeuer wyl put away his wyfe, * let hym geue her a wryting of diuorcement. Deut,24.a

32 * But I ſay vnto you, That whoſoeuer dooth put away his wyfe, except it be for fornication, cauſeth her to commit adultrie: and whoſoeuer marieth her that is diuorced, committeth adultrie. Mat,19.a Mar,x,b

33 Agayne, ye haue hearde that it hath benne ſayde vnto them of olde time, * Thou ſhalt not forſweare thee ſelfe, but ſhalt perfourme vnto the Lorde thyne othes. Luke,19.e

34 * But I ſay vnto you, Sweare not at al, neyther by heauen, * for it is Gods ſeate: Iam.v.d Eſai.66.a

35 Nor by the earth, for it is his footeſtoole: neyther by Hieruſalem, for it is the citie of the great kyng. Mat.23.c F

36 Neyther ſhalt thou ſweare by thy head, becauſe thou canſt not make one heare whyte or blacke.

37 But let your communication be yea, yea: nay, nay: For whatſoeuer is more then theſe, commeth of euyl.

38 Ye haue hearde that it hath benne ſayde, * An eye for an eye, and a tooth for a tooth. Exod.21.c

39 But I ſay vnto you, that ye reſiſt not euil: but whoſoeuer wil geue thee a blowe on thy ryght cheeke, turne to hym the other alſo. Deut,19.d Leui.24.d Luk 6.d

40 And if any man wyl ſue thee at the lawe, and take away thy coate, let hym haue thy cloke alſo.

41 And whoſoeuer wyl compel thee to goe a myle, goe with hym twayne.

42 Geue to hym that aſketh thee: and from hym that woulde borowe of thee, turne not thou away.

43 Ye haue hearde that it hath benne ſayde, * Thou ſhalt loue thy neyghbour, & hate thine enimie: Leui,19.d Mat,22.d

44 But I ſay vnto you, Loue your enimies, * bleſſe them that curſe you, * doo good to thē that hate you, pray for them which hurt you, and perſecute you: G Rom.12.c Leui.19.d

45 That ye may be the chyldren of your father whiche is in heauen: for he maketh his ſunne to ryſe on the euyl and on the good, and ſendeth rayne on the iuſt and on the vniuſt.

46 For * if ye loue them which loue you, what rewarde haue ye? Doo not the Publicanes euen the ſame? Luk,6.c

47 And if ye " ſalute your brethren onely, what ſinguler thyng doo ye? Doo not alſo the Publicanes lykewyſe? " Greete, with imbracing.

48 * Ye ſhal therefore be perfect, euen as your father whiche is in heauen is perfect. Leuit,19.c

The.vi.Chapter.

1 Of almes. 5 prayer, 16 of faſtyng. 19 He forbiddeth the careful ſeekyng of worldly thynges.

A 1 Take heede that ye doo not your almes before menne, to the intẽt that ye would be ſeene of them, or els ye haue no rewarde of your father, whiche is in heauen.

2 Therefore, when thou doeſt thyne almes, doo not blowe a trumpet before thee, as hypocrites doo, in the ſynagogues, and in the ſtreates, that they might be eſteemed of men. Verely I ſay vnto you, they haue theyr rewarde.

3 But when thou doeſt almes, let not thy leaſt hande knowe, what thy ryght hande doeth:

4 That thyne almes may be in ſecrete: And thy father whiche ſeeth in ſecrete, hym ſelfe ſhal rewarde thee openly.☜

3.Re.18.c Eſai.29.d 5 And when thou prayeſt, * thou ſhalt not be as the hypocrites are: for they loue to pray ſtandyng in the ſynagogues, and in the corners of the ſtreates, that they may be ſeene of menne. Verily I ſay vnto you, they haue their rewarde.

4.Reg.4.f 6 But when thou prayeſt, *enter into thy cloſet, and when thou haſt ſhut thy doore, pray to thy father whiche is in ſecrete, and thy father whiche ſeeth in ſecrete, ſhal rewarde thee openly.

B 7 But when ye pray, * babble not muche, as the heathen doo. For they thynke that they ſhalbe hearde, for theyr muche babblynges ſake. Eſai.1.d

Rom.8.d 8 Be not ye therefore lyke vnto them: *For your father knoweth, what thynges ye haue neede of, before ye aſke of hym.

Luk.11.a 9 After this manner therfore pray ye: *O our father whiche art in heauen, halowed be thy name.

10 Let thy kyngdome comme. Thy wyl be donne, as wel in earth, as it is in heauen.

11 Geue vs this day our dayly bread.

12 And forgeue vs our dettes, as we forgeue our detters.

13 And leade vs not into temptation, but delyuer vs from euyl: for thyne is the kyngdome, and the power, and the glorie, for euer, Amen.

C 14 For, * if ye forgeue menne their treſpaſſes, your heauenly father ſhal alſo forgeue you. Mat.18.b Mar.11.d

15 But, if ye forgeue not menne their treſpaſſes: no more ſhal your father forgeue [you] your treſpaſſes.

16 Moreouer, *whẽ ye faſt, be not of an heauy countenance, as the hypocrites are: for they diſfigure their faces, that they might appeare vnto menne to faſt: Verely I ſay vnto you, they haue their rewarde. Eſai.57.a Mat.9.d Iere.17.b

17 But thou, whẽ thou faſteſt, annoint thyne head, and waſhe thy face:

18 That thou appeare not vnto menne to faſt, but vnto thy father whiche is in ſecrete: and thy father whiche ſeeth in ſecrete, ſhal rewarde thee openly.

19 Hoorde not vp for your ſelues treaſures vpon earth, where moth and ruſt dooth corrupt, and where theeues breake through, and ſteale.

20 *But lay vp for you treaſures in heauen, where neyther moth nor ruſt dooth corrupt, and where theeues doo not breake through, nor ſteale. Luke.12.d Eccle.22.b

21 For where your treaſure is, there wyl your hart be alſo. D

22 *The candle of the body is the eye: wherefore, if thyne eye be ſingle, al thy body ſhalbe ful of light. Luk.xj.c

23 But if thyne eye be wycked, al thy body ſhalbe ful of darkneſſe. Wherfore, if the light that is in thee be darkneſſe, how great is that darkneſſe?

24 ☞* No man can ſerue two maiſters: for either he ſhal hate the one and loue the other, or els he ſhal leane to the one, and deſpiſe the other. Ye can not ſerue GOD, and (a) mammon. Luk.16.c

(a) In the Syrian tongue it ſignifieth money and lucre.

25 Therefore I ſay vnto you, * Be not careful for your lyfe, what ye ſhal eate or drinke, nor yet for your body what ye ſhal put on: Is not the life more woorth then meate? and the body then rayment? Luke.12.c Pſal.55.d 1.Pet.5.c

26 Beholde the fowles of the ayre: for they ſowe not, neyther doo they reape, nor carrie into barnes, yet your heauenly father feedeth them. Are ye not muche better then they?

27 Which of you by taking of careful thought, can adde one cubite vnto his ſtature? Luk.12.d

28 And why care ye for rayment? Learne of the Lylies of the fielde, how they grow: they weery not [them ſelues] with labour: neyther [doo they] ſpinne. Lylies.

29 And yet I ſay vnto you, that euen Solomon in al his royaltie, was not arayed lyke one of theſe.

30 Wherefore, if GOD ſo clothe the graſſe of the fielde, whiche though it ſtande to day, is

to morowe caſte into the Ouen: ſhal he not muche more [doo] the ſame for you, [O] ye of litle fayth?

31 Therefore take no thought, ſayeing, What ſhal we eate? or, What ſhal we drynke? or, Wherwith ſhal we be clothed?

32 (For after al theſe thynges doo the Gentiles ſeeke:) for your heauenlye father knoweth that ye haue neede of al theſe thynges.

33 But ſeeke ye fyrſte the kyngdome of God, and his righteouſneſſe, and al theſe thynges ſhalbe added vnto you.

34 Care not then for the morowe: for the morowe ſhal care for it ſelfe: (b) Sufficient vnto the day, is the euyl therof.

(b) That is, the preſent day hath enough of his own greefe or affliction.

The.vii.Chapter.

1 He forbyddeth fooliſhe and raſhe iudgement, 5 reprooueth hypocriſie, 7 exhorteth vnto prayer, 13 and to enter in at the ſtrayte gate, 15 warneth to beware of falſe prophetes, 24 and wylleth the hearers of his woorde, to be dooers of the ſame.

A

Luke,6.f 1 Iudge ye * not, that ye be not iudged.

Rom,2.a 2 * For with what iudgmente ye iudge, ye ſhalbe iudged: * and with what meaſure ye meat, it ſhalbe meaſured to you againe. Luk,6,f

Luke,6,f 3 * Why ſeeſt thou the mote that is in thy brothers eye, but perceiueſt not the beame that is in thine owne eye?

4 Or howe wylt thou ſaye to thy brother, Suffer me, I wyl caſte out a mote out of thine eye: and beholde, the beame is in thyne owne eye?

5 Thou hypocrite, firſte caſt out the beame out of thine owne eye, and then ſhalt thou ſee clearely to caſt out the mote that is in thy brothers eye.

6 Geue not [that] whiche is holy vnto the dogges, neyther caſt ye your pearles before the ſwyne: leſt they treade them vnder theyr feete, and turnyng agayne, al to rent you.

B 7 Aſke ye, and it ſhalbe geuen you: ſeeke, and ye ſhal fynde: knocke, and it ſhalbe opened vnto you. Ier,29,c Iohn,16,f Luke,11,b

8 For euery one that aſketh, receiueth: and he that ſeeketh, fyndeth: and to hym that knocketh, it ſhalbe opened.

9 What man is there of you, if his ſonne aſke bread, wyl he geue hym a ſtone?

10 Or if he aſke fiſh, wyl he geue him a ſerpẽt?

11 If ye then being euyl, knowe to geue your chyldren good gyftes: howe much more wil your father whiche is in heauen, geue good thynges to them that aſke hym?

12 Therefore al thynges, * what ſo euer ye woulde that menne ſhoulde doo to you, doo ye euen ſo to them: For this is the lawe and the prophetes. Ecc,31,b Tobi,4.c Luke,6,c

13 * Enter ye in at the ſtrayte gate, for wyde is the gate, and broad is the way that leadeth to deſtruction, and many there be whiche goe in thereat. Luke,13,c

14 Becauſe ſtrayte is the gate, and narowe is the way whiche leadeth vnto lyfe, and fewe there be that fynd it.

15 ☞ * Beware of the falſe prophetes which comme to you in ſheepes clothyng, but inwardly they are rauenyng woolfes. Deu,13.a 1.Iohn,1.a

16 Ye ſhal knowe them by theyr fruites: * Doo menne geather grapes of thornes? Or, fygges of thiſtles? Luke,6,g

17 Euen ſo, euery good tree, bryngeth foorth good fruite: but a corrupte tree, bryngeth foorth euyl fruite.

18 A good tree can not bring foorth bad fruit, neyther canne a bad tree bryng foorth good fruite. Mar,12,c

19 * Euery tree that bryngeth not foorth good fruite, is hewen downe, and caſte into the fyre. Mat,3,d. Luke,3,b,

20 Wherefore, by theyr fruites ye ſhal knowe them. D

21 Not euery one that ſayth vnto me, * Lord, Lorde, ſhal enter into the kingdome of heauen: but he that dooth the wyl of my father whiche is in heauen. Mat,25,b Luke,6,g and,14,c

22 Many wyl ſaye to me in that day, Lorde, Lorde, haue we not prophecied [through] thy name? and [through] thy name haue caſt out deuylles? and donne manye great woorkes [through] thy name? Actes,19,c

23 And then wyl I confeſſe vnto them, That I neuer knewe you: * Departe from me, ye that woorke iniquitie: Pſalm,6,b Luke,13,d

24 Therfore, whoſoeuer heareth of me theſe ſayeinges, and dooth the ſame, I wyl lyken hym vnto a wyſe man, whiche buylte his houſe vpon a rocke: Luke,6,g

25 And the rayne deſcended, and the fluddes came, and the wyndes blewe, and beat vpon that houſe: & it fel not, becauſe it was grounded on a rocke.

26 And euerye one that heareth of me theſe ſayeinges, * and dooth them not, ſhalbe lykened vnto a fooliſhe man, whiche buylte his houſe vpon the ſande: Iacob,1,b Ezec,13,b

27 And the rayne deſcended, and the fluddes

came, and the wyndes blewe, and beat vpon that houſe, and it fel, and great was the fal of it.

28 And it came to paſſe, when Jeſus had ended theſe ſayeinges, the people were aſtonied at his doctrine.

29 For he taught them as one hauing power, and not as the Scribes. Mark.1.c Luke.4.c

The.viii.Chapter,

2 Chriſt cleanſeth the leper, 5 healeth the captaines ſeruant, and many other diſeaſes, 14 helpeth Peters mother in lawe, 24 ſtilleth the ſea, and the wynde, 28 and driueth the deuyls out of the poſſeſſed, into the ſwyne.

A 1 When he was come downe from ẏ mountayne, great multitudes folowed him.

Luke.5.c Mark.1.d 2 And beholde, * there came a leper & woorſhypped hym, ſayeing, Lorde, if thou wylte, thou canſt make me cleane.

3 And Jeſus, when he had put forth his hand, touched hym, ſayeing, J wyl, be thou cleane. And immediatly his leproſie was cleanſed.

4 And Jeſus ſayth vnto hym, See thou telle no man, * but goe, ſhew thee ſelfe to the prieſt, and offer the gift that Moſes commaunded, for a witneſſe vnto them. ☜ Leuit.14.a

Luk.7.a Iohn.4.g 5 ☞ And when Jeſus was entred * into Capernaum, there came vnto him a Centurion, beſechyng hym,

6 And ſayeing, Lorde, my ſeruante lyeth at home ſicke of the paulſie, greuouſly payned.

B 7 And Jeſus ſayth to hym, When J comme, J wyl heale hym.

8 The Centurion anſweared, and ſayd, Lord, J am not woorthy that thou ſhouldeſt come vnder my roofe: but * ſpeake the woord only, and my ſeruant ſhalbe healed. Pſa.107.c.

9 For J alſo mee ſelfe am a man [ſet] vnder aucthoritie, hauing ſouldiers vnder me: and J ſaye to this man, Goe, and he goeth: and to another, Comme, and he commeth: and to my ſeruant, Doo this, and he dooth it.

10 When Jeſus heard [theſe thinges,] he marueyled, and ſayde to them that folowed, Verily J ſay vnto you, J haue not found ſo great fayth, no not in Jſrael.

Luke.13.f Eſai.41.g 11 J ſay vnto you, That * many ſhal comme from the Eaſt and Weaſt, and ſhal reaſt with Abraham, and Jſahac, & Jacob in the kingdome of heauen:

12 But the chyldren of the kyngdome ſhalbe caſt out into vtter darkneſſe: ther ſhalbe weepyng, and gaſſhyng of teeth.

13 And Jeſus ſayde vnto the Centurion, Goe thy waye, and as thou haſt beleued, ſo be it donne vnto thee. And his ſeruant was healed in the ſelfe ſame houre.

Mar.1.c Luke.4.f 14 * And when Jeſus was comme into Peters houſe, he ſawe his wyues mother layd, and ſicke of a feuer: C

15 And he touched her hande, and the feuer leaft her: and ſhe aroſe, and miniſtred vnto them.

16 When the euen was comme, they brought vnto him many that were poſſeſſed with deuils: & he caſt out the ſpirites with a woord, and healed al that were ſicke.

17 That it myght be fulfylled whiche was ſpoken by Eſaias the prophete, ſayeing, * He tooke [on hym] our infirmities, and bare our ſickneſſes. Eſai.4.b 1.Pet.2.d

18 When Jeſus ſaw great multitudes about him, he commaunded " them to depart vnto the other ſyde. " his diſciples

19 And a certayne Scribe came, and ſayd vnto him, Maiſter, J wyl folowe thee whyther ſo euer thou goeſt. Luke.9.g

20 And Jeſus ſayth vnto hym, The foxes haue holes, and the byrdes of the ayre haue neſtes: but the ſonne of man hath not where to reaſt his head.

21 And another of his diſciples ſayde vnto hym, Lorde, ſuffer me fyrſt to goe, and burye my father. Luke.9.g

22 But Jeſus ſayde vnto hym, Folowe me, and let the dead bury theyr dead.

23 ☞ And when he entred into a ſhyppe, his diſciples folowed hym.

24 And beholde, * there aroſe a great tempeſt in the ſea, inſomuche that the ſhippe was couered with the waues: but he was a ſleepe. Mar.4.b Luke.8.c

25 And his diſciples came to him, and awoke hym, ſayeing, Lorde ſaue vs: we periſhe.

26 And he ſayth vnto them, Why are ye fearful, [O] ye of litle faith? Then he aroſe, * and rebuked the wyndes and the ſea: and there folowed a great calme. Iob.26.d Pſa.107.c

27 But the menne marueyled, ſayeing, What manner of man is this, that both the windes and the ſea obey hym?

28 * And when he was comme to the other ſide, into the countrey of the Gergeſenes, there met hym two poſſeſſed with deuylles, commyng out of the graues, very fierce, [ſo] that no man might paſſe by that way. Mar.5.a Luke.8.d

29 And behold, they cryed out, ſayeing, O Jeſu, thou ſonne of God, what haue we to doo with thee? Art thou comme hyther to torment vs before the time? Mat.5.a. Luke.8.d. 2.Cor.6.c

30 And there was a good way of from them, an heard of many ſwyne, feedyng.

Mar,8,d 31 So the deuyls beſought hym, ſayeing, If thou caſt vs out, ſuffer vs to goe away into the hearde of the ſwyne.

32 And he ſayd vnto them, Goe. Then went they out, and departed into the hearde of the ſwyne: and beholde, the whole hearde of the ſwyne ruſhed headlong into the ſea, and periſhed in the waters.

33 Then they that kept them, fled, and went theyr wayes into the citie, & told euery thing, and what was donne of the poſſeſſed with the deuyls.

34 And beholde, the whole citie came out to meete Jeſus: and when they ſawe him, they beſought hym that he woulde departe out of theyr coaſtes. Acte,16.g

The,ix.Chapter.

2 He healeth the paulſie. 9 Calleth Matthewe from the cuſtome. 11 Anſweareth for his diſciples. 22 Healeth the woman of the blooddy iſſue. 25 Healpeth Jairus daughter. 29 Geueth two blynde menne theyr ſyght. 33 Maketh a dumbe man to ſpeake, and dryueth out a deuyl.

A 1 AND he entred into a ſhip, and paſſed ouer, and came into his owne citie.

Mar.2.a Luke,5.d 2 And behold, they brought to hym, a man ſicke of the paulſie, lyeing in a bedde: and when Jeſus ſawe the fayth of them, he ſayde vnto the ſicke of the paulſie, Sonne be of good cheare, thy ſinnes be forgeuen thee.

3 And beholde, certayne of the Scribes ſayde within thẽ ſelues, This man blaſphemeth.

4 And when Jeſus ſawe theyr thoughtes, he ſaid, Wherfore thynke ye euil in your hartes?

Luk,5,c 5 *Whether is eaſier to ſay, Thy ſinnes be forgeuen thee: or to ſaye, Aryſe and walke?

6 But that ye may knowe that the ſonne of man hath power to forgeue ſynnes in earth: (Then ſayde he to the ſicke of the paulſie) Aryſe, take vp thy bedde, and goe vnto thyne houſe.

Actes,3.b and,9.f Mark,2.b Luk,5,c Iohn,5.b 7 And he aroſe, and departed to his houſe.

8 But when the multitudes ſawe [it,] they marueyled, and glorified God, whiche had geuen ſuche power vnto menne. ☜

9 ☞ And as Jeſus paſſed foorth from thence, he ſawe a man named Matthewe, ſitting at the receipte of cuſtome: and he ſayth vnto him, Folowe me. And he aroſe, and folowed hym.

10 And it came to paſſe, as Jeſus ſate at meate in his houſe, beholde, many publicanes alſo and ſinners came, and ſate downe with Jeſus and his diſciples.

Publicanes eate with Jeſus. 11 And when the Phariſees ſawe [it,] they ſayde vnto his diſciples, Why eateth your maiſter with publicanes and ſinners?

12 But when Jeſus hearde [that,] he ſayde vnto them, They that be whole, neede not a Phiſition, but they that are ſicke.

Oſee,6.c Mat,12.a 13 *Goe ye and learne what that meaneth, I wyl mercy, and not ſacrifice: For I am not comme to cal the righteous, but ſinners to repentance. ☜

C 14 ☞ Then came the diſciples of John vnto hym, ſayeing,* Why doo we and the Phariſees faſt oft, but thy diſciples faſt not? Mat,11,b. Mark.2.c Luke,5,f

15 And Jeſus ſayde vnto them, Canne the chyldren of the (a) bryde chamber mourne, as long as the brydegrome is with them? But the dayes wyl comme when the bridegrome ſhalbe taken from them, & then ſhal they faſt. (a) That is, Miniſters attendyng in the brydechamber

16 No man putteth a peece of " new cloth in an olde garment, for then the peece taketh away [ſomethyng] from the garment, and the rent is made woorſe. " Or, rawe cloth.

17 Neyther doo menne put newe wyne into olde bottels: els the bottels breake, and the wyne runneth out, and the bottels wyl periſhe: but they put newe wyne into new bottels, and both are preſerued togeather. ☜

18 ☞ Whyle he ſpake theſe thynges vnto them, beholde, there came a certayne ruler [of the ſynagogue] and woorſhypped hym, ſayeing, My daughter is euen nowe dead: but comme, and lay thy hand vpon her, and ſhe ſhal liue. Mark.5.c Luke.8,f

19 And Jeſus aroſe, and folowed hym, and [ſo dyd] his diſciples.

20 *(And beholde, a woman whiche was diſeaſed with an iſſue of blood twelue yeres, came behynde him, and touched the hemme of his veſture. Mark.5.c Luke,8.f Leuit,15,c

21 For ſhe ſayde within her ſelfe, If I may touche but euen his veſture only, I ſhalbe ſafe.

22 But Jeſus, when he had turned hym about, and ſawe her, ſayde, Daughter, be of good comfort, thy fayth hath made thee ſafe. And the woman was made whole from that ſame houre.) ☜

23 *And when Jeſus came into the rulers houſe [of the ſynagogue] & ſawe the minſtrels and the people makyng a noyſe, Mar,5.d Luke.8.g

24 He

Iohn.11.b 24 He ſayde vnto them, Geue place, for the mayde is not dead,* but ſleepeth: And they laughed hym to ſcorne.

25 But when the people were put foorth, he went in, and tooke her by the hande: and the mayde aroſe.

26 And the fame of this went abroade into al that lande.

27 And when Ieſus departed thence, two blynde menne folowed hym, cryeyng, and ſayeing, O thou ſonne of Dauid haue mercy on vs.

28 And when he was comme into the houſe, the blynde menne came to hym: and Ieſus ſaith vnto them, Beleue ye that I am able to doo this? They ſayd vnto hym, Yea Lorde.

Mat.8.b 29 Then touched he theyr eyes, ſayeing, *According to your fayth, be it vnto you.

30 And theyr eyes were opened: and Ieſus ſtrayghtly charged them, ſayeing, See that no man knowe [it.]

31 But they when they were departed, ſpread abroade his name in al that lande.

32 As they went out, beholde they brought to hym a dumbe man poſſeſſed with a deuil. Mark.7.d Luke.11.b

33 And when ỷ deuil was caſt out, the dumbe ſpake: and the multitudes marueyled, ſayeing, It was neuer ſo ſeene in Iſrael.

34 But the Phariſees ſaid,*He caſteth out the deuils through the prince of the deuils. Mat.12.b Mark.3.b. Luke.11.b

35 *And Ieſus went about al the cities and villages, teaching in theyr ſynagogues, and preachyng the Goſpel of the kyngdome, and healyng euery ſickneſſe, and euery diſeaſe among the people.

36 But when he ſawe the multitudes, *he was moued with compaſſion on them, becauſe they were deſtitute, and ſcattered abroade as ſheepe hauyng no ſhepheard. Mark.6.d

37 Then ſayth he vnto his diſciples, The *harueſt truely is plenteous, but the labourers are fewe. Luke.10.a

38 Pray ye therefore the Lorde of the harueſt, that he wyl thruſt foorth labourers into his harueſt.

The.x.Chapter

5 Chriſte ſendeth out his twelue Apoſtles, to preache in Iurie. 7 He geueth them charge, teacheth them, and comforteth them agaynſt perſecution and trouble.

A 1 AND when he had called his twelue diſciples, he gaue them power [againſt] vncleane ſpirites, to caſte them out, and to heale al manner of ſickeneſſe, and al manner of diſeaſe. Mark.6.b Luke.6.d.

2 The names of the twelue Apoſtles, are theſe: The firſt, Simon which is called Peter, & Andrew his brother, Iames [the ſonne] of Zebedee, and Iohn his brother:

3 Philip, and Bartholomew, Thomas, and Matthewe, which [had benne] a Publicane, Iames [the ſonne] of Alphee, and Lebbeus, whoſe ſurname was Taddeus:

4 Simon [the] Chanaanite, and Iudas Iſcariot, whiche alſo betrayed hym.

Mark.6.b 5 *Ieſus ſent foorth theſe twelue, when he had commaunded them, ſayeing, Goe not into the waye of the Gentiles, and into the citie of the Samaritanes, enter ye not:

6 But go rather to the loſt ſheepe of the houſe of Iſrael.

B 7 As ye goe, preache, ſayeing, That ỷ kyngdome of heauen is at hande.

8 Heale the ſicke, cleanſe the lepers, rayſe the dead, caſte out deuyls: *Freely ye haue receiued, freely geue. Actes.8.d

Mar.6.b Luke.9.a 9 *Poſſeſſe not gold nor ſyluer, nor braſſe in your purſes:

10 Nor yet ſcrip towardes your iourney, neyther two coates, neither ſhoes, nor yet a ſtaffe: (*For the workeman is worthye of his meate.) 1.Tim.5.c

11 But to whatſoeuer citie or towne ye ſhal comme, enquire who is worthy in it: and(a) there abyde, tyl ye goe thence.

(a) Shift not your lodging, vntyl ye goe out of that citie.

12 And when ye comme into an houſe, ſalute the ſame. Lu.9.a.x.a

13 And if the houſe be worthy, let your peace comme vpon it: but if it be not worthy, let your peace returne to you agayne.

14 And whoſoeuer ſhal not receiue you, nor wyl heare your preachyng: when ye departe out of that houſe, or that citie, *ſhake of the duſt of your feete. Mar.6.b

15 Verily I ſaye vnto you, It ſhalbe eaſier for the lande of the Sodomites and Gomorrheans, in the day of iudgement, then for that citie. Actes.13.g

16 *Beholde, I ſende you foorth as ſheepe in the middes of wolues: be ye therfore wiſe as the ſerpentes, and harmeleſſe as the doues. Luke.10.a

17 *But beware of men: for they ſhal deliuer you vp to the counſels, and ſhal ſcourge you in theyr ſynagogues. Mar.13.d Luk.12.c Iohn.16.b

18 And ye ſhalbe brought to the head rulers, & kinges for my ſake, * in witneſſe to them, and to the Gentiles.

* That this may be a witneſſe to them. &c.

19 But when they delyuer you vp, take ye no Mar.13.b. Luk.12.a

no thought, howe or what ye ſhal ſpeake: Exod,4,d. *for it ſhalbe geuen you in that ſame houre what ye ſhal ſpeake.

20 For it is not ye that ſpeake, but the ſpirite of your father [he it is] whiche ſpeaketh in you.

Mich.7.b 21 *The brother ſhal deliuer vp the brother to death, and the father the ſonne: and the children ſhal ryſe agaynſt theyr fathers and mothers, and ſhal put them to death.

22 And ye ſhalbe hated of al menne for my names ſake: Mat,24.a, *but he that endureth to the end ſhalbe ſaued.

Mat.2.c Actes.8,a and.14 a 23 But *whē they perſecute you in this citie, flee ye into another: for verely I ſay vnto you, ye ſhal not ende al the cities of Iſrael, til the ſonne of man be comme.

Luke,6,f Diſciple. 24 *The diſciple is not aboue the maiſter, nor the ſeruant aboue his Lorde.

25 It is yenough for the diſciple that he be as his maiſter is, and [that] the ſeruant [be] as his Lorde is. If they haue called the Lorde of the houſe Beelzebub, howe muche more ſhal they cal them of his houſholde?

Mark.4,c Luke,8,c and,12,a 26 Feare them not therfore: *for there is nothyng cloſe, that ſhal not be opened: and nothyng hyd, that ſhal not be knowen.

27 What I tel you in darkneſſe, that ſpeake ye in lyght: and what ye heare in the eare, that preache ye on the houſes.

Feare. Luke,12,a 28 *And feare [ye] not them whiche kyl the body, but are not hable to kyl the ſoule: But rather feare hym whiche is hable to deſtroye both body and ſoule in hel.

Sparowes, 29 Are not two litle ſparowes ſolde for a farthing? And one of them ſhal not light on the grounde without your father.

30 Yea, euen al the heares of your head are numbred.

31 Feare ye not therefore, ye are of more value then many ſparowes.

32 *Euery one therefore, that ſhal confeſſe me before menne, hym wyl I confeſſe alſo, before my father, whiche is in heauens. Mat,8,d, Luke,9,c and,12,b

33 But whoſoeuer ſhal deny me before menne, him wil I alſo deny before my father, which is in heauens.

34 Thynke not *that I am comme to ſende peace into yͤ earth: I came not to ſende peace, but a ſwoorde. Luke,12,g

35 For I am comme to ſet a man at variance *againſt his father, and the daughter againſt her mother, and the daughter in law, againſt her mother in lawe. Mich,7,a

36 And a mans foes, [ſhalbe] they of his owne houſholde.

37 *He that loueth father or mother more then me, is not woorthy of me: and he that loueth ſonne or daughter more then me, is not woorthy of me. Luke.14,c

38 *And he that taketh not his croſſe, and foloweth me, is not woorthy of me.

39 (b)*He that findeth his lyfe, ſhal loſe it: and he that loſeth his life for my ſake, ſhal find it. (b) That is, he that wyl ſaue his life. Mat,16,d

40 *He that receiueth you, receiueth me: and he that receiueth me, receiueth him that ſent me. Mark,8,d Luke,12,b Luke,9,c

41 He that *receiueth a prophete, in the name of a prophet, ſhal receiue a prophetes reward: and he that receiueth a righteous man, in the name of a righteous man, ſhal receiue a righteous mans reward. Iohn,13,c 3,Re,18 b c

42 And whoſoeuer ſhal geue vnto one of theſe litle ones to drynke, a cuppe of colde water only, in the name of a diſciple, verely I ſaye vnto you, he ſhal in no wyſe loſe his reward. Mat,9,f.

The,xi.Chapter.

1 Chriſte preacheth. 2 John Baptiſt ſendeth his diſciples vnto hym. 7 Chriſtes teſtimonie concernyng John. 18 The opinion of the people concernyng Chriſte, and John. 20 Chriſte vpbraydeth the vnthankeful cities. 25 The Goſpel is reuealed to the ſimple. 28 They that labour and are laden. 29 Chriſtes yoke.

A 1 AND it came to paſſe, that when Jeſus had made an end of commaunding his twelue diſciples, he departed thence to teache, and to preach in theyr cities.

2 ☞ When John had heard in the pryſon the woorkes of Chriſte, he ſent two of his diſciples,

3 And ſayde vnto hym, Art thou he that ſhoulde comme? Or doo we looke for another?

4 Jeſus anſweared, and ſaid vnto them, Goe and ſhew John againe thoſe thinges which ye doo heare and ſee:

5 *The blynde receiue theyr ſyght, the haulte doo walke, the lepers are cleanſed, and the deafe heare, the dead are rayſed vp, and the poore *haue the Goſpel preached to them. Eſai,35,b Eſai.61,a,

6 And happye is he whoſoeuer ſhal not be offended in me.

7 *And as they departed, Jeſus began to ſay vnto the multitude cōcerning John, What went ye out into the wyldernеſſe to ſee? A reede ſhaken with the wynd? Luke,11,d

8 Or what went ye out for to ſee? A man clothed in ſoft raymente? Beholde, they that weare ſoft [clothyng] are in kinges houſes.

9 But what went ye out for to ſee? A prophete? yea, I ſaye vnto you, and more excellent then a prophete.

Mala.3.a. Mark.1.a 10 For this is he of whom it is wrytten, *Beholde, I ſende my meſſenger before thy face, whiche ſhal prepare thy way before thee. ☜

11 ☞ Verily I ſaye vnto you, Among them that are borne of women, there hath not riſen a greater then John the Baptiſt: Notwithſtandyng, he that is leſſe in the kyngdome of heauen, is greater then he.

12 From the dayes of John the Baptiſt, vntil nowe, the kyngdome of heauen ſuffereth violence, and the violent pluke it [vnto them.]

Luke.16,d 13 * For al the prophetes, and the lawe it ſelfe, prophecied vnto John.

Luke.1.b Mala.3.d John.1.c Luke.7.c 14 And if ye wyl receiue it, * this is Elias whiche was for to comme.

15 He that hath eares to heare, let him heare. ☜

16 * But whereunto ſhal I lyken this generation? It is lyke vnto litle children, ſitting in the markets, & calling vnto theyr felowes,

17 And ſayeing, We haue pyped vnto you, & ye haue not daunſed: we haue (a) mourned vnto you, and ye haue not ſorowed.

(a) we haue ſongue mourning ſonges vnto you.

18 For John came neyther eatyng nor drynkyng, and they ſaye, He hath a deuyl.

19 The ſonne of man came eating and drynkyng, and they ſaye, Beholde a manne gluttonous, and a wine bibber, and a friend vnto publicanes and ſinners: And wyſdome was iuſtified of her chyldren.

Luke.10.c 20 ☞ * Then beganne he to vpbrayde the cities, wherein moſt of his myghty workes were donne, becauſe they repented not.

D

21 Wo vnto thee Chorazin, wo vnto thee Bethſaida: for if the mighty workes which were donne in you, had benne donne in Tyre and Sidon, they would haue repented long ago in ſackecloth and aſſhes.

22 But I ſaye vnto you, It ſhalbe eaſyer for Tyre and Sidon, at the day of iudgemente, then for you.

23 And thou Capernaum, whiche haſt benne lyfted vp vnto heauen, ſhalt be brought downe to hel: For if the myghty workes whiche haue benne donne in thee, had benne done among them of Sodome, they woulde haue remayned vntil this day.

24 But I ſaye vnto you, That it ſhalbe eaſier for the lande of Sodome, in the day of iudgement, then for thee. ☜

25 At that tyme, Jeſus anſweared, and ſaide, I thanke thee, O father, Lorde of heauen & earth, becauſe thou haſt hydde theſe thynges from the wyſe and prudent, and haſt ſhewed them vnto babes.

26 Euen ſo, O father, for ſo was it thy good pleaſure.

27 * Al thynges are geuen vnto me of my father: * and no manne knoweth the ſonne, but the father: neyther knoweth any manne the father, ſaue the ſonne, and he to whomſoeuer the ſonne wyl open [hym.] Mat.28.d Luke.10.d John.3.d John.7.d and.8.c

28 Comme vnto me, al ye that labour ſoare, and are laden, and I wyl eaſe you.

29 * Take my yoke vpon you, and learne of me, for I am meeke and lowly in hart: and ye ſhal fynde reaſt vnto your ſoules. Eccl.6.d.

30 For my yoke is eaſye, * and my burden is lyght. ☜ 1.John.5.a

The.xii.Chapter.

3 Chriſte excuſeth his diſciples whiche plucke the eares of corne. 10 He healeth the dryed hand, 22 Healpeth the poſſeſſed that was blynde and dumbe. 31 Blaſphemie. 34 The generation of vipers. 35 Of good wordes. 36 Of idle wordes. 38 He rebuketh the vnfaythful that woulde needes haue tokens, 49 and ſheweth who is his brother, ſyſter, and mother.

A 1 AT that tyme, Jeſus went on the Sabboth dayes * through the corne: and his diſciples were an hungered, and began to * plucke the eares of corne, and to eate. Mark.2.d Deut.23.d

2 But when the Phariſees ſaw [them,] they ſayde vnto hym, Beholde, thy diſciples doo that whiche is not lawful to doo vpon the Sabboth day.

3 But he ſayde vnto them, Haue ye not read what Dauid did when he was an hungred, and they that were with hym,

1.Sam.21.a 4 * How he entred into the houſe of God, and did eate the ſhew bread, which was not lawful for hym to eate, neyther for them whiche were with him, but only for the prieſtes?

5 Or haue ye not read in the lawe, howe that on the Sabboth dayes, the prieſtes in the temple (a) prophane the Sabboth, and are blameleſſe?

(a) That is, doo vncleane workes.

6 But I ſaye vnto you, That in this place is [one] greater then the temple.

B

Mark.11.b Oze.6.b 7 But if ye had knowen what this meaneth, * I wyl mercy, and not ſacrifice: ye woulde not haue condemned the giltleſſe.

8 For the ſonne of man is Lorde of the Sabboth day.

Mark.3.a. 9 And whē he was departed thence, * he went into theyꝛ ſynagogue,

10 And behold, there was a man whiche had his hand dꝛyed vp, and they aſked hym, ſayeing, Is it lawful to heale vpon the ſabboth dayes? that they myght accuſe hym. Luke,14,a

11 And he ſayde vnto them, What man of you wil there be that ſhal haue * one ſheepe: and if it fal into a pit on the ſabboth day, wil he not take holde of it, and lyft it out? Daut.22,a

12 Howe muche moꝛe then is a man better then a ſheepe? Wherfoꝛe, it is lawful to doo wel on the ſabboth days.

13 Then ſayth he to the man, Stretche foꝛth thy hande. And he ſtretched it foꝛth: and it was reſtoꝛed whole, lyke as the other.

Mark.3.a Iohn.10.g C 14 * Then the Phariſees went out, and helde a counſayle agaynſt hym howe they might deſtroy hym.

15 But when Ieſus knewe [it,] he departed thence: and great multitudes folowed him, and he healed them al,

16 And charged them that they ſhoulde not make hym knowen:

17 That it myght be fulfilled whiche was ſpoken by Eſaias the pꝛophete, ſayeing,

Eſai,43,a 18 * Beholde my chylde whom I haue choſen, my beloued, in whom my ſoule wel delighteth: I wyl put my ſpirite vpon hym, and he ſhal ſhewe iudgemente to the Gentiles.

19 He ſhal not ſtryue, noꝛ crye, neyther ſhal any man heare his voyce in the ſtreetes.

20 A bꝛuiſed reede ſhal he not bꝛeake, & ſmokyng flaxe ſhal he not quenche, tyl he ſende foꝛth iudgement vnto victoꝛie:

21 And in his name ſhal the gentiles truſt.

Luke,11,b 22 *Then was bꝛought to hym one poſſeſſed with a deuil, blynde and dumbe: and he healed hym, inſomuch that the blynde & dumbe both ſpake and ſawe.

23 And al the people were amaſed, and ſayde, Is not this that ſonne of Dauid?

Mat,12.d Mark.3.c Luke,11,c 24 But when yͤ Phariſees heard [it,] they ſaid, This [felowe] dooth not caſt out the deuils, but by Beelzebub the pꝛince of the deuils.

25 But when Ieſus knewe theyꝛ thoughtes, he ſayde vnto them, Euery kyngdome diuided agaynſt it ſelfe, is bꝛought to deſolation: and euery citie oꝛ houſe diuided agaynſt it ſelfe, ſhal not ſtande.

26 And yf Satan caſt out Satan, then were he diuided agaynſt hym ſelfe: how ſhal then his kyngdome endure?

27 Alſo if I by Beelzebub caſt out deuils, by whom doo your chyldꝛen caſte them out? Therefoꝛe they ſhalbe your iudges.

28 But if I caſte out the deuils by the ſpirite of God, then is the kyngdome of God come vpon you.

29 Oꝛ els* how canne one enter into a ſtrong mans houſe, and ſpoyle his goodes: except he fyꝛſte bynde the ſtronge man, and then wyl ſpoyle his houſe? Luk,11,c

30 He that is not with me, is againſt me: and he that geathereth not with me, ſcattereth abꝛoade.

31 Wherefoꝛe I ſaye vnto you, Al manner of ſinne and blaſphemie ſhalbe foꝛgeuen vnto menne: but the blaſphemie againſt the [holy] ſpirite, ſhal not be foꝛgeuen vnto menne. Mark,3.d Luke.12.b

32 *And whoſoeuer ſpeaketh a woꝛd againſt the ſonne of man, it ſhalbe foꝛgeuen him: but whoſoeuer ſpeaketh agaynſt the holy ghoſt, it ſhal not be foꝛgeuen hym, neyther in this woꝛlde, neyther in the woꝛlde to comme. 1,Reg,2.c

33 *Eyther make the tree good, and his fruite good: Oꝛ els make the tree euyl, and his fruite euyl: Foꝛ the tree is knowen by his fruite. Mat.7.c Luke.6.f

34 O generation of vipers, howe canne ye ſpeake good thyngs, when ye your ſelues are euil? Foꝛ out of the abundance of the hart, the mouth ſpeaketh. Pſal.40.b Luke.6.g

35 A good man out of the good treaſure of the hart, bꝛingeth foꝛth good thinges: and an euil man out of euil treaſure, bꝛyngeth foꝛth euyl thynges.

36 But I ſaye vnto you, That of euery idle woꝛde that men ſhal ſpeake, they ſhal geue accompt thereof in the day of iudgement. 2.Reg.1.e

97 *Foꝛ of thy woꝛdes thou ſhalt be iuſtified, and of thy woꝛdes thou ſhalt be condemned. ☜ Luke,15.d Mark.8.b

38 ☞ Then certayne of the Scribes and of the Phariſees, anſweared hym, ſayeing,* Maiſter, we wyl ſee a ſigne of thee. Luke.11,d

39 But he anſweared, and ſayde to them, An euyl and adulterous generation * ſeeketh a ſigne, and there ſhal no ſigne be geuen to it, but the ſigne of the pꝛophet Ionas. Mat.16.a. Mark.8.b Iohn.6.b Ionas,2,a

40 Foꝛ as Ionas was thꝛee dayes and thꝛee nightes in the whales belly: ſo ſhal the ſonne of man be thꝛee dayes and thꝛee nyghtes in the harte of the earth.

41 The men of Niniue ſhal riſe in the iudgement with this nation, and condemne it: becauſe * they repented at the pꝛeachyng of Ionas, & behold here [is] one greater thē Ionas. Ionas,3,c

42 * The queene of the South ſhal ryſe in the iudgemente with this generation, and ſhal condemne it: foꝛ ſhe came from the vttermoſt partes of the earth, to heare the wyſedome of Solomon, and beholde in this place [is] one greater then Solomon. Luke.11.d 3.Re,10.a 2.Para.9.a

43 When

Luke.11.d 43 When the vncleane ſpirite is gonne out of a man, he walketh throughout drye places, ſeekyng reaſt, and fyndeth none.

44 Then he ſayth, I wyl returne into my houſe from whence I came out. And when he is comme, he findeth it empty, ſwept, and garniſhed.

45 Then goeth he, and taketh with him ſelfe ſeuen other ſpirites worſe then him ſelfe, and they enter in, and dwelle there: And *the laſt ſtate of that manne is woorſe then the fyrſte. Euen ſo ſhal it be alſo vnto this frowarde generation. 1.Pet.2.d Heb.6.a

Mark.3.d Luke 8.c 46 Whyle he yet talked to the people, * behold, his mother and his brethren ſtoode without, deſyring to ſpeake with hym.

47 Then one ſayde vnto hym, * Beholde, thy mother and thy brethren ſtande without, deſiring to ſpeake with thee. Marke.3.d Luke.8.c

48 But he anſweared, and ſayde vnto hym that told him, Who is my mother? Or who are my brethren?

49 And when he had ſtretched foorth his hand towarde his diſciples, he ſayde, Beholde my mother and my brethren. Iohn.15.b

50 For whoſoeuer ſhal doo the wyl of my father whiche is in heauen, the ſame is my brother, and ſyſter, and mother. ☙

The.xiii.Chapter.

3 The parable of the ſeede, 24 Of the tares, 31 of the muſtarde ſeede, 33 of the leuen, 44 of the treaſure hydde in the fielde, 45 of the pearles, 47 and of the nette.

A 1 The ſame day when Jeſus was gonne out of the houſe, * he ſate by the ſea ſyde. Mark.3.a.

2 And great multitudes were geathered togeather vnto him, [ſo] that he wēt into the ſhip and ſate, & the whole multitude ſtoode on the ſhore.

3 And he ſpake many thynges to them in parables, ſayeing, Beholde, the Sower went foorth to ſowe.

4 And when he ſowed, ſomme ſeedes fel by the wayes ſyde: and the foules came, and deuoured them vp.

5 Somme fel vpon ſtony places, where they had not muche earth: and anone they ſprong vp, becauſe they had no deepeneſſe of earth.

6 And when the ſunne was vp, they caught heate: and becauſe they had not roote, they wythered away.

B 7 Agayne, ſomme felle among thornes: and the thornes ſprong vp, and choked them.

8 But ſomme felle into good grounde: and brought foorth fruite, ſomme an hundred folde, ſomme ſixtie folde, ſomme thirtie folde.

9 Who hath eares to heare, let hym heare.

10 And the diſciples came, and ſayde vnto hym, Why ſpeakeſt thou to them by parables?

Mark.4.a. Luke.7.b 11 He anſweared, and ſayd vnto them, * Becauſe it is geuen vnto you to know the ſecretes of the kingdome of heauen, but to them it is not geuen.

Mat.25.c Mark.4.c Luke.8.b and.19.d 12 * For whoſoeuer hath, to hym ſhalbe geuē, and he ſhal haue more abundance: but whoſoeuer hath not, from hym ſhalbe taken away, euen that he hath.

13 Therfore ſpeake I to them in parables: becauſe they ſeeyng, ſee not: and hearyng, they heare not, neyther doo they vnderſtande.

14 And in them is fulfilled the prophecie of Eſaias, * whiche ſayth, With the eare ye ſhal heare, and ſhal not vnderſtande, and ſeeyng, ye ſhal ſee, and ſhal not perceiue. C Eſai.6.c Mark.4.b Luke.8.b Iohn.12.b Actes.28.f Rom.11.b

15 For this peoples harte is waxed groſſe, and theyr eares are dul of hearing, and theyr eyes haue they cloſed: leſt at any time they ſhould ſee with theyr eyes, & heare with theyr eares, and ſhoulde vnderſtand with theyr hart, and ſhoulde conuert, that I myght heale them.

16 * But bleſſed are your eyes, for they ſee: and your eares, for they heare. Luke.10.d

17 Verylÿ I ſaye vnto you, * that manye prophetes and righteous menne haue deſyred to ſee thoſe thynges whiche ye ſee, and haue not ſeene: and to heare thoſe thinges whiche ye heare, and haue not hearde. 1.Pet.1.d

18 * Heare ye therefore the ſimilitude of the Sower. Mark.4.b Luke.8.b

19 When one heareth the woorde of the kingdome, and vnderſtandeth it not, then commeth that euil, & catcheth away that whiche was ſowen in his harte: this is he which receiued ſeede by the way ſyde.

20 But he that receiued the ſeede into ſtonye places, the ſame is he that heareth the woord, and anone with ioy receiueth it:

21 Yet hath he not roote in him ſelfe, but dureth for a ſeaſon: for when tribulation or perſecution aryſeth becauſe of the woord, by and by he is offended.

22 He alſo that receiued ſeede into the thornes, is he that heareth the woorde, and the care of this worlde, and the deceitefulneſſe of ryches, choke vp the woorde, and ſo is he made vnfruiteful.

23 But he that receiued ſeede into the good grounde, is he that heareth the woorde, and vnderſtandeth it, whiche alſo beareth fruite:

and bryngeth foorth, ſomme an hundred folde, ſomme ſixtie folde, ſomme thirtie folde.

Mark.4.c.

24 Another parable put he foorth vnto them, ſayeing, ☞ *The kyngdome of heauen is likened vnto a man, whiche ſowed good ſeede in his feelde.

25 But whyle menne ſleapt, his enimie came and ſowed tares among the wheate, & went his way.

26 But when the blade was ſprong vp, and had brought foorth fruite, then appeared the tares alſo.

E 27 So, the ſeruantes of the houſholder came, and ſayde vnto hym, Sir, dyddeſt not thou ſowe good ſeede in thy feelde? from whence then hath it tares?

28 He ſayde vnto them, The malitious man hath donne this. The ſeruantes ſayde vnto hym, Wylt thou then that we goe, and geather them vp?

29 But he ſayde, Nay: leſt whyle ye geather vp the tares, ye roote vp alſo the wheate with them.

30 Let both growe togeather vntyl the harueſt: and in tyme of harueſt, I wyl ſay to the reapers, Geather ye togeather fyrſt the tares, and bynde them in bundels to burne them: but carrie yͤ wheate into my barne. ☜

Mat.4.c. Luke.13.d.

31 ☞ Another parable put he foorth vnto them, ſayeing, *The kyngdome of heauen is lyke to a grayne of muſtarde ſeede, which a man tooke and ſowed in his feelde.

32 Which in deede is the leaſt of al ſeedes: But when it is growen, it is the greateſt among hearbes: and is a tree, [ſo] that the byrdes of the ayre comme and make theyr neſtes in the branches thereof.

Luke.13.d.

33 Another parable ſpake he vnto them, [ſayeing,]* The kyngdome of heauen is lyke vnto leauen, whiche a woman tooke, and hydde in three peckes of meale, til al were leauened.

Mar.4.c.

34 *Al theſe thinges ſpake Ieſus vnto the people in parables, and without a parable ſpake he not vnto them:

F

Pſal.68.a.

35 That it might be fulfilled whiche was ſpoken by the prophete, ſayeing, *I wil open my mouth in parables, I wil ſpeake foorth thinges whiche haue benne kept ſecrete from the fundation of the worlde. ☜

Mark.4.c.

36 ☞ Then Ieſus, when he had ſent the people away, went into the houſe: *And his diſciples came vnto hym, ſayeing, Declare vnto vs the parable of the tares of the feelde.

37 He anſweared and ſayde vnto them, He that ſoweth the good ſeede, is the ſonne of man.

38 The feelde, is the worlde. The good ſeede, theſe are the chyldren of the kyngdome: But the tares, are the chyldren of the wicked.

39 And the enimie that ſowed them, is the deuil. The harueſt, is the ende of the world. The reapers, be the angels.

40 Euen as the tares therefore are geathered and brent in the fyre: ſo ſhal it be in the ende of this worlde.

Apo.14.d

41 * The ſonne of man ſhal ſende foorth his angels, and [they] ſhal geather out of his kyngdome, al thynges that offende, & them whiche doo iniquitie:

42 And ſhal caſt them into a furnace of fyre: there ſhalbe wayling, and gnaſhing of teeth.

Dani.12.a. Sapi.3.b. 1.Cor.15.f

43 * Then ſhal the ryghteous ſhine as the ſunne in the kyngdome of theyr father. Who hath eares to heare, let hym heare. ☜

G

44 ☞ Agayne, the kyngdome of heauen, is lyke vnto treaſure hid in the feelde: the which when a man hath founde, hydeth, and for ioy thereof, goeth and ſelleth al that he hath, and byeth that feelde.

45 Agayne, the kyngdome of heauen is lyke vnto a marchant man, ſeekyng goodly pearles:

46 Whiche when he had founde one precious pearle, went and ſolde al that he hadde, and bought it.

47 Agayne, the kyngdome of heauen is lyke vnto a net that was caſt into the ſea, and geathered of al kynde.

48 Whiche, when it was ful, [the fiſhers] drue to lande, and ſate downe, and geathered the good into veſſels: but caſt the bad away.

49 So ſhal it be at the ende of the worlde: the angels ſhal comme foorth, and ſeuer the bad from among the iuſt,

Mat.22.b. and.25.a.

50 And ſhal caſt them into a furneſſe of fyre: * there ſhalbe waylyng, and gnaſhyng of teeth.

51 Ieſus ſaith vnto them, Haue ye vnderſtand al theſe thynges? They ſay vnto hym, Yea Lorde.

52 Then ſayde he vnto them, Therefore euery Scribe whiche is taught in the kyngdome of heauen, is like vnto a man that is an houſholder, which bryngeth foorth out of his treaſure thynges newe and olde. ☜

Mark.6.a.

53 And it came to paſſe, that when Ieſus had finiſhed theſe parables, *he departed thence.

Luke.4.e.

54 And when he came into his owne countrey, he taught them in their Synagogue, in ſo muche, that *they were aſtonied, and ſayd, Whence commeth this wyſedome & mighty workes vnto hym?

Mark.3.a. Iohn.6.c

55 *Is not this the carpenters ſonne? Is not

his mother called Marie? and his brethren, James, and Joſes, and Simon, and Judas?

56 And are not al his ſiſters with vs? Whence hath he then al theſe thynges?

57 And they were offended in hym. But Jeſus ſayde vnto them, A prophete is not without honour, ſaue in his owne countrey, and in his owne houſe. Mar. 6.a. Luke.4.d. Iohn.5.f.

58 And he dyd not many myghty woorkes there, becauſe of theyr vnbeleefe.

The.xiiii. Chapter.

10 John is taken and beheaded. 19 Chriſte feedeth fiue thouſande menne with fiue loaues, and two fiſſhes, 25 and appeareth by nyght vnto his diſciples vpon the ſea.

A 1 AT that tyme * Herode the Tetrarche hearde of the fame of Jeſu: Mar.6.b. Luke.9.a.

2 And ſayde vnto his ſeruantes, This is John the Baptiſt, he is ryſen from the dead, & therefore great woorkes doo ſhewe foorth them ſelues in hym.

3 For Herode when he had taken John, he bound hym, and put hym in priſon for Herodias ſake, his brother Philips wyfe.

Mar.6.c. Luke.3.d. 4 For John ſayd vnto him, * It is not lawful for thee to haue her.

Leui.18.c. 5 And when he would haue put him to death, he feared the people: * becauſe they counted hym as a prophete. Mat.21.b.

Gen.40.d 6 But when Herodes * byrth day was kept, the daughter of Herodias daunced before them, and pleaſed Herode.

Mar.6.c. 7 * Wherefore, he promiſed with an othe, to geue her whatſoeuer ſhe woulde aſke.

" Or, entiſed or, induced. 8 And ſhe, beyng before " inſtructed of her mother, ſayd, Geue me here John Baptiſtes head in a platter.

B 9 And the king was ſory: neuertheleſſe, for the othes ſake, and them whiche ſate alſo at the table, he commaunded it to be geuen her:

10 And ſent [a tormenter] and beheaded John in the priſon.

11 And his head was brought in a platter, and geuen to the damſel: and [ſhe] brought it to her mother.

12 And his diſciples came, and tooke vp his body, and buried it: and went and tolde Jeſus.

Mar.6.d. Luke.9.d. Iohn.6.a. 13 When Jeſus heard of it, he * departed thence in a ſhip, vnto a deſart place out of the way: and when the people had hearde thereof, they folowed hym on foote out of the cities.

C 14 And when Jeſus went foorth, he ſaw much people, and was mooued with mercie towarde them, and he healed theyr ſicke.

15 And when it was euenyng, his diſciples came to hym, ſayeing, This is a deſart place, and the houre is nowe paſt: let the people depart, that they may goe into the villages, and bye them vitayles.

16 But Jeſus ſayde vnto them, They haue no neede to goe away: geue ye them to eate.

17 They ſay vnto hym, We haue not here but fiue loaues, and two fiſſhes.

18 He ſayde, Bryng them hyther to me.

19 And when he had commaunded the people to ſit downe on the graſſe, and had taken the fiue loaues, and the two fiſſhes, and lifted vp his eyes towarde heauen, he bleſſed: & when he had broken [them] he gaue the loaues to his diſciples: and his diſciples to the people.

20 And they dyd al eate, and were ſuffiſed: And they tooke vp (of the fragmentes that remayned) twelue baſkettes ful. D

21 And they that had eaten, were about fiue thouſande menne, beſide women & children.

22 * And ſtraightway Jeſus conſtrained his diſciples to geat vp into a ſhip, and to goe before hym vnto the other ſyde, whyle he ſent the people away. Mar.6.f. Iohn.6.b.

23 And when he had ſent the people away, he * went vp into a mountayne alone to pray: Luke.6.c. and when nyght was comme, he was there hym ſelfe alone.

24 But the ſhippe was nowe in the middeſt of the ſea, and was toſte with the waues: for it was a contrary winde.

25 And in the fourth watche of the nyght, Jeſus went vnto them, walkyng on the ſea.

26 And when the diſciples ſawe hym walkyng on the ſea, they were troubled, ſayeing, That it is a ſpirite: and they cryed out for feare.

27 But ſtraightway Jeſus ſpake vnto them, ſayeing, Be of good cheare: it is J, be not afrayde. E

28 Peter anſweared him, and ſayde, Lorde, yf it be thou, bydde me comme vnto thee on the water.

29 And he ſayde, Comme. And when Peter was comme downe out of the ſhip, he walked on the water to goe to Jeſus.

30 But when he ſawe a myghty winde, he was afrayd: and when he beganne to ſincke, he cryed, ſayeing, Lorde ſaue me.

31 And immediatly Jeſus, when he had ſtreatched foorth his hand, caught him, & ſaid vnto

hym, O thou of litle faith, wherefore dyddeſt thou doubt?

Mar.6.g. 32 *And when they were come into the ſhip, the winde ceaſſed.

33 Then they that were in the ſhip, came and woorſhipped hym, ſayeing, Of a trueth thou art the ſonne of God.

34 And when they were gonne ouer, they came into the lande of Genezaret.

35 And when the menne of that place hadde knowledge of hym, they ſent out into al that countrey rounde about, and brought vnto hym al that were ſicke,

36 And beſought him that they myght touche the hemme of his garment only: and as many as touched, were made perfectly whole.

The.xv.Chapter.

3 Chriſte excuſeth his diſciples, and rebuketh the Scribes and Phariſees for tranſgreſſing Gods commaundement through their owne traditions, 18 the thyng that goeth into the mouth, defileth not the man, 22 he delyuereth the woman of Cananees daughter, 30 healeth the multitude, 36 and with ſeuen loaues, and a fewe litle fiſſhes, feedeth foure thouſande menne, beſide women and chyldren.

A 1 Then came to Jeſus Scribes and Phariſees, which were comme from Hieruſalem, ſayeing,
Mar.7.a.

2 Why doo thy diſciples tranſgreſſe the tradition of the elders? for they waſhe not theyr handes when they eate bread.

3 But he anſweared, and ſayde vnto them, Why doo ye alſo tranſgreſſe the commaundement of God by your tradition?

Exo.20.b. Mar.7.b. 4 For God commaunded, ſayeing, *Honour thy father and thy mother. And he that curſeth father or mother, let hym dye the death.

5 But ye ſay, Whoſoeuer ſhal ſay to his father or his mother, *By the gyft that [is offered] of me, thou ſhalt be helped:
Exo.21.b. Ephe.6.a.

Deut.5.b. 6 And ſo ſhal he not honour his father or his mother. And thus haue ye made the commaundement of God of none effect by your tradition.

7 Ye hypocrites, ful wel dyd Eſaias prophecie of you, ſayeing,

Eſai.29.g. Iere.33.g. Mar.7.b. 8 *This people draweth nygh vnto me with theyr mouth, and honoureth me with theyr lippes: howbeit theyr hart is farre from me.

B 9 But in vayne doo they woorſhip me, teachyng doctrines, preceptes of menne.

10 And when he had called the people to hym, he ſayde vnto them, Heare and vnderſtande.

11 That whiche goeth into the mouth, defileth not the man: but that whiche commeth out of the mouth, defileth the man.

12 Then came his diſciples, and ſayde vnto hym, Knoweſt thou not that the Phariſees were offended after they hearde this ſayeing?

13 But he anſweared and ſayde, Al manner plantyng whiche my heauenly father hath not planted, ſhalbe rooted vp.

C 14 Let them alone: they be blynde leaders of the blynde. If the blynde leade the blynde, both ſhal fal into the ditche.

15 Then anſweared Peter, and ſayde vnto hym, Declare vnto vs this parable.

16 Jeſus ſayde, Are ye alſo yet without vnderſtandyng?

17 Doo not ye yet vnderſtande, that whatſoeuer entreth in at the mouth, goeth into the belly, and is caſt out into the draught?

18 But thoſe thynges whiche proceede out of the mouth, comme foorth from the hart, and they defile the man.

19 For out of the hart procede euyl thoughtes, murders, adulteries, whordomes, theftes, falſe witneſſe, blaſphemies.

20 Theſe are the thinges whiche defile a man: But to eate with vnwaſhen handes, defileth not a man.

21 And Jeſus, when he went thence, departed D into the coaſtes of Tyre and Sidon.

22 And behold, a woman of the Chanaanites, whiche came out of the ſame coaſtes, cryed vnto hym, ſayeing, Haue mercie on me, O Lorde, thou ſonne of Dauid, my daughter is greeuouſly vexed with a deuil.

23 But he anſweared her not a woorde. And his diſciples came, and beſought hym, ſayeing, Sende her away, for ſhe cryeth after vs.

24 But he anſweared, and ſayde, I am not ſent *but vnto the loſt ſheepe of the houſe of Iſrael. Luk.19.4.

25 Then came ſhe, and woorſhipped hym, ſayeing, Lorde, helpe me.

26 But he anſweared, and ſayde, It is not meete to take the chyldrens bread, and to caſt it to litle dogges.

27 And ſhe ſayde, Yes Lorde, for the litle dogges alſo eate of the crummes whiche fal from their maiſters table.

28 Then Jeſus anſweared, and ſayde vnto her, O woman, great is thy faith: be it donne vnto thee euen as thou wilt. And her daughter was made whole euen from that ſame houre.

29 And Jeſus, when he was departed from thence, came nygh vnto the ſea of Galilee, and when he was gonne vp into a mountayne, he ſate downe there.

30 Then great multitudes came vnto hym, hauyng with them thoſe that were lame, blynde, dumbe, maymed, and other many, and caſt them downe at Jeſus feete, *and he healed them: Eſai.35,b.

31 Inſomuche that the people woondred, when they ſawe the dumbe ſpeake, the maymed to be whole, the lame to walke, and the blynde to ſee: and they glorified the God of Iſrael.

Mark.8,a. 32 *Then Jeſus called his diſciples vnto him, and ſayde, I haue compaſſion on the people, becauſe they continue with me nowe three dayes, and haue nothyng to eate: and I wyl not let them depart faſtyng, leſt they faynt in the way.

33 And his diſciples ſay vnto hym, Whence [ſhoulde we geat] ſo muche bread in the wyldernesse, as to ſuffiſe ſo great a multitude?

34 And Jeſus ſayth vnto them, Howe many loaues haue ye? And they ſayd, *Seuen, and a fewe litle fiſſhes. Mat.16.b.

35 And he cōmaunded the people to ſit downe on the grounde.

36 And when he hadde taken the ſeuen loaues, and the fiſſhes, and had geuen thankes, he brake [them] and gaue to his diſciples: and the diſciples gaue them to the people.

37 And they dyd al eate, and were ſuffiſed: and they tooke vp of the broken meate that was leaft, ſeuen baſkettes ful.

38 And yet they that dyd eate, were foure thouſande menne, beſide women and chyldren.

39 And when he had ſent away the people, he tooke ſhippe, and came into the parties of Magdala.

The.xvi.Chapter.

1 The Phariſees require a token, 6 Jeſus warneth his diſciples of the Phariſees doctrine, 16 The confeſſion of Peter, 19 the keyes of heauen, 24 the faythful muſt beare the croſſe after Chriſte.

A

Mark.8.b. Iohn.6.d. Luke.11.d 1 THE *Phariſees alſo, with the Saducees, came, and temptyng, deſyred hym that he woulde ſhewe them a ſigne from heauen.

Luke,12.g 2 He anſweared and ſayd vnto them, When it is *euenyng, ye ſay, [it wyl be] fayre weather: for the ſky is redde.

3 And in the mornyng [it wyl be] foule weather to day: for the ſky is lowryng redde. O ye hypocrites, ye can diſcerne the outwarde appearance of the ſky: but can ye not diſcerne the ſignes of the tymes?

Mark.12.c. Mark.8.b. Luke.d. Iohn.6.d. Ionas.2,a. 4 *A frowarde and adulterous nation requireth *a ſigne: and there ſhal no ſigne be geuen vnto it, but the ſigne of the *prophete Jonas. And he leaft them, and departed.

5 And when his diſciples were comme to the other ſyde of the water, they had forgotten to take bread [with them.]

Luke.12,a. 6 Then Jeſus ſaid vnto them, *Take heede and beware of the leauen of the Phariſees, and of the Saducees.

B 7 And they thought in them ſelues, ſayeing, For we haue taken no bread [with vs.]

8 [Whiche] when Jeſus vnderſtoode, he ſayde vnto them, O ye of litle fayth, why thynke you within your ſelues, becauſe ye haue brought no bread?

9 Doo ye not yet perceiue, neither remember thoſe fiue loaues of the fiue thouſande, and howe many baſkettes tooke ye vp? Mat.14.c.

10 *Neither the ſeuen loaues, of the foure thouſande, and howe many baſkettes tooke ye vp? Mark,15.d

11 Howe is it that ye doo not vnderſtande that I ſpake it not vnto you concernyng bread, that ye ſhoulde beware of the leauen of the Phariſees, and of the Saducees?

12 Then vnderſtoode they howe that he bade not them beware of the leauen of the bread: but of the doctrine of the Phariſees and of the Saducees.

13 ☞ When Jeſus came into the coaſtes of Ceſarea [whiche is called] Philippi, he aſked his diſciples, ſayeing, *Whom doo menne ſaye that I the ſonne of man am? Mark,8,e. Luke,9,c.

C

14 They ſayde, Somme ſay [that thou art] John Baptiſt, ſomme Elias, ſomme Jeremias, or one of the prophetes.

15 He ſayth vnto them, But whom ſay ye that I am?

16 Simon Peter anſweared, & ſayde, *Thou art Chriſte, the ſonne of the liuing God. Luke.9.c. Iohn.6.g.

17 And Jeſus anſweared, and ſaide vnto him, Happy art thou Simon Bar Jona: for fleaſhe and blood hath not opened [that] vnto thee, *but my father whiche is in heauen. Iohn.6.d.

18 And I ſay alſo vnto thee, that thou art Peter, and vpon this *rocke I wyl buylde my congregation: and the gates *of hel ſhal not preuayle agaynſt it. 1.Co.10.a Eſd.28.c.

19 And I wyl geue vnto thee, the keyes of the kingdome of heauen: and *whatſoeuer thou ſhalt binde in earth, ſhalbe bound in heauen: Mat.18.c.

and whatſoeuer thou ſhalt looſe in earth, ſhalbe looſed in heauen. ☜

20 Then charged he his diſciples that they ſhould tel no man that he was Jeſus Chriſt. D

Mar.8.d. Luke.9.c. 21 * From that tyme foorth beganne Jeſus to ſhewe vnto his diſciples, howe that he muſt goe vnto Hieruſalem, and ſuffer many thynges of the elders & hygh prieſtes and ſcribes, and [muſt] be kylled, and be rayſed agayne the thirde day.

22 And when Peter had taken hym aſyde, he beganne to rebuke hym, ſayeing, Lorde, fauour thee ſelfe, this ſhal not be vnto thee.

23 But he turned hym about, and ſayde vnto Peter, Goe after me Satan, thou art an offence vnto me: for thou ſauereſt not the thinges that [be] of God, but thoſe that [be] of menne.

24 Then ſayde Jeſus vnto his diſciples, If any man wyl goe after me, let hym forſake hym ſelfe, and take vp his croſſe, and folowe me.

25 * For who ſo euer wyl ſaue his lyfe, ſhal looſe it: agayne, who ſo euer ſhal looſe his lyfe for my ſake, ſhal finde it. Mar.10.d. Luke.9.c. Mar.8.d. Iohn.6.d.

26 For what is a man profited if he ſhal winne the whole worlde, and looſe his owne ſoule? Or what ſhal a man geue for a raunſome of his ſoule?

27 For the ſonne of man ſhal comme in the glory of his father with his angels: & * then ſhal he rewarde euery man accordyng to his workes. Rom.2.b.

28 Veryly I ſay vnto you, * There be ſomme ſtandyng here, whiche ſhal in no wyſe taſte of death, tyl they ſee the ſonne of man commyng in his kyngdome. Mar.8.d. Luke.9.c.

The.xvii.Chapter.

2 The tranſfiguration of Chriſte, 15 he healeth the lunaticke. 27 and payeth tribute.

A 1 Mar.9.a. Luke.9.c. AND * after ſixe dayes, Jeſus taketh Peter, James, and John his brother, & bryngeth them vp into an hygh mountayne, out of the way,

2 Apoc.1.d. And was tranſfigured before them, * and his face dyd ſhine as the ſunne, and his clothes were as whyte as the lyght.

3 And beholde, there appeared vnto them, Moſes, and Elias talkyng with hym.

4 Then anſweared Peter, and ſayde vnto Jeſus, Lorde, it is good for vs to be here. If thou wylt, let vs make here three tabernacles: one for thee, and one for Moſes, and one for Elias.

5 Whyle he yet ſpake, behold a bryght cloude ouerſhadowed them: and behold [there came] a voyce out of the cloude, which ſaid, This is my beloued ſonne, in whom I am wel pleaſed, heare ye hym. Mat.3.d. and.12.b. Eſai.62.a. Deut.18.c

6 And when the diſciples heard [theſe things] they felle on theyr face, and were ſoare afraid.

7 And Jeſus came and touched them, and ſayde, Aryſe ye, and be not afrayde.

B 8 And when they had lyft vp theyr eyes, they ſawe no man, ſaue Jeſus only.

Mar.9.a. 9 * And when they came downe from the mountayne, Jeſus charged them, ſayeing, Shew the viſion to no man, vntyl the ſonne of man be ryſen agayne from the dead.

10 And his diſciples aſked him, ſayeing, Why then ſay the Scribes that Elias muſt fyrſt comme?

11 Jeſus anſweared, and ſaid vnto them, *Elias truely ſhal firſt comme, and reſtoare al thynges: Mala.3.d.

12 But I ſay vnto you, that * Elias is comme already, and they knewe hym not, but haue donne vnto hym what ſo euer they luſted: Lykewyſe ſhal alſo the ſonne of man ſuffer of them. Mat.11.b.

13 Then the diſciples vnderſtoode that he ſpake vnto them of John Baptiſt.

14 And when they were comme to the people, there came to hym a certayne man, kneeling downe to hym, and ſayeing, C

15 Lorde, haue mercie on my ſonne, for he is lunaticke, and ſoare vexed: for oft tymes he falleth into the fyre, and oft into the water.

16 * And I brought hym to thy diſciples, and they coulde not heale hym. Mar.9.f. Luke.9.c.

17 Jeſus anſweared, and ſayde, O faythleſſe and peruerſe nation, howe long ſhal I be with you? how long ſhal I ſuffer you? bring hym hyther to me.

18 And Jeſus rebuked the deuil, and he departed out of hym: and the chylde was healed euen that ſame tyme.

19 *Then came the diſciples to Jeſus ſecretly, and ſayde, Why coulde not we caſt him out? Mar.9.d.

20 Jeſus ſayde vnto them, Becauſe of your vnbeliefe: For veryly I ſay vnto you, *If ye haue fayth " as a graine of muſtarde ſeede, ye ſhal ſay vnto this mountayne, Remooue hence to yonder place: and it ſhal remooue, neither ſhal any thyng be vnpoſſible vnto you. D Luk.17.a. " as much

21 Howbeit, this kynde " goeth not out, but " of deuils

by prayer and faſting.

Mat.xvi.d and.xx.c. Mar.8.d. 9.d.and.x Luke.9.c.

22 Whyle they were conuerſant in Galilee, Jeſus ſaid vnto them,* It wyl comme to paſſe, that the ſonne of man ſhalbe betrayed into the handes of menne:

23 And they ſhal kil hym, and the thirde day ſhal he ryſe agayne. And they were exceeding ſoary.

24 ☞ And when they were comme to Capernaum, they that receiued tribute money, came to Peter, and ſaide, Dooth not your maiſter pay tribute?

25 He ſayth, Yes. And when he was comme into the houſe, Jeſus preuented hym, ſayeing, What thynkeſt thou Simon? of whom doo the kinges of the earth take tribute or tolle? of their owne children, or of the ſtrangers?

26 Peter ſaith vnto hym, Of the ſtrangers. Jeſus ſayth vnto hym, Then are the children free.

E

27 Notwithſtanding, leſt we ſhoulde offende them, goe thou to the ſea, and caſt an hooke, and take vp the fiſhe that firſt commeth vp: and when thou haſt opened his mouth, thou ſhalt finde a peece of twentie pence: that take, and geue it vnto them for me, and thee. ☜

The.xviii.Chapter.

3 He teacheth his diſciples to be humble and harmeleſſe, 6 to auoyde occaſions of euyl, 21 and one to forgeue anothers offence.

A ☞ Mar.9.g. Luke.9.f.

1 At the ſame time came the diſciples vnto Jeſus, ſayeing,* Who is yͤ greateſt in the kyngdome of heauen?

2 Jeſus called a litle childe vnto him, and ſet him in the middes of them,

Mar.10.b. Luke.18.d 1.Pet.2.a.

3 And ſaide, Verely I ſay vnto you,* Except ye turne, and become* as litle chyldren, ye ſhal not enter into the kingdome of heauen.

4 Whoſoeuer therefore ſhal humble him ſelfe as this litle childe, the ſame is the greateſt in the kingdome of heauen.

5 And who ſo ſhal receiue ſuche a litle childe in my name, receiueth me.

Mar.9.f. Luk.17.2.

6 *But who ſo ſhal offende one of theſe litle ones whiche beleue in me, it were better for him that a milſtone were hanged about his necke, & that he were drowned in the deapth of the ſea.

1.Cor.xi d

7 Wo vnto the worlde becauſe of offences,* it muſt needes be that offences comme: but wo to that man by whom yͤ offence cõmeth.

B Mat.5.c. Mar.9.f.

8 If then* thy hande or thy foote offende thee, (a) cut them of, and caſt [them] from thee: it is better for thee to enter into lyfe halte or maymed, [rather] then thou ſhouldeſt, hauing two handes or two feete, be caſt into the euerlaſtyng fyre.

(a) We muſt cut of al our carnal and fleaſhly concupiſcence or affections, leſt we be with them caſt into the fire of hel.

9 And yf thyne eye offende thee, plucke it out, and caſt [it] from thee: it is better for thee to enter into lyfe with one eye, [rather] then hauyng two eyes, to be caſt into hel fyre.

10 Take heede that ye deſpiſe not one of theſe litle ones: for I ſay vnto you, that in heauen their (b) angels doo alwayes beholde the face of my father whiche is in heauen.

(b) In this appeareth the fatherly kindneſſe of God towarde vs, that he dooth ſende his holy angels to kepe and defend vs, euen from our very byrth.

11 ☞ For the ſonne of man is comme to ſaue that whiche was loſt.

Luke.15.b

12 Howe thinke ye?* If a man haue an hundred ſheepe, and one of them be gonne aſtray, dooth he not leaue thoſe ninetie and nine, and goeth into the mountaynes, and ſeeketh that whiche went aſtray?

13 And if it ſo be that he find it, verely I ſay vnto you, he reioyceth more of that ſheepe, then of the ninetie & nine which went not aſtray.

C

14 Euen ſo it is not the wyl of your father whiche is in heauen, that one of theſe litle ones ſhoulde periſhe.

Luk.xvii.a Leui.xix d Ec.xix.b.

15 ☞ Moreouer,* yf thy brother ſhal treſpaſſe agaynſt thee, goe and telle hym his fault betweene thee and hym alone: yf he ſhal heare thee, thou haſt wonne thy brother.

Deu.19.d. 2.Cor.13.a Heb.x.f.

16 But yf he wyl not heare thee, then take yet with thee one or two: that* in the mouth of two or three witneſſes, euery woorde may be ſtabliſhed.

17 If he wyl not heare them, telle it vnto the Churche, yf he wyl not heare the Churche, let him be vnto thee as an heathen man and a Publicane.

Mar.xvi.c

18 Verely I ſay vnto you,* Whatſoeuer ye ſhal binde on earth, ſhalbe bounde in heauen: and whatſoeuer ye ſhal looſe on earth, ſhalbe looſed in heauen.

19 Agayne, truely I ſay vnto you, that yf two of you ſhal agree in earth as touching any thing that they [ſhal] aſke, it ſhalbe donne for them of my father whiche is in heauen.

20 For where two or three are geathered togeather in my name, there am I in the middeſt of them.

D

21 Then came Peter to him, and ſaide, Lorde, howe oft ſhal my brother ſinne agaynſt me, and I forgeue him? tyl ſeuen tymes?

22 Jeſus ſaith vnto him, I ſay not vnto thee, vntil ſeuen times: but vntil ſeuentie times ſeuen.

☞ 23 Therefore is the kyngdome of heauen lykened vnto a certayne man that was a kyng, whiche woulde take accompte of his ſeruantes.

24 And when he had begunne to recken, one was brought vnto hym whiche ought hym tenne thouſande talentes.

25 But foraſmuche as he had not to pay, his Lorde commaunded him to be ſolde, and his wyfe, and chyldren, and al that he had, and [payment] to be made.

26 The ſeruant therefore felle downe, and beſought hym, ſayeing, Lorde, haue patience with me, and I wyl pay thee al.

D 27 Then the Lorde of that ſeruant mooued with pitie, looſed hym, and forgaue hym the debt.

28 But the ſame ſeruant went out, and found one of his felowes whiche ought hym an hundred pence: and when he had layd hands on hym, he tooke hym by the throte, ſayeing, Pay [me] that thou oweſt.

29 And his felowe fel downe at his feete, and beſought hym, ſayeing, Haue patience with me, and I wyl pay thee al.

30 And he woulde not: but went and caſt him into priſon, tyl he ſhoulde pay the debt.

31 So when his felowes ſawe what was donne, they were very ſory: and came, and tolde vnto theyr Lorde al that was donne.

32 Then his lord after that he had called hym, ſayde vnto hym, O thou vngratious ſeruant, I forgaue thee al that debt when thou deſyredſt me:

33 Shouldeſt not thou alſo haue had compaſſion on thy felowe, euen as I had pitie on thee?

34 And his Lorde was wroth, and deliuered hym to the tormentors, tyl he ſhoulde pay al that was due vnto hym.

35 *So lykewyſe ſhal my heauenly father doo alſo vnto you, yf ye from your hartes forgeue not euery one his brother theyr treſpaſſes. ☜ Iacob.2.c. Mat.6.b. Mar.11.d.

The.xix.Chapter.

3 Chriſte geueth anſweare concernyng mariage, 21 and teacheth, not to be careful, 22 nor to loue worldly richeſſe.

A 1 AND it came to paſſe, that *when Jeſus had finiſhed theſe ſayeinges, he gate hym from Galilee, and came into the coaſtes of Jurie beyonde Jordane: Mar,10,a.

2 And great multitudes folowed him, and he healed them there.

3 The Phariſees alſo came vnto hym, temptyng hym, and ſayeing vnto hym, Is it lawful for a man to put away his wyfe for euery cauſe?

4 He anſweared, and ſayde vnto them, Haue ye not read that he whiche created at the beginnyng, *made them male and female? Gen.12,d.

5 And ſayde, For this cauſe ſhal a man leaue his father and his mother, and ſhalbe knit to his wyfe: and they twayne ſhalbe one fleaſh. Ephe,5,g. 1,Cor.6.d

6 Wherfore they are no more twayne, but one fleaſhe. Let not man therefore put a ſunder, that whiche God hath coupled togeather.

7 They ſay vnto hym, Why dyd Moſes then commaunde to geue a wryting of diuorcement, and to put her away?

B 8 He ſaide vnto them, Moſes, becauſe of the hardneſſe of your hartes, ſuffered you to put away your wyues: but from the beginnyng it was not ſo.

9 *I ſay vnto you, whoſoeuer ſhal put away his wyfe, except it be for fornication, and ſhal marry another, committeth adulterie: and who ſo marryeth her which is diuorced, doth commit adulterie. Deu,24 a Iere.3.a. Mala.2,d. Mat.5-c. Mar.10,b. Luke,16.d

10 His diſciples ſay vnto him, If the caſe of the man be ſo with his wyfe, [then] is it not good to marry.

11 But he ſayde vnto them, Al menne can not receiue this ſayeing, *ſaue they to whom it is geuen. Sapi,2.e.

12 For there are ſomme chaſte, whiche were ſo borne out of their mothers wombe: and there are ſomme chaſte, whiche were made chaſte of menne: and there be chaſte, whiche haue made them ſelues chaſte for the kyngdome of heauens ſake. He that is hable to receyue [it,] let hym receyue [it.]

13 *Then were there brought vnto him young chyldren, that he ſhoulde put his handes on them, and pray: and the diſciples rebuked them. Mark,10.b Luke.18.d

14 But Jeſus ſayde vnto them, Suffer the young chyldren, & forbyd them not to come vnto me: for to ſuche belongeth the kyngdome of heauen. C

15 And when he had put his handes on them, he departed thence.

16 And behold, one came, and ſaide vnto him, *Good maiſter, what good thing ſhal I doo, that I may haue eternal lyfe? Mark,10.a Luke,18.d

17 He ſayde vnto hym, Why calleſt thou me good? there is none good but one, [and that is] God: But yf thou wylt enter into that lyfe, keepe the commaundementes. Pſal,112,c.

18 He ſayth vnto hym, Whiche? Jeſus ſayde,

Exo.19.c. Deut.6.b. *Thou ſhalt doo no murther, Thou ſhalt not commit adulterie, Thou ſhalt not ſteale, Thou ſhalt not beare falſe witneſſe,

Rom.13.c. Gala.5.c. 19 Honour thy father and thy mother: * and, Thou ſhalt loue thy neyghbour as thee ſelfe.

D 20 The young man ſayth vnto hym, All theſe [thinges] haue I kept from my youth vp: what lacke I yet?

21 Jeſus ſayde vnto him, If thou wylt be perfect, goe and ſel thy ſubſtance, and geue to the poore, and thou ſhalt haue treaſure in heauen: and comme and folowe me. Mark.10.c Luke.12.d Mat.6.c.

22 But when the young man heard that ſayeing, he went away ſory: for he had great poſſeſſions.

23 Then Jeſus ſayde vnto his diſciples, Verylye I ſay vnto you, * that a riche [man] ſhal hardly enter into the kyngdome of heauen. Mar.10.c. Luk.18.c.

24 And agayne I ſay vnto you, It is eaſier for a cammel to goe through the eye of a needle, then for the riche to enter into the kyngdome of God.

25 When the diſciples hearde [this] they were exceedyngly amazed, ſayeing, Who then can be ſaued?

26 But Jeſus behelde [them] and ſayde vnto them, With menne this is vnpoſſible, * but with God al thynges are poſſible. Zac.8.b.

27 ☞ Then anſweared Peter, and ſaide vnto him, Beholde, * we haue forſaken al, and folowed thee, what ſhal we haue therefore? E Mat.4.d. Mark.10.d

28 Jeſus ſayde vnto them, Verylye I ſay vnto you, that when the ſonne of man ſhal ſit in the throne of his maieſtie, ye that haue folowed me in the regeneration, *ſhal ſit alſo vpon twelue ſeates, iudging the twelue tribes of Iſrael. Luke.18.f. Luke.22.c

29 * And euery one that hath forſaken houſen, or brethren, or ſiſters, or father, or mother, or wyfe, or chyldren, or landes, for my names ſake, *ſhal receiue an hundred folde, and ſhal inherite euerlaſtyng lyfe. ☜ Deut.33.b. Iob.42.c.

30 * But many that are firſt, ſhalbe laſt, and the laſt, ſhalbe fyrſt. Mat.20.b. Luke.13.c.

The.xx.Chapter.

1 Chriſte teacheth by a ſimilitude, that God is detter vnto no man. 20 He teacheth his diſciples to be lowly, 30 and geueth two blynde menne their ſight.

A 1 For the kyngdome of heauen is lyke vnto a man that is an houſeholder, whiche went out early in the mornyng to hyre labourers into his vineyard.

2 And when he had agreeed with the labourers for a peny a day, he ſent them into his vineyarde.

3 And when he went out about the thirde houre, he ſawe other ſtanding idle in the market place,

4 And ſayde vnto them, Goe ye alſo into the vineyarde, and what ſo euer is ryght, I wyl geue you. And they went their way.

5 Agayne, when he went out about the ſixth and ninth houre, he dyd lykewyſe.

6 And about the eleuenth houre when he went out, he founde other ſtandyng idle, and ſayth vnto them, Why ſtande ye here al the day idle?

7 They ſay vnto hym, Becauſe no man hath hired vs. He ſaith vnto them, Goe ye alſo into the vineyarde: and what ſo euer is ryght, that ſhal ye receiue.

B 8 So when euen was comme, the lorde of the vineyarde ſayth vnto his ſtewarde, Calle the labourers, and geue them their hire, beginnyng from the laſt, vntyl the fyrſt.

9 And when they came that [were hyred] about the eleuenth houre, they receiued euery man a peny.

10 But when the firſt came alſo, they ſuppoſed that they ſhoulde haue receiued more: and they likewyſe receiued euery man a peny.

11 And when they had receiued it, they murmured agaynſt the good man of the houſe,

12 Sayeing, Theſe laſt haue wrought but one houre, and thou haſt made them equal vnto vs, whiche haue borne the burthen and feruent heate of the day.

13 But he anſweared to one of them, and ſaid, Freende, I doo thee no wrong: diddeſt thou not agree with me for a peny?

14 Take that thyne is, and goe thy way: I wyl geue vnto this laſt, euen as vnto thee. C

15 Is it not lawful for me to doo that I wyl with myne owne? Is thyne eye euil, becauſe I am good?

16 *So the laſt ſhalbe firſt, and the firſt [ſhalbe] laſt: for many be called, but fewe [be] choſen. ☜ Mat.19.d. Mark.10.c Luke.13.f.

17 ☞ And Jeſus going vp to Hieruſalem, tooke the twelue diſciples aſide in the way, and ſayde vnto them,

18 * Beholde, we goe vp to Hieruſalem, and the ſonne of man ſhalbe betrayed vnto the chiefe prieſts, and vnto the Scribes, and they ſhal condempne him to death: Mark.9.c. Luke.18.c

19 And ſhal deliuer him to the gentiles to be mocked, and to be ſcourged, and to be crucified: and the thirde day he ſhal riſe agayne.

20 Then

Mar,10.c 20 ☞*Then came to him, the mother of Zebedees chyldren, with her ſonnes, worſhippyng hym, and deſyring a certayne thyng of hym.

21 And he ſayth vnto her, What wylt thou? She ſayth vnto him, Graunt, that theſe my two ſonnes maye ſitte, the one on thy ryght hand, and the other on the leaft, in thy kyngdome.

D 22 But Jeſus anſweared, and ſayde, Ye wote not what ye aſke. Are ye able to drynke of the cup that I ſhal drinke of, & to be baptized with the baptiſme that I am baptized with? They ſay vnto hym, We are able.

23 He ſayth vnto them, Ye ſhal drynke in deede of my cuppe, and be baptized with the baptizme that I am baptized with: But to ſit on my ryght hand, and on my leaft, is not myne to geue, but to them for whom it is *prepared of my father.☜ Math.25.a Mar,10.f

24 *And when the tenne heard [this,] they diſdayned at the two brethren.

Luke.22,c 25 But Jeſus when he had called them vnto him, ſayde, *Ye know that the princes of the gentiles haue dominion ouer them: and they that are great, exerciſe auctoritie vpon them.

26 It ſhal not be ſo among you: But whoſoeuer wyl be great among you, let him be your miniſter:

27 And who ſo wyl be cheefe among you, let him be your ſeruant.

28 Euen as *the ſonne of man came not to be miniſtred vnto, but to miniſter, and to geue his lyfe a raunſome for many.☜ Mar,10.a

29 *And as they departed from Hiericho, much people folowed hym. Mark,10.g Luk,18

30 And beholde, two blynde menne ſitting by the way ſide, when they hearde that Jeſus paſſed by, they cryed, ſayeing, O Lord, thou ſonne of Dauid, haue mercie on vs.

31 And the people rebuked them, becauſe they ſhoulde holde their peace, but they cryed the more, ſayeing, Haue mercie on vs, O Lorde, thou ſonne of Dauid.

32 And Jeſus ſtoode ſtil, and called them, and ſayd, What wil ye that I ſhal doo vnto you?

33 They ſay vnto him, Lorde, that our eyes may be opened.

34 So Jeſus had compaſſion on them, and touched their eyes: and immediatly their eyes receyued ſight, and they folowed him.

The.xxi.Chapter.

7 He rydeth into Hieruſalem, 12 dryueth the marchantes out of the temple, 19 curſeth the figge tree, 28 and rebuketh the Phariſees with the ſimilitude of the two ſonnes, 35 and of the huſbandmen that ſlewe ſuche as were ſent vnto them.

A Mar,11.a Luk,19.e 1 AND whē they *drew nigh vnto Hieruſalem, & were come to Bethphage, vnto the mount of Oliues, then ſent Jeſus two diſciples,

2 Sayeing vnto them, Goe into the village that lyeth ouer agaynſt you, and anone ye ſhal fynde an Aſſe tyed, and a colt with her, when ye haue looſed [them,] bring [them] vnto me.

3 And if any man ſay ought vnto you, ye ſhal ſay the Lord hath neede of them, and ſtraight way he wyl let them goe.

4 Al this was donne, that it might be fulfilled whiche was ſpoken by the prophete, ſayeing,

Eſai,62.d Zach,9.b Iohn.12.c 5 *Tel ye the daughter of Sion, Beholde, thy kyng commeth vnto thee meeke, and ſitting vpon an Aſſe, and a colt, the foale of [the Aſſe] vſed to the yoke.

6 The diſciples went, and dyd as Jeſus commaunded them.

7 And brought the Aſſe, and the colt, and put on them their clothes, and he ſate thereon.

8 And many of the people ſpread their garments in the way, other cut downe braunches from the trees, & ſtrawed them in the way.

9 Moreouer, the multitudes that went before, and that came after, cryed, ſaying, Hoſanna to the ſonne of Dauid, *Bleſſed is he that commeth in the name of the Lorde, *Hoſanna in the hygheſt.☜ B Luk,19.f Iohn.12.b Pſal.118.d

10 ☞And when he was comme into Hieruſalem, al the citie was mooued, ſayeing, Who is this? Mar.11.c

11 And the multitude ſayde, This is Jeſus *that prophet of Nazareth [a citie] in Galilee. Math.14.a

12 And Jeſus went into the temple of God, and caſt out al them that ſolde and bought in the temple, and ouerthrew the tables of the money changers, and the ſeates of them that ſolde doues, Luke.19.g

13 And ſayde vnto them, It is written, *My houſe ſhalbe called the houſe of prayer, but ye haue made it a denne of theeues. 3.Reg.8.d.e.f. Eſa.56.c Iere.7.c

14 And the blynde and the halt came to hym in the temple, and he healed them.

15 When the chiefe prieſtes and Scribes ſawe the woonders that he dyd, and the chyldren cryeng in the temple, and ſayeing, Hoſanna to the ſonne of Dauid, they diſdayned,

16 And

XUM

Pſal,8,a

16 And ſayde vnto hym, Heareſt thou what theſe ſay? But Ieſus ſayth vnto them, Yea, haue ye neuer read, *Out of the mouth of babes and ſucklynges, thou haſte ordeyned prayſe?

Iohn.8.a

17 And he leaft them, and went out of the citie *vnto Bethanie, and he logged there.☞

Mar,11,c

18 *In the mornyng, as he returned into the citie, he hungred.

Luk,13.b

19 *And when he ſawe one figge tree in the way, he came to it, and found nothyng theron but leaues onlye, and ſayde vnto it, Neuer fruite growe on thee henceforwarde. And anone the figge tree wythered away.

20 And when the diſciples ſawe it, they marueyled, ſaying, Howe ſoone is the figge tree wythered away?

C

Matt.17.c
Luke.17,a

21 Ieſus anſweared, and ſaid vnto them, Veryly I ſay vnto you, *yf ye haue faith, & doubt not, ye ſhal not only do this [whiche is donne] to the figge tree, but alſo if ye ſhal ſaye vnto this mountayne, Be thou remooued, and be thou caſt into the ſea, it ſhalbe donne.

Mar,11,d
Iohn,14,b
15,b.16.c

22 And al thinges what ſo euer ye ſhal aſke in prayer, beleuyng, ye ſhal receyue.

Mar,11,d
Luke,17,a

Exo,2,c
Actes.4,b
and,7,d

23 ☞*And when he was come into the temple, the cheefe prieſts and the elders of the people, came vnto hym teachyng, and ſay, *By what aucthoritie doeſt thou theſe thynges? and who gaue thee this power?

24 Ieſus anſweared, and ſaid vnto them, I alſo wyl aſke you one queſtion, whiche if ye tel me, I in lykewyſe wyl tel you by what aucthoritie I doo theſe thynges:

25 The baptiſme of Iohn, whence was it? from heauen, or of menne? And they reaſoned with them ſelues, ſayeing, If we ſhal ſaye, From heauen, he wyl ſay vnto vs, Why did ye not then beleue hym?

Math.14.a

26 But if we ſhal ſay, Of menne, then feare we the people, *for al [menne] holde Iohn as a prophete.

27 And they anſweared vnto Ieſus, and ſaid, We can not tel. And he ſaid vnto them, Neither tel I you by what aucthoritie I do theſe thynges.

28 But what thynke you? ☞A certayne man had two ſonnes, and when he came to the firſt, he ſayde, Sonne, goe and worke to day in my vineyarde.

29 He anſweared, and ſayd, I wyl not: But afterwarde he repented, and went.

30 And when he came to the ſeconde, he ſayde lykewyſe: And he anſweared, and ſayde, I [goe] ſir, and went not.

31 Whether of them twaine did the wyl of his father? And they ſayd vnto him, The fyrſt. Ieſus ſayth vnto them, Veryly I ſay vnto you, that the publicanes and the harlots goe into the kyngdome of God before you.

Math.3,a

32 For *Iohn came vnto you by the way of ryghteouſneſſe, and ye beleued hym not: but the publicanes and the harlots beleued him. And ye, when ye had ſeene [it] were not mooued afterwarde with repentance, that ye myght haue beleued hym.☜

D

Gen,9,e,
Eſaias,5,a
Iere,12,c
Mar,12,c
Luke,20,b

33 ☞Hearken another ſimilitude, *There was a certain man, an houſholder, which planted a vineyarde, and hedged it round about, and digged a wyne preſſe in it, and built a towre, and let it out to huſbandmen, and went into a ſtrange countrey.

34 And when the time of the fruit drew neare, he ſent his ſeruants to the huſbandmen, that they myght receyue the fruites of it.

35 And the huſbandmen, when they had taken his ſeruantes, they beat one, kylled another, and ſtoned another.

36 Agayne, he ſent other ſeruantes, mo then the fyrſt, and they dyd vnto them lykewyſe.

37 But laſt of al, he ſent vnto them his owne ſonne, ſayeing, They wyl ſtande in awe of my ſonne.

Gen.37.

38 But when the huſbandmen ſaw the ſonne, they ſayd among them ſelues, *This is the heyre, comme, let vs kyl hym, and let vs ſeaſon vpon his inheritance.

39 And they caught hym, and thruſt him out of the vineyarde, and ſlue [hym.]

40 When the Lorde therfore of the vineyard commeth, what wyl he doo vnto thoſe huſbandmen?

41 They ſaye vnto hym, He wyl miſerably deſtroy thoſe wycked [menne,] & wyl let out his vineyard vnto other huſbandmen, whiche ſhal render him the fruite in due ſeaſons.

Pſal.118.c
Mar.12.a
Luk,20,c
1.Pet,2,b
Actes.4.b

42 Ieſus ſayeth vnto them, Dyd ye neuer reade in the ſcriptures, *The ſtone which the builders diſalowed, the ſame is becomme the head of the corner? This is the Lordes dooing, and it is marueylous in our eyes.

43 Therefore ſaye I vnto you, the kingdome of God ſhalbe taken from you, and geuen to a nation bringing foorth the fruites thereof.

Zach,12,a
Dani,2,c

44 And *who ſo euer ſhal fal on this ſtone, ſhalbe broken in peeces: *but on whom ſo euer it ſhal falle, it ſhal al to grynde hym.

45 And when the cheefe prieſtes and Phariſeees had heard his parables, they perceyued that he ſpake of them.

Iohn.7,d
Mark,11.c
Luk,19.g
and.20,c

46 *And when they ſought to lay handes on hym, they feared the multitudes, becauſe they tooke hym as a Prophete.

The.xxii.Chapter.

2 The marriage of the kynges ſonne, 17 Tribute to be geuen to the Emperour, 25 Chriſt confuteth the opinion of the Saduces, concernyng the reſurrection, 36 and anſweareth the Scribe vnto his queſtion.

A 1 AND Jeſus anſweared, and ſpake vnto them agayne by Parables, and ſayde,

Luke,14.d 2 ☞ The kyngdome of heauen is like vnto *a mā that was a kyng, whiche made a marriage for his ſonne:

3 And ſent foorth his ſeruantes, to cal them that were bidden to the weddyng: and they would not comme.

4 Agayne, he ſent foorth other ſeruantes, ſayeing, Tel them whiche are bidden, Beholde, I haue prepared my dinner, my Oxen and my fatlinges are kylled, and al thinges are redy: comme vnto the marriage.

5 But they made light of it, and went theyr wayes, one to his farme, another to his marchandize:

6 And the remnant tooke his ſeruantes, and entreated them ſpitefully, and ſlue them.

7 But when the king heard [therof,] he was wroth, and when he had ſent foorth his armies, he deſtroyed thoſe murtherers, and brent vp their citie.

8 Then ſayeth he to his ſeruantes, The marriage in deede is prepared, but they whiche were bidden, were not worthy.

9 Goe ye therfore out in the hygh wayes, and as manye as ye ſhal finde, bid to the marriage.

10 And the ſeruantes went out into the hygh wayes, and geathered togeather al, as many as they found, both good, and badde, and the weddyng was furniſhed with geaſtes.

11 When the king came in to ſee the geaſtes, he ſpyed there a man, whiche had not on a *wedding garment, Eſai,41.d

12 And he ſayeth vnto him, Freende, how cameſt thou in hyther, not hauing a wedding garment? And he was euen ſpeacheleſſe.

B 13 Then ſaid the king to the miniſters, When ye haue bound him hand and foote, take him vp, and caſt him into vtter darkneſſe, *there ſhalbe weaping, and gnaſhing of teeth. Math.13.g and,25.c

14 For many are called, but few are choſen.☞

Mar.12.a 15 ☞*Then went the Phariſees, and tooke counſel how they might intangle him in his talke.

16 And they ſent out vnto him their diſciples with the Herodians, ſayeing, *Maiſter, we know that thou art true, and teacheſt the way of God truely, neither careſt thou for any man, for thou dooeſt not reſpect mennes perſons. Luke,20.d

17 Tel vs therefore, how thynkeſt thou? Is it lawful to geue tribute vnto Ceaſar, or not?

18 But Jeſus when he knew their wyckedneſſe, ſayd, Why tempt ye me ye hypocrites? C

19 Shew me the tribute moneye. And they brought vnto hym a peny.

20 And he ſayeth to them, Whoſe is this Image and ſuperſcription?

21 They ſaye vnto hym, Caeſars. Then ſayeth he vnto them, *Geue therefore vnto Caeſar, the [thynges] which are Caeſers: and vnto God, thoſe [thynges] that are Gods.☜ Math,17.d Rom,13.d

22 When they had heard [theſe woordes] they marueyled, and leaft hym, and went theyr waye.

23 *The ſame day came to hym the Saduces, whiche ſay that there is no reſurrection, and aſked hym, Mark.12.b Luk.20.c Actes.23.b

24 Saying, Maiſter, Moſes ſayd, *If a man dye, hauing no chyldren, his brother ſhal " marry his wyfe, and rayſe vp ſeede vnto his brother. Deut,25.b "By the law of affinitie.

25 There were with vs ſeuen brethren, and the firſt, when he had married a wyfe, deceaſed, and hauyng no iſſue, leaft his wyfe vnto his brother.

26 Lykewyſe the ſeconde alſo, and the thirde, vnto the ſeuenth.

27 Laſt of al, the woman dyed alſo.

28 Therefore in the reſurrection, whoſe wyfe ſhal ſhe be of the ſeuen? For they al hadde her.

29 Jeſus anſweared, and ſayde vnto them, Ye doo erre, not knowing the ſcriptures, nor the power of God.

30 For in the reſurrection they neyther marry, nor are geuen in marriage, but are as the angels of God in heauen.

31 But as touchyng the reſurrection of the dead, haue ye not read that whiche was ſpoken vnto you of God, whiche ſayeth,

32 *I am the God of Abraham, and the God of Iſahac, and the God of Jacob? God is not the God of the dead, but of the lyuing. Exo,3.b Mark,12.c Luke,20.f

33 And when the multitudes heard this, they were aſtonied at his doctrine.

34 ☞But when the Phariſees had hearde that he had put the Saducees to ſilence, they were geathered togeather. D

35 Then one [of them] whiche was a lawyer, aſked [hym] a queſtion, temptyng hym, and ſayeing,

36 Maiſter, whiche is the great commaundement in the lawe?

Deut.6.b. 37 Jeſus ſayde vnto hym, Thou ſhalt *loue the Lorde thy GOD with al thy hart, and with al thy ſoule, and with al thy mynde.

38 This is the fyrſte and great commaundement.

Leuit.19.d 39 And the ſeconde is lyke vnto it. *Thou ſhalt loue thy neighbour as thee ſelfe.

Mark.12.c Rom.13.c Gala.5.d Iacob.2.b Math.5.g 40 In theſe two commaundementes, hang al the lawe and the prophetes.

41 When the Phariſees were geathered togeather, Jeſus aſked them,

42 Sayeing, What thinke ye of Chriſt? whoſe ſonne is he? They ſayd vnto hym [the ſonne] of Dauid.

43 He ſayeth vnto them, *Howe then doeth Dauid in ſpirite cal hym Lorde, ſayeing, Mar.12.d

44 The Lord ſaid vnto my Lord: *Sit thou on my ryght hande, tyl I make thyne enimies thy footſtoole? Pſal.110.a

45 If Dauid then cal hym Lorde, howe is he then his ſonne?

46 And no man was able to anſweare hym a woorde, neyther durſte any man (from that day) aſke hym any mo queſtions.

The.xxiii.Chapter.

3 Chriſt cryeth wo to the Phariſees, Scribes, and hypocrites, 37 and prophecieth the deſtruction of Hieruſalem.

A 1 THEN ſpake Jeſus to the multitudes, and to his diſciples,

Deut.17.b 2 Sayeing, *The Scribes and the Phariſees ſate in Moſes ſeate:

3 All therefore whatſoeuer they byd you obſerue, that obſerue and doo, but doo not ye after their workes: for they ſay, and doo not.

Eſai.10.a Luke.11.f 4 *Yea, they bind togeather heauie burdens, & greeuous to be borne, and lay them on mens ſhoulders, but they them ſelues wyl not mooue them with [one] of their fingers.

5 All their workes they doo, for to be ſeene of menne, they make broade their philacteries, and enlarge the hemmes of their garmentes,

6 And loue the vppermoſte ſeates at feaſtes, & to ſit in the cheefe place in the ſynagogues,

7 And greetinges in the markettes, and to be called of menne, Rabbi, Rabbi.

B Iacob.2.a 8 *But be not ye called Rabbi: for one is your maiſter [euen] Chriſt, and al ye are brethren.

9 And cal no man your father vpon the earth: for one is your father, which is in heauen.

10 Neyther be ye called maiſters: for one is your maiſter, [euen] Chriſt.

11 He that is greateſt among you, ſhalbe your ſeruant.

Luke.14.c and.18.c 12 *But whoſoeuer ſhal exalt him ſelfe, ſhalbe brought lowe, he that ſhal humble hym ſelfe, ſhalbe exalted.

13 Wo vnto you Scribes and Phariſees hypocrites, for ye ſhut vp the kingdome of heauen before men: *ye neyther goe in your ſelues, neither ſuffer ye thẽ that come, to enter in. Luk.11.g

14 Wo vnto you Scribes aud Phariſees hypocrites, for ye deuoure wyddowes houſes, and that vnder a pretence of long prayer, therfore ye ſhal receyue the greater dampnation.

15 Wo vnto you Scribes and Phariſees hypocrites, for ye compaſſe the ſea and the land, to make one (a) proſelyte, and when he is become one, ye make hym two folde more the childe of hel, then ye your ſelues [are.]

(a) One brought from gentilitie to theyr religion.

16 Wo be vnto you ye blynde guydes, for ye ſay, Whoſoeuer ſhal ſweare by the temple, it is nothyng, but whoſoeuer ſhal ſweare by the golde of the temple, he is a (b) debter.

(b) Both to God and to man, for to perfourme it.

17 Ye fooles and blynde, for whether is greater, the gold, or the temple that ſanctifieth the golde?

18 And whoſoeuer ſhal ſweare by the aulter, it is nothyng, but whoſoeuer ſweareth by the gift that is vpon it, he is a debter.

19 Ye fooles and blynd, for whether is greater, the gift, or yͤ aulter that ſanctifieth the gift?

20 Who ſo therfore ſhal ſweare by the aulter, ſweareth by it, and by al thynges thereon.

21 And who ſo ſhal ſweare by yͤ temple, ſweareth by it, and by him that dwelleth therein.

C 22 *And he that ſhal ſweare by heauen, ſweareth by the ſeate of God, and by hym that ſitteth thereon. Math.5.f

23 Wo vnto you Scribes and Phariſees hypocrites, *for ye tithe mynt, and anniſe, and cummin: and haue leaft the wayghtier matters of the law, iudgement, mercie, and faith: Theſe ought ye to haue donne, and not to leaue the other vndonne. Luke.11.f

24 Ye blynde guides, whiche ſtrayne out a gnat, and ſwalow a Camel.

25 Wo vnto you Scribes and Phariſees hypocrites, for ye make cleane the vtter ſyde

of the cup, and of the platter: but within they are ful of briberie and exceſſe.

26 Thou blynde Phariſee, cleanſe fyrſt that which is within the cup and platter, that the outſyde of them may be cleane alſo.

Luke.11.f 27 *Wo vnto you Scribes and Phariſees, hypocrites, for ye are like vnto paynted Sepulchres, whiche in deede appeare beautiful outwarde: but are within ful of dead [mennes] bones, and of al filthyneſſe.

28 Euen ſo, ye alſo outwardly appeare righteous vnto menne: but within ye are ful of hypocriſie and iniquitie.

D Luke,11.g 29 *Wo vnto you Scribes and Phariſees, hypocrites, becauſe ye builde the tombes of the Prophetes, and garniſhe the ſepulchres of the ryghteous,

30 And ſay, If we had benne in the dayes of our fathers, we would not haue benne parteners with them in the blood of the prophetes.

1,Theſ.2.c 31 Wherfore *ye be witneſſes vnto your ſelues, that ye are the chyldren of them whiche kylled the prophetes.

32 Fulfil ye alſo the meaſure of your fathers.

33 Ye ſerpentes, ye generation of vipers, how wyl ye eſcape the dampnation of hel?

34 ☞ Wherefore, behold *I ſend vnto you prophetes, and wyſe menne, and Scribes, and ſomme of them ye ſhal kyl and crucifie, and ſomme of them ſhal ye ſcourge in your ſynagogues, and perſecute them from citie to citie: Math.10.b Luke.11.g Iohn.16.a Actes.5.c and.7.a

35 That vpon you may comme al the righteous blood, ſhedde vppon the earth, from the blood of that ryghteous Abel, vnto the blood of Zacharias, ſonne of Barachias, *whom ye ſlue betweene the temple and the aulter. Gen.3.b. 2,Par.24.f

36 Verely I ſay vnto you, al theſe things ſhal comme vpon this generation.

37 *O Hieruſalem, Hieruſalem, thou that kylleſt the prophetes, and ſtoneſt them whiche haue benne ſent vnto thee, how often would *I haue geathered thy chyldren togeather, euen as a henne geathereth her chickins vnder her winges, and ye woulde not? Luk,13.g 4.Eſd,1.c

38 Behold, *your houſe is leaft vnto you deſolate. Pſal.9.f

39 For I ſay vnto you, ye ſhal by no meanes ſee me hencefoorth, til that ye ſhal ſay, *Bleſſed is he that commeth in the name of the Lord. ☜ Pſal.118.d Lu.19.f

The.xxiiii.Chapter.

1 Chriſt ſheweth his diſciples the deſtruction of the temple, 6. 29 the ende of the worlde, and the tokens of the latter dayes, 42 he warneth them to wake, 44 for the worlde ſhal ſodaynly periſhe.

A Mar,13,a Lu,21,a 1 AND Jeſus went out, and departed from the temple: and * his diſciples came [to hym,] for to ſhew him the buildinges of the temple.

2 Jeſus ſayde vnto them, See ye not al theſe thinges? Verely I ſay vnto you, *there ſhal not be leaft here one ſtone vpon another, that ſhal not be deſtroyed.

Lu,19.e

3 And as he ſate vppon the mount of Oliues, the diſciples came vnto him ſecretly, ſayeing, Tel vs, when ſhal theſe thynges be? and what [ſhalbe] the token of thy commyng, and of the ende of worlde?

4 And Jeſus anſweared, and ſaid vnto them, *Take heede that no man deceyue you.

Colloſ.2.b Ephe,5.b 5 For many ſhal comme in my name, ſaying, I am Chriſt: and ſhal deceyue many.

6 It wyl comme to paſſe, that ye ſhal heare of warres, and rumours of warres: See that you be not troubled: for al [theſe thyngs] muſt comme to paſſe, but the ende is not yet.

4.Eſd,13,c 7 *For nation ſhal ryſe agaynſt nation, and realme againſt realme, and there ſhalbe famines, and peſtilences, and earthquakes in ″ certayne places.

8 Al theſe are the beginning of ſorowes.

9 *Then ſhal they put you to trouble, and ſhal kyl you: and ye ſhalbe hated of al nations for my names ſake. Math.10.b Mar,13,b Lu,21,c Iohn.16.a

10 And then ſhal many be offended, and ſhal betraye one another, and ſhal hate one another.

11 And many falſe prophetes ſhal aryſe, and ſhal deceiue many.

12 *And becauſe iniquitie ſhal abounde, the loue of many ſhal waxe colde. 4.Eſ.14.b

13 *But he that ſhal endure to the ende, the ſame ſhalbe ſaued. Math.10.c

14 *And this Goſpel of the kyngdome ſhal be preached in al the world, for a witneſſe vnto al nations, and then ſhal the ende comme. Mar,13.b.

15 *When ye therefore ſhal ſee the abomination of deſolation, ſpoken of by * Daniel the prophete, ſtand in the holy place, (who ſo readeth, let hym vnderſtande,) Mar.13.d Lu.21.d Dani.9.g

16 Then let them whiche be in Iurie, flee into the mountaines:

17 And let hym whiche is on the houſe toppe, not comme downe to fetch any thing out of his houſe:

18 Neyther

18 Neither let hym whiche is in the feelde, returne backe to fetche his clothes.

19 Wo ſhalbe in thoſe dayes, to them that are with chylde, and to them that geue ſucke.

20 But pray ye that your flight be not in the winter, neyther on the Sabboth day:

Dan,12.a 21 For then ſhalbe great tribulation, *ſuche as was not ſince the beginning of the world to this tyme, no, nor in any wyſe ſhalbe.

22 Yea, and except thoſe daies ſhould be ſhortened, there ſhould no fleaſh be ſaued: but for the choſens ſake, thoſe dayes ſhalbe ſhortned.

Mark,13.c Luk,17.c 23 *Then if any man ſhal ſay vnto you, Loe, here is Chriſt, or there: beleue it not.

2.Teſ.2.b. Deut,13.a 24 For there ſhal ariſe falſe Chriſtes, and falſe Prophetes, *and ſhal ſhew great ſignes, and woonders: inſomuche that (if it were poſſible) they ſhal deceyue the very elect.

25. Beholde, I haue tolde you before.

26 Wherefore, yf they ſhal ſay vnto you, Beholde, he is in the deſart: goe not foorth, Beholde, he is in the ſecrete places: beleue it not.

C 27 For as the lightening commeth out of the Eaſt, and ſhineth into the Weſt: ſo ſhal alſo the comming of the ſonne of man be.

Iob,39.d Luke.17.g Mark,13.e Luke,21,c 28 *For whereſoeuer the dead carkaſſe is, euen there wil the Egles alſo be geathered togeather.

Ioel.2.c 29 Immediatly, *after the tribulation of thoſe dayes, ſhal the ſonne be darkened, and the moone ſhal not geue her light, and the ſtarres ſhal fal from heauen, and the powers of the heauens ſhalbe ſhaken.

30 And then ſhal appeare the ſigne of the ſonne of man, in heauen: and then ſhal al the kynredes of the earth mourne, and they ſhal *ſee the ſonne of man comming in the cloudes of heauen, with power and great glory. Actes,1,b

Dani.12.a 1.The.4.d 31 *And he ſhal ſend his angels with the great ſounde of a trumpet, and they ſhal geather togeather his choſen, from the foure windes, euen from one ende of heauen to the other.

Mark.13.c Luke.21,f 32 *Learne a parable of the figge tree: When his branch is yet tender, and ẏ leaues ſprong, ye know that Sommer is nygh:

33 So lykewyſe ye, when ye ſhal ſee al theſe thynges, be ſure that it is neere, euen at the doores.

34 Veryly I ſaye vnto you, this generation ſhal in no wyſe paſſe, tyl al theſe thynges be fulfylled.

35 *Heauen and earth ſhal paſſe away, *but my woordes ſhal in no wyſe paſſe away. Eſai,2,b Eſai,40,c

36 But of that daye and houre, *knoweth no man, no, not the angels of heauen, but my father only. Math.5.c, Actes.1.a

D 37 *But as the dayes of Noe were, ſo ſhal alſo the comming of the ſonne of man be. Gen,7.d Luke,17.f

38 For as in the dayes that were before the fludde, they were eating, and drynkyng, marriyng, and geuing in marriage, euen vntyl the day that Noe entred into the Arke,

39 And knewe not tyl the fludde came, and tooke them al awaye: ſo ſhal alſo the comming of the ſonne of man be.

40 Then ſhal two be in the feeld: the one is receyued, and the other is leaft alone.

41 *Two [women] ſhalbe gryndyng at ẏ myl: the one is receyued, and the other leaft alone. Luke.17.g

42 *Watche therefore, for ye know not what houre your Lorde doth comme. Mat,25.b Mark,13,d Luke,12,c

43 Of this yet be ſure, that if the good man of the houſe had knowen what watche *the theefe would comme, he would haue watched, and would not haue ſuffered his houſe to be broken vp. Apoc,16,c

44 Therefore be ye alſo redie: for in ſuche an houre as ye thynke not, the ſonne of manne commeth.

45 Who then is that faythful and wyſe ſeruant, whom his Lorde hath made ruler ouer his houſhold, to geue thē meate in ſeaſon?

46 Bleſſed is that ſeruant, whom his Lorde when he commeth, ſhal fynde ſo dooyng.

47 Veryly I ſay vnto you, that he ſhal make hym ruler ouer al his goodes.

48 But and if that euil ſeruant ſhal ſay in his hart, My Lorde wil be long a commyng:

49 And ſo begin to ſmite his felowes, yea, and to eate and drinke with the dronken:

50 The ſame ſeruantes Lord ſhal comme in a day, when he looketh not for hym, and in an houre that he is not ware of:

51 And ſhal hewe him in peeces, and geue him his portion with the hypocrites: there ſhalbe weeping, and gnaſhyng of teeth.

The.xxv.Chapter,

1 The ten virgins, 14 The talents delyuered to the ſeruantes. 32 And of the general iudgement.

A 1 ☞ Then ſhal the kingdome of heauen be likened vnto tenne virgins, whiche when they had taken their lamps, went foorth to meete the brydegrome.

2 But fiue of them were wyſe, and fiue were foolyſhe.

3 They that were foolyſhe, when they hadde taken theyr lampes, tooke none oyle with them:

XUM

4 But the wyſe, tooke oyle in theyr veſſels, with their lampes alſo.

5 Whyle the brydegrome taried, they al ſlumbred and ſleapt.

6 And euen at midnyght there was a crye made, Beholde, the brydegrome commeth, goe ye out to meete hym.

7 Then al thoſe virgins aroſe, and prepared their lampes.

8 So the foolyſhe ſayd vnto the wyſe, Geue vs of your oyle, for our lampes are gonne out.

B 9 But the wyſe anſweared, ſayeing, [Not ſo] leaſt there be not yenough for vs and you: but goe ye rather to them that ſel, and bie for your ſelues.

10 And whyle they went to bye, the brydegrome came: and they that were redy, went in with hym to the marriage, and the doore was ſhut vppe.

11 Afterwarde came alſo the other virgins, ſayeing, *Lorde, Lorde, open to vs.

Math.7.c

12 But he anſweared, and ſayd, Veryly I ſay vnto you, I know you not.

Mat.24.d
Mar.13.d
Luke.12.e

13 *Watche therefore, for ye knowe neyther the day, nor yet the houre, wherein the ſonne of man commeth. ☞

Mar.13.d
Luke.19.b

14 ☞*Lykewyſe as [when] a [certayne] man takyng his iourney into a ſtrange countrey, called his owne ſeruantes, and delyuered vnto them his goodes.

15 And vnto one, he gaue fiue talentes, to another two, and to another one, to euery man after his habilitie, and ſtrayght way tooke his iourney.

16 Then he that had receiued the fiue talents, went and occupied with the ſame, and made [them] other fiue talentes.

17 And lykewyſe he that had receiued two, he alſo gayned other two.

18 But he that had receiued one, went and digged in the earth, and hyd his Lordes money.

19 After a long ſeaſon, the Lorde of thoſe ſeruantes commeth, and reckeneth with them.

20 And ſo he that had receyued fiue talentes, came and brought other fiue talentes, ſaying, Lorde, thou deliueredſt vnto me fiue talentes, beholde, I haue gayned beſydes them fiue talentes moe.

21 His Lord ſayd vnto hym, Wel donne thou good and faythful ſeruant, thou haſt benne faithful ouer fewe thynges, I wyl make thee ruler ouer many thynges: enter thou into the ioy of thy Lorde.

22 He alſo that had receiued two talentes, came and ſayde, Lorde, thou deliueredſt vnto me two talentes: beholde, I haue wonne two other talentes beſydes them.

23 His Lorde ſayde vnto hym, Wel donne, good and faythful ſeruant, thou haſte benne faithful ouer fewe thinges, I wil make thee ruler ouer many thynges: enter thou into the ioy of thy Lorde.

24 Then he whiche had receiued the one talent, came and ſayde, Lorde, I knewe thee that thou art an hard man, reapyng where thou haſt not ſowen, and geathering where thou haſt not ſtrawed: C

25 And therfore was I afrayd, and went and hid thy talent in the earth: loe, there thou haſt that thyne is.

26 His Lorde anſweared, and ſaid vnto him, Thou euil & ſlouthful ſeruant, thou kneweſt that I reape where I ſowed not, and geather where I haue not ſtrawed:

27 Thou oughteſt therefore to haue deliuered my money to the exchangers, and then at my commyng ſhoulde I haue receyued myne owne with vantage.

28 Take therefore the talent from hym, and geue it vnto him which hath tenne talentes.

29 *For vnto euerye one that hath, ſhalbe geuen, and he ſhal haue abundance: but from hym that hath not, ſhalbe taken away, euen that whiche he hath.

Math.13.c
Mark.3.c

30 And caſt the vnprofitable ſeruant into vtter darkneſſe, *there ſhalbe weepyng, and gnaſhyng of teeth.

Math.13.g
and.22.b

31 ☞*When the ſonne of man ſhal comme in his glory, and al the holy angels with hym, then ſhal he ſit vpon the throne of his glory.

1.Theſ.1.b

32 And before hym ſhalbe geathered al nations, *and he ſhal ſeparate them, one from another, as a ſheepehearde.diuideth his ſheepe from the goates.

Eze.34.

33 And he ſhal ſet the ſheepe on his right hand, but the goates on the leaft.

34 Then ſhal the king ſay vnto them [whiche ſhalbe] on his right hande, Comme ye bleſſed of my father, inherite the kyngdome, which hath benne *prepared for you, from the fundation of the worlde.

Math.20.d

35 *For I was an hungred, and ye gaue me meate: I was thirſtie, and ye gaue me drink: I was a ſtranger, and ye tooke me in:

Eſai.58.b
Eze.18.a

36 Naked, and ye clothed me: I was ſicke, and ye viſited me: *I was in pryſon, and ye came vnto me.

Eccle.7.d
2.Tim.1.d

D 37 Then ſhal the ryghteous anſweare hym, ſayeing, Lorde, when ſawe we thee an hungred, and fedde thee? or thyrſtie, and gaue thee drynke?

38 When ſawe we thee a ſtranger, and tooke

thee in? or naked, and clothed thee?

39 Or when ſawe we thee ſicke, or in pryſon, and came vnto thee?

40 And the kyng ſhal anſweare, and ſay vnto them, Veryly I ſay vnto you, in as muche as ye haue donne it vnto one of the leaſte of theſe my brethren, ye haue donne [it] vnto me.

41 Then ſhal he ſaye alſo vnto them on the leaſt hande: Depart from me ye curſed *into the euerlaſtyng fyre, whiche is prepared for the deuil and his angels.

Pſal.6.d. Math.7.d Luke.13.f Dani.7.d

42 For I was an hungred, and ye gaue me no meate: I was thyrſtie, and ye gaue me no drynke:

43 I was a ſtranger, and ye tooke me not in: naked, and ye clothed me not: ſicke, and in priſon, and ye viſited me not.

44 Then ſhal they alſo anſweare hym, ſayeing, Lorde, when ſawe we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſicke, or in priſon, and dyd not miniſter vnto thee?

45 Then ſhal he anſweare them, ſayeing, Verylye I ſay vnto you, in as much *as ye dyd it not to one of the leaſt of theſe, ye dyd it not to me. Prou.14.c and.17.a

46 And *theſe ſhal goe away into euerlaſting paine: but the ryghteous into lyfe eternal. ☞ Iohn.5.c

The.xxvi.Chapter.

10 Marie Magdalene annoynteth Chriſte. 26 They eate the Eaſter lambe. 31 Chriſt prayeth in the garden. 48 Iudas betrayeth hym. 62 Peter ſmyteth of Malchus eare. 64 Chriſte is accuſed by falſe witneſſes, 69 Peter denyeth hym.

A 1 ANd it came to paſſe when Ieſus had finiſhed al theſe ſayeinges, he ſayde vnto his diſciples,

Math,13.a Luke,22.a 2 ☞*Ye know, that after two dayes is the feaſte of Paſſouer, and the ſonne of man is betrayed to be crucified.

Iohn,11.f 3 *Then aſſembled togeather ẏ cheefe prieſts, and the Scribes, and the Elders of the people, vnto the palace of the hygh prieſt, which was called Caiaphas:

4 And helde a counſel that they myght take Ieſus ſubtilly, and kyl hym.

5 But they ſayde, Not on the feaſt [day] leaſt there be an vprore among the people.

Mar.14.a Iohn.12.a 6 When *Ieſus was in Bethanie, in the houſe of Simon the Leper,

Luke.7.f 7 There came vnto hym a woman, *hauing an Alabaſter boxe of precious oyntment, and powred it on his head, as he ſate [at the borde.]

8 But when his diſciples ſawe it, they had indignation, ſayeing, To what purpoſe [is] this waſte?

9 This oyntment might haue beene ſolde for muche, and geuen to the poore.

10 When Ieſus vnderſtoode that, he ſayd vnto them, Why trouble ye the woman? for ſhe hath wrought a good worke vpon me.

Deut.15.b 11 *For ye haue the poore alwayes with you: but me ye haue not alwayes.

12 For in that this woman hath caſt this oyntment on my body, ſhe dyd it to bury me.

13 Veryly I ſaye vnto you, Whereſoeuer this Goſpel ſhalbe preached in the whole world, there ſhal alſo this that this woman hath donne, be tolde for a memorial of her.

14 *Then one of the twelue, called Iudas Iſcariot, went vnto the cheefe prieſtes, B Mar.14.b Luke.22.a Iohn.12.a

15 And ſayde vnto them, What wyl ye geue me, and I wyl delyuer hym vnto you? And they appoynted vnto hym thirtie ſyluer [peeces.]

16 And from that tyme foorth, he ſought oportunitie to betray hym.

17 *The fyrſt [day] of ſweete breade, the diſciples came to Ieſus, ſayeing vnto him, Where wilt thou that we ſhal prepare for thee to eate the Paſſouer? Mar.14.b Luke.23.a

18 And he ſayde, Goe into the citie to ſuche a man, and ſaye vnto him, The maiſter ſayeth, my tyme is at hande, I make the Paſſouer at thy houſe with my diſciples.

19 And the diſciples did as Ieſus had appointed them: and they made redy the Paſſouer.

20 *When the euen was comme, he ſate downe with the twelue: Mar.14.c Luke.12.b

21 And as they did eate, he ſayd, Veryly I ſay vnto you, that *one of you ſhal betray me. Iohn.13.c

22 And they beyng exceedyng ſorowful, began euery one of them to ſay vnto hym, Lorde is it I?

23 He anſweared and ſayde, He that hath dipped his hande with me in the diſhe, the ſame ſhal betray me.

24 *The ſonne of man truely goeth as it is wrytten of hym: but woe vnto that man by whom the ſonne of man is betrayed: It had beene good for that man yf he hadde not beene borne. C Pſal.41.b

25 Then Iudas, whiche betrayed hym, anſweared, and ſayde, Maiſter, Is it I? He ſaid vnto hym, Thou haſt ſayde.

26 When they were eatyng, Ieſus, when he

had taken the bread, and geuen thankes, he brake [it] and gaue [it] to the diſciples, and ſayde, *Take ye, eate ye: this is my body.

1,Cor,11.c Luke,22.b

Mar,14.c. 27 And when he had taken the cup, and geuē thankes, he gaue it them, ſayeing, Drinke ye al of it:

E 28 For this is my blood of the new teſtament, that is ſhedde for many, for the remiſſion of ſinnes.

29 But I ſay vnto you, I wyl in no wyſe drynke henceforth of this fruite of the vine tree, vntyl that day when I drinke it newe with you in my fathers kyngdome.

Mar,14.c 30 *And when they had prayſed [GOD] they went out vnto the mount of Oliues.

31 Then ſayth Jeſus vnto them, Al ye ſhalbe offended becauſe of me this nyght: For it is written, *I wyl ſmite the ſhepheard, and the ſheepe of the flocke ſhalbe ſcattered abroade.

Zach,13.c Mar,14.c

32 But after I am ryſen agayne, I wyl goe before you into Galilee.

Mar,14.b Luke,22.d 33 Peter anſweared, and ſayde vnto hym, *Though al menne ſhal be offended becauſe of thee, yet wyl I neuer be offended.

34 Jeſus ſayde vnto hym, Verily I ſay vnto thee, that in this ſame night before the Cocke crowe, thou ſhalt deny me thryſe.

35 Peter ſayde vnto hym, Though I ſhoulde dye with thee, yet wyl I by no manner of meanes deny thee. Likewyſe alſo ſayd al the diſciples.

Mar,14,d 36 *Then commeth Jeſus with them vnto a place called Gethſemane, and ſayth vnto the diſciples, Sit ye there, whyle I goe and pray yonder.

37 And when he had taken with hym Peter, and the two ſonnes of Zebedee, he began to be ſorowful and heauie.

Mar.14.d John,12.b 38 Then ſayde Jeſus vnto them, *My ſoule is exceedyng heauie, euen vnto the death: tary ye here, and watche with me.

F 39 And when he had gonne a litle farther, he fel flat on his face, prayeing, and ſayeing, O my father, if it be poſſible, *let this cup paſſe from me: neuertheleſſe, not as I wyl, but as thou wylt.

Luk,22.d Mar,13,d

40 And he commeth vnto the diſciples, and fyndeth them a ſleepe, and ſayth vnto Peter, What, coulde ye not watche with me one houre?

41 Watche, and pray, that ye enter not into temptation: *The ſpirite in deede is willing, but the fleaſhe [is] weake.

Gal,v.c

Mar,xiiij,c 42 *He went away agayne the ſeconde time, and prayed, ſayeing, O my father, if this cup may not paſſe away frō me, except I drynke it, thy wyl be fulfylled.

43 And when he came, he fyndeth them a ſleepe agayne: for their eyes were heauy.

44 And he left them, and went agayne, and prayed the thyrde tyme, ſayeing the ſame woordes.

45 Then commeth he to his diſciples, and ſayth vnto them, Sleepe henceforth, & take your reſt: beholde, the houre is at hande, and the ſonne of man is betrayed into the handes of ſinners.

46 Ryſe, let vs be goeyng: beholde, he is at hande that dooth betray me.

47 *While he yet ſpake, loe Judas one of the twelue came, and with hym a great multitude with ſwoordes & ſtaues, from the chiefe prieſtes and elders of the people. Mar,xiiij,e Luk,22.e

48 But he that betrayed hym, gaue them a token, ſayeing, Whom ſo euer I ſhal kyſſe, that ſame is he, holde him faſt.

49 And forthwith when he came to Jeſus, he ſayde, Hayle maiſter: and kiſſed hym.

50 And Jeſus ſayd vnto him, Friende, wherfore art thou comme? Then came they and layde handes on Jeſus, and tooke hym.

51 And beholde, one of them whiche were with Jeſus, ſtretched out his hande, and drue his ſwoorde, and after that he had ſtriken a ſeruant of the hygh prieſtes, he ſmote of his eare.

52 Then ſaid Jeſus vnto him, Turne backe thy ſwoorde into his place: *for al they that take yͤ ſwoord, ſhal peryſhe with the ſwoord. G Gen.9.a John.18,b

53 Thynkeſt thou that I can not nowe pray to my father, and he ſhal cauſe to ſtand by me more then twelue legions of angels? Apoc.13.c Eze,xi,b

54 But howe then ſhal the ſcriptures be fulfylled, *that thus it muſt be? Luke 24,d

55 In that ſame houre ſayd Jeſus to the multitudes, *Ye be comme out as it were vnto a theefe with ſwoordes and ſtaues for to take me: I ſate dayly with you teachyng in the temple, and ye tooke me not. Mar,xiiij.f Luk,22.f

56 *But al this was donne that the ſcriptures of the prophetes myght be fulfylled. *Then al the diſciples hauyng forſaken hym, fledde. Pſal,xxi. and,lxix. Mar,xiiij.f Luke.22,f

57 But they that had taken Jeſus, led him away to Caiaphas the high prieſt, where the Scribes and the elders were aſſembled. John,18,c

58 But Peter folowed hym a farre of vnto the high prieſtes palace, and went in, and ſate with the ſeruantes to ſee the ende.

59 *The chiefe prieſtes and elders and al the counſel ſought falſe witneſſe agaynſt Jeſus, for to put hym to death, Mar,xiiij,f Act,vi,d

60 But founde none: yea, when many falſe witneſſes came, yet founde they none. At the laſt came two falſe witneſſes,

mar. xiiij. f Iohn,2.d 61 And ſayde, This [felowe] ſayd,* I am able to deſtroy the temple of God, and to builde it in three dayes.

Mar,14.f 62 *And the chiefe prieſt aroſe, and ſayd vnto hym, Anſweareſt thou nothyng? What [is that whiche] theſe witneſſe agaynſt thee?

mar,xiiij,f 63 But Ieſus helde his peace. *And the chiefe prieſt anſweared, & ſayd vnto hym, I charge thee by the lyuyng God, that thou telle vs, whether thou be Chriſte the ſonne of God?

64 Ieſus ſayth vnto hym, Thou haſt ſayde: Neuertheleſſe, I ſay vnto you, *hereafter ſhal ye ſee the ſonne of man ſyttyng on the ryght hande of the power [of God] and commyng in the cloudes of the ſkye. Mar,14.g Luke,22,g

Mar,14.g 65 *Then the high prieſt rent his clothes, ſayeing, He hath ſpoken blaſphemie: what neede we of any mo witneſſes? Beholde, nowe ye haue hearde his blaſphemie.

66 What thinke ye? They anſweared & ſayd, He is woorthy to dye.

Eſai,50,c 67 *Then dyd they ſpit in his face, and buffeted hym with fiſtes, and other ſmote hym on the face with the paulme of their handes,

68 Sayeing, Prophecie vnto vs, O Chriſte, who is he that ſmote thee?

69 Peter ſate without in the palace: And a damſel came to hym, ſayeing, Thou alſo waſt with Ieſus of Galilee.

70 But he denyed before them al, ſayeing, I wote not what thou ſayeſt.

71 When he was gonne out into the porche, another [wenche] ſawe hym, and ſayde vnto them that were there, This felowe was alſo with Ieſus of Nazareth.

72 And againe he denied with an othe, I doo not knowe the man.

73 And after a whyle came vnto hym they that ſtoode by, and ſayde to Peter, *Surely thou art euen one of them: for thy ſpeache bewrayeth thee. mar,xiiij,g Luk,22,g Iohn,18,c

74 Then began he to curſe, and to ſweare, [ſayeing] I knowe not the man. And immediatly*the Cocke crewe. Mat,26,c

75 And Peter remembred the woordes of Ieſu, whiche ſayd vnto hym, Before the Cocke crowe, thou ſhalt denye me thryſe. And he went out, and wept bytterly.

The.xxvii.Chapter.

2 Chriſte is deliuered vnto Pilate. 5 Iudas hangeth hym ſelfe. 24 Chriſte is crucified among theeues, 57 he dyeth, and is buried, 64 watchmenne keepe the graue.

A 1 WHEN the mornyng was comme, *al the chiefe prieſtes, and the elders of the people, helde a counſel agaynſt Ieſus to put hym to death. Pſal.2.a Mar.15.a Luke.23.a

2 And whē they had bound him, they led him away, *and deliuered him to Pontius Pilate the deputie. Actes,3.c Iohn.18,c

3 Then Iudas, whiche had betrayed hym, when he ſawe that he was condemned, repented hym ſelfe, and brought agayne the thirtie ˮ ſiluer peeces to the chiefe prieſtes and elders,

ˮ or, ſiluerlinges.

4 Sayeing, I haue ſinned in that I haue betrayed the innocent blood. And they ſayde, What is that to vs? ſee thou to that.

5 And when he had caſt downe the peeces of ſiluer in the temple, he departed, *and went his way, and hanged hym ſelfe. 2.Re.17.b Actes.i.c

6 And yͤ chiefe prieſtes tooke the ſiluer [peeces] and ſayde, It is not lawful for to put them into the treaſurie: becauſe it is the price of blood.

B 7 And when they had taken counſel, they bought with them the potters feelde, to burie ſtrangers in.

8 Wherfore that feelde was called, The feeld of blood, vntyl this day.

9 (Then was fulfilled that whiche was ſpoken by Ieremie the prophete, ſayeing, *And they tooke the thirtie ſiluer [peeces.] the pryce of him that was valued, whom they bought of the chyldren of Iſrael: Zach,11,c

10 And gaue them for the potters feeld, as the Lord appoynted me.)

11 *Ieſus ſtoode before the deputie, and the deputie aſked him, ſayeing, Art thou the kyng of the Iewes? Ieſus ſayth vnto hym, Thou ſayeſt. Mar,15,a Luke.23.a Iohn,18,f

12 And when he was accuſed of the chiefe prieſtes and elders, he anſweared nothyng.

13 Then ſayth Pilate vnto him, Heareſt thou not how many thinges they witnes againſt thee?

14 *And he anſweared him to neuer a woord: in ſomuch that the deputie marueyled greatly. C Eſai,53.c

15 At that feaſt the deputie was wont to let looſe vnto the people a priſoner whom they woulde. Mar,15.a

16 He had then a notable priſoner, called Barabbas.

17 Therefore when they were geathered together, Pilate ſayde vnto them, *Whether wyl ye that I geue looſe vnto you Barabbas, or Ieſus, whiche is called Chriſte. Mar,15.a Ioh,18,g

18 For he knewe that for enuie they had deliuered hym.

19 When he was ſet downe on the iudgemēt

ſeate,

XUM

ſeate, his wyfe ſent vnto hym, ſayeing, Haue thou nothyng to doo with that iuſt man: For I haue ſuffered many thynges this day in a dreame becauſe of hym.

Mat.xv.a Luk,23.b 20 *But the chiefe prieſtes ⁊ elders perſwaded the people that they ſhoulde aſke Barabbas, and deſtroy Jeſus.

D 21 The deputie anſweared, ⁊ ſaid vnto them, Whether of the twaine wil ye that I let looſe vnto you? They ſayde, *Barabbas.

Act.iij.c Mat,xv.a 22 Pilate ſaide vnto them, *What ſhal I doo then with Jeſus, whiche is called Chriſte? Then al ſayde vnto hym, Let hym be crucified.

23 The deputie ſayde, What euyl hath he donne? But they cryed exceedyngly, ſayeing, Let hym be crucified.

24 When Pilate ſawe that he could preuaile nothing, but that more buſineſſe was made, he tooke water, ⁊ waſhed his handes before the people, ſayeing, I am innocēt of the blood of this iuſt perſon: ſee ye to it.

25 Then anſweared al the people, and ſayde, *His blood be on vs, and on our chyldren.

Actes.v.e Mar,xv.a. Luke,23,d 26 *Then let he Barabbas looſe vnto them, and when he had ſcourged Jeſus, he deliuered hym to be crucified.

mar.xv.a 27 *Then the ſouldiers of the deputie, when they had taken Jeſus into the common hal, geathered vnto hym al yͤ bande [of ſouldiers.]

28 And when they had ſtripped him, they put on him a ſcarlet robe:

29 And when they had platted a crowne of thornes, they put it vpon his head, ⁊ a reede in his ryght hande: ⁊ when they had bowed the knee before hym, they mocked hym, ſayeing, Hayle kyng of the Jewes.

30 And when they had ſpit vpon hym, they tooke the reede, and ſmote hym on the head.

E 31 And after that they had mocked hym, they tooke the robe of him, and put his owne rayment on hym, and led hym away to crucifie hym.

mar.xv.b Luk,23,d 32 And as they came out, *they founde a man of Cyrene, Simon by name: hym they compelled to beare his croſſe.

mar.xv.b Iohn,19, d 33 *And when they were comme vnto a place called Golgotha, that is to ſay, a place of a ſkulle,

34 They gaue him vineger to drinke, mingled with gal: and when he had taſted therof, he woulde not drynke.

35 When they had crucified hym, they parted his garmentes, caſtyng lottes: that it myght be fulfylled whiche was ſpoken by the prophete, *They parted my garmentes among them, ⁊ vpon my veſture dyd they caſt lottes.
Pſal.22,d mar.xv.c Luk.23.c

36 And ſyttyng downe, they watched hym there:

37 *And ſet vp ouer his head, his accuſation written, This is Iesus the kyng of the Iewes. Luke.23.e Iohn.19.d

38 * Then are there two theeues crucified with hym: one on the ryght hande, and another on the leaft. mar.xv.c Luk.23.d

39 *They that paſſed by, reuyled hym, waggyng their heades, Eſai.liij.c.

40 And ſayeing, Thou that deſtroyeſt the temple, and buildeſt it in three dayes, ſaue thy ſelfe: *If thou be the ſonne of God, comme downe from the croſſe. Sapi.ij.b

41 Likewiſe alſo the hygh prieſtes mocking hym, with the Scribes, and Elders, ſayde, F

42 He ſaued other, hym ſelfe can he not ſaue? If he be the kyng of Iſrael, let hym nowe comme downe from the croſſe, and we wyl beleue hym.

43 *He hath truſted in GOD, let hym deliuer him nowe, if he wyl haue hym: for he ſayde, I am the ſonne of God. Pſal.22.b

44 The theeues alſo whiche were crucified with hym, caſt the ſame in his teeth.

45 * From the ſixth houre, was there darkeneſſe ouer al the lande, vnto the nienth houre. mar.xv.c Luke.23.a

46 And about the nienth houre Jeſus cryed with a loude voyce, ſayeing, Eli, Eli, lama ſabachthani, that is to ſay, *My GOD, my GOD, why haſt thou forſaken me? mar.xv.c Pſal.22.a

47 Somme of them that ſtoode there, when they hearde that, ſayde, This man calleth for Elias.

48 And ſtrayght way *one of them ranne, and tooke a ſponge, and when he had fylled it ful of vineger, and put it on a reede, he gaue hym to drynke. mar.xv.d Iohn.19.f.

49 The reſt ſayde, Let be, let vs ſee whether Elias wyl comme to ſaue hym.

50 Jeſus, when he had cryed agayne with a loude voyce, yeelded vp the ghoſt.

51 And behlode, the *vayle of the temple was rent in two partes, from the toppe to the bottome, and the earth did quake, and the ſtones rent, G mar.xv.d Luke.23.f

52 And graues were opened, ⁊ many bodyes of ſaintes whiche ſlept, aroſe:

53 And after that they were comme out of the graues after his reſurrection, came into the holy citie, and appeared vnto many.

54 * When the (a) Centurion, and they that were with hym watchyng Jeſus, ſawe the earthquake, ⁊ thoſe thinges that were donne, they feared greatly, ſayeing, Truely, this was the ſonne of God. mar.xv.d Luk.23.g
(a) A captaine of one hundred menne.

55 *And many women were there (beholding hym a farre of, whiche folowed Jeſus from mar.xv.d Luke.23.g

Galilee, miniſtring vnto hym.

56 Among whiche was Marie Magdalene, and Marie the mother of James and Joſes, and the mother of Zebedees chyldren.

mar.xv.d Luk.23.g Iohn.19.g 57 When the euen was comme,* there came a ryche man from [the citie of] Arimathea, named Joſeph, which alſo him ſelfe was Jeſus diſciple.

58 He went to Pilate, and begged the body of Jeſus: then Pilate commaunded the body to be deliuered.

59 And when Joſeph had taken the body, he wrapped it in a cleane linnen cloth:

60 And layde it in his newe tombe whiche he had hewen out in the rocke: and when he had rolled a great ſtoone to the doore of the ſepulchre, he departed.

mar.xv.d 61 And there was *Marie Magdalene, and the other Marie, ſyttyng ouer agaynſt the ſepulchre.

62 The next day that folowed the day of preparyng, the hygh prieſtes and phariſees came togeather vnto Pilate,

63 Sayeing, Sir, we remember that this deceiuer ſayde whyle he was yet alyue, *After three dayes I ariſe agayne. Mat.xvi.c and.xvij.b mar.ix.a Luke.18.f

64 Commaunde therefore, that the ſepulchre be made ſure vntyl the thirde day: leſt his diſciples comme by nyght & ſteale hym away, & ſay vnto the people, He is riſen from the dead: and the laſt errour ſhalbe worſe then the firſt.

65 Pilate ſaid vnto them, Ye haue the watch, goe your way, make it as ſure as ye knowe.

66 So they went, and when they had ſealed vp the ſtone, they made yͤ ſepulchre ſure with the watche.

The.xxviii.Chapter.

6 The Reſurrection of Chriſte. 12 The hygh prieſtes geue the ſouldiers money, to ſay that Chriſte was ſtolen out of his graue. 17 Chriſt appeareth to his diſciples, and ſendeth them foorth to preache, and to baptize.

A 1 mar.xv.a Luke.24.a Iohn.20.a IN the later ende of the Sabboth day, whiche dawneth the friſt [day] of yͤ weeke, came Marie Magdalene, and the other Marie, to ſee the ſepulchre.

2 And behold, there was a great earthquake, for the angel of the Lorde deſcended from heauen, and came and rolled backe the ſtone from the doore, and ſate vpon it.

3 His countenance was lyke lyghtnyng, and his rayment white as ſnowe.

4 And for feare of him the keepers dyd ſhake, and became as dead menne.

mar.xvi.b Luk.24.a 5 *The angel anſweared, and ſayde vnto the women, Feare ye not: for I knowe that ye ſeeke Jeſus, whiche was crucified.

6 He is not here, he is riſen, as he ſaid, Comme, ſee the place where that the Lord was layde,

B 7 And goe quickly, and tel his diſciples that he is ryſen from the dead. And beholde, he goeth before you into Galilee, there ſhal ye ſee hym: loe, I haue tolde you. ☜

mar.xvi.b Luk.24.b 8 ☞ *And they departed quickly from the ſepulchre, with feare, and great ioy, & did runne, to bring his diſciples woorde.

9 And as they went to tel his diſciples, behold, Jeſus met them, ſayeing, Al hayle. And they came, and helde hym by the feete, and woorſhypped hym.

10 Then ſayde Jeſus vnto them, Be not afrayde: goe telle my brethren that they goe into Galilee, and there ſhal they ſee me.

11 When they were gonne, beholde, ſomme of the watche came into the citie, and ſhewed vnto the hygh prieſtes al the thynges that were donne.

12 And when they were aſſembled with the elders, and had taken counſel, they gaue large money vnto the ſouldiers,

13 Sayeing, Say ye, His diſciples came by night, and ſtole hym away whyle we ſlept.

14 And if this comme to the deputies [eares] C we wil perſwade hym, & make you careleſſe.

15 So they, when they had taken the money, dyd as they were taught. And this ſayeing was noyſed among the Jewes vntyl this day. ☜

16 ☞ Then the eleuen diſciples went away into Galilee, into a mountayne, where Jeſus had appoynted them.

17 And when they ſawe him, they woorſhipped hym: but ſomme doubted.

18 And Jeſus came, and ſpake vnto them, ſayeing, *Al power is geuen vnto me in heauen and in earth. Mat.xi.d Iohn.17.a

19 *Goe ye therfore, and teach al nations, baptizing them in the name of the father, and of the ſonne, and of the holy ghoſt: mar.xvi.c.

20 Teachyng them to obſerue al thynges, whatſoeuer I haue commaunded you: and loe, *I am with you alway, euen vnto the ende of the worlde. Iohn.14.b

¶ Here endeth the Goſpel by ſaint Matthewe.

The Goſpel by Saint Marke.

The firſt Chapter.

2 The office of John the Baptiſt. 9 The baptiſme of Chriſte, 13 his faſtyng, 14 his preaching, 17 and the calling of Peter, Andrew, James, and John. 23 Chriſt healeth the man with the vncleane ſpirite, 29 helpeth Peters mother in lawe, 41 and clenſeth the leper.

A 1 THE begynning of the Goſpel of Jeſu Chriſt, the ſonne of God.

2 As it hath ben wrytten in the prophetes, *Behold, I ſend my meſſenger before thy face, whiche ſhal prepare thy way before thee. Mala.iij.a Mat.xi.b Luk.vij.d

3 A voyce of hym that cryeth in the wyldernеſſe, *Prepare ye the way of the Lorde, and make his pathes ſtraight. Eſai.40.a Mat.iij.a Luke.iij.a

4 *John was baptizyng in the wyldерneſſe, and preachyng the baptiſme of *repentance, for the remiſſion of ſinnes. Mar.iij.b Luk.4.c Mar.iij.b

5 And al the lande of Jurie, and they of Hieruſalem, went out vnto hym, and were al baptized of hym in the ryuer of Jordane, confeſſing their ſinnes. Luke.iij.c

6 *John was clothed with Camels heere, and with a girdle of a ſkynne about his loynes: and he dyd eate locuſtes and wylde hony, Mat.iij.a B

7 And preached, ſayeing, *He that is ſtronger thē I, cōmmeth after me, whoſe ſhoe latchet I am not woorthy to ſtowpe downe, and vnlooſe. Mar.iij.b Luk.iij.c Iohn.1.d

8 I haue baptized you with water: but he ſhal baptize you with the holy ghoſt.

9 And it came to paſſe in thoſe dayes, that Jeſus came from Nazareth [a citie] of Galilee, *and was baptized of John in Jordane. Mat.iij.c

10 And aſſoone as he was comme vp out of the water, *he ſawe heauen open, and the ſpirite deſcendyng vpon hym lyke a doue. Mat.iij.d

11 And there came a voyce frō heauen, *Thou art my deare ſonne, in whō I am wel pleaſed. Mat.iij.d 12.b.17.b

12 And immediatly *the ſpirite driueth hym into wyldерneſſe. Mat.iiij.a Eſai.42.a Mar.ix.a

13 And he was there in the wilderneſſe fourtie dayes tempted of Satan, and was with the wilde beaſtes, *and the angels miniſtred vnto hym. Mat.iiij.b

14 After that John was deliuered [to priſon] *Jeſus came into Galilee, *preachyng the goſpel of the kyngdome of God, C Mat.iiij.c Luk.iiij.b

15 And ſayeing, The tyme is comme, and the kyngdome of God is at hand: *repent ye, and beleue the goſpel. Mat.iiij.b

16 *As he walked by the ſea of Galilee, he ſawe Simon, and Andrewe his brother, caſtyng nets into yͤ ſea (for they were fiſchers.) Mat.iij.a Mat.iiij.c

17 And Jeſus ſayde vnto them, Folowe me, and I wyl make *you to become fiſchers of menne. Iere.xvj.c

18 And ſtraightway they forſooke their nets, and folowed hym.

19 And when he had gonne a lytle further thence, he ſaw James [the ſonne] of Zebedee, and John his brother, which alſo were in the ſhyp mendyng their nettes.

20 And anone he called them: and they leaft their father Zebedee in the ſhyp with the hired ſeruantes, and folowed hym.

21 And they came into Capernaum, ⁊ ſtraightway on the Sabboth dayes, he entred into the ſynagogue, and taught. D Mat.iiij.b.

22 And they were aſtonyed at his learnyng: *for he taught them as one that had aucthoritie, and not as the Scribes. Mat.vii.d. Luk.iij.e

23 *And there was in their ſynagogue, a man vexed with an vncleane ſpirite, and he cryed aloude, Mat.vij.d. Luk.iiij.e

24 Sayeing, Let vs alone, what haue we [to doo] with thee, thou Jeſus of Nazareth? Art thou comme to deſtroy vs? I know thee what thou art [euen] that holy one of God.

25 And Jeſus rebuked hym, ſayeing, Holde thy peace, and comme out of hym.

26 And when the vncleane ſpirite had torne hym, and cryed with a loude voyce, he came out of hym.

27 And they were al amaſed, inſomuch that they demaunded one of another amõg them ſelues, ſayeing, What thyng is this? What newe doctrine is this? For with aucthoritie commaundeth he the foule ſpirites, and they doo obey hym?

C 28 And immediatly his fame ſpread abroade throughout al the region borderyng on Galilee.

Mat.viij.b
Luk.iiij.f

29 And foorthwith, when they were comme out of the ſynagogue, * they entred into the houſe of Simon and Andrewe, with James and John.

30 But Simons wyues mother lay ſicke of a feuer: and anone they tel hym of her.

31 And he came and tooke her by the hande, and lyft her vp: and immediatly the feuer forſooke her, and ſhe miniſtred vnto them.

32 And at euen, when the ſunne was downe, they brought vnto him al that were diſeaſed, and them that were vexed with deuyls:

33 And al the citie was geathered togeather at the doore.

Luk.iiij.g
Mar.iij.b

34 And he healed many that were ſicke of diuers diſeaſes, and *caſte out many deuyls: and ſuffered not the deuyls to ſpeake, becauſe they knewe hym.

35 And in the mornyng very early before day, F Jeſus when he was ryſen vp, went out, and departed into a ſolitarie place, & there prayed.

36 And Simon, and they that were with him, folowed after hym:

37 And when they had founde hym, they ſaid vnto hym, Al menne ſeeke for thee.

38 And he ſayde vnto them, Let vs goe into the next townes, that I may preache there alſo: for therefore am I comme.

39 And he preached in their ſynagogues in al Galilee, and caſt the deuyls out.

40 *And there came a leper to him, beſeching hym, and kneelyng downe to hym, and ſayeing vnto him, If thou wilt, thou canſt make me cleane. Mat.viij.a Luke,v,c

41 And Jeſus hauyng compaſſion on hym, when he had put foorth his hande, touched hym, and ſayth vnto hym, I wyl, be thou cleane.

42 And aſſoone as he had ſpoken, immediatly the leproſie departed from him, and he was made cleane.

43 And after he had geuen him a ſtraite commaundement, he ſent hym away forthwith:

44 And ſayth vnto hym, *See thou ſay nothyng to any man: but geat thee hence, ſhew thee ſelf to the prieſt, and offer for thy clenſing thoſe thynges whiche Moſes commaunded, for a witneſſe vnto them. Mar.vii.d.

45 But he, aſſoone as he was departed, began openly to declare many thynges, and to publiſhe this rumour: inſomuche, that Jeſus coulde no more openly enter into the citie, but was without in deſert places: and they came to hym from euery quarter.

The.ii. Chapter.

3 He healeth the man of the paulſie, 14 calleth Leui the cuſtomer, 16 eateth with open ſinners, 18 and excuſeth his diſciples.

A 1 After [a fewe] dayes alſo, he entred into Capernaum againe, & it was noyſed that he was in the houſe.

2 And anone many were geathered togeather, [inſomuche] that now there was no roome to receiue [them,] no not ſo muche as about the doore: & he preached the worde [of the goſpel] vnto them.

Mat.ix.a
Luke.v.d.

3 *And they comme vnto hym, bringing one ſicke of the paulſie, whiche was borne of foure menne.

4 And when they coulde not comme nygh vnto him for preaſe, they vncouered the roofe [of the houſe] that he was in: and when they had broke vp the roofe, they doo [with cordes] let downe the bedde wherein the ſicke of the paulſie lay.

5 When Jeſus ſawe their faith, he ſayde vnto the ſicke of the paulſie, *Sonne, thy ſinnes be forgeuen thee. Eſai.43.c. and.44.d Luke.v.d

6 But there were certayne of the Scribes ſittyng there, and reaſonyng in their hartes,

7 Why dooth he thus ſpeake blaſphemies? Who can forgeue ſinnes, but GOD onely? B

8 And immediatly, when Jeſus perceiued in his ſpirite that they ſo reaſon within them ſelues, he ſayth vnto them, Why reaſon ye ſuche thynges in your hartes?

9 Whether is it eaſyer to ſay to the ſicke of the paulſie, Thy ſinnes be forgeuen thee: or to ſay, Ariſe, take vp thy bedde, and walke?

10 But that ye may knowe that the ſonne of man hath power in earth to forgeue ſinnes, (He ſayth to the ſicke of the paulſie,)

Matth.9.a Luke.v.e Iohn.v.b 11 I ſay vnto thee,*Ariſe,and take vp thy bed, and geat thee hence into thyne houſe.

12 And immediatly he aroſe, tooke vp the bedde, and went foorth before them al, inſomuche that they were al amazed,and glorified GOD,ſayeing, We neuer ſaw it on this faſhion.

mat.ix.a 13 *And he went againe by the ſea ſide,and al the people reſorted vnto hym, and he taught them.

C 14 And as Ieſus paſſed by,he ſawe Leui[the ſonne] of Alphee ſyttyng at the receipt of cuſtome,and ſayde vnto him, Folowe me. And he aroſe,and folowed hym.

15 And it came to paſſe, that when Ieſus ſate at meate in his houſe, many publicanes and ſinners ſate alſo togeather at meate with Ieſus and his diſciples: for there were many, & they folowed hym.

16 And when the Scribes and Phariſees ſaw hym eate with publicanes and ſinners, they ſayde vnto his diſciples, Howe is it that he eateth and drinketh with publicanes and ſinners?

17 When Ieſus hearde[that,] he ſayth vnto them, They that be whole, haue no neede of the phiſition,but they that are ſicke: *I came not to cal the ryghteous,but ſinners to repentance.

i,Tim.i,c Mat,ix,b Luke.v,f

18 And the diſciples of Iohn, and of the Phariſees dyd faſt: and they comme and ſay vnto hym, Why doo the diſciples of Iohn, and of yͤ Phariſees faſt, but thy diſciples faſt not?

19 And Ieſus ſayde vnto them, Can the children of the bryde chamber faſt, whyle the brydegrome is with them? As long as they haue the brydegrome with them, they can not faſt.

20 But the dayes wyl comme, when the bridegrome ſhalbe taken away from them, and then ſhal they faſt in thoſe dayes.

21 No man alſo ſoweth a peece of new cloth, vnto an olde garment:other waies,his newe peece taketh away [ſomewhat]from the olde, [garment,]and ſo the rent is made woorſe. D

22 And no man poureth new wine into old veſſels, els the newe wine dooth burſt the veſſels, and the wine runneth out, and the veſſels wilbe marred: But new wine, muſt be put into newe veſſels.

23 *And it came to paſſe,that he went thorow the corne feeldes on the Sabboth dayes, and his diſciples began by the way to plucke the eares of corne. Mat.xii.a Luk,vi.a

24 And the Phariſees ſayde vnto hym, Beholde, why doo they on the Sabboth dayes that whiche is not lawful?

25 And he ſayde vnto them, Haue ye neuer read what Dauid dyd, when he had neede, and was an hungred, both he, and they that [were] with hym?

26 *Howe he went into the houſe of GOD in the dayes of Abiathar the hygh prieſt, and dyd eate the ſhewe bread, whiche is not lawful to eate, but for the prieſtes, and gaue alſo to them whiche were with hym? 1.Reg.21.b

27 And he ſayde vnto them, The Sabboth was made for man, & not man for the Sabboth.

28 Therefore is the ſonne of man, Lorde alſo of the Sabboth.

The.iii.Chapter.

1 He helpeth the man with the dryed hande, 14 choſeth his Apoſtles, 22 and caſteth out the vncleane ſpirite, whiche the Phariſees aſcribe vnto the deuyl. 35 The brother, ſiſter, and mother of Chriſte.

A 1 AND he entred agayne into the ſynagogue, and a man was there whiche had a*withered hande:

mat.xij.a Luke,vj.a 2 And they watched him, whether he woulde heale him on the Sabboth day, that they might accuſe hym.

3 And he ſayde vnto the man whiche had the wythered hande, Aryſe, [and ſtande] in the middes.

4 And he ſayth vnto them, Is it lawful to doo good on the Sabboth dayes, or to doo euyl? to ſaue lyfe, or to kyll? But they helde their peace.

5 And when he had looked rounde about on them with anger, mournyng for the hardeneſſe of their hartes, he ſayth to the man, *Stretch foorth thyne hand. And he ſtretched it out: and his hande was reſtored as whole as the other. mat.xij.b Luke.vj.b 1.Reg.13.b

6 And the Phariſees departed, and ſtraightway geathered a counſel with the Herodians agaynſt hym, that they myght deſtroy hym. mat.xij.b

7 But Ieſus auoyded, with his diſciples to the ſea:*and a great multitude folowed hym from Galilee,and from Iurie, B mat.iiij.d. Luke,6.c

8 And from Hieruſalem, and from Idumea, and [from the region whiche is] beyonde Ior-

Mat.iiij.b Luke.6.c Iohn.vi.a dane,*and they that dwelt about Tyre and Sidon, a great multitude, when they had hearde what thinges he did, came vnto him.

9 And Jeſus commaunded his diſciples that a ſhip ſhould wayte on him, becauſe of the people, leaſt they ſhoulde throng hym.

10 For he had healed many, [inſomuche] that they preaſſed vpon hym for to touche him as many as had plagues.

11 And the vncleane ſpirites when they ſawe hym, they fel downe before hym [at his feete] and cryed, ſayeing, Thou art the ſonne of GOD.

12 And he ſtrayghtly charged them, that they ſhoulde not make hym knowen.

13 And he goeth vp into a mountayne, and calleth vnto hym whom he would: and they came vnto hym.

C 14 *And he ordeyned twelue, that they ſhould be with hym, and that he myght ſende them foorth to preache: Matth,x,a

15 And that they myght haue power to heale ſickneſſes, and to caſt out deuyls.

16 And he gaue vnto Simon to name, Peter.

17 And he called James [the ſonne] of Zebedee, and John James brother, (& gaue them names, Boanerges, which is to ſay, yͤ ſonnes of thunder,)

18 And Andrewe, and Philip, and Bartholomewe, and Matthewe, and Thomas, and James [the ſonne] of Alphee, and Thaddeus, and Simon the Chananite,

19 And Judas Iſcariot, whiche alſo betrayed hym: and they comme into an houſe.

20 And the people commeth togeather againe, ſo that they coulde not ſo muche as eate bread.

D 21 And when they that belonged vnto hym, heard [of it] they went out to lay hands vpon hym: for they ſayde, He is mad.

22 And the Scribes whiche came downe frõ Hieruſalem, ſayde, He hath Beelzebub, *and by the prince of the deuyls caſteth he out deuyls. Mat.ix.d and.12.b Luke.xj.b

23 And when he had called them vnto hym, he ſayde vnto them in parables, Howe can Satan caſt out Satan?

24 And if a realme be diuided againſt it ſelfe, that realme can not endure.

25 And if a houſe be diuided agaynſt it ſelfe, that houſe can not continue.

26 And if Satan make inſurrection agaynſt him ſelfe and be diuided, he can not continue, but hath an ende.

27 No man can enter into a ſtrong mans houſe, and take away his goodes, except he wyl firſt bynde the ſtrong man, and then wyl ſpoyle his houſe.

28 Verÿly I ſay vnto you, Al ſinnes ſhalbe E forgeuen vnto the chyldren of menne, and blaſphemies wherwith ſoeuer they ſhal blaſpheme:

29 *But he that ſhal blaſpheme agaynſt the holy ghoſt, hath neuer forgeueneſſe, but is in danger of eternal damnation. Mat.xij.c. Luk.xij.b

30 For they ſaid, He hath an vncleane ſpirite.

31 *There comme his mother, and his brethren, and ſtandyng without, ſent vnto him, callyng hym. Mat.xij.d. Luk.viij.c

32 And the people ſate about hym, and ſayde vnto hym, Beholde, thy mother, and thy brethren, and thy ſiſterne, ſeeke for thee without.

33 And he anſweared them, ſayeing, Who is my mother, or my brethren?

34 And when he had looked round about on them whiche ſate about hym, he ſayde, Beholde my mother and my brethren.

35 For whoſoeuer ſhal doo the wyl of God, the ſame is my brother, and my ſiſter, and mother.

The.iiii.Chapter.

2 The parable of the ſower. 37 Chriſte ſtylleth the tempeſt of the ſea, whiche obeyed hym.

A 1 AND he began agayne to teache by the ſea ſyde: and there geathered vnto hym muche people, ſo that he entred into a ſhyp,* & ſate in the ſea: and al the people was by the ſea ſyde on the ſhore: Mat.xiij.a

2 And he taught them many thynges by parables, and ſayde vnto them in his doctrine,

Luk.viij.a 3 Hearken, Beholde* there went out a ſower to ſowe:

4 And it fortuned as he ſowed, that ſomme fel by the way ſyde: and the foules of the ayre came, and deuoured it vp.

5 Somme fel on ſtony grounde, where it had not muche earth: and immediatly it ſprang vp, becauſe it had no deapth of earth.

6 But aſſoone as the ſunne was vp, it caught heate: and becauſe it had not roote, it wythered away.

7 And ſomme felle among thornes: and the thornes grewe vp, and choked it, and it gaue no fruite. B

8 And ſomme fel vpon good ground, and did yeelde fruite that ſprang vp, and grewe, and brought foorth, ſomme thirtie, and ſomme ſixtie, and ſomme an hundred.

9 And he ſaide vnto them, He that hath eares to heare, let hym heare.

10 And when he was alone, they that were about hym, with the twelue, aſked of him the parable.

Mat.12.b. Luke.8.b 11 And he ſayde vnto them, *Unto you it is geuen to knowe the myſterie of the kyngdome of God: but vnto them that are without, al thynges are donne by parables,

12 That when they ſee, they may ſee and not diſcerne: and when they heare, *they maye heare and not vnderſtande, leſt at any tyme they ſhoulde turne, and theyr ſynnes ſhoulde be forgeuen them.

Eſai.6.c Mat.13.b Luke.8.b Iohn.12.f Acte.28.f Rom.11.b 13 And he ſaid vnto them, Knowe ye not this parable? And howe then wyl ye knowe al parables?

Mat.13.c. Luk.8.b 14 *The Sower ſoweth the woorde.

C 15 And they that [receiued ſeede] by the waye ſyde, are thoſe where the woord is ſowen, but when they haue heard, Satan commeth immediately, and taketh away the woorde that was ſowen in theyr hartes.

16 And lykewyſe they that receiue ſeede into the ſtony ground, are they whiche when they haue heard the woord, at once receiue it with gladneſſe:

17 Yet haue no roote in them ſelues, and ſo endure but a tyme: and anone when trouble and perſecution ariſeth for the woordes ſake: immediatly they are offended.

18 And thoſe be they that receiue ſeede among thornes: & they are ſuche as heare the woord,

19 And the cares of this world, and the deceitfulneſſe of richeſſe, & the luſtes of other things entryng in, choke the woord, and it is made vnfruiteful.

20 And they whiche receiued ſeede into good grounde, are ſuche as heare the woorde and receiue it, ſo that one corne dooth bring foorth thirtie, ſomme ſixtie, ſomme an hundred.

Mat.5.d Luke.8.c and.11.c 21 And he ſayde vnto them, Is the candel lyghted to be put vnder a buſſhel, or vnder the table? and not to be put on a candelſticke?

D Mat.10.c Luke.8.d and.12.a 22 *For there is nothyng ſo priuie that ſhal not be opened: neyther hath it beene ſo ſecret, but that it ſhal comme abroade.

23 If any man haue eares to heare, let hym heare.

24 And he ſaid vnto them, Take heede what ye heare: *with what meaſure ye meate, with the ſame ſhal it be meaſured to you agayne: And vnto you that heare, ſhal more be geuen.

Mat.7.a Luke.6.f

Mat.13.b and.25.c Luke.8.c and.19.d 25 *For vnto him that hath, ſhal it be geuen: and from hym that hath not, ſhalbe taken away euen that whiche he hath.

26 And he ſaid, So is the kingdome of God, euen as *yf a man ſhoulde ſowe ſeede in the grounde, Mat.13.d

27 And ſhoulde ſleepe, and ryſe vp night and day, and the ſeede ſhoulde ſpryng and growe vp, he knoweth not howe.

28 For the earth bryngeth foorth fruite of her ſelfe, fyrſte the blade, then the eare, after that the ful corne in the eare.

29 But when the fruite is brought foorth, anone he thruſteth in the ſicle, becauſe the harueſt is comme.

30 And he ſayde, Whereunto ſhal we lyken the kingdome of God? Or with what compariſon ſhal we compare it?

Mat.12.d Luke.3.d 31 *It is lyke a grayne of muſtarde ſeede: whiche when it is ſowen in the earth, is leſſe then al ſeedes that be in the earth:

F 32 And when it is ſowen, it groweth vp, and is greater then al hearbes, and beareth greate branches, ſo that the foules of the ayre maye make theyr neſtes vnder the ſhadowe of it.

Mat.13.c 33 And with many ſuche parables preached he the woorde vnto them, as they were able to heare it.

Mat.13.c. 34 But without parable ſpake he not vnto them, but when they were alone, he expounded al thynges to his diſciples.

35 And the ſame day when euen was come, he ſayth vnto them, Let vs paſſe ouer vnto the other [ſyde.]

36 And they leaft the people, and tooke hym, euen as he was in the ſhyppe, and there were alſo with hym, other litle ſhyppes.

Mat.8.c Luke.8.c 37 *And there aroſe a great ſtorme of wynde, and the waues daſſhed into the ſhyppe, ſo that it was nowe ful.

38 And he was in the ſtearne a ſleepe on a pillowe: and they awake hym, and ſaye vnto hym, Maiſter, careſt thou not that we periſhe?

39 And he aroſe, and rebuked the wynde, and ſayd vnto the ſea, Peace, and be ſtyl: and the wynde ceaſſed, and there folowed a greate calme.

40 And he ſayde vnto them, Why are ye fearefull? Howe is it that ye haue no fayth?

41 And they feared exceedyngly, and ſayde one to another, Who is this? that both the wynde and the ſea obey hym.

The.v.Chapter.

8 Chriſte delyuereth the poſſeſſed from the vncleane ſpirite, 25 the woman from the bloodდy iſſue, 41 and rayſeth the captaynes daughter.

A 1 ☞ Mat.8.d Luke.8.d AND they came ouer*to the other [ſide] of the ſea, into the countrey of the Gadarenes.

2 And when he was come out of the ſhippe, immediately there met hym from among the tombes, a man [poſſeſſed] of an vncleane ſpirite:

3 Whiche had his abyding among the tombes: and no man coulde bynde hym, no not with chaynes:

4 Becauſe that he had benne often bounde with fetters and chaynes, and the chaynes had benne plucked a ſunder by him, and the fetters broken in peeces: Neyther could any man tame hym.

5 And alwayes, nyght and day, he was in the mountaynes, and in the tombes, cryeing, and al to cutting him ſelfe with ſtones.

6 But when he had ſpyed Jeſus a farre of, he ranne, and woorſhypped hym:

7 Mat.8.d Acte.16.c And cryed with a loude voyce, and ſayde, What haue I to doo with thee, Jeſus, thou ſonne of the moſt higheſt GOD? I requyre thee in the name of God, that thou torment me not.

B 8 (For he ſayde vnto hym, Comme out of the man, thou foule ſpirite.)

9 And he aſked hym, What is thy name? And he anſweared, ſayeing, My name is legion: for we are many.

10 And he prayed him inſtantly that he would not ſende them away out of the countrey.

11 But there was there nigh vnto the mountaynes, a great hearde of ſwyne, feedyng.

12 Mat.8.b. Luke.8.d And al the deuyls beſought hym, ſayeing, Sende vs into the ſwyne, that we may enter into them.

13 And anone, Jeſus gaue them leaue. And the vncleane ſpirites went out, & entred into the ſwyne, and the hearde ranne headlong into the ſea, (they were about two thouſand,) and were choked in the ſea.

C 14 And the ſwyneheardes fledde, and told it in the citie, and in the countrey. And they went out for to ſee what was donne:

15 And they come to Jeſus, and ſee hym that was vexed with the feende, and had the legion, ſitting, & clothed, and in his ryght mind: and they were afrayde.

16 And they that ſawe [it,] tolde them howe it came to paſſe to hym that was poſſeſſed with the deuyl, and alſo of the ſwyne.

17 Luke.8.e *And they beganne to praye hym to depart out of theyr coaſtes.

18 Mat.8.d *And when he was comme into the ſhip, he that had benne poſſeſſed with the deuyl, prayed hym that he myght be with him.

19 Howbeit, Jeſus ſuffered hym not, but ſayth vnto hym, Goe home to thy friendes, and ſhewe them howe great thynges the Lorde hath donne for thee, and had compaſſion on thee.

20 And he departed, and beganne to publiſhe in Decapolis, how great thynges Jeſus had donne for hym: and al menne dyd marueyle.

D 21 And when Jeſus was comme ouer againe by ſhyppe vnto the other [ſyde,] much people geathered vnto hym, and he was nygh vnto the ſea.

22 Mat.8.d Luk.8.f *And behold there commeth one of the rulers of the ſynagogue, Jairus by name: and when he ſaw hym, he fel downe at his feete,

23 And beſought hym greatly, ſayeing, My young daughter lyeth at poynt of death, [I pray thee] comme and laye thy hands on her, that ſhe may be ſafe, and ſhe ſhal lyue.

24 And [Jeſus] went with him, and muche people folowed him, and thronged him.

25 Mat.9.c. Luke.8.f And there was a certayne woman whiche had benne diſeaſed of an iſſue of blood twelue yeeres,

26 And had ſuffered many thynges, of many phiſitions, and had ſpent al that ſhe had, and felte none amendement at al, but rather the woorſe.

27 When ſhe had hearde of Jeſus, ſhe came in the preaſſe behynde hym, and touched his garment.

E 28 For ſhe ſayde, If I maye but touche his clothes, I ſhalbe whole.

29 And ſtrayghtway the fountayne of her blood was dryed vp: and ſhe felt in her body that ſhe was healed of the plague.

30 And Jeſus immediatly knowing in him ſelfe that vertue proceeded from hym, turned hym about in the preaſſe, and ſaide, Who touched my clothes?

31 And his diſciples ſayde vnto hym, Thou ſeeſt the people thruſt thee, and aſkeſt thou, Who dyd touche me?

32 And he looked rounde about, for to ſee her that had donne this thyng.

33 But the woman fearyng and tremblyng, knowyng what was donne within her, came and felle downe before hym, and tolde hym al the trueth.

Luk.4.g 34 And he ſayde vnto her, Daughter, *thy faith hath ſaued thee, goe in peace, and be whole of thy plague.

Math.19.c Luke.8.g 35 While he yet ſpake, there comme from the ruler of the ſynagogues [houſe,] certayne whiche ſayde, Thy daughter is dead, why diſeaſeſt thou the maiſter any further?

36 As ſoone as Ieſus hearde the woorde that was ſpoken, he ſayth vnto the ruler of the ſynagogue, Be not afrayde, only beleue.

37 And he ſuffered no man to folow him, ſaue Peter and Iames, and Iohn, the brother of Iames.

Mat.9.c Luke.8.g 38 *And he commeth to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept and wayled greatly.

39 And when he was comme in, he ſaith vnto them, Why make ye this a doo, & weepe? the Damſel is not dead, but ſleepeth.

40 And they laught him to ſcorne: but he after that he had put them al out, taketh the father and the mother of the Damſel, and them that were with hym, and entreth in where the Damſel laye.

41 And when he had taken the Damſel by the hande, he ſayth vnto her, Talitha cumi, which is, being interpreted, Damſel, (I ſaye vnto thee) Aryſe.

42 And ſtrayght way the Damſel aroſe, and walked: for ſhe was of the age of twelue yeers: and they were aſtonyed out of meaſure.

43 And he charged them ſtrayghtly that no man ſhoulde knowe of it: and commaunded to geue her meate.

The.vi.Chapter.

4 Of Chriſtes dooynges and eſtimation in his owne countrey, 7 he ſendeth foorth his Apoſtles, 15 diuers opinions of Chriſte, 25 Howe Herode beheaded Iohn Baptiſt, 38 of the miracle of fyue loaues and two fyſhes, 48 Chriſte walked vpon the ſea, 55 and healed them that touched hym.

A 1 Mat.13.g Luk.4.e AND he *departed thence, and came into his owne countrey, and his diſciples folowe hym.

2 And when the ſabboth day was come, he began to teach in the ſynagogue: And many hearing him, were aſtonied, ſaying, From whence hath he theſe thinges? And what wiſdome is this that is geuen vnto hym, and ſuche myghty woorkes that are wrought by his handes?

Mat.13.g 3 *Is not this the Carpenter, Maries ſonne, the brother of Iames and Ioſes, and of Iuda and Simon? And are not his ſyſters here with vs? And they were offended at hym.

Mar.13.g Luke.4.d Iohn.5.f 4 Ieſus ſayde vnto them, *A prophete is not without honour, but in his owne countrey, and among his owne kynne, & in his owne houſe.

5 And he could there doo no mighty woorke: but layde his hands vpon a fewe ſicke folke, and healed [them.]

6 And he marueyled becauſe of theyr vnbeleefe. ☞ *And he went about by the villages that laye on euery ſyde, teachyng. Mark.9.d Mat.10.e

B 7 *And he calleth the twelue, and beganne to ſende them foorth, two and two, and gaue them power agaynſt vncleane ſpirites.

8 And commaunded them that they ſhould take nothing in theyr iourney, ſaue a ſtaffe (a) only: no ſcrippe, no bread, no money in theyr purſe:

9 But ſhoulde be ſhoed with ſandales: and that they ſhoulde not put on two coates.

(a) They may take a ſtaffe for theyr eaſe, and not to defende them ſelues, as in Math.10.

10 And he ſayde vnto them, Whereſoeuer ye enter into an houſe, there abyde tyl ye departe thence.

11 *And whoſoeuer ſhal not receiue you, nor heare you, when ye depart thence, ſhake of the duſt that is vnder your feete, for a witneſſe againſt them: *I ſaye veryly vnto you, it ſhalbe eaſier for the Sodomites and the Gomorrheans in the day of iudgement, then for that citie. Mar.10.b Luke.9.a Mat.11.d Luke.10.a

12 *And they went out, and preached, that menne ſhoulde repent. Mat.10.a

13 And they caſt out many deuylles, and annoynted many that were ſicke with oyle, and healed them.

14 And king Herode hearde [of hym,] (for his name was ſpread abroade:) and he ſaid, that Iohn Baptiſt was ryſen from the dead, and therefore mighty woorkes doo ſhewe foorth them ſelues in hym. Mat.14.a Luke.9.a C

15 Other ſayde, That it is Elias. Somme ſayde, That it is a prophete, or as one of the prophetes.

16 But when Herode had hearde of hym, he ſayde, It is Iohn, whom I beheaded: he is ryſen from death.

17 ☞ For Herode hym ſelfe had ſent foorth * and layde handes vpon Iohn, and bounde hym in priſon for Herodias ſake, his brother Philips wyfe, becauſe he had married her. * his ſeruauntes.

18 For Iohn ſaid vnto Herode, *It is not lawful for thee to haue thy brothers wyfe. Leui.18.d and.20.d

19 Therefore Herodias layde wayte for hym, & woulde haue killed him: but ſhe could not.

20 For Herode feared Iohn, knowyng that

he was a iuſt man, and an holy, and gaue hym reuerence: and when he hearde hym, he dyd many thynges, and hearde him gladly.

Gen.40.d 21 And when a conuenient day was come, that Herode on his * byrth day made a ſupper to the lordes, high captaynes, and chiefe eſtates of Galilee:

22 And when the daughter of the ſame Herodias came in, and daunced, and pleaſed Herode, and them that ſate at boorde alſo, the kyng ſayde vnto the Damſel, Aſke of me what ſo euer thou wylt, and I wyl geue it thee.

Mat.14.a 23 And he ſware vnto her, What ſo euer thou ſhalt aſke of me, I wyl geue it thee, euen vnto the one halfe of my kyngdome.

24 And ſhe went foorth, and ſayde vnto her mother, What ſhal I aſke? She ſaid, John Baptiſtes head.

25 And ſhe came in ſtraightway with haſte vnto the king, and aſked, ſayeing, I wil that thou geue me by and by in a charger, the head of John Baptiſt.

26 And the kyng was exceedyng ſory, [howe be it] for his othes ſake, and for theyr ſakes whiche ſate at ſupper alſo, he would not caſt her of.

27 And immediatly, the kyng ſent the hangman, & commaunded his head to be brought in, and he went & beheaded him in the priſon,

28 And brought his head in a charger, and D gaue it to the Damſel, and the Damſel gaue it to her mother.

29 And when his diſciples hearde [of it,] they came and tooke vp his body, and layde it in a tombe. ☜

30 And the Apoſtles geather them ſelues togeather, vnto Jeſus, and tolde hym al thinges, both what they had donne, and what they had taught.

Mat.14.b Luke.9.b Iohn.6.a 31 And he ſayde vnto them, * Come ye alone out of the way into the wilderneſſe, and reaſt a while. For there were many commers and goers, and they had no leyſure ſo muche as to eate.

Mat.14.b 32 * And they departed by ſhyp out of the way into a deſart place.

33 And the people ſpyed them when they departed, and many knewe hym: and ranne a foote thither out of al cities, and came thither before them, and came togeather vnto him.

Mat.9.d and.14.b Eze.34.a 34 And Jeſus, when he came out, ſawe much people, * and hadde compaſſion on them, becauſe * they were lyke ſheepe, not hauyng a ſheepehearde: And he began to teache them many thynges.

Mat.14.b Luk.9.b Iohn.6.a 35 * And when the day was nowe farre ſpent, his diſciples came vnto hym, ſayeing, This is a deſart place, and nowe the tyme is farre paſſed:

36 Let them departe, that they may goe into the countrey round about, and into the villages, and bye them bread: for they haue nothyng to eate.

37 He anſweared, and ſayd vnto them, Geue ye them to eate. And they ſaye vnto hym, [Shal we] goe and bye two hundred penyworth of bread, and geue them to eate?

38 He ſayth vnto them, Howe many loaues haue ye, goe, and looke. And when they had ſearched, they ſaye, Fyue, and two fyſhes. Mar.8.a

39 And he commaunded them to make them al ſyt downe by companies vpon the greene graſſe.

40 And they ſate downe, here a rowe, & there a rowe, [by] hundredes, and [by] fyfties.

41 And when he had taken the fyue loaues, and the two fiſhes, and looked vp to heauen, he bleſſed, and brake the loaues, and gaue them to his diſciples to ſet before them: and the two fiſhes diuided he among them al.

42 And they al dyd eate, and were ſatiſfied.

43 And they tooke vp twelue baſkettes ful of the fragmentes, and of the fiſhes.

44 And they that dyd eate the loaues, were about fyue thouſande menne.

45 And ſtraightway he conſtrained his diſciples to goe into the ſhyp, and to goe ouer the ſea before vnto Bethſaida, whyle he ſhoulde ſende away the people. Mat.14.c

46 * And when he had ſent them awaye, he departed into a mountayne to praye. Mat.14.c Iohn.6.b

47 ☞ And when euen was comme, the ſhip was in the myddeſt of the ſea, and he alone on the lande.

48 And he ſawe them troubled in rowyng, (for the wynde was contrary vnto them:) and about the fourth watche of the night, he commeth vnto them, walking vpon the ſea, and woulde haue paſſed by them.

49 But when they ſawe hym walking vpon the ſea, they ſuppoſed it had benne a ſpirite, and cryed out.

50 (For they al ſawe hym, and were troubled:) And anone he talked with them, and ſayth vnto them, Be of good cheare, it is I, be not afrayde.

51 * And he went vp vnto them into the ſhyp, and the wynde ceaſſed, and they were ſoare amaſed in them ſelues beyonde meaſure, and marueyled. Mat.14.c

52 For they vnderſtood not [what was donne] of ẏ loaues, becauſe theyr hart was hardned.

53 And when they had paſſed ouer, they came into

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into the lande of Genezareth, and drewe vp into the hauen.

54 And when they were comme out of the ſhyp, ſtrayght way they knewe hym,

55 And ranne foorth throughout al the region rounde about, and beganne to carrie about in beddes, thoſe that were ſicke, thyther where they hearde that he was.

56 And whyther ſo euer he entred, into villages, or cities, or fieldes, they laid yͤ ſicke folkes in the ſtreetes, & prayed hym that they might touch, and it were but the hemme of his garment: and as many as touched it, were made whole.

The.vii.Chapter.

2 The Phariſees fynde faulte at the diſciples eatyng of meate with vnwaſhen handes.
8 The commaundement of God is tranſgreſſed by mans traditions. 22 Meate defileth
not a man: but that whiche commeth from hym. 24 Of the woman of Syropheniſſa.
32 The healyng of the deafe and dumbe.

A 1 Mat.15.a AND the Phariſees come togeather vnto hym, and certayne of the Scribes, which came from Hieruſalem.

2 And when they ſawe ſome of his diſciples eate bread with defiled (that is to ſaye, with vnwaſhen handes) they founde fault.

3 For the Phariſees, and al the Jewes, except they waſhe theyr handes ofte, eate not, obſeruing the tradition of the elders.

4 And [when they comme] from the market, except they waſhe, they eate not. And manye other thynges there be, whiche they haue taken vpon them to obſerue, [as] the waſhyng of cuppes & pottes, braſen veſſels, & of tables.

5 Then aſked him the Phariſees & Scribes, Why walke not thy diſciples accordyng to the tradition of the elders, but eate bread with vnwaſhen handes?

6 He anſweared, and ſayde vnto them, Surely Eſaias hath prophecied wel of you hypocrites, as it is wrytten, Eſa.29.b Mat.15.a *This people honoureth me with theyr lippes, but theyr harte is farre from me.

B 7 Howebeit, in vayne doo they woorſhyppe me, teachyng doctrines, the commaundementes of menne.

8 For, the commaundement of God being layd aparte, ye obſerue the tradition of men, as the waſhyng of pottes and cuppes: and many other ſuche lyke thynges ye doo.

9 And he ſayde vnto them, Ful wel ye caſte aſyde the commaundement of God, that ye may keepe your owne tradition.

Exod.21.b Deut.5.b Ephe.6.a Exo.20.b Leui.20.b Pro.20.c 10 *For Moſes ſayde, Honour thy father and thy mother: and who ſo curſeth father or mother, let hym dye the death.

11 But ye ſay, If a man ſhal ſay to his father or his mother, Corban, (that is, by the gifte) that [is offered] of me, thou ſhalt be helped.

12 And ſo ye ſuffer him no more to doo ought for his father, or his mother,

13 Makyng the woorde of God of none effect through your tradition, whiche ye haue ordeyned: And many ſuch thynges doo ye.

14 And when he had called al the people vnto hym, he ſayde vnto them, Hearken vnto me euery one of you, and vnderſtande, C

15 There is nothing without a man that can Mat.15.b defile hym, when it entreth into hym: but the thynges whiche proceede out of a man, thoſe are they that defile the man.

16 If any man haue eares to heare, let hym heare.

17 And when he came into the houſe, awaye from the people, his diſciples aſked hym of the ſimilitude.

18 And he ſaith vnto them, Are ye alſo ſo without vnderſtandyng? Doo ye not perceiue that what ſo euer thyng from without, entreth into the man, it can not defile hym,

19 Becauſe it entreth not into his hart, but into the belly, and goeth out into the draught, purgyng al the meates?

20 And he ſayde, That which commeth out of the man, defileth the man.

21 For from within, euen out of the harte of D menne, proceede euyl thoughtes, adulteries, fornications, murthers,

22 Theftes, couetouſneſſe, wickedneſſe, deceite, wantonnes, a wicked eye, blaſphemie, pride, fooliſhneſſe:

23 Al theſe euyl thynges comme from within, and defile the man.

24 And from thence he roſe, and went into the Mat.15.b borders of Tyre and Sidon: and entred into an houſe, and woulde that no man ſhoulde haue knowen, but he coulde not be hid.

25 For a certayne woman whoſe young daughter had an vncleane ſpirite, when ſhe had hearde of hym, came and fel at his feete.

26 (The woman was a Greke, out of the nation of Syropheniſſa:) and ſhe beſought hym, that he woulde caſt out the deuyl from her daughter.

27 But Jeſus ſaide vnto her, Let the children firſt be fed: for it is not meete to take the childrens bread, and to caſt it vnto yͤ litle dogges.

28 She anſweared, and ſayd vnto hym, Yes Lorde, * for the litle dogges alſo eate vnder the table of the chyldrens crumbes. Mat,15.c,

29 And he ſaid vnto her, For this ſayeing, goe thy way, the deuil is gonne out of thy daughter.

30 And when ſhe was comme home to her houſe, ſhe founde that the deuyl was departed, and her daughter lyeing on the bedde.

Mat,15,c 31 ☞ * And when he was departed agayne from the coaſtes of Tyre & Sidon, he came vnto the ſea of Galilee, through the myddes of the coaſtes of Decapolis.

Mat,9,d 32 * And they bryng vnto hym one that was deafe, and had an impediment in his ſpeach: and they praye hym to put his hande vpon hym.

33 And when he had taken him aſyde from the people, he put his fyngers into his eares, and when he had ſpit, touched his tongue.

34 And when he had looked vp to heauen, ſighed, and ſayd vnto hym, Ephphatha, that is to ſaye, Be thou opened.

35 And ſtraightway, his eares were opened, and the ſtring of his tongue was looſed, and he ſpake playne.

36 And he cōmaunded them that they ſhould tel no man: but the more he commaunded them, ſo muche the more a great deale they publiſhed it. Mar,1,d

37 And were beyonde meaſure aſtonyed, ſayeing, He hath donne al thynges wel: he hath made both the deafe to heare, and the dumbe to ſpeake. ☜

The, viii. Chapter.

2 The miracle of the ſeuen loaues. 11 The Phariſees aſke a ſigne. 15 The leuen
of the Phariſees. 22 The blynde receiueth his ſyght. 29 Peter confeſſeth Chriſte,
33 and is rebuked of Chriſt. 34 Howe we ſhould folowe Chriſte, 35 loſe our lyfe,
38 and not be aſhamed of the Goſpel.

A 1 IN thoſe dayes, * the company beyng very greate, & hauing nothing to eate, when Jeſus had called his diſciples vnto him, he ſaith vnto them, Mat,15,d

2 I haue compaſſion on the people, becauſe they haue nowe benne with me three dayes, and haue nothing to eate:

Eſa,9.a Tobi,13,b 3 And if I ſend them away faſtyng to theyr owne houſes, they ſhal faint by the way: * for diuers of them come from farre.

4 And his diſciples anſweared hym, From whence can a man ſatiſfie theſe menne with bread here in the wylderneſſe?

5 And he aſked them, Howe many loaues haue ye? They ſayde, Seuen.

6 And he commaunded the people to ſyt downe on the grounde: and he tooke the ſeuen loaues, and when he had geuen thankes, he brake, and gaue to his diſciples to ſet before them: and they dyd ſet them before the people.

B 7 And they had a fewe ſmalle fyſhes: and when he had bleſſed, he commaunded to ſet them alſo before them.

8 So they dyd eate, and were ſuffiſed: and they tooke vp of the broken meate that was leaft, ſeuen baſkettes ful.

9 And they that had eaten, were about foure thouſande: And he ſent them away.

10 And anone when he had entred into a ſhip with his diſciples, he came into the parties of Daimanutha.

11 * And the Phariſees came foorth, and beganne to diſpute with him, ſeekyng of him a ſigne from heauen, temptyng hym. Mat.16.a Luke,11.d Iohn.6,d

12 And when he had ſighed deepely in his ſpirite, he ſayth, Why doo this generation ſeeke a ſigne? Verely I ſaye vnto you, There ſhal no (a) ſigne be geuen vnto this generation.

(a) It is in the greke text, yf a ſigne, whiche the Hebrewes vſe as a vehement negation.

13 And when he had leaft them, and entred into the ſhyp agayne, he daparted ouer the water.

14 And they had forgotten to take bread [with them,] neither had they in the ſhip with them more then one loafe. C

15 And he charged them, ſayeing, ☞ * Take heede, beware of the leuen of the Phariſees, and of the leuen of Herode. Mat,16,b Luke,12,a

16 And they reaſoned among them ſelues, ſayeing, We haue no bread.

17 And when Jeſus knew [it,] he ſayth vnto them, Why reaſon ye, becauſe ye haue no bread? Perceiue ye not yet, neyther vnderſtande? Haue ye your hart yet hardened?

18 Hauing eyes, ſee ye not? and hauing eares, heare ye not? Doo ye not remember?

19 * When I brake the fyue loaues among fyue thouſande [menne,] howe manye baſkets ful of broken meate tooke ye vp? They ſaye vnto him, Twelue. Mat,14,e

20 When I brake the ſeuen among foure thouſande, howe many baſkettes of the leauinges of the broken meate tooke ye vp? They ſayde, Seuen. Mat,15,d

21 And he ſayd vnto them, Howe happeneth it that ye doo not vnderſtande?

22 ☞ And he commeth to Bethſaida, & they

bryng a blynde man vnto hym, and deſired hym to touche hym.

23 And when he had caught the blynd by the hande, he lead hym out of the towne: and when he had ſpit in his eyes, & put his hands vpon hym, he aſked hym if he ſawe ought.

24 And he looked vp, & ſaide, I ſee menne: for I perceiue them walke as [they were] trees.

25 After that he put his handes agayne vpon his eyes, and made hym ſee: and he was reſtored, and ſawe euery man clearely.

26 And he ſent hym home to his houſe, ſayeing, Neyther goe into the village, nor tel it to any in the village.

Mat.16.c
Luke,9.c

E 27 And Jeſus went out, and his diſciples, into the villages that long to Ceſarea Philippi: and by the way he aſked his diſciples, ſaying vnto them, Whom doo menne ſaye that I am?

28 And they anſweared, John Baptiſt, and ſomme ſaye, Elias: Againe, ſomme [ſay] that thou art one of the prophetes.

Mat,16.c,
Luk,9.c
Iohn,6.g

29 And he ſayd vnto them, But whom ſaye ye that I am? Peter anſweareth, and ſayth vnto hym, *Thou art very Chriſte.

Mat.16.c
and,20.c
Luke.9.c

30 And he charged them that they ſhoulde tel no man.

31 And he beganne to teache them that the ſonne of man muſt ſuffer many thinges, and be reprooued of the elders, and of the hygh prieſtes and ſcribes, and be kylled, and after three dayes, ryſe agayne.

32 And he ſpake that ſayeng openly, and Peter tooke hym aſyde, and beganne to rebuke hym.

33 But when he had turned about, & looked on his diſciples, he rebuked Peter, ſayeing, Goe after me Satan: for thou ſauereſt not the thynges that [be] of GOD, but the thinges that be of menne.

Mat.16.d
Luke.9.c
and.14.f

34 *And when he had called the people vnto hym, with his diſciples alſo, he ſayde vnto them, Who ſo euer wyl comme after me, let hym forſake hym ſelfe, & take vp his croſſe, and folowe me.

35 For who ſo euer wyl ſaue his lyfe, ſhal loſe it, but who ſo euer ſhal loſe his life for my ſake, and the Goſpels, the ſame ſhal ſaue it.

36 For what ſhal it profite a man, yf he ſhal wynne al the world, and loſe his owne ſoule?

37 Or what ſhal a man geue, for a raunſome of his ſoule?

Mat.10.c
Luke,12,b

38 *Who ſo euer therefore ſhalbe aſhamed of me, and of my woordes in this adulterous and ſynneful generation, of him alſo ſhal the ſonne of man be aſhamed, when he commeth in the glory of his father, with the holy angels.

The.ix.Chapter.

2 The tranſfiguration of Chriſte. 13 Elias is comme. 26 A dumbe ſpirite is caſt out. 29 Why the diſciples coulde not caſt it out. 33 The diſciples contende for ſuperioritie. 38 One caſteth out deuyls that folowed not Chriſtes diſciples. 43 Of the offences of hande, foote, or eye. 49 Of ſeaſonyng with ſalte.

Mat,16.d
Luk,9.c

A 1 AND he ſayde vnto them, Veryly I ſaye vnto you, *that there be ſomme of them that ſtande here, which ſhal in no wiſe taſt of death, tyl they haue ſeene yͤ kyngdome of God comme with power.

Mat,17.a
Luke.9.c

2 And after ſixe dayes, Jeſus taketh with him Peter, & James, and John, and leadeth them vp into an hygh mountayne out of the way alone: and he was tranſfigured before them.

3 And his raiment did ſhine, [and became] very white, euen as ſnowe: ſo as no fuller vpon the earth can whyte them.

4 And there appeared vnto them Elias with Moſes: and they were talkyng with Jeſus.

5 And Peter anſweared, and ſayth to Jeſus, Maiſter, here is good beyng for vs: and let vs make three tabernacles, one for thee, and one for Moſes, and one for Elias.

6 For he wyſt not what he ſhoulde ſay: for they were ſoare afrayde.

B 7 And there was a cloude that ſhadowed thē: and a voyce came out of the cloude, ſayeing, This is my beloued ſonne: heare hym.

Mat.3.d
and,17.b
Luke.3.c
Mar.1.b.
Eſai.42.a
Mat.17.b
Mar.1.d

8 And ſodeynly when they had looked round about, they ſawe no man, more then Jeſus only with them ſelues.

9 And as they came downe from the hyl, he charged them that they ſhoulde tel no man those thynges that they had ſeene, tyl the ſonne of man were ryſen from the dead.

10 And they keapt that ſayeing with them, and demaunded one of another, what the ryſyng from the dead ſhoulde meane.

11 And they aſked hym, ſaying, Why then ſay the Scribes that Elias muſt firſt comme?

Mala.4.b
Eſai.53.a

12 He anſweared, and ſayd vnto them, Elias verylye when he commeth firſte, reſtoreth al thynges: & the ſonne of man, as it is written of him, ſhal ſuffer many thynges, and be ſet at nought.

13 But I ſay vnto you, that Elias is comme, and they haue donne vnto him what ſo euer they woulde, as it is wrytten of hym.

14 And when he came to his diſciples, he ſaw muche people about them, and the Scribes

diſputing

diſputyng with them.

15 And ſtraightway al the people when they behelde hym, were greatly amaſed, and runnyng to hym, ſaluted hym.

16 And he aſked the Scribes, What diſpute ye " among your ſelues?

" Somme reade, with them.

Mat.17.c Luke.9.a 17 *And one of the company anſweared, and ſayde, Maiſter, I haue brought vnto thee my ſonne, whiche hath a dumbe ſpirite:

18 And wherſoeuer he taketh him, he teareth hym, and [he] fometh, and gnaſheth with his teeth, and pineth away: and I ſpake to thy diſciples that they ſhoulde caſt hym out, and they coulde not.

19 He anſweareth him, and ſaith, O faithleſſe nation, howe long ſhal I be with you, howe long ſhal I ſuffer you? Bring him vnto me.

D 20 And they brought him vnto him: and when he ſawe him, ſtraightwaye the ſpirite tare him, and when he felle downe on the grounde, he wallowed, foming.

21 And he aſked his father, Howe long is it agoe ſince this came vnto hym? And he ſaide, Of a childe.

Mat.17.d 22 *And oft times it hath caſte him into the fire, and into the waters, to deſtroy hym: but if thou canſt doo any thing, haue mercye on vs, and healpe vs.

23 Jeſus ſayde vnto him, This thing if thou canſt beleue, *al thynges are poſſible to him that beleueth. Mat.17.d

24 And ſtrayghtwaye, when the father of the childe had cryed with teares, he ſayde Lorde I beleue, healpe thou myne vnbeleefe.

25 When Jeſus ſawe that the people came running togeather, he rebuked the foule ſpirite, ſaying vnto him, Thou dumbe & deafe ſpirite, I charge thee comme out of him, and enter no more into him.

26 And [the ſpirite] when he had cryed, and rent him ſoare, came out of him, and he was as one that had benne dead, inſomuche, that many ſayde, He is dead.

27 But Jeſus, when he had caught him by the hande, lifted him vp: and he aroſe.

28 And when he was comme into the houſe, *his diſciples aſked him ſecretly, Why could not we caſt him out? Mart.17.d

Mat.17.d 29 *And he ſayde vnto them, This kynde " can comme foorth by nothyng, but by prayer and faſtyng.

" of deuyls.

30 And after they departed thence, they tooke theyr iourney through Galilee, and he would not that any man ſhoulde knowe [it.]

31 For he taught his diſciples, and ſayde vnto them, *The ſonne of man is delyuered into the handes of menne, and they ſhal kil him, and after that he is kylled, he ſhal ryſe the thirde day. Mat.16.c Luk.9.c

32 But they vnderſtoode not that ſayeing, and were afrayde to aſke him.

33 And he came to Capernaum: and when he was come into the houſe, he aſked them, What was it that ye diſputed among your ſelues by the way?

34 And they helde theyr peace: For by the way they had reaſoned among them ſelues, who [ſhoulde be] the chiefeſt.

35 And when he was ſet downe, he called the twelue, and ſaith vnto them, If any man deſire to be firſte, the ſame ſhalbe laſt of al, and ſeruant vnto al.

36 *And when he had taken a young chylde, he ſet hym in the mydſt of them: and when he had taken hym in his armes, he ſaid vnto them, Mar.18.a Luke.6.f

37 Whoſoeuer ſhal receiue any ſuch a young chylde in my name, receiueth me: and whoſoeuer ſhal receiue me, receiueth not me, but hym that ſent me. ☜

38 ☞ John anſweared hym, ſayeing, Maiſter, we ſawe one caſtyng out deuyls in thy name, and he foloweth not vs, and we forbade hym, becauſe he foloweth vs not.

39 But Jeſus ſayde, *Forbyd him not, for there is no man, whiche, if he doo a miracle in my name, can lyghtly ſpeake euil of me. 1.Cor.12.a

40 For he that is not agaynſt vs, is on our part.

41 *Who ſo euer ſhal in my name geue you a cuppe of colde water to drynke, becauſe ye belong to Chriſte: verely I ſay vnto you, he ſhal not loſe his rewarde. Mat.10.d

42 *And who ſo euer ſhal offende one of theſe litle ones, that beleue in me, it is better for hym, yf a mylſtone were hanged about his necke, and he were caſt into the ſea. Mat.18.a

43 *And yf thy hande offende thee, cut it of: It is better for thee to enter into lyfe maymed, then hauyng two handes to goe into hel, into fyre that neuer ſhalbe quenched: Mat.18.b.

44 Where *theyr woorme dyeth not, and the fyre is not quenched. Eſai.66.g

45 And yf thy foote offende thee, cut it of: it is better for thee to enter halt into lyfe, then hauyng thy two feete, to be caſt into hel, into fyre that neuer ſhalbe quenched:

46 Where theyr woorme dyeth not, and the fyre is not quenched.

47 *And yf thyne eye offende thee, plucke it out: it is better for thee to enter into the kingdome of God with one eye, then hauing two eyes, to be caſt into hel fyre: Mat.5.c. Leuit.2.d

48 Where theyr woorme dyeth not, and the

fyre

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fire is not quenched.

Leuit.2.d Mat.5.b. Luke.14.g

49 For euery man ſhalbe ſalted with fire, * and euery ſacrifice ſhalbe ſeaſoned with ſalt.

50 *Salt is good: but yf the ſalt be vnſauerie, with what thyng ſhal you ſeaſon it? Haue ye ſalt in your ſelues, and haue peace among your ſelues one with another.

The.x.Chapter.

2 Of diuorcement, 13 chyldren are brought to Chriſte, and bleſſed. 17 A riche man queſtioneth howe he ſhoulde inherite eternal lyfe. 30 the rewarde of them that forſake al thynges for the Goſpel. 32 Chriſte telleth before of his paſſion, 35 the requeſt of the ſonnes of Zebedeus, 52 blinde Bartimeus receiueth his ſight.

Mat.19.a.

A 1 AND when he roſe from thence, he *commeth into the coaſtes of Iurie, through [the region that is] beyonde Iordane: and the people reſorte vnto hym a freſhe, and as he was woont, he taught them agayne.

2 And the Phariſees came, and aſked hym, Is it lawful for a man to put away his wyfe? temptyng hym.

Deut.24.a. Mat.19.a.

3 And he anſweared, and ſayde vnto them,* What dyd Moſes commaunde you to doo?

4 And they ſayde, Moſes ſuffered to write a booke of diuorcement, and to put her away.

5 And Jeſus anſweared, and ſaid vnto them, For the hardneſſe of your hart, he wrote this precept vnto you.

Gen.1.d. 1.Cor.6.d

6 But from the begynnyng of the creation,* God made them male and female.

Mat.19.a.

7 [And ſayd,] For this cauſe ſhal a man leaue his father and mother, and bide by his wyfe:

Epheſ.5.g Gen.2.d.

8 *And they twayne ſhalbe one fleaſhe: ſo then are they no more twaine, but one fleaſh.

B 9 Therefore, what God hath coupled togeather, let not man ſeparate.

10 And in the houſe his diſciples aſked hym agayne of the ſame matter.

Mat.5.c. and.19.a. Luke.16.b

11 And he ſayth vnto them,* Who ſo euer ſhal put away his wife, and marry another, committeth adultrie agaynſt her.

12 And yf a woman ſhal put away her huſbande, and be marryed to another, ſhe committeth adultrie. ☞

Mat.19.b. Luke.18.d

13 *And they brought young chyldren to him, that he ſhoulde touche them: and his diſciples rebuked thoſe that brought them.

C 14 But when Jeſus ſawe it, he was ſoare diſpleaſed, & ſaide vnto them, Suffer the young chyldren to comme vnto me, and forbydde them not: for to ſuche belongeth the kyngdome of God.

Mat.18.a. Luke.17.a

15 Verylye I ſay vnto you, who ſo euer ſhal not receiue the kyngdome of GOD *as a young childe, he ſhal in no wyſe enter therein.

16 And when he hadde taken them vp in his armes, putting his handes vpon them, he bleſſed them.

Mat.19.d. Luke.18.d

17 And when he was gonne foorth into the way, there came one runnyng, and kneeled to him, and aſked him,* Good maiſter, what ſhal I doo that I may inherite eternal lyfe?

18 Jeſus ſayde vnto him, Why calleſt thou me good? There is no man good but one, [whiche is] God.

19 Thou knoweſt the commaundementes, Doo not commit adultrie, Doo not kil, Doo not ſteale, Doo not beare falſe witneſſe, Defraude [no man,] Honour thy father and mother.

20 He anſweared, and ſayde vnto him, Maiſter, al theſe haue I obſerued from my youth.

Mat.19.b. Luke.18.d

21 Jeſus behelde hym, and loued hym, & ſayde vnto hym, One thing thou lackeſt:* Goe thy way, ſel what ſo euer thou haſt, and geue to the poore, and thou ſhalt haue treaſure in heauen, and comme folowe me, when thou haſt taken vp the croſſe. ☞

22 But he was diſcomforted becauſe of that D ſayeing, and went away mournyng: for he had great poſſeſſions.

Mat.19.e. Luke.18.e

23 And when Jeſus had looked rounde about, he ſayth vnto his diſciples,* Howe hardely ſhal they that haue riches, enter into the kyngdome of God?

24 And the diſciples were aſtonied at his woordes. But Jeſus anſweareth agayne, and ſayth vnto them, Chyldren, howe harde is it for them that truſt in richeſſe, to enter into the kyngdome of God.

25 It is eaſier for a cammel to goe through the eye of a needle, then for the riche to enter into the kyngdome of God.

26 And they were aſtonied out of meaſure, ſayeing betweene themſelues, Who then can be ſaued?

27 Jeſus when he had looked vpon them, ſayth, With menne it is vnpoſſible, but not with God: for with God al thynges are poſſible.

Mat.19.e. Luke.18.

28 And Peter beganne to ſay vnto him, Loe, *we haue forſaken al, & haue folowed thee.

29 Jeſus anſweared, and ſaide, Veryly, I ſay vnto you, There is no man that hath forſaken houſe, or brethren, or ſiſters, or father, or mother, or wyfe, or chyldren, or landes, for my ſake and the Goſpels,

30 But he ſhal receiue an hundred folde nowe at this preſent, houſes, and brethren, and ſiſters, and mothers, and chyldren, and landes, with perſecutions, and in the worlde to comme eternal lyfe.

Mat.25.b. Luke.13.f. 31 *But many that are firſt, ſhalbe laſt: and the laſt, firſt.

32 And they were in the way goeyng vp to Hieruſalem: and Jeſus went before them, and they were amazed, and as they folowed, were afrayd: and when he had agayne taken with him the twelue, he beganne to tel them what thynges ſhoulde happen vnto hym,

Mat.16.c. 17.c. and 20.c. Luke.15.f. and.22.c. 33 [Sayeing,] *Beholde, we goe vp to Hieruſalem, and the ſonne of man ſhalbe deliuered vnto the high prieſtes, and vnto the Scribes: and they ſhal condempne him to death, and ſhal deliuer him to the Gentiles.

34 And they ſhal mocke him, and ſcourge him, and ſpit vpon him, and kil him: and the third day he ſhal aryſe.

Mat.20.e. 35 *And James and John, the ſonnes of Zebedee comme vnto him, ſayeing, Maiſter, we wil that thou ſhouldeſt doo for vs, whatſoeuer we ſhal deſyre.

36 He ſayde vnto them, What wyl ye that I
F ſhoulde doo for you?

37 They ſaide vnto hym, Graunt vnto vs that we may ſit, one on thy ryght hande, and the other on thy leaft hande in thy glory.

38 But Jeſus ſayde vnto them, Ye wote not what ye aſke: Can ye drinke of the cup that I drinke of? and be baptized with the baptiſme that I am baptized with?

39 And they ſayde vnto hym, That we can. Jeſus ſayde vnto them, Ye ſhal in deede drinke of the cuppe that I drinke of: and with the baptiſme that I am baptized withal, ſhal ye be baptized:

40 But to ſit on my ryght hande, and on my leaft hande, is not myne to geue, but [it ſhalbe geuen] vnto them for whom it is prepared.

41 *And when the [other] tenne hearde it, they beganne to diſdayne at James and John. Mat.20.d.

42 But Jeſus when he hadde called them to hym, ſayth vnto them, Ye knowe that they *which ſeeme to beare rule among the Gentiles, raigne as lordes ouer them: and they that be great among them, exerciſe aucthoritie vpon them. Mat.20.d. Luke.22.c

43 But ſo ſhal it not be among you: but who ſo euer of you wyl be great among you, ſhalbe your miniſter:

44 And who ſo euer of you wilbe the chiefeſt, ſhalbe ſeruant of al.

45 For *the ſonne of man alſo came not to be miniſtred vnto, but to miniſter, and to geue his lyfe a raunſome for many. Mat.20.d.

46 And they came to Hiericho:* and as he went out of the citie of Hiericho, with his diſciples, and a great number of people, blynde Bartimeus, the ſonne of Timeus, ſate by the hygh wayes ſide begging. Mat.20.d. Luke.18.g

47 And when he hearde that it was Jeſus of G
Nazareth, he beganne to crye and ſay, Jeſus thou ſonne of Dauid, haue mercie on me.

48 And many rebuked him, that he ſhoulde holde his peace: but he cryed the more a great deale, Thou ſonne of Dauid, haue mercie on me.

49 And Jeſus ſtoode ſtil, and commaunded hym to be called: and they calle the blinde, ſayeing vnto hym, Be of good comfort, riſe, he calleth thee.

50 And when he had throwen away his cloke, he roſe, and came to Jeſus.

51 And Jeſus anſweared, and ſayde vnto him, What wylt thou that I doo vnto thee? The blinde ſaid vnto hym, Maiſter, that I might ſee.

52 Jeſus ſayde vnto hym, Goe thy way, thy fayth hath ſaued thee. And immediatly he receiued his ſyght, and folowed Jeſus in the way.

The.xi.Chapter.

11 Chriſte rydeth to Hieruſalem, 13 the vnfruiteful figge tree is curſed, 15 byers and ſellers are caſt out of the temple, 17 the houſe of God is the houſe of prayer, 24 the ſtrength of faith, 25 forgeue other when thou prayeſt, 27 the phariſees aſke Chriſt of his aucthoritie.

A 1 Mat.21.a. Luke.19.c AND when they came nygh to Hieruſalem, vnto Bethphage and Bethanie, at the mount of Oliues, he ſendeth foorth two of his diſciples,

2 And ſayth vnto them, Goe your way into the towne that is ouer agaynſt you: and as ſoone as ye be entred into it, ye ſhal finde a colte tied, whereon neuer man ſate: looſe him, and bryng him hyther.

3 And yf any man ſay vnto you, Why doo ye ſo? Say ye, that the Lorde hath neede of hym: and ſtrayghtway he wyl ſende hym hyther.

4 And they went their way, and founde the colte tyed by the doore without, in a place where two wayes met: and they looſe hym.

5 And diuers of them that ſtoode there, ſayde vnto them, What doo ye looſing the colte? John.12.b

6 And they ſayde vnto them euen as Jeſus had commaunded: and they let them goe.

7 And they brought the colte to Jeſus, and B
caſt

caſt their garmentes on hym, and he ſate vpon hym.

B 8 And many ſpread their garmentes in the way: other cut downe branches of the trees, and ſtrawed them in the way.

9 And they that went before, and they that folowed, cryed, ſayeing, Hoſanna, *bleſſed is he that commeth in the name of the Lorde.

Pſal,118.d. Mat.11.b. Luke.19.f. Iohn,11,b.

10 Bleſſed be the kingdome that commeth in the name of him, that is Lorde of our father Dauid: [a] Hoſanna, in the hygheſt.

[a] O thou whiche art.

11 And Jeſus entred into Hieruſalem, and into the temple: and when he had looked rounde about vpon al thinges, and nowe the euentide was comme, he went out vnto Bethanie with the twelue.

Mat,21,b.

12 *And on the morow when they were come out from Bethanie, he hungred.

13 And when he had ſpied a figge tree a farre of hauing leaues, he came [to ſee] yf he might finde any thing thereon: and when he came to it, he founde nothyng but leaues: for the tyme of figges was not yet.

C 14 And Jeſus anſweared, and ſayde vnto the figge tree, Neuer man eate fruite of thee hereafter whyle the worlde ſtandeth. And his diſciples hearde [it.]

Mat,11.b. Luke.19.g Iohn,2,c.

15 And they comme to Hieruſalem, and when Jeſus went into the temple, he beganne to caſt out them that ſolde and bought in the temple, and ouerthrewe the tables of the money changers, and the ſeates of them that ſolde doues:

16 And woulde not ſuffer that any man ſhould cary any ſtuffe through the temple.

Eſai,51.c. 3,Re,2.b,c Iere,7.c.

17 And he taught, ſayeing vnto them, *Js it not written, My houſe ſhalbe called ÿ houſe of praier vnto al nations? But ye haue made it a denne of theeues.

18 And the Scribes and hygh prieſtes hearde [it,] and ſought howe they myght deſtroy hym:* for they feared hym, becauſe al the people was aſtonied at his doctrine.

Mat.21.d,

19 And when euen was comme, Jeſus went out of the citie.

Mat,21.d. Luke,11.g and,20.c,

20 *And in ÿ mornyng as they paſſed by, they ſawe the figge tree dryed vp from the rootes.

21 And Peter hauyng remembred, ſayth vnto hym, Maiſter, beholde, the figge tree whiche thou curſedſt, is withered away.

22 And Jeſus anſwearing, ſayth vnto them, Haue fayth in God. D

23 For veryly J ſay vnto you, that who ſo euer ſhal ſay vnto this mountayne, Be thou remooued, and be thou caſt into the ſea, and ſhal not doubt in his hart, but ſhal beleue that thoſe thinges whiche he ſayth ſhal comme to paſſe: whatſoeuer he ſhal ſay, ſhalbe vnto him.

24 Therefore J ſay vnto you, *what thinges ſo euer ye deſyre when ye pray, beleue that ye receiue [them,] and ye ſhal haue [them.]

Mat,21.c. Iohn,14.c

25 And when ye ſtande prayeing, *forgeue, yf ye haue ought agaynſt any man: that your father alſo whiche is in heauen, may forgeue you your treſpaſſes.

Mat,6,d. and,18,d,

26 But yf you doo not forgeue: neither wyl your father whiche is in heauen forgeue you your treſpaſſes.

27 And they comme agayne to Hieruſalem: *and as he walked in the temple, there come to hym the hygh Prieſtes, and the Scribes, and the elders,

Luke.20.a Mat,21.c.

28 And ſay vnto hym, By what aucthoritie doeſt thou theſe thinges? and who gaue thee this aucthoritie to doo theſe thinges? E

29 Jeſus anſweared, and ſayde vnto them, J wil alſo aſke of you one queſtion: & anſweare me, and J wyl tel you by what aucthoritie J doo theſe thinges.

30 The baptiſme of John, whether was it from heauen, or of men? Anſweare me.

31 And they reaſoned with them ſelues, ſayeing, Jf we ſhal ſay, From heauen, he wil ſay, why then dyd ye not beleue hym?

32 But yf we ſhal ſay, Of menne, (a) we feare the people: for al menne counted John that he was a very prophete.

(a) This is the thirde perſon in Greke.

33 And they anſwearing, ſay vnto Jeſus, We can not tel. And Jeſus anſwearing, ſaith vnto them, Neither doo J tel you by what aucthoritie J doo theſe thinges.

The.xii. Chapter.

1 The vineyarde is let out to huſbandmen, 3 who euil entreated them that were ſent to receiue fruite, 8 and killed the heyre, 14 tribute is due to Caeſar, 25 Chriſte prooueth the reſurrection by ſcripture, agaynſt the Saducees, 28 the chiefe commaundementes of the lawe, 35 Chriſte is the ſonne of Dauid, 38 the hypocritical vſage of the Scribes, 41 the poore wydowes farthyng.

A 1 And he beganne to ſpeake vnto them by parables. A certayne man planted a vineyarde, and he ſet an hedge about it, and digged a wine preſſe, & buylt a towre, & let it out to huſbandmen: and went into a ſtrange countrey.

Mat,21,d,

2 And when the time was comme, he ſent to the huſbandmen a ſeruant, that he myght receiue of the huſbandmen of the fruite of the

vineyarde.

3 And they caught hym, and beat hym, and ſent hym away emptie.

4 And agayne he ſent vnto them another ſeruant: and at him they caſt ſtones, and brake his head, and ſent him away al to reuiled.

5 And agayne he ſent another, and hym they kylled: and many other, beating ſomme, and killing ſomme.

6 And ſo when he hadde yet but one beloued ſonne, he ſent hym alſo at the laſt vnto them, ſayeing, They wyl ſtande in awe of my ſonne.

Mat.21.d. Gen.37.d. Luke.20.c 7 * But the huſbandmen ſayde amongſt them ſelues, This is the heyre, comme, let vs kyl hym, and the inheritance ſhalbe ours.

B 8 And they tooke him, and killed him, and caſt him out of the vineyarde.

9 What ſhal therefore the Lorde of the vineyarde doo? He ſhal comme and deſtroy the huſbandmen, and wyl geue the vineyarde vnto other.

Pſal.118.c. Mat.21.d. Actes.4.d 10 Haue ye not read this ſcripture? * The ſtone whiche the builders diſalowed, is becomme the chiefe ſtone of the corner:

11 This was the Lordes dooing, and it is marueilous in our eyes?

12 They went about alſo to take him, and feared the people: for they knewe that he hadde ſpoken the parable agaynſt them: and they leaft him, and went their way.

Mat.22.d. Luke.20.b 13 And they ſent vnto him certaine of the Phariſees and of the Herodians, to take hym in his woordes.

C 14 And when they were comme, they ſay vnto hym, Maiſter, we knowe that thou art true, and careſt for no man: for thou conſydereſt not the perſons of menne, but teacheſt the way of God in trueth: Is it lawful to geue tribute to Caeſar, or not?

15 Shal we geue, or ſhal we not geue? But he knowyng their hypocriſie, ſayde vnto them, Why tempt ye me? Bryng me a peny, that I may ſee it.

16 And they brought it: and he ſaith vnto them, Whoſe is this image, and ſuperſcription? And they ſayde vnto him, Caeſars.

Rom.13.b. Mat.17.c. and.20.c. 17 And Jeſus anſwearing, ſayde vnto them, *Geue to Caeſar the thinges that [belong] to Caeſar: and to God the thinges which [parteyne] to God. And they marueyled at hym.

Mat.22.a. Actes.23.b Luke.20.c 18 There comme alſo vnto hym the Saduces, whiche ſay there is no reſurrection, & they aſked him, ſayeing,

Deut.25.b 19 Maiſter, Moſes wrote vnto vs, if any mans brother dye, and leaue his wyfe behinde him, and leaue no children: that his brother ſhould take his wyfe, and rayſe vp ſeede vnto his brother.

20 There were ſeuen brethren: and the fyrſt tooke a wyfe, & when he dyed, leaft no ſeede behinde him.

D 21 And the ſeconde tooke her, and dyed, neither leaft he any ſeede: and the thirde likewyſe.

22 And ſeuen had her, and leaft no ſeede behind them: laſt of al the wyfe dyed alſo.

23 In the reſurrection therefore when they ſhal ryſe, whoſe wyfe ſhal ſhe be of them? for ſeuen had her to wyfe.

24 And Jeſus anſwearing, ſayde vnto them, Doo ye not therefore erre, becauſe ye knowe not the ſcriptures, neither the power of God?

25 For when they ſhal ryſe from the dead, they neither marry, nor are geuen in marryage: but are as the angels which [are] in heauen.

26 As touchyng the dead that they ryſe: haue ye not read in the booke of Moſes, howe in the buſhe God ſpake vnto him, ſayeing, * I [am] the God of Abraham, and the God of Iſahac, and the God of Jacob? Exo.3.b. Mat.22.c Luke.10.f.

27 He is not the God of the dead, but God of the liuing: ye therefore doo greatly erre.

E Mat.22.d. 28 *And when there came one of the Scribes, and had hearde them diſputing togeather, and perceiued that he had anſweared them wel, he aſked him whiche is the firſt commaundement of al.

29 Jeſus anſweared him, The firſt of al the commaundementes [is,] Heare O Iſrael, *the Lord our God, is one Lorde: Deut.6.a. Mat.22.d.

30 And thou ſhalt loue the Lorde thy GOD with al thy hart, and with al thy ſoule, and with al thy minde, and with al thy ſtrength. This [is] the firſt commaundement:

31 And the ſeconde is lyke vnto [this,] *Thou ſhalt loue thy neighbour as thee ſelfe: There is none other commaundement greater then theſe. Leui.19.d Mat.22.b. Rom.13.c. Galat.5.c. Iacob.2.b Mat.5.g.

32 And the Scribe ſayde vnto him, Wel maiſter, thou haſt ſayde the trueth: for there is one God, and there is none other but he.

33 And to loue him with al the hart, and with al the vnderſtandyng, and with al the ſoule, and with al the ſtrength, & to loue a [mans] neyghbour as hym ſelfe, is greater then al the burnt offeringes and ſacrifices.

34 And when Jeſus ſawe that he anſweared diſcreetely, he ſayde vnto him, Thou art not farre from the kyngdome of GOD. And no man after that durſt aſke hym any queſtion.

35 And Jeſus anſwearing, ſayde, teachyng in the temple, How ſay the Scribes that Chriſte is the ſonne of Dauid? F

36 For Dauid hym ſelfe inſpired with the holy ghoſt,

Mat.22.d. Pſal.110.a. ghoſt,ſayde,*The Lorde ſayd to my Lorde, Sit on my ryght hande, til I make thyne enimies thy footeſtoole.

37 Dauid hym ſelfe calleth him Lorde: and whence is he then his ſonne? And much people hearde hym gladly.

38 And [he] ſayde vnto them in his doctrine, Mat.23.a. Luke.20.g Beware of the Scribes, whiche * deſyre to walke in long clothyng, and [loue] ſalutations in the market places,

39 And the chiefe ſeates in the ſynagogues,and the vppermoſt roomes at feaſtes,

40 Whiche deuoure wydowes houſes, & vnder a pretence,make long prayers: Theſe ſhal receiue greater dampnation.

41 ☞ And when Ieſus ſate ouer agaynſt the treaſurie, he behelde* howe the people put money into the treaſurie: And many that were riche,caſt in muche. Luke.21.a

42 And there came a certayne poore wydowe, and ſhe threwe in two mites, whiche make a farthyng.

43 And when he had called vnto him his diſciples, he ſayth vnto them, Ueryly I ſay vnto you,that this poore wydowe hath caſt more in, then al they whiche haue caſt into the treaſurie.

44 For they al dyd caſt in of their ſuperfluitie: but ſhe of her want, dyd caſt in al that ſhe had, [euen] al her liuing.

The.xiii.Chapter.

2 The deſtruction of the temple, 24 ſignes before Chriſtes comming, 31 Gods woorde ſhal not paſſe away, 32 the day and houre of Chriſtes comming is vnknowen, 35 watche and pray.

A 1 Mat.24.a. Luke.21.a AND as he went out of the temple,*one of his diſciples ſayde vnto hym, Maiſter, ſee what ſtones, and what buyldynges [are here.]

2 And Ieſus anſwearing, ſayde vnto hym, Seeſt thou theſe great buyldynges? there ſhal not be leaſt one ſtone vpon another,that ſhal not be throwen downe.

3 And as he ſate vpon the mount of Oliues ouer agaynſt the temple, Peter, and Iames, and Iohn,and Andrewe,aſked hym ſecretly,

4 Tel vs,when ſhal theſe thynges be? And what ſhalbe the ſigne when al theſe thinges ſhalbe fulfilled?

5 Mat.24.a. Luke.21.b And Ieſus anſwearing them, beganne to ſay, *Take heede leſt any man deceiue you.

6 For many ſhal comme in my name, ſayeing, I am [Chriſte:] and ſhal deceiue many.

7 When ye ſhal heare of warres,and tidinges of warres, be ye not troubled: For ſuche [thinges] muſt needes be, but the ende [ſhal] not [be] yet.

B 8 For there ſhal nation riſe agaynſt nation, and kyngdome agaynſt kyngdome: and there ſhalbe earthquakes in diuers places, & famines ſhal there be,and troubles: theſe are the beginninges of ſorowes.

Iohn.16.a Mat.10.b. Luke.21.c Iohn.16.a 9 *But take ye heede to your ſelues: for they ſhal deliuer you vp to counſayles, and to ſynagogues,and ye ſhalbe whipped, yea and ſhalbe brought before rulers and kynges for my ſake, [that this myght be] for a witneſſe agaynſt them.

Mat.24.b. 10 *And the Goſpel muſt firſt be publiſhed among al nations.

11 But when they ſhal leade you, deliuering you vp,be not careful aforehand,neither take thought what ye ſhal ſpeake: but whatſoeuer ſhalbe geuen you in the ſame houre, that ſpeake ye: for it is not ye that ſpeake, but the holy ghoſt. Mat.10.c.

12 The brother ſhal betray the brother to death, and the father the ſonne:and the children ſhal ryſe agaynſt their fathers and mothers, and ſhal put them to death.

13 And ye ſhalbe hated of al menne for my names ſake: but he that ſhal endure vnto the ende, the ſame ſhalbe ſafe.

14 *Moreouer, when ye ſee the abomination of deſolation, whereof is ſpoken by Daniel the prophete,ſtanding where it ought not(let him that readeth vnderſtande) then let them that be in Iurie, flee to the mountaynes: Mat.24.b. Luke.21.d Dani.9.g.

15 And let hym that is on the houſe toppe, not goe downe into the houſe,neither enter therein to fetche any thing out of his houſe. C

16 And let hym that is in the feelde, not turne backe agayne for to take his garment with hym.

17 Wo [ſhalbe] then to them that are with childe, and to them that geue ſucke in thoſe dayes.

18 But pray ye that your flight be not in the winter:

19 For there ſhalbe in thoſe dayes [ſuche] tribulation,as was not from the beginnyng of the creation whiche God created, vnto this time,neither ſhalbe in any wyſe.

20 And except that the Lorde had ſhortened thoſe dayes, no fleaſhe ſhoulde be ſaued: but for the electes ſake whom he hath choſen, he hath ſhortened thoſe dayes.

Mat.24.b. Luke.17.c 21 *And then, yf any man ſhal ſay to you, Lo here is Chriſt, or lo he is there: beleue him not.

D 22 For falſe Chriſtes, and falſe prophetes ſhal ryſe, and ſhal ſhewe ſignes and woonders to deceiue, yf it were poſſible, euen the elect.

23 But take ye heede: beholde, I haue ſhewed you al thinges before.

Mat.24.c. Ioel.2.c. Luke.21.c. 24 *Moreouer, in thoſe dayes, after that tribulation, the ſunne ſhalbe darkened, and the moone ſhal not geue her lyght:

35 And the ſtarres of heauen ſhal fal, and the powers whiche [are] in heauen, ſhalbe ſhaken.

Dan.7.c. 26 * And then ſhal they ſee the ſonne of man comming in the cloudes, with great power and glory.

27 And then ſhal he ſend his angels, and ſhal geather togeather his electe from the foure windes, from the ende of the earth, to the vttermoſt part of heauen.

Mat.24.c Luke.21.f. 28 *Learne a parable of the figge tree, When her branche is yet tender, and hath brought foorth leaues, ye knowe that ſommer is neare:

29 So ye in lyke manner, when ye ſhal ſee theſe thinges comme to paſſe, vnderſtand(a) that [it] is nygh, euen at the doores.

(a) That is, the kingdome of God.

30 Verely I ſay vnto you, that this generation ſhal in no wyſe paſſe, tyl al theſe thynges be donne. E

31 Heauen and earth ſhal paſſe away: but my woordes ſhal in no wyſe paſſe away.

32 But of that day and that houre knoweth no man, no not the angels whiche are in heauen, neither the ſonne him ſelfe, ſaue the father [only.]

33 * Take ye heede, watche and pray: for ye knowe not when the tyme is. Mat.24.d Luke.12.c.

34 * ″ As a man which is gone into a ſtrange countrey, and hath leaft his houſe, and geuen aucthoritie to his ſeruantes, & to euery man his woorke, and commaunded the porter to watche: Mat.25.b. Luke.19.b ″ For the ſonne of man is.

35 Watche ye therefore, (for ye knowe not when the maiſter of the houſe commeth, at euen, or at midnyght, whether at the Cocke crowyng, or in the dawnyng)

36 Leſt yf he comme ſodenly, he finde you ſleeping.

37 And that I ſay vnto you, I ſay vnto al, Watche.

The.xiiii.Chapter.

1 The hygh prieſtes conſpire agaynſt Chriſte, 3 A woman powreth precious oyntment on Chriſtes head, 10 Iudas for money betrayeth Chriſte, 12 the Paſſeouer is prepared and eaten, 22 the inſtitution of the Lordes Supper, 25 Chriſtes prayers and agonie in Gethſemani, 46 the takyng and examining of Chriſte before the hygh prieſt, 67 Peter denieth Chriſte, 72 and weepeth.

A 1 AFter two dayes was [the feaſt of] the Paſſeouer, and of vnleauened bread: and the hygh prieſtes and the Scribes ſought howe they myght take hym by crafte, and put hym to death.

Mat.26.a. Luke.22.a 2 *But they ſayde, Not in the feaſt day, leſt any buſineſſe aryſe among the people.

Mat.26.a. Iohn.11.f. 3 * And when he was at Bethanie in the houſe of Simon the leper, euen as he ſate at meate, there came a woman hauyng an alabaſter boxe of very precious oyntmēt [called] Narde piſtike: and when ſhe had broken the boxe, ſhe powred it on his head.

4 And there was ſomme that had indignation within them ſelues, and ſayde, Why was this waſte of the oyntment made?

5 For it myght haue benne ſolde for more then three hundred pence, and haue benne geuen to the poore. And they grudged agaynſt her.

6 And Ieſus ſayde, Let her alone, why trouble ye her? She hath donne a good woorke on me.

7 * For ye haue poore with you alwayes, and when ſo euer ye wyl, ye may doo them good: but me haue ye not alwayes. Deut.15.c

8 She hath donne that ſhe coulde: ſhe came aforehande to annoynt my body to the buryng. B

9 Verely I ſay vnto you, Whereſoeuer this Goſpel ſhalbe preached throughout yͤ whole worlde, this alſo that ſhe hath donne, ſhalbe rehearſed in remembrance of her.

10 And Iudas Iſcariot one of the twelue, went away vnto the hygh prieſtes, to betray him vnto them. Mat.26.b. Luke.22.a. Iohn.13.a.

11 When they hearde [that] they were glad, and promiſed that they woulde geue hym money. And he ſought howe he myght conueniently betray him. Mat.26.b. Luke.22.a.

12 And the firſt day of vnleauened bread, when they dyd kil the Paſſeouer, his diſciples ſaide vnto hym, Where wylt thou that we goe and prepare, that thou mayſt eate the Paſſeouer.

13 And he ſendeth foorth two of his diſciples, and ſaith vnto them, Goe ye into the citie, and there ſhal meete you a man bearyng a pitcher of water: folowe him.

14 And whyther ſoeuer he ſhal goe in, ſay ye to the good man of yͤ houſe, The maiſter ſayth, Where is the gheſt chamber, where I ſhal eate the Paſſeouer with my diſciples?

C 15 And he wyl ſhewe you a large vpper chamber, paued and prepared: (a) there make ready for vs.

(a) That is, the paſſeouer.

16 And his diſciples went foorth, and came into the citie, and founde as he had ſayde vnto them: and they made ready the Paſſeouer.

Mat.26.b. Luke.22.b

17 *And when it was nowe euen tyde, he commeth with the twelue.

John.13.c.

18 And as they ſate at boorde, and dyd eate, Jeſus ſayd, Verely I ſay vnto you, *one of you that eateth with me, ſhal betray me.

19 And they beganne to be ſory, and to ſay vnto hym one by one, Is it I? And another [ſayde,] Is it I?

20 He anſweared, and ſayde vnto them, It is
D one of the twelue, euen he that dippeth with me in the platter ".

" Shal betraye me.

Mat.26.c. Luke.13.b 1.Cor.11.c

21 * The ſonne of man truely goeth as it is written of hym: but wo to that man by whom the ſonne of man is betrayed: Good were it for that man yf he had neuer benne borne.

22 And as they dyd eate, Jeſus when he had taken bread: and bleſſed, he brake [it] & gaue to them, and ſayde, Take, eate: this is my body.

23 And when he had taken the cuppe, and geuen thankes, he gaue it to them: and they al dranke of it.

24 And he ſayde vnto them, This is my blood of the newe teſtament, whiche is ſhedde for many.

25 Verely I ſay vnto you, I wyl drinke no more of the fruite of the vine, vntil that day that I drinke it newe in the kyngdome of God.

Mat.26.c.

26 *And when they had prayſed [God,] they went out into the mount of Oliues.

Zach.12.c. Mat.26.c. Luke.22.d John.13.d

27 *And Jeſus ſayth vnto them, Al ye ſhalbe offended becauſe of me this nyght: for it is written, I wyl ſmite the ſhepehearde, and the ſheepe ſhalbe ſcattered.

E 28 But after that I am ryſen, I wyl goe into Galilee before you.

29 Peter ſayde vnto hym, Although al menne ſhalbe offended, yet [wyl] not I.

30 And Jeſus ſaith vnto hym, Verely I ſaye vnto thee, that this day, euen in this nyght, before the Cocke crowe twyſe, thou ſhalt denye me three times.

31 But he ſpake more vehemently, If I ſhould dye with thee, I wyl not denye thee in any wyſe. Lykewyſe alſo ſayde they al.

Mat.26.d.

32 *And they came into a place whiche was named Gethſemani, and he ſayth to his diſciples, Sit ye here, whyle I ſhal pray.

33 And he taketh with him Peter, and James, and John, and beganne to be ſoare amazed, and to be in an agony,

Mat.26.d. John.12.d

34 And ſayth vnto them, * My ſoule is exceedyng heauy, euen vnto the death: tarye ye here, and watche.

35 And when he had gonne forwarde a litle, he felle on the grounde: and prayed that yf it were poſſible, the houre myght paſſe from hym.

Mat.26.d. Luke.22.d

36 And he ſayde, * Abba, father, al thinges are poſſible vnto thee: take away this cup from me. Neuertheleſſe, not that I wyl, but that thou [wylt be donne.]

37 And he commeth & findeth them ſleeping, and ſayth vnto Peter, Simon, ſleepeſt thou? Couldeſt not thou watche one houre? F

38 Watche ye and pray, leſt ye enter into temptation: The ſpirite truely is ready, but the fleaſhe is weake.

Mat.26.d.

39 *And agayne he went aſide, and prayed, and ſpake the ſame woordes.

40 And when he returned, he founde them a ſleepe agayne (for their eyes were heauy:) neither wyſt they what to anſweare hym.

41 And he commeth the thirde time, and ſaith vnto them, Sleepe henceforth, and take your eaſe: it is yenough, the houre is comme, beholde the ſonne of man is betrayed into the handes of ſinners.

42 Ryſe vp, let vs goe: Loe, he that betrayeth me is at hande.

Mat.26.e. Luke.22.e

43 *And immediatly whyle he yet ſpake, commeth Judas, beyng one of the twelue, and with hym a great number of people with ſwoordes and ſtaues, from the hygh prieſtes, and Scribes, and elders.

44 And he that betrayed him, had geuen them a general token, ſayeing, Whoſoeuer I ſhal kiſſe, that ſame is he: take him, and leade hym away warely.

45 And as ſoone as he was comme, he goeth ſtraygtht way to hym, and ſayth vnto hym, Maiſter, maiſter: and kiſſed him.

46 And they layde theyr handes on hym, and tooke him.

47 And one of them that ſtoode by, when he had drawen out his ſwoord, ſmote a ſeruant of the hygh prieſt, and " cut of his eare.

" Or, tooke away.

Mat.26.e. Luke.22.f.

48 And Jeſus anſweared, & ſayde vnto them, *Ye be comme out as vnto a theefe with ſwoordes and with ſtaues, for to take me.

49 I was dayly with you in the temple teaching, and ye tooke me not: but [theſe thinges

comme to paſſe] that the ſcriptures ſhoulde be fulfilled.

Mat.26.e. 50 *And they al forſooke hym, & ranne away.

Luke.22.f. Iohn.18.b 51 And there folowed hym a certayne young man, clothed in linnen vpon the bare: and the young manne caught hym.

52 And he leaft his linnen garment, and fled from them naked.

Mat.26.f. Luke.22.f. Iohn.18.b 53 *And they ledde Jeſus away to the hygh prieſt, & with him came al the hygh prieſtes, and the elders, and the Scribes.

54 And Peter folowed him a great way of, euen tyl he was come into the pallace of the hygh prieſt: and he ſate with the ſeruantes, and warmed [him ſelfe] at the fire.

Mat.26.f.* Actes.6.d 55 And the high prieſtes and al the counſel ſought for witneſſe againſt Jeſus to put him to death, and founde none:

56 For many bare falſe witneſſe againſt him, but their witneſſe agreed not togeather.

57 And there aroſe certayne, and brought falſe witneſſe agaynſt him, ſayeing,

Mat.26.f. Iohn.2.d. 58 We hearde him ſay, I wyl deſtroy this temple that is made with handes, and within three dayes I wyl buylde another made without handes.

Mat.26.f. 59 But yet their witnes agreed not ſo together.

60 And the high prieſt ſtoode vp in the middes, and aſked Jeſus, ſayeing, Anſweareſt thou nothing? Howe [is it that] theſe beare witneſſe againſt thee?

Mat.26.f. 61 *But he helde his peace, and anſweared nothing. Againe, the high prieſt aſked him, and ſaide vnto him, Art thou Chriſte the ſonne of the bleſſed?

Mat.26.f. Luke.21.g Iohn.6.g. 62 And Jeſus ſaide, I am: *And ye ſhal ſee the ſonne of man ſitting on the right hande of the power [of God,] and comming in the cloudes of heauen.

63 Then yͤ high prieſt hauing rent his clothes, ſaith, What neede we any further witneſſes?

64 Ye haue hearde the blaſphemie: What thinke ye? And they al condempned hym to be woorthy of death.

65 And ſomme beganne to ſpit at him, and to couer his face, and to beate him with fiſtes, and to ſay vnto him, Prophecie: And the ſeruantes dyd beate him with roddes.

66 And as Peter was beneath in the palace, there commeth one of the wenches of the hygh prieſt. Mat.26.g. Luke.22.f. Iohn.18.c.

67 And when ſhe ſawe Peter warming hym ſelfe, after ſhe had looked vpon him, ſhe ſaith, And thou alſo waſt with Jeſus of Nazareth.

68 But he denyed, ſayeing, I knowe him not, neither wote I what thou ſayeſt. And he went out into the porche, & the Cocke crewe.

69 And a damſel when ſhe ſawe him, began agayne to ſay to them that ſtoode by, This is [one] of them.

70 And he denied it agayne. And anone after, they that ſtoode by ſayde agayne to Peter, Surely thou art one of them: for thou art of Galilee, and thy ſpeache agreeth thereto.

71 But he beganne to curſe & to ſweare, [ſayeing,] I knowe not this man of whom ye ſpeake.

72 *And the ſeconde time the Cocke crewe, and Peter remembred the woorde that Jeſus ſayde vnto him, Before the Cocke crowe twyſe, thou ſhalt deny me three tymes: And he beganne to weepe. Mat.26.g. Luke.22.g

The.xv.Chapter.

1 Jeſus is deliuered bounde to Pilate, 2 and anſweareth him nothing, 15 Barabbas is looſed, and Jeſus is deliuered vp to be crucified, 16 the manner of Chriſtes paſſion and death, 39 the Centurions confeſſion of Chriſte, 43 Joſeph beggeth Chriſtes body, and burieth it, 47 women that behelde his paſſion and ſepulchre.

A 1 Mat.27.a. Luke.23.a Iohn.18.c. AND anone in the dawnyng, when the hygh prieſtes hadde held a counſel with the elders, and the Scribes, & the whole congregation, and had bound Jeſus, they caried him away, and deliuered him to Pilate.

2 And Pilate aſked him, Art thou the king of the Jewes? And he anſwearing, ſayde vnto hym, Thou ſayeſt it.

3 And the hygh prieſtes accuſed hym of many thinges, but he anſweared nothing.

Mat.27.b. Luke.23.b. 4 So Pilate aſked him agayne, ſayeing, Anſweareſt thou nothing? beholde howe many thinges they witneſſe agaynſt thee.

5 Jeſus yet anſweared nothing at al, ſo that Pilate marueyled.

6 At that feaſt Pilate dyd deliuer vnto them one priſoner, whom ſoeuer they deſyred.

7 And there was one that was named Barabbas, whiche laye bounde with them that made inſurrection with him, which [menne] had committed murther alſo in the inſurrection. B

8 And the people crying aloud, beganne to deſyre [that he woulde doo] accordyng as he had euer donne vnto them.

9 Pilate anſweared them, ſayeing, Wyl ye that I let loſe vnto you yͤ king of the Jewes?

10 (For he knewe that the hygh prieſtes hadde deliuered him for enuie.)

11 But the hygh prieſtes mooued the people, that he ſhoulde rather deliuer Barabbas vnto them.

12 Pilate anſwearing againe, ſayd vnto them, *What wil ye then that I ſhal doo vnto him whom ye cal the kyng of the Iewes? Math.27.b Luk.23.c

13 And they cryed agayne, Crucifie him.

14 Pilate ſayd vnto them, What euyl hath he donne? And they cryed the more feruently, Crucifie hym.

15 And ſo Pilate wyllyng to content the people, let *looſe Barrabas vnto them, and deliuered vp Ieſus when he had ſcourged hym, for to be crucified. Mat.27.c

B 16 And the ſouldiers ledde him away into the hal, called Prætorium, and they cal togeather the whole bande." " Of ſoldiers.

17 And they clothed hym with purple, and when they had platted a crowne of thornes, they put it about his [head,]

18 And beganne to ſalute hym, [ſayeing,] Haile kyng of the Iewes.

19 And they ſmote hym on the heade with a reede, and dyd ſpit vpon hym, and bowyng their knees, worſhipped hym.

20 And when they hadde mocked hym, they tooke of the purple from hym, and put his owne clothes on hym, and ledde hym out to crucifie him.

Math.27.d Luke,23.d 21 *And they compel one that paſſed by, called Simon of Cyrene (comming out of the feelde, the father of Alexander and Ruphus) to beare his croſſe.

C 22 *And they bring him to a place named Golgotha, whiche is if a man interprete it, a place of a ſkulle. Math.27.d

23 And they gaue hym to drinke, wine mingled with myrre, but he receyued it not.

24 And when they had crucified hym, *they parted his garmentes, caſtyng lottes vppon them, what euery man ſhoulde take. Mat.27.d Pſal.21.d

" Or, when, 25 And it was the third houre, " and they crucified him.

26 And the title of his accuſation was written ouer, *The Kyng of the Iewes, *In theſe wordes.

Mat.27.d Luke.23.d 27 *And they crucifie with him two theeues, the one on the right hande, and the other on his leaft.

28 And the ſcripture was fulfilled which ſaith, *He was counted among the wicked. Eſai.53.d Math.27.d

Math.27.d Luke.23.b 29 *And they that went by, rayled on hym, wagging their heades & ſayeing, A wretch, [thou] that deſtroyeſt the temple, and buildeſt it in three dayes,

30 Saue thee ſelfe, and comme downe from the croſſe.

31 Lykewyſe alſo the hygh prieſtes mocking him among them ſelues, with the Scribes, ſayde, He ſaued other menne, him ſelfe he can not ſaue.

32 Let Chriſt the king of Iſrael deſcend now from the croſſe, that we maye ſee, and beleue: And they that were crucified with him, checked hym alſo.

33 *And when the ſixth houre was comme, darkeneſſe aroſe ouer al the earth, vntyl the nynth houre. Mat.27.c Luk.23.f

34 And at the nynth houre Ieſus cryed with a loude voyce, ſayeing, Eloi, Eloi, Lamaſabachthani? Whiche is, if one interprete it, *My God, my God, why haſte thou forſaken me? Math.27.f Pſal.21.a

35 And ſomme of them that ſtoode by, when they hearde that, ſayde, Behold, he calleth for Elias. D

36 *And one ranne, and after he hadde filled a ſponge ful of vineger, and put it on a reede, he gaue him to drinke, ſayeing, Let hym alone, let vs ſee whether Elias commeth to take him downe. Math.27.c

37 But when Ieſus had cryed with a loude voyce, he gaue vp the ghoſt.

38 *And the vayle of the temple was rent into two peeces, from the top to the bottome. Math.27.f Luk.23.g

39 *And when the Centurion, whiche ſtoode ouer againſt him, ſawe, that when he had ſo cryed, he gaue vp the ghoſt, he ſayde, Truely this man was the ſonne of God. Math.27.f Luke.23.g

40 *There were alſo women a good waye of beholdyng him, among whom was Marie *Magdalen, and Marie the mother of Iames the little, and of Ioſes, and Salome: Math.27.f Luke.23.g Math.27.g

41 *Which alſo when he was in Galilee, folowed hym, and miniſtred vnto hym, and many other women whiche came vp with him vnto Hieruſalem. Luk.8.a

42 And nowe when the euen was comme, (becauſe it was the daye of preparyng, that goeth before the Sabboth,)

43 * Ioſeph [of the citie] of Arimathea, a noble counſellour, whiche alſo looked for the kingdome of God, came, and went in boldly vnto Pilate, and begged of him the body of Ieſus. Math.27.g Luke.23.g Iohn.19.g

44 And Pilate marueyled yf he were alredy dead, and when he had called vnto hym the Centurion, aſked of him whether he had benne any whyle dead.

45 And when he knewe the trueth of the Centurion, he gaue the body to Ioſeph.

46 And when he had bought a linnen cloth, and taken him downe, he wrapped hym in the linnen cloth, and layd him in a ſepulchre, that was hewen out of the rocke, and rouled a ſtone vnto the doore of the ſepulchre.

47 And Marie Magdalen, and Marie " Ioſes behelde where he was layde. ❧ " The mother of.

The.xvi.Chapter.

1 The women comme to the ſepulchre, 5 an Angel telleth them that Chriſt is ryſen. 9 Chriſte appeareth to Marie Magdalene, 12 to two going into the countrey, 14 then to the eleuen, 15 whom he commaundeth to preache the Goſpel, 19 Chriſte is receyued into heauen. 20 The ſignes that folowe the preaching of the Goſpel.

A 1 AND when the Sabboth daye was paſte, Marie Magdalene, and Marie [the mother] of James, & Salome, bought ſweete ſmellyng oyntments, that they myght comme and annoynt hym.

Math.28.a
Luke.24.
Iohn.20.a

2 *And very early in the mornyng, the (a) firſt day of the Sabbothes, they comme vnto the ſepulchre, when the ſunne was ryſen,

(a) That is, Sunday, the firſt day of the weeke.

3 And they ſayde among them ſelues, Who ſhal roule vs away the ſtone from the doore of the ſepulchre?

4 (And when they looked, they ſee how that the ſtone was rouled away), for it was very great,

5 And when they went into the ſepulchre, they ſawe a young man, ſitting on the right ſyde, clothed in a long white garment, and they were greatly amazed.

Mat.28.b
Luke.24.a

6 *And he ſayeth vnto them, Be not greatly amazed, ye ſeeke Jeſus of Nazareth, which was crucified, he is riſen, he is not here, B beholde the place where they had put hym.

7 But goe your way, and tel his diſciples, & Peter, that he goeth before you into Galilee, there ſhal ye ſee hym, as he ſayd vnto you.☜

Math.28.c
Luke.24.a

8 *And they went out quickly, and fled from the ſepulchre, for they trembled and were amazed, neyther ſayde they any thing to anye man, for they were afrayde.

C 9 ☞When [Jeſus] was ryſen earlye, the fyrſt [day] after the Sabboth, he appeared firſt to Mary Magdalene, out of whom he had caſt ſeuen diuels.

10 And ſhe went and tolde them that were with hym, as they mourned and weapt.

11 And they when they had heard that he was alyue, and had ben ſeene of her, beleued it not.

12 *After that he appeared in another fourme, vnto two of them as they walked, and went into the countrey.

Luk.23.b

13 And they went and told it vnto the reſidue: and [they] beleued not theſe alſo.

14 ☞Afterwarde he appeared vnto the eleuen as they ſate at meate, and caſte in their teeth their vnbeleefe and hardneſſe of hart, becauſe they beleeued not them, whiche hadde ſeene that he was ryſen.

15 And he ſayde vnto them, *Goe ye into al the worlde, and preache the Goſpel to al creatures.

Mat.28.d

16 He that ſhal beleue, and be baptized, ſhalbe ſaued, but he that ſhal not beleue, ſhalbe dampned. D

17 And theſe tokens ſhal folowe them that beleue, *In my name ſhal they caſte out diuels, *they ſhal ſpeake with new tongues,

Actes.8.b
16.b.20.c
Actes.2.a
and.19.b
Luk.10.c
and.23.b

18 They ſhal dryue away ſerpentes, and yf they drynke any deadlye thing, it ſhal in no wyſe hurt them, they ſhal lay handes on the ſicke, and they ſhal recouer.

19 So then when the Lorde had ſpoken vnto them, *he was receiued into heauen, and ſate him downe on the ryght hande of God.

Luk.24.g
Actes.1.b

20 And they went foorth, and preached euery where, the Lorde woorkyng with them, *and confyrming the woorde with ſignes folowyng.

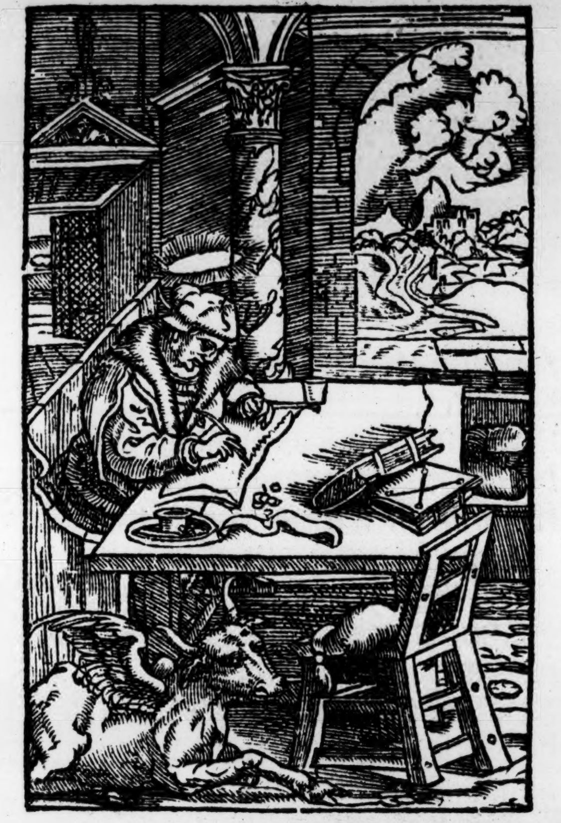
Hebr.2.a

¶ Here endeth the Goſpel by Saint Marke.

The Goſpel by Saint Luke.

The firſt Chapter.

1 The preface of Luke. 5 Of Zacharias and Elizabeth. 11 The angel ſheweth the natiuitie of John Baptiſt. 20 The incredulitie of Zacharie is pouniſhed. 28 The angel ſaluteth Marie, and ſheweth the Natiuitie of Chriſt. 40 Marie viſiteth Elizabeth. 46 The ſongue of Marie. 57 The byrth, Circumciſion, and graces of John Baptiſt. 68 The prophecie of Zacharie. 80 The office of John.



A 1 FOr aſmuche as manye haue taken in hand to ſet foorth in order the declaration of thoſe things whiche are moſte ſurely *beleued amōg vs,

*Or, proued.

2 Euen as they delyuered them vnto vs whiche from the beginning ſawe them them ſelues with theyr eyes, and were miniſters of the (a) woorde:

(a) That is, they were doers in such thynges as be ſet foorth in the Goſpel.

3 It ſeemed good to me alſo, hauyng perfect vnderſtanding of al thinges from the beginning, to write vnto thee in order, moſt excellent Theophilus,

4 That thou mighteſt knowe the certaintie of thoſe thynges whereof thou haſte benne taught by mouth.

5 THere was in the dayes of Herode the kyng of Jurie, a certayne prieſte named Zacharias, *of the courſe of Abia, and his wyfe [was] of the daughters of Aaron, and her name was Elizabeth.

1.Par.24.a

6 They were both ryghteous before God, walkyng in al the commaundementes and ordinances of the Lorde, blameleſſe.

7 And they had no childe, becauſe that Elizabeth was barren, and they both were nowe wel ſtricken in age.

8 And it came to paſſe, that when Zacharie executed the prieſtes office before God, as his courſe came,

9 Accordyng to the cuſtome of the prieſtes office, his lot was to burne incenſe when he went into the temple of the Lorde.

Exo.30.b
Hebr.9.b

10 And the whole multitude of the people were without in prayer, whyle the incenſe was burnyng.

11 And there appeared vnto hym an Angel of the Lorde, ſtanding on the ryght ſyde of the aulter of the incenſe.

12 And when Zacharias ſawe hym, he was troubled, and feare fel vpon hym.

13 But the Angel ſayde vnto hym, Feare not Zacharie, for thy prayer is hearde, and thy wyfe Elizabeth ſhal beare thee a ſonne, and thou ſhalt cal his name John, B

14 And thou ſhalt haue ioye and gladneſſe, and many ſhal reioyce at his byrth:

15 And he ſhalbe great in the ſight of the Lord, and ſhal neyther drynke wyne nor ſtronge drinke, & he ſhalbe filled with the holy ghoſt, euen from his mothers wombe.

16 For many of the children of Iſrael, ſhal he turne to their Lorde God.

17 And he ſhal goe before hym with the ſpirite and power of *Elias, to turne the hartes of the fathers to the chyldren, and the diſobedient to the wiſdome of the iuſt men, to make redy a perfect people for the Lorde.

Math.11.b

18 And Zacharias ſayde vnto the Angel, By what token ſhal I knowe this? For *I am olde, and my wyfe wel ſtricken in yeeres.

Gen.27.c and.18.b

19 And the Angel anſwearing, ſayd vnto him, I am Gabriel that ſtande in the preſence of God, and was ſent to ſpeake vnto thee, and to ſhewe thee theſe glad tydinges.

20 And behold, thou ſhalt be dumbe, and not be able to ſpeake, vntil the day that theſe things ſhalbe perfourmed, becauſe thou beleuedſt not my woordes, whiche ſhalbe fulfilled in their ſeaſon.

21 And the people waited for Zacharias, and marueiled that he taried ſo long in ẏ temple.

22 And when he came out, he could not ſpeake vnto them: And they perceyued that he had ſeene a viſion in the temple: For he beckned vnto them, and remayned ſpeachleſſe.

C 23 ☞And it came to paſſe, that aſſoone as the dayes of his office were out, he departed into his owne houſe.

24 And after thoſe dayes, his wyfe Elizabeth conceyued, and hidde her ſelfe fiue monethes, ſayeing,

(b) For it was a cheefe bleſſing of God, to be fruitful in children. Gen.7. Exo. 23. Pſal.127. and 128. becauſe it was a multiplyng of the lordes people, and fulfillyng of Gods promyſe. Gen.13. and therefore was taken among the Jewes for a reproche to be barren.

25 Thus hath the Lord dealt with me in the dayes wherein he looked on me, to take from me my rebuke [b] among menne.

26 And in the ſixth moneth, the Angel Gabriel was ſent from God, vnto a citie of Galilee, named Nazareth,

27 To a virgin, ſpouſed to a man whoſe name was Joſeph, of the houſe of Dauid, and the virgins name was Marie.

28 And when the Angel was comme in vnto her, he ſayde, Hayle [thou that art] in high fauoure, the Lorde is with thee, Bleſſed art thou among women.

29 And when ſhe ſawe hym, ſhe was troubled at his ſayeing, and caſte in her mynde what manner of ſalutation this ſhould be.

30 And the Angel ſayde vnto her, Feare not Marie, for thou haſte founde fauoure with God.

Eſai.7.c Math.1.c Luke.2.c

31 For beholde, *thou ſhalt conceyue in thy wombe, and beare a ſonne, and *ſhalt cal his name Jeſus,

32 He ſhalbe great, and ſhalbe called the ſonne of the hygheſt, and the Lorde God ſhal geue vnto hym the ſeate of his father Dauid,

Eſa.9.b

33 And *he ſhal raigne ouer the houſe of Jacob for euer, and of his kyngdome there ſhalbe none ende.

Dani.7.b Miche.4.b

34 Then ſayde Marie vnto the Angel, Howe ſhal this be, ſeeyng I know not a man?

(c) Shal worke ſecretly in thee aboue al reaſon.

D 35 And the Angel anſwearing, ſayd vnto her, The holy ghoſt ſhal comme vpon thee, & the power of the higheſt ſhal ouerſhadow [c] thee. Therefore alſo that holy thing which ſhalbe borne, ſhalbe called the ſonne of God.

36 And beholde thy coſin Elizabeth, ſhe hath alſo conceyued a ſonne in her olde age, and this is her ſixth moneth, whiche was called barren.

Zach.8.b Math.19.c Mark.10.b Luke.18.e

37 For with *God ſhal no woorde be vnpoſſible.

38 And Marie ſayd, Behold the handmayden of the Lorde, be it vnto me according to thy woorde: ☜ and the Angel departed from her.

39 ☞And Marie aroſe in thoſe dayes, and went into the hyl countrey with haſt, into a citie of Juda,

40 And entred into the houſe of Zacharie, and ſaluted Elizabeth.

41 And it came to paſſe, that when Elizabeth heard the ſalutation of Marie, ẏ babe ſprang in her wombe, and Elizabeth was filled with the holy ghoſt,

42 And ſhe ſpake out with a loude voyce, and ſayde, Bleſſed art thou among women, and the fruite of thy wombe is bleſſed. E

43 And whence commeth this to me, that the mother of my Lorde ſhould comme to me?

44 For loe, aſſoone as the voyce of thy ſalutation ſounded in myne eares, the babe ſprang in my wombe for ioy.

45 And bleſſed is ſhe that beleued, for thoſe thinges ſhalbe perfourmed which were tolde her from the Lorde.

46 *And Marie ſayde, My ſoule magnifieth the Lorde, Eſai.61.d

47 And my ſpirite hath reioyced in God my ſauiour.

48 For he hath looked on the lowlineſſe of his handmayden, for loe, nowe from hencefoorth ſhal al generations cal me bleſſed.

49 Becauſe he that is mightie hath donne to me great thinges, and holy is his name.

50 And his mercie is on them that feare him, from generation to generation.

51 He hath ſhewed ſtrength with his arme, he hath ſcattered them that are proude, in the imagination of theyr hartes.

52 *He hath put downe the mightie from theyr ſeates, and exalted the lowe. 1.Reg.2.b Eccle.10.c

53 He hath filled the hungrie with good thinges, and ſent away the ryche emptie.

54 He hath helped his ſeruant Iſrael, in remembrance of his mercie,

55 (*Euen as he ſpake to our fathers Abraham, and to his ſeede) for euer. Gen.22.c

56 And Marie abode with her about three monethes, and [afterwarde] returned to her owne houſe.

57 ☞Elizabethes time came that ſhe ſhould be deliuered, and ſhe brought foorth a ſonne.

58 And her neighbours, and her coſins hearde howe the Lorde hadde ſhewed great mercie vpon her, and they reioyced with her.

59 And it came to paſſe, that on the eyght day they came to *circumciſe the childe, and called him Zacharias, after the name of his father. F Gen.17.b and.21.a Leui.12.a

60 And his mother anſwearing, ſayd, Not ſo, but he ſhalbe called John.

61 And they ſayde vnto her, There is none in thy kinred that is called by this name.

62 And they made ſignes to his father, what he would haue him called.

63 And when he had aſked for writing tables, he wrote, ſayeing, His name is John: And they marueyled al.

64 And his mouth was opened immediatly,

and

XUM

and his tonge[looſed,] and he ſpake, prayſing God.

65 And feare came on al them that dwelt rounde about them, and al theſe ſayeinges were noyſed abrode throughout al the hyl countrey of Iurie.

66 And al they that had heard them, layd them vp in their hartes, ſayeing, What manner of chyld ſhal this be? And the hand of the Lord was with hym.

67 And his father Zacharias was filled with the holy ghoſt, and prophecied, ſayeing,

68 Prayſed be the Lorde God of Iſrael, for he hath viſited and redeemed his people.

Pſal.13.c

(d) That is, his kingdome and power.

1.Sam.16. and Dan.7.

69 And hath raiſed* vp an(d) horne of ſaluation vnto vs, in the houſe of his ſeruant Dauid.

70 Euen as he ſpake by the mouth of his holy prophetes, whiche were ſince the world beganne.

G 71 That he would ſaue vs from our enimies, and from the hande of al that hate vs.

72 That he would deale mercifully with our fathers, and remember his holy couenant.

Gen.23.c

73 *And that he woulde perfourme the oth whiche he (e) ſware to our father Abraham, for to geue vs.

(e) which is, that he would geue him ſelfe to vs.

Eſai.38.c

74 *That we beyng deliuered out of the handes of our enimies, might ſerue hym without feare,

75 In holineſſe and righteouſneſſe before him, al the dayes of our lyfe.

76 And thou childe ſhalt be called the prophete of the hygheſt: for thou ſhalt goe before the face of the Lorde, to prepare his wayes,

77 To geue knowledge of ſaluation vnto his people, by the remiſſion of their ſinnes,

78 Through the tender mercie of our God, whereby the day ſpring from an hygh hath viſited vs,

Eſai.9.c Math.4.c

79 *To geue lyght to them that ſit in darkeneſſe, and in the ſhadowe of death, to guyde our feete into the way of peace.

80 And the childe grewe, and waxed ſtrong in ſpirite, and was in wyldorneſſe tyl the daye came (f) of his ſhewyng vnto the Iſraelites.

(f) That is, when he ſhould ſhewe him ſelfe.

The.ii.Chapter.

1 The taſkyng of the worlde by Auguſtus Ceaſer, 7 Chriſt is borne, 10 he is ſhewed vnto the ſhepheardes. 14 The ſong of the Angels. 21 The Circumciſion of Chriſt. 28 Simeon and Anna prophecie of hym. 40 Chriſte encreaſeth in wyſdome, 46 diſputeth with the Doctors, 51. and was obedient to his parentes.

A 1 AND it came to paſſe in thoſe dayes, that there went a commaundement from Auguſtus Caeſar, that al the(a) world ſhould be taxed.

(a) So muche as was ſubiect to the Romanes.

2 (And this firſte taxeyng was made when Cyrenius was Lieftenant of Syria.)

3 And al went to be taxed, euery man into his owne citie.

1.Re.20.b

4 And Ioſeph went vp from Galilee, out of the citie Nazareth, into Iurie, vnto *the citie of Dauid, whiche is called Bethlehem, (becauſe he was of the houſe, and linage of Dauid,)

5 To be taxed with Marie his ſpouſed wyfe, beyng great with childe.

6 And ſo it was, that whyle they were there, the dayes were accompliſhed that ſhe ſhould be deliuered.

B 7 And ſhe brought foorth her fyrſt begotten (b) ſonne, and ſwadled hym, and layde hym in a manger, becauſe there was no roome for them in the Inne.

(b) He is called the fyrſt begotten, becauſe ſhe had none before.

8 There were in the ſame countreye ſheepheards abiding in the feelde, keeping watch ouer their flocke by night.

9 And loe, the Angel of the Lorde ſtoode hard by them, and the glorye of the Lorde ſhone rounde about them, and they were ſoare afrayde.

10 And the Angel ſayde vnto them, Be not afrayde: For beholde, I bryng you good tidynges of great ioye, that ſhalbe to al people:

11 For vnto you is borne this daye, in the citie of Dauid, a ſauiour, whiche is Chriſt the Lorde,

12 And take this for a ſigne, Ye ſhal finde the chylde ſwadled, layde in a manger.

13 And ſodeynlye there was with the Angel a multitude of heauenly ſouldiers, prayſyng God, and ſayeing,

14 Glorie to God in the hygheſt, and peace on the earth, and among menne a good wyl.☜

C 15 And it came to paſſe, aſſoone as the Angels were gonne away from them into heauen, ☞the menne the ſhepheardes ſayde one to another, Let vs goe nowe euen vnto Bethlehem, and ſee this thing that is come to paſſe, whiche the Lorde hath ſhewed vnto vs.

16 And they came with haſt, and found Marie and Ioſeph, and the babe layde in a manger.

17 And when they had ſeene it, they publyſhed abrode the ſayeing, whiche was tolde them of this chylde.

18 And al they that heard it, woondred at thoſe thinges whiche were told them of the ſheepheardes.

19 But Marie keapt al thoſe ſayeinges, and pondred [them] in her heart.

20 And the ſhepheardes returned, glorifiyng, and praysing God, for al the things that they had heard and ſeene, euen as it was tolde vnto them.☜

D 21 ☞And when the eight day was come, that the chylde ſhould be *circumciſed, his name was called Ieſus, *whiche was ſo named of the angel before he was conceyued in the wombe.☜

Gen.17.b
Math.1.c
Luke.1.c

22 ☞And when the dayes of her purification after the lawe of Moſes were accomplyſhed, they *brought hym to Hieruſalem, to preſent him to the Lorde,

Leuit.12.d
1.Reg.1.d

23 (As it is written in the lawe of the Lorde, *Euery man chylde that fyrſte openeth the wombe, ſhalbe called holy to the Lorde,)

Exod.13.a
Num.8.g

24 And to offer as it is ſayd in the lawe of the Lorde, a payre of turtle doues, or two young pigions.

25 And beholde, there was a man in Hieruſalem, whoſe name was Simeon, & the ſame man was iuſt and godly, lookyng for the conſolation of Iſrael: and the holy ghoſt was vpon hym.

E 26 And a reuelation was geuen him of the holy ghoſt, not to ſee death before he had ſeene the Lordes Chriſt.

27 And he came by inſpiration into the temple: And when the parentes brought in the child Ieſus, to doo for him after the cuſtome of the *lawe,

Leui.20.d

28 Then tooke he him vp in his armes, and prayſed God, and ſayde,

29 Lord, nowe letteſt thou thy ſeruant depart in peace, according to thy promiſe.

30 For mine eyes haue ſeene thy ſaluation.

31 Whiche thou haſt prepared before the face of al people.

32 A light to be reuealed to the gentiles, and the glory of thy people Iſrael.

33 And his father and his mother marueyled at thoſe thinges whiche were ſpoken of him.

34 And Simeon bleſſed (c) them, and ſayd vnto Marie his mother, Beholde, this childe is ſet to be the falle & (d) vpryſing agayne of many in Iſrael, and for a ſigne whiche is ſpoken agaynſt.

(c) That is prayed to God for them, and for the proſperitie of Chriſtes kyngdome.

(d) Chriſt is the head corner ſtone, vpon the which the elect are buylded, but the wicked vppon the ſame ſtone ſtumble, falle, and burſt in peeces. Eſaias 8. Rom. 9.

35 (And moreouer, the ſworde (e) ſhal pearce thy ſoule) that the thoughtes of many hartes (f) may be opened.

(e) Great ſorowe ſhal pearce the hart euen as a ſworde.

F

(f) When the croſſe and afflictiion is layde vpon vs, then the hartes of Gods elect is made manifeſt

36 And there was a prophetiſſe, one Anna, the daughter of Phanuel, of the tribe of Aſer, whiche was of a great age, and hadde liued with an huſbande (g) ſeuen yeeres from her virginitie.

(g) That is, ſhe was ſeuen yeeres maried.

37 And ſhe had benne a widdow about foure ſcore and foure yeeres, whiche departed not from the temple, but ſerued God with faſtinges and prayers nyght and day.

38 And ſhe comming at the ſame inſtant vpon them, confeſſed lykewyſe the Lorde, and ſpake of hym to al them that looked for redemption in Hieruſalem.

39 And when they had perfourmed al things according to the lawe of the Lorde, they returned into Galilee, to their owne citie Nazareth.

40 And *the childe grew, and waxed ſtrong in ſpirite, and was filled with wiſdome, and the grace of God was vpon him.☜

1.Reg.2.c

41 Now his parentes went to Hieruſalem euery yeere, *at the feaſt of the Paſſouer.

Exo.12.c
Leui.23.a

42 ☞And when he was twelue yeeres olde, they aſcended vp to Hieruſalem, after the cuſtome of the feaſt day,

43 And when they had fulfilled the dayes, as they returned home, the childe Ieſus abode ſtyl in Hieruſalem, and Ioſeph and his mother knewe not of it.

G 44 But they ſuppoſing him to haue benne in the company, came a dayes iourney, and ſought him among their kinſfolke and acquaintance.

45 And when they founde hym not, they turned back againe to Hieruſalem, ſeeking him.

46 And it came to paſſe, that after three dayes, they founde him in the temple, ſitting in the middes of the Doctours, hearing them, and poſing them.

47 *And al that heard hym, were aſtonied at his vnderſtanding and anſweares.

Math.7.d
Mark.1.c
Luk.4.c

48 And when they ſaw him, they were amaſed: and his mother ſayd vnto hym, Sonne, why haſt thou thus dealt with vs? Behold, thy father and I haue ſought thee ſorowing.

49 And he ſayde vnto them, How is it that ye ſought me? Wyſt ye not that I muſt goe about my fathers buſineſſe?

50 And *they vnderſtoode not that ſayeing, whiche he ſpake vnto them.

Luk.9.c
and.23.f

51 And he went downe with them, and came to Nazareth, and was obedient vnto them:

But his mother keapt al theſe ſayeinges in her hart.

52 And Jeſus encreaſed in wyſdome and ſtature, and in fauoure with God and menne.

The.iii.Chapter.

3 The preaching and baptiſme of John, 7 He ſharply rebuketh the hypocrites, 15 he is thought to be Chriſt, 16 Johns teſtimonie of Chriſte, 20 his impriſonment, 21 Chriſte is baptized, 23 the age and genealogie of Chriſte.

A 1 NOW in the fiftienth yeere of the raigne of Tiberius Ceaſar, Pontius Pilate beyng lieftenant of Jurie, and * Herode beyng Tetrarch of Galilee, and his brother Philip Tetrarch of Iturea, and of the region of the Trachonites, and Lyſanias the Tetrarch of Abiline,

Luke,23.a

2 When Annas and Caiaphas were the high (a) prieſtes, the woorde of the Lord came vnto John, the ſonne of Zacharias, in the wylderneſſe.

(a) By the lawe there ſhoulde haue bene but one hygh prieſt only, but corruption of the tyme, by reaſon the Romanes had rule, and the bryberie of Caiaphas, brought to paſſe, that the office was diuided.

3 And he came into al the coaſtes about Jordane, preaching the baptiſme of repentance, for the remiſſion of ſinnes,

4 As it is written in the booke of the woordes of Eſaias the prophete, ſayeing, *The voyce of a cryer in wylderneſſe, Prepare ye the way of the Lorde, make his pathes ſtrayght.

Eſa,40.a

B 5 Euery valley ſhalbe filled, and euery mountaine and hil ſhalbe brought low, and things that be crooked, ſhalbe made (b) ſtraight, and the rough wayes ſhalbe made plaine.

(b) Al impedimentes ſhal be taken away that may hyde vs from our ſaluation in Chriſte, ſo that Chriſtes way to vs, and our way to him, ſhalbe playne and manifeſt.

6 And al fleaſh ſhal ſee the ſaluation of god. ☞

7 Then ſayd he to the people that were come foorth to be baptized of him, *O generation of vipers, who hath forewarned you to flee from the wrath to comme?

Math,3.b

8 Bryng foorth therefore due fruites of repentance, and beginne not to ſay within your ſelues, We haue Abraham to our father: For I ſay vnto you, that God is able of theſe ſtones to rayſe vp chyldren vnto Abraham.

9 Now alſo is the (c) axe layde vnto the roote of the trees: *Euery tree therefore whiche bryngeth not foorth good fruite, is hewen downe, and caſt into the fyre.

(c) The vengeance of God is at hande.

Math.3,b

C 10 And the people aſked him, ſayeing, *What ſhal we doo then?

Actes,2.f

11 He anſweareth and ſaith vnto them, He that hath two (d) coates, let him part with him that hath none, and he that hath meate, let him doo lykewyſe.

(d) He wylleth the ryche ſhoulde be liberal, and helpe the poore as their abilitie wyl ſerue, and neede requyreth.

12 Then came Publicanes (e) alſo to be baptized, and ſayd vnto him, Maiſter, what ſhal we doo?

(e) Whoſe office was to receyue the tribute money, and tolles.

13 And he ſayd vnto them, Requyre no more then that which is appoynted vnto you.

14 The ſouldiers likewiſe demaunded of him, ſayeing, And what ſhal we doo? And he ſaid vnto them, Do violence to no man, neither accuſe any falſely, and be content with your wages.

15 As the people wayted, and al menne muſed in their hartes of John, whether he were very Chriſt,

16 John anſweared, ſayeing vnto them al, *In deede I baptize you with water, but one ſtronger then I cōmeth, whoſe ſhoes latchet I am not woorthy to vnlooſe, he ſhal baptize you with the holy ghoſt, and with fyre.

Math,3.b
Mar,1.a
Iohn,1.d

17 *Whiche hath his fanne in his hande, and wyl throughly purge his floore, and wyl geather the wheat into his barne, but the chaffe wyl he burne vp with fyre vnquenchable.

Math,3.b

18 And many other thinges in his exhortation preached he vnto the people.

D 19 *Then Herode the Tetrarch, when he was rebuked of him for Herodias his brother Philips wyfe, and for al the euyls whiche Herode dyd,

Mat.14.a
Mark,6.c

20 Added this aboue al, and ſhutte vp John in pryſon.

21 Nowe it came to paſſe, as al the people were baptized, and *when Jeſus was baptized, and dyd praye, that the heauen was opened.

Math,3.b
Mark.1.b
Iohn.1,c

22 And the holy ghoſt came downe in a bodyly ſhape lyke a Doue vpon him, and a voyce came from heauen, whiche ſayde, *Thou art my beloued ſonne, in thee I am wel pleaſed.

Eſai,42.a

E 23 And Jeſus hym ſelfe beganne to be about thirtie yeeres of age, *beyng (as he was ſuppoſed) the ſonne of Joſeph, whiche was [the ſonne] of Heli,

Mat,13.g
Mark,4.a
Luke,4.e
Iohn,6.c

24 Whiche was the ſonne of Matthat, whiche was the ſonne of Leui, whiche was the ſonne of Melchi, whiche was the ſonne of Janna, whiche was the ſonne of Joſeph,

25 Whiche was the ſonne of Matthathias, whiche was the ſonne of Amos, whiche was the ſonne of Naum, whiche was the ſonne of Heſlye, whiche was the ſonne of Nagge,

26 Whiche was the ſonne of Maath, whiche was the ſonne of Matthathias, whiche was the ſonne of Semei, whiche was the ſonne of Joſeph, whiche was the ſonne of Juda,

27 Whiche was the ſonne of Joanna, whiche was the ſonne of Rheſa, whiche was the ſonne of Zorobabel, which was the ſonne of Salathiel, whiche was the ſonne of Neri.

F 28 Whiche was the ſonne of Melchi, whiche was the ſonne of Addi, which was the ſonne of Coſam, whiche was the ſonne of Elmodam, whiche was the ſonne of Er.

29 Whiche was the ſonne of Joſe, whiche was the ſonne of Eliezer, whiche was the ſonne of Jorim, whiche was the ſonne of Matthat, whiche was the ſonne of Leui.

30 Whiche was the ſonne of Simeon, whiche was the ſonne of Juda, which was the ſonne of Joſeph, whiche was the ſonne of Jonan, whiche was the ſonne of Eliacim.

31 Whiche was the ſonne of Melea, whiche was the ſonne of Menam, whiche was the ſonne of Matthatha, whiche was the ſonne of Nathan, whiche was the ſonne of Dauid.

G 32 Whiche was the ſonne of Jeſſe, whiche was the ſonne of Obed, whiche was ẏ ſonne of Booz, whiche was the ſonne of Salmon, whiche was the ſonne of Naaſſon.

33 Whiche was the ſonne of Aminadab, whiche was the ſonne of Aram, whiche was the ſonne of Eſron, whiche was the ſonne of Pharees, whiche was the ſonne of Juda.

34 Whiche was the ſonne of Jacob, whiche was the ſonne of Iſaac, whiche was the ſonne of Abraham, whiche was the ſonne of Thara, whiche was the ſonne of Nachor.

35 Whiche was the ſonne of Saruch, whiche was the ſonne of Ragau, whiche was the ſonne of Phaleg, whiche was the ſonne of Heber, whiche was the ſonne of Sala,

36 Whiche was the ſonne of Arpharad, which was the ſonne of Sem, whiche was the ſonne of Noe, whiche was the ſonne of Lamech.

37 Whiche was the ſonne of Mathuſala, which was the ſonne of Enoch, which was the ſonne of Jared, whiche was the ſonne of Malaleel, whiche was the ſonne of Cainan.

38 Whiche was the ſonne of Henos, whiche was the ſonne of Seth, which was ẏ ſonne of Adam, whiche was the ſonne of God.

The.iiii.Chapter.

1 The temptation and faſtyng of Chriſt. 13 he ouercommeth the deuil, 16 he teacheth at Nazareth with great admiration of the people. 24 A prophete is deſpyſed, teachyng in his owne countrey. 33 He healeth the man poſſeſſed with a diuel, 34 the deuil confeſſeth him to be Chriſt, 38 He healeth Peters wyues mother, 40 he healed many of dyuers diſeaſes, 41 the deuils confeſſe Chriſt, & are of him reproued, 43 and he preacheth through the cities.

A 1 IEſus being ful of the holye ghoſte, returned from Jordane, *and was led by the [ſame] ſpirite into wyldernesse, (Math.4.a Mark.1.b)

2 Beyng fourtie dayes tempted of the diuel, and in thoſe dayes did he eate nothing: and when they were ended, he afterwarde hungred.

3 And the diuel ſayd vnto him, If thou be the ſonne of God, commaunde this ſtone, that it be made bread.

4 And Jeſus anſweared hym, ſayeing, It is written, that *man ſhal not liue by breade only, but by euery woorde of God. (Deut.8.a Math.4.a)

5 And when the diuel had taken hym vp into an hygh mountayne, he ſhewed him al the kingdomes of the world in a moment of tyme.

B 6 And the diuel ſayd vnto him, Al this (a) power wil I geue thee euery whit, and the glory of them, for that is deliuered vnto me, and to whom ſo euer I wyl, I geue (b) it.

(a) That is of the kyngdom.

7 If thou therfore wilt woorſhip me, it ſhal be al thyne.

(b) Satan betrayeth him ſelfe, ſhewing his bolde ſacrilege, vſurping the empyre of the earth.

8 Jeſus anſwearyng, ſayde vnto hym, Geat thee hence behinde me Satan, for it is written, *Thou ſhalt woorſhyp the Lorde thy God, and him only ſhalt thou ſerue. (Deut.6.c and.10.d Mat.4.b)

9 And he caryed him to Hieruſalem, and ſet hym on a pinacle of the temple, and ſayd vnto him, If thou be the ſonne of God, caſt thy ſelfe downe from hence.

10 For it is written, that he ſhal geue his angels charge ouer thee, to keepe thee. (Psal.21.c)

11 And in their hands they ſhal beare thee vp, that thou daſhe not thy foote at any tyme agaynſt a ſtone.

12 And Jeſus anſwearing, ſayde vnto hym, It is ſayde, *Thou ſhalt not tempt the Lord thy God. (Deut.6.c Math.4.a)

13 And when the diuel had ended al the temptation, he departed from him for a ſeaſon.

14 ☞ And Jeſus returned by the power of the ſpirit into Galilee, and there went a fame of hym through out al the region rounde about. C

15 And he taught in their ſynagogues, beyng glorified of al menne.

16 *And he came to Nazareth, where he was nurſed, and as his cuſtome was, he went into the ſynagogue on the Sabboth day, and ſtoode (Math.13.g Mark.6.a)

ſtoode vp for to reade.

17 And there was deliuered vnto hym the booke of the prophete Eſaias: *and when he had opened the booke, he founde the place where it was written,

2.Eſdr,8,b

Eſai,lxj.a 18 *The ſpirite of the Lord vpon me, becauſe he hath annoynted me, to preache the Goſpel to the poore he hath ſent me, to heale the broken harted, to preache deliuerance to the captiue, and recouerying of ſyght to the blynde, freely to ſet at libertie them that are bruiſed:

19 And to preache the acceptable yeere of the Lorde.

20 And when he had cloſed the booke, and giuen it agayne to the miniſter, he ſate downe: and the eyes of al them that were in the ſynagogue were faſtened on hym.

D 21 And he began to ſay vnto them, This day is this ſcripture fulfylled in your eares.

Mat.vii.g. Mark,j.c Luke.ij.c. 22 And al bare him witneſſe, *and woondred at the gratious woordes whiche proceeded out of his mouth. ☜ And they ſayde, Is not this Joſephes ſonne?

23 And he ſayde vnto them, Ye wyl vtterly ſay vnto me this prouerbe, Phiſition, heale thee ſelfe: ☞ Whatſoeuer we haue hearde donne in Capernaum, doo the ſame here likewyſe in thyne owne countrey.

Mat,xiij.g Mar,vj.a 24 And he ſayde, Veryly I ſay vnto you, *no prophete is accepted in his owne countrey.

3,Reg,7.b Iacob,v,d 25 But I tel you of a trueth, *many widowes were in Iſrael in the dayes of Elias, when the heauen was ſhutte three yeeres and ſyxe monethes, [when] great famyſhment was throughout al the lande:

26 And vnto none of them was Elias ſent, ſaue vnto Sarepta [a citie] of Sidon, vnto a woman that was a widowe.

4,Reg,5.d 27 *And many lepers were in Iſrael in the tyme of Elizeus the prophete: and none of them was cleanſed, ſauyng Naaman the Syrian.

E 28 And al they in the ſynagogue, when they hearde theſe thinges, were filled with wrath:

29 And roſe vp, and thruſt hym out of the citie, & led him euen vnto the ʺ toppe of the hil, (whereon their citie was buylt,) that they myght caſt hym downe headlong.

ʺThe greke readeth, brow of the hyl.

30 But he paſſyng through the myddes of them, went his way: ☜

31 ☞ And came downe to Capernaum, a citie of Galilee, & there taught them on the Sabboth dayes.

32 *And they were aſtonyed at his doctrine: for his preachyng was with power.

Mat.vij.d. and.xiij.g. Mark.x.e. Mark.j.c

33 *And in the ſynagogue, there was a man, which had a ſpirite of a fowle deuyl, and cryed out with a loude voyce,

34 Sayeing, Let vs alone, what haue we to doo with thee thou Jeſus of Nazareth? Art thou comme to deſtroy vs? I knowe who thou art [euen] the holy one of God.

F 35 And Jeſus rebuked hym, ſayeing, Holde thy peace, and comme out of him. And when the deuyl had throwen him in the middes, he came out of hym, and hurt hym not.

36 And feare came on them al, and they ſpake among them ſelues, ſayeing, What manner of ſayeing is this? For with aucthoritie and power he commaundeth the foule ſpirites, and they comme out.

37 And the fame of hym went out into euery place of the countrey rounde about. ☜

Mat.viij.b Mark.i.c 38 ☞ *And when he was ryſen out of the ſynagogue, he entred into Simons houſe: and Simons wyues mother was taken with a great feuer, & they made interceſſion to hym for her.

39 And he ſtoode ouer her, and rebuked the feuer, and it left her. And immediatly ſhe aroſe, and miniſtred vnto them.

40 When the ſunne was downe, al they that had any ſicke with diuers diſeaſes, brought them vnto hym: and when he had layde his handes on euery one of them, he healed them.

G Matth.j.a. and,xiij.d 41 *And deuyls alſo came out of many, cryeing, and ſayeing, Thou art that Chriſte the ſonne of GOD. And he rebukyng them, ſuffered them not to ſpeake: for they knewe that he was Chriſte.

42 And when it was day, he departed, and went into a deſart place: and the people ſought hym, and came to hym, and keapt hym, that he ſhoulde not depart from them.

43 And he ſayde vnto them, I muſt preache the kyngdome of God to other cities alſo: ☜ For therefore am I ſent.

44 And he was preachyng in the ſynagogues of Galilee.

The.v.Chapter.

1 Chriſte teacheth out of a ſhyp, 6 the great draught of fiſhe, 10 certayne diſciples are called, 12 he clenſeth the leper, 16 he prayeth in the wyldernеſſe, 18 he healeth the man of the paulſie, 27 calleth Matthewe the Publicane, 29 he eateth with ſinners, 30 the Phariſees murmure, 34 he excuſeth his diſciples, 35 ſhewing their afflictions after his aſſention, 36 newe and olde agree not.

A 1 It came to paſſe, that when yͤ people preaſſed vpō him, to heare the woorde of God, he was ſtandyng by yͤ lake of Genezareth,

Mar.iij.c. 2 *And he ſawe two ſhippes ſtande by the lakes ſyde: but the fiſhermen were gonne out of them, and were waſhyng their nettes.

3 And when he was entred into one of the ſhips which parteyned to Simon, he prayed him that he would thruſt out a litle from the lande: and he ſate downe and taught the people out of the ſhip.

4 When he had leaft ſpeakyng, he ſayd vnto Simon, Lanche out into the deepe, and let ſlyp your nettes to catche.

5 And Simon anſwearing, ſayde vnto him, Maiſter, we haue laboured al nyght, & haue taken nothyng: neuertheleſſe, at thy commaundement I wyl looſe foorth the net.

6 And when they had this donne, they incloſed a great multitude of fiſhes, but their nette brake:

B 7 And they beckened vnto their parteners, whiche were in the other ſhyppe, that they ſhoulde comme, and helpe them. And they came, and fylled both the ſhyppes that they ſuncke [agayne.]

8 When Simon Peter ſaw [this] he fel downe at Jeſus knees, ſayeing, Goe out from me, for I am a ſinful man, O Lorde.

9 For he was vtterly aſtonyed, and al that were with hym, at the takyng of the fiſhes which they had caught togeather.

10 And ſo was alſo James and John the ſonnes of Zebedee, whiche were parteners with Simon. And Jeſus ſaid vnto Simon, Feare not, from hencefoorth thou ſhalt (a) catche menne.

11 And when they had brought vp their boates to the ſhore, (b) they forſooke al, and folowed hym. ☞

12 And it came to paſſe, that when he was in a certayne citie: Beholde, [there was] a man ful of leproſie: and when he had ſpyed Jeſus, he fel flat on his face, and beſought hym, ſayeing, Lorde, if thou wylt, thou canſt make me cleane.

13 And whē he had ſtretched foorth his hand, he touched hym, ſayeing, I wyl: be thou cleane. And immediatly the leproſie departed from hym.

14 And he charged hym to tel no man: but, Goe, [ſayth he] *and ſhewe thee ſelfe to the prieſt, and offer for thy clenſyng, accordyng as Moſes commaunded, for a witneſſe vnto them. C Leui.14.a.

15 But ſo muche the more went there a fame abroade of hym, and muche people came togeather to heare, and to be healed of him from their infirmities.

16 And he keapt hym ſelfe a part in the wyldernеſſe, and prayed.

17 ☞And it came to paſſe on a certayne day as he was teachyng, that there were Phariſees and doctours of the lawe ſyttyng by, whiche were comme out of al the townes of Galilee and Jurie, and Hieruſalem: and the power of the Lorde was preſent, to heale them.

18 *And beholde, menne brought in a bedde a man whiche was taken with a paulſie: and they ſought meanes to bryng him in, and to lay him before hym. Matth.9.a Mark.ij.a

19 And when they coulde not fynde on what ſyde they might bryng him in, becauſe of the preaſe, they went vpon the top of the houſe, and let him downe through the tylyng with his coutch, euen into the middes before Jeſus.

20 When he ſawe their fayth, he ſayde vnto hym, Man, thy ſinnes are forgeuen thee.

21 And the Scribes and the Phariſees began to " thynke, ſayeing, What felowe is this, whiche ſpeaketh blaſphemies? *Who can forgeue ſinnes, but God onely? D " or, reaſon. Mar.ij.c Eſai.43.d and.44.d.

22 But whē Jeſus perceiued their thoughtes, he anſwering, ſayd vnto them, What thinke ye in your hartes?

23 Whether is eaſier to ſay, Thy ſinnes be forgeuen thee: or to ſay, Ryſe vp, and walke?

24 *But that ye may knowe that the ſonne of man hath power to forgeue ſinnes on earth (he ſayde vnto the ſicke of the paulſie) I ſay vnto thee, Aryſe, and when thou haſt taken vp thy coutche, goe vnto thy houſe. Matth.9.a Mark.ij.c. Actes.2.a. ix.f.

25 And immediatly he roſe vp before them, & when he had taken vp his coutche, whereon he lay, he departed to his owne houſe, glorifieing God.

26 And

(a) By the preachyng of the Goſpel, as one then appoynted to be an Apoſtle.

(b) That is, notyng, that they poſſeſſed, was an impediment, wherby they might be let or hyndred from the preachyng of the Goſpel.

26 And they were al amazed, and they gaue the glorie vnto God, & were filled with feare, ſayeing, Doubtleſſe we haue ſeene ſtrange thynges to day. ☜

Matth.9.a Mark,2.b. 27 *And after theſe thynges he went foorth, and ſawe a Publicane named Leui, ſyttyng at the receipt of cuſtome: and he ſayde vnto hym, Folowe me.

E 28 And when he had leaſt al, he roſe vp, and folowed hym.

29 And Leui made hym a great feaſt in his owne houſe: and there was a great company of Publicanes, & of other that ſate [at meate] with them.

Matth.9.a Mark.ij.b. Luke.vij.c and,xv.a 30 *But they that were Scribes and Phariſees among them, murmured agaynſt his diſciples, ſayeing, Why doo ye eate & drynke with Publicanes and ſinners?

31 And Jeſus anſwearing, ſayde vnto them, They that are whole, neede not a Phiſition: but they that are ſicke.

(c) Thoſe whiche accompt them ſelues, or woulde ſeeme in the eyes of the worlde to be ryghteous.

32 I came not to cal the (c) ryghteous: but ſinners to repentance.

33 And they ſayde vnto hym, *Why doo the diſciples of John faſt often, & make prayers, and lykewyſe the diſciples of the Phariſees: but thyne eate and drynke?

34 He ſayde vnto them, *Can ye make the chyldren of the wedding chamber faſt, while the brydegrome is with them? Mat.9.b Mar.ij.c

35 But the dayes wyl comme: and when the brydegrome ſhalbe taken away from them, then ſhal they faſt in thoſe dayes. F

36 He ſpake alſo vnto them a ſimilitude. No man putteth a peece of a newe garment, into an olde veſture: for then the newe renteth [the olde,] and the peece that was [taken] out of the newe, agreeth not with the olde.

37 And no man powreth new wine into olde veſſels: For if he doo, the newe wyne wyl burſt the veſſels, and runne out it ſelf, and the veſſels ſhal periſhe.

38 But newe wyne muſt be put into newe veſſels, and both are preſerued.

39 No man alſo hauyng drunke olde wyne, wyl ſtrayghtway haue newe: for he ſayth, The olde is better.

The.vi.Chapter.

1 The diſciples plucke eares of corne on the Sabboth, 6 he healeth the man with the wythered hande, 13 the choſing of his Apoſtles, 20 of bleſſynges and curſinges, 27 the loue of our enimies, 29 to forgeue one another, 37 raſhe iudgement reprehended, 44 The tree is knowen by his fruite, 45 the hart knowen by the workes, 47 with what fruite the worde of God is to be hearde.

A 1 AND it came to paſſe on the ſecond Sabboth after the firſt, that he wẽt *through the corne feeldes: and his diſciples plucked the eares of corne, and dyd eate, rubbing them in their hands. Mat.xij.a, Mark.ij.d.

2 And certayne of the Phariſees, ſayde vnto them, Why doo ye that which is not lawful to doo on the Sabboth dayes?

i.Reg.21.a 3 And Jeſus anſwearyng them, ſayde, *Haue ye not read ſo muche as this that Dauid did, when he him ſelfe was an hungred, and they whiche were with hym:

4 Howe he went into the houſe of God, and dyd take and eate the ſhewe *bread, and gaue alſo to them that were with hym, whiche is not lawful to eate but for the *prieſtes onely? i,Reg.21.a Exod,25.c

5 And he ſayde vnto them, That the ſonne of man is Lorde alſo of the (a) Sabboth day.

(a) That is, hauing power to diſpence with the keepyng of the Sabboth day.

Mat.xij.b Mark,iij.a 6 ☞* And it came to paſſe alſo in another Sabboth, that he entred into the ſynagogue, and taught: & there was a man whoſe ryght hande was dryed vp.

B 7 And the Scribes and Phariſees watched hym, whether he woulde heale on the Sabboth day: that they myght fynde howe to accuſe hym.

8 But he knewe their thoughtes, and ſayde to the man whiche had the withered hande, Ryſe vp, & ſtande foorth in the myddes. And he aroſe, and ſtoode foorth.

9 Then ſayde Jeſus vnto them, I wyl aſke you a queſtion, Whether is it lawful on the Sabboth dayes to doo good, or to doo euil? to ſaue ones lyfe, or to deſtroy it?

10 And when he had behelde them al in compaſſe, he ſayde vnto the man, Stretche foorth thy hande. And he dyd ſo: *and his hand was reſtored agayne as whole as the other. 3.Reg.13.b Matth.12.b Mark,iij.a.

11 And they were fylled with madneſſe, and communed togeather among them ſelues, what they myght doo to Jeſus. ☜

12 And it came to paſſe in thoſe dayes, *that he went out into a mountayne to pray, and continued al nyght [there] in prayer to God. Mat,14.c

13 And when it was day, he called his diſciples: *and of them he choſe twelue, whom alſo he called Apoſtles: Matth.x.a Mark,iij.b

14 (Simon, whom he alſo named Peter, and Andrewe his brother: James and John, Philip and Bartholomewe, C

15 Matthewe & Thomas, James [the ſonne] of Alpheus, and Simon whiche is called

Zelotes:

16 And Judas, James [brother] and Judas Iſcariot, whiche alſo was the traytour.)

17 ☞And when he came downe with them, he ſtoode in the playne feelde, & the companie of his diſciples,*and a great multitude of people, out of al Jurie and Hieruſalem, and from the ſea[coaſt]*of Tyre & Sidon, which came to heare hym, & to be healed of theyr diſeaſes, Mat.iiij.d Mark.iij.a Mat.iiij.d Iohn.vi.a

18 And they that were vexed with foule ſpirites: and they were healed.

19 And al the people preaſſed to touche hym: for there went vertue out of hym, and healed them al.

20 And when he had lifted vp his eyes vpon his diſciples, he ſayde, *Bleſſed by ye poore: for yours is the kyngdome of God. Matth.v.a

D 21 Bleſſed are ye that hunger nowe: for ye ſhalbe ſatiſfyed. Bleſſed are ye that weepe nowe, for ye ſhal laugh.

22 Bleſſed are ye when menne ſhal hate you, and when they ſhal ſeparate you [from their company] and ſhal rayle on you, and put out your name as euyl, for yͤ ſonne of mans ſake.

23 Reioyce ye in that day, and leape ye for ioy: for behold, your reward is great in heauen:☜ For in like manner did their fathers vnto the prophetes.

Amos.6.a 24 *But wo vnto you that are ryche: for ye haue your conſolation.

25 Wo vnto you that are ful: for ye ſhal hunger. Wo vnto you that nowe laugh: for ye ſhal mourne and wayle.

26 Wo vnto you when menne ſhal praiſe you: for ſo dyd theyr fathers to the falſe prophetes.

27 But I ſay vnto you whiche heare, Loue your enimies: doo good to them which hate you.

E 28 Bleſſe them that curſe you: and pray for them whiche wrongfully trouble you.

29 And vnto hym that ſmyteth thee on the one cheeke, offer alſo the other:* and him that taketh away thy cloke, forbid not to take thy coate alſo. matth.v.f.

30 Geue to euery man that aſketh of thee, and of hym that taketh away thy goodes, aſke them not agayne.

Mat.vij.b Eccle.31.b 31 *And as ye would that menne ſhoulde doo to you, doo ye alſo to them lykewyſe.

Tobi.4.c. Mat.v.g. 32 *For if ye loue them which loue you, what thanke haue ye? for ſinners alſo loue their louers.

33 And if ye doo good for them whiche doo good for you, what thanke haue ye? for ſinners alſo doo euen the ſame.

34 And if ye lende[to them]of whom ye hope to receiue, what thanke haue ye? for ſinners alſo lende to ſinners, to receiue ſuche lyke agayne.

35 But loue ye your enimies, and doo good, and lende, lookyng for nothyng agayne: and your rewarde ſhalbe great, and ye ſhalbe the chyldren of the hygheſt: for he is kynde vnto the vnkynde, and to the euyl. F

36 ☞Be ye therefore mercyful, as your father alſo is mercyful.

37 *Judge not, and ye ſhal not be iudged at al: condemne not, and ye ſhal not be condemned at al: forgeue, and ye ſhalbe forgeuen. Mat.vij.a

38 *Geue, and it ſhalbe geuen vnto you, good meaſure, preaſſed downe, ſhaken togeather, and running ouer, ſhal menne geue into your boſomes:*for with the ſame meaſure that ye meate withal, it ſhalbe meaſured to you agayne. Prou.xi.d matth.7.a mark.iiij.c

39 And he put foorth a ſimilitude vnto them, *Can the blynde leade the blynde? Shal they not both fal into the ditche? Mat.xv.b

40 *The diſciple is not aboue his maiſter: but whoſoeuer[wilbe]a perfect[diſciple,]ſhalbe as his maiſter is. Iohn.13.g.

41 *And why ſeeſt thou the moate that is in thy brothers eye, but conſystereſt not the beame that is in thyne owne eye? Mat.vii.a.

42 Either how canſt thou ſay to thy brother, Brother, let me pul out the moate that is in thyne eye: when thou thee ſelfe ſeeſt not the beame that is in thyne owne eye? Thou hypocrite, caſt out the beame out of thyne owne eye firſt, & then ſhalt thou ſee perfectly to pul out the moate that is in thy brothers eye. G

43 * For it is not a good tree that bryngeth foorth euyl fruite: neyther is that an euyl tree, that bryngeth foorth good fruite. Mat.xij.c.

44 For euery tree is knowen by his owne fruite: for of thornes doo not menne geather figges, nor of a bramble buſche geather they grapes.

45 A good man out of the good treaſure of his hart bringeth foorth that which is good: and an euyl man out of the euyl treaſure of his hart bringeth foorth that whiche is euyl: *For of the abundance of the hart his mouth ſpeaketh. mat.xij.c Pſal.40.b.

46 Why cal ye me *Lorde, Lorde, and doo not as I byd you? mat.vij.b and.xxv.b

47 Whoſoeuer commeth to me, and heareth my ſayeinges, and dooth the ſame, I wyl ſhewe you to whom he is lyke.

48 *He is like a man whiche buylt an houſe, and dygged deepe, and laide the fundation on the rocke. And when the waters aroſe, the fludde beat vehemently vpon that houſe, and could not moue it: for it was grounded vpon the

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the rocke.

49 But he that heareth, and doeth not, is like a man that without fundatiõ built an houſe vpon the earth: agaynſt which the fludde did beate vehemently, and it fel immediatly, and the fal of that houſe was great.

The.vii.Chapter.

2 He healed the captaynes ſeruant, 6 the fayth of the Centurion, 11 he rayſed vp the widdowes ſonne, 16 he is confeſſed to be a great prophete, 19 John Baptiſt ſent his diſciples to Chriſte 24 Chriſtes teſtimonie of John, 31 he rebuketh the Jewes for their vnfaithfulneſſe, 36 he eateth with the Phariſee, 37 the woman waſheth his feete with her teares.

A 1 WHEN he had ended al his ſayeinges in the audience of the people,*he entred into Capernaum.

Matth.8.a John.iiii.f

2 And a certayne Centurions ſeruant, which was deare vnto hym, beyng ſicke, was in peryl of death.

3 And when he hearde of Jeſus, he ſent vnto hym the elders of the Jewes, beſeeching him that he woulde comme, and heale his ſeruant.

4 And when they came to Jeſus, they beſought hym inſtantly, ſayeing, He is worthy that thou ſhouldeſt doo this for hym.

5 For he loueth our nation, and hath built vs a ſynagogue.

6 Then Jeſus went with them. And when he was nowe not farre from the houſe, the Centurion ſent freendes to hym, ſayeing vnto him, *Lord, trouble not thee ſelfe: for I am not worthy that thou ſhouldeſt enter vnder my roofe.

Matth,8.a

B 7 Wherfore, I thought not my ſelfe worthy to comme vnto thee: but ſay thou the woord, and my ſeruant ſhalbe whole.

8 For I alſo am a man ſet vnder power, hauyng vnder me ſouldiers: and I ſay vnto one, Goe, & he goeth: and to another, Comme, and he commeth: and to my ſeruant, Doo this, and he dooth it.

9 When Jeſus hearde theſe thynges, he marueyled at hym, and turned hym about, and ſayde to the people that folowed hym, I ſay vnto you, I haue not founde ſo great fayth, no, not in Iſrael.

10 And they that were ſent, when they were returned home, found the ſeruant whole that had benne ſicke.

11 And it came to paſſe [the day] after, that he went into a citie called Naim: and many of his diſciples went with hym, and muche people.

12 When he came nigh to the gate of the citie, beholde, there was a dead man caryed out, [whiche was] the onely ſonne of his mother, and ſhe was a wydowe: and muche people of the citie was with her.

13 And when the Lord ſawe her, he had compaſſion on her, and ſayde vnto her, Weepe not.

C 14 And when he was comme nygh, he touched the beere, (and they that bare hym ſtoode ſtyl) And he ſayde, Young man, I ſay vnto thee, Aryſe.

15 And he that was dead, ſate vp, and began to ſpeake: *and [he] deliuered hym to his mother.

3.Re,17.b 4.Reg.4.f Actes,9.c

16 And there came a feare on them al, and they gaue the glorie vnto God, ſayeing, *That a great prophete is riſen vp among vs, and verily God hath viſited his people.

John.iiij.c and,vi,b

17 ☞ And this rumour of hym went foorth throughout al Jurie, and throughout al the regions whiche lye rounde about.

18 And the diſciples of John, ſhewed hym of al theſe thynges.

19 *And John when he had called vnto him two of his diſciples, he ſent them to Jeſus, ſayeing, Art thou he that commeth, or looke we for another?

Matth.9.a

20 When the menne were comme vnto him, they ſayde, John Baptiſt hath ſent vs vnto thee, ſayeing, Art thou he that commeth, or looke we for another?

D 21 And in that ſame houre, he cured many of their infirmities and plagues, and of euyl ſpirites, and vnto many that were blynde, he gaue ſyght.

22 Then Jeſus anſwearyng, ſayde vnto them, Goe your way, and bryng woorde agayne to John what thynges ye haue ſeene, and hearde, howe that *the blinde ſee againe, the halt goe, the lepers are cleanſed, the deafe heare, the dead riſe, to the poore is the Goſpel preached.

Esai.33.a and,41.a

23 And happy is he whoſoeuer ſhal not be offended at me.

24 *And when the meſſengers of John were departed, he began to ſpeake vnto the people concerning John: What went ye out into the wylderneſſe for to ſee? A reede ſhaken with the wynde?

Matth.9.c

25 But what went ye out for to ſee? A man clothed in ſoft rayment? Beholde, they which are gorgeouſly appareled, and lyue delicately, are in kynges courtes.

26 But what went ye foorth to ſee? A prophete?

phete? Yea I ſay vnto you, and more then a prophete.

mar,xi.a, mal,iij.a. 27 This is he of whom it is written, *Beholde, I ſende my meſſenger before thy face, whiche ſhal prepare thy way before thee.

E 28 For I ſay vnto you, among womens chyldren, is there not a greater prophet then John Baptiſt: neuertheleſſe, he that is leſſe in the kyngdome of God, is greater then he.☜

29 And al the people that hearde [hym,] and the Publicanes, being baptized with the baptiſme of John, (a) iuſtified God.

30 But the Phariſees and Lawyers deſpiſed the counſel of God, agaynſt them ſelues, being not baptized of hym.

Mat,xi.b 31 And the Lorde ſayde, *Whereunto ſhal I lyken the menne of this generation? and to what [thyng] are they lyke?

32 They are lyke vnto chyldren, ſitting in the market place, and cryeing one to another, and ſayeing, We haue pyped vnto you, & ye haue not daunced: We haue mourned to you, and ye haue not wept.

Matth,3.a 33 For John Baptiſt came, neyther *eatyng bread, nor drinking wine, and ye ſay, He hath a deuyl.

34 The ſonne of man is comme, eatyng and drynkyng, and ye ſay, Beholde a gluttonous man, and a wine bibber, a freende of Publicanes and ſinners.

F 35 And wyſdome is iuſtified of (b) al her chyldren.

36 ☞And one of the Phariſees deſyred hym, that he woulde eate with hym. And he went into the Phariſees houſe, and ſate downe to meate.

37 And behold, a woman in that citie, which was a ſinner, when ſhe knewe that Jeſus ſate at meate in the Phariſees houſe, ſhe brought an alabaſter boxe of oyntment:

38 And ſtoode at his feete behynde hym, weepyng, and began to waſhe his feete with teares, and dyd wype them cleane with the heares of her head, and al to kyſſed his feete, and annoynted them with the oyntment.

39 When the Phariſee whiche had bydden hym, ſawe [it,] he ſpake within hym ſelfe, ſayeing, If this man were a prophete, he woulde ſurely knowe who, and what manner of woman this is that toucheth hym, for ſhe is a ſinner.

40 And Jeſus anſwearing, ſayd vnto hym, Simon, I haue ſomewhat to ſay vnto thee. And he ſayth, Maiſter, ſay on.

41 There was a certayne lender, whiche had two debters: The one ought fyue hundred pence, and the other fiftie.

42 When they had nothing to pay, he forgaue them both. Tel me therefore, whiche of them wyl loue hym moſt?

43 Simon anſweared, and ſayde, I ſuppoſe, that he to whom he forgaue moſt. And he ſayde vnto hym, Thou haſt truely iudged.

44 And he turned to the woman, and ſayde vnto Simon, Seeſt thou this woman? I entred into thyne houſe, thou gaueſt me no water for my feete: but ſhe hath waſhed my feete with teares, and wyped them with the heares of her head. G

45 Thou gaueſt me no kyſſe: but this woman, ſence the tyme I came in, hath not ceaſſed to kyſſe my feete.

46 Myne head with oyle thou dyddeſt not anoynt: but this woman hath anoynted my feete with oyntment.

47 Wherefore, I ſay vnto thee, many ſinnes are forgeuen her, for ſhe loued muche: to whom litle is forgeuen, the ſame loueth litle.

48 And he ſayde vnto her, Thy ſinnes are forgeuen thee.

49 And they that ſate at meate with him, began to ſay within them ſelues, Who is this that forgeueth ſinnes alſo?

50 And he ſayde to the woman, *Thy fayth hath ſaued thee, goe in peace.☜ mark,v,c

(a) That is, prayſed God, and acknowledged hym to be moſt faythful, good, and mercyful.

(b) That is, the chyldren of wiſdome or ẏ wiſe, which beleue the Goſpel, doo acknowledge the wiſdome of god therin, whiche the Phariſees condemne, ſo that wyſdome is then iuſtified of her chyldren, when the Goſpel is receiued.

The.viij. Chapter.

2 Chriſte and his Apoſtles goe from towne to towne, and preache, 3 the women miniſter of their goodes to Chriſte, 5 the parable of the ſeede, 16 of the candle, 21 who is his mother, and brethren, 24 Chriſt ceaſſeth the tempeſt, 27 he caſteth the Legion out of the man poſſeſſed, into the hearde of ſwyne, 37 the Gadarenites pray hym to goe out of the countrey, 43 he healed the woman of her bloodde iſſue, 49 he rayſed Jairus daughter from death.

A 1 AND it came to paſſe afterward, that he him ſelfe went throughout euery citie & village preaching, & ſhewyng the glad tidings of ẏ kingdome of god: and ẏ twelue [were] with him.

Luke.23.c. 2 And alſo *certaine women which had benne healed of euyl ſpirites and infirmities, Marie whiche is called Magdalene, out of whom went ſeuen deuyls,

3 And Joanna the wyfe of Chuza Herodes ſteward, and Suſanna, & many other, which miniſtred vnto hym of their ſubſtance.

4 ☞When muche people were geathered togeather, and were comme to him out of al cities, he ſpake by a ſimilitude.

Mat.xiij.b Mar.iiij.a. 5 *The ſower went out to ſowe his ſeede: and as he ſowed, ſomme fel by the way ſyde, and it was troden downe, and the foules of the ayre deuoured it vp.

6 And ſomme fel on ſtones, and aſſoone as it was ſprong vp, it wythered away, because it lacked moyſtneſſe.

B 7 And ſomme fel among thornes, ″ and the thornes ſprang vp with it, and choked it.

″ or, rather thus. And ſomme fel among thiſtles, & the thiſtles ſprang vp with it, and choked it.

8 And ſomme fel on good ground, and ſprang vp, and bare fruite an hundred folde. And as he ſayde theſe thynges, he cryed, He that hath eares to heare, let hym heare.

Mat.xiij.d Mar.iiij.a. 9 * And his diſciples aſked hym, ſayeing, What manner of ſimilitude is this?

10 And he ſayde [vnto them,] Unto you it is geuen to know the ſecretes of the kingdome of God: but to other by parables, that when they ſee, they ſhoulde not ſee, *and when they heare, they ſhoulde not vnderſtande.

Eſai,vj.c Mat.xiij.d

Mar.iiij.d Iohn.xij.f Actes,28.f Rom.xi.b 11 The parable is this, *The ſeede is yͤ woord of God.

Mat.xiij.c Mar.iiij.b 12 Thoſe that are beſyde the way, are they that heare: then commeth the deuyl, and taketh away the woord out of their hartes, leſt they ſhoulde beleue, and be ſaued.

13 They on the ſtones [are they] whiche when they heare, receiue the woorde with ioy: and theſe haue no rootes, whiche for a whyle beleue, and in tyme of temptation goe away.

C 14 And that whiche fel among thornes, are they, which when they haue heard, goe forth, and are choked with cares and rycheſſe, and voluptuous lyuyng, and bryng foorth no fruite.

15 But that [whiche fel] on the good grounde, are they whiche with a pure and good hart heare the woorde, and keepe it, and bryng foorth fruite through patience. ☜

Mat.v.b Mar.iiij.b and.xi.e 16 *No man when he lyghteth a candle, couereth it with a veſſel, or putteth it vnder a bed: but ſetteth it on a candleſticke, that they whiche enter in, may ſee the lyght.

Matth.x.c Mar.iiij.c, Luk,xij.a. 17 *For nothyng is ſecrete, that ſhal not be made manyfeſt: neyther any thing hyd, that ſhal not be knowen, and comme to lyght.

18 Take heede therefore, howe ye heare: for whoſoeuer hath, to hym ſhalbe geuen: *and whoſoeuer hath not, from hym ſhalbe taken, euen that ſame whiche he ſuppoſeth that he hath.

mat.xiiij.b and.xxv.c mark,iiij.c

Luk.xix.d Mat,xij.d. Mar.iiij.d. 19 * Then came to hym his mother ⁊ his brethren, ⁊ coulde not comme at hym for preaſe.

20 And it was tolde hym [by certayne] which ſayde, Thy mother and thy brethren ſtande without, wyllyng to ſee thee.

21 He anſwered, and ſayde vnto them, My mother and my brethren (a) are theſe whiche heare the woorde of God, and doo it. D

(a) The ſpirituall kynred, to be preferred before the carnal.

22 ☞ And it came to paſſe on a certayne day, that he went into a ſhyp, and his diſciples alſo: and he ſayde vnto them, Let vs goe ouer vnto the other ſyde of the lake. And they lanched foorth.

23 But as they ſailed, he fel a ſleepe, *and there came downe a ſtorme of wynde on the lake, and they were fylled [with water,] and were in ieopardie. Mat.viij.c Mar,iiij,d

24 And they came to hym, and awoke him, ſayeing, Maiſter, Maiſter, we are loſt. Then he roſe, and rebuked the wynde, and the tempeſt of water: and they ceaſſed, and it waxed calme.

25 And he ſayde vnto them, Where is your faith? And they feared, and wondred, ſayeing one to another, Who is this? For he commaundeth both the wyndes and water, and they obey hym. ☜

26 *And they ſailed vnto the region of the Gadarenites, whiche is ouer agaynſt Galilee. mat.viij.d mark,v.a

27 And when he went out to land, there met hym out of the citie a certayne man whiche had deuyls long tyme, and ware no clothes, neyther abode in [any] houſe, but in graues.

28 When he ſawe Jeſus, ⁊ had cryed aloude, he fel downe before hym, and with a loude voyce ſayde, *What haue I to doo with thee Jeſus, thou ſonne of God moſt higheſt? I beſeeche thee torment me not. E Mat.viij.d Mark.v.a

29 (For he commaunded the foule ſpirite to comme out of the man: For oftentymes he had caught hym, and he was bounde with chaynes, and keapt with fetters: and he brake the bandes, and was caryed of the fiende into the wyldterneſſe.)

30 And Jeſus aſked him, ſayeing, What is thy name? And he ſayde, Legion: becauſe many deuyls were entred into hym.

31 And they beſought hym that he woulde not commaund thē to goe out into the deepe.

32 And there was there an hearde of many ſwyne, feeding on an hyl: and *they beſought hym that he woulde ſuffer them to enter into them: and he ſuffered them.

*That is, the deuyls.

33 Then went the deuils out of the man, and entred into the ſwine: and the hearde ranne headlong with violence into the lake, and were choked.

34 When the heardmen ſawe what was donne, they fled: and when they were departed, they tolde it in the citie, ⁊ in the villages.

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F 35 Therefore they came out to ſee what was donne, and came to Ieſus, & founde the man out of whom the deuyls were departed, ſytting at the feete of Ieſus, clothed, and in his ryght mynde: and they were afrayde.

36 They alſo whiche ſawe it, tolde them by what meanes he that was poſſeſſed of the deuyls, was healed.

37 Then the whole multitude of ẏ countrey about the Gadarenites, beſought hym that he woulde depart from them, for they were taken with great feare: *and he gate him vp into the ſhip, and returned backe agayne.

Mat.viij.c
Mar.v.b

38 Then the man out of whom the deuyls were departed, beſought hym that he myght be with hym: but Ieſus ſent hym away, ſayeing,

39 Goe home agayne to thyne owne houſe, and ſhew what '' thinges ſo euer God hath donne for thee. And he went his way, and preached throughout al the citie, what thinges ſo euer Ieſus had donne vnto hym.

'' or, what great thynges God hath donne vnto thee.

40 And it came to paſſe, that when Ieſus was comme agayne, the people receiued hym; for they were al waytyng for hym.

Mat.ix.d
Mark.v.c.

41 *And beholde, there came a man named Iairus, and he was a ruler of the ſynagogue, and he fel downe at Ieſus feete, prayeing him that he woulde comme into his houſe:

42 For he had but one daughter onely, vpon a twelue yeeres of age, and ſhe lay a dyeing. (But as he went, the people thronged hym.

Mat.ix.c
Mar.v.c

43 *And a woman, hauing an iſſue of blood twelue yeeres, whiche had ſpent al her ſubſtance vpon phiſitions, neyther coulde be holpen of any,

44 Came behynde hym, and touched the hemme of his rayment: and immediatly her iſſue of blood ſtanched.

45 And Ieſus ſayde, Who [is it] that touched me? When euery man denied, Peter and they that were with hym, ſayde, Maiſter, the people thruſt thee, and vexe thee, and ſayeſt thou, Who touched me?

46 And Ieſus ſayd, Somme body hath touched me: for I perceiue that vertue is gonne out of me. G

47 When the woman ſaw that ſhe was not hyd, ſhe came tremblyng, and fel [at his feete] and tolde hym before al the people, for what cauſe ſhe had touched hym, and howe ſhe was healed immediatly.

48 And he ſayde vnto her, Daughter, be of good comfort, *thy faith hath ſaued thee, goe in peace.)

Mat.ix.d
Mark.v.d.

49 Whyle he yet ſpake, there commeth one from the ruler of the ſynagogues houſe, ſayeing to him, Thy daughter is dead, diſeaſe not the Maiſter.

50 But when Ieſus hearde [that woorde], he anſweared hym, [ſayeing,] *Feare not, beleue onely, and ſhe ſhalbe made whole.

Matth.9.c
Mark.v.d.

51 And when he came into the houſe, he ſuffered no man to goe in with hym, ſaue Peter, and Iames, and Iohn, and the father and the mother of the mayden.

52 Euery body weapt, and ſorowed for her: and he ſayde, Weepe not, the damſel is not dead, *but ſleepeth.

Iohn.xj.d

53 And they laughed him to ſcorne, knowing that ſhe was dead.

54 And he thruſt them al out, and tooke her by the hande, and cryed, ſayeing, Mayde, ariſe.

55 And her ſpirite came agayne, and ſhe roſe ſtraygtway: and he commaunded to geue her meate.

56 And her parentes were aſtonyed: but he warned them that they ſhoulde tel no man what was donne.

The.ix.Chapter,

2 The Apoſtles are ſent to preache. 7 Herode hearde of Chriſt. 12 Fiue thouſande fed with fiue loaues and two fiſhes. 19 Diuers opinions of Chriſte. 20 The confeſſion of the Apoſtles. 28 The transfiguration of Chriſte. 35 Chriſte is to be hearde. 42 The lunatike is healed. 43 The infidelitie of the Apoſtles. 46 They ſtriue who ſhould be greateſt. 49 Of one caſting out deuils in Chriſtes name. 53 The Samaritanes would not receiue Chriſt. 54 The diſciples deſyre vengeance, and are of him reproued. 57 Of three that would folowe Chriſte, but after diuers ſortes of lookyng backe.

Matth.x.c
Mar.iij.d.
and.vi.b
Luke.vj.c

A 1 IEſus when he had called the * twelue togeather, gaue them power & auctoritie ouer al deuylles, and to heale diſeaſes.

2 And he ſent them to preache the kyngdome of God, *and to heale the ſicke.

3 And he ſayde vnto them, Take nothyng to ⁽ᵃ⁾your iourney, neyther rodde, nor ſcrip, neyther bread, neyther money, neyther haue two coates a peece.

(a) Becauſe this iourney was ſhort, & but for a time, Chriſt wylled that they ſhoulde make haſt, and take nothyng with them, whereby they might be letted any thyng at al fro the buſineſſe.

Matth.x.b

4 *And whatſoeuer houſe ye enter into, there abyde, and thence depart.

5 And whoſoeuer wyl not receiue you, when ye goe out of that citie, ſhake of the very duſt from your feete, for a teſtimonie agaynſt them.

6 And they departed, and went through the townes, preachyng the Goſpel, and healyng euery where. ☙

Mar.13.a Mat,6.b 7 *And Herode the Tetrarche heard of al that was donne by hym: and he doubted, becauſe B that it was ſayde of ſomme, that John was ryſen from death:

8 And of ſomme, that Elias had appeared: and of ſomme, that one of the olde prophetes was ryſen.

9 And Herode ſayd, John haue I beheaded: but who is this of whom I heare ſuch thinges? And he deſyred to ſee hym.

10 And the Apoſtles when they returned, told hym al that they had donne. And he tooke Mat.14.b Mar,6.d Iohn,6.a them, and went aſyde into a ſolitary place, nygh vnto the citie called Bethſaida,

11 Whiche when the people knewe, they folowed hym: and when he had receiued them, he ſpake vnto them of the kingdome of god, and healed them that had neede to be healed.

12 And when the day beganne to weare away, then came the twelue, and ſayde vnto hym, Send the people away, that they may goe into the villages & fieldes rounde about, and lodge, and geat meate: for we are here in a place of wyldérneſſe.

13 But he ſayde vnto them, Geue ye them to eate. And they ſaid, We haue no moe but fiue loaues and two fiſhes, except we ſhoulde goe and bye meate for al this people.

C 14 And they were about fiue thouſande men. And he ſayde to his diſciples, Cauſe them to ſit downe by fifties in a company.

15 And they dyd ſo, and made them al to ſyt downe.

16 And when he had taken the fyue loaues, and the two fiſhes, and looked vp to heauen, he bleſſed them, and brake them, and gaue to the diſciples to ſet before the people.

17 And they dyd al eate, and were ſatiſfied. And there was taken vp of that remayned to them, twelue baſkets ful of broken meate.

Mat,16.c. Mark.8.c Mat.16,c Mark,8.c 18 *And it came to paſſe, as he was alone prayeing, his diſciples were with hym: and he aſked them, ſayeing, Whom ſaye the people that I am?

19 They anſwearyng, ſayde, John the Baptiſt: ſomme ſay, Elias: and ſomme ſay, that one of the olde prophetes is ryſen.

D 20 He ſayde vnto them, But whom ſaye ye that I am? Peter anſwearing, ſayde, [Thou Mat,16.c Iohn.6.g art] that Chriſte, of God.

21 And he warned and commaunded them to tel no man that thyng:

Mat,18.c Mark,8.d Luke,17.c 22 Sayeing, That the ſonne of man muſt ſuffer many thinges, and be reproued of the elders, and of the high prieſtes and Scribes, and be ſlayne, and ryſe the thyrde day.

23 And he ſayde to them al, If any man wyl comme after me, let hym denye hym ſelfe, and take vp his croſſe dayly, and folowe me.

24 *For who ſo euer wyl ſaue his lyfe, ſhal Mat.16.a. Iohn.6.d Luke,17.g looſe it: but who ſo euer ſhal looſe his life for my ſake, the ſame ſhal ſaue it.

25 For what auantageth it a man, if he win the whole worlde, & looſe hym ſelfe, or runne in danger of hym ſelfe?

26 For *who ſo euer ſhalbe aſhamed of me, Mat,10.c Mark 8.d Luke.12.a and of my woordes, of hym ſhal the ſonne of man be aſhamed when he ſhal comme in the glory of hym ſelfe and of his father, and of the holy angels.

27 I telle you of a trueth, *there be ſomme Mat.16.d. Mark,8.c E ſtandyng here, whiche ſhal in no wyſe taſte of death, tyl they ſee the kyngdome of God.

28 *And it came to paſſe, about an eyght Mat.17.a. Mark,9.g dayes after theſe ſayeinges, he tooke Peter, and John, and James, and went vp into a mountayne to praye.

29 And it came to paſſe as he prayed, the faſhion of his countenance was changed, and his garment ſhynyng very whyte.

30 And beholde, there talked with hym two menne, whiche were Moſes and Elias,

31 That appeared in glory, & ſpake of his departyng, which he ſhould end at Hieruſalem.

32 But Peter, and they that were with hym, were heauy with ſleepe: & when they awoke, they ſaw his glory, and the two menne ſtandyng with hym.

33 *And it came to paſſe, as they departed Mat.17.a Mark,10.a F from him, Peter ſayd vnto Jeſus, Maiſter, it is good beyng here for vs, & let vs make three tabernacles, one for thee, and one for Moſes, & one for Elias: not knowyng what he ſayd.

34 Whyle he thus ſpake, there came a cloude, and ouerſhadowed them, and they feared, when they were comme into the cloude.

35 And there came a voyce out of the cloude, ſayeing, *This is my deare ſonne, *heare 2.Pet,1.d Mat,17.b Mark,1.b Luke,3.d Deu,18.c him.

36 And as ſoone as the voyce was paſt, Jeſus was founde alone, and they kept it cloſe, and told no man in thoſe dayes any of thoſe thinges whiche they had ſeene.

37 And it came to paſſe, that on the next day, Mat.17.b Mark.9.b when they were comme downe from the hyl, muche people met hym.

38 And beholde, a man of the company cryed out, ſayeing, Maiſter, I beſeeche thee behold my ſonne, for he is al that I haue:

39 And ſee, a ſpirite taketh hym, and ſodainly he cryeth, and teareth hym that he fometh

agayne, and with muche payne departeth from hym, when he renteth hym.

Mat.17.c Mark.9.c 40 And I beſought thy diſciples to caſt hym out, and they coulde not.

41 Jeſus anſwearyng, ſayd, O faythleſſe and peruerſe nation, howe long ſhal I be with you, & ſhal ſuffer you? bring thy ſonne hither.

42 As he was yet a commyng, the fiend rent hym, and tare hym: and Jeſus rebuked the vncleane ſpirite, and healed the childe, and delyuered hym agayne to his father.

Mark.1.c. Luke.4.d 43 And they were al amaſed at the maieſtie of God: But whyle they woondered euerye one at al thynges whiche Jeſus dyd, he ſayd vnto his diſciples,

44 Let theſe ſayeinges ſincke downe into your eares: for it wyl comme to paſſe that the ſonne of man ſhal be delyuered into the handes of menne.

Mat.16.c Mat.8.d Luke.9.c Luke.2.g and.18.f 45 *But they wyſt not what that woorde meant, and it was hyd from them, that they ſhoulde not vnderſtande it: and they feared to aſke hym of that ſayeing.

46 Then there aroſe a diſputation among them, whiche of them ſhoulde be the greateſt.

47 When Jeſus perceiued yͤ thought of theyr hart, *he tooke a child, & ſet him hard by him,

Mat.18.a. Mark.9.c. Luke.22.f 48 And ſayd vnto them, Who ſo euer ſhal receiue this chylde in my name, receiueth me: *and who ſo euer ſhal receiue me, receiueth him that ſent me: For he that is leaſt among you al, the ſame ſhalbe great.

Mat.10.d Luke.10.c Iohn.13.c 49 And John anſwearyng, ſayde, Maiſter, we ſaw one caſting out deuyls in thy name, and we forbade hym, becauſe he foloweth not [thee] with vs.

Num.11.g 50 And Jeſus ſayde vnto hym, Forbydde ye [him] not: for he that is not agaynſt vs, is with vs.

51 And it came to paſſe, when the tyme was comme, that he ſhould be receiued vp, he ſtedfaſtly ſet his face to goe to Hieruſalem,

52 And ſent meſſengers before his face, & they went and entred into a village of the Samaritanes, to make ready for hym.

53 And they did not receiue hym, becauſe his (b) face was as though he would goe to Hieruſalem.

(b) Becauſe they knewe that he was a Jewe, and the Samaritans coulde not agree with the Jewes. Joh. iiii. for that they differed in religion.

54 When his diſciples, James, and John ſaw this, they ſayde, Lorde, wylt thou that we commaund fyre to comme downe from heauen, *and conſume them, euen as Elias did?

2.Re.1.c 55 Jeſus turnyng about, rebuked them, ſayeing, Ye wote not what manner ſpirite ye are of.

56 For the ſonne of man is not comme to deſtroy mennes lyues, but to ſaue them. And they went to another village.

57 ☞ And it came to paſſe, that as they went walkyng in the way, a certayne man ſayde vnto hym, *I wyl folowe thee, Lorde, whyther ſo euer thou goeſt. Mat.8.c

58 And Jeſus ſayde vnto hym, Foxes haue holes, and byrdes of the ayre haue neſtes: but the ſonne of man hath not where to laye his head.

59 And he ſaid vnto another, Folow me: And the ſame ſayde, Lorde, ſuffer me fyrſte to goe and bury my father.

60 Jeſus ſayd vnto hym, *Let the dead bury theyr dead: but goe thou and preach the kingdome of God. Leui.21.b

61 And another ſayde, Lorde, *I wyl folowe thee: but let me fyrſt goe bydde them farewel (c) whiche are at home at my houſe. 3.Re.19.d

62 Jeſus ſayde vnto hym, No man hauyng put his hand to the plow, and looking backe, is apt to the kyngdome of God. ☜

(c) When Chriſte calleth, we maye not looke at any thing, whiche may hinder vs from our vocation, but with al ſpeed folow it.

The.x.Chapter.

1 He ſendeth ſeuentie diſciples to preache, geuyng them charge howe to behaue them ſelues. 13 He threateneth the obſtinate and vnthankful cities. 16 He admoniſheth his diſciples of humilitie. 20 Whereof we ſhoulde reioyce, 21 He geueth thankes to his father. 26 He anſweared the lawyer that tempted hym. 33 Who is our neyghbour. 36 Of Martha and Marie.

A ☞ 1 After theſe thinges, the lord appoynted other ſeuentie alſo, and ſent them two & two before his face, into euery citie and place, whyther he hym ſelfe woulde comme.

Mat.9.d 2 Therefore ſayde he vnto them, *The harueſt is great, but the labourers are few: praye ye therefore the Lorde of the harueſt, to ſende " foorth labourers into his harueſt.

" Or, thruſt foorth.

Mat.10.b 3 Goe your wayes: *Beholde, I ſende you foorth as lambes among woolues.

4 Beare no wallet, neither ſcrippe, nor ſhoes, and *ſalute (a) no man by the way. 4.Re.4.c

(a) He wylleth that they ſhould diſpatch this iourney with diligence and ſpeede, & not occupy them ſelues about other dueties. 2.Reg.4.

5 *Into what ſo euer houſe ye enter, fyrſte ſaye, Peace be to this houſe.

6 And if the ſonne (b) of peace be there, your peace ſhal reaſt vpon him: if not, it ſhal turne to you agayne.

(b) Which loueth the doctrine of peace, that is, the Goſpel.

7 And in the ſame houſe tarry ſtil, eating and drynkyng ſuch thynges as they [haue:] For the labourer is woorthye of his rewarde. ☜ Goe not from houſe to houſe.

8 And into what ſo euer citie ye enter, and they receiue you, eate ſuche thynges as are ſet before you:

9 And heale the ſicke that are therein, and ſaye vnto them, The kyngdome of God is comme nygh vpon you.

Mat.10.a 10 But into what ſo euer citie ye enter, and they receiue you not, goe your wayes out into the ſtreetes of the ſame, and ſaye,

11 Euen the very duſte of your citie whiche cleaueth on vs, we doo wype of againſt you: not withſtandyng, be ye ſure of this, that the kingdome of God was come nigh vpõ you.

12 I ſaye vnto you, That it ſhalbe eaſyer in that day for Sodome, then for that citie.

Mark.1.c 13 *Wo vnto thee Chorazin, wo vnto thee Bethſaida: For if the myghty workes had ben donne in Tyre and Sidon, whiche haue benne donne in you, they had a great whyle ago repented, ſyttyng in ſackcloth and aſches.

14 Therefore, it ſhalbe eaſyer for Tyre and Sidon at the iudgement, then for you.

C 15 And thou Capernaum, whiche art exalted to heauen, ſhalt be thruſt downe to hel.

Mat.10.b John.13.c 16 He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth hym that ſent me.

17 And the ſeuentie turned agayne with ioye, ſayeing, Lord, euen the [very] deuyls are ſubdued to vs through thy name.

Eſai.14.c 18 And he ſaide vnto them, *I ſaw Satan(e) as it had benne lyghtenyng fallyng downe from heauen.

(e) The power of Satan is beaten downe by preachyng the Goſpel.

Acte.28.b 19 *Behold, I geue vnto you power to tread on ſerpentes and ſcorpions, and ouer al manner power of the enimie: and nothing ſhal by any meanes hurt you.

20 But in this reioyce not, that the ſpirites are ſubdued vnto you: but rather reioyce, becauſe *your names are wrytten in the heauens.

Phil.4.a Apo.17.b

D 21 The ſame houre Ieſus reioyced in the ſpirite, ⁊ ſayd, I confeſſe vnto thee, father, *Lord of heauen an earth, that thou haſt hidde theſe thinges from the wyſe and prudent, and haſt opened them vnto babes: euen ſo father, for ſo it pleaſed thee.

Mat.11.d

Mat.17.d and.18.d Mat.11.d John.7.d and.8.c 22 Al thynges are geuen me of my father: no man knoweth who the ſonne is, but the father: and who the father is, but the ſonne, and he to whom the father wyl reueale hym.

Mat.13.d 23 And he turned to his diſciples, and ſayd ſecretly, ☞ *Happy are the eyes, whiche ſee the thynges that ye ſee.

24 For I tel you, That many prophetes and kynges haue deſyred to ſee thoſe thynges whiche ye ſee, and haue not ſeene them: and to heare thoſe thynges whiche ye heare, and haue not hearde them.

Mat.22.d 25 And beholde, a certayne lawyer ſtoode vp, and tempted hym, ſayeing, *Maiſter, what ſhal I doo to inherite eternal lyfe? He ſaid vnto hym,

26 What is wrytten in the lawe, how readeſt thou?

Deu.6.a Mat.22.d Mark.12.c 27 And he anſwearyng, ſayde, Thou ſhalt *loue the Lord thy God with al thy hart, and with al thy ſoule, and with al thy ſtrength, and with al thy mynde, and thy neyghbour as thee ſelfe.

E

28 And he ſayde vnto hym, Thou haſt anſweared ryght, this doo, and thou ſhalt lyue.

29 But he, wyllyng to iuſtifie hym ſelfe, ſayd vnto Ieſus, And who is my neyghbour?

30 And Ieſus anſwearyng, ſayde, A certayne man deſcended from Hieruſalem to Iericho, and fel among theeues, whiche robbed hym of his raymente, and wounded hym, and departed, leauyng hym halfe dead.

31 And it befel, that there came downe a certaine prieſt that ſame way, and when he ſaw hym, he paſſed by on the other ſyde.

32 And lykewyſe a Leuite, when he went nygh to the place, came and looked on hym, and paſſed by on the other ſyde.

F 33 But a certaine Samaritane as he iourneyed, came by hym: and when he ſawe hym, he had compaſſion on hym,

34 And went to hym, and bounde vp his woundes, powryng in oyle and wine, and ſet him on his owne beaſt, and brought hym to a [common] Inne, and made prouiſion for hym.

35 And on the morowe when he departed, he tooke out(d) two pence, and gaue them to the hoaſt, and ſayde vnto hym, Take cure of hym: and what ſo euer thou ſpendeſt more, when I comme agayne, I wyl recompence thee.

(d) whiche was about ix.d. of ſterlyng money.

36 Whiche nowe of theſe three, thinkeſt thou, was neyghbour vnto him that felle among the theeues?

37 And he ſayde, He that ſhewed mercy on hym. Then ſayd Ieſus vnto hym, Goe, and doo thou lykewyſe.

38 Nowe it came to paſſe as they went, that he entred into a certayne village: ⁊ a certayne woman named Martha, receiued hym into her houſe.

39 And this woman had a ſyſter, called Marie, whiche alſo ſate at Ieſus feete, and heard his worde:

40 But Martha was cumbred about muche ſeruyng, and came to hym, and ſayde, Lorde, dooeſt thou not care that my ſyſter hath leaſt me

me to ſerue alone? Bid her therefore that ſhe healpe me.

41 And Jeſus anſweared, and ſaid vnto her, Martha, Martha, thou art careful, and troubled about many thynges:

42 Verely one is needeful, Marie hath choſen the good part, (e) Which ſhal not be taken away from her.

(e) That is, the hearyng of the woorde of God, from which it was not meete, that ſhe should be drawen, hauing not alwaies opportunitie to heare the ſame.

The.xi.Chapter.

2 Chriſte teacheth his diſciples to praye, and to continue in prayer, 14 he dryueth out a dumbe deuyl, 15 and rebuketh the blaſphemous Phariſees. 28 Who are bleſſed. 29 The Jewes aſke a ſigne. 37 Chriſte vnwaſhed, eateth with the Phariſee, 39 and reprooueth the outwarde ſhewe of holyneſſe in the Phariſees, Scribes, and Hypocrites.

A 1 And ſo it was, that as he was prayeing in a certayne place, when he ceaſſed, one of his diſciples ſayde vnto hym, Lorde, teach vs to pray, as John alſo taught his diſciples.

2 And he ſaid vnto them, When ye pray, ſaye, *O our father whiche art in heauen, Halowed be thy name. Thy kyngdome comme. Thy wyl be donne, euen in earth alſo as it is in heauen, Mark.6.b

3 Our dayly bread geue vs this day.

4 And forgeue vs our ſinnes: for euen we forgeue euery man that trepaſſeth vs. And lead vs not into temptation, but deliuer vs from the euyl.

5 And he ſayde vnto them, ☞ Whiche of you ſhal haue a freende, and ſhal goe vnto hym at mydnyght, & ſaye vnto him, Freend, lende me three loaues:

6 For a freende of myne is comme out of the way to me, and J haue nothing to ſet before hym.

B 7 And he from within ſhal anſweare, & ſaye, Trouble me not, the doore is nowe ſhut, and my children are with me in bedde: J can not ryſe and geue thee.

8 J ſaye vnto you, Though he wyl not ryſe, and geue hym, becauſe he is his freende: yet becauſe of his importunitie, he wyl ryſe, and geue hym as many as he needeth.

Mat.7.a
Iohn.16.f.
Iacob.1.a

9 And J ſaye vnto you, * Aſke, and it ſhalbe geuen you: ſeeke, and ye ſhal fynde: knocke, and it ſhalbe opened vnto you.

10 For euery one that aſketh, receiueth: and he that ſeeketh, fyndeth: and to hym that knocketh, ſhal it be opened.

11 If the ſonne ſhal aſke bread of anye of you that is a father, wyl he geue him a ſtone? Or if he aſke fiſhe, wyl he for fiſhe geue hym a ſerpent.

12 Or if he ſhal aſke an egge, wil he offer him a ſcorpion?

13 If ye then beyng euyl, haue knowledge to geue good gyftes vnto your chyldren: howe muche more ſhal your father of heauen geue the holye ſpirite to them that deſire [it] of hym? ☜

14 ☞ * And he was caſtyng out a deuyl, and the ſame was dumbe. And it came to paſſe, when the deuyl was gonne out, the dumbe ſpake: and the people woondered. C
Mat.9.d
Mar.7.d

15 But ſomme of them ſayd, * He caſteth out deuyls, through Beelzebub the chiefe of the deuyls. Mat.9.d
Mar.3.d

16 And other temptyng hym, requyred of hym a ſigne from heauen.

17 But he knowyng theyr thoughtes, ſayde vnto them, Euery kyngdome diuided againſt it ſelfe, is deſolate: & a houſe [diuided] agaynſt a houſe, falleth. Mat.9.d
Mat.3.d

18 If Satan alſo be diuided agaynſt hym ſelfe, howe ſhal his kyngdome endure? Becauſe ye ſaye that J caſte out deuyls through Beelzebub.

19 If J by " Beelzebub caſt out deuyls, by whom doo your children caſt them out? therfore ſhal they be your iudges. " the helpe of

20 But if J with the fynger of God caſt out deuyls, no doubte the kyngdome of God is comme vpon you. D

21 * When the ſtrong man armed, keepeth his palace, his goodes are in peace. Mat.12.c

22 But when a ſtronger then he ſhal comme vpon hym, and ouercomme hym, he taketh from hym al his harneſſe wherein he truſted, and diuideth his ſpoyles.

23 He that is not with me, is agaynſt me: and he that geathereth not with me, ſcattereth.

24 When the vncleane ſpirite is gonne out of a man, he walketh through drye places, ſeekyng reaſt: and fyndyng none, he ſayth, J wyl returne vnto my houſe, whence J came out. Mark.12.d

25 And when he commeth, he fyndeth it ſweapt, and garniſhed.

26 Then goeth he, and taketh to hym ſeuen other ſpirites woorſe then hym ſelfe, and they enter in, and dwelle there, and the laſt ſtate of that man is woorſe then the fyrſt.

27 And it came to paſſe as he ſpake theſe thinges, a certayne woman of the company lyfte vp her voyce, and ſayde vnto hym, Happy is the wombe that bare thee, and the pappes whiche thou haſt ſucked.

28 But he ſaid, Yea, rather happy are they that heare the woorde of God, and keepe it.

Mat.12.c. Marke.8.b

29 When the people were geathered thicke togeather, he beganne to ſaye, This is an euil nation: *they ſeeke a ſigne, and there ſhal no ſigne be geuen them, but the ſigne of Jonas the prophete.

John.6.d Jonas.2.c

30 For as *Jonas was a ſigne to the Niniuites, ſo ſhal alſo the ſonne of man be to this nation.

3.Reg.10.a 2.Par.9.a Mat.11.d

31 The queene of the South ſhal riſe in iudgment with the menne of this nation, & condemne them: for ſhe came from the vtmoſte partes of the earth, to heare the wyſedome of Solomon: and beholde, a greater then Solomon is here.

32 The menne of Niniue ſhal ryſe in iudgemente with this nation, and ſhal condemne them: for they repented at the preaching of Jonas, & behold, a greater then Jonas is here.

Mat.5.b. Mark.4.b. Luke.8.c

33 ☞ *No man when he hath lighted a candel, putteth it in a priuie place, neyther vnder a buſſhel: but on a candelſticke, that they whiche comme in, may ſee the lyght.

Mat.6.c

34 *The (a) candel of the body, is the eye: therfore, when thine eye is ſingle, al thy body alſo is ful of lyght: but if thyne eye be euyl, al thy body alſo is ful of darkeneſſe.

(a) That is, the lyght.

35 Take heede therefore, that the light which is in thee, be not darkeneſſe.

36 If al thy body therfore be cleare, hauing no part darke: then ſhal it al be ful of lyght, euen as when a candel dooth lyght thee with bryghtneſſe. ☜

37 And as he ſpake, a certayne Phariſee beſought hym to dyne with hym: And Jeſus went in, and ſate downe to meate.

38 When the Phariſee ſawe it, he marueyled that he had not fyrſt waſhed before dinner.

Mat.23.c

39 And the Lorde ſayde vnto hym, *Nowe doo ye Phariſees make cleane the out ſyde of the cuppe, and the platter: but your inward parte is ful of rauenyng, and wickedneſſe.

40 Ye fooles, dyd not he that made that whiche is without, make that whiche is within alſo?

41 But rather (b) geue almes of thoſe thinges whiche are ″ within: and behold, al thinges are cleane vnto you.

(b) Chriſte requireth here two thinges. Firſt, that we comme truely by our meate: next, that we geue almes: for charitie is the perfection of the lawe.

″ Or, preſent

Mat.23.c.

42 *But wo vnto you Phariſees, for ye tithe mynt, and rue, and al manner hearbes, and paſſe ouer iudgement, and the loue of God: Theſe ought ye to haue donne, and yet not to leaue the other vndonne.

Mat.13.c

43 *Wo vnto you Phariſees: for ye loue the vppermoſt ſeates in the ſynagogues, & greetynges in the markettes.

44 Wo vnto you Scribes & Phariſees hypocrites: for ye are as graues whiche appeare not, and the menne that walke ouer them, are not ware of them.

45 Then anſwered one of the lawyers, and ſayde vnto hym, Maiſter, thus ſayeing, thou putteſt vs to rebuke alſo.

Eſai.10.a Mat.23.b

46 And he ſayde, Wo vnto you alſo ye lawyers: for ye lade men with burdens greeuous to be borne, and ye your ſelues touche not the burdens with one of your fyngers.

Mat.13.d

47 Wo vnto you, for ye buyld the ſepulchres of the prophetes, & your fathers kylled them.

48 Truely ye beare witneſſe that ye alowe the deedes of your fathers: for they kylled them, and ye buylde theyr ſepulchres.

Mat.23.d

49 Therefore ſayde the wyſedome of God, *I wyl ſend them prophetes and apoſtles, and [ſomme] of them they ſhal ſlay and perſecute:

50 That the blood of al the prophetes, which was ſhed from the fundation of the worlde, may be requyred of this generation,

Gen.4.b 2.Par.24.f

51 From the blood of *Abel, vnto the blood of Zacharie, which periſhed betweene the aulter and the temple: Veryly I ſaye vnto you, it ſhalbe required of this nation.

52 Wo vnto you lawyers: for ye haue taken away the (c) keye of knowledge: ye entred not in your ſelues, and them that came in, ye forbade.

(c) The pure doctrine, and true vnderſtanding of the ſcriptures.

53 When he thus ſpake vnto them, the lawyers and the Phariſees begane to vrge [him] vehemently, and to prouoke him to ſpeake many thinges:

54 Layeing wayte for hym, and ſeekyng to catche ſomethyng out of his mouth, wherby they myght accuſe hym.

The.xii.Chapter.

1 The leuen of the Phariſees is to be auoyded. 5 Who is to be feared. 8 To confeſſe Gods name, or to deny it. 10 Blaſphemie agaynſt the ſpirite. 11 He comforteth the diſciples agaynſt affliction, 15 and warneth them to beware of couetouſneſſe by the ſimilitude of a ryche man, 20 Agaynſt care of earthly thynges. 31 To geue our ſelues to righteouſneſſe, almes, watchyng, patience, wyſedome, and concorde.

A 1 IN the meane tyme, when there were geathered togeather an innumerable multitude of people, [inſomuche] that they trode one another, he beganne to ſaye vnto his diſciples, Firſte of al beware of the leuen of the Phariſees, whiche is hypocriſie.

Mark.4.c. 2 For there is nothyng couered, that ſhal not
Luke.8.c be vncouered, neyther hydde, that ſhal not be
Mat.10.d knowen.
Luke.8.b 3 Therefore, whatſoeuer you haue ſpoken in
darkeneſſe, ſhalbe hearde in the lyght: and
that whiche ye haue ſpoken in the eare, euen
in ſecrete places, ſhalbe preached(a) on the top
of the houſes.

(a) Openly, that al menne may heare.

Mat.10.b. 4 *And I ſaye vnto you my friendes, Be not
afrayde of them that kyl the body, and after
that, haue no more that they can doo.

5 But I wyl forewarne you whom you
ſhal feare: Feare hym, whiche after he hath
kylled, hath power to caſt into hel, yea, I ſay
vnto you, Feare him.

6 Are not fyue ſparowes ſolde for two farthinges,
and not one of them is forgotten before
God?

B 7 But, euen the very heares of your head are
numbred: Feare not therefore, ye are more of
value then many ſparowes.

8 Alſo I ſaye vnto you, Whoſoeuer ſhal confeſſe
me before menne, hym ſhal the ſonne of
man knowledge alſo before the angelles of
God.

9 But he that ſhal deny me before men, ſhalbe
denyed before the angels of God.

Mat.12.c 10 And whoſoeuer ſhal ſpeake a woorde agaynſt
Mar.3.d the ſonne of man, it ſhalbe forgeuen
Mat.12.c. hym: but vnto hym that blaſphemeth the
Luke.12.b holy(b) ghoſt, it ſhal not be forgeuen.

(b) He that ſhal reſyſt agaynſt the woord of God purpoſely of malice, or agaynſt his owne conſcience.

11 And when they bryng you vnto the synagogues,
and vnto the rulers and officers, take
ye no thought howe or what thyng ye ſhal
anſweare, or what ye ſhal ſpeake:

12 For the holy ghoſt ſhal teache you in the
ſame houre, what ye ought to ſaye.

13 ☞ One of the company ſayde vnto hym,
Maiſter, ſpeake to my brother that he diuide
the inheritance with me.

D 14 And he ſayde vnto hym, Man, who made
me a iudge, or a diuider ouer you?

15 And he ſayde vnto them, Take heede, and
beware of couetouſneſſe: for no mans lyfe
ſtandeth in the abundance of the thynges
whiche he poſſeſſeth.

16 And he put foorth a ſimilitude vnto them,
ſayeing, The grounde of a certayne ryche
man brought foorth plentiful fruites.

17 And he thought within hym ſelfe, ſayeing,
What ſhal I doo, becauſe I haue no roome
where to beſtowe my fruites?

18 And he ſayde, This wyl I doo, I wyl pul
downe my barnes, and buylde greater, and
therein wyl I geather al my fruites and my
goodes.

Eccl.11.c 19 And I wyl ſaye to my ſoule, Soule, thou
haſt muche goodes laide vp [in ſtore,] for many
yeeres, take thyne eaſe, eate, drynke, and
be mery.

20 But God ſayde vnto hym, Thou foole, Iere.17.b
this nyght doo they requyre thy ſoule againe
from thee: then whoſe ſhal thoſe thynges be, Pſal.39.b
whiche thou haſt prouided?

21 So is he that geathereth riches to him ſelfe,
and is not riche towardes God.

22 And he ſpake vnto his diſciples, Therfore
I ſaye vnto you, *Take no thought for your Mat.6.d
lyfe what ye ſhal eate, neyther for the bodye 1.Pet.5.c
what ye ſhal put on.

23 The lyfe is more then meate, and the body
is more then rayment.

24 Conſyder the Rauens, for they neyther
ſowe nor reape, whiche neyther haue ſtorehouſe
nor barne, and [notwithſtandyng,] God
feedeth them: ☞ Howe muche more are ye
better then the foules?

25 *Which of you with takyng thought, can Mat.6.d
adde to his ſtature one cubite?

26 If ye then be not able to doo that thyng
whiche is leaſt: Why take ye thought for the
remnant?

27 Conſyder the Lylies howe they growe, E
they labour not, they ſpynne not: and yet I
ſaye vnto you, That Solomon in al his royaltie,
was not clothed lyke one of theſe.

28 If God ſo clothe the graſſe, whiche is to
day in the fielde, and to morowe is caſte into
the furnace: howe much more [wyl he clothe]
you, [O] ye of litle fayth?

29 And aſke not ye, what ye ſhal eate, or what
ye ſhal drynke, neyther be ye of doubteful
mynde.

30 For al ſuche thynges doo the people of the
worlde ſeeke for: and your father knoweth
that ye haue neede of theſe thynges.

31 But rather ſeeke ye after the kyngdome of Mat.6.e
God, and al theſe thynges ſhalbe added vnto 1.Tim.6.b
you. Eccl.29.b

32 Feare not, [O] litle flocke, for it is your fa- Pro.23.a
thers good pleaſure to geue you a kingdome.

33 *Selle that ye haue, and geue almes: and
prepare you bagges whiche ware not olde, Mat.19.c. Mark10.c
[euen] a treaſure that fayleth not in the heauens,
where no theefe approcheth, neyther
moth corrupteth.

34 For where your treaſure is, there wyl your
harte be alſo.

35 *Let your loynes be gyrd about, and [your] Ephe.6.c.
lyghtes burnyng. 1.Pet.1.c

36 And ye your ſelues [be] lyke vnto menne
that wayte for theyr Lorde, when he wyl returne
from the weddyng, that when he ſhal
comme and knocke, they maye open vnto
him

hym immediatly.

37 Happy are thoſe ſeruantes, whom the Lord when he commeth, ſhal fynde wakyng. Verily I ſaye vnto you, That he ſhal gyrde hym ſelfe, and make them to ſit downe to meate, and wyl comme foorth, and miniſter vnto them.

38 And if he ſhal comme in the ſecond watch, yea, if he ſhal comme in the thyrde watche, and fynd them ſo, happy are thoſe ſeruantes.

39 This vnderſtand ye, that if the good man of the houſe had knowen what houre the theefe would comme, he woulde ſurely haue watched, and not haue ſuffered his houſe to be broken through.

Mat.24.d Mark,13.d 40 *Be ye therefore ready alſo, for the ſonne of man cōmeth at an houre when ye thynke not. ☜

Mat.24.d Mar.13.c 41 Then Peter ſaid vnto hym, *Maiſter, telleſt thou this ſimilitude vnto vs, or to al?

42 And the Lorde ſayde, Who is a faythful and wyſe ſtewarde, whom his lorde ſhal make ruler ouer his houſholde, to geue them theyr portion of meate in due ſeaſon?

Apo.16,c 43 *Happye is that ſeruant, whom his lorde when he commeth, ſhal fynde ſo dooyng.

44 Of a trueth, I ſaye vnto you, That he wyl make hym ruler ouer al his ſubſtance.

45 But and if that ſeruant ſaye in his harte, Mat,24,d *My lorde delayeth his commyng: and ſhal begynne to ſmyte the ſeruantes ⁊ maydens, and to eate and drynke, and to be drunken,

46 The lorde of that ſeruant wyl comme in a day when he looketh not for hym, and at an houre when he is not ware, and wyl hew hym in peeces, and wyl ſet hym his portion with the vnbeleuers.

Iacob.3,d 47 And the ſeruant that knewe his maiſters wyl, and prepared not hym ſelfe, neyther dyd accordyng to his wyl, ſhalbe beaten with many [ſtrypes.]

48 But he that knewe not, (c) and dyd commit thynges woorthy of ſtrypes, ſhalbe beaten with fewe [ſtrypes.] For vnto whom ſo euer muche is geuen, of hym ſhalbe much requyred: and to whom menne haue committed muche, of hym wyl they aſke the more.

(c) Ignorance wyl not excuſe.

49 I am come to ſende fyre (d) on the earth, ⁊ what is my deſire, (e) if it be already kindeled?

50 Notwithſtandyng, I muſt be baptized with a baptiſme, (f) and howe am I payned tyl it be ended?

51 Suppoſe ye that I am comme to ſende peace on earth? I tel you, Naye, but rather (g) diuiſion.

52 For from hencefoorth there ſhal be fyue in one houſe diuided, three agaynſt two, ⁊ two agaynſt three.

53 The father ſhalbe diuided agaynſte the ſonne, and the ſonne agaynſt the father: the mother againſt the daughter, and the daughter agaynſt the mother: the mother in lawe againſt her daughter in law, and the daughter in lawe agaynſt her mother in lawe.

(d) That is, the Goſpel, whiche is as a vehement fire, and maketh a change of thynges, thorowe al the worlde.

(e) That is, but that it be.

(f) He cumpareth affliction, and his death to baptiſme.

Mat.10.d

(g) Chriſte is not the cauſe that there is deſtruction for the Goſpel, but the wickedneſſe of worldlinges, which by malice contemnyng the Goſpel, be at variance with al that profeſſe it

Mat.16.a 54 He ſayde alſo to the people, *When ye ſee a cloude ryſe out of the weaſt, ſtraygtht waye ye ſaye, There commeth a ſhowre: ⁊ ſo it is.

55 And when ye ſee the South wind blowe, ye ſaye, It wyl be whot, and it commeth to paſſe.

56 Ye hypocrites, ye canne diſcerne the face of the ſkye, and of the earth: but howe is it that ye doo not diſcerne this tyme?

57 Yea, and why iudge ye not of your ſelues what is ryght?

Mat.5.d Pro.25.b 58 *When thou goeſt with thyne aduerſarie to the ruler: as thou art in the way, geue diligence, that thou mayeſt be deliuered from hym, leſt he draw thee violently to the iudge, and the iudge delyuer thee to the ſargeant, ⁊ the ſargeant caſt thee into pryſon.

59 I tel thee, Thou ſhalt not departe thence, tyl thou haue made good the vttermoſte myte.

The,xiii. Chapter.

1 Of the Galileans, 4 and thoſe that were oppreſſed at Siloe. 6 Of the fygge tree that bare no fruite. 11 The woman hauyng a ſpirite of infirmitie is healed. 15 The vſe of the Sabboth. 18 He declareth by diuers ſimilitudes what the kyngdome of God is. 24 Fewe enter into the kyngdome of Chriſte. 32 He reprooueth Herode and Heruſalem.

A 1 There were preſent at the ſame ſeaſon, certaine men, that ſhewed hym of the Galileans, whoſe blood (a) Pilate had myngled with theyr owne ſacrifice.

(a) Pilate murthered them, as they were ſacrifiſyng.

Actes,5,f

2 And Jeſus anſwearing, ſayde vnto them, Suppoſe ye that theſe Galileans were greater ſynners then al the other Galileans, becauſe they ſuffered ſuche puniſhment?

3 I tel you, Nay: but except ye repent, ye ſhal al lykewiſe periſhe.

4 Or thoſe eighteene, vpon which the towre in (b) Siloe fel, and ſlue them, thinke ye that they were ſynners aboue al menne that dwelt in Hieruſalem?

(b) Whiche towre ſtoode by the fiſhpole or ryuer Siloam, in Hieruſalem.

5 I tel you, Nay: but except ye repent, ye ſhal al lykewyſe periſhe.

6 ☞ He tolde alſo this ſimilitude, A certayne man

Mat.21.b man had a * fygge tree planted in his vyneyarde, and he came and ſought fruite theron, and founde none.

B 7 Then ſayd he to the dreſſer of his vineyard, Beholde, this three yeeres I comme ſeekyng fruite in this fygge tree, and fynde none: cut it downe, why cumbreth it the grounde?

8 And he anſwearyng, ſayd vnto him, Lord, let it alone this yeere alſo, til I ſhal digge round about it, and doung it:

9 And if it beare fruit, [thou mayſt let it alone:] and yf it beare not, then after that thou ſhalt cut it downe.

10 And he was teaching in one of theyr ſynagogues, on the Sabboth dayes.

11 And beholde, there was a woman whiche had a ſpirite of infirmitie eyghteene yeeres, and was bowed togeather, and coulde in no wyſe lyft vp [her ſelfe.]

12 When Jeſus ſaw her, he called her to him, and ſayde vnto her, Woman, thou art looſed from thy diſeaſe.

13 And he layd his handes on her, and immediatly ſhe was made ſtrayght, and glorified God.

C 14 And the ruler of the ſynagogue anſweared with indignation, becauſe that Jeſus had healed on the Sabboth day, and ſayde vnto the people, There are ſyxe dayes in whiche menne ought to worke: in them therefore comme, that ye may be healed, & not on the Sabboth day.

Mat.12.a Luk.14.a 15 But the Lorde anſweared hym, and ſayd, Thou hypocrite, dooth not eche one of you on the Sabboth day looſe his oxe or his aſſe from the ſtaule, and leade hym to the water?

16 And ought not this daughter of Abraham, whom Satan hath bounde loe eyghteene yeeres, be looſed from this bond on the Sabboth day?

17 And when he ſayde theſe thynges, al his aduerſaries were aſhamed: and al the people reioyced for al the excellent deedes that were donne by hym.

18 Then ſayde [Jeſus,] What is the kyngdome of God lyke? Or whereto ſhal I compare it?

Math.16.d Mark.4.c 19 *It is like a grayne of muſtard ſeede, which a man tooke and ſowed in his garden, and it grewe, & waxed a great tree: and the foules of the ayre made neſtes in the branches of it.

D 20 And agayne he ſayde, Whereunto ſhal I lyken the kyngdome of God?

Mat.14.c Gene.18.a 21 It is lyke leuen, whiche a * woman tooke and hyd in three peckes of meale, tyl al was leauened.

22 And he went through al townes and villages, teachyng, and iourneying towardes Hieruſalem.

23 Then ſayde one vnto him, Lord, are there fewe that be ſaued? And he ſayd vnto them,

24 Stryue (c) to * enter in at the ſtrayte gate: for many, I ſaye vnto you, wyl ſeeke to enter in, and ſhal not be able.

(c) We muſt endeuour to cut of al impedimentes that let vs. Mat.7.b

25 When the good man of the houſe is ryſen vp, and hath ſhut to the doore, and ye begyn to ſtand without, and to knocke at the doore, ſayeing, Lorde, Lorde, open vnto vs, and he ſhal anſweare, and ſaye vnto you, I knowe ye not whence ye are:

26 Then ſhal ye begynne to ſaye, We haue eaten and drunken in thy preſence, and thou haſt taught in our ſtreetes.

27 And he ſhal ſaye, I tel you, I knowe you not whence ye are: depart from me, al ye that worke iniquitie. E

28 There ſhalbe weepyng and gnaſhyng of teeth, when ye ſhal ſee Abraham, & Iſahac, and Jacob, and al the prophetes in the kyngdome of God, and ye your ſelues thruſt out.

29 *And they (d) ſhal come from the Eaſt, and from the Weaſt, and from the North, and from the South, and ſhal ſyt downe in the kyngdome of God. Mat.8.b

(d) The Gentiles, whiche then were ſtrangers.

Mat.19.d 30 And beholde, * there are laſt, whiche ſhalbe (e) fyrſt, & there are fyrſt, which ſhalbe (f) laſt.

(e) That is, the Gentiles whiche beleue the Goſpel, that were called after the Jewes.

(f) The Jewes whiche though they hadde the lawe, yet refuſyng the Goſpel, are ſhut out.

31 The ſame day, came there certayne of the Phariſees, ſayeing vnto him, Geat thee out, and departe hence, for Herode wyl kyl thee.

32 And he ſayd vnto them, Goe ye and tel that foxe, beholde I caſt out deuyls, & I doo cures to day and to morowe, and the thyrd daye I ſhalbe perfected.

33 Neuertheleſſe, I muſt walke to day and to morowe, and the day folowyng, for it can not be that a prophete periſhe out of Hieruſalem.

34 *O Hieruſalem, Hieruſalem, whiche kylleſt prophetes, and ſtoneſt them that are ſent vnto thee, how often woulde I haue geathered thy chyldren togeather, as a henne dooth geather her young vnder her winges, and ye woulde not? Mat.23.d

35 Behold, your (g) houſe is leaft vnto you deſolate. Verply I ſaye vnto you, ye ſhal not ſee me, vntyl the tyme comme that ye ſhal ſay, * Bleſſed is he that commeth in the name of the Lorde.

(g) That is, the temple & Hieruſalem ſhoulde be deſtroyed. Mat.21.b

The.xiiii.Chapter.

1 Chriſte eateth with the Phariſee. 4 Healeth the dropſie on the Sabboth. 8 Teacheth humilitie. 12 To feaſt the poore. 15 Of the great ſupper. 28 He warneth thoſe that wyl folowe him, to make their accomptes before, by the parable of the ſower. 34 The ſalt of the earth.

A 1 AND it came to paſſe, as he went into the houſe of one of the chiefe Phariſees to eate breade on the Sabboth day, they were watching him.

2 And beholde, there was a certayne man before hym whiche had the dropſie.

3 And Jeſus anſwearing, ſpake vnto yͤ Lawyers and Phariſees, ſayeing, *Is it lawful to heale on the Sabboth day?

Mat.12.a. Mark.3.a. Luke.6.a.

4 And they helde their peace. And he tooke hym, and healed him, and let him goe,

5 And anſweared them, ſayeing, Whiche of you ſhal haue *an aſſe or an oxe fallen into a pit, and wyl not ſtraight way pul hym out on the Sabboth day?

Exod.23.a. Deut.22.a Mat.12.a.

6 And they coulde not anſweare hym againe to theſe thynges.

7 He put foorth alſo a ſimilitude to yͤ gheſtes, when he marked howe they choſe out the cheiefe roomes, ſayeing vnto them,

B 8 When thou art bidden of any man to a wedding, ſit not downe in the hygheſt roome: leſt a more honorable man then thou be bidden of him,

9 And he that bad thee and him comme, and ſay to thee, Geue this man roome: and thou then beginne with ſhame to take the loweſt roome.

10 But when thou art bidden, goe and ſit in the loweſt roome, that when he that bad thee commeth, he may ſay vnto thee, *Freend, ſit vp higher: then ſhalt thou haue worſhip in the preſence of them that ſit at meate with thee.

Pro.25.a.

11 *For who ſo euer exalteth hym ſelfe, ſhalbe brought lowe: and he that humbleth hym ſelfe, ſhalbe exalted.

Mat.23.b. Luke.18.c.

12 Then ſaide he alſo to hym that bade hym [to meate,] When thou makeſt a dinner or a ſupper, cal not thy freendes, nor thy brethren, neither thy kinſemen, nor thy riche neyghbours: leſt they alſo byd thee agayne, and a recompence be made thee.

13 But when thou makeſt a feaſte, calle the poore, the maymed, the lame, and the blinde,

C 14 And thou ſhalt be happy, for they can not recompence thee: For thou ſhalt be recompenced at the reſurrection of the iuſt menne.

15 When one of them that ſate at meate alſo hearde theſe thinges, he ſayde vnto hym, Happy is he that ſhal eate bread in the kyngdome of God. ☜

16 Then ſayde he vnto hym, *A certayne man ordeyned a great ſupper, and bade many:

Mat.22.a. Apoc.19.b

17 And ſent his ſeruant at ſupper tyme, to ſay to them that were bidden, Comme, for al thynges are nowe ready.

18 And they al at once beganne to make excuſe: The firſt ſayd vnto hym, I haue bought a peece of grounde, and I muſt needes goe and ſee it: I pray thee, haue me excuſed.

19 And another ſayde, I haue bought fiue yoke of oxen, and I goe to prooue them: I pray thee haue me excuſed.

20 And another ſaide, I haue marryed a wyfe: and therefore I can not comme.

21 And the ſeruant returned, and ſhewed his maiſter theſe thynges. Then the good man of the houſe beyng angrie, ſaid to his ſeruant, Goe out quickely into the broade ſtreetes and lanes of the citie: and bryng in hyther the poore, and the maymed, and the halt, and the blynde. D

22 And the ſeruant ſayde, Lorde, it is donne as thou haſt commaunded, and yet there is roome.

23 And the Lorde ſayde to the ſeruant, Goe out into the hygh wayes and hedges, and * (a) compel them to comme in, that my houſe may be filled.

Gen.19.a. (a) By the power of gods worde preached.

24 For I ſay vnto you, that none of thoſe men whiche were bidden, ſhal taſte of my ſupper.

25 There went a great company with hym: and he returned, and ſayde vnto them,

26 ☞ *If any man comme to me, and hate (b) not his father and mother, and wyfe, and children, and brethren, and ſiſters, yea and his owne lyfe alſo, he can not be my diſciple.

Mat.10.d. Luke.9.c. (b) We muſt caſt away al affection and deſyre that draweth vs from Chriſte.

27 And who ſo euer dooth not beare his croſſe, and comme after me, can not be my diſciple.

28 For whiche of you diſpoſed to buylde a towre, ſitteth not downe before, and counteth the coſte, whether he haue ſufficient to perfourme it?

29 Leſt at any time after he hath layd the fundation, and is not hable to perfourme it, al that beholde it, beginne to mocke hym,

30 Sayeing, This man beganne to buylde, and was not hable to make an ende,

31 Or what kyng going to make batayle agaynſt another kyng, ſitteth not downe firſt,

and caſteth in his mynd whether he be hable with tenne thouſande, to meete hym that commeth agaynſt hym with twentie thouſande?

32 Or els, whyle the other is yet a great way of, he ſendeth an imbaſſage, and deſyreth conditions of peace.

33 So lykewyſe, who ſo euer he be of you, that forſaketh not al that he hath, he can not be my diſciple.☜

34 *Salt is good, but yf the ſalt haue loſt the ſaltneſſe, wherein ſhal it be ſeaſoned? Mat.5.d. Mark.9.g.

35 It is neither good for the lande, nor yet for the dunghil: but menne caſt it out [at the doores.] He that hath eares to heare, let hym heare.

The.xv.Chapter.

2 The phariſees murmure becauſe Chriſte receiueth ſinners. 4 The great mercie of God is ſet foorth in the parable of the loſt ſheepe, 8 and of the peece of ſiluer loſt, 12 and of the prodigal ſonne.

A Mat.9.b. Mark.2.b. Luke.5.f. 1 Then reſorted vnto hym * al the Publicanes and ſinners for to heare hym.

2 And the Phariſees and Scribes murmured, ſayeing, He receiueth ſinners, and eateth with them.

3 But he put foorth this parable vnto them, ſayeing,

Mat.18.b. 4 *What man of you hauyng an hundred ſheepe, if he looſe one of them, dooth not leaue ninetie and nine in the wyldernеſſe, and goe after that whiche is loſt, vntil he finde it?

5 And when he hath founde it, he layeth it on his ſhoulders, reioycing:

6 And when he commeth home, he calleth togeather his freendes and neyghbours, ſayeing vnto them, Reioyce with me: for I haue founde my ſheepe whiche was loſt.

B 7 I ſay vnto you, that lykewyſe ioy ſhalbe in heauen ouer one ſinner that repenteth, more then ouer ninetie and nine iuſt perſons, whiche neede no repentance.

8 Eyther what woman hauing (a) tenne peeces of ſiluer, yf ſhe looſe one peece, dooth not lyght a candel, and ſweepe the houſe, & ſeeke diligently tyl ſhe finde [it?]

(a) One peece of this money, is ſomewhat more then fiue pence of olde ſterlyng money.

9 And when ſhe hath found it, ſhe calleth her freendes and her neighbours togeather, ſayeing, Reioyce with me: for I haue founde the peece whiche I had loſt.

10 Likewyſe I ſay vnto you, there is ioy in the preſence of the angels of GOD ouer one ſinner that * repenteth. ☜ Luke.5.f.

11 ☞And he ſayde, A certayne man had two ſonnes:

12 And the younger of them ſayde to his father, Father, geue [me] the portion of the ſubſtance that to me belongeth. And he diuided vnto them his liuing.

13 And not many dayes after, when the younger ſonne had geathered al that he had togeather, he tooke his iourney into a farre countrey, and * there waſted his ſubſtance with ryotous liuing. Pro.29.a.

14 And when he had ſpent al, there aroſe a great dearth in that lande, and he beganne to lacke. C

15 And going, he ioyned hym ſelfe to a citizen of that countrey: and he ſent hym into his feeldes to feede ſwyne.

16 And he woulde fayne haue filled his belly with the coddes that the ſwyne did eate: and no man gaue vnto hym.

17 And when he came to hym ſelfe, he ſayde, Howe many hyred ſeruantes of my fathers haue bread yenough and ſpare, and I periſhe with hunger?

18 I wyl aryſe, and goe to my father, and wyl ſay vnto hym, Father, I haue ſinned againſt heauen, and before thee,

19 And am no more woorthy to be called thy ſonne: make me as one of thy hyred ſeruantes.

20 And he aroſe, and came to his father. *But when he was yet a great way of, his father ſawe hym, and had compaſſion, and ranne and felle on his necke, and al to kiſſed hym. Iob.13.c. Pſal.32.a.

21 And the ſonne ſayde vnto hym, Father, I haue ſinned againſt heauen, and in thy ſight, and am no more woorthy to be called thy ſonne.

D 22 But the father ſayde to his ſeruantes, Bring foorth the beſt garment, and put it on hym, and put a ryng on his hande, and ſhoes on his feete:

23 And bryng [hyther] that fatte calfe, and kylle it, and let vs eate, and be meery:

24 For this my ſonne was dead, and is aliue agayne, he was loſt, and is founde. And they beganne to be meery.

25 The elder brother was in the feelde: and when he came and drue nygh to the houſe, he hearde minſtrelſie and dauncing,

26 And called one of his ſeruantes, and aſked what thoſe thynges meant.

27 And he ſayde vnto hym, Thy brother is comme, and thy father hath kylled the fatte calfe, becauſe he hath receiued hym ſafe and ſounde.

28 And [he] was angry, and woulde not goe in: therefore came his father out, and entreated him.

29 He anſwearing, ſayde to his father, Loe, theſe many yeeres doo I ſerue thee, neyther brake I at any tyme thy commaundement, and yet thou neuer gaueſt me a kyd, that I myght make meery with my freendes:

30 But as ſoone as this thy ſonne was come, whiche hath deuoured thy liuing with harlottes, thou haſt for his pleaſure kylled that fat calfe.

31 And he ſayde vnto hym, Sonne, thou art euer with me, and al that I haue is thyne.

32 It was meete that we ſhoulde make meery and be gladde: for this thy brother was dead, and is aliue agayne: and was loſt, and is founde.

The.xvi.Chapter.

1 Chriſte exhorteth to liberalitie, by the example of the ſtewarde. 10 Who is a faythful ſtewarde. 13 No man can ſerue two maiſters. 14 He reprooueth the hypocriſie of thoſe that iuſtifie them ſelues before menne. 16 The ende and force of the lawe. 18 The ſtate of mariage. 19 Of the riche glutton, and Lazarus. 29 Moſes & the prophetes to be heard.

A 1 AND he ſayde alſo vnto his diſciples, There was a certaine riche man which had a ſtewarde, and the ſame was accuſed vnto hym that he had waſted his goodes.

2 And when he had called him, he ſayde vnto hym, Howe is it that I heare this of thee? Geue accomptes of thy ſtewardſhippe: for thou mayeſt be no longer ſtewarde.

3 The ſtewarde ſayd within him ſelfe, What ſhal I doo, for my maiſter taketh away from me the ſtewardſhip? I can not digge, and to begge I am aſhamed.

4 I wote what to doo, that when I am put out of the ſtewardſhip, they may receiue me into theyr houſes.

5 So when he had called al his maiſters detters togeather, he ſayde vnto the firſt, Howe muche oweſt thou vnto my maiſter?

6 And he ſayde, An hundred meaſures of oyle. And he ſayde vnto hym, Take thy bil, and ſit downe quickely, and write fiftie.

B 7 Then ſayde he to another, Howe muche oweſt thou? And he ſayde, An hundred meaſures of wheate. He ſayde vnto hym, Take thy bil, and write fourescore.

8 And the Lorde commended (a) the vniuſt ſtewarde, becauſe he had donne wyſely: for the chyldren of this worlde, are in their nation wyſer then the chyldren of lyght.

9 And I ſay vnto you, Make you (b) freendes of the vnryghteous (c) Mammon, that when ye ſhal haue neede, they may receiue you into the euerlaſting (d) habitations. ☜

10 He that is faythful in that whiche is leaſt, is faythful alſo in muche: and he that is vnryghteous in the leaſt, is vnryghteous alſo in muche.

11 So then, yf ye haue not benne faythful in the vnryghteous Mammon, who ſhal truſt you in the true [treaſure?]

12 And yf ye haue not benne faythful in that whiche is another mans, who ſhal geue you that whiche is your owne?

13 No ſeruant can ſerue two maiſters: for eyther he ſhal hate the one, and loue the other: or els he ſhal leane to the one, and deſpiſe the other: ye can not ſerue God and Mammon. Mark.8.e.

C 14 All theſe thinges hearde the Phariſees alſo whiche were couetous: and they mocked hym greatly.

15 And he ſaide vnto them, Ye are they which iuſtifie your ſelues before menne, but God knoweth your hartes: for that whiche is highly eſteemed among menne, is abomination in the ſight of God. ☜

16 *The lawe and the prophetes [raigned] vntil John, and ſince that time the gladde tydynges of the kingdome of God is preached, and euery man ſtriueth to goe in. Mat.11.b.

17 *Eaſier it is for heauen and earth to paſſe away, then one title of the lawe to faile. Eſai.40.a. Mat.5.c.

18 *Who ſo euer forſaketh his wyfe, and marryeth another, committeth adulterie: and he that marrieth her that is diuorced from her huſbande, committeth adultrie [alſo.] Mat.19.a. Mark.10.b.

19 ☞ There was a certayne riche man, which was clothed in purple and fine white, and fared very deliciouſly euery day.

20 And there was a certayne begger named Lazarus, whiche was layde at his gate fulle of ſoares:

D 21 And deſyring to be refreaſhed with the crummes whiche felle from the riche mans boorde [And no man gaue vnto him:] but the dogges came, and licked his ſoares.

22 And it came to paſſe that the begger dyed, and was caried by the angels into (e) Abrahams boſome: The riche man alſo dyed, and was buried.

23 And being in hel in tormentes, when he had lyfted vp his eyes, he ſeeth Abraham a farre of, and Lazarus in his boſome:

24 And he cryed, and ſayde, Father Abraham,

(a) He ſpeaketh after the common ſort, not that ſuche vntrueth is prayſe worthy, but becauſe it is thought wyſedome in the eyes of the worlde.

(b) Lay vp your treaſure in heauen.

(c) Not that riches are euil of thẽ ſelues, but that for the moſt part they be occaſions of euyl.

(d) God for their cauſe ſhal receiue you vnto lyfe euerlaſting, & rewarde your good doinges, not for the worthyneſſe thereof, but for his promiſe ſake.

(e) The kingdome of heauen.

haue mercie on me, and ſende Lazarus that he may dippe the tippe of his finger in water, and coole my tongue: for I am tormented in this flame.

Galat,6,a 25 But Abraham ſayde, Sonne, remember that thou in thy lyfe time receiuedſt thy pleaſure, and likewyſe Lazarus paynes: but now is he comforted, and thou art tormented.

26 Beſides al this, betweene vs and you there is a great gulfe ſtedfaſtly ſet, ſo that they whiche woulde goe from hence to you, can not, neither haue they paſſage to vs, that woulde comme from thence.

27 Then he ſayd, I pray thee therefore father, that thou wouldeſt ſende hym to my fathers houſe:

28 For I haue fiue brethren, that he may witneſſe vnto them, leſt they alſo comme into this place of torment.

29 Abraham ſayth vnto hym, They haue Moſes and the prophetes, let them heare them.

30 And he ſayde, Nay father Abraham: but yf one comme vnto them from the dead, they wyl repent.

31 He ſayde vnto hym, If they heare not Moſes and the prophetes, (f) neither wyl they beleue though one roſe from death.

(f) We muſt ſeeke for trueth in Gods worde, and not of the dead.

The.xvii.Chapter.

2 Chriſte teacheth to auoyde offences. 3 One to forgeue another. 5 To pray for the increaſe of fayth. 10 We are but vnprofitable ſeruantes. 12 Of the tenne lepers. 20 Of the comming of the kyngdome of God. 23 Of falſe Chriſtes. 30 The manner of Chriſtes comming.

A 1 He ſayd vnto the diſciples, It can not be but offences wyl comme, neuertheleſſe * wo vnto hym through whom they comme.

Mat.18.a. Mark.9.f.

2 It were better for hym that a milſtone were hanged about his necke, and he caſt into the ſea, then that he ſhoulde (a) offende one of theſe litle ones.

(a) To geue occaſion wherby any doo turne from God or his worde.

Mat,18.c. 3 Take heede to your ſelues: * If thy brother treſpaſſe agaynſt thee, rebuke hym, and if he repent, forgeue hym.

4 And though he ſinne agaynſt thee ſeuen tymes in a day, and ſeuen (b) tymes in a day turne agayne to thee, ſayeing, I repent: thou ſhalt forgeue hym.

(b) That is, often or many times.

5 And the Apoſtles ſayde vnto the Lorde, Increaſe our fayth.

Mat,17.d, and,21.c, 6 And the Lorde ſayde, * If ye had fayth [as muche] as a grayne of muſtarde ſeede, ye ſhoulde ſay vnto this Sycamine tree, Be thou plucked vp by the roote, and be thou planted in the ſea: and it ſhoulde obey you.

B 7 But which of you hauing a ſeruant plowing, or feeding catayle, wyl ſay vnto hym by and by when he were comme from the feeld, Goe and ſit downe at the table?

8 And wyl not rather ſay vnto hym, Dreſſe wherewith I may ſuppe, and girde vp thee ſelfe, and ſerue me til I haue eaten and drunken: and afterwarde thou ſhalt eate and drinke.

9 Dooth he thanke that ſeruant becauſe he did the thinges that were commaunded vnto hym? I trowe not.

10 So lykewyſe ye, when ye ſhal haue donne al thoſe thynges whiche are commaunded you, ſay, We are vnprofitable ſeruantes: we haue donne that whiche was our duetie to doo.

11 And ſo it was, as he went to Hieruſalem, that he paſſed through the middes of Samaria and Galilee.

12 And as he entred into a certayne village, there met him tenne menne that were lepers, whiche ſtoode a farre of,

13 And they put foorth theyr voyces, and ſaid, Ieſu maiſter, haue mercie on vs.

14 When he ſawe [them] he ſaid vnto them, Goe ſhewe your ſelues vnto the (c) prieſtes. And it came to paſſe, that as they went, they were cleanſed. C Leuit,14.a Mat,8,a,

(c) That is, the prieſtes of Moſes lawe, both that they myght iudge of the leproſie. Leuit.4.d. and alſo for that they ſhoulde not murmure and grudge.

15 And one of them when he ſaw that he was healed, turned backe [agayne] with a loude voyce glorifying God:

16 And felle downe on his face at his feete, geuing hym thankes: and the ſame was a Samaritane.

17 And Ieſus anſwearing, ſayde, Are there not tenne cleanſed? but where are thoſe nine?

18 There are not found that returned agayne to geue glory to god, ſaue [only] this ſtranger.

19 And he ſayd vnto him, Aryſe, goe thy way, thy fayth hath made thee whole.

20 When he was demaunded of the Phariſees when the kyngdome of God commeth, he anſwearing them, ſayde, The kyngdome of God commeth not with obſeruation. D

21 Neither ſhal they ſay, Loe here, or loe there: for beholde the kyngdome of God is (d) within you.

(d) It can not be decerned by any outwarde ſhewe.

22 And he ſayd vnto the diſciples, The dayes wyl comme when ye ſhal deſyre to ſee one (e) day of the ſonne of man, and ye ſhal not ſee it.

(e) Eyther becauſe that gods woorde was preached among them, or els becauſe that Chriſte was among them, who they thought was abſent.

23 And they ſhal ſay to you, See heere, ſee there: goe not after them, nor folowe them.

24 For as the lightning that lightneth out of the [one] part that is vnder heauen, ſhineth vnto the [other] part whiche is vnder heauen: ſo ſhal alſo the ſonne of man be in his (f) day.

(f) Meanyng of his ſeconde comming, when he ſhal comme with glory.

25 *But firſt muſt he ſuffer many thynges, and be diſalowed of this nation.

Gen.7.b.

26 And as it was in the dayes of Noe: ſo ſhal it be alſo in the dayes of the ſonne of man.

27 They dyd eate and drinke, they marryed wyues, and were marryed, euen vnto the ſame day that Noe went into the arke: and the fludde came, and deſtroyed them al.

E 28 Likewyſe alſo as it was in the dayes of Lot: they dyd eate, they dranke, they bought, they ſolde, they planted, they buylded:

Gen,19.f. 29 *But euen the ſame day that lot went out of Sodome, it raigned fyre and brimſtone from heauen, and deſtroyed them al:

Mat,24.b. 30 *Euen thus ſhal it be in the day when the ſonne of man is reuealed.

31 At that " day he which ſhalbe on the houſe [toppe] and his ſtuffe in the houſe, let hym not comme downe to take it out: and let not him that is in the feelde, turne backe agayne likewyſe to the thynges that he leaft behind.

" Or, yf any man.

32 *Remember Lots wyfe. Gen.19.f.

33 *Who ſo euer wyl goe about to ſaue his lyfe, ſhal looſe it: and who ſo euer ſhal looſe his lyfe, ſhal quycken it. Mat.16.d. Iohn.6.d. Luke.9.c.

34 I tel you, in that nyght there ſhalbe two in one bed, the one ſhalbe receiued, the other ſhalbe leaft alone. Mat.24.d.

35 Two [women] ſhalbe grinding togeather: the one ſhalbe receiued, and the other leaft alone. Mat.24.d.

36 Two [menne] ſhalbe in the feelde: the one ſhalbe receiued, and the other forſaken.

37 And they anſwearing, ſayde vnto hym, Where Lorde? He ſayde vnto them, Where ſo euer the body ſhalbe, thyther wyl alſo the Egles (g) be geathered togeather.

(g) That is, the faythful that beleue the goſpel, wil repayre vnto hym as rauenyng birdes to the carian.

The.xviii.Chapter.

2 Chriſte teacheth to continue in prayer, by the example of the wicked Iudge and the wydowe. 10 The prayers of the Phariſee and the Publicane. 16 To chyldren belongeth the kyngdome of God. 18 Of the way to ſaluation, 20 and what thynges hynder the rewarde promiſed to his ſeruantes. 31 He foreſheweth his death. 35 He reſtoareth a blinde man to his ſight.

A 1 AND he put foorth a parable vnto them, [to this ende] that menne ought *allwayes to pray, & not to be (a) weerie:

i,Theſ,5,d

(a) The greke woorde ſignifieth, not to ſhrinke backe, as cowardes in warre, or in daungers.

2 Sayeing, There was in a certayne citie a certayne iudge, whiche feared not God, neither regarded man.

3 And there was a certayne wydowe in the ſame citie, and ſhe came vnto hym, ſayeing, Auenge " me of myne aduerſarie.

" Or, doo me iuſtice againſt my aduerſarie

4 And he woulde not for a whyle. But afterwarde he ſaide within him ſelfe, Though I feare not God, nor care for man,

5 Yet becauſe this widowe [much] troubleth me, I wyl auenge her, leſt ſhe comme at the laſt, and make me weerie.

6 And the Lorde ſayde, Heare what the vnryghteous iudge ſayth.

B 7 And ſhal not God auenge his elect, whiche crie day and night vnto hym, yea though (b) he deferre them?

(b) That is, although he ſeeme ſlow in reuenging their iniuries.

8 I tel you that he wyl auenge them, & that quickely. Neuertheleſſe when the ſonne of man commeth, ſhal he finde fayth on the earth?

9 And he tolde this parable vnto certayne which truſted in them ſelues, that they were ryghteous, and deſpiſed other:

10 Two menne went vp into the temple to pray: *the one* a Phariſee, and the other a Publicane.

11 The Phariſee ſtoode and prayed thus with hym ſelfe, God, I thanke thee that I am not as other menne are, extorcioners, vniuſt, adulterers, or as this Publicane.

Deut.16.c Eccle.7.a.

12 I faſt twyſe in the weeke, *I geue tithe of al that I poſſeſſe.

13 And the Publicane ſtandyng a farre of, woulde not lyft vp his eyes to heauen: but ſmote vpon his breſt, ſayeing, God be merciful to me a ſinner.

14 I tel you, this man departed [home] to his houſe iuſtified rather then the other: *For euery one that exalteth hym ſelfe, ſhalbe brought lowe: and he that humbleth hym ſelfe, ſhalbe exalted. Mat.24.a. Luke.14.c

15 They brought vnto hym alſo (c) infantes, that he ſhoulde touche them: when his diſciples ſawe, they rebuked them. C

(c) The woorde ſignifieth, ſucking babes.

16 But Ieſus when he had called them (d) vnto him, ſaid, Suffer litle children to comme vnto me, and forbyd them not: for to ſuche (e) belongeth the kyngdome of God.

(d) That is, thoſe that carry the babes.

(e) Both infantes in age, and alſo in ſimplicitie & playneneſſe.

17 Veryly I ſay vnto you, who ſo euer ſhal not receiue the kyngdome of God as a (f) litle childe, ſhal in no wyſe enter therein.

(f) Laying aſide al malice and pride.

18 And a certayne ruler aſked hym, ſayeing, Good maiſter, what ought I to doo to poſ- Mat.18.a. Mar.10.b. Mat.19.4.

ſeſſe eternal lyfe?

19 Jeſus ſayde vnto hym, Why calleſt thou me good? None is good, ſaue God only.

20 Thou knoweſt the commaundementes, *Doo not commit adulterie, Doo not kyl, Doo not ſteale, Doo not beare falſe witneſſe, Honour thy father and thy mother.

Exod. 20. c
Mat. 5. c.
Deut. 5. b.

21 And he ſaid, Al theſe haue I kept from my youth vp.

D 22 When Jeſus hearde that, he ſayde vnto hym, Yet lackeſt thou one thing, * Sel al that thou haſt, and diſtribute vnto the poore, and thou ſhalt haue treaſure in heauen, and comme, folowe me.

Mat. 19. c.
Mark. 10. c

23 When he hearde this, he was very ſory: for he was very riche.

24 When Jeſus ſaw that he was very ſory, he ſaide, Howe hardly ſhal they that haue money, enter into the kingdome of God?

Mat. 19. c.
Mark. 10. c

25 For it is eaſier for a cammel to goe through a needeles eye, then for a rich man to enter into the kyngdome of God.

26 And they that hearde [it] ſayde, And who then can be ſaued?

27 And he ſaid, *The thinges whiche are vnpoſſible with menne, are poſſible with God.

Zach. 8. b.

28 Then Peter ſayde, Loe, we haue forſaken al, and folowed thee.

29 He ſayde vnto them, Verely I ſay vnto you, there is no man that hath forſaken houſe, either parentes, either brethren, or wife, or chyldren, for the kyngdome of Gods ſake,

Mat. 19. c.
Mark. 8. b.

E 30 Whiche ſhal not receiue manifolde more in this worlde, and in the worlde to comme lyfe euerlaſtyng.

31 Jeſus tooke vnto him the twelue, and ſaid vnto them, Beholde, we goe vp to Hieruſalem, & al thinges ſhalbe fulfilled to the ſonne of man that are written by the prophetes.

Mat. 17. d.
Mark. 8. d.
9. d. & 10 c
Luke. 9. c.
and. 17. e.

32 For he ſhalbe deliuered vnto the gentiles, and ſhalbe mocked, and ſpitefully entreated, and ſpitted on:

33 And when they haue ſcourged hym, they wyl put hym to death: and the thirde day he ſhal ryſe.

Mat. 16. d.
and. 17. b.
Mark. 9. a.
Luke. 2. g.
and. 9. f.

34 And they vnderſtoode none of al theſe thinges: and this ſayeing was hydde from them, ſo that they perceiued not the thynges whiche were ſpoken.

35 And it came to paſſe, that as he was come nygh vnto Hiericho, a certayne blinde man ſate by the wayes ſide, begging.

Mat. 20. b.
Mark. 10. d

36 And when he hearde the people paſſe by, he aſked what it meant.

37 And they ſayde vnto hym, that Jeſus of Nazareth paſſeth by.

38 And he cryed, ſayeing, Jeſu thou ſonne of Dauid, haue mercie on me. G

39 And they whiche went before, rebuked hym that he ſhoulde holde his peace: but he cryed ſo much the more, Thou ſonne of Dauid haue mercie on me.

Mark. 10. g

40 And Jeſus ſtaying, commaunded hym to be brought vnto hym: and when he was comme neare, he aſked hym,

41 Sayeing, What wylt thou that I ſhal doo vnto thee? And he ſayde, Lorde, that I may receiue my ſight.

42 And Jeſus ſayde vnto hym, Receiue thy ſyght: thy fayth hath ſaued thee.

43 And immediatly he receiued his ſight, and folowed him, glorifiyng GOD: and al the people when they ſawe [it,] gaue prayſe vnto God.

The. xix. Chapter.

2 Of Zacheus. 12 The tenne peeces of money deliuered to the ſeruantes. 28 Chriſte rydeth into Hieruſalem, and weeping ouer it, foreſheweth the deſtruction thereof. 45 He caſteth byers and ſellers out of the Temple.

A 1 AND [Jeſus] entred in, & went through Jericho.

2 And beholde, there was a man named Zacheus, whiche was the chiefe among the Publicanes, & was riche [alſo:]

3 And he ſought [meanes] to ſee Jeſus what he ſhoulde be, and coulde not for the preaſſe, becauſe he was litle of ſtature.

4 And he ranne before, and climed vp into a wylde figge tree, to ſee him: for he was to comme that way.

5 And when Jeſus came to the place, he looked vp, and ſawe hym, and ſayde vnto him, Zache, comme downe at once: for to day I muſt abide at thy houſe.

6 And he came downe haſtyly, and receiued hym ioyfully.

Acts. 16. g.

7 And when they al ſawe it, they murmured, ſayeing that he was gonne in to tary with a man that is a ſinner.

8 And Zache ſtoode foorth, and ſayde vnto the Lorde, Beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue taken from any man by forged " cauillation, I reſtoare him foure folde.

9 Jeſus ſaide vnto him, This day is ſaluation comme to this[(a)] houſe: becauſe that he is alſo the childe of [(b)] Abraham.

" Or, falſe accuſation.
(a) That is to ſay, Zacheus family, & that by the meanes of the league that god made to Abraham and his ſeede.
(b) To be the childe of Abraham, is to be freely elect. Rom. 9. and to continue in the ſteppes of Abrahams fayth. Ro. 4. and to doo the workes of Abraham. John. 8.

10 For the ſonne of man is comme to ſeeke, and to ſaue that whiche was loſt.

11 And as they hearde theſe thynges, he added and ſpake a parable, becauſe he was nygh to Hieruſalem, and becauſe they thought that the kyngdome of GOD ſhoulde ſhortly appeare.

12 He ſayde therefore, *A certayne noble man went into a farre countrey, to receiue for him ſelfe a kyngdome, and to comme agayne. Mat.20.b. Mark.13.b C

13 And when he had called his ten ſeruantes, he deliuered them ten *peeces of money, ſayeing vnto them, Occupie (c) til I (d) comme.

*Or, pounes.
(c) God wyl not haue his ſeruantes idle, nor his graces ſale in them.
(d) That is, in his ſeconde comming, which ſhalbe, when he commeth to iudgement.

14 But his citizens hated him, and ſent a meſſage after him, ſayeing, We wil not haue this man to raigne ouer vs.

15 And it came to paſſe, that when he had returned receiuing his kingdome, then he commaunded theſe ſeruantes to be called vnto him, to whom he had geuen the money, that he myght knowe howe muche euery man had gayned in occupying.

16 Then came the fyrſt, ſayeing, Lorde, thy peece hath gayned tenne peeces.

17 And he ſayde vnto him, Wel thou good ſeruant: becauſe thou haſt benne faythful in a very litle thyng, haue thou aucthoritie ouer tenne cities. Mat.25.b.

18 And the ſeconde came, ſayeing, Lorde, thy peece hath increaſed fiue peeces.

19 And to the ſame [he] ſayde, Be thou alſo [ruler] ouer fiue cities.

20 And another came, ſayeing, Lorde, beholde here is thy peece, whiche I haue layde vp in a napkin:

D 21 For I feared thee, becauſe thou art a ſtraite man: thou takeſt vp that thou laydeſt not downe, and reapeſt that thou dyddeſt not ſowe.

22 [Then] he ſaith vnto him, Of thyne owne mouth wyl I iudge thee, thou euyl ſeruant: Kneweſt thou that I am a ſtrayte man, takyng vp that I layed not downe, and reaping that I dyd not ſowe: 2.Reg.1.c Mat.12.d.

23 And wherefore gaueſt not thou my money into the banke, and at my comming I myght haue required myne owne with vantage?

24 And he ſayde vnto them that ſtoode by, Take from hym that peece, and geue it to him that hath tenne peeces.

25 And they ſayde vnto hym, Lorde, he hath tenne peeces.

26 For I ſay vnto you, that *vnto euery one whiche hath, ſhalbe geuen: and from hym that hath not, ſhalbe taken away euen that he hath. Mat.13.b. and.25.c. Mark.4.c. Luke.8.c.

27 Moreouer, thoſe myne enimies whiche would not that I ſhould raigne ouer them, bring hyther, and ſlea them before me. E

28 And when he had thus ſpoken, he went forwarde, aſcending vp to Hieruſalem. Mat.21.e Mark.9.a.

29 And it came to paſſe when he was comme nygh to Bethphage and Bethanie, beſides the mount whiche is called Oliuet, he ſent two of his diſciples, Mat.21.a. Mark.xi.a

30 Sayeing, Goe ye into the towne whiche is ouer agaynſt you, in the whiche at your entring, ye ſhal finde a coulte tyed, whereon yet neuer man ſate: looſe hym, and bryng hym hyther.

31 And yf any man aſke you, Why doo ye looſe hym? Thus ſhal ye ſay vnto hym, Becauſe the Lorde hath neede of hym.

32 They that were ſent, went theyr way, and founde euen as he had ſayde vnto them.

33 And as they were a looſing the coult, the owners thereof ſayde vnto them, Why looſe ye the coult?

34 And they ſayde, For the Lorde hath neede of hym.

35 And they brought him to Jeſus: and theyr garmentes beyng caſt on the coult, they ſet Jeſus thereon.

36 And as he went, they ſpread their clothes in the way. F

37 And when he was nowe comme nygh to the goyng downe of the mount Oliuet, the whole multitude of the diſciples beganne reioycing to praiſe God with a loude voyce, for al the myracles that they had ſeene:

38 Sayeing, Bleſſed be the kyng that commeth in the name of the Lorde, peace in (e) heauen, and glory in the hygheſt. Mat.21.b.

(e) That is, by Chriſte we are reconſiled to God, and Gods wrath is pacified towarde vs.

39 And ſomme of the Phariſees of the company ſayde vnto hym, Maiſter, rebuke thy diſciples.

40 He anſwearing, ſaid vnto them, I tel you, that yf theſe woulde holde theyr peace, *then ſhal the ſtones crie immediatly. Abac.2.c.

41 And when he was comme neare, he beheld the citie, and *wept on it: Iohn.xi.a.

42 Sayeing, Yf thou haddeſt knowen thoſe thinges whiche [belong] vnto thy peace, euen in this thy day: but nowe are they hyd from thyne eyes.

43 For the dayes ſhal comme vpon thee, *that thyne enimies alſo ſhal caſt a banke about thee, and compaſſe thee round, and keepe thee in on euery ſide: Iere.lii.a. Mat.24.a.

44 And make thee euen with the ground, and thy children which are in thee: and *they ſhal not leaue in thee one ſtone vpon another: becauſe thou knoweſt not the tyme of thy viſitation. Miche.3.d Mar.13.a. Luke.21.a

Mat.21.b. Mark.11.c Iohn.2.c. 45 And he went into the temple, & beganne to caſt out them that ſolde therein, and them that bought,

4.Reg.8.d Eſai.56.c. Iere.7.c. 46 Sayeing vnto them,* It is written, My houſe is the houſe of praier: but ye haue made *it a denne of theeues.

47 And he taught dayly in the temple.* But the hygh prieſtes and the Scribes, and the chiefe of yͤ people, went about to deſtroy him: Iohn.7.d. Mark.11.c. Luke.20.c and.22.c.

48 And coulde not finde what to doo: for al the people dyd hang of him, when they heard hym. E

The.xx.Chapter.

4 Chriſte ſtoppeth the Phariſees mouthes with an other queſtion. 9 he ſheweth theyr deſtruction by a parable of the vineyard. 17 Chriſte the ſtone reproued, 19 the prieſtes ſeeke to kil him. 22 Tribute to be payde. 25 Geue to Caeſar, and to God, whiche to them belongeth. 27 He diſputeth with the Saducees of the reſurrection. 41 Chriſte the ſonne of Dauid, 46 he deſcribeth the Scribes.

A 1 AND it came to paſſe, that on one of thoſe daies, as he taught the people in the temple, and preached the Goſpel, the hygh prieſtes and the Scribes came vpon hym, with the elders,

2 And ſpake vnto him, ſayeing, * Tel vs by what aucthoritie dooeſt thou theſe thynges? Eyther who is he that gaue thee this aucthoritie? Mat.22.c. Mark.11.d.

3 He anſwearing, ſayd vnto them, I wyl alſo aſke you one woorde, and anſweare me.

4 The baptiſme of[a] John, was it from heauen, or of menne? (a) That is, the whole miniſterie of John.

5 And they reaſoned within them ſelues, ſayeing, If we ſhal ſay from heauen, he wyl ſay, Why then beleeued ye hym not?

6 But and yf we ſay of menne, al the people wyl ſtone vs: For they be perſwaded that John is a prophete.

7 And they anſweared, that they coulde not telle whence [it was.]

B 8 And Jeſus ſayde vnto them, Neither tel I you by what aucthoritie I doo theſe things.

9 Then beganne he to put foorth to the people this parable. ☞ A certayne man planted a vineyarde, and let it foorth to huſbandmen, and went hym ſelfe into a ſtrange countrey for a great ſeaſon. Mat.22.d. Mark.12.a Eſai.5.a. Gen.9.c. Iere.7.c.

10 And when the time was comme, he ſent a ſeruant to the huſbandmen, that they ſhould geue him of the fruite of the vineyarde. But they when they had beaten hym, ſent hym away emptie.

11 And agayne, [he] ſent yet another ſeruant: but they when they had beaten him alſo, and entreated hym ſhamefully, ſent hym away emptie.

12 Agayne, he ſent the thirde, and when they had wounded him alſo, they caſt hym out.

Iohn.3.b. Rom.8.a. Gala.4.a. 13 Then ſayde the Lorde of the vineyarde, * What ſhal I doo? I wyl ſende my deare ſonne: it may be they wyl reuerence hym when they ſee hym.

14 But when the huſbandmen ſaw him, they reaſoned within them ſelues, ſayeing, This is the heire,* comme, let vs kyl hym, that the inheritance may be ours. Gen.37.c. Mat.21.d. Mark.12.a

15 And when they had caſt him out of yͤ vineyarde, they killed hym. What then ſhal the Lorde of the vineyarde doo vnto them? C

16 He ſhal comme and deſtroy theſe huſbandmen, and ſhal let out his vineyarde to other. When they hearde [this,] they ſayde, God forbyd.

17 And he behelde them, and ſayde, * What is this then that is written, The ſtone that[b] the buylders diſalowed, the ſame is become the head of the corner. Pſal.118. (b) By the corner ſtone, he meaneth Chriſte hym ſelfe, who was refuſed of the Jewes.

18 Who ſo euer ſhal ſtumble vpon that ſtone, ſhalbe broken: but on whom ſo euer it ſhal falle, it wyl grinde him to powder.

19 And the high prieſtes & the Scribes the ſame houre went about to lay handes on him, and they feared the people: for they perceiued that he had ſpoken this ſimilitude agaynſt them. Mat.21.d. Mark.11.c Luke.19.g

20 And they watched hym, & ſent foorth ſpies whiche ſhoulde faine them ſelues ryghteous menne, that they myght take holde of his woordes, to deliuer him vnto the power and aucthoritie of the deputie. Mat.22.b. Mat.13.b.

21 And they aſked him, ſayeing, Maiſter, we knowe that thou ſayeſt and teacheſt ryght, neither conſydereſt thou the outward appearance of any man, but teacheſt the way of God truely:

22 Is it lawful for vs to geue tribute vnto Caeſar, or no? Mat.22.c. Mar.12.b.

23 When he had perceiued their craftineſſe, he ſayde vnto them, Why tempt ye me?

24 Shew me a peny: whoſe image & ſuperſcription hath it? They anſwearing, ſayde, Caeſars.

25 And he ſaid vnto them, Geue then vnto Caeſar the things which [belong] vnto Caeſar: and to God the thinges that parteyne vnto God.

26 And they coulde not reproue his ſayeinges before the people: and they marueyled at his anſweare, and helde their peace.

Math.22.c
Mark.12.b
Actes.23.b
Deut.25.b

27 Then *came to hym certayne of the Saducees,*(Which denie that there is any reſurrection) and they aſked him,

28 Sayeing, Maiſter, Moſes wrote vnto vs, If any mans brother dye, hauyng a wyfe, and he die without chyldren, that then his brother ſhoulde take his wyfe, and rayſe vp ſeede vnto his brother.

29 There were therefore ſeuen brethren, and the firſte when he hadde taken a wyfe, died without children.

30 And the ſeconde tooke her to wyfe, and he dyed chyldleſſe.

31 And the thirde tooke her, and in lyke wyſe [the reſidue of] the ſeuen, and leaft no children behinde them, and dyed.

32 Laſt of al, the woman dyed alſo.

33 Nowe in the reſurrection, whoſe wyfe of them is ſhe? For ſeuen had her to wife.

F

(c) That is, al that remain in the worlde, and are abyding therein.

34 Jeſus anſwearing, ſayde vnto them, The children of this (c) worlde marry wiues, and ar married.

35 But they whiche ſhalbe counted worthie to enioy that worlde, and the reſurrection from the dead, doo not marry wyues, neither are marryed:

John.3.a
1.John.1.b

36 For neather can they dye any more, for they are equal vnto the Angels, & are *the ſonnes of God, inaſmuche as they are children of the reſurrection.

Exod.3.c
Mat.22.c
Mark.12.c

37 And that the deade be rayſed, Moſes alſo ſhewed beſides the bramble buſhe, when he calleth the Lord, *the God of Abraham, and the God of Jſahac, and the God of Jacob.

38 For he is not a God of dead, but of liuyng: for al liue vnto him.

39 Then certayne of the Phariſees anſwearing, ſaide, Maiſter, thou haſte wel ſayde.

40 And after that, durſt they not aſke him any queſtion at al.

G

Math.22.d
Mark.12.d

41 And he ſayde vnto them, *Howe ſaye they that Chriſt is Dauids ſonne,

Pſal.110.a

42 And Dauid him ſelfe ſayeth in the booke of the Pſalmes, *The Lorde ſayde to my Lorde, ſit thou on my ryght hande,

43 Tyl J make thine enimies thy footſtoole?

(d) For the ſonne is not Lorde ouer his father, and therefore it foloweth that Chriſt is God.

44 Dauid therefore calleth hym Lorde, and howe is he then his (d) ſonne?

45 Then in the audience of al the people, he ſayde vnto his diſciples.

Math.23.a
Mark.12.d

46 *Beware of the Scribes, whiche wil goe in long robes, and loue greetings in the markettes, and the hygheſt ſeates in the ſynagogues, and the cheefe roomes at feaſtes,

47 Which deuour widdowes houſes vnder colour of long praiers: The ſame ſhal receyue greater dampnation.

The .xxi, Chapter.

2 The liberalitie of the poore widdowe. 6 He forewarneth of the deſtruction of Hieruſalem, 8 of falſe teachers, 9 of tokens and troubles to comme, 27 of the ende of the world, 34 of ryot and drunkenneſſe, 36 he taught in the temple.

A

Mark.12.d

1 As he looked vp, *he ſawe the ryche menne, whiche caſte theyr gyftes into the treaſurie.

2 He ſawe alſo a certayne poore widdowe caſting in thyther two mites.

1.Cor.8.c

3 And he ſayde, Of a trueth J ſay vnto you, *that this poore widdowe hath put in more then they al.

4 For al theſe haue of their ſuperfluitie caſte vnto the offeringes of God, but ſhe of her penurie, hath caſt in al the liuing that ſhe had.

5 And vnto ſomme that ſpake of the temple howe it was garniſhed with goodly ſtones, and gyftes, he ſayde,

Mat.24.c
Mar.13.a

6 [As for] thoſe thynges whiche ye beholde, *the dayes wil comme in the whiche there ſhal not be leaft one ſtone vpon another, that ſhal not be throwen downe.

B

7 And they aſked him, ſayeing, Maiſter, when ſhal theſe thinges be? and what ſigne wyl there be, when theſe thinges ſhal come to paſſe?

Coloſ.2.b
Epheſ.5.b
1.John.4.a

8 And he ſayde, *Take heede that ye be not deceiued: for *many ſhal come in my name, ſayeing, J am [Chriſt,] and the time draweth neare: goe ye not therefore after them.

9 But when ye ſhal heare of warres and ſeditions, be not afrayde: for theſe thynges muſt firſt comme to paſſe, but the ende foloweth not by and by.

Eſai.19.a
4.Eſd.13.c

10 Then ſayde he vnto them, *Nation ſhal ryſe agaynſt nation, and kingdome againſt kyngdome:

11 And great earthquakes ſhalbe in dyuers places, and hungers, and peſtilences, & fearefull thynges, and great ſignes ſhal there be from heauen.

C

Mat.10.b
Mar.13.b
John.16.a

12 But before al theſe, *they ſhal lay their hands on you, and perſecute you, deliuering you vp to the ſynagogues, and into priſons, and ſhal bring you vnto kynges and rulers, for my names ſake.

13 And it ſhal turne to you for a teſtimonial.

14 Be at a ſure poynt therfore in your harts,

not to ſtudie before, what ye ſhal anſweare.

Exo.4.b Math.10.c 15 *For I wyl geue you a mouth and wyſdome, where agaynſt al your aduerſaries ſhal not be able to ſpeake, nor reſiſt.

Actes.6.c Mich.7.b 16 *Yea ye ſhalbe betrayed alſo of your parentes, and brethren, and kinſfolke, & freends, and [ſome] of you ſhal they put to death,

17 And hated ſhal ye be of al menne for my names ſake.

18 And there ſhal in no eaſe one heere of your head periſhe.

D 19 Poſſeſſe ye your ſoules by your[a] pacience.

(a) Thoſe poſſeſſe their ſoules in pacience, vnto whom God geueth a ioyful mynde vnder the croſſe, euen vnto the ends.

20 *And when ye ſhal ſee Hieruſalem beſieged with an hoſt, then be ſure that the deſolation of the ſame is nygh.

21 Then let them whiche are in Iurie, flee to the mountaynes, and let them whiche are in the middes of it, depart out, and let not them that are in other countreyes enter therein.

22 For theſe be the dayes of vengeance, that al thinges whiche are written may be fulfilled.

23 But wo vnto them that are with childe, and to them that geue ſucke in thoſe dayes, for there ſhalbe great diſtreſſe in the lande, and *wrath ouer this people.

1.Theſ.2.d

24 And they ſhal fal through the edge of the ſwoorde, and ſhalbe ledde away captiue into al nations, and Hieruſalem ſhalbe troden downe of the Gentiles, vntyl the time of the Gentiles be fulfilled.

Math.24.c Mark.13.c Ioel.2.c Ezech.28.f 25 ☞*And there ſhalbe ſignes in the Sunne, and in the Moone, and in the Starres: and vpon the earth trouble among the nations, with perplexitie, the ſea & the water roaring:

26 And mennes hartes fayling them for feare, and for looking after thoſe thinges whiche are comming on the worlde: For the powers of heauen ſhalbe ſhaken.

27 And then ſhal they ſee the ſonne of man comming in a cloude, with power and great glorie. E

28 And when theſe thinges beginne to come to paſſe, then looke vppe, and lyft vp your heades, for your redemption draweth nygh.

29 *And he ſhewed them a ſimilitude, Beholde the figge tree, and al the trees, Math.24.c Mark.13.c

30 When they ſhoote foorth [their buddes] ye beholdyng knowe of your owne ſelues, that Sommer is then nygh at hande.

31 So lykewyſe ye, when ye ſee theſe thinges come to paſſe, be ye ſure that the kingdome of God is nygh.

32 Veryly I ſaye vnto you, this generation ſhal in no wyſe paſſe, tyl al be fulfilled.

33 Heauen and earth ſhal paſſe, but my woordes ſhal in no wyſe paſſe.☜ F

34 ☞*Take heede to your ſelues, leſt at any tyme your hartes be ouercomme with ſurfeting, and drunkenneſſe, and cares of this life, and ſo that day come vpon you vnawares. Eccle.31.c and.37.d Rom.13.d

35 For as a ſnare ſhal it comme on al them that dwel on the face of the whole earth.

36 *Watche ye therefore, at al tymes praying, that ye may be accompted woorthie to eſcape al theſe thinges that ſhal comme, and that ye maye ſtande before the ſonne of man. Mat.24.d Mark.13.d

37 In the day time he was teachyng in the temple, and at night he went out, and abode in the mounte that is called Oliuete.

38 *And al the people came earlye in the mornyng to hym in the temple, for to heare him. Iohn.7.a

The .xxii. Chapter.

4 Iudas ſelleth Chriſte. 7 They eate the Paſſouer. 19 The inſtitution of the Lordes ſupper. 24 They ſtriue who ſhoulde be greateſt. 31 Satan tempteth them. 42 Chriſt prayeth in the mount, and ſweateth blood. 47 Iudas betrayeth hym with a kyſſe. 51 Chriſt ſetteth on Malchus eare. 60 Peter denyeth Chriſte thriſe, and repenteth hym. 67 Chriſte is mocked, and confeſſeth him ſelfe to be the ſonne of God.

A Math.26.a Mark.14.a Iohn.7.d 1 The* feaſt of ſweete breade drewe nygh, whiche is called the Paſſeouer.

2 And ẏ high prieſtes and Scribes ſought howe they myght kil him, for they feared the people.

John.13.c 3 *Then entred Satan into Iudas, whoſe ſirname was Iſcariot, beyng of the number of the twelue.

4 And he went his way, and communed with the hygh prieſtes and captaynes, howe he myght betray hym vnto them.

5 And they were glad, and promyſed to geue hym money.

6 And he conſented, and ſought oportunitie to betraye hym vnto them without tumult.

7 *Then came the daye of ſweete breade, when [of neceſſitie] the Paſſeouer muſte be kylled. Math.29.c Mark.14.b

8 And he ſent Peter and Iohn, ſayeing, Goe and prepare vs the Paſſeouer, that we may eate. B

9 They ſayde vnto hym, Where wylt thou that we ſhould prepare[it?]

10 And he ſayde vnto them, Beholde, when ye are

XUM

ye are entred into the citie, there ſhal a man meete you, bearyng a pitcher of water, him folowe into the ſame houſe that he entreth in.

11 And ye ſhal ſay vnto the good man of the houſe, The Maiſter ſaith vnto thee, Where is the gheſt chamber, where I ſhal eate the Paſſeouer with my diſciples?

12 And he ſhal ſhew you a great vpper chamber prepared, there make redy.

13 And they went, and founde as he hadde ſayde vnto them, and they made redye the Paſſeouer.

Math.26.b Mark.14.c 14 *And when the houre was comme, he ſate downe, and the twelue Apoſtles with hym.

15 And he ſayde vnto them, With [hartie] deſyre, I haue deſyred to eate this Paſſeouer with you before that I ſuffer.

16 For I ſay vnto you, Hencefoorth I wyl not in any wyſe eate of it any more, vntyl it be fulfilled in the kyngdome of God.

17 And when he had taken the cuppe, and geuen thankes, he ſayde, Take this, and diuide it among you.

18 For I ſay vnto you, I wil not in any wiſe drynke of the fruite of the vine, vntyl the kyngdome of God ſhal comme.

Math.26.c Mark.14.c 1.Cor.6.c 19 *And when he had taken bread, and geuen thankes, he brake [it] and gaue vnto them, ſayeing, This is my body whiche is geuen for you, this doo in the remembrance of me.

20 Lykewyſe alſo when he had ſupped, he tooke the cuppe, ſayeing, This cuppe is the newe Teſtament in my blood, whiche is ſhedde for you.

C 21 Yet behold, the hande of hym that betrayeth me, is with me on the table.

22 And truely the ſonne of man goeth as it is appointed, but wo vnto that man by whom he is betrayed.

23 And they beganne to enquyre among them ſelues, whiche of them it was that ſhoulde doo this thing.

24 ☞And there was a ſtryfe among them, which of them ſhould ſeeme to be yͤ greateſt.

25 And he ſayd vnto them, The kings of nations be Lordes ouer them, and they that haue aucthoritie vpõ them, are called benefactors.

Math.20.d 26 But ye ſhal not be ſo: *but he that is greateſt among you, ſhalbe as the yonger, and he that is chiefe, ſhalbe as he that doth miniſter.

D 27 For whether is greater, he that ſitteth at meate, or he that ſerueth? Is not he that ſitteth at meate? But I am among you as he that miniſtreth.

28 Ye are they whiche haue continually bidden with me in my temptations.

29 And I appoynt vnto you a kyngdome, as my father hath appoynted vnto me,

30 That ye may eate and drynke at my table in my kingdome, *and ſit on ſeates, iudging the twelue tribes of Iſrael. Math.19.d

31 And the Lorde ſayde, Simon, Simon, beholde, Satan hath earneſtly deſyred to ſyft you, as it were wheate:

32 But I haue prayed for thee, that thy faith ſhould not fayle, and when thou art conuerted, ſtrength thy brethren.

33 And he ſayd vnto hym, Lord, *I am redy to goe with thee both into pryſon, & to death. Math.26.c Mar.14.c Iohn.13.d

34 And he ſayde, I tel thee Peter, The Cocke ſhal in no wyſe crowe this daye, before that thou ſhalt thriſe deny that thou kneweſt me.

35 And he ſayd vnto them, *When I ſent you without wallet, and ſcrippe, and ſhoes, lacked ye any thing? And they ſayde, No. Math.10.c Mark.6.b Luk.9.a

36 Then ſayde he vnto them, But nowe he that hath a wallet, let hym take it vp, and lykewyſe his ſcrippe: and he that hath none, let hym ſel his coate, and bye a ſwoorde.

37 For I ſay vnto you, that yet the ſame whiche is written muſte be perfourmed in me, whiche is, *Euen among the wycked was he reputed: For thoſe thynges whiche are written of me, haue an ende. Eſaias.53.b Mat.27.b Mark.15.c Iohn.18.f

38 And they ſayde, Lorde, beholde here are two ſwoordes. And he ſayde vnto them, It is yenough.

39 *And he came out, & went as he was wont to mount Oliuet, and his diſciples folowed hym. Math.26.c Mark.14.c

40 And when he came to the place, he ſaide vnto them, *Praye, leſte ye fal into temptation. Math.6.b Luke.11.a

41 *And he was pulled away from them about a ſtones caſte, and kneeled downe, and prayed, E Math.26.d

42 Sayeing, Father, if thou wylt, remooue this cuppe from me, neuertheleſſe, *not my wyl, but thyne be donne. Iohn.6.d

43 And there appeared an Angel vnto hym from heauen, comforting him.

44 And he was in an (a) agonie, and he prayed more earneſtlye, and his ſweate was lyke droppes of blood, tricklyng downe to the grounde.

(a) He felt the horrour of Gods wrath and iudgement againſt ſinne.

45 And when he roſe vp from prayer, and was comme to his diſciples, he found them ſleeping for heauineſſe,

46 And ſayde vnto them, Why ſleepe ye? Ryſe, and praye, leſte ye fal into temptation.

47 *Whyle he yet ſpake, behold, [there came] a Math.26.c Mark.14.b

company, and he that was called Iudas, one of the twelue, went before them, and preaſed nygh vnto Ieſus to kiſſe him.

48 But Ieſus ſayde vnto hym, Iudas, betraieſt thou the ſonne of man with a kiſſe?

49 When they whiche were about hym ſaw what would folowe, they ſayde vnto hym, Lorde, ſhal we ſmite with ſwoorde?

Math.26.c Mark.14.f Iohn.18.b. 50 *And one of them ſmote the ſeruant of the hygh prieſt, and tooke away his ryght eare.

51 Ieſus anſweared, and ſayde, Suffer ye thus farre foorth. And when he touched his eare, he healed him.

F

52 Then Ieſus ſayde vnto the hygh prieſtes & *rulers of the temple, and the elders whiche were comme to him, Be ye comme out as vnto a theefe, with ſwoordes and ſtaues?

* Or, Captaynes.

53 When I was dayly with you in the temple, ye ſtretched foorth no hands againſt me, But this is euen your verye houre, and the power of darkeneſſe.

54 Then tooke they hym, and ledde him, and brought hym to the hygh prieſtes houſe, and Peter folowed a farre of.

Math.26.c Mar.14.f Iohn.18.c 55 And when they had kindled a fyre in the middes of the hal, and were ſet downe togeather, *Peter alſo ſate downe among them.

56 But when a certaine wenche behelde him as he ſate by the fyre, and earneſtly looked vpon him, ſhe ſayde, This ſame felowe was alſo with him.

Math.26.c Mark,14.c 57 *And he denyed him, ſayeing, Woman, I know him not.

58 And after a litle whyle another ſawe him, and ſayde, Thou art alſo of them: And Peter ſayde, Man, I am not.

59 And about the ſpace of an houre after, another affirmed, ſayeing, Verylye this felowe was with him alſo: for he is of Galilee.

60 And Peter ſayde, Man, I wote not what thou ſayeſt. And immediatly whyle he yet ſpake, the Cocke crewe.

Luke.22.c Math.26.c Mark.14.c 61 And the Lorde turned backe, and looked vppon Peter, And *Peter remembred the woorde of the Lorde, how he had ſayd vnto hym, Before the Cocke crowe, thou ſhalt denie me thryſe.

62 And Peter went out, and weapt bitterly.

63 And the menne that helde Ieſus, mocked him, and ſmote him.

64 And when they hadde blyndfolded hym, they ſtroke him on the face, and aſked him, ſayeing, Arede, who is it that ſmoke thee?

G

65 And many other thynges blaſphemouſlie ſpake they agaynſt him.

66 And aſſoone as it was day, the Elders of the people, and the hygh prieſtes and the Scribes, came togeather, and ledde him into their counſel, ſayeing,

67 Art thou very Chriſt, tel vs? And he ſayde vnto them, If I tel you, you wil not beleue in any wyſe.

68 And if I aſke you, you wyl not in any wiſe anſweare me, nor let me goe.

Math.26.f Mar.14.g 69 *Hereafter ſhal the ſonne of man ſit on the right hande of the power of God.

70 Then ſaid they al, Art thou then the ſonne of God? He ſayde, Ye ſay that I am.

Mat.26.g Mark.14.g 71 And they ſayde, *What neede we any further witneſſe? For we our ſelues haue heard of his owne mouth.

The.xxiii. Chapter.

1 Ieſus is accuſed before Pilate, and is ſent to Herode. 8 Herode mocketh him. 25 Barabbas ſet at libertie, and Ieſus geuen to be crucified. 26 Simon of Cyrene. 27 The women lament Chriſt crucified, 34 He prayeth for his enimies. 40 One of the theeues rayleth on hym, 41 and the other is ſaued by fayth. 46 He geueth vp the ghoſte, and is buryed.

A 1 Math.26.a Mark.15.a Iohn.18.c AND *the whole multitude of them aroſe, and ledde hym vnto Pilate.

2 And they beganne to accuſe hym, ſayeing, We founde this felowe paruerting the people, and forbidding to geue tribute to Caeſar, ſayeing that he is Chriſt a kyng.

3 And Pilate aſked hym, ſayeing, Art thou the kyng of the Iewes? He anſweared him, and ſayde, Thou ſayeſt it.

4 Then ſayd Pilate to the hygh prieſtes, and to the people, I fynde no fault in this man.

5 And they were the more fierce, ſayeing, He mooueth the people, teaching throughout al Iurie, & began at Galilee, euen to this place.

6 When Pilate heard [mention] of Galilee, he aſked whether the man were of Galilee.

Luk.3.a 7 And aſſoone as he knewe that he belonged vnto *Herodes iuriſdiction, he ſent hym to Herode, whiche was alſo at Hieruſalem, at that tyme.

8 And when Herode ſawe Ieſus, he was exceedyng glad, for he was deſyrous to ſee him of a long ſeaſon, becauſe he had heard many thynges of hym, and he truſted to haue ſeene ſome miracle donne by him.

9 Then he queſtioned with him many woordes, but he anſweared him nothyng.

10 The hygh prieſtes and Scribes ſtoode foorth, and accuſed hym ſtraightly.

11 And Herode with his menne of warre deſpyſed hym, and when he had mocked hym, he arayed hym in white clothing, and ſent him againe to Pilate.

Actes.4.a 12 *And the ſame day Pilate and Herode were made freends togeather, for before they were at variance betwene them ſelues.

13 And Pilate when he had called togeather the hygh Prieſtes, and the rulers, and the people,

14 Sayde vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, and behold, I hauing examined him before you, haue found no fault in this man, of thoſe thynges whereof ye accuſe him,

B 15 No, nor yet Herode: for I ſent you to him, and loe, nothyng worthy of death is donne to hym.

16 I wyl therefore chaſten hym, and let hym looſe.

Math.27.d Mark.15.a Iohn.18.a 17 *For of neceſſitie he muſt haue let one looſe vnto them at the feaſt.

18 And al the people cryed aloude, ſayeing, Away with him, & deliuer to vs Barabbas:

19 Whiche for a certayne inſurrection made in the citie, & for murther, was caſt in priſon.

20 Pilate therfore ſpake againe to them, wyllyng to let Ieſus looſe.

21 But they cryed, ſayeing, Crucifie him, crucifie hym.

22 He ſayd vnto them the thirde tyme, What euil hath he donne? I haue founde no cauſe of death in him, I wil therfore chaſten him, and let him goe.

Math.27.c Mark.15.a Iohn.19.a 23 *And they were inſtant with loude voyces, requyring that he myght be crucified, and the voyces of them, and of the hygh prieſtes, preuayled.

24 And Pilate gaue ſentence, that it ſhoulde be as they requyred.

C Mat.27.c Mark.15.b 25 *And he let looſe vnto them, him that for inſurrection and murther was caſt into pryſon, whom they had deſired, and he deliuered Ieſus to their wyl.

Math.27.c Mark.15.b 26 *And as they ledde him away, they caught one Simon of Cyrene, commyng out of the feelde, and on him layde they the croſſe, that he myght beare it after Ieſus.

27 And there folowed him a great company of people and of women, *whiche alſo bewayled and lamented hym. Luke.8.a

28 But Ieſus turnyng backe vnto them, ſayde, [Ye] daughters of Hieruſalem, weepe not for me, but weepe for your ſelues, and for your chyldren,

29 For beholde, the dayes are commyng, in the whiche they ſhal ſay, *Happy are the barren, and the wombes that neuer bare, and the pappes whiche neuer gaue ſucke. Eſai.54.a Sapi.3.c Gala.4.d

30 Then ſhal they beginne to ſay to the mountaynes, Fal on vs, and to the hyls, Couer vs.

31 For yf they do theſe things in a moyſt tree, what ſhalbe donne in the drye?

32 And there were other two euyl dooers led with hym, to be put to death.

33 *And after that they were come to the place whiche is called Caluarie, there they crucified hym, and the euyl dooers, one on the right hande, and the other on the leaft. Math.27.d Mark.15.c Iohn.19.d

34 Then ſayde Ieſus, Father, forgeue them, for they wote not what they doo: *And they parted his rayment, and caſt lottes. Math.17.d Mark.15.c Pſal.22.d

35 And the people ſtoode, beholding, and the rulers mocked him with them, ſayeing, He ſaued other [menne] let him ſaue him ſelfe, if he be very Chriſt the choſen of God. D

36 The ſouldiers alſo mocked him, comming to hym, and offering him vineger,

37 And ſayeing, If thou be the kyng of the Iewes, ſaue thee ſelfe.

38 *And a ſuperſcription was written ouer hym, with letters of Greeke, and Latin, and Hebrue, This is the Kyng of the Iewes. Mat.27.b Iohn.19.d

39 And one of the euyl dooers, whiche were hanged, rayled on him, ſayeing, If thou be Chriſt, ſaue thee ſelfe and vs.

40 But the other anſwearing, *rebuked him, ſayeing, Feareſt thou not God, ſeeyng thou art in the ſame dampnation? Math.27.c Mark.15.c

41 And we truely are righteouſly [punniſhed] for we receyue accordyng to our deedes, but this man hath donne nothing amiſſe.

42 And he ſayde vnto Ieſus, Lorde, remember me when thou commeſt into thy kyngdome.

43 And Ieſus ſayde vnto him, Veryly I ſaye vnto thee, to daye ſhalt thou be with me in paradiſe.

44 *And it was about the ſixt houre, and there was a darkeneſſe ouer al the earth, vntyl the nynth houre. Math.27.c Mar.15.c

45 And the Sunne was darkened, *and the vayle of the temple was rent, euen through the middes. Math.27.f Mark.15.d

46 And when Ieſus had cryed with a loude voyce, he ſayde, Father, into thy handes I wil commend my ſpirite: And when he thus had ſayde, he gaue vp the ghoſt.

47 *When the Centurion ſawe what was donne, he glorified God, ſayeing, Verely this was a ryghteous man. Math.27.f Mar.15.d

48 And al the people that came togeather to that

that

XUM

that ſight, when they ſaw the things which were done, ſmote their breaſts, and returned.

Math.27.f Mar.15.d 49 And al his acquaintance, *and the women that folowed him from Galilee, ſtoode a farre of, beholding theſe thinges.

E 50 And behold, *there was a man named Joſeph, a counſellour, and he was a good man, and a iuſt,

Math.27.g Mark.15.g Iohn.19.g 51 (The ſame had not conſented to the counſel and deede of them) whiche was of Arimathea, a citie of the Jewes, whiche ſame alſo wayted for the kyngdome of God,

52 He went vnto Pilate, and begged the body of Jeſus.

53 And when he had taken it downe, he wrapped it in a linnen cloth, and layde it in a ſepulchre that was hewen in ſtone, wherein neuer man before was layde.

54 And that daye was the preparyng of the Sabboth, and the Sabboth drewe on.

55 The women that folowed after, whiche had comme with him from Galilee, behelde the ſepulchre, and howe his body was layde.

56 And they returned, and prepared ſweete odours and oyntmentes, but reſted the Sabboth daye, accordyng to the commaundement.

The.xxiiii.Chapter.

1 The women comme to the ſepulchre, 9 they ſhewe to the Apoſtles that whiche the Angels tolde them. 13 Chriſt appeared to the two diſciples that went to Emaus, and interpreteth the Scriptures. 36 He appeareth to the Apoſtles, and reproueth their incredulitie. 49 He promyſeth the holy ghoſt. 61 He aſcendeth into heauen.

A ☞ 1 But vpon the (a) firſt day of the Sabbothes, very earlye in the mornyng, they came vnto the ſepulchre, bryngyng the ſweete odours whiche they had prepared, and other women with them.

(a) That is, the fyrſt day of the weeke.

Math.28.a Mar,16.a Iohn.20,a

2 And they found the ſtone rolled away from the ſepulchre.

3 And they went in, but founde not the body of the Lorde Jeſu.

4 And it came to paſſe as they were amazed thereat, beholde two menne ſtoode by them in ſhyning garmentes.

Math.28.a Mark,16.a 5 *And as they were afrayde, and bowed downe their faces to the earth, they ſayd vnto them, Why ſeeke ye the liuyng among the dead?

6 He is not here, but is riſen, Remember how he ſpake vnto you when he was yet in Galilee,

B 7 Sayeing, The ſonne of man muſt be delyuered into the handes of ſinful menne, and be crucified, and the thirde day ryſe.

8 And they remembred his woordes,

9 And returned from the ſepulchre, and tolde al theſe thinges vnto thoſe eleuen, and to al the remnant.

Math.28.c Mark,16.c 10 *It was Marie Magdalene, and Joanna, and Marie Jacobi, and other that were with them, whiche tolde theſe thinges vnto the Apoſtles.

11 And their woordes ſeemed vnto them fayned thynges, neyther beleued they them.

12 Then aroſe Peter, and ranne vnto the ſepulchre, and when he had looked in, he ſawe the linnen clothes layde by them ſelues, and departed, woondring in hym ſelfe, at that whiche was comme to paſſe. ☜

Mark.16.c 13 ☞ *And beholde, two of them went that ſame day, to a village called Emaus, which was from Hieruſalem about three ſcore (b) furlonges,

(b) That is, ſeuen myles and a halfe.

C 14 And they talked togeather of al theſe thinges that had comme to paſſe.

15 And it came to paſſe that while they communed togeather, and reaſoned, Jeſus hym ſelfe drewe neare, *and went with them.

Mat.18.a

16 But their eyes were holden, that they ſhould not know hym.

17 And he ſayd vnto them, What manner of communications are theſe that ye haue one to another as ye walke, and are ſadde?

18 And the one of them, whoſe name was Cleophas, anſwearing, ſayde to hym, Art thou only a ſtranger in Hieruſalem, and haſt not knowen the thinges whiche are comme to paſſe there in theſe dayes?

19 He ſayde vnto them, What thynges? And they ſayd vnto hym, Of Jeſus of Nazareth, whiche was a Prophete, myghtie in deede and woorde before God and al the people,

20 And how the hygh prieſtes and our rulers delyuered hym to be condempned to death, and haue crucified him.

D 21 But we truſted that it had benne he whiche ſhould haue redeemed Iſrael: and as touching al theſe things, to day is euen the third day ſince they were donne.

Iohn.20.a 22 *Yea, and certaine women alſo of our company made vs aſtonied, whiche came early vnto the ſepulchre,

23 And when they founde not his bodye, they came, ſayeing that they had ſeene a viſion of Angels, whiche ſaye that he was alyue.

24 And certayne of them whiche were with vs, went to the ſepulchre, and founde it euen ſo as the women had ſayde, but hym they ſawe not.

C 25 And he ſayd vnto them, O fooles, and ſlow of hart to beleue al that the Prophetes haue ſpoken:

Math.26.c Eſai.53.c 26 *Ought not Chriſte to haue ſuffered theſe thinges, and to enter into his glory?

27 And he beganne at Moſes, and al the Prophetes, and throughly interpreted vnto them in al the ſcriptures, thoſe thinges whiche were written of hym ſelfe.

28 And they drewe nygh vnto the village whiche they went vnto, and he made as though he would haue gonne further.

Gen.19.c Luke.24.c 29 And they *conſtrayned hym, ſayeing, Abide with vs, for it draweth towarde night, and the day is farre paſſed: And he went in, to tary with them.

Mar.15.b 30 *And it came to paſſe, as he ſate at meate with them, he tooke bread, and (c) bleſſed it, and brake, and gaue to them.

(c) This woord bleſſed, ſignifieth here nothyng els, but to geue thankes, as appeareth by diuers places of ſcripture. Luke.22.

31 And their eyes were opened, and they knewe hym, and he vaniſhed out of their ſight.

32 And they ſayde one to another, Did not our hartes burne within vs, whyle he talked with vs by the way, and opened to vs the ſcriptures?

33 And they roſe vp the ſame houre, and returned [agayne] to Hieruſalem, and founde the eleuen geathered togeather, and them that were with them,

34 Sayeing, The Lord is ryſen in deede, and hath appeared to Simon.

35 And they tolde what thinges were donne in the way, and howe he was knowen of them in the breakyng of the bread.☜

D John.20.c 36 And as they thus ſpake, Jeſus hym ſelfe ſtoode in the *middes of them, and ſayth vnto them, Peace be vnto you.

37 But they were abaſhed, and afrayde, and ſuppoſed that they had ſeene a ſpirite.

38 And he ſayd vnto them, Why are ye troubled, and why doo thoughtes aryſe in your hartes?

39 Beholde my handes and my feete, that it is euen I my ſelfe, handle me and ſee, for a ſpirite hath not fleaſhe and bones, as ye ſee me haue.

40 And when he had thus ſpoken, he ſhewed them his handes and his feete.

41 And whyle they yet beleued not for ioye, and woondred, he ſayd vnto them, *Haue ye here any meate? John.21.b.

42 And they offered hym a peece of a broyled fiſſhe, and of an hony combe.

43 And he tooke it, and dyd eate before them.

44 And he ſayde vnto them, *Theſe are the woordes whiche I ſpake vnto you, whyle I was yet with you, that al muſt [needes] be fulfylled whiche were written of me in the lawe of Moſes, and in the Prophetes, and in the Pſalmes. Math.16.c

E Actes.17.a 45 *Then opened he their ᵛ wittes, that they might vnderſtande the ſcriptures.

ᵛ Or, mindes

46 And ſayde vnto them, Thus is it written, and thus it behooued Chriſt to ſuffer, and to ryſe from death the thyrde day.

47 And that repentance and remiſſion of ſinnes, ſhoulde be preached in his name among al nations, and muſte beginne at Hieruſalem.☜

48 And ye are witneſſes of theſe thinges.

49 ☞And beholde, I wyl ſende the promyſe of my father vpon you: *But tary ye in the citie of Hieruſalem, vntyl ye be indued with power from an hygh. Actes.1.b

50 And he ledde them out into Bethanie, and lift vp his handes, and bleſſed them.

51 *And it came to paſſe, as he bleſſed them, he departed from them, and was caryed vp into heauen. Actes.1.b Mark.16.d

52 And when they hadde worſhipped him, they returned to Hieruſalem, with great ioye.

53 And were continually in the temple, prayſing and lauding God. Amen.☜

¶Here endeth the Gospel by Saint Luke.

The Goſpel by Saint Iohn.

The firſt Chapter.

1 The diuinitie, humanitie, and office of Chriſt. 15 The teſtimonie of Iohn. 39 The calling of Andrewe, Peter, Philip, and Nathaniel.

A

1 IN yͤ beginning was the woord, and the woorde was with God, and " God was that woorde.

" Or, and that woorde was God. Gen.1.a.

2 The ſame was in yͤ beginning with God.

3 *All things were made by it, and without (a) it was made nothyng that was made.

Prou.8.d
(a) Without Chriſt, no creature was made.

4 *In it was lyfe, and the lyfe was the *light of menne.

Iohn.14.d
Iohn.8.b
and.9.a

5 And the light ſhineth in the darkeneſſe, and the darkneſſe comprehended it not.

6 There was a man ſent from God, whoſe name was Iohn:

7 The ſame came for a witneſſe, that he ſhould beare witneſſe of the (b) light, that al menne through hym might beleue.

(b) That is, of Chriſte whiche is the true light.

8 *He was not that light, but [was ſent] to beare witneſſe of the light.

Iohn.5.d.

9 That [light] was the true light whiche lighteth euery man that commeth into the worlde.

10 He was in the worlde, and the world was made by hym, and the worlde knewe hym not.

11 He came into his owne, and his owne receyued hym not.

12 But as many as receyued hym, *to them gaue he (c) power to be the ſonnes of God, [euen to] them that beleued on his name.

Pſal.57.b.
(c) Meaning priuiledge, or dignitie.

13 Whiche were borne not of blood, nor of the wyl of the fleaſhe, nor yet of the wyl of man, but of God.

B

14 And the ſame woorde " became (d) fleaſh, and dwelt among vs, (and we ſaw the glorye of it, as the glorye of the only begotten ſonne [that came] from the father) ful of grace and trueth.

" Or, was made.
(d) That is to ſay, man.
Baruc.1.c
Math.27.a
2.Pet.1.c
1.Iohn.1.a

15 Iohn beareth witneſſe of hym, and cryed, ſayeing, This was he of whom I ſpake, He that commeth after me, is preferred before me, for he was " before me.

Math.3.b
Mar.1.a
" Or, worthier then I.

16 *And of his fulneſſe haue al we receyued, and grace (e) for grace.

Colloſ.2.b
(e) That is, God doth fauour vs, and geueth grace to ſo many as beleue in Chriſt, and are become his members, that God in his ſonne is wel pleaſed.

17 For the lawe was geuen by Moſes, but grace and trueth came by Ieſus Chriſt.

18 No man hath ſeene God at any tyme, the only begotten ſonne whiche is in the boſome of the father, he hath declared hym.

19 ☞*And this is the recorde of Iohn, when the Iewes ſent Prieſtes and Leuites from Hieruſalem to aſke hym, What art thou?

Iohn.5.d

20 And he confeſſed, and denied not, and ſaid playnely, I am not that Chriſt.

21 And they aſked hym, What then? *art thou Elias? And he ſayeth, I am not. *Art thou that Prophete? And he anſweared, No.

Math.11.b
Deut.18.c

22 Then ſaid they vnto him, What art thou, that we may geue an anſweare to them that ſent vs: What ſayeſt thou of thy ſelfe?

23 He ſayde, *I [am] the voyce of a cryer in the wyldерneſſe: Make ſtraight the way of the Lorde, as ſayde the Prophete Eſaias.

Math.3.a
Mark.1.a
Luke.3.a
Eſai.40.a

24 And they whiche were ſent, were of the Phariſees.

C

25 And they aſked hym, and ſayd vnto him, Why baptizeſt thou then, yf thou be not that Chriſte, nor Elias, neither " a Prophet?

" Or, that Prophete.

26 Iohn anſweared them, ſayeing, *I baptize with water, but there ſtandeth one among you, whom ye knowe not,

Math.4.b
Mar.1.a
Luk.3.c.
Actes.19.g

27 He it is whiche though he came after me, was before me, whoſe ſhoes latchet I am not woorthy to vnlooſe.

28 *Theſe thinges were donne in " Bethabara beyonde Iordane, where Iohn was baptizing.

Iohn.3.d
and.10.d
" Some read Bethania.

baptizyng. ☜

29 ☞ The next day, John ſeeth Jeſus commyng vnto hym, and ſayth, *Beholde the lambe of God, which taketh away the ſinne of the worlde.

Eſai.liij.b
i.Cor.v.b

30 This is he of whom I ſayde, After me commeth a man, whiche is preferred before me: for he was before me.

31 And I knewe him not: but that he ſhould be declared to Iſrael, therefore am I comme baptizing with water.

Matth.3.d
Mark.j.b
Luke.3.d

32 *And John bare recorde, ſayeing, I ſawe the ſpirite deſcendyng from heauen, lyke vnto a doue, and it abode vpon hym.

33 And I knew him not: but he that ſent me to baptize with water, the ſame ſayde vnto me, Upon whom thou ſhalt ſee the ſpirite deſcendyng, & taryeing ſtyl on hym, the ſame is he whiche baptizeth with the holy ghoſt.

34 And I ſawe, and bare recorde, that this is the ſonne of God. ☜

F 35 The next day after, John ſtoode agayne, and two of his diſciples.

36 And when he behelde Jeſus walkyng, he ſayth, Beholde the lambe of God.

37 And the two diſciples hearde hym ſpeake, and they folowed Jeſus.

38 And Jeſus when he turned about, & ſawe them folowing [hym,] ſayth vnto thē, What ſeeke ye? They ſaid vnto him, Rabbi (which is to ſay if one interprete it, Maiſter) where dwelleſt thou?

39 He ſaith vnto them, Comme and ſee. They came, and ſawe where he dwelt, and abode with hym that day: for it was about the (f) tenth houre.

(f) That was about two houres before nyght.

40 One of the two which heard John ſpeake, and folowed hym, was Andrewe, Simon Peters brother.

41 The ſame fyndeth his brother Simon firſt, and ſayth vnto hym, We haue founde the Meſſias, whiche is by interpretation, the " annoynted,

" or, the Chriſte.

42 And brought hym to Jeſus. And when Jeſus behelde hym, he ſayde, Thou art *Simon the ſonne of Jona, thou ſhalt be called Cephas, whiche is by interpretation, a ſtone.

Mat.16.c

43 The day folowyng, Jeſus woulde goe foorth into Galilee, and fyndeth Philip, and ſayth vnto hym, Folowe me. G

44 *Philip was of Bethſaida, out of the citie of Andrewe and Peter.

Iohn.xij.c

45 Philip findeth Nathanael, and ſayth vnto hym, We haue founde [hym] of whom * Moſes in the lawe and the * prophetes dyd write, Jeſus of Nazareth the ſonne (g) of Joſeph.

Gen.iiij.c
and.22.c
Deut.18.c

(g) He ſpeaketh after the common opinion, for moſt menne ſuppoſed hym to be Joſephes ſonne.

46 And Nathanael ſayde vnto hym, Can there any good thyng comme out of Nazareth? Philip ſayth vnto hym, Comme and ſee.

47 Jeſus ſaw Nathanael comming to him, and ſayth of hym, Beholde a ryght Iſraelite, in whom is no guiſle.

48 Nathanael ſayth vnto hym, Whence knoweſt thou me? Jeſus anſweared, and ſaid vnto him, Before that Philip called thee, beyng vnder the figge tree, I ſawe thee.

49 Nathanael anſweared, and ſayth vnto hym, Rabbi, thou art euen the [very] ſonne of God: thou art the kyng of Iſrael.

50 Jeſus anſweared, and ſayd vnto him, Becauſe I ſayd vnto thee, I ſaw thee vnder the fygge tree, thou " beleeueſt: thou ſhalt ſee greater thynges then theſe.

" or, beleeueſt thou?

51 And he ſayth vnto hym, Verily, veryly I ſay vnto you, hereafter ſhal ye ſee heauē open, and the angels of God aſcending and deſcendyng vpon the ſonne of man. ☜

The.ii.Chapter.

7 Chriſt begynneth to worke miracles, and turneth water into wyne. 12 He goeth to Capernaum, and ſo aſcendeth to Hieruſalem. 14 He caſteth the buyers and ſellers out of the temple. 19 He forewarneth his death and reſurrection. 23 And many beleue in him, when they ſee his miracles.

A 1 ☞ AND the thirde day was there a mariage in Cana " [a citie] of Galilee, and the mother of Jeſus was there.

" or, towne.

2 And both Jeſus was called, & his diſciples vnto the mariage.

3 And when they wanted wyne, the mother of Jeſus ſaith vnto him, Thei haue no wine.

Luke.ij.g. 4 Jeſus ſayth vnto her, Woman, *what haue I to doo with thee? myne houre is not yet comme.

5 His mother ſayth vnto the " miniſters, Whatſoeuer he ſayth vnto you, doo it.

" or, ſeruauntes

6 And there were ſet there, ſyxe water pottes of ſtone, after the manner of the purifying of the Jewes, conteyning two or thre " firkins a peece.

" or, meaſures.

7 Jeſus ſaith vnto them, Fil the water pottes with water. And they fylled them vp to the brymme. B

8 And he ſaith vnto them, Drawe out nowe, and beare vnto the gouernour of the feaſt.

And they bare it.

9 When the ruler of the feaſt had taſted the water that was made wine (and knewe not whence it was, but the miniſters which drue the water knewe) the gouernour of the feaſt calleth the bridegrome,

10 And ſayth vnto him, Euery man at the begynnyng dooth ſet foorth good wine, & when the gheſtes haue wel drunke, then that whiche is woorſe: but thou haſt keapt the good wyne vntyl nowe.

11 This begynnyng of miracles dyd Jeſus in Cana of Galilee, and ſhewed his glorie: and his diſciples beleued on hym. ☜

Mat. iiij.b Mark.j.b Luke.4.d 12 *After this he went downe to Capernaum, and his mother, and his brethren, and his diſciples, and there continued not many dayes.

Mat 21.b Mark.xi.c Luk.xix.g 13 ☞*And the Jewes Paſſeouer was at hand, and Jeſus went vp to Hieruſalem,

C 14 And found ſitting in the temple thoſe that ſolde oxen, and ſheepe, and doues, & changers of money.

15 And whē he had made [as it were] a ſcourge of ſmal cordes, he droue them al out of the temple, with the ſheepe and oxen, and powred out the changers money, and ouerthrew the tables:

16 And ſayd vnto them that ſold doues, Haue theſe thynges hence, & make not my fathers houſe an houſe of marchandize.

17 And his diſciples remembred that it was written, *The zeale of thyne houſe hath euen eaten me. Pſal.79.f

18 Then anſweared the Jewes, and ſaid vnto hym, What token ſhewest thou vnto vs, ſeeyng that thou doeſt theſe thinges?

19 Jeſus anſweared, and ſayde vnto them, *Deſtroy this temple, and in three dayes J wyl reare it vp. Mat.xvi.f Mark.14.f

20 Then ſayde the Jewes, Fourtie and ſyxe yeeres was this temple a buylding, and wilt thou reare it vp in three dayes?

21 But he ſpake of the temple of his body. D

22 When therefore he was ryſen from death, his diſciples remembred that he thus had ſayde: and they beleued the ſcripture, and the woordes whiche Jeſus had ſayde.

23 When he was in Hieruſalem at the Paſſeouer, in the feaſt day, many beleued on his name, when they ſawe his miracles whiche he dyd.

24 But Jeſus did not commit him ſelfe vnto them, becauſe he knewe al menne:

25 And needed not that any ſhoulde teſtifie of man: *for he knewe what was in man. ☜ Iere.17.b Apoc.i.d.

The.iii.Chapter.

3 Chriſte teacheth Nicodemus. 15 Of fayth. 16 The loue of God towarde the worlde,
19 Condemnation. 25 John baptizeth. 27 John teacheth his diſciples.

1 A ☞ There was a man of the Phariſees, named Nicodemus, a ruler of the Jewes:

John.vij.g 2 *The ſame came to Jeſus by night, and ſaid vnto him, Rabbi, we knowe that thou art a teacher comme from God: for no man can doo theſe miracles that thou doeſt, except God be with hym.

3 Jeſus anſweared, and ſayd vnto him, Veryly, veryly, J ſay vnto thee, except a man be borne from aboue, he can not ſee the kyngdome of God.

4 Nicodemus ſayth vnto hym, Howe can a man be borne when he is olde? can he enter the ſeconde tyme into his mothers wombe, and be borne?

John.4.b. and.vij.d Titus.iij.a 5 Jeſus anſweared, *Verily, veryly, J ſay vnto thee, except a man be borne of water and of the ſpirit, he can not enter into the kyngdome of God.

Rom.8.a 6 *That which is borne of the fleaſh, is fleaſh, and that whiche is borne of the ſpirite, is ſpirite.

B 7 Marueyle not thou that J ſayd to thee, ye muſt be borne from aboue.

8 The wynde bloweth where it luſteth, and thou heareſt the ſounde therof, *but canſt not tel whence it commeth, & whyther it goeth: So is euery one that is borne of the ſpirite. Eccle.11.a

9 Nicodemus anſweared, and ſaid vnto him, Howe can theſe thynges be?

10 Jeſus anſweared, and ſaide vnto him, Art thou a maiſter of Jſrael, & knoweſt not theſe thynges?

11 Veryly, veryly, J ſay vnto thee, we ſpeake that we doo know, and teſtifie that we haue ſeene: and ye receiue not our witneſſe.

12 Jf J haue told you earthly thynges, and ye beleue not: howe ſhal ye beleue if J tel you of heauenly thynges?

13 And no man hath aſcended vp to (a) heauen, but he that came downe from heauen, [euen] the ſonne of man whiche is in (b) heauen.

14 And as Moſes lyft vp the ſerpent in the wyldernesſe: euen ſo muſt the ſonne of man be lyft vp:

15 That whoſoeuer beleueth in hym, ſhoulde not peryſhe, but haue eternal lyfe. ☜

16 ☞For God ſo loued the worlde, that he gaue his onely begotten ſonne: that whoſoeuer

beleueth

(a) No man by his owne wit can know the myſteries of Chriſtes kyngdome, but by Chriſt hym ſelfe.

(b) This is ſpoken for the vnitie of perſon, and that which is proper to one nature, is transferred to the other, as Act. 20.f.28. and ſo Chriſt was in heauen, accordyng to his diuine nature.

beleueth in hym, ſhould not peryſh, but haue euerlaſtyng lyfe.

Luke,19.a 17 *For GOD ſent not his ſonne into the worlde to condemne the worlde: but that the (c) worlde through hym myght be ſaued.

(c) That is, al ſortes of people that beleue, whether they be Jewes or Gentiles.

18 He that beleueth on hym, is not condemned: but he that beleueth not, is condemned alredy, becauſe he hath not beleued in the name of the onely begotten ſonne of God.

John.j.a and,xij,f 19 And this is the condemnation,* that light is comme into the worlde, and menne loued darknes rather then light: becauſe their dedes were euyl.

Epheſ,v,b 20 *For euery one that euyl dooth, hateth the lyght: neyther commeth to the lyght, leſt his deedes ſhoulde be reproued.

D 21 But he that dooth trueth, commeth to the light, that his deedes may be made manifeſt, that they are wrought in God. ☜

22 After theſe thynges, came Jeſus and his diſciples into the lande of Jurie, and there he taryed wih them,* and (d) baptized.

John,iiii. (d) Chriſte hym ſelfe baptized not, but his diſciples.

23 And John alſo was baptizing in Aenon, neare to Salim, becauſe there was muche water there: and they came, & were baptized.

Mar,iiij,b 24 *For John was not yet caſt into priſon.

25 ☞ And there aroſe a queſtion betweene Johns diſciples and the Jewes, about purifyeing.

26 And they came vnto John, and ſayd vnto hym, Rabbi, he that was with thee beyonde Jordane, to whom thou bareſt witneſſe, behold, the ſame baptizeth,* & al menne comme to hym. Iohn,iiij.a

27 John anſweared, and ſayde, A man can receiue nothyng, except it be geuen him from heauen.

28 Ye your ſelues are witneſſes,* how that I ſayde I am not that Chriſte, but am ſent before hym. E Iohn.i.b

29 He that hath the bryde, is the brydegrome: but the freende of the brydegrome, whiche ſtandeth and heareth hym, reioyceth greatly, becauſe of the brydegromes voyce: This my ioy therefore is fulfylled.

30 He muſt increaſe, but I muſt decreaſe.

31 He that commeth from an hygh, is aboue al: he that is of the earth, is earthly, and ſpeaketh of the earth: he that commeth from heauen, is aboue al:

32 And what he hath ſeene and hearde, that he teſtifyeth: and no man receiueth his teſtimonie.

33 He that hath receiued his teſtimonie,* hath ſet to his ſeale, that God is true. Rom,iij.a

34 For he whom God hath ſent, ſpeaketh the woordes of God:* For God geueth not the ſpirite by meaſure [vnto hym.] Eſai,lxj,a. Mar.xj,d

35 The father loueth the ſonne,* and hath geuen al thinges into his hande. F Luke,j,d

36 *He that beleueth on the ſonne, hath euerlaſting life: he that beleueth ″ not the ſonne, ſhal not ſee life, but the wrath of God abideth on hym. ☜ Iohn,vi,f i.Iohn,v.b

″ or, he that obeyeth not the ſonne.

The.iiij.Chapter.

7 Chriſte weryed, aſketh water of the woman of Samaria. 19 The lyuely water. 24 He teacheth true woorſhyp. 26 He confeſſeth him ſelf to be Meſſias. 29 The woman ſheweth the citizens that Chriſt is comme. 32 Chriſtes meate. 39 The Samaritanes beleue Chriſt. 45 Chriſte is receiued of the Galileans. 50 He healeth the rulers ſonne.

A 1 After that the Lorde knew howe the Phariſees hadde hearde that Jeſus made & baptized mo diſciples then John:

2 (Though that Jeſus him ſelfe baptized not, but his diſciples:)

Mat,iiij,b 3 *He leaft Jurie, and departed agayne into Galilee.

4 For [it was ſo that] he muſt needes goe thorowe Samaria.

5 Then commeth he to a citie of Samaria, whiche is called Sichar, neare to ẏ poſſeſſion *that Jacob gaue to his ſonne Joſeph. Gen,48.d

6 And there was Jacobs wel. Jeſus then beyng weery of his iourney, ſate thus on the wel: and it was about the (a) ſixth houre.

(a) That is, twelue of the clocke.

7 And there commeth a woman of Samaria to drawe water: Jeſus ſayth vnto her, B Geue me drynke.

8 For his diſciples were gonne away vnto the towne to bye meate.

9 Then ſaith the woman of Samaria vnto hym, Howe is it that thou beyng a Jewe, aſkeſt drynke of me, whiche am a woman of Samaria? *For the Jewes medle not with the Samaritanes. 4.Re.17.f. Iohn.7.b.

10 Jeſus anſweared, and ſayde vnto her, If thou kneweſt the gyft of God, and who it is that ſayth to thee, Geue me drynke: thou wouldeſt haue aſked of hym, and he would haue* geuen thee water of lyfe. Iere,ij.b

11 The woman ſayth vnto hym, Syr, thou haſt nothyng to drawe with, and the wel is deepe: from whence then haſt thou that water of lyfe? Iohn,7.b

12 Art thou greater then our father Jacob, which gaue vs the wel, & he hym ſelf dranke thereof, and his chyldren, and his cattel?

13 Jeſus anſweared, and ſayd vnto her, Whoſoeuer drynketh of this water, ſhal thirſt agayne:

C 14 But whoſoeuer drinketh of the water that I ſhal geue hym, ſhal neuer be more a thirſt: but the water that I ſhal geue hym, ſhalbe in hym a wel of water ſpryngyng vp into euerlaſtyng lyfe.

15 The woman ſayth vnto hym, Syr, geue me of that water, that I thirſt not, neyther comme hyther to drawe.

16 Jeſus ſaith vnto her, Goe, cal thy huſband, and comme hyther.

17 The woman anſweared, and ſayde vnto hym, I haue no huſbande. Jeſus ſayde vnto her, Thou haſt wel ſaid, I haue no huſband.

18 For thou haſt had fiue huſbandes: and he whom thou nowe haſt is not thy huſbande: In that ſaydeſt thou truely.

Luk.7.b 19 The woman ſayth vnto him, *Syr, I perceiue that thou art a prophete.

20 Our fathers worſhypped in this mountayne, * and ye ſay that in Hieruſalem is the place where menne ought to woorſhyp. 3.Reg.9.a 2.Par.7.c

D 21 Jeſus ſayth vnto her, Woman, beleue me, the houre commeth, when ye ſhal neither in this mountayne, nor yet at Hieruſalē woorſhyp the father.

22 Ye woorſhip ye wote not what, we knowe what we woorſhyp: *for ſaluation commeth of the Jewes. Exod.21.c

23 But the houre commeth, & nowe is, when the true woorſhyppers, ſhal woorſhip the father *in ſpirite, and in the trueth: for ſuche the father alſo requireth to woorſhyp hym. Rom.i.a

i.Cor.iij.c 24 *God is a ſpirite: and they that woorſhip hym, muſt woorſhyp hym in ſpirite, and in the trueth.

25 The woman ſaith vnto him, I wote that Meſſias commeth, whiche is called Chriſte: When he is comme, he wyl tel vs al thynges.

Mat.26.f 26 Jeſus ſayth vnto her, *I that ſpeake vnto thee, am [he.] Mark.14.g

Luke.22.c 27 And immediatly came his diſciples, and marueyled that he talked with the woman: Yet no man ſayd, What ſeekeſt thou, or why talkeſt thou with her? Iohn.ix.d and.x.c

28 The woman then leaft her water pot, and went her way into the citie, and ſayth to the menne,

29 Comme, ſee a man whiche tolde me al things that euer I dyd: is not he that Chriſt?

30 Then they went out of the citie, and came vnto hym.

31 In the meane whyle his diſciples prayed hym, ſayeing, Maiſter, eate.

32 He ſayde vnto them, I haue meate to eate that ye wote not of.

33 Therfore ſaide the diſciples one to another, Hath any man brought hym ought to eate?

34 Jeſus ſaith vnto them, My meate is that I doo the wyl of him that ſent me, and finiſh his woorke.

35 Say not ye, There are yet foure monethes, F and then commeth harueſt? Beholde, I ſay vnto you, Lyft vp your eyes, and loke on the regions: for they are whyte alredy vnto harueſt.

36 *And he that reapeth, receiueth wages, and geathereth fruite vnto lyfe eternal: that both he that ſoweth, and he that reapeth, might reioyce togeather. Mat.ix.b Luke.x.a

37 And herein is the ſayeing true, That one ſoweth, and another reapeth.

38 I ſent you to reape that, whereon ye beſtowed no labour: other menne (a) laboured, and ye are entred into their labours.

(a) Meaning the prophetes

39 Many of the Samaritanes of that citie beleued on hym, for the ſayeing of the woman, whiche teſtified that he tolde me al that euer I dyd.

40 So, when the Samaritanes were comme vnto hym, they beſought him that he would tary with them: & he abode there two dayes.

41 And many mo beleued, becauſe of his owne woorde:

42 And ſayde vnto the woman, Nowe we G beleue, not becauſe of thy ſayeing: *for we haue hearde hym our ſelues, and knowe that this is euen that Chriſte, the ſauiour of the worlde. ☜ Iohn.17.b

43 After two dayes he departed thence, and went [away] into Galilee.

44 *For Jeſus him ſelfe teſtified, that a prophete hath none honour in his owne coūtrey. Mat.xiij.g Mar.vi.a Luk.iiij.e.

45 Then when he was comme into Galilee, the Galileans receiued hym, when they had ſeene al the thinges that he did at Hieruſalem at the day of the feaſt: For they went alſo vnto the feaſt day.

46 So Jeſus came againe into Cana of Galilee, *where he made the water wine. ☞ And there was a certaine ruler, *whoſe ſonne was ſicke at Capernaum. Iohn.ij.a Mat.viij.a Luk.vii.a

47 When the ſame hearde that Jeſus was comme out of Jurie into Galilee, he went vnto hym, and beſought hym that he would comme downe, and heale his ſonne: for he was euen at the poynt of death.

48 Then ſayde Jeſus vnto hym, Except ye ſee ſignes and woonders, ye wyl in no wiſe beleue.

49 The ruler ſayth vnto hym, Syr, comme downe or euer that my ſonne dye.

50 Jeſus ſayth vnto hym, Goe thy way, thy ſonne liueth. And the man beleued the woord that Jeſus had ſpoken vnto hym, & he went his way.

51 And as he was nowe goeyng downe, the ſeruantes met hym, and tolde hym, ſayeing, Thy ſonne lyueth.

52 Then enquired he of them the houre, when he began to amend: and they ſaid vnto him, Yeſterday at the ſeuenth houre the feuer leaſt hym.

53 So the father knewe, that it was [donne] the ſame houre, in the which Jeſus ſayd vnto hym, Thy ſonne lyueth: *and he beleued, and al his houſholde. Actes,18.a

54 This is agayne the ſeconde miracle that Jeſus dyd, when he was comme out of Jurie into Galilee.

The.v.Chapter.

5 Chriſte healed on the Sabboth the man that was ſicke thirtie and eyght yeeres, 10 the Phariſees accuſe him. 19 Chriſt anſweareth for him ſelfe, & reprooueth them, 32 ſhewing by the teſtimonie of his father, 33 of John, 36 of his woorkes, 39 of the ſcriptures, 45 and of Moſes, who he is.

A ☞ 1 After this was there a feaſt day of the Jewes, and Jeſus went vp to Hieruſalem.

2 And there is at Hieruſalem by the ſheepe [(a)] [market,] a poole, which is called in the Hebrue tongue Betheſda, hauyng fyue porches.

3 In which lay a great multitude of ſicke folke, of blynde, halt, and wythered, waytyng for the mouyng of the water.

4 For an angel went downe at a certayne ſeaſon into the poole, and troubled the water: whoſoeuer then firſt after the troublyng of the water ſtepped in, was made whole of whatſoeuer diſeaſe he had.

5 And a certayne man was there, which had benne diſeaſed thirtie and eyght yeeres.

6 When Jeſus ſawe hym lye, and knew that he now long time had benne diſeaſed, he ſaith vnto hym, Wylt thou be made whole? B

7 The ſicke man anſwered him, Sir, I haue no man when the water is troubled to put me into the poole: but in the meane tyme, whyle I am about to comme, another ſteppeth downe before me.

Mat.ix.a Mar.ij.b Luke.v.c Actes.3.b. and.ix.f

8 Jeſus ſayth vnto hym, *Ryſe, take vp thy bed, and walke.

9 And immediatly yͤ man was made whole, and tooke vp his bedde, and walked: And on the ſame day was the Sabboth.

10 The Jewes therefore ſayde vnto him that was made whole, It is the Sabboth day, it is not lawful for thee to cary thy bed.

11 He anſweared them, He that made me whole, ſayde vnto me, Take vp thy bed, and walke.

12 Then aſked they hym, What man is that which ſayde vnto thee, Take vp thy bedde, and walke?

13 And he that was healed, wyſte not who it was: for Jeſus had gotten hym ſelfe away, becauſe that there was preaſe of people in that place.

14 *Afterwarde, Jeſus fyndeth hym in the temple, and ſayde vnto hym, Beholde, thou art made whole: ſinne no more, leſt a woorſe thyng comme vnto thee. C Iohn,8.a

15 The man departed, and tolde the Jewes that it was Jeſus which had made hym whole. ☜

16 And therefore dyd the Jewes perſecute Jeſus, and ſought [the meanes] to ſlea hym, becauſe he had donne theſe thinges on the Sabboth day.

17 Jeſus anſweared them, ☞ *My father woorketh hytherto, and I woorke. i.Cor,12,a

18 Therefore the Jewes ſought the more to kyl him, not onely becauſe he had broken the Sabboth, but ſayde alſo, * that GOD was his father, and making him ſelfe equal with GOD. Mat.26.f Mar.14.g Luke,21.e

19 Then anſweared Jeſus, and ſayde vnto them, Veryly, veryly, I ſay vnto you, *The ſonne can doo nothyng of hym ſelfe, but that he ſeeth the father doo: for whatſoeuer he doeth, that alſo doeth the ſonne lykewyſe. Iohn,ix.a.

20 For the father loueth the ſonne, & ſheweth hym al thynges that he hym ſelfe doeth: and he wyl ſhewe hym greater woorkes then theſe, becauſe ye ſhoulde marueile.

21 For lykewyſe as the father rayſeth vp the dead, and quickeneth them: euen ſo the ſonne quickeneth whom he wyl. D

22 *Neither iudgeth the father any man: but hath committed al iudgement vnto yͤ ſonne, Mat.xi.c Luk,x,c

23 Becauſe that al menne ſhould honour the ſonne, euen as they honour the father. He that honoureth not the ſonne [the ſame] honoureth not the father which hath ſent him.

24 Veryly, veryly, I ſay vnto you, He that heareth my woorde, & beleueth on hym that ſent me, hath euerlaſtyng lyfe, and ſhal not comme *into damnation: but is eſcaped from death vnto lyfe. Iohn,vi.c Luke,22.c

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(a) where ſheepe were ſolde. Or els, by the ſheepe poole: that is, where they waſhed ſheep, or wher ſheep dranke.

XUM

Mat.v.e i.Iohn.II c 25 Veryly, veryly I ſay vnto you,*The houre
is comming, and nowe is, when the dead [b]
ſhal heare the voyce of the ſonne of God: and
they that heare, [c] ſhal lyue.

Iohn.i.a 26 *For as the father hath life in him ſelfe: ſo
lykewyſe hath he geuen to the ſonne to haue
lyfe in hym ſelfe.

27 And hath geuen him power alſo to iudge,
becauſe he is the ſonne of man.

E 28 Marueyle not at this: for the *houre is
Mat,25.d comming, in the whiche al that are in the
graues, ſhal heare his voyce.

29 And ſhal comme foorth, they that haue
donne good, vnto the reſurrection of lyfe, and
they that haue donne euyl, vnto the reſurrection
of damnation. ☜

30 ☞ I can of myne owne ſelfe doo nothyng:
as I heare, I iudge: and my iudgement is
iuſt, becauſe I ſeeke not mine owne wyl, but
the wyl of the father, whiche hath ſent me.

Iohn.8.d 31 *If I beare witneſſe of mee ſelfe, my witneſſe
is not true.

32 There is another that beareth witneſſe of
me, and I am ſure that the witneſſe whiche
he witneſſeth of me is true.

Iohn.1.b 33 *Ye ſent vnto John, and he bare witneſſe
vnto the trueth.

34 But I receiue not the recorde of man: neuertheleſſe,
theſe thinges I ſay, that ye might
be ſaued.

F 35 He was a burnyng and a ſhynyng lyght:
and ye woulde for a ſeaſon haue reioyced in
his lyght.

36 *But I haue greater witneſſe, then [the Iohn.v.a
witneſſe] of John: *for the woorkes whiche Iohn.xx.c
the father hath geuen me to finiſhe, the ſame
woorkes that I doo, beare witneſſe of me,
that the father hath ſent me.

37 And the father hym ſelfe which hath ſent
me, *hath borne witneſſe of me. Ye haue not Mat.iij.b
hearde his voyce at any tyme, nor ſeene his and.xvii.b
ſhape, Mark.1.b.

38 And his woord haue ye not abiding in you: Luke.iij.d
for whom he hath ſent, hym ye beleeue not. 2.Pet.i.d

39 Searche the ſcriptures, for in thē ye thinke
ye haue eternal life: *and they are they which Act.17.b
teſtifie of me. Deut.18.c

40 And yet wyl ye not comme to me, that ye
myght haue lyfe.

41 I receiue not the prayſe of menne.

42 But I knowe you, that ye haue not the
loue of God in you.

34 I am comme in my fathers name, and ye G
receiue me not: * if another ſhal comme in Iohn.ii.c.
his owne name, hym wyl ye receiue. i.Theſ.ii.c

44 How can ye beleeue, whiche receiue honour
one of another, and ſeke not the honour
that commeth of God onely?

45 Doo not thinke that I wyl accuſe you to
my father: ther is one that accuſeth you, euen
Moſes in whom ye truſt.

46 For had ye beleeued Moſes, ye would haue
beleeued me: *for he wrote of me. Deut.18.c

47 But if ye beleue not his wrytinges, how
ſhal ye beleeue my woordes? ☜

The.vi.Chapter.

10 Chriſte feedeth fyue thouſande with fyue loaues and twoo fiſſhes. 15 The people would
haue made hym kyng. 19 He walkyng on the ſea, folowed the diſciples whiche were troubled
in a ſhyp with a great tempeſt. 26 They ſeeke Chriſt, to be fed. 29 Fayth is the woorke
of God. 30 They aſke ſignes and woonders. 35 Of the bread of lyfe. 40 Of fayth. 66 The
carnal are offended at hym, 67 ſomme of his diſciples offended, forſake hym. 69 The apoſtles
confeſſe hym to be the ſonne of God. 71 Judas is a deuyl.

A 1 ☞ AFter theſe thinges, *Jeſus
Mat.14.b. went his way ouer the ſea
Mar.vi.d of Galilee, whiche is the
ſea of Tiberias.

Mat.iiij.d 2 And a great multitude
Luke.vi.c folowed him, becauſe they
ſawe his miracles whiche
he dyd on them that were diſeaſed.

3 And Jeſus went vp into a mountayne, and
there he ſate with his diſciples.

4 And the Paſſeouer, a feaſt of the Jewes,
was nygh. ☜

5 ☞ *When Jeſus then lyft vp his eyes, and
Mat.14.b ſawe a great companie comme vnto him, he
Mar.vi.d ſaith vnto Philip, Whence ſhal we bie bread,
Luke.9.b that theſe may eate?

6 (This he ſayde to proue hym: for he hym
ſelfe knewe what he would doo.)

7 Philip anſweared him, *Two hundred [a] B
peniworth of bread are not ſufficiēt for them, 3.Reg.4.g
that euery man may take a litle.

8 One of his diſciples, Andrewe, Simon Peters
brother, ſayth vnto hym:

9 There is a litle ladde here, whiche hath fiue
barley loaues, and two fiſſhes: but what are
they among ſo many?

10 And Jeſus ſayd, Make yͤ people ſit downe.
There was much graſſe in the place. So the
menne ſate downe in number about fyue
thouſande.

11 And Jeſus tooke the bread, & when he had
geuen thankes, he diſtributed to the diſciples,
& the diſciples to them that were ſet downe, &
likwiſe of yͤ fiſſhes, as much as they would.

12 When

[b] Meanyng thoſe that are drowned in ſinne.

[c] That is, they that receiue it by fayth.

[a] This ſumme amounteth to about fyue pounde ſterlyng.

12 When they were fylled, he ſayde vnto his
diſciples, Geather vp the broken meate that
remayneth, that nothyng be loſt.

13 And they geathered it togeather, and fylled
twelue baſkettes with the broken meate of
the fyue barley loaues, which [broken meate]
remayned vnto them that had eaten.

C 14 Then thoſe menne, when they had ſeene
the miracle that Ieſus dyd, ſayde, This is of
Luke.7.c a trueth *yͤ ſame prophete that ſhould comme
Iohn,4.b, into the worlde. ☜

15 When Ieſus therefore perceiued that they
Luke.vi.d woulde comme and take hym by * force, to
make hym kyng, he departed agayne into a
mountayne hym ſelfe alone.

Mat.24.c. 16 *And when euen was nowe comme, his
Mark, vi.f diſciples went downe vnto the ſea.

17 And gate vp into a ſhip, and went ouer the
ſea, towardes Capernaum: And it was now
darke, and Ieſus was not comme to them.

18 And the ſea roſe with a great wynde that
blewe.

19 So, when they had rowed about. xxv. or
xxx. furlonges, they ſawe Ieſus walkyng on
the ſea, and drawing nigh vnto the ſhyp: and
they were afrayde.

20 But he ſayth vnto them, It is I, be not a-
frayde.

D 21 And they woulde haue receiued him into the
ſhip: & immediatly the ſhyp was at the lande
whyther they went.

22 The day folowing, when the people which
ſtoode on the other ſyde of the ſea, ſawe that
there was none other ſhip there, ſaue that one
whereinto his diſciples were entred, and that
Ieſus went not in with his diſciples into the
ſhip, but that his diſciples were gonne [away]
alone:

23 Howbeit there came other ſhips frõ Tibe-
rias, nygh vnto the place, where they did eate
bread, after that the lorde had geuen thankes.

24 When the people therfore ſaw that Ieſus
was not there, neyther his diſciples, they alſo
tooke ſhyppyng, and came to Capernaum,
ſeekyng for Ieſus.

25 And when they had founde hym on the o-
ther ſide of the ſea, they ſaide vnto hym, Rab-
bi, when cameſt thou hyther?

26 Ieſus anſweared them, and ſaide, Veryly,
verylyI ſay vnto you, Ye ſeeke me, not be-
cauſe ye ſawe the miracles, but becauſe ye did
eate of the loaues, and were fylled.

27 ☞Labour not for the meate which periſh-
eth, but for that meate which endureth vnto
euerlaſtyng lyfe, whiche [meate] the ſonne of
man ſhal geue vnto you: for hym hath God
the father ſealed.

28 Then ſayde they vnto hym, What ſhal E
we doo, that we might worke the workes
of God?

29 Ieſus anſweared, and ſayde vnto them,
This is the worke of GOD, that ye beleue
on him whom he hath ſent.

30 They ſayde therefore vnto hym, *What Mat.xij.c.
ſigne ſheweſt thou then, that we may ſee, and and,xvj.a.
beleue thee? What doeſt thou worke? Mark.8.b
Luke.xi.d

31 Our fathers did eate Manna in the deſart,
as it is written, He gaue them *bread from Exod.16.b
heauen to eate.

23 Then Ieſus ſayde vnto them, Verely, ve-
ryly I ſay vnto you, Moſes gaue you not
that bread from heauen, *but my father ge- Mat.xvj.c
ueth you the true bread from heauen.

33 For the bread of GOD, is he whiche com-
meth downe from heauen, and geueth lyfe
vnto the worlde.

34 Then ſayde they vnto hym, Lorde, euer-
more geue vs this bread.

35 And Ieſus ſaid vnto them, I am the bread F
of lyfe: he that cõmeth to me ſhal not hunger
in any wiſe: and he that beleueth on me, ſhal
neuer thirſt. ☜

36 But I ſayde vnto you that ye alſo haue
ſeene me, and yet ye beleue not.

37 Al that the father geueth me, ſhal comme to
me, and hym that commeth to me, I wyl in
no wyſe caſt out.

38 For I came downe from heauen, *not to doo Luke.22.c
myne owne wyl, but the wyl of hym that
ſent me.

39 And this is the fathers wyl whiche hath
ſent me, that of al whiche he hath geuen me,
I ſhal looſe nothyng, but rayſe it vp agayne
at the laſt day.

40 And this is the wyl of hym that ſent me,
that euery one which ſeeth the ſonne, *and be- Iohn.v.e
leueth on him, may haue euerlaſting life: and
I wyl rayſe hym vp at the laſt day.

41 The Iewes then murmured at hym, be-
cauſe he ſayde, I am the bread [of lyfe] which
came downe from heauen.

42 And they ſayde, *Is not this Ieſus, the Mat.xiij.g
ſonne of Ioſeph, whoſe father and mother Mark.vj.a.
we knowe? Howe is it then that he ſayth, I
came downe from heauen?

43 Ieſus anſweared, and ſayde vnto them,
Murmure not among your ſelues. ☜

44 * No man can comme to me, except the Iohn.7.g.
father, whiche hath ſent me, drawe hym: and
I wyl rayſe hym vp at the laſt day.

45 It is written in the prophetes, *And they Eſai,liiij.d
ſhalbe al taught of God. Euery man therfore i.Iohn.2.d
that hath hearde and hath learned of the fa-
ther, commeth vnto me.

Exod,.2.d Deut.4.b Iudg.vi.c. and,xiij.d

46 *Not that any man hath ſeene the father, ſaue he whiche is of God, the ſame hath ſeene the father.

47 Verely, verely I ſay vnto you, he that putteth his truſt in me, hath euerlaſtyng life.

48 I am that bread of lyfe.

49 Your fathers did eate Manna in the wildernesse, and are dead.

50 This is that bread, which cõmeth downe from heauen, that if any man eate thereof, [he] ſhoulde not dye.

51 I am that liuing bread, which came downe from heauen. If any man eate of this bread, he ſhal lyue for euer: *and the bread that I wyl geue, is my fleaſhe, whiche I wyl geue for the lyfe of the worlde. ☜

Luke,22.e

52 The Iewes therefore ſtroue among them ſelues, ſayeing, Howe can this felow geue vs that fleaſhe of his to eate?

53 Then Jeſus ſayde vnto them, ☞Verely, verely I ſay vnto you, Except ye eate the fleaſhe of the ſonne of man, and drynke his blood, ye haue no lyfe in you.

54 Who ſo eateth my fleaſhe, and drynketh my blood, hath eternal lyfe, and I wyl rayſe hym vp at the laſt day.

G 55 ☞ For my fleaſh is meate in deede, and my blood is drynke in deede.

56 He that eateth my fleaſh, and drinketh my blood, dwelleth in me, and I in hym.

57 As the lyuyng father hath ſent me, and I lyue by the father: Euen ſo, he that eateth me, ſhal liue by [the meanes of] me.

53 This is that bread, whiche came downe from heauen: not as your fathers dyd eate Manna, and are dead: he that eateth of this bread, ſhal lyue euer.

59 Theſe thynges ſayde he in the ſynagogue, as he taught in Capernaum.

60 Many therfore of his diſciples, when they had heard, [this,] ſayd, This is an harde ſayeing, who can abyde the hearyng of it?

61 When Jeſus knewe in hym ſelfe that his diſciples murmured at it, he ſayd vnto them, Dooth this offende you?

62 [What] and if ye ſhal ſee the ſonne of man aſcende vp thyther where he was before?

63 It is the ſpirite that quickeneth, the fleaſhe profiteth (a) nothyng: The woordes that I ſpeake vnto you, are ſpirite and lyfe.

(a) To wit, if it be ſeparate from ÿ ſpirite, whereof it hath the force. For it cõmeth of the power of the ſpirite, that the fleaſh geueth vs life, & feedeth vs: And therfore, that we may be truely fed and nouriſhed with it, we muſt bryng the ſpirituall mouth of faith to receiue it.

64 But there are ſomme of you that beleeue not. For Jeſus knewe from the begynnyng, which they were that beleeued not, and who ſhoulde betray hym.

65 And he ſayde, Therefore ſaide I vnto you, that *no man can comme vnto me, except it were geuen vnto hym of my father.

66 From that time many of his diſciples went backe, and walked no more with hym.

67 Then ſayde Jeſus vnto the twelue, Wyl ye alſo goe away?

Iohn,vij.c

68 Then Simon Peter anſweared hym, Lorde, to whom ſhal we goe? Thou haſt the woordes of eternal lyfe:

69 *And we beleeue and are ſure that thou art that Chriſt, the ſonne of the lyuyng God.

Mat.xvi.c Mar.viij.c Luk.ix.c Iohn.xi.c.

70 Jeſus anſweared them, Haue not I choſen you twelue, and *one of you is a deuyl?

Luke.22.a

71 He ſpake of Judas Iſcariot [the ſonne] of Simon: For he it was that ſhoulde betray hym, beyng one of the twelue.

Iohn,13,c.

The.vij.Chapter.

1 Jeſus fled the murmuring Jewes. 5 Chriſtes kynſemen beleeued not in him. 7 Why the worlde hateth Chriſte. 12 Diuers opinions of Chriſte. 14 Chriſte teacheth, geuyng al to his father. 20 The blaſphemie of the Jewes. 23 Of the Sabboth woorke. 31 Many of the people beleeue on hym. 32 The Phariſees and prieſtes ſende to take hym. 39 The holy ghoſt. 40 Diſſenſion among the people for Chriſte. 47 The Phariſees chyde with the ſeruantes, becauſe they haue not brought hym. 52 They chyde with Nicodemus.

A 1 After theſe thynges, Jeſus went about in Galilee: for he woulde not goe about in Jurie, becauſe that the Jewes ſought to kyl him.

2 The Jewes *feaſt of tabernacles (a) was at hande.

Leuit.23.f

(a) At this feaſt, they dwelled ſeuen dayes in their tentes.

3 His brethren therfore ſayde vnto hym, Geat thee hence, and goe into Jurie, that thy diſciples alſo may ſee thy woorkes that thou doeſt.

4 For there is no man that dooth any thyng in ſecrete, & he him ſelfe ſeeketh to be knowen openly: If thou doo ſuch thinges, ſhewe thee ſelfe to the worlde.

5 For neyther his brethren beleeued in hym.

6 Then Jeſus ſayde vnto them, My tyme is not yet comme: but your time is alway redy.

7 The worlde can not hate you, *but me it hateth, becauſe I teſtifie of it, that ÿ woorkes thereof are euyl.

B Iohn,xv.a

8 Goe ye vp vnto this feaſt: I goe not vp yet vnto this feaſt, for my tyme is not yet ful comme.

9 When he had ſayd theſe woordes vnto thẽ, he abode ſtyl in Galilee.

10 But when his brethren were gonne vp, then went he vp alſo vnto the feaſt, not openly, but as it were priuily.

11 Then ſought hym the Jewes at the feaſt, and

Iohn.11.f and ſayde,* Where is he?

12 And much murmuring of hym was there among the people: For ſomme ſayde, *He is good: Other ſaide, Nay: but he deceiueth the people. Mat.21.d Iohn.4.c and,6.c

13 Howebeit,* no man ſpake openly of hym, for feare of the Iewes. ☜ Iohn.12.f

C 14 ☞ Nowe when halfe of the feaſt was donne, Ieſus went vp into the temple, and taught.

15 And the Iewes marueyled, ſayeing, How knoweth he the ſcriptures, ſeeyng that he neuer learned?

16 Ieſus anſweared them, and ſayd, My doctrine is not myne, but his that ſent me.

17 If any man wil doo his wyl, he ſhal know of the doctrine, whether it be of God, or whether I ſpeake of mee ſelfe.

18 He that ſpeaketh of hym ſelfe, ſeeketh his owne glory: But he that ſeeketh his glorye that ſent hym, the ſame is true, & no vnryghteouſneſſe is in hym.

Exod.20.a Deu.5.a 19 * Dyd not Moſes geue you the lawe, and [yet] none of you keepeth the lawe? Why goe ye about to kyl me?

D 20 The people anſweared, and ſayde, Thou haſt the deuyl, who goeth about to kyl thee?

Iohn.5.a 21 Ieſus anſweared, and ſayd vnto them, *I haue donne one woorke, and ye al marueyle.

Gen,17.b 21 Moſes therefore gaue vnto you the circumciſion (not becauſe it is of Moſes, *but of the fathers) and yet ye on the Sabboth day circumciſe a man.

23 Yf a man on the Sabboth day receiue circumciſion, without breakyng of the lawe of Moſes: diſdayne ye at me, becauſe I haue made a man euery whit whole on the Sabboth day?

Deu.1.c Leui,19.c Pro,24.c 24 *Iudge not after the [vtter] appearance, but iudge with a ryghteous iudgement.

25 Then ſayde ſomme of them of Hieruſalem, Is not this he, whom they goe about to kyl?

" Or, openly. 26 But loe, he ſpeaketh " boldely, and they ſay nothing vnto hym: doo the rulers know in deede, that this is very Chriſte?

Mat.13.g Mark,6.a Iohn,6.c 27 Howbeit,* we knowe this man whence he is: but when Chriſte commeth, no man knoweth whence he is.

E 28 Then cryed Ieſus in the temple, as he taught, ſayeing, Ye both knowe me, and whence I am ye know, and I am not come of mee ſelfe, but he that ſent me, is true, whom ye knowe not.

29 But I knowe hym, for I am of him, and he hath ſent me.

Mark,11.c Luke,19.g 30 *Then they ſought to take hym: but no man layde handes on hym, becauſe his houre was not yet comme.

31 *Many of the people beleeued on him, and ſayde, When Chriſte commeth, wyl he doo moe miracles then theſe that this man hath donne? Iohn.8.d

32 The Phariſees hearde that the people murmured ſuche thynges concernyng him: ☞ And the Phariſees and the hygh prieſtes *ſent ſeruantes to take hym. Mat.22.b Mark,12.a Luke,20.d

33 Then ſayde Ieſus vnto them, Yet am I a litle whyle with you, and then I goe vnto hym that ſent me.

34 Ye ſhal ſeeke me, and ſhal not fynde me: *and where I am, thither can ye not comme. Iohn.8.c and.13.d

35 Then ſaid the Iewes among them ſelues, Whither wyl he goe, that we ſhal not fynde him? Wil he goe vnto the diſpearſed among the Gretians, and teache the Gentiles?

36 What [manner of] ſayeing is this that he ſaide, Ye ſhal ſeeke me, and ſhal not find me: and where I am, thyther can ye not come?

F 37 In the laſt day, that great day of the feaſt, Ieſus ſtood, and cryed, ſayeing, *If any man thyrſt, let hym comme vnto me and drynke: Eſai.55.a

38 He that beleeueth on me, as the ſcripture hath ſayde, out of his belly ſhal flowe ryuers of water of lyfe.

39 (But this ſpake he of the ſpirite whiche they that beleeue on hym, ſhould receiue. ☜ For the holy ghoſt was not yet " [there,] becauſe that Ieſus was not yet gloryfied.) " Or, geuen: vnderſtãding by the holy ghoſt, the viſible gyftes of the holy ghoſt

40 ☞ Many of the people therfore, when they hearde this ſayeing, ſayde,* Of a trueth this is the prophete. Io.3.c.6.b Luke,7.c Mat,21.b

41 But other ſayde, This is Chriſte. But ſomme ſayde, Shal Chriſte comme out of Galilee?

42 *Hath not the ſcripture ſayd, That Chriſt commeth of the ſeede of Dauid, and out of the towne of Bethlehem, where Dauid was? Miche.5.a Mat,2.a

43 So was there diſſention among the people, becauſe of hym.

44 And ſomme of them woulde haue taken hym, but no man layde handes on hym.

45 Then came the ſeruantes to the hygh prieſtes and Phariſees, and they ſayde vnto them, Why haue ye not brought him?

46 The ſeruantes anſweared, Neuer man ſpake, as this man dooth.

47 Then anſweared them the Phariſees, Are ye alſo deceiued?

48 Haue any of the rulers or of the Phariſees beleeued on hym?

49 But this [common] people which know not the lawe, are curſed.

50 Nico-

Iohn.3.a 50 Nicodemus ſayth vnto them, * (He that came to Ieſus by nyght, being one of them,)

51 Dooth our lawe iudge any man before it heare hym, and knowe what he dooth?

52 They anſweared, and ſaide vnto him, Art thou alſo of Galilee? ſearche, and looke: for out of Galilee aryſeth no prophete.

53 And euerye man went vnto his owne houſe.☙

The.viii.Chapter.

2 Chriſte teacheth in the temple, 11 the ſynnes of the woman taken in adulterie are forgeuen. 12 Chriſt the lyght of the worlde, 14 he ſheweth from whence he came, and whyther he goeth. 32 Who are free, and who are bonde, 39 the chyldren of Abraham, 42 the chyldren of God, 44 the deuyl the father of lyes. 45 Who hateth God, and who hateth hym not. 56 Abraham dyd ſee Chriſtes day. 59 Chriſte perſecuted, conueighed hym ſelfe a way.

A 1 IEſus went vnto mount Oliuete:

Mat.21.a Mark.11.a Luke.19.c 2 And early in the mornyng he came agayne into the temple, and al the people came vnto hym, and he ſate downe, and taught them.

3 And the Scribes and Phariſees brought vnto hym a woman taken in adulterie, and when they had ſet her in the myddes,

4 They ſaye vnto hym, Maiſter, this woman was taken in adulterie, euen as the deede was a dooyng.

Luke.20.b 5 *Moſes in the lawe commaunded vs that ſuch ſhould be ſtoned: but what ſayeſt thou?

6 This they ſayde, tempting him, that they myght accuſe hym. But Ieſus ſtowped downe, and with his fynger wrote on the grounde, as though he hearde them not.

B 7 So, when they continued aſkyng hym, he lyft vp hym ſelfe, and ſayde vnto them, Let hym that is among you without ſinne, firſte caſt the ſtone at her.

8 And agayne he ſtowped downe, & wrote on the grounde.

9 And when they hearde this, being accuſed of theyr owne conſciences, they went out one by one, beginning at the eldeſt, euen vnto the laſt: and Ieſus was leaft alone, and the woman ſtandyng in the myddes.

10 When Ieſus hadde lyft vp hym ſelfe, and ſawe no man but the woman, he ſayde vnto her, Woman, where are thoſe thine accuſers? Hath no man condemned thee?

11 She ſayde, No man Lorde: And Ieſus ſayde, Neyther doo I condemne thee: Goe, * and ſynne no more.☙ Iohn.5.c

12 ☞Then ſpake Ieſus agayne vnto them, ſayeing, I am the lyght of the worlde: He that foloweth me, *ſhal not in any wyſe walke in darkeneſſe, but ſhal haue the light of lyfe. Iohn.1.a 9.a.12.g

13 The Phariſees therefore ſayde vnto hym, Thou beareſt recorde of thee ſelfe, thy recorde is not true.

14 Ieſus anſweared, and ſayde vnto them, Though I beare recorde of mee ſelfe, yet my recorde is true: for I know whence I came, & whyther I goe: but ye can not tel whence I comme, and whyther I goe. C

15 Ye iudge after the fleaſh, I iudge no man,

16 And if I iudge, my iudgement is true: for I am not alone, but I and the father that ſent me.

17 * It is alſo wrytten in your lawe, that the teſtimonie of two menne is true. Num.35.d Deut.17.a Mat.18.c

18 I am one that beareth witneſſe of mee ſelf, and the father that ſent me, beareth witneſſe of me.

19 Then ſayde they vnto hym, Where is thy father? Ieſus anſweared, Ye neyther know me, nor yet my father: if ye had knowen me, ye ſhould haue knowen my father alſo.

20 Theſe woordes ſpake Ieſus in the treaſurie, as he taught in the temple: and no man layde handes on hym, for his houre was not yet comme. D Mat.6.c

21 Then ſayde Ieſus agayne vnto them,☞ I goe my way, & ye ſhal ſeeke me,* and ſhal dye in your ſinnes: Whyther I goe, thyther can ye not comme. Iohn.7.e and.13.d

22 Then ſayde the Iewes, Wyl he kyl hym ſelfe, becauſe he ſayth, Whither I goe, thither can ye not comme?

23 And he ſayde vnto them, Ye are from beneath, I am frō aboue: ye are of this worlde, I am not of this worlde.

24 I ſayde therfore vnto you, that ye ſhal dye in your ſinnes. For if ye beleue not that I am he, ye ſhal dye in your ſinnes. Mat.16.d Iohn.3.d

25 Then ſayd they vnto him, Who art thou? And Ieſus ſayth vnto them, Euen the very ſame thing that I ſayde vnto you from the begynnyng.

26 I haue many thinges to ſay, and to iudge of you: Yea, and he that ſent me is true: and I ſpeake to the worlde thoſe thinges whiche I haue hearde of hym. Iohn.14.b

27 Howbeit, they vnderſtoode not that he ſpake to them of his father.

28 Then ſayde Ieſus vnto them, When ye haue

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haue lyft vp [an hygh] the ſonne of man, then ſhal ye knowe that I am he, and that I doo nothing of mee ſelfe: *but as my father hath taught me, euen ſo I ſpeake theſe thynges.

John.13.d and.14.b

E 29 And he that ſent me, is with me, the father hath not leaft me alone: for I doo allwayes thoſe thynges that pleaſe hym.

John.7.d

30 As he ſpake thoſe woords, *many beleeued on hym.

31 ☞ Then ſayd Jeſus to thoſe Jewes which beleeued on hym, If ye continue in my woorde, then are ye my very diſciples.

32 And ye ſhal knowe the trueth, & the trueth ſhal make you free.

(a) Theſe were not thoſe Jewes that beleued, but mockers that beleued not.

33 They[(a)] anſweared hym, We be Abrahams ſeede, and were neuer bonde to anye man: howe ſayeſt thou then, Ye ſhalbe made free?

Rom.7.e and.8.a Rom.6.c 2.Pet.2.d

34 Jeſus anſweared them, Veryly, veryly I ſaye vnto you, That *who ſo euer committeth ſinne, is the ſeruant of ſinne.

35 And the ſeruant abydeth not in the houſe for euer: but the ſonne abydeth euer.

36 If the ſonne therefore ſhal make you free, then ye ſhalbe free in deede.

37 I knowe that ye are Abrahams ſeede, but ye ſeeke [meanes] to kylle me, becauſe my woorde hath no place in you.

38 I ſpeake that whiche I haue ſeene with my father: and ye doo that whiche ye haue ſeene with your father.

39 They anſweared, and ſayde vnto hym, Abraham is our father. Jeſus ſaith vnto them, If ye were Abrahams chyldren, ye woulde doo the woorkes of Abraham.

F 40 But now ye goe about to kyl me, a man that hath tolde you the trueth, which I haue hearde of God: this did not Abraham.

41 Ye doo the deedes of your father. Then ſayde they to hym, We be not borne of fornication, we haue one father, euen God.

42 Jeſus ſayde vnto them, If God were your father, truely ye woulde loue me: for I proceeded foorth, and came from God: Neyther came I of mee ſelfe, but he ſent me.

43 Why doo ye not knowe my ſpeache? euen becauſe ye can not heare my woorde.

44 Ye are of your father the deuyl, & the luſtes of your father wyl ye doo: *he was a murtherer from the beginning, and abode not in the trueth: becauſe there is no trueth in hym. When he ſpeaketh a lye, he ſpeaketh of his owne: For he is a lyer, and the father of it.

Gene.3.a 1.Iohn.3.b

45 And becauſe I tel you the trueth, therfore ye beleue me not.

46 Whiche of you rebuketh me of ſinne? if I ſay the trueth, why doo not ye beleeue me?

Iohn.10.c

47 *He that is of God, heareth Gods woords, ye therefore heare them not, becauſe ye are not of God.

48 Then anſweared the Jewes, and ſayde vnto hym, Say we not wel that thou art a Samaritane, and *haſt a deuyl?

Iohn.10.d

49 Jeſus anſweared, I haue not a deuil: but I honour my father, & ye doo diſhonour me.

50 I ſeeke not myne owne glory, there is one that ſeeketh, and iudgeth. G

51 Veryly, veryly I ſay vnto you, If a man keepe my ſayeing, he ſhal neuer ſee death.

52 Then ſayde the Jewes vnto hym, Nowe knowe we that thou haſt a deuyl. Abraham is dead, and the prophetes: and thou ſayeſt, If a man keepe my ſayeing, he ſhal neuer taſte of death.

53 Art thou greater then our father Abraham, whiche is dead? and the prophetes are dead: whom makeſt thou thee ſelfe?

54 Jeſus anſweared, If I gloryfie mee ſelfe, my glory is nothing: It is my father that gloryfieth me, whiche ye ſay, that he is your God:

55 And yet ye haue not knowen hym, but I knowe hym: and if I ſay that I know hym not, I ſhalbe a lyer lyke vnto you: but I knowe hym, and keepe his ſayeing.

Gene.17.a

56 Your father Abraham[(b)] was glad to ſee my day: and he ſawe it, and reioyced.

(b) To ſee the commyng of Chriſte in the fleaſh, whiche thyng Abraham dyd ſee a farre of, with the eyes of fayth.

57 Then ſayde the Jewes vnto hym, Thou art not yet fyftie yeeres olde, & haſt thou ſeene Abraham.

58 Jeſus ſayde vnto them, Veryly, veryly I ſay vnto you, Before Abraham was, *I am.

Exod.3.c. Iohn.10.f Luke.4.c

59 Then tooke they vp ſtones to caſt at him: but Jeſus was hidde, and went out of the temple.

The.ix.Chapter.

1 Chriſte reſtored ſight vpon the Sabboth day, to hym that was borne blynde. 13 The Phariſees reaſon with hym that was blynde. 27 The Phariſees excommunicate thoſe that beleue in Chriſte, 34 they excommunicate hym that was borne blynde, 35 Chriſte teacheth hym, and he beleueth. 39 To what blynde menne Chriſte reſtored ſyght.

A 1 And as Jeſus paſſed by, he ſaw a man which was blind from his byrth:

2 And his diſciples aſked him, ſayeing, Maiſter, who dyd ſynne, this man, or his parentes, that he was borne blynde?

3 Jeſus anſweared, Neyther hath this man ſynned, nor yet his parentes: but that the

woorkes of GOD ſhoulde be made manyfeſt in hym.

4 I muſt woorke the woorkes of hym that ſent me, whyle it is (a) day: The nyght commeth when no man can woorke.

(a) Whyle oportunitie ſerueth.

Iohn.1.a 8.b.12.g

5 As long as I am in the worlde, * I am the lyght of the worlde.

6 When he had thus ſpoken, he ſpat on the grounde, and made claye of the ſpittle, and he annoynted the claye vpon the eyes of the blynde,

B 7 And ſayde vnto hym, Goe waſhe thee in the poole of Siloe (whiche by interpretation is, [as muche to ſay, as] ſent. He went his way therefore, and waſhed, and came [agayne] ſeeyng.

Eſa.8.b

8 The neyghboures therefore, and they that hadde ſeene hym before when he was blynde, ſayde, Is not this he that ſate and begged?

9 Somme ſayde, This is he: Other ſayd, He is lyke him. He him ſelfe ſayd, I am [euen] he.

10 Therefore ſayde they vnto hym, Howe were thyne eyes opened?

11 He anſweared, and ſayd, The man that is called Ieſus, made claye, & annoynted myne eyes, and ſaide vnto me, Goe to the poole Siloe, and waſhe: And when I went and waſhed, I receiued [my] ſyght.

12 Then ſayde they vnto hym, Where is he? He ſayde, I can not tel.

13 They brought to the Phariſees, him that a litle before was blynde.

C 14 And it was the * Sabboth day when Ieſus made the claye, and opened his eyes.

Mat.12.a Mark.2.d Luke.6.a Iohn.5.b and.7.c

15 Then againe the Phariſees alſo aſked him howe he had receiued his ſyght? He ſaid vnto them, he put claye vpon myne eyes, and I waſhed, and doo ſee.

16 Therefore ſayde ſomme of the Phariſees, This man is not of God, because he kepeth not the Sabboth day. Other ſayde, * Howe can a man that is a ſinner doo ſuch miracles? And there was a " ſtryfe among them.

Iohn.7.g and.10.d

" Or, ſchiſme

17 They ſay vnto the blynde man agayne, What ſayeſt thou of hym, becauſe he hath opened thyne eyes? He ſayde, * He is a prophete.

Iohn.7.f

18 But the Iewes dyd not beleue the man howe that he had benne blynde, and receiued his ſyght, vntyl they called the parentes of hym that had receiued his ſyght.

19 And they aſked them, ſayeing, Is this your ſonne whom ye ſay that he was borne blind? howe dooth he nowe ſee then?

D 20 His parentes anſweared them, and ſayde, We know that this is our ſonne, and that he was borne blynde:

21 But by what meanes he nowe ſeeth, we can not tel, or who hath opened his eyes, can not we tel, he is of age, aſke hym, he ſhal ſpeake for hym ſelfe.

22 Suche woordes ſpake his parentes, becauſe they feared the Iewes: for the Iewes had agreed already, that if any man did confeſſe that he was Chriſte, * he ſhoulde be excommunicate out of the ſynagogue.

Iohn.12.f

23 Therefore ſayde his parentes, He is of age, aſke hym.

24 Then againe called they the man that was blynde, and ſayde vnto hym, Geue God the prayſe, we knowe that this man is a ſynner.

25 He anſweared, and ſayde, Whether he be a ſinner or no, I can not tel: One thing I am ſure of, that whereas I was blynde, nowe I ſee.

26 Then ſayde they to him agayne, What dyd he to thee? Howe opened he thyne eyes?

27 He anſweared them, I told you yer while, and ye dyd not heare: Wherefore woulde you heare it agayne? Wyl ye alſo be his diſciples? E

28 Then rated they him, and ſayd, Thou art his diſciple: We are Moſes diſciples.

29 We are ſure that God ſpake vnto Moſes: as for this felowe, we know not frō whence he is.

30 The man anſweared, and ſaid vnto them, This is a marueylous thyng, that ye wote not from whence he is, and yet he hath opened myne eyes.

31 For we be ſure that God heareth not ſynners: but if any man be a woorſhypper of God, and dooth his wyl, hym heareth he.

32 Sence the worlde beganne was it not hearde that any man opened the eyes of one that was borne blynde.

33 If this man were not of God, he could doo nothyng. F

34 They anſweared, and ſayde vnto hym, Thou art altogeather borne in ſinne, & dooſt thou teache vs? And they caſt hym out.

35 Ieſus hearde that they had excommunicate hym: and when he had founde hym, he ſayde vnto hym, Dooſt thou beleue on the ſonne of God?

36 He anſweared, and ſayd, Who is he Lord, that I myght beleue on hym?

37 And Ieſus ſayde vnto hym, Thou haſt both ſeene him, and it is he that talketh with thee.

Iohn.4.c

38 And he ſayde, Lorde, I beleue: and he (b) woorſhypped hym.

(b) He declared his fayth by his outwarde profeſſion.

39 And Ieſus ſaid vnto him, I am come vnto iudgement in this world, that they which ſee not, myght ſee: and that they whiche ſee, myght be made blynde.

40 And ſome of the Phariſees whiche were with hym, hearde theſe woordes, and ſayde vnto hym, Are we blynde alſo?

41 Ieſus ſayd vnto them, *If ye were blind, ye ſhoulde haue no ſynne, but nowe ye ſay, We ſee: therefore your ſynne remayneth.

Iohn.15.d

The,x.Chapter.

• Chriſte the true Sheephearde and the doore. 4 Chriſtes ſheepe heare his voyce, and wyl not heare a ſtranger. 10 12 Falſe Sheepheardes are hyrelynges and theeues. 15 Chriſte wyllyngly geueth his lyfe for his ſheepe. 16 The callyng of the Gentiles. 19 Diſſenſion among the Iewes about his woordes. 24 They aſke if he be Chriſte. 26 Wherefore the Iewes beleue not. 31 The Iewes woulde haue ſtoned hym, and called his preachyng blaſphemie. 34 Princes, called Gods. 37 Chriſtes woorkes declared hym to be God.

A 1 Veryly, veryly, I ſay vnto you, He that entreth not in by the doore, into the ſheepefolde, but clymeth vp ſomme other way, the ſame is a theefe, & a robber.

2 But he that entreth in by the doore, is the Sheephearde of the ſheepe.

3 To hym the porter openeth, and the ſheepe heare his voyce, and * he calleth his owne ſheepe by name, and leadeth them out.

Pro.10.d

4 And when he ſhal put foorth his owne ſheepe, he goeth before them, and the ſheepe folowe hym: for they knowe his voyce.

5 A ſtranger wyl they in no wyſe folow, but wyl flee from hym, for they knowe not the voyce of ſtrangers.

6 This prouerbe ſpake Ieſus vnto them: but they vnderſtoode not what thynges they were whiche he ſpake vnto them.

7 Then ſayde Ieſus vnto them agayne, Veryly, veryly, I ſay vnto you, I am the doore of the ſheepe.

Iohn,14.a

8 Al (a) euen as many as came before me, are theeues and robbers: but the ſheepe dyd not heare them.

(a) He meaneth al falſe prophetes, who led not men to Chriſt but from him to others, or els preached themſelues.

9 I am the doore: by me if any man enter in, he ſhalbe ſafe, and ſhal goe in, and goe out, and fynde paſture.

10 The theefe commeth not, but for to ſteale, kyl, and to deſtroy: I am comme that they myght haue lyfe, and that they myght haue it more abundantly.

11 ☞ I am * the good Sheephearde, the good Sheephearde geueth his lyfe for the ſheepe.

Ezec.24.f
Miche.5.a

12 An hyrelyng, and he whiche is not the Sheepheard, neither the ſheepe are his owne, ſeeth the woolfe commyng, and leaueth the ſheepe, and fleeth: and the woolfe catcheth them, and ſcattereth the ſheepe.

C 13 The hyrelyng fleeth, becauſe he is an hyrelyng, and careth not for the ſheepe.

14 I am the good Sheephearde, and * know my ſheepe, and am knowen of myne.

1.Tim,2.d

15 *As the father knoweth me, euen ſo know I alſo the father: and I * geue my lyfe for the ſheepe.

Mat.11.d
Luke,10.d
Mark,10.

16 And other (b) ſheepe I haue, which are not of this folde: them alſo I muſt bryng, and they ſhal heare my voyce, and there ſhalbe one folde, [and] one Sheepheard.

(b) To wit, they among the gentiles, when they were ſtrangers from Gods church.

17 Therfore dooth my father loue me, becauſe I put my lyfe [from me,] that I might take it agayne.

18 No man taketh it from me, but I put it away of mee ſelfe: I haue power to put it from me, and I haue power to take it againe. This commaundement haue I receiued of my father.

19 There was a diſſenſion therfore agayne among the Iewes, for theſe ſayeinges.

20 And many of them ſayd, *He hath a deuil, and is mad, why heare ye hym?

Mat.9.d
and.32.b
Mark,3.b
Iohn.8.f

21 Other ſayde, *Theſe are not the woordes of hym that hath a deuyl. Can a deuyl open the eyes of the blynde?

22 ☞ And it was at Hieruſalem the feaſte of the dedication, and it was wynter:

23 And Ieſus walked in the temple, euen in* Solomons porche.

3.Reg.6.a
Actes.3.b
and.5.c

24 Then came the Iewes round about him, and ſayde vnto hym, Howe long dooſt thou make vs to doubte? If thou be Chriſte, tel vs playnely.

25 Ieſus anſweared them, I tolde you, and ye beleue not: the woorkes that I doo in my fathers name, they beare witneſſe of me.

26 But ye beleue not, becauſe ye are not of my ſheepe, as I ſayde vnto you.

27 My ſheepe heare my voyce, and I knowe them, and they folowe me:

Iohn,8.f

28 And I geue vnto them eternal lyfe, and they ſhal neuer periſhe, neither ſhal any man plucke them out of my hande.

29 My father whiche gaue them me, is greater then al: and no man is able to take them out of my fathers hande.

Iohn.14.a and.17.c 30 *I and my father are one.

Iohn.8.g 31 *Then the Jewes tooke vp ſtones,to ſtone hym [withal.]

32 Jeſus anſweared them, Many good woorkes haue I ſhewed you from my father, for whiche woorke of them doo ye ſtone me?

33 The Jewes anſweared hym,ſayeing, For a good woorke we ſtone thee not, but for thy blaſphemie,and becauſe that thou being a man, makeſt thee ſelfe God. Iohn.5.d

34 Jeſus anſweared them, Is it not wrytten in your lawe,* I ſayd, ye are Gods? Pſal.82.a

Exod.22.b 35 If he called them Gods, vnto whom the woord of God was ſpoken,and the ſcripture can not be broken:

36 Say ye of him whom the father hath ſanctified and ſent into the world, Thou blaſphemeſt:*becauſe I ſaid, I am the ſonne of God?

37 If I doo not the woorkes of my father, beleue me not. Mat.26.f Mark.14.g Luke.22.g

38 But if I doo, and if ye beleue not me, beleue the woorkes: that ye may knowe and beleue that the father is in me, & I in hym. ☜ Iohn.9.a and.15.d

39 Agayne they went about to take him:and he eſcaped out of theyr hande, Mat.21.b Iohn.7.g

40 And went away agayne beyonde Jordane, into the place where John was fyrſte baptizing:and there he abode. Iohn.1.d

41 And many reſorted vnto hym, and ſayde, John dyd no miracle: but * al thynges that John ſpake of this man, were true. Iohn.3.d

42 And many beleued on hym there.

The.xi.Chapter.

43 Chriſte rayſeth Lazarus from death. 45 Certayne Jewes beleue in Chriſt. 47 The Phariſees take counſayle agaynſt hym. 50 Caiaphas prophecieth that one muſt dye for the people. 54 Chriſte fleeth the Phariſees. 57 The hygh prieſtes and the Phariſees commaunded Chriſte to be taken.

A 1 A Certaine man was ſicke, named Lazarus, of Bethanie,the towne of Marie and her ſiſter Martha.

Luke.7.f 2 (It was that Marie* whiche annoynted the Lorde with oyntment, and wyped his feete with her heare, whoſe brother Lazarus was ſicke.)

3 Therefore his ſyſters ſent vnto hym, ſaying, Lorde, beholde, he whom thou loueſt is ſicke.

4 When Jeſus hearde that, he ſayd, This infirmitie is not vnto death, but for the glory of God:that the ſonne of God myght be gloryfied thereby. Iohn.9.a

5 Jeſus loued Martha, and her ſyſter, and Lazarus.

6 When he had hearde therefore that he was ſicke, he abode two dayes ſtyl in the ſame place where he was.

B 7 Then after that, ſayth he to his diſciples, Let vs goe into Jurie agayne.

8 His diſciples ſay vnto hym, Maiſter, the Jewes lately *ſought to ſtone thee, and goeſt thou thyther agayne? Iohn.7.d

9 Jeſus anſweared, Are there not twelue houres of the day? If any man walke in the day, he ſtumbleth not: becauſe he ſeeth the lyght of this worlde.

10 But if a man walke in the night,he ſtumbleth: becauſe there is no lyght in hym.

11 Theſe thynges ſayde he, and after that, he ſayth vnto them, Our freend Lazarus *ſleepeth, but I goe that I may awake hym out of ſleepe. Mat.9.c Luke.8.g Mar.5.d

12 Then ſayd his diſciples,Lorde,if he ſleepe, he ſhal doo wel yenough.

13 Howbeit Jeſus ſpake of his death:but they thought that he had ſpoken of taking of reaſt in ſleepe.

14 Then ſayde Jeſus vnto them playnely, C Lazarus is dead:

15 And I am glad for your ſakes that I was not there:(becauſe ye may beleue:) Neuertheleſſe,let vs goe vnto hym.

Iohn.20.f 16 Then ſayde * Thomas, whiche is called Didymus, vnto his felowe diſciples,Let vs alſo goe,that we may dye with him.

17 Then when Jeſus came, he founde that he had lyen in his graue foure dayes already.

18 (Bethanie was nygh vnto Hieruſalem, about (a) fyfteene furlonges of:) (a) whiche is about two myles.

19 And many of the Jewes came to Martha and Marie, to comfort them ouer theyr brother.

20 Martha,as ſoone as ſhe hearde that Jeſus was commyng, went and met hym: but Marie ſate ſtyl in the houſe.

21 ☞ Then ſayde Martha vnto Jeſus,Lord, if thou hadſt benne here, my brother had not dyed. Iohn.11.d

22 But euen nowe I knowe, that what ſo euer thou wylt aſke of God, God wyl geue it thee.

23 Jeſus ſayth vnto her, Thy brother ſhal ryſe agayne.

24 Martha ſayth vnto hym, I knowe that he ſhal ryſe agayne in the reſurrection at the laſt day.

25 Jeſus ſayde vnto her, I am the reſurrecti-
John,1,a and,14,a John,3,b. Rom,1,b Abac,2,a Heb,10,g on,and the * lyfe: he that beleueth on me,yea,
though he were dead, yet ſhal he lyue.
26 And who ſo euer lyueth, and beleueth on
me, ſhal neuer dye. Beleueſt thou this?
27 She ſayth vnto hym, Yea Lord,I beleue
that thou art Chriſt the ſonne of God,which
E ſhoulde comme into the worlde. ☜
28 And when ſhe had ſo ſayde, ſhe went her
way,and called Marie her ſyſter ſecretly,ſay-
ing,The maiſter is comme,& calleth for thee.
29 As ſoone as ſhe hearde that, ſhe aryſeth
quickly,and commeth vnto hym.
30 Jeſus was not yet comme into the towne:
but was in that place where Martha met
hym.
31 The Jewes then which were with her in
the houſe,and comforted her, when they ſaw
Marie that ſhe roſe vp haſtyly, & went out,
folowed her, ſayeing, She goeth vnto the
graue,to weepe there.
32 Then when Marie was comme where
Jeſus was, and ſawe hym, ſhe fel downe at
John,11,c his feete, ſayeing vnto him, Lorde, if thou
hadſt ben here, my brother had not ben dead.
33 When Jeſus therefore ſawe her weepyng,
and the Jewes alſo weepyng whiche came
with her,he groned [b] in the ſpirite,and was
troubled in hym ſelfe,
34 And ſayde, Where haue ye layde hym?
They ſay vnto hym,Lorde,comme,and ſee.
Luke,19,f 35 * Jeſus wept.
36 Then ſayde the Jewes,Beholde howe he
loued hym.
37 And ſomme of them ſayde,Could not this
John,9,b man whiche opened the eyes of the blynde,
haue cauſed that this man alſo ſhoulde not
haue dyed?
38 Jeſus therfore againe groning in him ſelfe,
commeth to the graue: It was a caue, and a
ſtone layde on it.
39 Jeſus ſaid,Take ye away the ſtone. Mar-
tha, the ſyſter of hym that was dead, ſayth
vnto hym,Lorde, by this tyme he ſtynketh:
for he hath benne dead foure dayes.
F 40 Jeſus ſayth vnto her, Sayde I not vnto
thee,that if thou wouldeſt beleue,thou ſhoul-
deſt ſee the glory of God?
41 Then they tooke away the ſtone from the
place where the dead was layde. And Jeſus
lyfte vp his eyes,and ſayd,Father,I thanke
thee that thou haſt hearde me.
42 Howebeit, I knowe that thou heareſt me
allwayes: but *becauſe of the people whiche John,11,d
ſtande by, I ſayde it, that they may beleue
that thou haſt ſent me.
43 And when he thus had ſpoken, he cryed
with a loude voyce,Lazarus,comme foorth.
44 And he that was dead,came forth,bound John,5,c
hande and foote with graue clothes, and his
face was bounde about with a napkyn. Je-
ſus ſaith vnto them, Looſe him,and let him
goe.
45 Then many of the Jewes whiche came
to Marie, and had ſeene the thynges whiche
Jeſus dyd, * beleued on hym. ☜ John,7,e
46 But ſomme of them went theyr wayes
to the Phariſees,and tolde them what Jeſus
had donne.
47 ☞ *Then geathered the high prieſtes and Mat,26,a
the Phariſees a counſel, and ſaide, What doo Mar,14,a
we? for this man dooth many miracles. Luke,22,a Actes,4,e
48 If we let him ſcape thus, al menne wil be-
leue on hym, & the Romanes [c] ſhal comme,
and take away both our roome, & the people.
49 And one of them named Caiaphas,being
the hygh prieſte that ſame yeere, ſayde vnto
them,Ye perceiue nothyng at al,
50 Nor conſyder that * it is expedient for vs, John,18,b
that one man ſhoulde dye for the people, and
not that al the nation periſhe.
51 This ſpake he not of hym ſelfe: but beyng
G hygh prieſte that ſame yeere, he prophecied
that Jeſus ſhoulde dye for that nation.
52 And not for that nation only,but that alſo
he ſhoulde geather togeather in one the chyl-
dren of God that were ſcattered abrode.
53 * Then from that day foorth, they tooke Mat,26,a
counſayle togeather for to put hym to death. Mar,14,a,
54 Jeſus therfore walked no more openly a-
mong the Jewes: but went his way thence
vnto a countrey nygh to a wyldernesſe, into
a citie whiche is called Ephraim, and there
continued with his diſciples.
55 *And the Jewes Eaſter was nigh at hand, Mat,26,a
and many went out of the countrey vp to Mark,14,a
Hieruſalem before the Eaſter,to purifie them Luke,22,a
ſelues.
56 Then ſought they for Jeſus, and ſpake a-
mong them ſelues, as they ſtoode in the tem-
ple, * What thynke ye, ſeeyng he commeth John,7,b
not to the feaſt day?
57 Both the hygh prieſtes and the Phariſees
had geuen a commaundement, that if any John,11,c
man knewe where he were,he ſhould ſhewe
it, that they myght take hym.

The

[b] For compaſſion, feeling in hym ſelfe our miſeries.

[c] By the ſame way that they thought to eſcape daunger, they fel into it.

The.xii.Chapter.

2 Chriſte ſuppeth with Martha and Lazarus. 3 Marie annoynteth Ieſus feete. 5 Couetous Iudas murmureth. 7 Chriſte excuſeth Maries fact. 10 The chiefe prieſtes take counſayle to kyl Lazarus. 14 Ieſus ſyttyng on an Aſſe, rydeth into Hieruſalem. 20 The Grecians deſyre to ſee Chriſte, 25 The fruites of perſecution. 27 The prayer of Chriſte. 28 A voyce from heauen. 36 Chriſte hydeth hym ſelfe from the Iewes. 37 Wherefore the Iewes beleue not. 42 Diuers rulers that beleued in hym, feared to be excommunicated. 48 Gods woord is iudge.

E

Mat.16.a Mar.14.a Luke.22.a

☞ 1 A THEN Ieſus before ſixe dayes of the Paſſeouer, came to Bethanie, where Lazarus was, which had benne dead, whom he rayſed from death.

2 There they made hym a ſupper, and Martha ſerued: but Lazarus was one of them that ſate at the table with hym.

Luke.7.f

3 *Then tooke Marie a pound of oyntment, of Spike narde, very coſtly, and annoynted Ieſus feete, and wyped his feete cleane with her heare: and the houſe was fylled with the odour of the oyntment.

Mat.26.a Mar.14.a

4 Then ſayth one of his diſciples, Iudas Iſcariot, Simons ſonne, whiche ſhoulde betray hym.

5 Why was not this oyntment ſold for three hundred pence, and geuen to the poore?

Iohn.13.d

6 This he ſaid, not that he cared for the poore: but becauſe he was a theefe, and *had the (a) bagge, and bare that whiche was geuen.

7 Then ſayde Ieſus, Let her alone, agaynſt the day of my buryeing hath ſhe kept this.

B 8 For the poore alwayes ye haue with you: but me haue ye not alwayes.

Iohn.11.b

9 Muche people of the Iewes therefore had knowledge that he was there: and they came not for Ieſus ſake only, but that they myght ſee Lazarus alſo, *whom he rayſed from death.

10 But the hygh prieſtes helde a counſel, that they myght put Lazarus to death alſo,

11 Becauſe that for his ſake, many of the Iewes went away, and beleued on Ieſus. ☜

Mat.21.a Mark.11.a

12 *On the next day, muche people that were comme to the feaſt, when they hearde that Ieſus commeth to Hieruſalem,

13 Tooke branches of Palme trees, and went foorth to meete hym, and cryed, (b) Hoſanna,* bleſſed is he that commeth in the name of the Lorde, kyng of Iſrael.

C 14 And Ieſus, when he had founde a young Aſſe, ſate thereon, as it is wrytten,

Eſa.62.d. Zach.9.b Iohn.12.c

15 *Feare not daughter of Sion: beholde, thy kyng commeth, ſyttyng on an Aſſes colte.

16 Theſe thynges vnderſtoode not his diſciples at the fyrſt: but when Ieſus was gloryfied, then remembred they that ſuche thinges were wrytten of hym, and that ſuch thinges they had donne vnto hym.

17 The people that was with hym, when he called Lazarus out of his graue, and rayſed hym from death, bare recorde.

18 Therefore met him the people alſo, becauſe they heard that he had donne ſuch a miracle.

19 The Phariſees therfore ſayd among them ſelues, Perceiue ye how ye preuayle nothing? Beholde, [al the whole] worlde is gonne after hym.

3.Reg.8.e Actes.8.c 2.Par.6.f

20 There were certaine Grekes among them, that came vp to woorſhip at the feaſt:

E

21 The ſame came therefore to Philip, which [was] of Bethſaida, [a citie] of Galilee, and deſyred hym, ſayeing, Syr, we would [fayne] ſee Ieſus.

22 Philip commeth and telleth Andrewe: and agayne Andrewe and Philip tolde Ieſus.

23 And Ieſus anſweared them, ſayeing, *The houre is comme that the ſonne of man ſhoulde be glorified. Iohn.13.d

24 ☞ Veryly, verily, I ſay vnto you, *Except the wheate corne fal into the ground, & dye, it abydeth alone: if it dye, it bryngeth foorth muche fruite. Eſai.53.d 1.Cor.15.c

25 He that loueth his lyfe, ſhal looſe it: and he that hateth his lyfe in this worlde, ſhal keepe it vnto lyfe eternal. Mat.10.d and.16.d Marke.8.d Luke.12.b

26 If any man miniſter vnto me, let hym folowe me: and *where I am, there ſhal alſo my miniſter be: If any man miniſter vnto me, hym wyl my father honour. ☜ Iohn.13.a and.17.d

27 Nowe is my ſoule troubled, & what ſhal I ſay? Father, ſaue me from this houre, but therefore came I into this houre.

28 Father, gloryfie thy name. Then came there a voyce from heauen, [ſayeing,] I haue both glorified it, and wyl gloryfie it agayne.

29 The people therefore that ſtoode by, and hearde it, ſayd that it thundered: other ſayde, An angel ſpake to hym.

30 Ieſus anſweared, and ſayde, This voyce came not becauſe of me, *but for your ſakes. Iohn.11.

31 ☞ Now is the iudgement of this worlde: *Now ſhal the prince of this worlde be caſte out. Iohn.15.d and.16.b

32 And I, if I were lyfte vp from the earth, wyl drawe al menne vnto me.

33 (This he ſayde, ſignifyeing what death he

(a) The wicked thynke al loſt, that ſcapeth theyr handes.

(b) That is, ſaue I beſeche thee.

he ſhoulde dye.)

34 The people anſweared him, We haue heard out of the lawe, * that Chriſte bydeth euer:
Pſal.110.a. and howe ſayeſt thou, The ſonne of man
Eſai.9.b. muſt be lyft vp? Who is that ſonne of man?
Dan.7.d.
Miche.5.a 35 Then Ieſus ſayde vnto them, Yet a litle whyle is the lyght with you: Walke whyle
Epheſ.5.c. ye haue lyght, leſt the darkneſſe comme on you: For he that walketh in the darke, wotteth not whyther he goeth.

36 Whyle ye haue lyght, beleeue on the lyght, that ye may be yͤ chyldren of the lyght. These thynges ſpake Ieſus, and departed, and was hyd from them.

37 But though he had donne ſo many myracles before them, yet beleeued not they on hym:

38 That the ſayeing of Eſaias the prophete myght be fulfilled, whiche he ſpake, Lorde,
Eſai.53.a. who hath beleeued our ſayeing? & to whom
Rom.10.c hath the arme of the Lorde benne declared?

39 Therefore coulde they not beleeue, becauſe that Eſaias ſayde agayne,

Eſai.6.c. 40 * He hath blinded theyr eyes, and hardened
Mat.13.b. their hart, that they ſhould not ſee with their
Mark.4.b eyes, and leſt they ſhoulde vnderſtande with
Luke.8.b. theyr hart, and ſhoulde be conuerted, and I
Acts.28.f. ſhoulde heale them.

41 Suche thinges ſayd Eſaias, when he ſaw his glory, and ſpake of hym.

42 Neuertheleſſe, among the chiefe rulers alſo many beleeued on hym: but becauſe of the Phariſees they dyd not confeſſe him, leſt they Iohn.9.c. ſhoulde be put out of the ſynagogue.

43 * For they loued the prayſe of menne, more Iohn.5.g. then the prayſe of God.

44 Ieſus cryed, and ſaid, He that beleeueth on me, beleeueth not on me, but on hym that ſent me.

45 And he that ſeeth me, ſeeth hym that ſent me.

46 ☞ I am comme * a light into the worlde, Iohn.1.a.
that who ſo euer beleeueth on me, ſhould not 3.c.8.b.
byde in darkneſſe.

47 And yf any man heare my woordes, and beleeue not, I iudge hym not: For * I came Iohn.3.b. not to iudge the worlde, but to ſaue the worlde.

48 He that refuſeth me, and receiueth not my woordes, hath one that iudgeth hym: the woorde that I haue ſpoken, the ſame ſhal iudge him in the laſt day.

49 For I haue not ſpoken of mee ſelfe: but the father whiche ſent me, he gaue me a commaundement what I ſhould ſay, and what I ſhoulde ſpeake.

50 And I know that his commaundement is lyfe euerlaſtyng: What ſo euer I ſpeake therefore, euen as the father bade me, ſo I ſpeake. ☜

The.xiii.Chapter.

5 Chriſte waſheth the apoſtles feete. 8 Peter refuſeth to be waſhed, but afterwarde conſenteth. 10 The Apoſtles are cleane. 13 Chriſte, Lorde, and Maiſter. 14 Exhorting to humilitie and charitie. 26 Chriſte ſheweth who ſhal betray him. 27 Satan entreth into Iudas. 30 He goeth out to the Phariſees. 34 Chriſte exhorteth the diſciples to loue. 35 Wherby Chriſtes diſciples are knowen. 38 He forewarneth Peters denial.

A 1 BEfore the feaſt of the Paſſeouer, when Ieſus knew that his houre was come, that he ſhoulde depart out of this world vnto the father, when he loued his owne whiche were in the worlde, vnto the ende he loued them.

″ Somme reade, And when ſupper was ended. 2 ″ And when it was now ſupper, (after that the deuil had * put in the hart of Iudas Iſcariot Simons [ſonne] to betray him,)
Mat.26.b.
Mar.14.b. 3 Ieſus knowyng that * the father had geuen
Mat.11.d. al thinges into his handes, and that he was
and.28.d. comme from God, and went to God:
Luke.10.d
Iohn.3.d. 4 He ryſeth from ſupper, and layeth aſide his vpper garmentes: and when he had taken a towel, he gyrded hym ſelfe.

5 After that he powreth water into a baſon, and beganne to waſhe the diſciples feete, and to wype them cleane with the towel wherewith he was gyrded.

6 Then commeth he to Simon Peter: and Peter ſayth vnto hym, Lorde, dooeſt thou waſhe my feete?

7 Ieſus anſweared, & ſayde vnto hym, What I doo, thou woteſt not nowe: but thou ſhalt knowe hereafter.

8 Peter ſayth vnto hym, Thou ſhalt neuer B
waſhe my feete. Ieſus anſweared hym, If I waſhe thee not, thou haſt no part with me.

9 Simon Peter ſayth vnto hym, Lorde, not my feete only, but alſo my handes, and my head.

10 Ieſus ſayth to hym, He that is waſhed, needeth not ſaue to waſhe his feete, but is cleane euery whit: And ye are cleane, but not al.

11 For he knewe who it was that ſhould betray him: therefore ſayde he, Ye are not al Iohn.9.g cleane.

12 So after he had waſhed their feete, and receiued his clothes, & was ſet downe agayne, he ſayde vnto them, Wote ye what I haue

donne to you?

13 Ye calle me Maiſter and Lorde, and ye ſay wel: for ſo am I.

C 14 If I then your Lorde and Maiſter haue waſched your feete, ye alſo ought to waſhe one anothers feete.

Epheſ.5.a. 1.Pet.2.d.

15 For* I haue geuen you an enſample, that ye ſhoulde doo as I haue donne to you. ☜

Mat.10.c. Luke.6.f. Iohn.15.c. Luke.11.d

16 Veryly, veryly I ſay vnto you,*the ſeruant is not greater then his maiſter, neither the meſſenger greater then he that ſent hym.

17 If ye knowe theſe thinges,*happy are ye yf ye doo them.

Pſal.41.b. (a) Under pretence of frendſhip, ſeeketh his deſtruction.

18 I ſpeake not of you al, I knowe whom I haue choſen: but that the ſcripture may be fulfilled,*He that eateth bread with me, hath lyft vp his (a) heele agaynſt me.

Iohn.14.d and.16.a.

19 Nowe * tel I you before it comme, that when it is comme to paſſe, ye myght beleeue that I am he.

Mat.10.d. Luke.11.c. Mark.9.c.

20 Veryly, veryly I ſay vnto you,*he that receiueth whom ſo euer I ſende, receiueth me: and he that receiueth me, receiueth hym that ſent me.

Mat.29.b. Mar.14.c. Luke.22.b

21 When Ieſus had thus ſayde, he was troubled in ſpirite, and teſtified, and ſayd, Veryly, veryly I ſay vnto you, that*one of you ſhal betray me.

22 Then the diſciples looked one on another, doubtyng of whom he ſpake.

D

Iohn.19.c 20.a.&.21f

23 There was one of Ieſus diſciples leaning on Ieſus boſome [euen he] *whom Ieſus loued.

24 To him beckened Simon Peter therefore, that he ſhoulde aſke who it ſhoulde be of whom he ſpake.

25 He then when he leaned on Ieſus breſte, ſayde vnto hym, Lorde, who is it?

Iohn.12.a.

26 Ieſus anſweared, He it is to whom I ſhal geue a ſoppe, when I haue dipped it. And when he had dipped the ſoppe, he gaue it to Iudas Iſcariot [the ſonne] of Simon.

= He had taken.

27 And after = the ſoppe, Satan entred into hym: Then ſayde Ieſus vnto hym, That thou dooeſt, doo quickely.

28 That wyſt no man at the table, for what intent he ſpake vnto hym.

Iohn.12.d

29 Somme of them thought,*becauſe Iudas had the bagge, that Ieſus had ſayde vnto hym, Bye thoſe thynges that we haue neede of agaynſt the feaſt: or that he ſhoulde geue ſome thyng to the poore.

30 As ſoone then as he had receiued the ſoppe, he went immediatly out: and it was night.

Iohn.12.d, and.17.a.

31 Therefore, when he was gonne out, Ieſus ſayde, * Nowe is the ſonne of man glorified: and God is glorified in hym.

32 If God be glorified in hym, God ſhal alſo glorifie him in him ſelfe, and ſhal ſtrayghtway glorifie him.

Iohn.7.c.

33 ☞ Litle children, yet a litle whyle am I with you. *Ye ſhal ſeeke me: and as I ſayde vnto the Iewes, Whyther I goe, [thyther] can ye not comme: to you alſo ſay I nowe,

Iohn.15.a.

34 * A newe commaundement geue I vnto you, That ye loue togeather, as I haue loued you, that euen ſo ye loue one another.

1.Iohn.2.a

35 * By this ſhal al menne knowe that ye are my diſciples, yf ye haue loue one to another.

Iohn.11.f. Actes12.a. Mat.26.c. Mar.14.c. Luke.22.d

36 Simon Peter ſayde vnto him, Lord, whyther goeſt thou? Ieſus anſweared him, Whyther I goe, thou canſt not folowe me nowe: * but thou ſhalt folowe me afterwardes.

37 Peter ſayde vnto hym, Lorde, why can not I folow thee nowe? * I wyl ieoparde my life for thy ſake.

Iohn.18.c

38 Ieſus anſweared him, Wylt thou ieopard thy lyfe for my ſake? Veryly, veryly I ſay vnto thee,*the Cocke ſhal not crowe, tyl thou haue denyed me thryſe.

The.xiiii.Chapter.

1 He armeth his diſciples with conſolation agaynſt trouble, 2 Chriſtes diuinitie. 6 Chriſte the way, the trueth, and the lyfe. 9 Chriſte and the father one. 13 To aſke of God in the name of Chriſte. 26 He promiſeth the ſpirite to comfort them, of loue, and keeping Chriſtes commaundement, the ſpirite is our teacher. 27 He promiſeth his peace.

A 1 AND he ſayde vnto his diſciples,] Let not your harte be troubled: ye beleeue in God, beleeue alſo in me.

2 In my fathers houſe are many dwelling places: yf it were not ſo, I woulde haue tolde you, I goe to prepare a place for you.

Iohn.12.d and.7.d.

3 And yf I goe and prepare a place for you, I wyl comme agayne, and receiue you [euen] vnto mee ſelfe: *that where I am, there may ye be alſo.

4 And whyther I goe, ye knowe, and the way ye knowe.

5 Thomas ſayth vnto hym, Lord, we know not whyther thou goeſt: and howe can we knowe the way?

Iohn.1.a. and.11.c. Mat.11.d. Iohn.6.c.

6 Ieſus ſayth vnto hym, I am the way, and the trueth,*and the lyfe:*No man commeth vnto the father but by me.

XUM

7 If ye had knowen me, ye ſhould haue knowen my father alſo: and nowe ye knowe hym, and haue ſeene hym.

B 8 Philip ſayth vnto hym, Lord, ſhew vs the father, and it ſuffiſeth vs.

9 Jeſus ſayth vnto hym, haue I bene ſo long time with you, and yet haſt thou not knowen me? Philip, he that hath ſeene me, hath ſeene the father: and howe ſayeſt thou then, Shewe vs the father.

Iohn,10.f. 10 Beleeueſt thou not that I am in the father, and the father in me? The woordes that I ſpeake vnto you, I ſpeake not of mee ſelfe: but the father that dwelleth in me, is he that dooth the woorkes.

Iohn,16,a 11 Beleeue me that I am in the father, and the father in me: or els beleeue me for the works ſake.

12 Veryly, veryly I ſay vnto you, he that beleeueth on me, the woorkes that I doo, the ſame ſhal he doo alſo, and greater woorkes then theſe ſhal he doo: becauſe I goe vnto the father.

Mat,17,a, and,21,c. Mark,11,d Luke,11,b 13 *And what ſo euer ye ſhal aſke in my name, that wyl I doo: that the father may be glorified in the ſonne.

C 14 If ye ſhal aſke any thing in my name, I wyl doo it.☜

15 ☞ If ye loue me, keepe my commaundementes,

16 And I wyl pray the father, and he ſhal geue you another comforter, that he may byde with you for euer.

17 [Euen] the ſpirite of trueth, whom the world can not receiue, becauſe the worlde ſeeth hym not, neyther knoweth hym: but ye knowe hym, for he dwelleth with you, and ſhalbe in you.

Mat,18,d, 18 I wyl not leaue you comfortleſſe, I comme to you.

19 Yet a litle whyle, and the worlde ſeeth me no more: but ye ſee me, becauſe I liue, and ye ſhal liue [alſo.]

20 That day ſhal ye knowe, that I am in my father, and you in me, and I in you.

21 *He that hath my commaundementes, and keepeth them, the ſame is he that loueth me: and he that loueth me, ſhalbe loued of my father: and I wyl loue hym, and wyl ſhewe myne owne ſelfe to hym. Iohn.15.a. 1.Iohn.5.a 2.Iohn,1,a

22 Judas ſayth vnto hym, not [Judas] Iſcariot, Lorde, what is donne that thou wylt ſhewe thee ſelfe vnto vs, and not vnto the worlde? Acts.15.d.

23 Jeſus anſweared, and ſayde vnto him, If a man loue me, he wyl keepe my ſayeinges: and my father wyl loue hym, and we wyl comme vnto him, and make our dwellyng with hym.

24 He that loueth me not, keepeth not my ſayeinges: and the woord whiche ye heare, is not myne, but the fathers whiche ſent me.

25 Theſe thynges haue I ſpoken vnto you, beyng yet preſent with you.

26 But the comforter [which is] the holy ghoſt, whom the father wyl ſende in my name, he ſhal teache you al thinges, and bryng al thinges to your remembrance what ſo euer I haue ſayde vnto you. Iohn.20.d and.16.b. Actes.2.a

27 Peace I leaue with you, my peace I geue vnto you: not as the worlde geueth, geue I vnto you: let not your hart be troubled, neyther let it feare. E

28 Ye haue hearde howe I ſayde vnto you, I goe away, and comme agayne vnto you. If ye loued me, ye would veryly reioyce, becauſe I ſayde, I goe vnto the father: for the father is greater then I.

29 And nowe haue I ſhewed you before it comme to paſſe: that when it is comme to paſſe, ye myght beleeue. Iohn,13.e, and,16,a.

30 Hereafter wyl I not talke many woordes vnto you: for the (a) prince of this worlde commeth, and hath nought in (b) me.

31 But that the world may knowe that I loue the father: and as the father gaue me commaundement, euen ſo doo I: Ryſe, let vs goe hence.

(a) Satan is the prince of the worlde, becauſe he exerciſeth tyrannie in this worlde, and worldlinges are ſubiect vnto hym. (b) Becauſe Chriſte was without ſinne.

The.xv.Chapter.

5 The conſolation betweene Chriſte and his members, vnder the parable of the vine. 716 We muſt pray in the name of Chriſte. 9 Chriſtes loue towarde vs. 12 He exhorteth to mutual loue. 20 Of afflictions for Chriſtes ſake. 26 The office of the holy ghoſt when he commeth.

A 1 I Am * the true vine, and my father is the huſbandman. Eccl.24.c.

2 Euery branche that beareth not fruite in me, he taketh away: and euery brāche that beareth fruite, he pourgeth, that it may bryng foorth more fruite.

3 Nowe are ye cleane through the woorde whiche I haue ſpoken vnto you. Ihon.13.b. Acts.15.b.

4 Byde in me, and I in you: As the branche can not beare fruite of it ſelfe, except it bide in the vine: no more can ye, except ye (a) abyde in me.

(a) Thoſe bryng foorth no fruite, that are not graft in Chriſte.

5 I am the vine, ye are the branches: He that

abydeth in me, and I in him, the ſame bringeth foorth muche fruite: For without me can ye doo nothyng.

6 If a man byde not in me, he is caſt foorth as a branche, and wythereth, ⁊ menne geather them, and caſt them into the fyre, and they burne.

Mat.21.c. Iohn.3.d. Mark.11.d Iohn.16.f. Iacob.1.a

7 *If ye byde in me, and my woordes abyde in you, ye ſhal aſke what ye wyl, and it ſhalbe donne for you.

8 Herein is my father glorified, that ye beare muche fruite, and become my diſciples.

B

9 As the father hath loued me, [euen] ſo haue I loued you: continue ye in my (b) loue.

(b) That is, the loue wherwith Chriſte loued vs.

10 If ye keepe my commaundementes, ye ſhal abide in my loue: euen as I haue kept my fathers commaundementes, and abide in his loue.

11 These thinges haue I ſpoken vnto you, that my ioy might remaine in you, and that your ioy myght be ful.

Iohn.13.d. 1.Iohn.3.d

12 *This is my commaundement, that ye loue togeather as I haue loued you.

13 Greater loue hath no man then this: that a man beſtowe his life for his freendes.

14 Ye are my freendes, yf ye doo what ſo euer I commaunde you.

C

15 Hencefoorth calle I you not ſeruantes, for the ſeruant knoweth not what his lord doth, but you haue I called freendes, for al (c) thinges that I haue hearde of my father, haue I made knowen to you.

(c) So that there is nothyng omitted, that is neceſſarie for our ſaluation.

16 Ye haue not choſen me, but I haue choſen you, and ordeyned you, that you ſhoulde goe and bring foorth fruite, and that your fruite ſhoulde remaine: that what ſo euer ye ſhal aſke of the father in my name, he may geue it you.☜

17 ☞This commaunde I you, that ye loue togeather.

18 If the worlde hate you, ye knowe that it hated me before it hated you.

Iohn.17.c

19 If ye were of the world, the world would loue his owne: howbeit, becauſe ye are not of the world, but I haue choſen you out of the worlde, therefore *the worlde hateth you.

Mat.10.c. Luke.21.c Mark.10.c

20 Remember the woorde that I ſaide vnto you, The ſeruant is not greater then the lord: *yf they haue perſecuted me, they wyl alſo perſecute you: if they haue kept my ſayeing, they wyl keepe (d) yours alſo.

(d) It is called their word, not that it dooth diſagree from gods woorde, but becauſe they preache it. 2.Cor.4.

21 But al theſe thynges wyl they doo vnto you for my names ſake, becauſe they haue not knowen him that ſent me.

22 If I had not comme, and ſpoken vnto them, they ſhoulde haue had no ſinne: but nowe haue they nothyng to cloke their ſinne withal.

23 He that hateth me, hateth my father alſo.

24 If I had not don among them the works whiche none other man dyd, they ſhoulde haue had no (e) ſinne: but nowe haue they both ſeene, and hated both me and my father.

(e) They are without al excuſe, that folowe not the woorde of God preached vnto them.

Pſal.35.c. and.69.a.

25 But [this commeth to paſſe] that the woord myght be fulfilled that is written in theyr lawe: *They hated me without a cauſe.☜

Iohn.14.d and.16.b. Actes.2.a.

26 ☞But when the comforter is comme, *whom I wyl ſende vnto you from the father, euen the ſpirite of trueth, which proceedeth of the father, he ſhal teſtifie of me.

27 And ye beare witneſſe alſo, becauſe ye haue benne with me from the beginning.

The.xvi.Chapter.

1 Chriſte comforteth the diſciples, putting them in remembrance of affliction and trouble. 7 Of the holy ghoſt, and of his office. 17 Of Chriſtes aſcention. 23 To aſke in the name of Chriſte. 33 Peace in Chriſte, afflictions in the worlde.

A

1 These thinges haue I ſaid vnto you, becauſe ye ſhoulde not be offended.

Mat.10.b. Mar.13.d. Luke.21.c

2 They ſhal put you out of theyr ſynagogue: yea the tyme commeth, that who ſo euer killeth you, wyl thinke that he dooth God ſeruice.

Actes.9.a Iohn.15.d

3 *And ſuche thinges wyl they doo vnto you: becauſe they haue not knowen the father, neither yet me.

4 But theſe thinges haue I tolde you, that when the time ſhal comme, ye may remember then that I tolde you: Theſe thinges ſaid I not vnto you at the beginning, becauſe I was preſent with you.

Iohn.14.d and.15.d. Actes.2.a.

5 ☞But nowe I goe my way to hym that ſent me, and none of you aſketh me, Whyther goeſt thou?

6 But becauſe I haue ſayde ſuche thinges vnto you, ſorowe hath filled your hartes.

7 Neuertheleſſe I tel you the trueth, it is expedient for you that I goe away: For yf I goe not away, that comforter wil not come vnto you: but yf I depart, *I wyl ſend hym vnto you.

″ Or, conuince.

8 And when he is comme, he wyl ″ rebuke the worlde of ſinne, and of righteouſneſſe, and of iudgement.

9 Of ſinne, becauſe they beleeue not on me.

10 Of righteouſneſſe, becauſe (a) I goe to my father, and ye ſee me no more:

(a) That when the worlde ſhal ſee after his aſcenſion the power of his ſpirite, ſhewed vpon the apoſtles by hym, they ſhal be compelled in conſcience to confeſſe that he was iuſt, and that he was not condempned of God for a blaſphemer, (as they had iudged) but approued and receiued. Actes.2.17.

11 Of iudgement, becauſe the prince of this worlde is iudged [alredy.]

12 I haue yet many thinges to ſay vnto you, but ye can not beare them away nowe.

13 Howebeit, when he is comme [whiche is] the ſpirite of trueth, he wyl leade you into al trueth. He ſhal not ſpeake of him ſelfe: but what ſo euer he ſhal heare, that ſhal he ſpeake: and he wyl ſhewe you thinges to comme.

14 He ſhal glorifie me, for he ſhal receiue of myne, and ſhal ſhewe vnto you.

C

Mat.11.d. &.28.d. Luke.10.d Iohn.3.d. Iohn.7.d. 15 *Al thinges that the father hath, are myne: therefore ſaide I [vnto you] that he taketh of myne, and ſhal ſhewe vnto you.

16 *After a whyle, and ye ſhal not ſee me: and agayne after a whyle, and ye ſhal ſee me: for I goe to the father.

17 Then ſayde [ſomme] of his diſciples betweene them ſelues, What is this that he ſayth vnto vs, After a whyle, and ye ſhal not ſee me, and againe, After a whyle, and ye ſhal ſee me: and, That I goe to the father?

18 They ſayde therefore, What is this that he ſayth, After a whyle? We can not tel what he ſaith.

19 Ieſus perceiued that they woulde aſke him, and ſaid vnto them, Doo ye enquire among your ſelues of that I ſaid, After a whyle, and ye ſhal not ſee me: and againe, after a whyle, and ye ſhal ſee me?

20 Verely, verely I ſay vnto you, that ye ſhal weepe and lament, the worlde ſhal reioyce: ye ſhal ſorowe, but your ſorowe ſhalbe turned to ioy. Iohn.20.c

D 21 A woman, when ſhe trauaileth, hath ſorowe, becauſe her houre is comme: but as ſoone as ſhe is deliuered of the childe, ſhe remembreth no more the anguiſhe, for ioy that a man is borne into the worlde.

22 And ye nowe therefore haue ſorowe: but I wyl ſee you (b) agayne, and your hartes ſhal reioyce, and your ioy no man taketh from you. ☜

23 And in that day ſhal ye aſke me no queſtion. Verely, verely I ſay vnto you, What ſo euer ye ſhal aſke the father in my name, he wyl geue it you.

24 Hitherto haue ye asked (c) nothyng in my name: aſke, and ye ſhal receiue, that your ioy may be ful.

25 Theſe thinges haue I ſpoken vnto you by prouerbes: the time commeth when I ſhal no more ſpeake vnto you by prouerbes, but I ſhal ſhewe you plainely of my father.

26 At that day ſhal ye aſke in my name: and I ſay not vnto you that I wyl pray vnto my father for you:

27 For the father him ſelfe loueth you, becauſe ye haue loued me, and haue beleeued that I came out from God.

28 I went out from the father, and came into the worlde: agayne, I leaue the worlde, and *goe to the father. Iohn.20.d

29 His diſciples ſay vnto hym, Loe, nowe talkeſt thou plainely, and ſpeakeſt no prouerbe.

30 Nowe are we ſure* that thou knoweſt al things, and needeſt not that any man ſhould aſke thee [any queſtion:] therefore beleeue we that thou cameſt from God. Iohn.21.e.

31 Ieſus anſweared them, Doo ye nowe beleeue?

32 *Beholde, the houre draweth nygh, and is already comme, that ye ſhalbe ſcattered euery man to his owne, and ſhal leaue me alone: and yet am I not alone, for the father is with me. Zach.13.c. Mat.16.c. Mar.14.c. Iohn.14.b

33 Theſe woordes haue I ſpoken vnto you, that in me ye myght haue peace: for in the worlde ye haue tribulation: but be of good cheare, I haue ouercomme the worlde.

(b) By the power of the holy ſpirite, whiche I will ſende to you, whereby your hartes ſhalbe comforted.

(c) They were not yet induced to the certayne knowledge, that he was the only mediatour: & therefore that whiche they asked before, was nothing, in reſpect of that whiche they ſhoulde aſke & obtaine by fayth, when their knowledge was grounded, and that he was aſcended.

The.xvii.Chapter.

1 Chriſte prayeth to his father, that their glory myght be made manifeſt, 9 he prayeth for his apoſtles. 12 Iudas loſt. 14 The apoſtles hated of the worlde. 20 Chriſte prayeth for al thoſe that receiue the trueth.

A 1 These woords ſpake Ieſus, and lyft vp his eyes to heauen, and ſayd, Father, *the houre is comme, glorifie thy ſonne, that thy ſonne alſo may glorifie thee. Iohn.13.d.

2 As thou haſt geuen hym power ouer al fleaſhe, that he ſhoulde geue eternal lyfe to as many as thou haſt geuen hym.

1.Iohn.1.a 3 This is *the lyfe eternal, that they myght knowe thee the only true GOD, and Ieſus Chriſte whom thou haſt ſent.

4 I haue glorified thee on the earth: *I haue finiſhed the woorke whiche thou gaueſt me to doo. Iohn.19.f.

5 And nowe glorifie thou me, O father, with thyne owne ſelfe, with the glory whiche I had with thee yer the worlde was.

6 I haue declared thy name vnto the menne (a) whiche thou gaueſt me out of the worlde: thyne they were, and thou gaueſt them me, and they haue kept thy woorde.

7 Nowe they haue knowen that al thinges B

(a) That is, to the apoſtles.

what ſo euer thou haſt geuen me, are of thee:

8 For I haue geuen vnto them the woordes whiche thou gaueſt me, and they haue receiued them, and haue knowen ſurely that I came out from thee, and they haue beleeued that thou dyddeſt ſende me.

(b) That is, the reprobate, that ſeeke the worlde, and not Chriſte.

9 I pray for them, I pray not for the (b) world: but for them whiche thou haſt geuen me, for they are thyne.

10 And al mine, are thyne, and thyne, are mine: and I am glorified in them.

11 And nowe am I not in the worlde, and they are in the worlde, and I comme to thee. Holy father, keepe through thine owne name them, whiche thou haſt geuen me, that they may alſo be (c) one, as we are.

(c) That they may be ioyned togeather in loue, and vnitie of loue, faythe, and ſpirite.

Iohn.18.b

(d) That is, Iudas Iſcariot.

Pſal.109.a

12 Whyle I was with them in the worlde, I kept them in thy name: thoſe that thou gaueſt me, haue I kept, & none of them is loſt, but that (d) loſt childe: *that yͤ ſcripture might be fulfilled.

13 Nowe comme I to thee, and theſe wordes ſpeake I in the world, that they myght haue my ioy fulfilled in them ſelues.

C

Iohn.15.c.

Sapi.2.d.

14 I haue geuen them thy woorde, and* the worlde hath hated them, becauſe they are not of the worlde, euen as I alſo am not of the worlde.

Mat.6.b.

Luke.11.a

15 I pray not that thou ſhouldeſt take them out of the worlde, but * that thou ſhouldeſt keepe them from the euil.

16 They are not of the worlde, as I alſo am not of the worlde.

17 Sanctifie them through thy trueth: thy woorde is the trueth.

18 As thou dyddeſt ſende me into the worlde, euen ſo haue I alſo ſent them into the world.

19 And for theyr ſakes ſanctifie I mee ſelfe, that they alſo myght be ſanctified through the trueth.

20 [Neuertheleſſe,] I pray not for them alone: but for them alſo whiche ſhal beleeue on me through their preaching:

Galat.3.d.

21 That they al may be* one, as thou father art in me, and I in thee, and that they alſo may be one in vs: that the world may beleeue that thou haſt ſent me.

D

22 And the glory whiche thou gaueſt me, I haue geuen them: that they alſo may be one, as we alſo are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the worlde may knowe that thou haſt ſent me, and haſt loued them, as thou haſt loued me.

Iohn.12.d

(e) That is, after they haue fulfilled their courſe in this lyfe, they may enioy eternal lyfe.

24 Father, I wyl that they whiche thou haſt geuen me, *be (e) with me where I am: that they may ſee my glory whiche thou haſt geuen me, for thou louedſt me before the fundation of the worlde.

Mat.11.d.

Luke.10.d

25 * O ryghteous father, the worlde alſo hath not knowen thee: but I haue knowen thee, and theſe haue knowen that thou haſt ſent me.

26 And I haue declared vnto them thy name, and wyl declare it: that the loue wherewith thou haſt loued me, may be in them, and I in them.

The.xviii.Chapter.

3 Chriſte is betrayed by Iudas. 6 The ſouldiers falle backwarde. 10 Peter ſmyteth of Malchus eare. 13 Chriſte brought before Annas and Caiaphas. 15 Peter and Iohn folowed Ieſus to Caiaphas houſe. 22 Chriſte ſtricken by a ſeruant, 23 what he anſweared. 25 Peter denyed hym. 28 He is ledde before Pilate, 36 and telleth hym what his kyngdome is. 40 The Iewes aſke Barabbas to be let looſe.

A

Mat.26.d.

Mar.13.d.

Luke.22.d

1 When Ieſus hadde ſpoken theſe woordes, * he went foorth with his diſciples ouer the brooke Cedron, where was a gardine, into the whiche he entred and his diſciples.

2 Iudas alſo whiche betrayed hym knewe the place: for Ieſus oft times reſorted thyther with his diſciples.

3 Iudas then after he had receiued a band of menne, and officers of the hygh prieſtes and phariſees, commeth thyther with lanternes, and torches, and weapons.

4 And Ieſus knowyng al thynges that ſhould comme on him, went foorth, and ſaid vnto them, whom ſeeke ye?

5 They anſweared hym, Ieſus of Nazareth. Ieſus ſayth vnto them, I am [he.] Iudas alſo which betrayed him, ſtoode with them.

6 As ſoone then as he had ſayde vnto them, I am he: they went backwarde, and fel to the grounde.

7 Then aſked he them againe, whom ſeeke ye? They ſayde, Ieſus of Nazareth.

(a) The apoſtles and diſciples that are with me.

8 Ieſus anſweared, I haue tolde you that I am [he:] If ye ſeeke me therfore, let (a) theſe goe their way.

Iohn.17.b

9 That the ſayeing myght be fulfilled which he ſpake, * Of them which thou gaueſt me, haue I not loſt one.

10 Then Simon Peter hauing a ſwoorde, drue it, and ſmote the hygh prieſtes ſeruant, & cut of his ryght eare: The ſeruantes name was Malchus.

Mat.26.c. Gen.9.a. 11 Therefore ſayd Jeſus vnto Peter, *Put vp thy ſwoorde into the ſheath: Shal J not drinke of the cuppe whiche my father hath geuen me?

12 Then the company, and the captayne, and officers of the Jewes tooke Jeſus, & bounde him:

13 And led hym away to Annas firſt (for he was father in lawe vnto Caiaphas,) which was the high prieſt that ſame yeere. [And Annas ſent Chriſte bound vnto Caiaphas the high prieſt.]

C 14 *Caiaphas was he whiche gaue counſayle to the Jewes, that it was expedient that one man ſhoulde dye for the people. John.11.f.

Mat.26.f. 15 *And Simon Peter folowed Jeſus, and ſo dyd another (b) diſciple: That diſciple was knowen vnto the hygh prieſt, and went in with Jeſus into ẏ pallace of the hygh prieſt.

(b) That is, John.

16 But Peter ſtoode at the doore without. Then went out that other diſciple, whiche was knowen vnto the hygh prieſte, & ſpake vnto the damſel that kept the doore, and brought in Peter.

17 Then ſayth the damſel that kept the doore vnto Peter, Art not thou alſo one of this mans diſciples? He ſayth, J am not.

18 The ſeruantes and officers ſtoode there, whiche had made a fire of coales, (for it was colde) and they warmed them ſelues: Peter alſo was ſtandyng among them, warming him.

Mar.14.f. Luke.22.g 19 * The hygh prieſt then aſked Jeſus of his diſciples, and of his doctrine.

20 Jeſus anſweared hym, J ſpake openly to the worlde, J euer taught in the ſynagogue

D and in the temple, whyther al the Jewes reſort, and in ſecrete haue J ſayde nothing:

21 Why aſkeſt thou me? Aſke them whiche hearde me what J haue ſayd vnto them: beholde they can tel what J ſayde.

Actes.23.d 22 When he had thus ſpoken, one of the officers whiche ſtoode by, ſmote Jeſus [with a rodde] ſayeing, *Anſweareſt thou the hygh prieſt ſo?

23 Jeſus anſweared hym, Jf J haue euyl ſpoken, beare witneſſe of the euyl: but yf J haue wel ſpoken, why ſmyteſt thou me?

24 Nowe Annas had ſent hym bounde vnto Caiaphas the hygh prieſt.

25 Simon Peter was ſtandyng, and warming hym ſelfe: Then ſayde they vnto him, Art not thou alſo one of his diſciples? He denyed it, and ſayde, J am not.

26 One of the ſeruantes of the hygh prieſtes (his coſin, whoſe eare Peter ſmote of) ſayth vnto hym, Dyd not J ſee thee in the gardine with hym?

John.12.d. 27 *Peter therefore denyed agayne, and immediatly the cocke crewe.

Mat.27.a. Mark.15.a Luke.23.a 28 *Then led they Jeſus from Caiaphas into the hal of iudgement: Jt was in the mornyng, and they them ſelues went not into the iudgement hal, leſt they ſhould be defiled: but that they myght eate the Paſſeouer.

E

29 Pilate then went out vnto them, and ſayd, What accuſation bryng you agaynſt this man?

30 They anſweared, and ſayde vnto hym, Jf he were not an euyl dooer, we woulde not haue deliuered hym vnto thee.

31 Then ſayde Pilate vnto them, Take ye him, and iudge him after your owne lawe. The Jewes therefore ſayde vnto him, Jt is not lawful (c) for vs to kil any man.

(c) Becauſe the Romanes had taken that aucthoritie from them.

Mat.20.a. 32 That the woordes of Jeſus myght be fulfilled, which he ſpake, ſignifiyng what death he ſhoulde dye.

Mat.27.b Mark.15.a Luke.23.b 33 *Then Pilate entred into the iudgement hal agayne, and called Jeſus, & ſayde vnto hym, Art thou the kyng of the Jewes?

34 Jeſus anſweared him, Sayeſt thou this thing of thee ſelf, or did other tel it thee of me?

35 Pilate anſweared, Am J a Jewe? Thyne owne nation and hygh prieſtes haue deliuered thee vnto me: What haſt thou donne?

John.6.b. 36 Jeſus anſweared, My kyngdome is not of this worlde: yf my kyngdome were of this worlde, then woulde my ſeruantes ſurely fight, that J ſhoulde not be deliuered to the Jewes: but nowe *is my kyngdome not from hence.

F

37 Pilate therefore ſayde vnto hym, Art thou a kyng then? Jeſus anſweared, Thou ſayeſt that J am a king: For this cauſe am J borne, and for this cauſe came J into the worlde, that J should beare witneſſe vnto the trueth, and al that are of the trueth, heare my voyce.

Mat.27.c. Mark.15.a Luke.23.c 38 Pilate ſayth vnto hym, What is trueth? And when he had ſayde this, he went out agaiue vnto the Jewes, and ſaith vnto them, *J finde in him no fault at al.

39 Ye haue a cuſtome that J ſhoulde deliuer you one looſe at the Paſſeouer: Wyl ye that J looſe vnto you the kyng of the Jewes?

Actes.3.c. 40 Then cryed they al agayne, ſayeing, *Not him, but Barabbas. This Barabbas was a robber.

The.xix.Chapter.

1 Chriſte is whipped, beaten, and crowned. 4 Pilate woulde haue deliuered him, 6 but the Jewes aſke him to be crucified. 11 Al power of God. 16 Pilate deliuered Chriſte to be crucified. 19 The title ſet vpon the croſſe. 23 Chriſtes garmentes diuided. 27 He commendeth his mother to John. 30 After Chriſte taſted the vineger, he dyeth. 32 The legges of the theeues broken. 34 Chriſtes ſide pearſed with a ſpeare, 38 Joſeph of Arimathea beggeth his body, 40 and he and Nicodemus burieth it.

A 1 Then Pilate tooke Jeſus therefore, & ſcourged him.

Mat.27.c. Mark.15.b 2 *And the ſouldiers when they hadde wounde a crowne of thornes, they did put it on his head, and they dyd caſt about him a purple garment,

3 And ſayde, Hayle kyng of the Jewes. And ſtroke hym with roddes.

4 Pilate went foorth agayne, and ſayd vnto them, Beholde, I bryng hym foorth to you, that ye may knowe that I finde no fault in hym.

5 Then came Jeſus foorth, wearing the crowne of thorne, & the robe of purple: and [Pilate] ſayth vnto them, Beholde the man.

Mat.27.c. Mark.15.a Luke.23.d 6 *When the hygh prieſtes therefore and officers ſawe hym, they cryed, ſayeing, Crucifie hym, crucifie hym. Pilate ſayth vnto them, Take ye hym, and crucifie hym: for I finde no fault in hym.

7 The Jewes anſweared hym, We haue a lawe, and by our lawe he ought to dye: becauſe *he made hym ſelfe the ſonne of God. Leui.23.c. Iohn.5.b.

B 8 When Pilate hearde that ſayeing, he was the more afrayde,

9 And went agayne into the iudgement hal, and ſayth vnto Jeſus, Whence art thou? But Jeſus gaue hym none anſweare.

10 Then ſayth Pilate vnto hym, Speakeſt thou not vnto me? Knoweſt thou not that I haue power to crucifie thee, & haue power to looſe thee?

11 Jeſus anſweared, Thou couldeſt haue no power at al againſt me, except*it were geuen thee from aboue: therefore he that deliuered me vnto thee, hath the more ſinne. Sapi.6.a. Iohn.3.d. Rom.13.a.

Mat.27.d. Mark.15.c. Luke.23.c 12 * And from thencefoorth ſought Pilate [meanes] to looſe hym: but the Jewes cryed, ſayeing, If thou let hym goe, thou art not Ceaſars freende: For * who ſo euer maketh hym ſelfe a kyng, ſpeaketh agaynſt Ceaſar. Acts.17.b

13 When Pilate hearde that ſayeing, he brought Jeſus foorth, and he ſate downe in the iudgement ſeate, in a place that is called the pauement, but in the Hebrue tongue, Gabbatha.

C 14 It was the preparing of the Paſſeouer, and about the ſixth houre: and he ſayth vnto the Jewes, Beholde your kyng.

15 They cryed, Away with him, a way with him, crucifie hym. Pilate ſayth vnto them, Shal I crucifie your king? The high prieſts anſweared, We haue no kyng but Caeſar.

16 *Then deliuered he hym therefore vnto them to be crucified: and they tooke Jeſus, and ledde him away. Mat.27.d. Mark.15.c Luke.23.c.

17 And [he] bearing his croſſe, *went forth into a place, whiche is called the place of a ſkul, but in the hebrue Golgotha: Heb.13.c.

18 Where they crucified hym, and two other with him, on either ſide one, and Jeſus in the middes.

19 And *Pilate wrote a title, and put it on the croſſe. The writing was, Ieſus of Nazareth, the kyng of the Iewes. Mat.27.d. Mark.15.c Luke.23.c

20 This title read many of the Jewes: for the place where Jeſus was crucified, was nygh to the citie: And it was written in Hebrue, and Greke, and Latine. D

21 Then ſayd the hygh prieſtes of the Jewes to Pilate, Write not the kyng of the Jewes: but that he ſaide, I am king of the Jewes.

22 Pilate anſweared, What I haue written, that haue I written.

23 Then the ſouldiers when they had crucified Jeſus, tooke his garmẽtes, (& made foure partes, to euery ſouldier a part) and alſo his coate: the coate was without ſeame, wouen from the toppe throughout. Mat.27.d. Mark.15.c Luke.23.c.

24 They ſayde therefore among them ſelues, Let vs not diuide it, but caſt lots for it whoſe it ſhalbe. That the ſcripture myght be fulfilled, ſayeing, * They parted my rayment among them, and for my coate dyd they caſt lottes. And the ſouldiers dyd ſuche thynges in deede. Pſal.22.a.

25 There ſtoode by the croſſe of Jeſus his mother, and his mothers ſiſter, Marie [the wife] of Cleophas, and Marie Magdalene.

26 When Jeſus therefore ſawe his mother, and the diſciple ſtandyng by, whom he (a) loued, he ſayth vnto his mother, Woman, beholde thy ſonne. John.13.a. (a) That is, John.

27 Then ſayth he to the diſciple, Behold thy mother. And from that houre the diſciple tooke her vnto his owne [houſe.]

28 After theſe thynges, Jeſus knowyng that al thynges were nowe perfourmed, * that the ſcripture myght be fulfilled, he ſayth, I thyrſte. Pſal.69.c.

29 So there ſtoode a veſſel by ful of vineger: *Therefore when they had filled a ſponge with vineger, and put it vpon hyſope, they offered it to his mouth.

Math.27.f Mark.15.d

30 When Jeſus therefore had receyued the vineger, he ſayde, *It is (b) finiſhed, and when he had bowed his head, he gaue vp yͤ ghoſt.

Iohn.17.a

(b) The myſterie of mans redemption, & ſaluation, is perfected by the only ſacrifice of Chriſt, the promyſe to the fathers fulfilled, the ceremonies of the lawe ended.

31 The Jewes therefore, becauſe it was the preparing [of the Sabboth,] that the bodyes ſhoulde not remaine vpon the croſſe on the Sabboth day, (for that Sabboth day, was an high day) beſought Pilate that their legges myght be broken, & that they myght be taken downe.

32 Then came the ſouldiers, and (c) brake the legges of the firſte, and of the other whiche was crucified with him.

(c) Becauſe they were not yet dead, for that was their cuſtome.

33 But when they came to Jeſus, and ſawe that he was dead alredy, they brake not his legges.

34 But one of the ſouldiers with a ſpeare, thruſt hym into the ſyde, and foorthwith came there out blood and water.

F 35 And he that ſaw it bare recorde, and his recorde is true, and he knoweth that he ſayeth true, that ye might beleeue alſo.

36 For theſe things were donne that the ſcripture ſhould be fulfilled, *A bone of him ſhal not be broken.

Exo.12.g Num.9.b.

37 And againe another ſcripture ſayth, *They ſhal looke on him whom they pearſed.

Zach.12.c

38 *After this, Joſeph of Arimathea, (beyng a diſciple of Jeſus, but ſecretely for feare of the Jewes) beſought Pilate that he might take downe the body of Jeſus, and Pilate gaue him licenſe: He came therefore, and tooke the body of Jeſus.

Mat.27.g Mark.15.d Luke.23.g

39 And there came alſo Nicodemus (whiche at the beginning came to Jeſus by nyght) and brought of myrrhe and aloes mingled togeather, about an hundred pounde [waight.]

40 Then tooke they the body of Jeſus, and wound it in linnen clothes with the odours, as the manner of the Jewes is to burie.

41 And in the place where he was crucified, there was a garden, and in the garden a new ſepulchre, wherein was neuer man yet layd.

42 There layde they Jeſus therefore, becauſe of the preparing [of the Sabboth] of the Jewes, for the ſepulchre was nygh at hande.

The.xx.Chapter.

1 Marie commeth to the ſepulchre, and after tolde the diſciples that he was taken away.
3 Peter and John runne to ſee. 9 The apoſtles were ignorant of the reſurrection. 12 Marie weepeth at the ſepulchre, and ſawe a viſion of Angels. 14 Jeſus ſpake to Marie, 18 ſhe ſheweth the diſciples. 19 Jeſus appeared to the Apoſtles. 23 He gaue them the holy ghoſt, and ſent them to preache. 25 Thomas beleeued not that Chriſt was ryſen. 26 Chriſt appeared agayne. 28 Thomas who confeſſed Chriſt to be God. 31 The ſcriptures written, are ſufficient to ſaluation.

A 1 The firſt day of the (a) Sabbothes, commeth Marie Magdalene earely, when it was yet darke, vnto the ſepulchre, & ſeeth the ſtone taken awaye from the graue.

(a) That is, of the weeke.
Mar.27.a. Luke.24.a Mar.16.a

2 Then ſhe runneth, & commeth to Simon Peter, and to the other diſciple *whom Jeſus loued, & ſayeth vnto them, They haue taken away the Lord out of the graue, and we can not tel where they haue layde him.

Iohn.13.c

3 Peter therefore went foorth, and that other diſciple, and came to the ſepulchre.

4 They ranne both togeather, and the other diſciple did outrunne Peter, and came firſt to the ſepulchre.

5 And when he had ſtouped downe, he ſawe the linnen clothes lying, yet went he not in.

6 *Then commeth Simon Peter folowyng hym, and went into the ſepulchre, and ſeeth the linnen clothes lye,

Luke.24.a

B 7 And the napkin that was about his head, not lying with the linnen clothes, but wrapped togeather in a place by it ſelfe.

8 Then went in alſo that other diſciple whiche came firſte to the ſepulchre, and he ſawe, and beleeued.

9 For as yet they knew not the *ſcripture, that he ſhoulde ryſe from death.

Pſal.16.b Actes.2.b

10 Then the diſciples went away agayne vnto their owne houſe.

11 ☞ *Marie ſtoode without at the ſepulchre weeping: So as ſhe weapt, ſhe bowed her ſelfe into the ſepulchre,

Luke.24.c

12 And ſeeth two Angels clothed in white, ſitting, the one at the head, and the other at the feete, where the body of Jeſus was layde.

13 They ſay vnto her, Woman, why weepeſt thou? She ſayeth vnto them, For they haue taken awaye my Lorde, and I wote not where they haue layde hym.

14 When ſhe had thus ſayde, ſhe turned her ſelfe backe, and ſawe Jeſus ſtandyng, and knewe not that it was Jeſus.

15 Jeſus ſaith vnto her, Woman, why weepeſt thou? Whom ſeekeſt thou? She ſuppoſing that he had ben the gardiner, ſaith vnto him,

Sir, yf thou haue borne hym hence, tel me where thou haſt laid him, & I wil fetch him.

16 Ieſus ſayth vnto her, Marie: She turned her ſelfe, and ſayd vnto him, Rabboni, whiche is to ſay, Maiſter.

(a) Hereby Chriſt correcteth her carnal affection, looking to muche to his bodyly preſence, and therefore he pulled her from outward and externe offices, towarde his bodyly preſence, and willed her to be myndful of his aſſention.

17 Ieſus ſayth vnto her, Touche (a) me not, for I am not yet aſſended to my father, but goe to my brethren, and ſay vnto them, I aſſende vnto my father and your father, and to my God and your God.

18 Marie Magdalene commeth, bryngyng tydings to the diſciples that ſhe had ſeene the Lorde, and that he had ſpoken ſuche thinges vnto her. ☜

Luke.24.d

" Or, weeke.

19 ☞ *The ſame day at night, which was the firſt day of the " Sabbothes, when the doores were ſhutte where the diſciples were aſſembled togeather for feare of the Iewes, came Ieſus, and ſtoode in the (b) middes, and ſayth vnto them, Peace be vnto you.

(b) He came in myraculouſly, to geue the Apoſtles comfort, as alſo an outwarde taſt and ſure argument of his diuinitie, that by his notable myracle, he might confyrme the Apoſtles, in the faith of his reſurrection.

20 And when he had ſo ſayde, he ſhewed vnto them his handes and his ſyde. Then were the diſciples glad, when they ſaw the Lord.

21 Then ſayde Ieſus to them agayne, Peace be vnto you: As my father hath ſent me, euen ſo ſende I you alſo.

E 22 And when he had ſayd thoſe woordes, he breathed on them, and ſayeth vnto them, Receaue ye the holy ghoſt.

23 Whoſoeuers ſinnes ye remit, they are remitted vnto them, and who ſo euers ſinnes ye reteyne, they are reteyned.

John.11.b

24 ☞ But *Thomas, one of the twelue, whiche is called Didymus, was not with them when Ieſus came.

25 The other diſciples therefore ſayde vnto hym, We haue ſeene the Lorde. But he ſayd vnto them, Except I ſhal ſee in his handes the print of the nayles, & put my finger into the print of the nayles, and thruſt my hande into his ſyde, I wyl in no wyſe beleeue.

26 And after eight dayes, agayne his diſciples were within, & Thomas with them: Then came Ieſus, the doores being ſhut, & ſtoode in the middes, and ſayd, Peace be vnto you. F

27 After that ſayeth he to Thomas, Bryng thy finger hyther, and ſee my handes, and reache hyther thy hand, and thruſt it into my ſyde, and be not faythleſſe, but beleeuing.

28 Thomas anſweared, and ſayd vnto him, My Lorde, and my God.

29 Ieſus ſayth vnto hym, Thomas, becauſe thou haſt ſeene me, thou haſt beleeued, bleſſed are they that haue not ſeene, and yet haue beleeued. ☜

30 And many other ſignes truely dyd Ieſus before the eyes of his diſciples, which are not written in this booke.

31 Theſe are written, that ye might (c) beleeue that Ieſus is Chriſte the ſonne of God, and that in beleeuing, ye might haue lyfe thorow his name.

(c) The ſcripture written is ſufficient to confyrme our fayth vnto ſaluation by Chriſt.

The.xxi.Chapter.

1 Chriſt appeared to his diſciples when they were fiſhing, 6 they take a great multitude of fiſhes. 7 Peter leapeth into the water, 15 Chriſt reſtoreth Peter to his office, and commaundeth him to feede his ſheepe, 19 Chriſt forewarneth Peter of his death and perſecution. 20 Peter ſtayed looking at Iohn. 25 Of Chriſtes manifolde myracles.

☞ 1 A Afterwarde dyd Ieſus ſhewe hym ſelfe agayne to his diſciples at the ſea of Tiberias, and on this wiſe ſhewed he him ſelfe.

John.1.f

2 *There were togeather Simon Peter, and Thomas, which is called Didymus, & *Nathanael of Cana in Galilee, and the ſonnes of Zebedee, and two other of his diſciples.

3 Simon Peter ſayth vnto them, I goe a fiſhing. They ſay vnto him, We alſo goe with thee. They went their way, and entred into a ſhip immediatly, and that night caught they nothing.

4 But when the morning was nowe come, Ieſus ſtoode on the ſhoare: neuertheleſſe, the diſciples knewe not that it was Ieſus.

" Or, Sirs.

5 Ieſus ſayth vnto them, " Children, haue ye any meate? They anſweared hym, No.

6 And he ſayeth vnto them, Caſt out the net on the right ſide of the ſhip, and ye ſhal finde. They caſt out therfore, and anone they were not able to drawe it for the multitude of fiſhes.

7 Then ſayde the diſciple whom Ieſus loued, vnto Peter, It is the Lorde: When Simon Peter heard that it was the Lorde, he gyrde his coat vnto him, (for he was naked) and did caſt him ſelfe into the ſea. B

8 The other diſciples came in a litle ſhip (for they were not farre from land, but as it were two hundred cubites) drawing the net with fiſhes.

9 Aſſoone then as they were comme to land, they ſawe whot coales, and fiſhe layd theron, and bread.

Luke.24.f

10 Ieſus ſaith vnto them, *Bring of the fiſhe, whiche ye haue nowe caught.

11 Simon Peter went vp, and drewe the net to the lande, ful of great fiſhes, an hundred and fiftie and three, and for al there were ſo

many, yet was not the net broken.

12 Jeſus ſayeth vnto them, Come and dyne. And none of the diſciples durſte aſke hym, Who art thou? knowing that it was yͤ lorde.

13 Jeſus then commeth and taketh bread, and geueth them, and fiſhe lykewyſe.

14 This is nowe the thirde time that Jeſus appeared to his diſciples, after that he was riſen from death.

15 So when they had dyned, Jeſus ſayeth to Simon Peter, Simon ʺJoanna, loueſt thou me more then theſe? He ſaith vnto him, Yea Lorde, thou knoweſt that I loue thee. He ſayeth vnto him, Feede my lammes. ʺOr, ſonne of Iona.

16 He ſayeth to hym agayne the ſecond time, Simon Joanna, loueſt thou me? He ſayeth vnto hym, Yea Lorde, thou knoweſt that I loue thee. He ſaith vnto him, Feede my ſheep.

17 He ſayd vnto him the third time, Simon Joanna, loueſt thou me? Peter was ſoary, becauſe he ſayd vnto him the third time, Loueſt thou me? And he ſayd vnto him, Lord, thou *knoweſt al things, thou knoweſt that I loue thee: Jeſus ſayth vnto him, Feede my ſheepe. Iohn.16.g

18 Verely verely I ſaye vnto thee, When thou waſt yonger, thou girdedſt thee ſelfe, & walkedſt whyther thou wouldeſt: but whē thou ſhalt be olde, *thou ſhalt ſtretche foorth thy handes, and another ſhal gyrde thee, and cary thee whyther thou wouldeſt not. Iohn.13.d Actes.12.a

19 This ſpake he, ſignifiyng by what death he ſhoulde glorifie God. And when he hadde ſpoken this, he ſayth vnto him, Folow me.

20 Peter turning about, ſeeth yͤ diſciple *whom Jeſus loued, folowing, whiche alſo leaned on his breſt at ſupper, and ſayd, Lord, whiche is he that betrayeth thee? Iohn.13.e and 19.c

21 When Peter therefore ſawe hym, he ſayth to Jeſus, Lorde, what ſhal he doo? C

22 Jeſus ſayeth vnto him, If I wyl haue him to tarie tyl I come, what is that to thee? Folowe thou me.

23 Then went this ſayeing abroade among the brethren, that, that diſciple ſhould not die: Yet Jeſus ſayd not to hym, He ſhal not dye: but, If I wyl that he tary tyl I come, what is that to thee?

24 The ſame diſciple is he whiche teſtifieth of theſe thinges, and wrote theſe things, and we know that his teſtimonie is true.

25 *There are alſo many other thinges whiche Jeſus did, the whiche if they ſhoulde be written euery one, I ſuppoſe the world could not conteyne the bookes that ſhould be written. Amen. Iohn.20.g

¶Here endeth the Goſpel by Saint Iohn.

The Actes of the Apoſtles.

The firſt Chapter.

7 The woordes of Chriſte and his Angels, to the Apoſtles. 9 His aſcention. 14 Wherein the Apoſtles are occupied, tyl the holy ghoſt be ſent. 26 And of the election of Matthias.

A 1 The former boke haue I made, O Theophilus, of al that Jeſus began both to doo and teache,

2 Untyl the day in whiche he was taken vp, after that he thorow the holy ghoſt had geuen commaundementes vnto the Apoſtles, whom he had choſen.

3 To whom alſo he *ſhewed him ſelfe alyue after his paſſion, and that by many tokens, appearing vnto them fourtie dayes, and ſpeaking of the kyngdome of God. Iohn.20.a and.21.c

4 And geathering [them] togeather, *commaunded them that they ſhould not depart from Hieruſalem, but wayte for the promiſe of the father, *whereof [ſayeth he] ye haue heard of me. Luk.24.g Iohn.4.d 15.d.16.b

5 For *John truely baptized with water, but ye ſhalbe baptized with the holy ghoſt, after theſe fewe dayes. Iohn.1.c

6 When they therefore were come togeather, they aſked of hym, ſayeing, Lord, wylt thou at this time reſtore agayne the kyngdome of Iſrael?

7 And he ſayde vnto them, *It is not for you Math.24.c

to know the times or the ſeaſons, which the father hath put in his owne power.

Luke.24.g Actes.2.a Actes.2.a Iohn.15.d

8 But *ye ſhal receyue power, after that the holy ghoſt is comme vpon you, and *ye ſhalbe witneſſes vnto me, both in Hieruſalem, and in al Iurie, and in Samaria, and euen vnto the worldes ende.

Mark.16.d Luke.24.g

9 And when he hadde ſpoken theſe thinges, while they beheld, *he was takē vp an high, & a cloude receyued him vp out of their ſight.

10 And while they looked vp ſtedfaſtly towarde heauen, as he went, behold, two men ſtoode by them in whyte apparel,

Dan.7.d Mat.24.c and.25.c Mark 13.c Luke.17.c and.21.c Apo.1.b

11 Whiche alſo ſayde, Ye menne of Galilee, why ſtande ye gaſing vp into heauen? This ſame Ieſus which is taken vp from you into heauen, *ſhal ſo comme euen as you haue ſeene him goe into heauen. ☜

12 Then returned they vnto Hieruſalem, from the mount that is called Oliuete, whiche is from Hieruſalem a Sabboth dayes iourney.

Math.10.a Mark.3 c Luke.6.c

13 And when they were come in, they went vp into a parlour, where abode both *Peter, and Iames, and Iohn, and Andrewe, Philip, and Thomas, Bartholomew, and Matthewe, Iames [the ſonne] of Alpheus, and Simon Zelotes, and Iudas [the brother] of Iames.

¶ 14 Theſe al continued with one accorde in prayer and ſupplication with the women, and Marie the mother of Ieſus, and with his brethren.

15 ☞And in thoſe dayes Peter ſtoode vp in the middes of the diſciples, and ſayde, (The number of (a) names togeather, were about an hundred and twentie.)

(a) That is, of menne, for menne are wont namely to be counted, when they are numbred.

16 Ye men and brethren, this ſcripture muſt needes haue benne fulfilled, whiche the holy ghoſt by the mouth of Dauid ſpake before of Iudas, *which was guyde to them that tooke Ieſus,

Mat.26.b Mark.14.c Luke.22.e Math.10.a Mar.1.c Luke.3.c

17 *For he was numbred with vs, and had obteyned felowſhip in this miniſterie.

18 And the ſame hath now purchaſed a feeld, with the rewarde of (b) iniquitie, and when he was *hanged, he burſte aſunder in the middes, and al his bowels guſhed out.

(b) It is called the reward of iniquitie, becauſe the wicked Iewes gaue the rewarde, and the wicked Iudas receyued the rewarde, to ſhed the blood of Chriſt that innocent lambe.

19 And it is knowen vnto al the dwellers at Hieruſalem, in ſo muche that the ſame feelde is called in their mother tongue Aceldema, that is to ſay, The feelde of blood.

Pſal.69.f Pſal.109.a

20 For it is written in the booke of Pſalmes, *Let his habitation be deſart, and no man be dwellyng therein: *And his biſhopricke let another take.

D

21 Wherefore of theſe men whiche haue companied with vs al the tyme that the Lorde Ieſus went in and out (c) among vs,

(c) That is to ſay, after the language of the Hebrues, he had his conuerſation, and lyued with vs.

22 Beginning from the baptiſme of Iohn, vnto that ſame day that he was taken vp from vs, muſt one be ordeyned to be a witneſſe with vs of his reſurrection.

23 And they appoynted two, Ioſeph whiche is called Barſabas, whoſe ſirname was Iuſtus, and Matthias.

1.Par.28.b Pſal.7.c

24 And when they hadde prayed, they ſayde, Thou Lord, *whiche knoweſt the hartes of al menne, ſhewe whether of theſe two thou haſt choſen,

25 That he may take the roome of this miniſterie and Apoſtleſhip, from which Iudas by tranſgreſſion fel, that he might goe to his owne place.

26 And they gaue foorth their (d) lottes, and the lot fel vpon Matthias, and he was counted with the eleuen Apoſtles. ☜

(d) Lottes for choſing of officers, or deuiding of inheritance, grounde, or goodes, are alowed of God, as appeareth in the holy ſcriptures, lottes ſtay ſtryfe ſayth Solomon. But lottes of diuination to know ſuperſtitiouſly of thynges to comme, are diſalowed of God, and vtterly forbidden.

The .ii. Chapter.

3 The holy ghoſt came vpon the Apoſtles in viſible ſignes. 6 The hearers were aſtonied. 14 Peter preacheth, and ſtoppeth their mouthes. 41 He baptizeth a great number. 42 The godly exerciſe of the faythful.

A ☞ Deut.16.b Leui,23.c

1 AND when yͤ day of Pentecoſt was fullie come, they were al with one accorde in one place.

2 And ſodenlye there came a ſounde from heauen as it had benne the comming of a mightie wind, and it filled al the houſe where they were ſitting.

3 And there appeared vnto them clouen tongues, lyke as they had benne of fyre, and [it] ſate vpon eche one of them.

Actes.4.f and.11.b

4 *And they were al filled with yͤ holy ghoſt, and beganne to ſpeake with other tongues, as the ſpirite gaue them vtterance.

5 There were dwellyng at Hieruſalem Iewes, deuout menne, out of euery nation of them that are vnder heauen.

6 When this was noyſed about, the multitude came togeather, and were aſtonied, becauſe that euery man heard them ſpeake in his owne language.

7 They wondred al, and marueiled, ſayeing one to another, Behold, are not al theſe whiche ſpeake, of Galilee?

B

8 And howe heare we euery man his owne (a) tongue, wherein we were borne?

(a) It is moſt lyke that the myracle was both in the ſpeakers and alſo in the hearers. In the ſpeakers, for that they ſpeakyng the Hebrue tongue, dyd wel perceyue that ſtrangers of diuers nations and languages did vnderſtande them: And in the hearers, for that euery man heard ſenſibly his owne countrei language out of the Apoſtles, ſpeaking in their mother tongue.

9 Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Iurie, and in Capadocia, in Pontus, and Aſia,

10 Phrygia, and Pamphylia, in Egypt, and in

the parties of Lybia, which is beſide Cyrene, and ſtrangers of Rome, Iewes and (b) Proſelytes,

(b) That is ſuche as were conuerted to the Iewes religion, and whoſe aunceſtours were no Iewes.

11 Creetes and Arabians, we doo heare them ſpeake in our tongues the woonderful workes of God. ☜

12 They were al amazed, and were in a doubt, ſayeing one to another, What meaneth this?

13 Other mocking, ſayde, Theſe menne are ful of newe wynne.

C 14 But Peter ſtanding foorth with the eleuen, lyft vp his voyce, and ſayde vnto them, Ye menne of Iurie, and al ye that dwel at Hieruſalem, be this knowen vnto you, and heare my woordes,

15 For theſe are not drunken, as ye ſuppoſe, ſeeing it is but the (c) thirde houre of the day.

(c) The Iewes count the thirde houre of the day, from ſixe of the clocke in the mornyng, to ſixe at night: therefore, the thirde houre after the Iewes computation, is our nyne of the clocke.

16 But this is that whiche was ſpoken by the Prophete Ioel,

17 And it ſhalbe in the laſt dayes (ſayth God) of my ſpirite I wil powre out vpon al fleaſh: *And your ſonnes and your daughters ſhal prophecie, and your young men ſhal ſee viſions, and your olde men ſhal dreame dreames.

Ioel.2.g

18 And on my ſeruauntes, and on my handmaydens, I wyl powre out of my ſpirite in thoſe dayes, and they ſhal prophecie:

Math.27.c
Luke.23.f

19 And *I wil ſhewe woonders in heauen aboue, and tokens in the earth beneath, blood, and fyre, and the vapour of ſmoke,

20 The Sunne ſhalbe turned into darkeneſſe, and the Moone into blood, before that great and notable day of the Lorde comme.

D 21 And it ſhal comme to paſſe, that * who ſo euer ſhal cal on the name of the Lord, ſhalbe ſaued. ☜

Rom.10.c

22 ☞ Ye menne of Iſrael, heare theſe woordes, Ieſus of Nazareth, a man approoued of God among you with myracles, woonders, and ſignes, which God did by him in the middes of you, as ye your ſelues alſo knowe,

23 Hym after that ye hadde taken by wycked handes, being deliuered by the determinate counſel and foreknowledge of God, haue ye crucified and ſlayne.

24 Whom God hath rayſed vp, hauing looſed the ſorrowes of death, becauſe it was impoſſible that he ſhoulde be holden of it.

Pſal.16.f

25 For Dauid ſpeaketh of hym, *I ſawe the Lorde allwayes ſet foorth before my face, for he is on my ryght hande, that I ſhoulde not be mooued.

26 Therefore dyd my hart reioyce, and my tongue was glad: Moreouer alſo, my fleaſh ſhal reſt in hope,

27 Becauſe thou wylt not leaue my ſoule in hel, neyther wylt thou ſuffer thine holye one to ſee corruption.

28 Thou haſt ſhewed me the wayes of lyfe, thou ſhalt make me ful of ioy with thy countenance. ☜

29 Ye men and brethren, let me freely ſpeake vnto you of the patriarche Dauid: *For he is both deade and buryed, and his ſepulchre is with vs vnto this day?

3.Reg.2.b

30 Therefore, beyng a Prophete, and knowyng that God had ſworne with an oth to hym, that he would raiſe vp Chriſt as concernyng the fleaſhe, of the fruite of his loynes, to ſit on his ſeate,

E

31 He ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoule was not leaft in hel, neither his fleaſhe did ſee corruption.

32 This Ieſus hath God rayſed vp, *Wherof we al are witneſſes.

Actes.1.a

33 Then beyng by the right hande of God exalted, and hauyng receyued of the father the promiſe of the holy ghoſt, he hath ſhed foorth this, whiche ye nowe ſee and heare.

34 For Dauid is not aſcended into the heauens, but he ſayth him ſelfe, *The Lord ſayd to my Lorde, Sit thou on my ryght hande,

Pſal.110.a
Math.22.d

35 Untyl I make thy foes thy footeſtoole.

36 Therefore let al the houſe of Iſrael knowe for a ſuretie, that God hath made that ſame Ieſus whom ye haue crucified, both Lorde and Chriſt.

37 Nowe when they hearde this, they were pricked in their hart, and ſayde vnto Peter and to the other Apoſtles, Ye menne and brethren, * What ſhal we doo?

Luke.3.b

F

38 Then Peter ſayde vnto them, Repent ye, and let euerye one of you be baptized in the name of Ieſus Chriſt, for the remiſſion of ſinnes, and ye ſhal receyue the gyft of the holy ghoſt.

39 For the promyſe was [made] vnto you and to your children, and to al that are a farre of, euen as many as the Lord our God ſhal cal.

40 And with many other woordes bare he witneſſe, and exhorted them, ſayeing, Saue [your ſelues] from this vntowarde generation.

41 Then they that gladly receyued his word, were baptized, and the ſame day there were added [vnto them] about three thouſande ſoules.

42 And they continued ſtedfaſtly in the Apoſtles doctrine and (d) felowſhip, and in breakyng of bread, and in prayers.

43 And feare came vppon euery ſoule, and many woonders and ſignes were donne by the Apoſtles.

(d) By felowſhip, is meant a godly companying togeather, in practiſing the workes of charitie, in tendering and healping one another, in diſpoſing by almes their goodes to their needie neighbour. By breakyng of bread, is meant the miſterie wherin our ſauiour Chriſt doth communicate and diſtribute vnto vs his body and blood, by his bleſſed Sacrament of breade and wyne, where is repreſented to the eyes of our fayth, the breaking of Chriſtes body, and the ſheading of his blood.

44 And al that beleued were togeather, and had al thinges common,

45 And ſolde theyr poſſeſſions and goodes, and parted them to al menne, as euery man had neede.

46 And they continuing dayly with one accorde in the temple, and breaking bread from houſe to houſe, did eate their meate togeather with gladneſſe of hart,

47 Prayſing God, and hauing fauour with al the people. And the Lorde added to the Churche dayly ſuche as ſhoulde be ſaued.

The.iii.Chapter.

7 The halt is reſtored to his feete. 12 Peter preacheth Chriſt vnto the people.

A 1 NOWE Peter and John went vp togeather into the temple, at the nynth houre of prayer.

2 And a certayne man that was lame from his mothers wombe was brought, whom they layde daylye at the gate of the temple whiche is called beautiful, to aſke almes of them that entred into the temple.

3 Whiche ſeeyng Peter and John about to goe into the temple, aſked an almes.

4 And Peter faſtening his eyes vppon hym, with John, ſayde, Looke on vs.

5 And he gaue heede vnto them, truſtyng to receyue ſomething of them.

6 Then ſayde Peter, Syluer and golde haue I none, but ſuche as I haue, geue I thee, In the name of Jeſus Chriſte of Nazareth, *ryſe vp and walke. Math,9.a

7 And he tooke hym by the right hande, and B lyft hym vp, and immediatly his feete and ancle bones receyued ſtrength.

8 And he leaping vp, ſtoode, and walked, and entred with them into the temple, walking, and leaping, and prayſing God.

9 And al the people ſawe hym walking and prayſing God.

10 And they knewe him, that it was he which ſate for the almes at the beautiful gate of the temple, and they woondred, and were ſoare aſtonied at that whiche had happened vnto hym.

11 And as the lame whiche was healed helde Peter and John, al the people ranne togeather greatly amazed vnto them in the *porch, that is called Solomons. 3.Reg.6.a John.2.b Actes.5.c

C 12 And when Peter ſawe that, he anſweared vnto the people, Ye menne of Iſrael, why marueyle ye at this? or why looke ye ſo earneſtly on vs, as though by our owne power or (a) godlineſſe we hadde made this man to walke.

(a) He correcteth the abuſe of man, which attribute to mans holineſſe that whiche only apparteyneth to God.

13 The God of Abraham, and of Iſahac, and of Jacob, the God of our fathers hath glorified his ſonne Jeſus, whom ye betrayed and denied in the preſence of Pilate, when he had iudged hym to be looſed. Math,27.a Mark,15.a Luke,23.a

14 But ye denied the holy and iuſt,*and deſyred a murtherer to be geuen you, Math,27.c

15 And kylled *the Lorde of lyfe, whom God hath rayſed from the dead, of the whiche we are witneſſes. John,18,g

16 And his name, through the fayth in his name, hath made this man ſounde, whom ye ſee and know, and the fayth whiche is by him, hath geuen to this man health in the preſence of you al.

17 And nowe brethren, I wote that through ignorance ye dyd it, as dyd alſo your rulers.

18 But thoſe thinges whiche God before had ſhewed by the mouth of al his Prophetes, that Chriſt ſhould ſuffer, he hath ſo fulfilled. Math,4.c

19 *Repent ye therefore, and reuert, that your ſinnes may be blotted out, when the tyme of (b) refreſhing ſhal come in the preſence of the Lorde.

(b) By the tyme of refreſhing, he meaneth the latter day, when the godly whiche in this worlde are turmoyled and troubled, ſhould finde reſt and quietneſſe.

20 And he ſhal ſende Jeſus Chriſt, whiche before was preached vnto you.

21 Whom the heauen muſte receyue, vntil the time that al thinges be reſtored, whiche God hath ſpoken by the mouth of al his holy prophetes ſince the worlde beganne.

22 For Moſes truely ſayde vnto the fathers, *A Prophete ſhal the Lorde your God rayſe vp vnto you of your brethren, lyke vnto me, hym ſhal ye heare in al thinges what ſo euer he ſhal ſay vnto you. Deut.18.c Actes,7.c

23 For the tyme wyl comme, that " euery ſoule whiche wyl not heare that ſame Prophete, ſhalbe deſtroyed from among the people.

" Or, who ſo euer.

24 All the Prophetes alſo from Samuel, and theſe that folowed in order, as many as haue ſpoken, haue likewiſe told you before of theſe dayes.

25 Ye are the children of the (c) Prophetes, and of the couenant whiche God made vnto our fathers, ſayeing to Abraham, Euen in thy ſeed ſhal al the kinreds of the earth be bleſſed. Gen.12.a

(c) So they are called, becauſe they came of the ſame ſtocke, and therefore were heyres of the ſame promiſe which apparteyneth to the whole body of the people.

26 Unto you firſt, God hauing rayſed vp his ſonne Jeſus, ſent hym to bleſſe you, in turnyng euery one of you from his iniquities.

The .iiii. Chapter.

7 The Apoſtles are brought before the counſel, 18 beyng forbidden to preache, they obey God, rather then man. 24 They pray for good ſucceſſe. 32 The Church increaſeth in doctrine, and exerciſes of al godlineſſe.

A 1 AND as they ſpake vnto the people, the prieſtes and the *ruler of the temple, and the Saducees, came vpon them,

*Or, Captayne.

2 Takyng it greeuouſlye that they taught the people, and preached in Ieſus the reſurrection from the dead.

3 And they layde handes on them, and put them in holde vntyl the next day: for it was nowe euentide.

4 How be it, many of them whiche heard the woorde, beleeued: and the number of the men was about fiue thouſande.

5 And it came to paſſe on the morrowe, that their rulers, and elders, and Scribes,

6 And Annas the cheefe prieſt, and Caiaphas, and Iohn, and Alexander, and as many as were of the kinrede of the hygh prieſtes, were geathered togeather at Hieruſalem.

B 7 And when they had ſet them before them, they aſked, *By what power, or in what name haue ye donne this?

Exo.2.c Math.21.c. Actes.7.d

8 ☞ Then Peter ful of the holy ghoſt, ſayd vnto them, Ye rulers of the people, and elders of Iſrael,

9 If we this daye be examined of the good deede donne to the ſicke man, by what meanes he is made whole,

10 Be it knowen vnto you al, and to al the people of Iſrael, that by the name of *Ieſus Chriſt of Nazareth, whom ye crucified, whom God raiſed agayn from yͤ dead, euen by him, doth this man ſtand here before you whole.

Mat.1.e, Philip.2.b

11 This is the ſtone whiche was ſet naught by of you builders, whiche is the head of the (a) corner,

12 Neither is there (b) ſaluation in any other: for among menne vnder heauen, there is geuen none other name wherein we muſte be ſaued. ☜

(a) Chriſt is called the cheefe corner, or corner ſtone, becauſe the Iewes, and the Gentiles are ioyned togeather, and builded vpon hym by fayth, and made one Churche.

(b) Neyther Saint nor Angel, nor woorkes, nor ought els can ſaue, but Chriſt alone.

13 Now when they ſawe the boldneſſe of Peter and Iohn, and vnderſtoode that they were vnlearned, and ignorant men, they marueiled, and they knew them that they had benne with Ieſu:

C 14 And beholding alſo the man whiche was healed ſtanding with them, they coulde not ſay agaynſt it.

15 But when they had commaunded them to goe aſyde out of the counſel, they counſayled among them ſelues,

16 *Sayeing, What ſhal we doo to theſe men? for a manifeſt ſigne is donne by them, and is openly knowen to al them that dwel in Hieruſalem, and we can not denie it.

Iohn.11.f

17 But that it be noyſed no farther among the people, let vs threaten and charge them, that they ſpeake henceforth to no man in this name.

18 And they called them, *and commaunded them, that in no wyſe they ſhould ſpeake nor teache in the name of Ieſu.

Actes.5.g

19 But Peter and Iohn anſweared, and ſayd vnto them, Whether it be ryght in the ſight of God, to hearken vnto you more then to God, iudge ye.

20 For we can not but ſpeake that, whiche we haue ſeene and heard. D

21 So when they had more ſharply threatened them, they let them goe, fynding nothing howe to pouniſh them, becauſe of the people, for al menne glorified God, becauſe of *that whiche was donne.

Actes.3.b

22 For the man was about fourtie yeres old, on whom this miracle of healing was ſhewed.

23 Then aſſone as they were let goe, they came to their felowes, and ſhewed al that the high prieſtes and elders had ſayde vnto them.

24 And when they hearde that, they lyft vp their voyces to God with one accorde, and ſayde, Lord, thou art God whiche haſt made heauen and earth, the ſea, and al that in them is,

25 Whiche by the mouth of thy ſeruant Dauid haſt ſayde, *Why dyd the Heathen rage, and the people imagine vayne thinges?

Pſal.2.a

26 The kinges of the earth ſtoode vp, and the rulers came togeather agaynſt the Lord, and agaynſt his Chriſt.

27 For of a trueth agaynſt thy holy childe Ieſus, whom thou haſte annoynted, both Herode and alſo Pontius Pilate, with the Gentiles, and the people of Iſrael, geathered them ſelues togeather,

28 For to doo what ſo euer thy hande and thy counſel determined before to be donne.

29 And now Lord, behold their threatnings, and graunt vnto thy ſeruantes, that with al boldneſſe they may ſpeake thy woorde,

30 So that thou ſtretche foorth thine hande, that healyng, and ſignes, and woonders, be donne by the name of thy holye chylde Ieſus.

31 And

XUM

Actes.16.f 31 And aſſoone as they had prayed, *the place mooued where they were aſſembled togeather, * and they were al filled with the holye ghoſt, & they ſpake the worde of God boldly. Actes.2.a and.19.b

G 32 ☞And the multitude of them that beleued, *were of one hart, and of one ſoule: Neither ſayde any of them, that ought of the thinges whiche he poſſeſſed was his owne, but they had al thinges common. Actes.2.g and.5.b

33 And with great power gaue the Apoſtles witneſſe of the reſurrection of the Lorde Ieſu, and great grace was with them al.

34 Neither was there any among them, that lacked: For as many as were poſſeſſours of landes, or houſes, ſolde them, and brought the pryce of the thinges that were ſolde,

35 And layde it downe at the Apoſtles feete: And diſtribution was made vnto euerye man according as he had neede.

36 And *Ioſes, whiche was alſo called of the Apoſtles Barnabas (that is to ſay if ye interprete it, the ſonne of conſolation) being a Leuite, and of the countrey of Cypers, Actes.1.d

37 Hauing lande, ſolde it, and brought the moneye, and layde it downe at the Apoſtles feete.

The.v.Chapter.

12 Miracles are donne by the Apoſtles. 19 The Angel of God bryngeth them out of pryſon. 26 They are brought before the counſel. 34 The ſentence of Gamaliel. 40 The Apoſtles are beaten. 41 They reioyce in trouble.

A 1 But a certayn man named Ananias, with Sapphira his wyfe, ſold a poſſeſſion,

2 And keapt away [part] of the price, his wyfe alſo beyng of counſel, and brought a certayne part, and layde it downe at the Apoſtles feete.

3 But Peter ſayde, Ananias, howe is it that Satan hath filled thine hart, to lye vnto the holy ghoſt, and keepe away [part] of the price of the lande?

4 Whiles it remained, was it not thine owne? & after it was ſolde was is not in thine owne power? Why haſt thou conceyued this thing in thine hart? thou haſt not lyed vnto men, but vnto God.

5 Ananias hearing theſe woordes, fel downe, and gaue vp the ghoſt: And great feare came on al them that heard theſe thinges.

6 And the young men roſe vp, and put him apart, and caryed hym out, and buried him.

B 7 And it came to paſſe, that as it were about the ſpace of three houres after, his wife came in, not knowing that whiche was donne.

8 And Peter ſayde vnto her, Tel me, ſolde ye not the land for ſo muche? And ſhe ſayd, Yea, for ſo muche.

9 Then Peter ſayde vnto her, Why haue ye agreed togeather, to tempt the ſpirite of the Lorde? beholde, the feete of them whiche haue buryed thy huſbande, are at the doore, and ſhal cary thee out.

10 Then fel ſhe downe ſtraightway at his feete, & yeelded vp the ghoſt: And the young menne came in, and founde her dead, and caryed her out, and buryed her by her huſband,

11 And great feare came vpon al the Church, and vpon as many as heard theſe thinges.

Math.16.d 12 And by the handes of the Apoſtles, *were many ſignes and woonders ſhewed among the people. (And they were altogeather with one accorde in *Solomons porche. 3.Reg.6.a Iohn.10.c Actes.3.b

13 And of other durſt no man ioyne him ſelfe to them: neuertheleſſe, the people magnified them. C

14 The number of them that beleued in the Lorde, both of menne and women, grewe more and more.)

15 Inſomuche that they brought the ſicke into the ſtreetes, and layde them on beds and couches, that at the leaſt way, the (a) ſhadowe of Peter when he came by, myght ſhadowe ſomme of them.

16 There came alſo a multitude of the cities rounde about, vnto Hieruſalem, bryngyng ſicke folkes, and them whiche were vexed with vncleane ſpirites: and they were healed euery one.

17 *Then the cheefe prieſt roſe vp, and al they that were with hym, (whiche is the ſect of the Saducees,) and were ful of indignation. Actes.4.a D

18 And layde handes on the Apoſtles, and put them in the common pryſon.

19 *But the Angel of the Lorde by nyght opened the pryſon doores, and brought them foorth, and ſayde, Actes.12.a and.16.f

20 Goe, and ſtand and ſpeake in the temple to the people al the woordes of this lyfe.

21 And when they heard that, they entred into the temple early in the mornyng, & taught: But the cheefe Prieſte came and they that were with hym, and called a counſel togeather, and al the Elders of the chyldren of Iſrael: and ſent to the pryſon to fetche them.

22 But when the officers came, and founde them not in the pryſon, they returned, & tolde,

23 Sayeing, The pryſon truely found we ſhut with al diligence, and the keapers ſtandyng without before the doores, but when we had

(a) God at the fyrſt publiſhing of his Goſpel, wrought woonders by theſe thinges that ſeemed trifles to the worlde, which thinges as they were donne for a tyme, ſo nowe the lyke muſt not be looked for.

opened, we founde no man within.

24 Then when the chiefe prieſt, and the captayne of the temple, ⁊ the hygh prieſtes hearde theſe thinges, they doubted of them wherunto this woulde growe.

25 Then came one ⁊ ſhewed them, [ſayeing.] Beholde, the menne that ye put in priſon, are ſtanding in the temple, ⁊ teaching the people.

26 Then went the captayne of the temple with the officers, and brought them without violence: (For they feared the people, leſt they ſhoulde haue benne ſtoned.)

27 And when they had brought them, they ſet them before the counſel. And the chiefe prieſt aſked them,

E 28 Sayeing, *Dyd not we ſtraitly cõmaund you that ye ſhoulde not teache in this name? And beholde, ye haue filled Hieruſalem with your doctrine, and intende to bryng(b)* this mans blood vpon vs.

Act,iiij,d.
Mat.27.e
(b) By this ſpeache, they meane that they woulde charge them as gyltie of Chriſtes blood that was ſhed.

29 Then Peter ⁊ the other apoſtles anſweared, and ſayde, *We ought more to obey God then menne.

Actes,4,d

30 The God of our fathers rayſed vp Jeſus, whom ye ſlue, and hanged on tree.

31 Hym hath GOD lyft vp with his ryght hand, to be a prince and a ſauiour, for to geue repentance to Iſrael, ⁊ forgeueneſſe of ſinnes.

32 And we are recordes of theſe thinges which we ſay, and ſo is alſo the holy ghoſt, whom God hath geuen to them that obey him.

33 When they heard that, they claue a ſunder, and ſought meanes to ſlea them.

34 Then ſtoode there vp one in the counſel, a Phariſee, named * Gamaliel, a doctour of lawe, had in reputation among al the people, and commaunded to put the Apoſtles foorth a litle ſpace,

Actes,22.a

F 35 And ſayde vnto them, Ye menne of Iſrael, take heede to your ſelues, what ye entende to doo as touchyng theſe menne.

36 For before theſe dayes roſe vp one Theudas, reportyng hym ſelfe to be ſomme great man, to whom a number of menne, about a foure hũdred, ioined them ſelues: which was ſlayne, and they al whiche " beleeued hym were ſcattered abroade, ⁊ brought to nought.

" or, agreed vnto.

37 After this man aroſe vp one Judas of *Galilee, in yͤ dayes of tribute, ⁊ drue away much people after him: he alſo periſhed, ⁊ al, euen as many as obeyed him, were ſcattered abroade.

Luk,xiij,a

38 And nowe I ſay vnto you, refrayne your ſelues from theſe menne, and let them alone: for if this cõuſel or this woorke be of menne, it wil comme to nought.

39 But ⁊ if it be of God, ye can not deſtroy it, leſt haply ye be founde to ſtriue againſt God.

40 And to hym they agreed: and when they had called the apoſtles, and beaten them, they *commaunded that they ſhoulde not ſpeake in the name of Jeſu, and let them goe.

Act.iiij.d.

41 And they departed frõ the face of the counſel, *reioycyng that they were counted woorthy to ſuffer ſhame for his name.

Mat.v.b

42 And dayly in the temple, ⁊ in euery houſe, thei ceaſſed not to teach ⁊ preach Jeſus Chriſt.

The.vi.Chapter.

3 Seuen deacons are ordeyned in the Churche. 11 Steuen is accuſed.

A 1 AND in thoſe dayes when the number of the diſciples grew, there aroſe a grudge among yͤ Grekes agaynſt the Hebrues, becauſe their widowes were deſpiſed in the dayly miniſterie.

2 Then the twelue called the multitude of the diſciples togeather, and ſayde, It is not good that we ſhould leaue the woord of God, and ſerue tables.

3 Wherfore brethren, looke ye out among you ſeuen menne *of honeſt report, and ful of the holy ghoſt and wyſdome, to whom we may commit this buſineſſe.

i.Tim,iij.c

4 But we wyl geue our ſelues continually to prayer, ⁊ to the miniſterie of the woorde.

5 And the ſayeing pleaſed the whole multitude: ⁊ they choſe Steuen, a man ful of faith and of the holy ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicolas a conuert of Antioche.

Apoc,ii.b

6 Theſe they ſet before the apoſtles: and when they had prayed, they * layde their handes on them.

Num.27.d
i.Tim.4.d
ii.Tim.i.b

B 7 And the woorde of God encreaſed, and the number of the diſciples multiplyed in Hieruſalem greatly, and a great company of the prieſtes were obedient to the fayth.

8 ☞ And Steuen ful of fayth and power, dyd great woonders and miracles among the people.

9 Then there aroſe certayne of the (a) ſynagogue, which is called [the ſynagogue] of the Libertines, and Cyrenians, ⁊ of Alexandria, and of Cilicia, ⁊ of Aſia, diſputing with Steuen:

10 *And they coulde not reſiſte the wyſedome and the ſpirite by the whiche he ſpake.

11 Then they priuily prepared menne, which ſayde, (b) We haue heard hym ſpeake blaſphemous woordes agaynſt Moſes, and agaynſt GOD.

12 And they moued the people, and the elders, and the ſcribes, and came vpon hym, and

(a) Or, Colledge. For in the citie of Hieruſalem there were erected many houſes or ſcooles, wherin the youth of the Jewes and ſtrangers were inſtructed: as nowe adayes are vſed in our vniuerſities.

(b) The wicked ſetteth foorth falſe witneſſes, when they by reaſonyng can not preuaple agaynſt the trueth: And thus malice ſeeketh falſe Chriſtes, whẽ the trueth fayleth her.

caught hym, & brought hym to the counſel:

13 And brought foorth falſe witneſſes, which ſayde, This man ceaſſeth not to ſpeake blaſphemous woordes agaynſt this holy place, and the lawe.

C 14 For we hearde hym ſay, that this Jeſus of Nazareth ſhal deſtroy this place, and ſhal change the ordinances whiche Moſes gaue vs.

15 And al that ſate in the counſel, lookyng ſtedfaſtly on hym, ſawe his face as it had benne the face of an angel.

The.vij.Chapter.

2 Steuen maketh anſweare to his accuſation, 51 rebuketh the harde necked Jewes, 58 and is ſtoned to death.

A 1 Then ſayde the chiefe prieſt, Are theſe thynges ſo?

2 And he ſaid, Ye menne, brethren, and fathers, hearken: The GOD of glorie appeared vnto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran,

Gen,xij,d 3 And ſayde vnto hym, *Geat thee out of thy countrey, and from thy kynrede, and comme into the lande whiche I ſhal ſhewe thee.

4 Then came he out of the lande of the Chaldeans, & dwelt in Charran: and from thence, when his father was dead, he brought hym into this lande wherein ye nowe dwel.

Gen,xij,b 5 And he gaue hym none inheritance in it, no not the breadth of a foote: *and promiſed that he woulde geue it to hym to poſſeſſe, and to his ſeede after hym, when as yet he had no chylde.

Gen,xv,c 6 God verely ſpake on this wyſe, *that his ſeede ſhoulde ſoiourne in a ſtrange lande, and that they ſhoulde keepe it in bondage, and *entreate them euyl foure hundred (a) yeeres.

Exod.12,f

(a) This is not to be vnderſtand, that they ſhould be euyl intreated ỷ whole foure hūdred yeres: but by exceſſe of ſpeach, called hyperbole, is ſignified ỷ they ſhould be euyl intreated within ỷ ſpace of foure hundred yeeres.

7 And the nation to whom they ſhalbe in bondage, wyl I iudge, ſayde God: And after that ſhal they comme foorth, and ſerue me in this place.

8 And he gaue hym the couenant of circumcizion: and ſo [Abraham] begate Iſahac, and circumcized hym the eyght day: and Iſahac [begate] Jacob, and Jacob [begate] the twelue patriarkes.

Gen.37.f Sapi.x.c 9 *And the patriarkes mooued with enuie, ſold Joſeph into Egypt: and God was with hym,

10 And deliuered him out of al his aduerſities, and gaue hym fauour and wyſedome in the ſyght of Pharao king of Egypt: & he *made him gouernour ouer Egypt, and [ouer] al his houſholde. Gen.11,c

Gen,40,g 11 *But there came a dearth ouer al the land of Egypt and Chanaan, and great affliction: that our fathers founde no ſuſtenance.

12 But when Jacob hearde that there was corne in Egypt, he ſent our fathers firſt.

13 *And at the ſecond [tyme] Joſeph was knowen of his brethren, and Joſephes kynrede was made knowen vnto Pharao. Gen.45,a.

14 Then ſent Joſeph, and cauſed his father Jacob to be brought, and al his kinne, three ſcore and fyfteene ſoules. C

15 *And Jacob deſſended into Egypt, & *died, both he and our fathers, Gen.46,a. Gen,49.d

16 And were caryed ouer into Sichem, and layd in the ſepulchre *that Abraham bought for (b) money of the ſonnes of Emor, the ſonne of Sichem. Gen.23,d

(b) Here appeareth an errour. For Abrahā ſeemeth to be put in ỷ text in ỷ ſtede of Jacob. For Jacob bought the ſepulchre of Emor, and not Abraham, who bought before a feelde of Ephron.

17 But when the tyme of the promiſe drewe nygh, whiche God had ſworne to Abraham, the people grewe and multiplyed in Egypt:

18 Tyl another kyng aroſe, whiche knewe not of Joſeph.

19 The ſame dealt ſubtylly with our kynred, and euyl intreated our fathers, & made them caſt out their young childrē, that they ſhould not remayne alyue.

20 *The ſame tyme was Moſes borne, and was acceptable vnto God, and nouriſhed vp in his fathers houſe three monethes. Exod,ii.a. Heb.xi.c.

21 And whē he was caſt out, Pharaos daughter tooke hym vp, and nouriſhed him for her owne ſonne. D

22 And Moſes was learned in al manner of wyſdome of the Egyptians, and was mightie in deedes and in woordes.

23 And when he was ful fourtie yeeres olde, it came into his hart to viſite his brethren the chyldren of Iſrael.

24 And when he ſawe one of them ſuffer wrong, he defended hym, and auenged his quarrel that had the harme donne to hym, and ſmote the Egyptian.

25 For he ſuppoſed his brethren woulde haue vnderſtande, howe that GOD by his hande ſhould deliuer them: but they vnderſtood not.

26 And the next day he ſhewed him ſelfe vnto them as they ſtroue, & woulde haue ſet them at one agayne, ſayeing, Sirs, ye are brethren, why doo ye wrong one to another?

27 But he that dyd his neyghbour wrong, thruſt hym away, ſayeing, *Who made thee a ruler, and a iudge ouer vs? Gen,19.b. Exod,ii.c. Mat.xxj.c Actes,3,b.

E 28 Wylt thou kyl me, as thou dyddeſt the Egyptian yeſterday?

Exod,2.c. 29 *Then fled Moſes at that ſayeing, and was a ſtranger in the lande of Madian, where he begate two ſonnes.

Exod.3.a 30 *And when fourtie yeeres were expired, ther appeared to him (c) in the wildernes of mount Sina, an angel of the Lord in a flame of fyre in a bramble buſhe.

31 When Moſes ſawe it, he woondred at the ſight: and as he drue neare to beholde, the voyce of the Lorde came vnto hym,

Exod,3.d Mat,22.c Mar.xij.c. Luk,xx,c 32 [Sayeing] *I [am] the God of thy fathers, the God of Abraham, & the God of Iſahac, and the God of Iacob. Then Moſes trembled, and durſt not beholde.

Ioſu,v.d 33 Then ſayde the Lorde to him, *Put of thy ſhoes from thy feete: for the place where thou ſtandeſt, is holy grounde.

34 I haue ſeene, I haue ſeene the affliction of my people whiche is in Egypt, and I haue heard their gronyng, and am comme downe to deliuer them: And now comme, and I wil ſende thee into Egypt.

Exod,ij.c. 35 *This Moſes whom they forſooke, ſayeing, Who made thee a ruler and a iudge? the ſame did God ſende to be a ruler and a deliuerer, by the handes of the angel whiche appeared to hym in the bramble buſhe.

36 He brought them out, after that he had ſhewed woonders and ſignes in Egypt, & in the read ſea, and in the wilderneſſe fourtie yeeres.

Deut,18.c Act,iij.d 37 This is that Moſes whiche ſayde vnto the chyldren of Iſrael, *A prophete ſhal the Lorde your God rayſe vp vnto you of your brethren, lyke vnto me: hym ſhal ye heare.

Exod,xix. Gala,iij.c. 38 This is he *that was in the Church in the wylderneſſe with the angel, whiche ſpake to hym in the mount Sinai, and with our fathers: this man receiued the woord of lyfe to geue vnto vs.

F 39 To whom our fathers woulde not obey, but thruſt [hym] from them, & in their hartes turned backe agayne into Egypt,

Exod,32.a 40 Sayeing vnto Aaron, *Make vs gods to goe before vs. For as for this Moſes that brought vs out of the lande of Egypt, we wote not what is become of hym.

41 And they made a Calfe in thoſe dayes, and offred ſacrifice vnto the idol: & reioyced ouer the woorkes of their owne handes.

Rom,i.c Amos,v.d Iere,vij.c. 42 Then God turned hym ſelfe away, and gaue* them vp to woorſhyp the hoſt of heauen, as it is wrytten in the booke of the prophetes, *O ye houſe of Iſrael, haue ye offered to me (b) ſlayne beaſtes, and ſacrifices by the ſpace of fourtie yeeres in the wylderneſſe?

43 Yea ye tooke vnto you yͤ tabernacle of Moloch, and the ſtarre of your god Remphan, figures whiche ye made to worſhip them: and I wyl cary you away beyonde Babylon.

44 Our fathers had the tabernacle of witneſſe in the wilderneſſe, as he had appoynted, ſpeakyng vnto Moſes, *that he ſhould make it accordyng to the faſhion that he had ſeene: Exod,25.d Actes.viij.

45 Whiche alſo our fathers that came after,* brought in with Ieſus into the poſſeſſion of the Gentiles, whom God draue out before yͤ face of our fathers, vnto the dayes of Dauid, Ioſu,iij.a

46 *Whiche founde fauour before God, and would fayne haue found a tabernacle for the God of Iacob. Pſal,89.c.

47 *But Solomon buylt hym an houſe. 3.Reg.6.a.

48 *Howbeit, he that is higheſt of al, dwelleth not in temples made with (c) handes, as ſayth the prophete, Act.17.f

49 Heauen is my ſeate, and earth is my footeſtoole: What houſe wyl ye build for me, ſaith the Lord? Or whiche is the place of my reſt?

50 Hath not my hand made al theſe thinges?

51 Ye ſtifnecked and of vncircumcized hartes & eares, ye doo alwayes reſiſte the holy ghoſt, *as your fathers dyd [ſo] doo ye.

52 Whiche of the prophetes haue not your fathers perſecuted? And they haue ſlayne them whiche ſhewed before of the commyng of that iuſt, of whom ye haue benne nowe the betrayers and murtherers:

53 Whiche alſo haue receiued the lawe by *the diſpoſition of angels, and haue not keapt it. G Iohn.7.b.

54 ☞ When they hearde theſe thynges, their hartes claue a ſunder, and they gnaſhed on hym with their teeth. Act,25.b

55 But he beyng ful of the holy ghoſt, looked vp ſtedfaſtly into heauen, & ſawe the glory of God, and Ieſus ſtandyng on the ryght hand of GOD,

56 And ſayd, Behold, I ſee the heauens open, and the ſonne of man ſtanding on the ryght hande of GOD.

57 Then they gaue a ſhoute with a loude voyce, and *ſtopped their eares, and ran vpon hym al at once, Pſal,58.a

58 And caſt hym out of the citie, and *ſtoned hym: and the witneſſes layde downe their clothes at a young mans feete, whoſe name was Saul. 3.Re.21.d

59 And they ſtoned Steuen, callyng on, & ſayeing, Lorde Ieſu, *receiue my ſpirite. Pſal,31.a

60 And he kneeled downe, (f) and cryed with a loude voyce, Lord lay not this ſinne to their charge. And when he had thus ſpoken, he fel a ſleepe.

(c) That is to ſay, Moſes.

(b) God tooke their offeringes to be abominable, & vtterly none at al: partly for that they offred with a diſſembling hart & a wicked life, & partly becauſe they mingled togeather the ſeruice deuiſed by man with the true ſeruice of God.

(c) Here is reproued the groſſe dulneſſe of the people, who vaynely fantaſied that Gods power was conteined within the temple, which is the place of my reſt? not the houſe built with mennes handes: but an humble & a quiet ſpirite, whiche trembleth at my holy woorde.

(f) He prayed for hym ſelfe ſtandyng: but praying for his enimies he kneeled downe, meanyng thereby, firſt that their great iniquitie required a greater and a more feruent prayer: ſecondly, he declareth his myghtie charitie, praying ſo earneſtly for his enimies.

The.viii.Chapter.

3 Saul perſecuteth the Chriſtians. 4 The Apoſtles are ſcattered abroade. 5 Philip commeth into Samaria 13 Simon Magus is baptized, and he diſſembleth. 38 Philip baptizeth the Eunuch.

A 1 AND Saul was conſenting vnto his death: And at that time ther was a great perſecution agaynſt the Churche whiche was at Hieruſalem, & they were al *ſcattered abroad throughout the regions of Iurie & Samaria, except the apoſtles.

Act,22,d
Mat.10.c
Actes.11.g

2 And deuout menne caryed Steuen togeather to his buryal, and made great lamentation ouer hym.

3 As for Saul, he *made hauocke of yͤ Church, entryng into euery houſe, and drawyng out both menne and women, dyd put them into priſon.

Actes.9.2.
i.Cor.15.b
Gala.1.c

4 Therfore they that were ſcattered abroade, went euery where preachyng the woorde of God.

5 ☞ Then came Philip into the citie of Samaria, and preached Chriſte vnto them.

6 And the people gaue heede vnto thoſe thinges whiche Philip ſpake, with one accorde, hearyng & ſeeyng the miracles which he did.

B 7 For *vncleane ſpirites, cryeing with loude voyce, came out of many that were poſſeſſed with them: and many taken with paulſies, and many that halted, were healed.

Mat.xvi.d

8 And there was great ioy in that citie.

9 But there was a certayne man called Simon, whiche beforetyme in the ſame citie vſed witchcraft, and bewitched the people of Samaria, ſayeing that he was a man that coulde doo great thynges:

10 To whom they al gaue heede, from the leaſt to the greateſt, ſayeing, This man is the great power of God.

11 And hym they ſet muche by, becauſe that of long tyme he had bewitched them with ſorceries.

12 But when they beleeued Philips preachyng of the kyngdome of GOD, and of the name of Ieſus Chriſte, they were baptized, both menne and women.

13 Then Simon him ſelfe beleeued alſo: and when he was baptized, he continued with Philip, & woondred, beholdyng the miracles and ſignes whiche were donne.

C 14 ☞ When the apoſtles whiche were at Hieruſalem hearde ſay that Samaria had receiued the woorde of God, they ſent vnto them Peter and Iohn.

15 Whiche when they were comme downe, prayed for them, that they myght receiue the holy ghoſt.

16 (For as yet he was comme downe vpon none of them, but they were baptized (a) only in the name of Chriſte Ieſu.)

17 Then layde they their handes on them, and they receiued the holy ghoſt.☜

18 And when Simon ſaw that through layīg on of the apoſtles handes, the holy ghoſt was geuen, he offered them money,

19 Sayeing, Geue me alſo this power, that on whom ſo euer I put the handes, he may receiue the holy ghoſt.

20 But Peter ſayde vnto hym, Thy money periſhe with thee, becauſe thou haſt thought *that the gyft of God may be obteyned with money.

Mat,10,b.

21 Thou haſt neyther part nor felowſhyp in this buſineſſe: for thy hart is not right in the ſyght of God. D

22 Repent therefore of this thy wyckedneſſe, and pray god, if perhaps the thought of thine hart may be forgeuen thee.

23 For I perceiue that thou art (b) in the gal of bitterneſſe, and in the bond of (c) iniquitie.

24 Then anſweared Simon, and ſayd, Pray ye to yͤ Lord for me, that none of [these things] whiche ye haue ſpoken, fal on me.

25 And they, when they had teſtified and preached the woord of the Lord, returned toward Hieruſalem, & preached the Goſpel in many villages of the Samaritanes.

26 ☞ And the angel of the Lorde ſpake vnto Philip, ſayeing, Aryſe, and goe towarde the South, vnto the way that goeth downe frō Hieruſalem vnto Gaza: whiche is deſart.

27 And he aroſe, and went on: and beholde a man of Ethiopia, an Eunuch, and of great auctoritie with Candace, Queene of the Ethiopians, and had the rule of al her treaſure, * whiche came to Hieruſalem for to woorſhyp.

3.Reg.8.c.
Iohn,12.c.

28 And as he returned home agayne, ſittyng in his charet, he read Eſaias the prophete. E

29 Then the ſpirite ſaid vnto Philip, Comme neare, and ioyne thee ſelfe to this charet.

30 And Philip ranne thyther to hym, & harde hym reade the prophete Eſaias, and ſaid, Underſtandeſt thou what thou readeſt?

31 And he ſayde, Howe can I, except ſomme man ſhoulde guyde me? And he deſyred Philip that he would comme vp, & ſit with him.

32 The tenour of the ſcripture which he read, was this, *He was ledde as a ſheepe to the ſlaughter,

Eſai.liij.c.

(a) They that were baptized onely in the name of Chriſte, no doubt had receiued the holy ghoſt ſufficiently touchyng theyr ſaluation: but for further confirmation of Chriſtes religion, nowe newly ſet foorth, yͤ manifeſt and vnwont gyftes of the holy ghoſt appeared among the Chriſtians by layeing on of the handes of the apoſtles.

(b) Thou art fulfylled with melancoly and enuie, Thou wouldeſt haue doynges with the hygheſt, otherwyſe thou canſt not be quiet.

(c) Through the deſyre of money and colourable couetouſneſſe. Take heede ye ſymoniakes that onely for lyuyng enter into the miniſterie.

ſlaughter, and like a lambe dumbe before the ſhearer, ſo openeth he not his mouth.

33 In his humilitie, his iudgement is exalted: but who ſhal declare his generation? For his lyfe is taken from the earth.

34 And the Eunuche anſweared Philip, and ſayde, I pray thee, of whom ſpeaketh the prophete this? of him ſelfe, or of ſome other man?

F 35 Then Philip opened his mouth, and began at the ſame ſcripture, and preached vnto hym Jeſus.

36 And as they went on their way, they came vnto a certayne water: and the Eunuche ſayd, See, here is water, * what dooth let me to be baptized.

Actes, x, g

37 Philip ſayde [vnto hym] If thou beleeueſt with al thyne hart, thou mayeſt. And he anſweared, & ſayde, I beleeue that Jeſus Chriſte is the ſonne of God.

38 And he commaunded the charet to ſtande ſtyl: and they went downe both into the water, both Philip and alſo the Eunuche: and he baptized hym.

39 And aſſoone as they were comme out of the water, the ſpirite of ye Lord caught away Philip, that the Eunuche ſaw him no more: And he went on his way reioycing.

40 But Philip was founde at Azotus: and he walked throughout the countrey, preaching in al the cities, tyl he came to Ceſarea.

The.ix.Chapter,

3 The conuertion of Saule. 25 Paule eſcapeth the Jewes conſpiracies, 26 he goeth vp to the apoſtles. 34 Peter healeth Eneas, 40 and rayſeth vp Tabitha.

A 1 AND Saul(a) yet breathing out threatninges & ſlaughter agaynſt the diſciples of the Lorde, went vnto the hygh prieſt,

(a) Saul breathed and burſted with rage & cruelty agaynſt Chriſtes Church, whiche declareth wherunto man is led by his raſhe zeale, before he hath the true knowledge of God.

2 And deſyred of hym letters [to cary] to Damaſcus, to the ſynagogues: that if he founde any of this way, whether they were menne or women, he myght bring them bound vnto Hieruſalem.

3 And when he iourneyed, it came to paſſe, that as he was comme nye to Damaſcus, ſodenly there ſhyned rounde about him a lyght from heauen.

4 And he fel to the earth, and hearde a voyce ſayeing vnto hym, * Saul, Saul, why perſecuteſt thou me?

Act, 22, b

5 And he ſaide, Who art thou Lorde? And the Lorde ſayde, I am Jeſus whom thou perſecuteſt: It is hard for thee to kicke agaynſt the prickes.

6 And he both tremblyng and aſtonyed, ſayd, Lorde, * What wylt thou haue me to doo? And the Lorde ſayde vnto hym, Aryſe, and goe into citie, & it ſhalbe tolde thee what thou muſt doo.

Luke.iij. b
Actes.ij.f.

B 7 The menne alſo whiche iourneyed with hym, ſtoode amaſed, (b) hearyng a voyce, but ſeeyng no man.

(b) No marvel though weake and corruptible fleſhe was amaſed at heauenly thinges, & at the talke of God, wherby it came to paſſe, that thei heard a voyce, as here is written, and heard no voice as is written in ye.22. chap. For they heard a voice, & vnderſtoode it not,

8 And Saul aroſe from the earth, and when his eyes were opened, he ſawe no man: but they led hym by the hande, and brought him into Damaſcus.

9 And he was three dayes without ſight, and neyther dyd eate nor drynke.

10 And there was a certayne diſciple at Damaſcus, named Ananias: and to hym ſayde the Lorde in a viſion, Ananias. And he ſayd, Beholde, I [am here] Lorde.

11 And the Lorde ſayde vnto hym, Aryſe, and goe into ye ſtreate, which is called Strayght, and ſeeke in the houſe of Judas after one called Saul * of Tarſus: for beholde he prayeth,

Act.21.g

12 And hath ſeene in a viſion a man named Ananias commyng in to hym, and puttyng his handes on hym, that he myght receiue his ſyght.

13 Then Ananias anſweared, Lorde I haue hearde by many of this man, * howe muche euyl he hath donne to thy ſaintes at Hieruſalem:

Actes, 8. a.
i. Cor. 15. b
Galat. i. c

C 14 And here he hath aucthoritie of the hygh prieſtes, to bynde al that cal on thy name.

15 The Lorde ſayde vnto him, Goe thy way: for he is a choſen veſſel vnto me, to beare my name before the Gentiles, and kynges, and the chyldren of Iſrael.

16 For I wyl ſhew hym how great thynges * he muſt ſuffer for my names ſake.

Act.21.c.
2.Cor.11.e

17 * And Ananias went his way, and entred into the houſe, and put his handes on hym, and ſayde, Brother Saul, the Lorde (euen Jeſus that appeared vnto thee in the way as thou cameſt) hath ſent me, that thou myghteſt receiue thy ſyght, and be fylled with the holy ghoſt.

Act, 22, c

18 And immediatly there fel from his eyes as it had benne ſcales, and he receiued ſyght foorthwith, and aroſe, and was baptized,

19 And when he had receiued meate, he was comforted. Then was Saul certayne dayes with ye diſciples whiche were at Damaſcus.

20 And ſtrayghtway he preached Chriſte in the ſynagogues, that he is the ſonne of God.

D 21 But al that heard hym, were amaſed, and ſayd, Is not this he that deſtroyed thē which called on this name in Hieruſalem, and came hyther for that intent, that he myght bryng them bounde vnto the hygh prieſtes?

22 But Saul increaſed the more in ſtrength, and confounded the Iewes whiche dwelt at Damaſcus, prouing by conferring [one ſcripture with another] that this is very Chriſt. ☞

23 And after that many dayes were fulfylled, the Iewes tooke counſel togeather to kyl hym.

24 But their laying awayte was knowen of Saul: And they watched the gates day and nyght to kyl hym.

i.Cor.12.a
i.Reg.19.f
25 *Then the diſciples tooke hym by nyght, and put hym downe by the wal, and let hym downe in a baſket.

26 And when Saul was comme to Hieruſalem, he aſſayde to couple hym ſelfe to the diſciples: but they were al afrayde of hym, and beleeued not that he was a diſciple.

27 But Barnabas tooke hym, and brought hym to the apoſtles, & declared to them howe he had ſeene the Lord in the way, and that he had ſpoken to him, and how he had preached boldly at Damaſcus in the name of Ieſus.

E 28 And he was with them comming in, and goeing out at Hieruſalem,

29 Speaking boldly in the name of the lorde Ieſus, and he ſpake and diſputed againſt the Greekes: but they went about to ſlea hym.

Act.21.c.
30 Whiche when the brethren knewe, * they brought hym to Ceſarea, and ſent him foorth to Tarſus.

31 Then had the Churches reſt throughout al Iurie, and Galilee, and Samaria, & were edified, and walked in the feare of the Lorde, and multiplyed by the comfort of the holy ghoſt.

32 And it came to paſſe, as Peter walked throughout al quarters, he came alſo to the ſaintes whiche dwelt at Lydda.

33 And there he found a certayne man named Eneas, which had kept his bed eight yeeres, and was ſicke of the paulſie.

34 And Peter ſayde vnto hym, Eneas, Ieſus Chriſte maketh thee whole: aryſe, and make thy bed. *And he aroſe immediatly.

Mat.9.b
Mark.2.b.
Luke.v.c
Iohn.v.b.
Actes.3.b.
35 And al that dwelt at Lydda and Saron ſawe hym, whiche turned to the Lorde.

F

36 There was alſo at Ioppa a certayne woman, a diſciple, named Tabitha, whiche by interpretation is called (c) Dorcas: the ſame was ful of good workes and almes deedes, whiche ſhe dyd.

(c) Tabitha is called Dorcas. Dorcas ſignifieth a roe Buck, a beaſt of ſharp ſight. Suche an one was Tabitha to this effect, that ſhe beyng on earth farre from heauen, dyd beholde heauenly thinges, and drew neare vnto heauen with godly workes

37 And it came to paſſe in thoſe daies that ſhe was ſicke, and dyed: whom when they had waſhed, they layde her in an vpper chamber.

38 And foraſmuche as Lydda was nygh to Ioppa, & the diſciples had hearde that Peter was there, they ſent vnto hym two menne, deſyring hym that he woulde not be greeued to comme to them.

39 Then Peter aroſe, and came with them: when he was comme, they brought hym into the vpper chamber: And al the wydowes ſtoode rounde about hym weepyng, and ſhewyng the coates & garmentes whiche Dorcas made whyle ſhe was with them.

3.Re.16.d.
4.Reg.4.f
Luke.7.c.
40 And Peter put them al forth, and kneeled downe, and prayed, and turned hym to the bodye, and ſayde, Tabitha, * aryſe. And ſhe opened her eyes, and when ſhe ſawe Peter, ſhe ſate vp.

41 And [Peter] gaue her the hande, and lyft her vp: and when he had called the ſaintes and wydowes, he delyuered her alyue.

42 And [it] was knowen throughout al Ioppa, and many beleeued in the Lorde.

43 And it came to paſſe, that he taryed many dayes in Ioppa, with one Simon a tanner.

The.x.Chapter,

3 The viſion that Peter ſawe. 17 He was ſent to Cornelius. 19 The Heathen receiue the ſpirite, and are baptized.

A 1 There was a certayne man in Ceſarea, called Cornelius, a captaine of the band, called the Italian bande,

2 A deuout man, and one that feared god with al his houſholde, whiche gaue muche almes to the people, and prayed God alway.

3 The ſame ſaw by a viſion euidently, about the nienth houre of the day, an angel of God commyng in to him, and ſayeing vnto him, Cornelius.

4 And when he loked on him, he was afraid, and ſayd, What is it Lorde? And he ſayd vnto hym, Thy (a) prayers and thyne almes are comme vp into remembrance before God.

(a) The prayers and almes of Cornelius pleaſed God, before he was baptized: but without fayth god can not be pleaſed. Cornelius therefore (as Bede truely noteth) had fayth, whereby his prayers and almes pleaſed God. For (ſayth he) he came not to fayth through workes, but to workes through faith.

5 And now ſende menne to Ioppa, and cal for one Simon, whoſe ſirname is Peter.

6 He lodgeth with one Simon a tanner, whoſe houſe is by the ſea ſyde: He ſhal tel thee what thou oughteſt to doo.

7 And when the angel whiche ſpake vnto Cornelius was departed, he called two of his houſholde ſeruantes, and a deuout ſouldier of them that wayted on hym,

8 And told them al the matter, and ſent them to Ioppa.

9 On the morowe as they went on their iourney, & drewe nygh vnto the citie, Peter went vp* vnto ỹ hyghest part of the houſe to pray, about the ſixth houre. Mat.vi.a 4.Reg.4.f

10 And when he waxed hungry, he woulde haue eaten: But whyle they made redy, he fel into a traunce,

11 And he ſeeth (b) heauen opened, & a certayne veſſel comme downe vnto hym, as it hadde benne a great ſheete, knit at the foure corners, and let downe to the earth:

(b) This viſion dooth teach manyfold myſteries. Firſt, that the reſpect of meates made vnto the Iewes, is taken away, & byndeth not ỹ Chriſtians. For nowe, to the cleane, al meates are cleane. Secondly, the graces and gyftes of God are common alſo to ỹ Heathen, who before this tyme were excluded: whiche thyng is ſignified by the foure cornered ſheete, whiche ſignifieth the foure coaſtes of the worlde. Now, heauen is open to al that is incloſed in ỹ ſheete, whiche is the holy congregation of god. " Or, doo not thou pollute.

12 Wherein were al manner of foure footed beaſtes of the earth, and wylde beaſtes, & ſuch as creepe, and foules of the ayre.

13 And there came a voyce to hym, Ryſe Peter, kyl, and eate.

14 But Peter ſayde, Not ſo Lord: for I haue neuer eaten any thing that is common or vncleane.

15 And the voyce ſpake vnto hym againe the ſeconde tyme, What God hath cleanſed, that " cal not thou common.

16 This was donne thryſe: and the veſſel was receiued vp agayne into heauen.

17 Nowe whyle Peter doubted in hym ſelfe what this viſion whiche he had ſeene ſhould meane: beholde, the menne which were ſent from Cornelius, had made enquirance for Simons houſe, and ſtoode before the doore,

18 And called, & aſked whether Simon, whiche was ſirnamed Peter, were lodged there.

19 While Peter thought on the viſion, the ſpirite ſayde vnto hym, Beholde, three menne ſeeke thee.

20 Aryſe therefore, and get thee downe, and goe with them, doubting nothing: for I haue ſent them.

D 21 Then Peter went downe to the menne which were ſent vnto hym from Cornelius, and ſayd, Beholde, I am he whom ye ſeeke: what is the cauſe wherfore ye are comme?

22 And they ſayde, Cornelius the captayne, a iuſt man, and one that feareth GOD, and of good report among al the people of ỹ Iewes, was warned by an holy angel, to ſende for thee into his houſe, & to heare woordes of thee.

23 Then called he them in,* and lodged them: And on the morowe Peter went away with them,* and certaine brethren from Ioppa accompanyed hym. Gen.19.a Actes.11.b

24 And the thirde day after entred they into Ceſarea: and Cornelius wayted for them, and had called togeather his kinſemen and ſpecial freendes.

25 And it came to paſſe as Peter came in, Cornelius met hym, and fel downe (c) at his feete, and worſhypped [hym.]

(c) Cornelius dyd reuerence Peter more then he ought to haue done, ſuppoſing hym eyther to be a God, eyther to be endued with ſuche power & vertue, for the whiche he ſhoulde be honoured as God.

26 But Peter tooke hym vp, ſayeing, Stand vp,* I mee ſelfe alſo am a man. Deut.8.a

27 And as he talked with hym, he came in, & findeth many that were comme togeather.

28 And he ſayde vnto them, Ye knowe how that it is an vnlawful thyng for a man that is a Iewe, to company or comme vnto one of another nation: but GOD hath ſhewed me, that I ſhoulde not cal any man common or vncleane.

29 Therefore came I vnto you without delay, aſſoone as I was ſent for: I aſke therfore for what intent ye haue ſent for me? E

30 And Cornelius ſayde, Foure dayes agoe vntyl this houre I was faſtyng, and at the nienth houre I prayed in my houſe, & behold, a man ſtoode before me in bryght clothyng,

31 And ſayde, Cornelius, thy prayer is hearde, and thyne almes deedes are had in remembrance in the ſyght of God.

32 Sende therefore to Ioppa, and cal for Simon, whoſe ſirname is Peter: he is lodged in the houſe of one Simon a tanner, by the ſea ſide, who when he commeth, ſhal ſpeake vnto thee.

33 Then ſent I for thee immediatly, and thou haſt wel donne that thou art comme. Nowe therefore are we al here preſent before God, to heare al thinges that are commaunded vnto thee of God.

34 Then Peter opened his mouth, and ſayd, *Of a trueth I perceiue that God hath no regarde of perſons. 2.Par.19.c Rom.ii.b. Ephe.vi.b

35 But in euery nation, he that feareth hym, & woorketh righteouſneſſe, is accepted with hym. F

36 Touchyng the woorde whiche God ſent vnto the chyldren of Iſrael, preachyng peace by Ieſus Chriſte (he is Lorde ouer al.)

37 Ye know how the woord was publiſhed through al Iurie,* beginning in Galilee after the baptiſme whiche Iohn preached: Mat.iiij.b

38 How* God annoynted Ieſus of Nazareth, with the holy ghoſt, and with power, who went about dooyng good, and healyng al that were oppreſſed of the deuyl: for GOD was with hym. Eſai.lxj.a. Luke.4.c

39 And we are witneſſes of al thinges which he dyd in the lande of the Iewes, and at Hieruſalem, whom they ſlue, when they had hanged hym on a tree.

40 Hym God rayſed vp the thirde day, and ſhewed him openly,

41 Not to al the people, but vnto vs witneſſes, choſen before of God, euen to vs whiche dyd

Luke.23.d eate and drynke with him after he roſe*from the dead.

John.22.b Mat.28.d. 42 And* he commaunded vs to preache vnto the people, and to teſtifie that it is he which was ordeyned of GOD to be the iudge of quicke and dead.

Eſai..53.d. 43 To hym geue*al the prophetes witneſſe, that through his name whoſoeuer beleeueth in him, ſhal receiue remiſſion of ſinnes.☜

Actes.ii.a. 44 Whyle Peter yet ſpake theſe woordes,* the holy ghoſt fel on al them whiche hearde the woorde.

45 And they of the circumciſion whiche beleeued were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was powred out the gyft of the holy ghoſt.

46 For they hearde them ſpeake with tongues, and magnifie God. Then anſweared Peter,

47 *Can any man forbyd water, that theſe ſhoulde not be baptized, which haue receiued the holy ghoſt aſwel as we? Act.viij.f.

48 And he commaunded them to be baptized in the name of the Lorde.☜ Then prayed they hym to tary certayne dayes.

The.xi.Chapter.

4 Peter ſheweth the cauſe why he went to the Gentiles. 18 The Churche approueth it.
22 Barnabas and Paul preache at Antiochia. 28 Agabus propheſieth dearth to comme.

A 1 AND the apoſtles and brethren that were in Iurie, hearde that the Heathen had alſo receiued yͤ woorde of God.

2 And when Peter was comme vp to Hieruſalem, they that were of the circumciſion contended agaynſt hym,

Deut.7.a. 3 Sayeing, *Thou wenteſt in to menne vncircumcized, and diddeſt eate with them.

4 But Peter rehearſed the matter from the begynnyng, and expounded it by order vnto them, ſayeing,

Actes,x,b 5 * I was in the citie of Ioppa prayeing, and in a traunce I ſaw a viſion, a certayne veſſel deſſende, as it had benne a great ſheete, let downe from heauen by the foure corners, and it came euen vntyl me.

6 Upon the whiche when I had faſtened myne eyes, I conſydered, & ſaw*foure footed beaſtes of the earth, and wylde beaſtes, and ſuche as creepe, and foules of the ayre. Leuit.11.a Deut.14.a

B 7 And I hearde a voyce, ſayeing vnto me, Aryſe Peter, ſlay, and eate.

8 But I ſayde, Not ſo Lorde: for nothyng common or vncleane hath at any tyme entred into my mouth.

9 But the voyce anſweared me againe from heauen, Doo not thou make them (a) common whiche God hath cleanſed.

(a) What meates ſoeuer the Iewes vſed contrary to the lawe of Gods lawe, they called it common or vncleane.

10 And this was donne thre tymes: and al were taken vp agayne into heauen.

11 And beholde, immediatly there were thre menne alredy comme vnto the houſe where I was, ſent from Ceſarea vnto me.

12 And the ſpirite ſayd vnto me that I ſhould goe with them, nothyng doubting: Actes,x,d Moreouer,* theſe ſixe brethren accompanyed me, and we entred into the mans houſe:

13 And he ſhewed vs how he had ſeene an angel in his houſe, whiche ſtoode and ſayd vnto hym, Send menne to Ioppa, and cal for Simon, whoſe ſirname is Peter:

14 He ſhal telle thee woordes, whereby both C thou, and al thyne houſe ſhalbe ſaued.

15 And as I began to ſpeake, the holy ghoſt fel on them, *as he dyd on vs at the begynning. Actes,ii,a

16 Then remembred I the woorde of the Lord, how that he ſaid, *Iohn baptized with water, but ye ſhalbe baptized with (b) the holy ghoſt. Iohn,i,d. Actes,i,a.

(b) To be baptized with the holy ghoſt, is to receiue the viſible graces and gyftes of the holy ghoſt.

17 Foraſmuche then as God gaue them the lyke gyft as he dyd vnto vs when we beleeued on the Lorde Ieſus Chriſt: what was I that I ſhoulde haue withſtande God?

18 When they hearde theſe thinges, they helde their peace, and glorified God, ſayeing, Then hath God alſo to the Gentiles graunted repentance vnto lyfe.

19 *They alſo whiche were ſcattered abroade through the affliction that aroſe about Steuen, walked throughout vnto Phenice, and Cypers, and Antioche, preaching the woorde to no man, but vnto the Iewes onely. Actes,8,a.

20 And ſomme of them were menne of Cypers and Cyrene, whiche when they were comme to Antioche, ſpake vnto the Grekes, and preached the Lorde Ieſus.

21 And the hand of the Lord was with them: D and a great number beleeued, and turned vnto the Lorde.

22 Then tidynges of theſe thinges came vnto the eares of the Churche whiche was in Hieruſalem: and they ſent foorth Barnabas that he ſhoulde goe vnto Antioche.

23 Whiche when he came, and had ſeene the grace of God, was glad, and *exhorted them al that with purpoſe of hart they woulde cleaue vnto the Lorde. Actes.13.6

24 For he was a good man, and ful of the holy ghoſt,

ly ghoſt, and of fayth: And muche people was added vnto the Lorde.

25 Then departed Barnabas to Tarſus, for to ſeeke Saul.

26 And when he had found hym, he brought hym vnto Antioche. And it came to paſſe, that a whole yeere they had their conuerſation with the Church there, and taught much people: inſomuche, that the diſciples of Antioche, were the (c) fyrſt that were called Chriſtians.

(c) Not for that thei were the fyrſt Chriſtians, but for that the people both of the Jewes and gentiles grewe into one body, and wer more bolde freely to confeſſe the faith of chriſt.

27 *And in thoſe dayes, came prophetes from Hieruſalem vnto Antioche.

28 And there ſtoode vp one of them, named Agabus, & ſignified (d) by the ſpirit, that there ſhoulde be great dearth throughout al the worlde: Which came to paſſe in the dayes of Claudius Ceſar.

(d) By theſe wordes ſaith Luke doeth ſignifie that the ſpirite of God was the aucthour of this prophecy, that thereby we myght vnderſtande the knowledge not to be geathered eyther of the courſe of the ſtarres, or any other natural cauſes.

29 Then the diſciples, euery man according to his habilitie, purpoſed to ſende * ſuccour vnto the brethren whiche dwell in Jurie.

30 Whiche thyng they alſo did, and ſent it to the elders by the handes of Barnabas and Saul.

The.xii.Chapter.

1 Herode perſecuteth the Chriſtians, 2 kylleth James, and putteth Peter in priſon, 7 whom the Lorde delyuereth by an angel. 21 The horrible death of Herod. 24 The Goſpel floriſheth. 25 Barnabas and Saul turnyng to Antiochia, take John Marke with them.

A 1 AT the ſame time Herode the kyng ſtretched foorth his hands to vexe certaine of the Churche.

Mat.4.c. 2 And he kylled * James the brother of John with the ſwoorde.

3 And becauſe he ſaw it pleaſed the Jewes, he proceeded further, and tooke Peter alſo, (Then were the dayes of ſweete bread.)

4 And when he had caught him, he put him in priſon alſo, and delyuered hym to foure (a) quaternions of ſouldiers to be kept, entendyng after Eaſter to bryng hym foorth to the people.

(a) That is, to xvi. ſouldiers.

5 And Peter was kept in pryſon, but prayer was made without ceaſſyng of the Churche vnto God for hym.

6 And when Herode woulde haue brought hym foorth vnto the people, the ſame nyght Peter was ſleepyng betweene two ſouldiers bounde with two chaynes, and the keepers before the doore kept the priſon.

B 7 And beholde, * the angel of the Lorde was there preſent, and a lyght ſhyned in the pryſon: and he ſmote Peter on the ſyde, and ſtirred hym vp, ſayeing, Aryſe vp quickly. And his chaynes fel of from his handes.

Actes,5.d

8 And the angel ſayd vnto hym, Gyrd thee ſelfe, and binde on thy ſandales. And ſo he did. And he ſayth vnto hym, Caſte thy garment about thee, and folowe me.

9 And [Peter] came out, and folowed hym, and wyſt not that it was trueth which was donne by the angel: but thought he had ſeene a viſion.

10 When they were paſt the fyrſte and the ſeconde watche, they came vnto the iron gate that leadeth vnto the citie, *which opened to them by the owne accorde: & they went out, and paſſed through one ſtreete, and foorthwith the angel departed from hym.

Actes,5.d

11 And when Peter was comme to him ſelfe, he ſayde, Nowe I know of a ſuretie that the Lord hath ſent his angel, and hath delyuered me out of the hande of Herode, and from al the waighting for, of the people of the Jewes. ☜

12 ☞ And as he conſydered the thyng, he came to the houſe of Marie the mother of John, whoſe syrname was Marke, where manye were geathered * togeather in prayer.

Actes,1.b.

13 As Peter knocked at the entrye doore, a damſel came foorth to hearken, named Rhoda.

14 And when ſhe knewe Peters voyce, ſhe opened not the doore for gladneſſe, but ranne in, and tolde howe Peter ſtoode before the doore. C

15 And they ſayd vnto her, Thou art madde. But ſhe affyrmed that it was euen ſo. Then ſayde they, It is his (b) angel.

(b) For they dyd knowe by Gods worde, that angels were appoynted to defende the faythful, & alſo in thoſe dayes they were accuſtomed to ſee ſuch ſyghtes.

16 But Peter continued knockyng: and when they had opened the doore, and ſaw him, they were aſtonyed.

17 * And when he had beckened vnto them with the hande, that they myght holde their peace, he tolde them by what meanes the Lorde had brought hym out of the pryſon: And he ſayde, Goe ſhewe theſe thynges vnto James, and to the brethren. And he departed, and went into another place.

18 Nowe as ſoone as it was day, there was no litle adoe among the ſouldiers, what was become of Peter.

19 And when Herode had ſought for hym, and found him not, he examined the keepers, and commaunded them to be carried away. And he deſſended from Jurie to Ceſarea, and there abode.

20 And Herode was diſpleaſed with them of Tyre and Sidon: but they came al with

one accorde to him, & made interceſſion vnto Blaſtus the kinges Chamberlayne, and deſyred peace, becauſe their countrey was nouriſhed by the kynges countrey.

21 And vpon the day appoynted, Herod arayed hym in royal apparel, and ſet hym in his ſeate, and made an oration vnto them.

22 And the people gaue a ſhoute, [ſayeing.] It is the voyce of a God, and not of a man.

23 And immediatly the angel of the Lorde ſmote him, becauſe he gaue not God the honour: and he was eaten of (b) woormes, and gaue vp the ghoſt.

24 And the woorde of GOD grewe and (c) multiplyed.

25 And Barnabas and Saul returned to Hieruſalem, when they had fulfilled their office, and tooke with them John, whoſe syrname was Marke.

(b) The vyleneſſe of the puniſhments declareth here that God deteſteth pryde and tyrannie. His grandfather alſo was eaten of lyce.

(c) The more that tyrantes goe about to ſuppreſſe gods woorde, the more dooth it increaſe and multiplye.

The.xiii.Chapter.

2 Paul and Barnabas are called to preache among the Gentiles. 7 Of Sergius Paulus, and Elimas the ſorcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 26 The Jewes are reiected. 28 They that are ordeyned to lyfe, beleeue.

A 1 There was alſo in yͤ church that was at Antioche, certayne prophetes and teachers: as Barnabas, and Simon that was called Niger, and Lucius of Syrene, and Manahen, which had benne nouriſhed vp with Herod the tetrarch, and Saul.

2 As they miniſtred to the (a) Lord, & faſted, the holy ghoſt ſayde, Separate me Barnabas and Saul, for the woorke whereunto I haue called them.

(a) The word ſignifieth, to execute a publique office, as the Apoſtles was, ſo that here is ſhewed that thei preached and propheſied, and dyd not offer a a ſacrifice, or ſay maſſe at Antioche, as ſomme vntruly geather.

3 And when they had faſted and prayed, and layde theyr handes on them, they let them goe.

4 And they, after they were ſent foorth of the holy ghoſt, departed vnto Celeucia, and from thence they ſayled to Cyprus.

5 And when they were at Salamine, they preached the woorde of God in the ſynagogues of the Jewes: and they had alſo *John to theyr miniſter. Acte.13,d

6 And when they had gonne through the Ile vnto Paphos, they founde a certayne ſorcerer, a falſe prophet, a Jewe, whoſe name was Barieſu:

B 7 Which was with the deputie of the countrey, one Sergius Paulus a prudent man: the ſame when he had called vnto him Barnabas and Saul, deſyred to heare the woord of God.

8 But Elymas * the ſorcerer (for ſo is his name by interpretation) withſtoode them, ſeekyng to turne the deputie away from the fayth. Exod.7.a and.8.b Actes,8.b

9 Then Saul (whiche alſo is called Paul) beyng ful of the holy ghoſt, ſet his eyes on hym,

10 And ſayd, O ful of al ſubtiltie and al miſchiefe, thou chylde of the deuyl, thou enimie of al ryghteouſneſſe, wylt thou not ceaſſe to paruert the ryght wayes of the Lorde?

11 And nowe beholde, the hande of the Lord is vpon thee, and thou ſhalt be blynd, not ſeeing the ſunne for a ſeaſon. And immediatly there fel on hym a myſte and a darkeneſſe, & he went about ſeekyng [them] that ſhoulde leade him by the hande.

12 Then the deputie when he ſawe what was donne, *beleeued, and woondered at the doctrine of the Lorde. John,6.d

13 Nowe when they that were with Paul, were departed from Paphos, they came to Perga in Pamphylia: and John * when he departed from them, returned to Hieruſalem. Actes.15.g

C 14 But when they departed from Perga, they came to Antioche in Piſidia, and went into the ſynagogue on the ſabboth day, and ſate downe.

15 And after the readyng of the lawe and the prophetes, the rulers of the ſynagogue ſent vnto them, ſayeing, Ye menne and brethren, yf ye haue any woorde to exhorte the people, ſay on.

16 Then Paul ſtoode vp, and * when he had beckened with the hande for ſcilence, ſayde, Menne of Iſrael, and ye that feare God, geue audience. Acte.12.c

17 The God of this people of Iſrael, choſe our fathers, and exalted the people when they dwelt as ſtrangers is the lande of Egypte, * and with an hygh arme brought he them out of it. Exod.14.a

18 And about the tyme of fourtie yeeres, ſuffered he theyr manners in the wyldernеſſe.

19 And when he had deſtroyed ſeuen nations in the lande of Chanaan, *he diuided theyr lande to them by lot. Ioſue.13.d

20 And afterwarde *he gaue vnto them iudges about the ſpace of foure hundred and fiftie yeeres, vnto the tyme of Samuel the prophete. Iudi.1.a.

D 21 And afterwarde they *deſyred a kyng, and God gaue vnto them *Saul the ſonne of Cis, 1.Reg.8.a 1.Re,20.a

XUM

Cis, a man of the tribe of Beniamin, by the ſpace of fourtie yeeres.

22 And when he had remooued him, he ſet vp Dauid to be theyr kyng, of whom he reported, ſayeing, *I haue found Dauid the ſonne of Ieſſe, a man after mine owne hart, which ſhal fulfyl al my wyl. 1.Re.16.a Pſal.89.c

23 *Of this mans ſeede hath God according to his promiſe brought foorth to Iſrael, the ſauiour Ieſus, Pſal.132.c 1.Reg.7.b

24 When Iohn had fyrſt preached before his comming, the *baptiſme of repentance to al the people of Iſrael. Mark.1.a Luke.3.c Iohn.1.d

25 And when Iohn had fulfylled his courſe, he ſayde, *Whom thynke ye that I am? I am not he. But beholde, there commeth one after me, whoſe ſhoes of his feete I am not woorthy to loſe. Mat.3.b

26 ☞ Ye menne and brethren, chyldren of the generation of Abraham, and who ſo euer among you feareth God, *to you is the word of this ſaluation ſent. Mat.10.a

27 For they that dwel at Hieruſalem, & theyr rulers, becauſe *they knew hym not, nor yet the voyces of the prophetes whiche are read euery ſabboth day, they haue fulfylled them in condemnyng hym. 1.Cor.2.b

28 *And though they found no cauſe of death in him, yet deſyred they Pilate that he ſhould be ſlayne. Mat.27.c Luke.23.d

29 And when they had fulfylled al that were written of him, they tooke him downe from the tree, and put hym in a ſepulchre.

30 But God rayſed hym from the dead:

31 And *he was ſeene many dayes of them whiche came vp with him from Galilee to Hieruſalem, whiche are his witneſſes vnto the people. Actes.1.a

F

32 And we declare vnto you glad tydynges, howe that the promiſe whiche was made vnto the fathers,

33 God hath fulfylled the ſame vnto vs their chyldren, in that he hath rayſed vp Ieſus agayne, ☞ as it is alſo wrytten in the ſecond pſalme: *Thou art my ſonne, this day haue I begotten thee. Pſal.2.a Hebr.1.b

34 And as concernyng that he rayſed hym vp from the dead, nowe no more to returne to corruption, he ſayd on this wyſe, *I wyl geue you the holy thynges of Dauid, which are (b) faythful. Eſai.55.b

35 Wherefore he ſayth alſo in another place: *Thou ſhalt not ſuffer thyne holy one to ſee corruption.

36 For Dauid after he had ſerued his time, by the wyl of God, *fel on ſleepe, and was layde vnto his fathers, and ſawe corruption: 3.Reg.2.b

37 But he whom God rayſed agayne, ſawe no corruption.

38 Be it knowen vnto you therfore, ye men and brethren, that *through this man is preached vnto you the forgeueneſſe of ſinnes: Luke.24.g

39 And by him, al that beleue, are iuſtified from al thynges, from which ye could not be iuſtified by the lawe of Moſes.

40 Beware therefore, leſt that falle on you whiche is ſpoken of in the prophetes:

41 *Beholde ye deſpiſers, and woonder, and periſh ye: for I doo a woorke in your dayes, a woorke whiche ye ſhal in no wiſe beleeue, though a man declare it to you playnely. Abac.1.a

42 And when they were gonne out of the ſynagogue of yͤ Iewes, the Gentiles beſought that theſe woordes myght be preached to them the next ſabboth.

43 Nowe when the congregation was broken vp, manye of the Iewes and vertuous Proſelytes folowed Paule and Barnabas, whiche ſpeakyng to them, exhorted them to continue in the grace of God. Actes.11.d

44 And the next ſabboth day came almoſt the whole citie togeather, to heare the woord of God.

45 But when the Iewes ſawe the people, they were ful of indignation, and ſpake agaynſt thoſe thinges whiche were ſpoken of Paule, ſpeakyng agaynſt, and raylyng.

46 Then Paul and Barnabas waxed bold, and ſayde, It was neceſſarie *that the word of God ſhoulde fyrſte haue benne ſpoken to you: but ſeeyng ye put it from you, & thinke your ſelues vnwoorthy of euerlaſtyng life, loe, we turne to the Gentiles. Mat.10.b Eſai.49.b Luke.1.6

47 For ſo hath the Lorde commaunded vs, [ſayeing,] I haue made thee a lyght of the Gentiles, that thou be the ſaluation vnto the ende of the worlde.

48 And when the Gentiles hearde this, they were glad, and gloryfied the woorde of the Lorde: and as many as were ordeyned to eternal lyfe, beleeued.

49 And the woorde of the Lorde was publiſhed throughout al the region.

50 But the Iewes mooued the deuout (c) and honeſt women, and the chiefe menne of the citie, and rayſed perſecution agaynſte Paule and Barnabas, & expelled them out of theyr coaſtes.

51 *But they ſhooke of the duſte of theyr (d) feete agaynſt them, & came vnto Iconium,

52 And the diſciples were fylled with ioy, and with the holy ghoſt.

(b) Meaning that he would faythfully accompliſhe the promiſes whiche he made of his free mercy with the forefathers, that Chriſt ſhould be borne of the ſtocke of Dauid.

(c) Theſe were wealthy and ſubſtancial women, and yet ſuperſtitious, being led with a blynde zeale, whom the common people eſteemed very godly, and therfore Luke ſpeketh here of theſe women, as the worlde eſteemed of them.

(d) This they dyd according to the cōmaundement of the Goſpel, for a witneſſe of theyr trauayle, that they came into theyr citie, and offered to them the doctrine of the Goſpel, which they contemned, and thereby ſignified alſo that they ſo detected theyr company, for this their contempt, that they would not haue yͤ duſt of theyr citie hang vpon their ſhoes.

XUM

The.xiiii.Chapter.

1 God geueth ſucceſſe to his woorde, 6 Paul and Barnabas preache at Iconium, and are perſecuted. 13 At Lyſtra they woulde doo ſacrifice to Barnabas and Paul. 19 Paul is ſtoned. 22 They confirme the diſciples in fayth and patience. 23 They appoynt miniſters.

A 1 AND it came to paſſe in Iconium, that they went both togeather into the ſynagogue of the Iewes, and ſo ſpake, that a great multitude both of the Iewes, and alſo of the Grekes beleeued.

2 But the vnbeleeuyng Iewes ſtirred vp, and corrupted the myndes of the Gentiles agaynſt the brethren.

3 Long tyme therefore abode they there, ſpeakyng boldly with the helpe of the Lord, whiche gaue teſtimonie vnto the woorde of his grace, and graunted ſignes and woonders to be donne by theyr handes.

4 But the multitude of the citie (a) was diuided: and part helde with the Iewes, and part with the Apoſtles.

(a) As it is a curſed vnitie the which doo ſeparate vs from God, ſo it is better an hundred times that a few departe from al the worlde, & to be at vnitie with God, then beyng at variance with hym, to be in peace with yͤ worlde.

5 And when there was an aſſault made both of the Gentiles, and alſo of the Iewes with theyr rulers, to doo them violence, & to ſtone them,

6 They were ware of it, and fledde vnto Lyſtra and Derbe, cities of Lycaonia, and vnto the region that lyeth rounde about.

B 7 And there were they preaching the (b) Goſpel.

(b) The perſecution of the Goſpel, is an occaſion ofttimes of further aduancement of the Goſpel.

8 And there ſate a certayne man at Lyſtra weake in his feete, beyng a creeple from his mothers wombe, and neuer had walked.

9 The ſame hearde Paul ſpeake: which beholdyng hym, and perceiuyng that he hadde fayth to be whole,

10 Sayde with a loude voyce, Stande vp ryght on thy feete: And he * ſtarte vp, and walked.

Eſai.35.b
Mat.15.d.
Luke.7.d

11 And when the people ſawe what Paule had donne, they lyfte vp theyr voyces, ſayeing in the ſpeache of Lycaonia, *The Gods are comme downe to vs in the lykeneſſe of menne.

Acte,28.b

12 And they called Barnabas Iupiter, & Paul Mercurius, becauſe he was yͤ chiefe ſpeaker.

13 Then Iupiters prieſte, whiche was before theyr citie, brought oxen and garlandes vnto the doore, and would haue donne ſacrifice with the people.

C 14 Whiche when the apoſtles, Barnabas and Paule hearde of, they rent theyr clothes, and ranne in among the people, cryeing,

15 And ſayeing, Syrs, why doo ye theſe thinges: *We alſo are mortal men like vnto you, and preache vnto you the Goſpel, that ye ſhoulde turne from theſe vanities, vnto the liuing God, which *made heauen, and earth, and the ſea, and al thinges that are therin.

Acte.10.d
Apo.19.b
and.22.c
Gene.1.a
Pſal.146.a
Apo.14.b

16 The whiche in tymes paſt, ſuffered al nations to walke in theyr owne wayes.

17 * Neuertheleſſe, he leaft not him ſelfe without witneſſe, in that he ſhewed his benefites from heauen, in geuing vs rayne, & fruiteful ſeaſons, fyllyng our hartes with foode and gladneſſe.

Actes.17.f
Rom.1.b

18 And with theſe ſayeinges ſcarſe refrayned they the people, that they had not donne ſacrifice vnto them.

19 Then thyther came certayne Iewes from Antioche and Iconium, whiche when they had perſwaded the (c) people, and had ſtoned Paul, drewe hym out of the citie, ſuppoſyng he had benne dead.

(c) They that a litle before woulde haue worſhypped Paul as God, nowe they are content that he ſhoulde be ſtoned as a wicked man: ſuche inconſtancie is in the ignorant multitude.

D

20 Howebeit, when the diſciples ſtood round about hym, he roſe vp, and came into the citie, and the nexte day he departed with Barnabas to Derbe.

21 And when they had preached the Goſpel to that citie, and had taught many, they returned againe to Lyſtra, and to Iconium, and Antioche,

22 And ſtrengthed yͤ diſciples ſoules agayne, * and exhorted them to continue in the faith, and that we muſt* through much tribulation enter into the kyngdome of God.

Acte.13.c
2.Tim.3.c

23 And when they had ordeyned them elders in euery Churche, and had prayed with (d) faſtyng, they commended them to the Lorde, on whom they beleeued.

(d) Here we learne, that when ſo euer we goe about any wayghty matter, we ought with abſtinence prepare our myndes vnto prayer, that it may be the more earneſt.

24 And when they had gonne throughout Piſidia, they came to Pamphylia.

25 And when they had ſpoken the woorde [of God] in Perga, they deſſended into Attalia,

26 And thence departed by ſhyp to Antioche, from whence they were committed vnto the grace of God, to the woorke which they fulfylled.

E

27 And when they were comme, and had geathered the Churche togeather, they rehearſed al that God had donne with them, and howe he had opened the doore of fayth vnto the Gentiles.

28 And there they abode long time with the diſciples.

The.xv.Chapter.

1 The decree of the Apoſtles concerning circumciſion, and other ceremonies of the Jewes. 35 Paul and Barnabas preache in Antioche. 39 Paul and Barnabas fallyng at ſtryfe, breake company.

A 1 AND certayne menne whiche came downe from Jurie, taught the brethren, [and ſayde,] *Except ye be circumciſed after the manner of Moſes, ye can not be ſaued.

Galat.5.a

2 So when there was ryſen diſſention and diſputing, not a litle vnto Paul and Barnabas, agaynſte them, they determined that Paul and *Barnabas, and certayne other of them, ſhoulde goe vp to Hieruſalem vnto the apoſtles and elders, about this queſtion.

Gala.2.a

3 And after they were brought on theyr way by the Churche, they paſſed through Phenice and Samaria, declaring the conuerſation of the Gentiles: and they brought great ioy vnto al the brethren.

4 And when they were comme to Hieruſalem, they were receiued of the Churche, and of the apoſtles, and elders, and they declared al thynges that God had donne with them.

5 Then roſe vp certayne of the ſect of the Phariſees whiche dyd beleeue, ſayeing that it was nedeful to circumciſe them, & to commaunde to keepe the lawe of Moſes.

6 And the apoſtles and elders came togeather for to conſyder of this matter.

B 7 And when there had benne muche diſputing, Peter roſe vp, and ſayde vnto them, Ye menne and brethren, ye knowe howe that a good whyle agoe God dyd chooſe among vs, that the Gentiles by my mouth ſhoulde heare the woorde of the Goſpel, and beleeue.

8 And God which *knoweth the hartes bare them witneſſe, and gaue vnto them the holy ghoſt, euen as he dyd vnto vs:

Actes.1.b
Pſalm.7.c
1.Par.28.b

9 And put no difference betweene vs and them, purifying *theyr hartes by fayth.

John.13.b

10 Nowe therfore why tempt ye God, to put on yͤ diſciples neckes the (a) yoke, *which neither our fathers nor we were able to beare?

(a) He meaneth the holy lawe, and not yͤ ceremonies only, and calleth it a yoke not able to be borne, because no man, not the moſt holyeſt and perfect that euer was (Chriſte only excepted) was able to performe the ſame in al poyntes, both outwardly accordyng to the letter, and inwardly accordyng to the ſpirite.

11 But we beleeue that through the grace of the Lord Jeſu Chriſt, we ſhal be ſaued, euen as they.

12 Then al the multitude kept ſcilence, and gaue audience to Barnabas & Paul, which tolde what ſignes and woonders God had ſhewed among the Gentiles by them.

13 And when they helde theyr peace, James anſweared, ſayeing, Menne and brethren, hearken vnto me.

C 14 Simeon told howe God at the beginning dyd viſite, to receiue of the Gentiles, a people in his name.

15 And to this agree the woordes of the prophetes, as it is wrytten,

16 *After this, I wyl returne, and wyl buyld agayn the (b) tabernacle of Dauid, whiche is fallen downe: and that whiche is fallen in decay of it, wyl I buylde agayne, & I wyl ſet it vp:

(b) The prophete in this place, propheſied of Chriſtes comming in the fleaſhe, which ſhoulde buylde agayne the tabernacle of Dauid, which figured Gods church, but then vtterly defaced and brought to ruine, by the phariſaical and Jeweſſe ſuperſtitions.

17 That the reſidue of menne myght ſeeke after the Lorde, and al the Gentiles vpon whom my name is called, ſayth the Lorde, whiche dooth al theſe thynges.

18 Knowen vnto God are al his woorkes from the begynnyng of the worlde.

19 Wherefore my ſentence is, that we trouble not them whiche from among the Gentiles are turned to God:

D 20 But that we wryte vnto them, that they abſteyne them ſelues *from fylthyneſſe of idols, and from fornication, and from ſtrangeled, and *from blood.

Exod.20.a
Gene.9.a
Leuit.7.c

21 For Moſes of olde tyme, hath in euery citie them that preache hym in the ſynagogues, when he is read euery ſabboth day.

22 Then pleaſed it the apoſtles & elders, with the whole Churche, to ſende choſen menne of theyr owne company to Antioche, with Paule and Barnabas: [That is,] *Judas, whoſe ſirname was Barſabas, and Silas, whiche were chiefe menne among the brethren,

John.14.a

23 And wrote letters by them after this manner, The apoſtles, and elders, and brethren, ſende gretyng vnto the brethren whiche are of the Gentiles in Antiochia, Syria, and Cilicia.

24 For as much as we haue hearde that certayne whiche departed from vs, haue troubled you with woordes, and cumbred your myndes, ſayeing, Ye muſt be circumciſed, and keepe the lawe, to whom we gaue no ſuche commaundement:

25 It ſeemed therefore to vs a good thyng, when we were comme togeather with one accord, to ſend choſen menne vnto you, with our beloued Barnabas and Paul,

26 Menne that haue ieoparded theyr lyues for the name of our Lorde Jeſu Chriſte.

27 We haue ſent therfore Judas and Silas, whiche ſhal alſo tel you the ſame thinges by mouth.

XUM

28 For it ſeemed good to the holy ghoſt and to vs, to laye vpon you no greater burden then theſe neceſſarie thynges.

29 [That is to ſay,] That ye abſteyne from thinges offered to idols, and from blood, and from ſtrangeled, and from fornication: from whiche yf ye keepe your ſelues, ye ſhal doo wel. So fare ye wel.

30 Nowe therefore, when they were departed, they came to Antioche: and when they had geathered the multitude togeather, they deliuered the Epiſtle.

31 Whiche when they had read, they reioyced of the conſolation.

32 And Judas and Silas beyng prophetes alſo them ſelues, exhorted the brethren with many woordes, and ſtrengthed them:

33 And after they had tarried there a ſpace, they were let goe in peace of the brethren vnto the apoſtles.

34 Notwithſtandyng, it pleaſed Silas to abyde there ſtyl.

35 Paul alſo and Barnabas continued in Antioche, teachyng and preachyng the woorde of the Lorde, with other many alſo.

36 But after a certayne ſpace, Paul ſayd vnto Barnabas, Let vs goe agayne and viſite our brethren in euery citie where we haue vttered the woorde of the Lorde, and knowe [and ſee] howe they doo.

37 And Barnabas gaue counſel to take with them John, whoſe ſirname was Marke.

38 But Paul would not take him vnto their company, which departed from them from Pamphylia, and went not with them to the woorke. Actes.12.c

39 And (c) the contention was ſo ſharpe betweene them, that they departed aſunder one from the other: and ſo Barnabas tooke Marke, and ſayled vnto Cypers.

40 And Paul choſe Silas, and departed, beyng committed of the brethrẽ vnto the grace of God.

41 And he went through Syria and Cilicia, ſtabliſhyng the Churches.

(c) God ſuffereth the moſt perfect to fal, and yet turneth theyr infirmities to the ſettyng foorth of his glory, as this breache of company, cauſed the goſpel to be preached in moe places.

The.xvi.Chapter.

1 Paul circumciſeth Timothie. 7 The ſpirite calleth them from one countrey to another. 24 Lydia is conuerted. 28 Paul and Silas impryſoned, conuert the iaylour, 37 and are deliuered becauſe they be Romanes.

A 1 Then came he to Derbe, & to Lyſtra: and beholde, a certayne diſciple was there, named Timotheus, a womans ſonne whiche was a Jeweſſe, & beleeued: but his father was a Greke.

2 Whiche was wel reported of the brethren that were at Lyſtra and Iconium.

3 Paul woulde that he ſhoulde goe foorth with hym, and tooke and circumciſed hym, because of the Jewes whiche were in thoſe quarters: for they knewe al that his father was a Greke.

4 And as they went through the cities, they deliuered them the decrees for to keepe, that were * ordeyned of the apoſtles and elders whiche were at Hieruſalem. Acte.15.c

5 And ſo were the Churches ſtabliſhed in the fayth, and encreaſed in number dayly.

6 Nowe when they had gonne throughout Phrygia, and the region of Galatia, & were * forbydden of the holy ghoſt to preache the Rom.1.c

B woorde in Aſia,

7 They commyng to Myſia, ſought to goe into Bithynia: but the ſpirite ſuffered them not.

Acte.18.c 8 And they paſſyng through Myſia, came downe * to Troada.

9 And a viſion appeared to Paul in yͤ night, There ſtoode a man of Macedonia, & prayed hym, ſayeing, Comme into Macedonia, and helpe vs.

10 And after he had ſeene the viſion, immediatly we prepared to goe into Macedonia, geathering by conference, that the Lord had called vs for to preach the goſpel vnto them.

11 Then we being carried from Troada, came with a ſtrayght courſe to Samothracia, and the next day to Neapolis:

12 And from thence to Philippos, whiche is the chiefe citie in the parties of Macedonia, and a free citie: and we were in that citie abyding certayne dayes.

13 And on the day of the ſabbothes we went out of the citie beſides a riuer, where prayer was wont to be made: and we ſate downe, and ſpake vnto the women whiche reſorted thyther.

C

14 And a certayne woman named Lydia, a ſeller of purple, of the citie of the Thyatirians, whiche woorſhipped God, gaue vs audience: whoſe harte the Lorde opened, that ſhe attended vnto the thinges whiche were ſpoken of Paul.

15 And when ſhe was baptized and her houſholde, ſhe beſought vs, ſayeing, If ye haue iudged me to be faythful to the Lord, come into my houſe, and abyde there. And ſhe con-

ſtrayned vs.

16 And it came to paſſe, as we went to prayer, a certayne damſel poſſeſſed with a ſpirite of (a) ſoothſayeing, met vs: which brought her maiſters much vantage with ſoothſayeing.

(a) Whiche coulde tel of thynges paſt, and geſſe of thynges to come, whiche knowledge in many thynges God permitteth to the deuyl, to this ende (as Auſten noteth) that he might ỹ more mightily deceiue thoſe ỹ would beleeue hym.

17 The ſame folowed Paul and vs, and cryed ſayeing, These men are the ſeruantes of the moſt hygh God, whiche ſhewe vnto vs the way of ſaluation.

18 And this dyd ſhe many dayes: But Paul not content, turned about, and ſayde to the ſpirit, I commaund thee* in the name of Jeſu Chriſt, that thou comme out of her. And he came out the ſame houre.

Mat. 16. d

Acte. 19. c

19 And when her maiſters ſaw that the *hope of theyr gaynes was gonne, they caught Paule and Silas, and drewe them into the market place, vnto the rulers,

20 And brought them in to the officers, ſayeing, Theſe menne being Jewes, doo exceedingly trouble our citie:

D 21 And preache ordinances, whiche are not lawful for vs to receiue, neyther to obſerue, ſeeyng we are Romanes.

22 And the people ranne agaynſt them, and the officers rent theyr clothes, & commaunded * to beate them with roddes.

2. Cor. 11. f

23 And when they had layde many ſtripes vpon them, they caſt them into priſon, commaundyng the iaylour of the priſon to keepe them diligently.

24 Whiche when he had receiued ſuch commaundement, thruſt them into the inner priſon, and made theyr feete faſt in the ſtockes.

25 And at midnyght, Paul and Silas prayed, and lauded God: and the priſoners heard them.

26 And ſuddainely there was a great earthquake, ſo that the fundation of the pryſon was ſhaken: and *immediatly al the doores opened, and euery mans bandes were looſed.

Actes. 5. d and. 12. b

27 When the keeper of the pryſon waked out of his ſleepe, and ſawe the priſon doores open, he drewe out his ſworde, and woulde haue killed hym ſelfe, ſuppoſing that the priſoners had benne fledde.

E 28 But Paul cryed with a loud voyce, ſayeing, Doo thee ſelfe no harme, for we are al here.

29 Then he called for a lyght, and ſprang in, and came tremblyng, and fel downe before Paul and Silas,

30 And brought them out, and ſayde, Syrs, *What muſt I doo to be ſaued?

Luke. 3. a

Actes. 2. f

Iohn. 6. b

31 And they ſayde,* Beleeue on the Lord Jeſus Chriſte, and thou ſhalt be ſaued, and thy houſholde.

32 And they ſpake vnto hym the woorde of the Lorde, and to al that were in his houſe.

33 And he tooke them the ſame houre of the nyght, and waſhed theyr woundes, and was baptized hym ſelfe, and al they of his houſholde ſtrayghtway.

34 And when he had brought them into his houſe, he ſet meate before them, *and ioyed that he with al his houſholde beleeued on God.

Luke. 19. g

35 And when it was day, the officers ſent the ſergeantes, ſayeing, Let thoſe menne goe.

36 And the keeper of the pryſon told this ſaying to Paul, The officers haue ſent woorde to looſe you: Nowe therefore, geat you hence, and goe in peace.

37 Then ſaide Paul vnto them, They haue beaten vs openly vncondemned, beyng Romanes, and haue caſte vs into priſon, nowe doo they thruſt vs out priuily? Nay verly: but let them comme them ſelues, and fetche vs out.

F 38 And the ſergeantes told theſe woordes vnto the officers: and they feared when they hearde that they were Romanes.

39 And they came and beſought them, and brought them out, and deſyred them to depart out of the citie.

Mat. 8. d

40 And they went out of the priſon, and entred into [the houſe] of Lydia, and when they had ſeene the brethren, they comforted them, and departed.

The. xvii. Chapter.

1 Paul commeth to Theſſalonica, where the Jewes ſet the citie in an vprore. 15 Paul eſcapeth to Athens, where he preacheth the vnknowen God.

A 1 AS they made theyr iourney through Amphipolis, and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jewes.

2 And Paul, as his manner was, went in vnto them, and three ſabboth dayes diſputed with them out of the ſcriptures,

3 Opening and alleagyng, that* Chriſt muſt needes haue ſuffered and ryſen agayne from the dead: and that this is Chriſt Jeſus which I preache vnto you.

Luke. 24. g

4 And * ſomme of them beleeued, and ioyned with Paul and Silas, and of the deuout Grekes a great multitude, and of the chiefe women not a fewe.

Actes. 28. f

5 But the Iewes which beleeued not, mooued with enuie, tooke vnto them certayne vagaboundes, and euyl menne, and geathered a company, and ſet al the citie on a rore: and made aſſaulte vnto the houſe of Iaſon, and ſought to bryng them out to the people.

6 And when they found them not, they drue Iaſon and certaine brethren vnto the heades of the citie, cryeing, Theſe that haue troubled the worlde, are comme hither alſo,

B 7 Whom Iaſon hath receiued [priuily:] and theſe al doo contrary to the decrees of Caeſar, (a) ſayeing that there is another kyng, [one] Ieſus.

Iohn.19.c

(a) Like quarel pyking they vſed againſt Chriſt: and theſe be the weapons whereby the worlde continually fyghteth agaynſt the members of Chriſte: treaſon and ſedition.

8 And they troubled the people and the officers of yͤ citie, when they hearde theſe thinges.

9 And when they had taken ſufficient ſuretie of Iaſon, and of the other, they let them goe.

10 And the brethren immediatly ſent awaye Paul & Silas by nyght vnto Berea: which when they were comme thyther, they entred into the ſynagogue of the Iewes.

11 Theſe were the nobleſt of byrth among them of Theſſalonica, whiche receiued the woorde with al readyneſſe of mynde, and ſearched *the ſcriptures dayly, whether thoſe thynges were ſo.

Iohn.5.g

12 Therefore many of them beleeued: alſo of honeſt women whiche were Grekes, and of menne not a fewe.

13 But when the Iewes of Theſſalonica had knowledge that the woord of God was preached of Paul at Berea, they came thyther, and mooued the people.

C 14 And then immediatly the brethren ſent away Paul, to goe as it were to the ſea: but *Silas and Timotheus abode there ſtyl.

Acte.18.b

15 And they that guyded Paul, brought him vnto Athens, and receiued a commaundement vnto Silas and Timotheus, for to comme to hym with ſpeede, and went theyr way.

16 Whyle Paul wayted for them at Athens, his ſpirit was mooued in him, when he ſaw the citie geuen to woorſhyppyng of idols.

17 Therefore diſputed he in the ſynagogue with the Iewes, and with the deuoute perſons, and in the market dayly with them that came vnto hym by chaunce.

18 Then certaine philoſophers of the (b) Epicures, and of the (c) Stoickes diſputed with him: and ſomme ſayde, What wyl this babler ſay? Other ſomme, He ſeemeth to be a ſetter foorth of newe gods: becauſe he preached vnto them Ieſus, and the reſurrection.

(b) The Epicures were a ſect of learned men, whiche (being without the knowledge of God) helde opinion, there was no lyfe or ioy after this lyfe, but that al mans felicitie dyd conſiſt in the pleaſures of this worlde.

(c) The Stoickes were an other kynde of learned mē, whiche lykewyſe wanting the knowledg of God, affirmed that mans whole felicitie and happyneſſe did conſiſt in the qualities and vertues of the mynde.

19 And they tooke him, and brought him into the ſtreete of Mars, ſayeing, May we know what this newe doctrine wherof thou ſpeakeſt, is?

20 For thou bringeſt certayne ſtrange thinges to our eares, we woulde knowe therfore what theſe thynges meane.

D 21 (For al the Athenians & ſtrangers which were there, had leyſure to nothyng els, but eyther to tel or to heare ſomme newe thing.)

22 Then Paul ſtoode in the myddes of the ſtreete of Mars, and ſayde, Ye menne of Athens, I perceiue that in al thynges ye are to ſuperſtitious.

23 For as I paſſed by, and behelde the manner howe ye woorſhyp your gods, I founde an aulter wherin was written, Unto an vnknowen god. Whom ye then ignorantly woorſhyp, him ſhewe I vnto you.

24 *God that made the world, and al that are in it, ſeeyng that he is Lorde of heauen and earth, *dwelleth not in temples made with handes:

Gene.1.a
Act.14.c
Pſal.46.a
Apo.14.b
Actes.7.f
Eſai.66.a
4.Re.8.c

25 Neyther is woorſhypped with mennes handes, as though he needed of any thyng, ſeeing he him ſelfe *geueth lyfe and breath to al euery where:

1.Para.5.c
Gene.1.b.

26 And hath made of one blood, al nations of menne, for to dwelle on al the face of the earth, and hath determined the tymes before appoynted, and alſo the bondes of theyr habitation:

27 That they ſhoulde ſeeke the Lorde, if perhaps they myght haue fealt and found him: though he be not farre from euery one of vs.

28 For in him we liue, and mooue, and haue our beeyng, as certaine of your owne Poets haue ſayde, For we are alſo his ofſpryng.

29 For as much then as we are the (b) ofſpring of God, we ought not to thinke that yͤ Godhead is lyke vnto golde, ſyluer, or ſtone, grauen by art and mans deuice.

(c) The Apoſtle tearmeth vs the generation of God, not that we be of yͤ ſubſtance and nature of God, but becauſe God hath created vs, and by his ſonne Ieſus Chriſte hath redeemed vs, and made vs his children by adoption.

30 And the time of this ignorance God winked at, but nowe byddeth al menne euerye where to repent:

31 Becauſe he hath appoynted a day in the whiche he wyl iudge the worlde in righteouſnes, by that man whom he hath appointed, and hath offered fayth to al men, in that he hath rayſed hym from the dead.

32 And when they hearde of the reſurrection from the dead, ſomme mocked: and other ſayde, We wyl heare thee againe of this matter.

33 So Paul departed from among them.

34 Howbeit, certayne men claue vnto him, and beleeued: among the whiche was Dionys Areopagita, and a woman named Damaris, and other with them.

The.xviii.Chapter.

3 Paul preacheth at Corinth. 19 Paul goeth agayne into Syria, and commeth to Epheſus and Antioche. 24 Of Apollos, 26 Aquila, and Priſcilla.

A 1 After theſe thynges, Paul departed from Athens, and came to Corinth,

Rom.16.a 2.Tim.4.d 2 And founde a certayne Iewe named Aquila, borne in Pontus, lately comme from Italie with his wyfe Priſcilla (becauſe that Claudius had commaunded al Iewes to depart from Rome) and he came vnto them.

3 And becauſe he was of the ſame craft, he abode with them, and wrought, (for by theyr occupation they were tent makers.)

4 And he diſputed in the ſynagogue euery Sabboth, and exhorted the Iewes and the Grekes.

Acts.17.d. 5 And when * Silas and Timotheus were comme from Macedonia, Paul was conſtrained by the ſpirite to teſtifie to the Iewes, that Ieſus was Chriſte.

6 And when they ſaide contrary, and blaſphemed, * he ſhooke his rayment, and ſayde vnto them, Your blood be (a) vpon your owne heades: from hencefoorth wyl I goe blameleſſe vnto the gentiles.

Mat.10.b. Mark.6.b. Actes.13.g

(a) By this hebrue ſpeach he ſignifieth, that he that dyeth and periſheth, ſhal periſhe through his owne fault.

7 And he departed thence, and entred into a certaine mans houſe, named Iuſtus, a worſhipper of God, whoſe houſe ioyned harde to the ſynagogue.

B 8 And one Criſpus the chiefe ruler of the ſynagogue * beleeued on the Lord with al his houſeholde: and many of the Corinthians hearing, beleeued, and were baptized.

Iohn.4.g

9 Then ſpake the Lorde to Paul in the night * by a viſion: Be not afraide, but ſpeake, and holde not thy peace.

Acts.17.b.

10 For I am with thee, and no man ſhal inuade thee to hurt thee: For I haue muche people in this citie.

11 And he continued there a yeere and ſixe monethes, teaching the woorde of God among them.

12 And when Gallio was the deputie of Achaia, the Iewes made inſurrection with one accorde agaynſt Paul, and brought hym to the iudgement ſeate,

13 Sayeing, This felowe counſelleth menne to worſhip God contrary to the lawe.

C 14 And when Paul nowe was about to open his mouth, Gallio ſayde vnto the Iewes, Yf it were a matter of wrong, or an euyl deede, O ye Iewes, reaſon woulde that I ſhoulde beare with you:

15 But yf it be a queſtion of woordes and names, or of your lawe, looke ye to it your ſelues: for I wyl be no iudge of ſuche matters.

16 And he draue them from the iudgement ſeate.

17 Then al the Grekes tooke Soſthenes the chiefe ruler of the ſynagogue, and ſmote him before the iudgement ſeate: and Gallio cared for none of thoſe thynges.

18 And Paul after this taried [there] yet a good whyle, and then tooke his leaue of the brethren, & ſayled thence into Syria, (Aquila and Priſcilla accompanying hym) And he ſhore his head in (b) Cenchrea: for he had a vowe.

(b) Cenchrea is a hauen at Corinth, where Paul takyng ſhippe, dyd ſheare his head, accordyng to his vowe: For accordyng to the lawe of Moſes, they that vowed them ſelues to god, were cōmaunded to ſuffer theyr heare to growe, as long as they would continue Nazarites, and afterwarde to ſheare it, and to burne it. This dyd Paul, not forgetting what he had before decreed with the apoſtles, touchyng the aboliſhing of the lawe: but leſt ẏ Iewes which beleued ſhoulde be offended, he fained him ſelfe a Iewe, to win the Iewes.

19 And he came to Epheſus, and leaft them there: but he hym ſelfe entred into the ſynagogue, and reaſoned with the Iewes.

20 When they deſyred hym to tary longer tyme with them, he conſented not:

21 But bade them farewel, ſayeing, I muſt needes at this feaſt that commeth, be in Hieruſalem: but I wyl returne agayne vnto you yf God wyl: And he ſayled from Epheſus.

22 And when he was comme vnto Ceſarea, and aſſended vp, and ſaluted the Churche, he went to Antioche.

23 And when he had taried there a whyle, he departed, and went ouer al the countrey of Galatia and Phrygia by order, ſtrengthyng al the diſciples.

24 And a certaine Iewe named Apollos, borne at Alexandria, came to Epheſus, an eloquent man, and myghty in the ſcriptures.

1.Cor.1.b.

25 The ſame was infourmed in the way of the Lord, and beyng feruent in the ſpirite, he ſpake & taught diligently the thynges of the Lord, knowyng only the baptiſme of Iohn.

26 And the ſame beganne to ſpeake boldly in the ſynagogue: Whom when Aquila and Priſcilla had hearde, they tooke hym vnto them, and (c) expounded vnto hym the way of God perfectly.

(c) Apollo beyng a wittie & a learned man, was not aſhamed to be taught and inſtructed in the doctrine of Chriſte, of a poore craftes man and his wyfe.

27 And when he was diſpoſed to goe into Achaia, the brethren wrote, exhortyng the diſciples to receiue hym: Whiche when he was comme, helped them muche whiche had beleeued through grace.

28 For he ouercame the Iewes myghtyly, and that openly, ſhewyng by the ſcriptures that Ieſus was that Chriſte.

The .xix. Chapter.

3 Of baptiſme. 6 Of the holy ghoſt geuen by Paules handes. 9 The Jewes blaſpheme the doctrine of Paul. 13 The pouniſhment of the coniurers. 24 Demetrius rayſeth ſedition. 41 God delivereth his, and appeaſeth the ſedition.

A 1 AND it came to paſſe, that whyle Apollos was at Corinth, Paul paſſed through the vpper coaſtes, and came to Epheſus, and founde certayne diſciples,

2 And ſayde vnto them, Haue ye receiued the (a) holy ghoſt ſence ye beleeued?
And they ſayd vnto him, We haue not heard whether there be any holy ghoſt or no.

3 And he ſayde vnto them, Unto what then were ye baptized? And they ſayde, Unto (b) Johns baptiſme.

4 Then ſayde Paul, John veryly baptized with the baptiſme of repentance, ſayeing vnto the people, that they ſhoulde beleeue on hym whiche ſhoulde comme after hym, that is, on Chriſte Jeſus.

5 When they hearde this, they were baptized in (c) the name of the Lorde Jeſus.

6 And when Paul had layde his handes vpon them, the holy ghoſt came on them, and they ſpake with tongues, and propheſied.

7 And al the menne were about twelue.

8 And he went into the ſynagogue, and ſpake boldly for the ſpace of three monethes, diſputing and perſwadyng thoſe thynges that [apparteyne] to the kyngdome of God.

9 But when diuers waxed harde harted, and beleeued not, but ſpake euil of the way [of the Lorde] and that before the multitude, he departed from them, & ſeparated the diſciples: and he diſputed dayly in the ſcoole of one called Tyrannus.

10 And this continued by the ſpace of two yeeres, ſo that al they whiche dwelt in Aſia, hearde the woorde of the Lorde Jeſus, both Jewes and Grekes.

Mark.16.d Actes,5.c. 11 And God *wrought ſpecial myracles by the handes of Paul:

12 So that from his body were brought vnto the ſicke, napkins, and partlettes, and the diſeaſes departed from them, and the *euyl ſpirites went out of them. Mat.16.d.

13 Then certayne of the vagabonde Jewes exorciſtes, tooke vpon them to calle ouer them which had euil ſpirites, the name of the Lord Jeſus, ſayeing, We adiure you by *Jeſus whom Paul preacheth. Mat.7.c.

C 14 And there was ſeuen ſonnes of one Sceua a Jewe, and chiefe of the prieſtes, whiche did ſo.

15 And the euil ſpirite anſweared, and ſayde, Jeſus I know, and Paul I know, but who are ye?

16 And the man in whom the euyl ſpirite was, came on them, and ouercame them, and preuailed agaynſt them, ſo that they fledde out of that houſe naked and wounded.

17 And this was knowen to al the Jewes and Grekes alſo whiche dwelt at Epheſus, and feare came on them al, and the name of the Lorde Jeſus was magnified.

18 And many that beleeued, came, and *confeſſed, and ſhewed theyr woorkes. Mark,1.a.

19 Many alſo of them whiche vſed curious craftes, brought theyr bookes, and burned them before al menne: and they counted the price of them, and founde it fiftie thouſande peeces of ſiluer.

20 So myghtyly grewe the woorde of God, and preuayled.

D 21 After theſe thynges were ended, Paul purpoſed in the ſpirite, when he had paſſed ouer Macedonia and Achaia, to goe to Hieruſalem, ſayeing, After I haue benne there, I muſt alſo ſee Rome.

22 So ſent he into Macedonia two of them that miniſtred vnto hym, Timotheus and Eraſtus, but he hym ſelfe remayned in Aſia for a ſeaſon.

23 And the ſame tyme there aroſe no litle a doo about that way.

24 For a certayne man named Demetrius, a ſiluer ſmyth, whiche made ſiluer ſhrines for Diana, miniſtred no ſmal gayne vnto the craftes men:

25 Whom he called togeather, with the worke men of lyke occupation, and ſayde, Syrs, ye knowe that by this craft *we haue aduantage. Acts.16.d.

26 Moreouer, ye ſee and heare that not alone at Epheſus, but almoſt throughout al Aſia this Paul hath perſwaded and turned away much people, ſayeing that *they be no goddes whiche are made with handes. Pſal.115.a.

27 So that not only this our craft commeth into peril to be ſet at nought: but alſo that the temple of the great goddeſſe Diana ſhoulde be deſpiſed, and her magnificence ſhoulde be deſtroyed, whom al Aſia and the worlde woorſhippeth.

28 And when they heard theſe ſayeinges, they were ful of wrath, and cryed out, ſayeing, Great is Diana of the Epheſians.

(a) By the holy ghoſt, here he meaneth the viſible graces of the holy ſpirite.

(b) By this place, Johns baptiſme ſignifieth Johns doctrine: whiche therefore is ſo called, for that he ſealed his doctrine with the ſeale of baptiſme in them that beleeued.

(c) They that were baptized, were not baptized with water, beyng before baptized of John with water: but they were baptized with viſible giftes of the holy ghoſt, whiche ſaint Luke declaryng howe it was, writeth that it was by the layeing on of ſaint Paules handes.

29 And al the citie was on a roare, and they ruſhed into yͤ common hal with one aſſent, and caught Gaius and Ariſtarcus, menne of Macedonia, Paules companions.

30 When Paul woulde haue entred in vnto the people, the diſciples ſuffered hym not.

31 But certayne of the chiefe of Aſia whiche were his freendes, ſent vnto hym, deſyring hym that he would not preaſſe into the common hal.

32 Somme therefore cryed one thyng, and ſomme another: and the aſſemblie was al out of quiet, and the more part knewe not wherefore they were comme togeather.

33 And [certayne] of the people drewe Alexander out of the multitude, the Iewes thruſting hym forwardes. And Alexander * beckened with the hande, and would haue geuen the people an anſweare.

Acts,21,g.

34 But when they knewe that he was a Iewe, there aroſe a ſhoute almoſt for yͤ ſpace of two houres, of al menne, crying, Great is Diana of the Epheſians.

F

35 And when the towne clarke had pacified the people, he ſayde, Ye menne of Epheſus, what man is it that knoweth not how that the citie of the Epheſians is ꝛ the temple keeper of the great goddeſſe Diana, and of the [image] whiche came downe from Iupiter?

ꝛ Somme reade, a worſhipper.

36 Seeyng then that theſe thynges can not be ſpoken agaynſt, ye ought to be quiet, and to doo nothyng raſhely.

37 For ye haue brought hyther theſe menne, whiche are neyther robbers of Churches, nor yet blaſphemers of your goddeſſe.

38 Wherefore, yf Demetrius and the craftes menne whiche are with hym, haue a matter againſt any man, the lawe is open, and there are deputies, let them accuſe one another.

39 But yf ye enquyre any thyng concernyng other matters, it ſhalbe determined in a lawful aſſembly.

40 For we are in ieopardie to be accuſed of this dayes vprore, foraſmuche as there is no cauſe whereby we may geue a reckenyng of this concourſe of people.

41 And when he had thus ſpoken, he let the aſſemblie depart.

The.xx.Chapter.

1 Paul goeth into Macedonia and Grecia, 7 he celebrateth the Lordes ſupper, and preacheth. 9 At Troas he rayſeth vp Eutichus from the dead. 17 At Epheſus he calleth the elders of the Churche togeather, and committeth the keeping of Gods flocke to them, 29 warneth them of falſe teachers, 36 maketh his prayer with them, 38 and departeth by ſhippe towardes Hieruſalem.

A

1 AND after the vprore was ceaſſed, Paul called the diſciples, & tooke his leaue of them, and departed for to goe into Macedonia.

2 And when he had gonne ouer thoſe partes, and had geuen them a long exhortation, he came into Grece:

3 And there abode three monethes: and when the Iewes layde wayte for hym, as he was about to ſayle into Syria, he purpoſed to returne through Macedonia.

4 And there accompanied him into Aſia Sopater of Berea: and of the Theſſalonians Ariſtarcus, and Secundus, and Gaius of Derbe, & Timotheus: and out of Aſia Tychicus and * Trophimus.

Acts,21,f.
2.Tim.4.d

5 Theſe goyng before, taried vs at Troas:

6 And we ſayled away from Philippos after the dayes of ſweete bread, and came vnto them to Troas in fiue dayes, where we abode ſeuen dayes.

7 And vpon one of the Sabboth dayes when the diſciples came togeather for to breake bread, Paul reaſoned with them, ready to depart on the morowe, and continued the talke vnto mydnyght.

8 And there were many lyghtes in an vpper chamber where they were geathered togeather.

B

9 And there ſate in a wyndowe a certayne young man named Eutichus, beyng fallen into a deepe ſleepe, & as Paul was long reaſonyng, he was the more ouercomme with ſleepe, and felle downe from the thirde loft, and was taken vp dead.

10 But when Paul went downe, he felle on hym, and * imbraced hym, and ſayde, Make nothyng a doo: for his lyfe is in hym.

3.Re.17.d
4.Re.4.f.
Lnke.7.c.
Acts.9.g.

11 When he therefore was come vp agayne, and had broken bread & eaten, and talked a long whyle, euen tyl the mornyng, ſo he departed.

12 And they brought the young man aliue, and were not a litle comforted.

13 And we went afore to ſhippe, and ſayled vnto Aſſon, there to receiue Paul: for ſo had he appoynted, myndyng him ſelfe to goe a foote.

14 And when he was comme to vs to Aſſon, we tooke hym in, and came to Mitylene.

C

15 And we ſayled thence, and came the next day ouer againſt Chios, and the next day we arriued at Samos, & taried at Trogyllium:

the next day we came to Miletum.

16 For Paul had determined to ſayle ouer by Epheſus, becauſe he woulde not ſpende the tyme in Aſia: for he haſted, yf it were poſſible for hym, to be at Hieruſalem the day of Pentecoſt.

17 And from Miletum he ſent to Epheſus, and called the elders of the Churche.

18 Whiche when they were comme to hym, he ſayde vnto them, Ye knowe from the firſt day that I came into Aſia, after what manner I haue benne with you at al ſeaſons,

19 Seruing the Lorde with al humbleneſſe of minde, and with many teares and temptations, whiche came vnto me by the layinges awayte of the Iewes:

20 And howe I kept backe nothyng that was profitable vnto you, but haue ſhewed you, and haue taught you openly, & throughout euery houſe:

D 21 Witneſſing both to the Iewes and alſo to the Grekes, the *repentance that is towarde God, and the fayth whiche is towarde our Lorde Ieſus Chriſte.

Luk. 24. c.

22 And nowe beholde, I goe bounde (a) in the ſpirite vnto Hieruſalem, not knowyng the thynges that ſhal comme vnto me:

(a) That is to ſay, I goe by the impulſion and commaundement of the holy ghoſt, who draweth me as with a bonde.

23 But that the holy ghoſt witneſſeth in euery citie, ſayeing that bondes and troubles abyde me.

24 But none of theſe thynges mooue me,* neither compt I my life deare vnto mee ſelf, ſo that I myght fulfil my courſe with ioy, and the miniſterie which I haue receiued of the Lorde Ieſu, to teſtifie the Goſpel of the grace of God.

2. Tim. 2. b

25 And nowe beholde, I am ſure that henceforth ye al among whom I haue gonne preaching the kingdome of God, ſhal ſee my face no more.

26 Wherefore, I take you to recorde this day, that I am pure from the blood of al menne.

27 For I haue kept nothing backe, but haue ſhewed you al the counſel of God.

E 28 Take heede therefore vnto your ſelues, and to al the flocke, ouer the whiche the holy ghoſt hath made you ouerſeers, to rule the Churche of God, whiche he hath purchaſed (b) with his owne blood.

29 For I know this, that after my departing, ſhal greeuous woolfes enter in among you, not ſparing the flocke.

30 Alſo of your owne ſelues ſhal menne ariſe, ſpeaking peruerſe thynges, to (c) draw away diſciples after them.

(b) That which apperteyneth to Chriſtes manhood (whiche is ſhedding of blood) is here ſpoken of his godhead, becauſe of the communion of the properties and vnion of two natures in one perſon.

(c) Through their ambitiō, whiche is mother of al ſects and hereſies.

31 Therefore watche, and remember that by yͤ ſpace of three yeeres I ceaſſed not to warne euery one nyght and day with teares.

32 And nowe brethren I commende you to God, and to the woorde of his grace, whiche is hable to buylde further, and to geue you an inheritance among al them whiche are ſanctified.

33 I haue deſyred no mans ſiluer, or golde, or veſture.

34 Yea, ye your ſelues knowe, that * theſe handes haue miniſtred vnto my neceſſities, and to them that were with me.

1. Cor. 11. c
Gene. 3. c.
1. Cor. 9. b
2. Theſ. 3. b

35 I haue ſhewed you al thynges, howe that ſo labouring ye ought to helpe the weake, and to remember the woordes of the Lorde Ieſu (howe that he ſayde) It is more bleſſed to geue, then to receiue.

36 And when he had thus ſpoken, he kneeled downe,* and prayed with them al.

Acts. 21. b.

37 And they al wept ſoare, and fel on Paules necke, and kiſſed hym,

38 Sorowyng moſt of al for the woordes whiche he ſpake, that they ſhould ſee his face no more: And they accompanyed hym vnto the ſhippe.

The. xxi. Chapter.

1 Paules iourney by ſhippe. 8 Of Philip the Euangeliſt, 10 and Agabus the prophete, whiche warneth Paul not to goe to Hieruſalem. 13 He remayned ſtedfaſt in his purpoſe, and is taken.

A 1 AND when it came to paſſe that we had lanched foorth, and were departed frō them, we came with a ſtrayght courſe vnto Choos, and the day folowyng vnto the Rhodes, and from thence vnto Patara.

2 And when we had founde a ſhippe ſayling vnto Phenice, we went aboorde, & ſet forth.

3 Nowe when Cyprus beganne to appeare [vnto vs] we leaft it on the leaft hande, and ſayled into Syria, and came vnto Tyre: for there the ſhippe vnladed the burthen.

4 And when we hadde founde diſciples, we taried there ſeuen dayes: Who ſayde to Paul through the ſpirit,* that he ſhould not goe vp to Hieruſalem.

Acts. 20. c

5 And when the dayes were ended, we departed, and went our way, and they al brought vs on our way, with wyues and chyldren, til we were come out of the citie: And we kneeled downe in the ſhore, and *prayed.

Acts. 20. g

6 And when we had taken our leaue one of another,

nother, we tooke ſhippe, and they returned home agayne.

B 7 When we had fulle ended the courſe from Tyre, we went downe to Ptolomaida, and ſaluted the brethren, and abode with them one day.

8 And the next day we that were of Paules company departed, & came vnto Caeſarea: and we entred into the houſe of Philip the *Euangeliſt (whiche was one of the ſeuen) and abode with hym.

Actes.6.d and.8.a.

9 And the ſame man hadde foure daughters virgins, which dyd *propheſie.

Ioel.2.g.

10 And as we taryed there a good many of dayes, there came a certayne prophete from Iurie, named Agabus.

11 And when he was come vnto vs, he tooke Paules gyrdle, and bound his owne handes and feete, & ſayde, Thus ſayth the holy ghoſt, *So ſhal the Iewes at Hieruſalem bynd the man that oweth this gyrdle, and ſhal deliuer hym into the handes of the gentiles.

Actes.9.e 2.Co.11.e.

12 And when we hearde theſe thynges, both we and other which were of the ſame place, beſought hym, that he woulde not goe vp to Hieruſalem.

13 Then Paul anſweared, What doo ye weeping and vexing myne harte? for I am ready, not to be bounde only, but alſo to dye at Hieruſalem for the name of the Lord Ieſus.

C 14 And when we coulde not turne his minde, we ceaſſed, ſayeing, *The wyl of the Lorde be fulfilled.

Mat.6.b.

15 And after thoſe dayes we tooke vp our burdens, and went vp to Hieruſalem.

Actes.9.c. 16 *There went with vs alſo [certayne] of the diſciples of Ceſarea, and brought with them one Mnaſon of Cyprus, an old diſciple, with whom we ſhoulde lodge.

17 And when we were comme to Hieruſalem, the brethren receiued vs gladly.

18 And on the morowe Paul went in with vs vnto (a) Iames, and al the elders came togeather.

19 And when he had ſaluted them, he tolde by order al thynges that God had wrought among the gentiles by his miniſterie.

20 And when they hearde [it] they glorified the Lorde, and ſayde vnto hym, Thou ſeeſt brother howe many thouſande Iewes there are whiche beleeue, and they are al earneſt folowers of the lawe.

D 21 And they are enfourmed of thee, that thou teacheſt al the Iewes whiche are among the gentiles to forſake Moſes, ſayeing that they ought not to circumciſe theyr chyldren, neyther to walke [after] the cuſtomes.

22 What is it therefore? the multitude muſt needes comme togeather: for they ſhal heare that thou art comme.

23 Doo therefore this that we ſay to thee: We haue foure menne whiche haue a vowe on them,

Num.6.a.

24 Them take, and purifie thee ſelfe with them, and doo coſt on them, that they may ſhaue their heades: and al ſhal knowe that thoſe thynges whiche they haue hearde concernyng thee, are nothyng, but that thou thee ſelfe alſo walkeſt and keepeſt the lawe.

25 As touchyng the gentiles whiche beleeue, *we haue written and concluded, that they obſerue no ſuche thyng, ſaue only that they keepe them ſelues from thynges offered to idols, and from blood, and from ſtrangled, and from fornication.

Acts.14.d

26 Then Paul tooke the menne, and the next day purifiyng him ſelfe with them, entred into the temple, declaring the accompliſhment of the dayes of the purification, vntil that an offering ſhoulde be offered for euery one of them.

27 And when the ſeuen dayes were almoſt E ended, the Iewes which were of Aſia, when they ſawe hym in the temple, mooued al the people, and layde handes on hym,

28 Crying, Menne of Iſrael, helpe: this is the man that teacheth al menne euery where againſt the people, and the law, and this place: he hath alſo brought Grekes into the temple, and hath polluted this holy place.

29 (For they had ſeene before with him in the citie *Trophimus an Epheſian, whom they ſuppoſed that Paul hadde brought into the temple.)

Acts.20.b 2.Ti.4.d.

30 And al the citie was mooued, and the people ſwarmed togeather: & they tooke Paul, and drewe him out of the temple: and foorthwith the doores were ſhut.

31 And as they went about to kyl hym, tydynges came vnto the hygh captayne of the ſouldiers, that al Hieruſalem was in an vproare.

32 Whiche [immediatly] tooke (b) ſouldiers, and vnder captaynes, and ranne downe vnto them: and when they ſawe the chiefe captayne and the ſouldiers, they leaft ſmytyng of Paul.

33 Then the chiefe captayne came neare, and tooke him, & commaunded him to be bound with two chaynes, and demaunded who he was, and what he had donne.

34 And ſomme cryed one thing, ſomme another, among the people: and when he coulde not knowe yͤ certaintie for the rage, he com-

(a) This Iames was the Lordes brother, the ſonne of Marie, whiche was the ſiſter of the bleſſed virgin: which Iames afterwarde was byſhoppe of Hieruſalem.

(b) God often tymes appointeth his magiſtrates to deliuer his faythful miniſters from al daungers of their enimies.

maunded hym to be caryed into the caſtle.
35 And when he came vpon the ſtayres, it was ſo that he was borne of the ſouldiers for the violence of the people.
36 For the multitude of the people folowed after,crying, Away with hym.
37 And when Paul beganne to be caryed into the caſtle,he ſayde vnto the high captaine, May I ſpeake vnto thee? Who ſayde, Canſt thou ſpeake Greke?
38 Art not thou that Egyptian which before these dayes madeſt an vprore,and leddeſt out into the wyldernesse foure thouſande menne that were murtherers?
39 But Paul ſayde, I am a man whiche am a Jewe of Tarſus , a citie in Cilicia,a citezin of no vile citie: and I beſeeche thee ſuffer me to ſpeake vnto the people. Actes,9.b and,22.a,
40 And when he had geuen him licence,Paul ſtoode on the ſtayres,and*beckened with the hande vnto the people: and when there was made a great ſcilence, he ſpake vnto them in the Hebrue tongue,ſayeing, Actes,11,f

The.xxii.Chapter.

3 Paul rendereth an accompt of his lyfe and doctrine, 25 he eſcapeth the whyppe by reaſon he was a citezin of Rome.

A 1 Menne, brethren, and fathers, heare ye myne anſweare whiche I make vnto you.

2 (And when they heard that he ſpake in the Hebrue tongue to them,they kept the more ſcilence: and he ſayth,)

3 I am veryly a man whiche am a Jewe, borne in *Tarſus [a citie] in Cilicia, and yet brought vp in this citie at the feete of Gamaliel,and taught according to the perfect manner of the lawe of the fathers, & was zelous toward God,as ye al are this ſame day. Actes.9.b and,21.g. Actes.5,f.

4 And *I perſecuted this way vnto the death, bindyng & deliuering into priſons both men and women, Actes.8.a. 9.and.26.a 1. Co.15.b Galat.2.b.

5 As alſo the chiefe prieſt dooth beare me witneſſe,and al the eſtate of the elders : of whom alſo I receiued letters vnto the brethren, and went to Damaſcus , to bryng them whiche were there bounde vnto Hieruſalem for to be pouniſhed.

6 And it came to paſſe, that as I made my iourney, and was comme nygh vnto Damaſcus about noone , ſodenly there ſhone from heauen a great lyght round about me:

7 And I felle vnto the earth, and hearde a voyce ſayeing vnto me,* Saul, Saul,why perſecuteſt thou me? Actes,9.a.

B 8 And I anſweared, Who art thou Lorde? And he ſayde vnto me,I am Jeſus of Nazareth(a) whom thou perſecuteſt.

9 And they that were with me ſawe veryly the lyght, and were afrayde: but they hearde not the voyce of hym that ſpake to me.

10 And I ſayde,What ſhal I doo Lorde? And the Lorde ſayd vnto me, Aryſe,and goe into Damaſcus: and there it ſhalbe tolde thee of al thynges whiche are appoynted for thee to doo.

11 And when I ſawe nothyng for the bryghtneſſe of the lyght,beyng ledde by the hand of them that were with me, I came into Damaſcus.

12 And *one Ananias , a deuoute man as parteynyng to the lawe,hauing a good report of al the Jewes whiche there dwelt, Actes,9,c

13 Came vnto me,and ſtoode,and ſayde vnto me,Brother Saul,receiue thy ſight.And the ſame houre I looked vp vpon hym.

C 14 And he ſaide, The God of our fathers hath ordeyned thee before , that thou ſhouldeſt knowe his wyl , and ſee that iuſt one, and ſhouldeſt heare the voyce of his mouth:

15 For thou ſhalt be his witneſſe vnto al men, [of thoſe thynges] whiche thou haſt ſeene and hearde:

16 And nowe why taryeſt thou? Aryſe, and be baptized, and waſhe away thy ſinnes,in callyng on the name of the Lorde. Rom.10,c

17 And it came to paſſe, that when I was comme agayne to Hieruſalem,and prayed in the temple,I was in a traunce,

18 And ſawe hym ſayeing vnto me, Make haſte and geat thee quickely out of Hieruſalem:for they wil not receiue thy witneſſe concernyng me.

19 And I ſayde,Lorde, they knowe that I priſoned, & beat in euery ſynagogue them that beleeued on thee.

20 * And when the blood of thy witneſſe Steuen was ſhedde, I alſo was ſtandyng by, and conſenting vnto his death, and kept the rayment of them that ſlue him. Actes,3,a.

21 And he ſaid vnto me,Depart:for*I wil ſend thee farre hence vnto the gentiles. Acts,13,d. Galat,1,d.

D 22 And they gaue hym audience vnto this woorde, and then lyft vp theyr voyces,and ſayde, Away with ſuch [a felowe] from the earth: for it is no reaſon that he ſhoulde liue.

23 And as they cryed,and caſt of theyr clothes, and threwe duſt into the ayre,

24 The

(a) Jeſus was nowe in heauen, and coulde not be perſecuted of Paul: But the perſecution whiche Paul exerciſed agaynſt the faythful beyng his members, Chriſte counted it as done to hym ſelfe.

24 The chiefe captayne commaunded hym to be brought into the caſtle, and bade that he ſhoulde be ſcourged, and examined: that he myght knowe wherefore they cryed ſo on hym.

25 And as they bounde hym with thonges, Paul ſayde vnto the Centurion that ſtoode by, Is it lawful for you to ſcourge a man that is a (b) Romane, and vncondempned?

(b) He was not borne at Rome, but at Tarſus: the citezins wherof, enioy the priuilege of the citie of Rome, and were counted as Romanes.

26 When the Centurion hearde that, he went and tolde the chiefe captayne, ſayeing, Take heede what thou dooeſt: for this man is a Romane.

27 Then the chiefe captayne came, and ſayde vnto hym, Tel me, art thou a Romane? He ſayd, Yea.

28 And the chiefe captayne anſweared, With a great ſumme obteyned I this freedome. And Paul ſayde, I was free borne.

29 Then ſtraightway departed from him they whiche ſhould haue examined hym: and the chiefe captayne alſo was afrayde after he knewe that he was a Romane, and becauſe he had bounde hym.

30 On the morowe, becauſe he woulde haue knowen the certainetie wherefore he was accuſed of the Iewes, he looſed hym from his bandes, & commaunded the hygh prieſtes and al the counſel to comme togeather, and *brought Paul foorth, & ſet hym before them. Acts,23.b.

The.xxiii.Chapter.

1 Paul commeth before the counſel, 2 Ananias cauſeth hym to be ſtriken, 12 the captayne deliuereth hym, 11 God comforteth hym, 23 he is ſent to Ceſarea.

A 1 AND Paul earneſtly beholdyng the counſel, ſayd, Menne and brethren, *I haue liued in al good conſcience before God vntil this day.

Acts,34.d

2 And the high prieſt Ananias commaunded them that ſtoode by to ſmyte hym on the mouth.

3 Then ſayd Paul vnto him, God ſhal ſmite thee thou (a) painted wal: for *ſitteſt thou and iudgeſt me after the lawe, and commaundeſt me to be ſmitten contrary to the lawe?

Deu.17.d.

(a) Paul dooth not curſe the hygh prieſt, but denounce ſharply the punniſhment of God, which ſhould lyght vpon hym in the way of propheſiyng.

4 And they that ſtoode by, ſayde, *Reuileſt thou Gods hygh prieſt?

John.18.d

5 Then ſayde Paul, I wyſt not brethren (b) that he was the hygh prieſt: For it is written, Thou ſhalt not curſe the ruler of thy people.

(b) It is thought that Paul in mockerie thus excuſed hym ſelfe, as though thus he ſhould ſay, I ſee nothing in this man worthy the office of the hygh prieſt.

6 But when Paul perceiued that the one part were Saducees, and the other Phariſees, he cryed out in the counſel, Menne and brethren, I am a Phariſee, the ſonne of a Phariſee: *of the hope and reſurrection of the dead I am iudged.

Phil,3.a.

7 And when he had ſo ſayde, there aroſe a debate betweene the Phariſees and the Saducees: and the multitude was diuided.

Acts.23.c.

B 8 *For the Saducees ſay that there is no reſurrection, neither angel, nor ſpirite: but the Phariſees confeſſe both.

Mat.22.c.
Mark.12.b
Luke.20.c

9 And there aroſe a great crye: And when the Scribes whiche were of the Phariſees part aroſe, they ſtroue, ſayeing, We finde no euyl in this man: but yf a ſpirite or an angel hath ſpoken to him, let vs not ſtriue againſt God.

10 And when there aroſe a great debate, the chiefe captaine fearing leſt Paul ſhould haue benne pluckt a ſunder of them, commaunded the ſouldiers to goe downe, and to take hym from among them, and to bryng hym into the caſtle.

11 And the nyght folowyng, the Lorde ſtoode by hym, and ſayde, Be of good cheare Paul: for as thou haſt teſtified of me in Hieruſalem, *ſo muſt thou beare witneſſe alſo at Rome.

Acts.16.b.

Acts.27.b

12 And when it was day, certayne of yͤ Iewes geathered them ſelues togeather, and made a (c) vowe, ſayeing that they woulde neyther eate, nor drinke, tyl they had kylled Paul.

(c) The worde properly ſignifieth curſing, as when a man either ſweareth, voweth, or wyſheth hym ſelfe to dye, or to be geuen to the deuil, except he bryng his purpoſe to paſſe.

13 And they were moe then fourtie [menne] whiche had made this conſpiracie.

14 And they came to the chiefe prieſtes and elders, and ſayde, We haue bounde our ſelues with a vowe, that we wyl eate nothing vntyl we haue ſlayne Paul.

C

15 Nowe therefore geue ye knowledge to the chiefe captayne, and to the counſel, that he bryng hym foorth vnto you to morowe, as though ye woulde knowe ſomethyng more perfectly of hym: and we, or euer he comme neare, are ready to kyle hym.

16 And when Paules ſiſters ſonne hearde of theyr laying awayte, he went and entred into the caſtle, and tolde Paul.

17 And Paul called one of the vnder captaines vnto hym, and ſayde, Bryng this young man vnto the hygh captayne: for he hath a certayne thyng to ſhewe hym.

18 And he tooke hym, and brought hym to the hygh captayne, and ſayde, Paul the priſoner called me vnto hym, and prayed me to bring this young man vnto thee, whiche hath a certayne matter to ſhewe thee.

19 Then the hygh captayne tooke hym by the hande, and went with hym out of the way, and aſked hym, What is it that thou haſt to telle me?

20 And he ſayde, The Iewes are determined to deſyre thee that thou wouldeſt bryng forth Paul to morowe into the counſel, as though they would enquire ſomewhat of him more perfectly.

D 21 But folowe not thou theyr myndes: for there lye in wayte for hym of them mo then fourtie menne, which haue bounde them ſelues with a vowe, that they wyl neyther eate nor drinke, til they haue kylled hym: and nowe are they ready, and looke for a promiſe from thee.

22 The chiefe captayne then let the young man depart, and charged hym, See thou tel it out to no man, that thou haſt ſhewed theſe thynges to me.

23 And he called vnto hym two vnder captaynes, ſayeing, Make ready two hundred ſouldiers to goe to Ceſarea, and horſemenne threeſcore and tenne, and ſpearemenne two hundred, at the thirde houre of the nyght:

24 And deliuer them beaſtes, that they may ſet Paul on, and bryng hym ſafe vnto Felix the hygh deputie.

25 And he wrote a letter after this manner.

26 Claudius Lyſias, vnto the moſt myghty ruler Felix, ſendeth greetinges.

Acts,20.f. 27 *This man was taken of the Iewes, and ſhoulde haue benne kylled of them: Then came I with an armie, and reſcued him, and perceiued that he was a Romane:

28 And when I woulde haue knowen the cauſe wherfore they accuſed him, *I brought hym foorth into theyr counſel. Acts,22.g

29 Whom I perceiued to be accuſed of queſtions of theyr lawe: *but hauyng nothyng layde to his charge woorthy of death, or of bondes. Acts,25.e.

30 And when it was ſhewed me howe that the Iewes layde wayte for the man, I ſent [him] ſtraight way to thee, and gaue commaundement to his accuſers, that the things whiche they haue agaynſt hym, they ſhould tel before thee. Fare wel. E

31 Then the ſouldiers, as it was commaunded them, tooke Paul, and brought hym by nyght to Antipatridis.

32 On the morowe, they leaft the horſemenne to goe with hym, and returned vnto the caſtle.

33 Whiche when they came to Ceſarea, and deliuered the Epiſtle to the deputie, preſented Paul alſo before hym.

34 And when the deputie had read [the letter] he aſked of what prouince he was . And when he vnderſtood that he was of Cilicia,

35 *I wyl heare thee, ſayd he, when thyne accuſars are comme alſo. And he commaunded hym to be kept in Herodes iudgement halle. Deu.17.a.

The.xxiiii.Chapter.

10 Paul beyng accuſed, anſweareth for his lyfe and doctrine. 25 Felix gropeth hym, thynkyng to haue a bribe, 28 and after leaueth hym in priſon.

A

Acts.25.d. 1 AND after fiue dayes, Ananias *the hygh prieſt deſſended, with the elders, and with a certaine oratour, named Tartullus, whiche appeared before the deputie agaynſt Paul.

2 And when Paul was called foorth, Tartullus beganne to accuſe hym, ſayeing, Seeing that we haue(a) obteined great quietneſſe by the meanes of thee, and that many good thinges are donne vnto this nation through thy prouidence,

3 That alowe we euer, and in al places, moſt noble Felix, with al thankes.

4 Notwithſtandyng, that I be not tedious vnto thee, I pray thee, that thou wouldeſt heare vs of thy curteſie a fewe woordes.

5 For we haue founde this man a peſtilent felowe, and a moouer of debate vnto al the Iewes in the whole worlde, and a maynteyner of the ſect of the Nazarites.

6 Whiche alſo hath gonne about to pollute the temple: *whom we tooke, and woulde haue iudged accordyng to our lawe. Acts,21.c.

7 But the hygh captayne Lyſias, came vpon vs, and with great violence tooke hym away out of our handes, B

8 Commaundyng his accuſers to come vnto thee: of whom thou mayeſt, yf thou wylt enquyre, know yͤ certainetie of al theſe thinges, whereof we accuſe hym.

9 And the Iewes lykewyſe affirmed, ſayeing that theſe thynges were ſo.

10 Then Paul, after that the deputie him ſelfe hadde beckened vnto hym that he ſhoulde ſpeake, anſweared, With a more quiet mind doo I anſweare for mee ſelfe, foraſmuche as I vnderſtande, that thou haſt benne of many yeeres a iudge vnto this nation:

11 Becauſe that thou mayſt know, that there are yet but twelue dayes, ſence I went vp to Hieruſalem for to woorſhip.

(a) Felix by his diligence had taken Eleazarus the captayne of the murderers, and put the Egyptians to flyght, whiche rayſed vp tumultes in Iurie. For theſe the oratour prayſed hym: otherwayes he was both cruel & couetous.

12 And they neither founde me in the temple diſputing with any man, eyther rayſing vp the people, neither in the ſynagogues, nor in the citie:

13 Neither can they prooue the thinges wherof they accuſe me.

C

14 But this I confeſſe vnto thee, that after the way whiche they cal (b) hereſie, ſo woorſhip I the God of my fathers, beleeuing al thinges whiche are written in the lawe and the Prophetes,

(b) No marueyle though in our tyme Gods true religion be called hereſie, for ſo it was counted of the wycked, euen in the begynning of Chriſtes kyngdome.

15 And haue hope towardes God, that *the reſurrection of the dead, whiche they them ſelues looke for alſo, ſhalbe both of the iuſt and vniuſt.

16 And herein *ſtudie I, to haue alway a cleare conſcience towarde God, and towarde men.

Actes.23.a

17 Nowe after many yeeres, I came *and brought almes to my nation, and offeringes:

Rom.15.f
Acts.11.d

18 In the whiche they founde me purified in the temple, neither with multitude, nor yet with vnquietneſſe.

19 Howbeit, there were certayne Iewes out of Aſia,

20 Whiche ought to be here (c) preſent before thee, and accuſe me, yf they hadde ought agaynſt me.

(c) Theſe accuſers ſpake but vpon falſe reportes, whiche the bellowes of Satan had blowen abroade, and durſt not for ſhame appeare them ſelues.

21 Or els let theſe ſame here ſay, yf they haue found any euyl dooing in me, whyle I ſtand here in the counſel.

D

22 Except it be for this one voyce, that I cryed ſtandyng among them, *That of the reſurrection from the dead, am I iudged of you this day.

Acts.23.a

23 And when Felix hearde theſe thynges, he deferred them: for he knewe very wel of that way, and ſayde, When Lyſias the captaine is come downe, I wyl know the vttermoſt of your matter.

24 And *he commaunded an vnder captaine to keepe Paul, and to let him haue reſt, & that he ſhould forbidde none of his acquaintance to miniſter vnto hym, or to come vnto hym.

Iere.39.e
Act.27.a

25 And after certaine dayes, when Felix came with his wyfe Druſilla, whiche was a Ieweſſe, he called foorth Paul, and heard him of the fayth whiche is towarde Chriſt.

26 And as he reaſoned of ryghteouſneſſe, temperance, & iudgement to come, Felix (b) trembled, and anſweared, Goe thy way for this tyme, when I haue a conuenient ſeaſon, I wil ſende for thee.

(b) Suche is the myght and force of Gods heauenly woorde, that it cauſeth the very wicked to tremble and quake

27 He hoped alſo that money ſhould haue ben geuen him of Paul, that he might looſe him: wherfore he ſent for him the oftener, and communed with hym.

28 But after two yeeres, Porcius Feſtus came into Felix roome: and Felix *willyng to ſhewe the Iewes a pleaſure, leaſt Paul bounde.

Acts.25.d

The .xxv. Chapter.

2 The Iewes accuſe Paule before Feſtus, 8 he anſweareth for him ſelfe, 11 and appealeth vnto the Emperour, 14 his matter is brought before Agrippa, 23 and he is brought foorth.

A

1 THEN when Feſtus was come into the prouince, after three dayes he aſſended from Ceſarea vnto Hieruſalem.

2 Then enfourmed hym the hygh prieſte and the cheefe of the Iewes agaynſt Paul, and they beſought him,

3 And deſyred fauour agaynſt hym, that he would ſende for hym to Hieruſalem, layeing wayte in the way to kyl hym.

4 But Feſtus anſweared, that Paul ſhoulde be keapt at Ceſarea, and that he hym ſelfe would ſhortly depart thyther.

5 Let them therefore, ſayd he, whiche among you are able, come downe with vs, and accuſe him, if there be any fault in this man.

6 And when he had taried among them more then ten dayes, he went downe vnto Ceſarea, & the next day ſate downe in the iudgement ſeate, and commaunded Paul to be brought.

7 Who being come, the Iewes whiche were come from Hieruſalem, ſtoode about [him] and layd many and greeuous complaints agaynſt Paul, whiche they could not (a) proue,

B

8 Whyle he anſweared [for him ſelfe] * that neyther agaynſt the lawe of the Iewes, neyther againſt the temple, nor yet againſt Caeſar, haue I offended any thing at al.

(a) Whyles Paul lyued vnder the lawe lyke other Iewes, his conuerſation was perfect and notable, and after his conuerſion vnto Chriſt, he became a more notable example of innocencie: but it is a common caſe, that the ſeruauntes of God are euyl ſpoken of, for their wel dooing.

9 But Feſtus wyllyng to doo the Iewes a pleaſure, anſweared Paul, and ſayde, Wylt thou goe vp to Hieruſalem, and there be iudged of theſe things before me?

10 Then ſayde Paule: I ſtande at Caeſars iudgement ſeate, where I ought to be iudged, to the Iewes haue I donne no wrong, as thou very wel knoweſt.

11 For if I do any wrong, or haue committed any thing worthi of death, I refuſe not to die: but yf there be none [of theſe thinges] wherof they accuſe me, no man may delyuer me

XUM

to them. I appeale vnto (b) Caeſar.

12 Then ſpake Feſtus, with the counſel, and anſweared: Haſte thou appealed vnto Caeſar? vnto Caeſar ſhalt thou goe.

13 And after certayne dayes, kyng Agrippa, and Bernice, came vnto Ceſarea, to ſalute Feſtus.

14 And when they had benne there a good ſeaſon, Feſtus rehearſed Paules cauſe vnto the kyng, ſayeing, There is a certaine man leaft in bondes of Felix,

15 About whom, when I came to Hieruſalem, the hygh prieſtes & elders of the Iewes enfourmed me, and deſyred to haue iudgement agaynſt hym.

(b) The iniquitie of the iudge, who contrary to equitie, wylyng to pleaſure the Iewes, deuiſed howe to betray Paul, draue Paul to appeal, which is the vttermoſt remedie for ſuche as by wrong iudgement are oppreſſed: and this appellation by Gods prouidence was a meane that Paule ſhould teſtifie of Chriſt at Rome alſo.

C

16 To whom I anſweared, It is not the maner of the Romanes, for fauour to delyuer any man that he ſhould periſhe, before that he whiche is accuſed, haue the accuſers face to face, and haue licence to anſweare for hym ſelfe, concerning the cryme layd againſt him.

17 Therfore when they were comme hyther, without any delay, on the morrowe I ſate on the iudgement ſeate, and commaunded the man to be brought foorth.

18 Agaynſt whom, when the accuſers ſtoode vp, *they brought none accuſation of ſuche thinges as I ſuppoſed.

Actes.23,f

19 But had certayne queſtions agaynſt him of their owne ſuperſtition, and of one Ieſus whiche was dead, whom Paule affirmed to be alyue.

20 And becauſe I doubted of ſuche manner of queſtions, I aſked him whether he woulde goe to Hieruſalem, and there be iudged of theſe matters.

21 But when Paul had appealed to be keapt vnto the knowledge of Auguſtus, I commaunded him to be keapt, tyl I might ſend hym to Caeſar.

D

22 Then Agrippa ſayd vnto Feſtus, I would alſo heare the man mee ſelf. To morow ſayd he, thou ſhalt heare hym.

23 And on the morrowe when Agrippa was come, and Bernice, with great pompe, and were entred into the counſel houſe, with the cheefe captaynes and cheefe menne of the citie, at Feſtus commaundement was Paule brought foorth.

24 And Feſtus ſayde, Kyng Agrippa, and al menne whiche are here preſent with vs, ye ſee this man, about whom al the multitude of the Iewes haue entreated me, both at Hieruſalem, and alſo here, crying that he ought not to lyue any longer.

25 Yet founde I nothing woorthie of death that he had committed: Neuertheleſſe, ſeeing that he hath appealed to Auguſtus, I haue determined to ſende hym:

26 Of whom I haue no certayne thyng to wryte vnto my Lorde: wherefore I haue brought hym foorth before you, and ſpecially before thee, O kyng Agrippa, that after examination had, I myght haue ſomewhat to wryte.

17 For mee thinketh it vnreaſonable for to ſend a pryſoner, and not to ſhew the cauſes which are layde agaynſt hym.

The xxvi. Chapter.

1 Kyng Agrippa heareth Paul. 25 Paules modeſt anſweare agaynſt the iniurie of Feſtus.

A

1 Then Agrippa ſayde vnto Paul, Thou art permitted to ſpeake for thee ſelfe. Then Paule ſtretched foorth the hande, and anſweared [for him ſelfe.]

2 I thinke mee ſelfe happie, kyng Agrippa, becauſe I ſhal anſweare this day before thee, of al the thinges whereof I am accuſed of the Iewes:

3 Namely, becauſe thou art expert in al cuſtomes & queſtions which are among (a) the Iewes: wherefore I beſeeche thee to heare me paciently,

4 My lyfe that I haue led of a childe, whiche was at the firſt among mine owne nation at Hieruſalem, knowe al the Iewes,

5 Whiche knewe me from the beginning (yf they would teſtifie) that after the moſt ſtrayteſt ſect of our (b) religion, I lyued a Phariſee.

(a) He knew muche, but he fayled in the ryght applying of his knowledge, as they doo which be wiſe in their owne conceiptes only, and haue the zeale of God, but not according to knowledge. (b) He taketh the ſect of the Phariſees to be perfecteſt, becauſe their doctrine was better then the other ſectes. The Saducees denyed the reſurrection of the dead. The Eſſeis gloryyng in ſtraightneſſe of lyfe, litle regarded true doctrine.

6 And nowe I ſtande, and am iudged for the hope of the promiſe made of God vnto our fathers:

B

7 Unto which promiſe our twelue tribes inſtantly ſeruing God day and nyght, hope to come: For whiche hopes ſake, kyng Agrippa, I am accuſed of the Iewes.

8 Why ſhoulde it be thought a thing incredible vnto you, that God rayſeth the dead?

9 I alſo veryly thought in mee ſelfe, that I ought to doo many contrary thinges, cleane agaynſt the name of Ieſus of Nazareth:

10 *Whiche thing I alſo dyd in Hieruſalem, and many of the ſaintes did I ſhut vp in priſons, hauing receiued aucthoritie of the hygh prieſtes, and when they were put to death, I gaue the ſentence.

Actes.8.a
1.Cor.15.b
Galat.2.c

11 And I pouniſhed them oft in euery ſynagogue, and compelled them to blaſpheme, and was yet more mad vpon them, and per-

ſecuted them euen vnto ſtrange cities.

12 About whiche thynges as I went to Damaſcus, with aucthoritie and commiſſion of the hygh prieſtes,

13 Euen at midday, O kyng, I ſawe in the way a lyght from heauen, aboue the brightneſſe of the Sunne, ſhyne rounde about me, and them whiche iourneyed with me.

C 14 And when we were al fallen to the earth, I heard a voice ſpeaking vnto me in the Hebrue tongue, and ſayeing, *Saul, Saul, why perſecuteſt thou me? It is harde for thee to kicke agaynſt the prickes.

Actes.9.a. and.22.c

15 And I ſayde, Who art thou Lorde? And he ſayde, I am Ieſus whom thou perſecuteſt.

16 But ryſe and ſtande vpon thy feete, for I haue appeared vnto thee for this purpoſe, to make thee a miniſter and a witneſſe, both of thoſe thinges whiche thou haſt ſeene, and of thoſe thinges in the whiche I wyl appeare vnto thee,

17 Deliuering thee from the people, and from the Gentiles, vnto whom nowe I ſend thee,

18 To open their eyes, that they may be turned from darkneſſe to light, and from the power of Satan vnto God, that they may receyue forgeueneſſe of ſinnes, and inheritance among them whiche are ſanctified by fayth that is in me.

19 Wherefore, O Kyng Agrippa, I was not diſobedient vnto the heauenly viſion:

D 20 But ſhewed firſt vnto them of Damaſcus, and at Hieruſalem, and throughout al the coaſtes of Iurie, & then to the Gentiles, that they ſhoulde repent and turne to God, and do ſuche woorkes as become them that repent.

21 For this cauſe the Iewes caught me in the temple, and went about to kyl me.

22 Seeing therefore that I haue obteyned helpe of God, I continue vnto this day, witneſſing both to ſmal and great, ſaying none other things then thoſe which the Prophetes and Moſes dyd ſay ſhould comme:

23 That Chriſt ſhould ſuffer, & that he ſhould be the firſt that ſhould riſe from the dead, and ſhoulde ſhewe light vnto the people, and to the Gentiles.

24 And as he thus ſpake for him ſelfe, Feſtus ſayde with a loude voyce, Paul thou art beſyde thee (c) ſelfe, muche learning doth make thee mad.

25 But he ſayde, I am not mad moſte noble Feſtus, but ſpeake foorth the woordes of trueth, and ſoberneſſe.

26 For the kyng knoweth of theſe thinges, before whom alſo I ſpeake freely, neither beleeue I, that any of theſe thynges are hidden from hym, for this thing was not donne in a corner.

27 Kyng Agrippa, beleeueſt thou the Prophetes, I wote wel that thou beleeueſt.

28 Then Agrippa ſayde vnto Paul, Somewhat thou perſwadeſt (d) me to be a chriſtian.

29 And Paul ſayde, I woulde to God, that not only thou, but alſo al that heare me to day, were both ſomewhat, and alſo in a great deale ſuche as I am, except theſe bondes.

30 And when he had thus ſpoken, the Kyng roſe vp, and the Deputie, and Bernice, and they that ſate with them.

E 31 And when they were gonne apart, they talked betweene them ſelues, ſayeing, This man doth nothing woorthie of death, or of bondes.

32 Then ſayde Agrippa vnto Feſtus, This man might haue benne let looſe, if he had not appealed vnto Caeſar.

(c) Feſtus beyng muche troubled with Paules declaration, and hauyng nothyng to ſay agaynſt it, yet would not yeelde vnto it, but clamorouſly condemned it as wicked and ſuperſtitious, for worldlinges are loth to be cumbred with godly matters, and count al ſuche fooliſhe that trouble them ſelues therewith.

(d) He ſawe a little light, but it was ſoone out, lyke vnto thoſe that hearing a Sermon, are for the tyme well mynded, but after returne to their olde trade.

The.xxvii.Chapter.

1 Paul ſhippeth towarde Rome. 3 Iulius the captaine entreateth him curteouſly.
41 And at the laſt they ſuffer ſhipwracke.

A 1 AND when it was concluded that we ſhould ſayle into Italie, they deliuered both Paule and certayne other priſoners vnto one named Iulius, an vnder captain of Auguſtus bande.

2 And we entred into a ſhip of Adramyttium, and looſed from lande, appoynted to ſayle by the coaſtes of Aſia, one *Ariſtarchus one of Macedonia, of the countrey of Theſſalonica, taryng ſtyl with vs.

Col.4.a

3 And the next day we came to Sidon: And Iulius *curteouſly entreated Paul, and gaue hym libertie to goe vnto his freendes, and to refreſhe him ſelfe.

Iere.39.e Acts.24.e

4 And when we had launched from thence, we ſayled hard by Cypers, becauſe the windes were contrarie.

5 And when we had ſayled ouer the ſea of Cilicia and Pamphylia, we came to Myra [a citie] whiche is in Lycia,

6 And there the vnder captaine founde a ſhip of Alexandria, ſayling into Italie, and he put vs therein.

B 7 And when we hadde ſayled ſlowly many dayes, and ſcarce were comme ouer agaynſt Gnidum, because the wynde withſtoode vs, we ſayled harde by ʺ Candie, ouer agaynſt Salmone:

ʺ Or, Creta, which was an hygh hyl of Candie.

8 And with muche woorke ſayled beyond it: and came vnto a place whiche is called the Fayre hauens, nygh whereunto was the citie of Laſea.

9 When muche tyme was ſpent, and when ſayling was nowe ieopardous, becauſe alſo that the faſt was now alredie paſt, Paul put them in remembrance,

10 And ſayde vnto them, Sirs, I perceiue that this vyage wyl be with hurt and much damage, not of the ladyng and ſhip only, but alſo of our lyues.

11 Neuertheleſſe, the vnder captaine beleeued the gouernour & the maiſter of the ſhip, more then thoſe thynges whiche were ſpoken of Paul.

12 And becauſe the hauen was not commodious to winter in, many tooke counſel to depart thence, yf by any meanes they might atteyne to Phenice, and there to wynter, whiche is an hauen of Candie, and lieth towarde the Southweſt and Northweſt wynde.

13 And when the South winde blewe ſoftly, they ſuppoſing that they had obteyned theyr purpoſe, looſed vnto Aſſon, and ſayled paſt Candie.

C 14 But not long after, there aroſe againſt their purpoſe a flawe of wynde out of the Northeaſt, whiche is called Euroclydon.

15 And when the ſhip was caught, and could not reſiſt the wynde, we let her goe, and were driuen with the weather.

16 But we were caried into an Ile, which is named Clauda, and had muche worke to come by a boate,

17 Which they tooke vp, and vſed helpe, and made faſt the ſhip, fearyng leſt they ſhoulde fal into the Syrtes: and ſo they let downe ʺ a veſſel, and were caryed.

ʺ Some read the ſayles.

18 The next daye when we were toſſed with an exceeding tempeſt, they lighted the ſhippe:

19 And the thirde day we caſte out with our owne handes the tackling of the ſhippe.

20 And when neither the Sunne nor ſtarres in many dayes appeared, and no ſmal tempeſt laye vpon vs, al hope that we ſhould be ſaued was then taken away.

D 21 But after long abſtinence, Paule ſtoode foorth in the midſt of them, and ſayde, Sirs, ye ſhould haue harkened to me, and not to haue looſed from Candie, and to haue gained vnto vs this harme and loſſe.

22 And now I exhort you to be of good cheare: for there ſhalbe no loſſe of anye mans lyfe among you, but of the ſhippe.

23 For there ſtoode by me this night the Angel of God, whoſe I am, and whom I ſerue,

24 Saying, Feare not Paul, *thou muſt be brought before Caeſar, and loe, God hath geuen thee (a) al them that ſayle with thee.

Actes.25.

(a) The graces and bleſſinges whiche God geueth to his chyldren, profite many tymes the enimies, whiche are vnwoorthie to receyue the fruite thereof.

25 Wherefore ſirs be of good cheare: for I beleeue God that it ſhalbe euen as it was tolde me.

26 Howbeit, we muſt be caſt into *a certaine Ilande.

27 But when the fourtienth nyght was comme, as we were ſayling in Adria about mydnyght, the ſhipmen deemed that they drewe neare to ſomme countrey:

28 And ſounded, & founde it twentie fadomes: and when they had gonne a litle further, they ſounded againe, & found it fiftiene fadomes.

29 Then fearing leſt we ſhoulde haue fallen on ſome rocke, they caſt foure ankers out of the ſterne, and wiſhed for the day.

E 30 And as the ſhipmen were about to flee out of the ſhip, when they had let downe the boat into the ſea, vnder a colour as though they woulde haue caſte ankers out of the foreſhippe,

31 Paul ſayde vnto the vnder captaine, and to the ſouldiers: Except theſe abyde in the ſhippe, (b) ye can not be ſaued.

(b) Paul woulde vſe ſuche meanes as God had ordeyned, leſt he ſhould ſeeme to haue tempted hym.

32 Then the ſouldiers cut of the rope of the boate, and let it fal away.

33 And when the day beganne to appeare, Paul beſought them al to take meate, ſaying, This is the fourtienth day that ye haue taried and continued faſting, receyuing nothing at al.

34 Wherefore, I pray you to take meate, for this no doubt is for your health, for there ſhal not (c) an hear fal from the head of any of you.

(c) By this Hebrue ſpeach is meant that they ſhould be in al poyntes ſafe and ſounde.

35 And when he had thus ſpoken, he tooke bread, and *gaue thankes to God in preſence of them al: and when he had broken it, he beganne to eate.

1.Tim.4.a

36 Then were they al of good cheare, and they alſo tooke meate.

37 And we were altogeather in the ſhip, two hundred, threeſcore and ſixtiene ſoules.

38 And when they had eaten yenough, they lighted the ſhippe, and caſte out the wheate into the ſea.

39 And when it was day, they knewe not the land: but they ſpyed a certayne hauen with a

banke, into the whiche they were mynded, if it were poſſible, to thruſt in the ſhippe.

40 And when they had taken vp the anckers, they committed ‖ [them ſelues] vnto the ſea, and looſed the rudder bandes, and hoyſed vp the mayne ſayle to the wynde, and drewe to lande.

‖ Or, the ſhip.

41 And when they fel into a place which had the ſea on both ſydes, they thruſt in the ſhip, and the forepart ſtucke faſt and mooued not, but the hinder part brake with the violence of the waues.

42 And the ſouldiers counſel was to kyl the pryſoners, leſte any of them when he hadde ſwomme out, ſhould runne awaye.

43 But the vnder Captayne wyllyng to ſaue Paul, keapt them from their purpoſe, and commaunded that they which could ſwim, ſhould caſt them ſelues firſt into the ſea, and ſcape to lande:

44 And the other, ſomme on bordes, and ſomme on broken peeces of the ſhippe: And ſo it come to paſſe, that they eſcaped al ſafe to lande.

The.xxviii.Chapter.

5 The viper hurteth not Paules hande, 8 he healeth Publius father, 23 and preacheth Chriſt at Rome.

A 1 AND when they were eſcaped, then they knewe that *the Ile was called Melita.

Act.27.c

2 And the barbarous people ſhewed vs no litle kindneſſe, for they kindled a fyre, and receyued vs euery one, becauſe of the preſent rayne, and becauſe of the colde.

3 And when Paul had geathered a bundle of ſtickes, and layd them on the fyre, there came a Viper out of the heate, and caught hym by the hande.

4 And when the ſtrangers ſaw the beaſt hang on his hand, they ſayde among them ſelues, No doubt this man is (a) a mutherer, whom though he haue eſcaped the ſea, yet vengeance ſuffereth not to liue.

5 And he ſhooke of the Viper into the fyre, and (b) felt no harme.

6 Howbeit, they waited when he ſhould haue ſwolne, or fallen downe dead ſodenly: but after they had looked a great whyle, and ſawe no harme comme to hym, they changed their myndes, and ſayde that he was a (c) God.

7 In the ſame quarters were poſſeſſions of the cheefe man of the Ile, whoſe name was Publius, whiche receyued vs, and lodged vs three dayes curteouſly.

8 And it came to paſſe that the father of Publius lay ſicke of a Feuer, and of a bloody flixe, to whom Paul entred in and prayed, & layde his handes on hym, and healed hym.

B 9 So when this was donne, other alſo which had diſeaſes in the Ile, came, & were healed:

10 Whiche alſo dyd vs great honour, and when we departed, they laded vs with ſuche thinges as were neceſſary.

11 And after three monethes we departed in a ſhip of Alexandria, which had wintred in the Ile, whoſe badge was (b) Caſtor and Pollux.

12 And when we came to Syracuſa, we taried there three dayes.

13 And from thence we fet a compaſſe, & came to Rhegium, and after one daye the ſouth wynde blewe, and we came the next day to Puteolus:

14 Where we founde brethren, and were deſyred to tary with them ſeuen dayes: and ſo we came towarde Rome. C

15 And from thence, when the brethren heard of vs, they came to meete vs at Appii forum, and at the three tauernes: When Paul ſawe them, he thanked God, and waxed bolde.

16 And when we came to Rome, the vnder captayne deliuered the priſoners to the cheefe captaine of the hoſt: but Paul was ſuffered to dwel by him ſelfe, with a ſouldier that keapt hym.

17 And it came to paſſe, that after three dayes, Paul called the cheefe of the Iewes togeather. And when they were come togeather, he ſayde vnto them, Menne and brethren, though *I haue committed nothing againſt the people or lawes of the fathers, *yet was I deliuered pryſoner from Hieruſalem into the handes of the Romanes.

Actes.23.c

Actes.23.c

18 Whiche when they hadde examined me, woulde haue let me goe, becauſe there was no cauſe of death in me.

19 But when the Iewes ſpake contrary, I was conſtrayned to appeale vnto Caeſar, not that I hadde ought to accuſe my nation of.

Actes.23.b

20 For this cauſe then haue I called for you, euen to ſee [you] and to ſpeake with you: becauſe that for the (c) hope of Iſrael I am bounde with this chayne.

21 And

(a) Suche is the peruerſe iudgement of menne, that they condemne them, whom they ſee in any affliction.

(b) By this myracle God performed his promyſe made to his diſciples, that neither Serpentes, nor pyſon, ſhould hurt them, and alſo by the ſame, was confyrmed the Goſpel of his ſonne Ieſus Chriſt, which Paul preached vnto the worlde.

(c) Beholde the extremitie of Infidels, for after any rage and errour, they fal forthwith into the contrarie.

(b) Theſe the Painims fayned to be Iupiters chyldren, Gods of the ſea.

(c) That is, for Ieſus Chriſtes ſake, whom they had long looked for, to be the redeemer of the worlde.

D 21 And they ſayde vnto hym, We neither receyued letters out of Iurie concernyng thee, neither any of the brethren that came ſhewed or ſpake any harme of thee.

22 But we wyl heare of thee what thou thinkeſt: for as concerning this ſect, we knowe that *euery where it is ſpoken agaynſt. Luke,2,c

23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and teſtified the kyngdome of God, perſwading them concerning Ieſus, both out of the lawe of Moſes, and out of the Prophetes, euen from mornyng to nyght.

Act,17.a 24 And *ſome were perſwaded in the thinges whiche were ſpoken, and ſome beleeued not.

25 And when they agreed not among them ſelues, they departed, after that Paul had ſpoken one woorde, [that is to ſay,] Wel ſpake the holy ghoſt by Eſaias the Prophete, vnto our fathers,

Eſaias.6.c
Math.13.b 26 Sayeing, *Goe vnto this people, and ſay,
Mar.4.b
Luke.8.b
Iohn,12,f

With your eares ſhal ye heare, and ſhal not vnderſtande, and with your eyes ſhal ye ſee, and not perceyue.

27 For the hart of this people is waxed groſſe, and their eares are dul of hearing, and theyr eies haue they cloſed: leſt they ſhould ſee with their eyes, and heare with their eares, and vnderſtande with their hartes, and ſhould be conuerted, and I ſhould heale them. E

28 Be it knowen therfore vnto you, that this ſaluation of God is ſent to the Gentiles, and they ſhal heare it.

29 And when he had ſayd theſe woordes, the Iewes departed, and had great reaſoning among them ſelues.

30 And Paul dwelt two yeres ful in his owne hyred houſe, and receiued al that came in vnto hym,

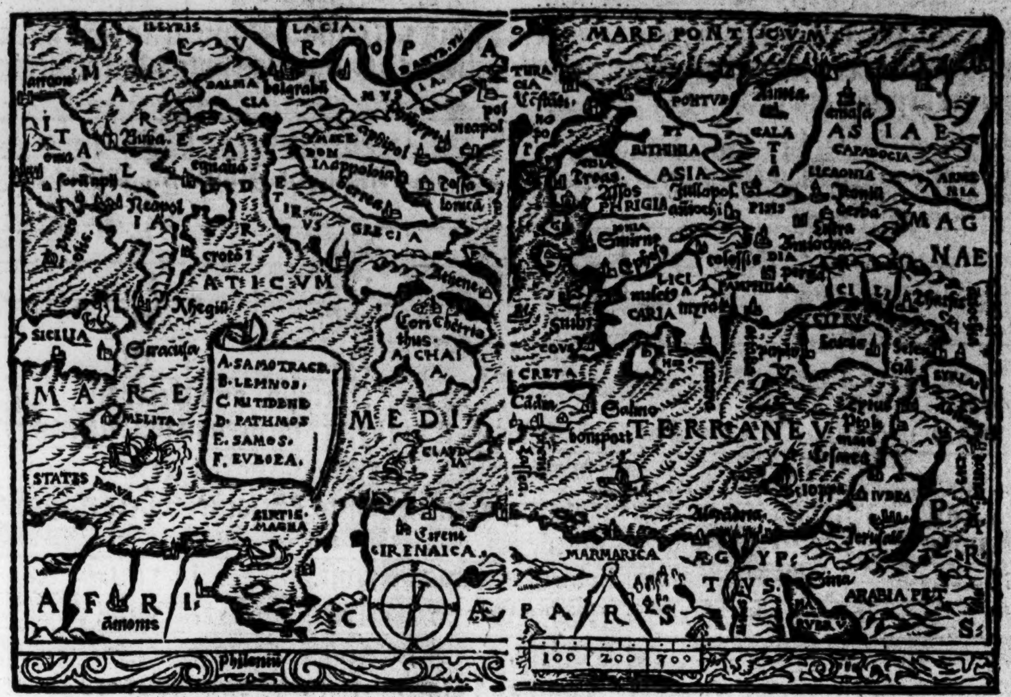
31 Preaching the kyngdome of God, and teachyng thoſe thynges whiche concerne the Lorde Ieſus Chriſt, with al confidence, no man forbidding hym.

¶Here endeth the Actes of the Apoſtles.

R. E.

Richard Cox, Bishop of Ely

The Cart Coſmographie, of the *Peregrination or iourney of Saint Paule, with the* diſtance of the myles.


ILLYRIS
E V R O P A
LACIA.
DALMACIA
belgrado
MYSIA
ITALIA
Roma
Napol
Neapol
MACEDONIA
Philippi
Philipol
Appolonia
Berrea
Teſſalonica
EPIRVS
GRECIA
ACHAIA
Athene
Corinthus.
Chencria
Rhegiu
SICILIA
Siracuſa
MARE
MELITA
STATES
SIRTIS MAGNA
Cirene
CIRENAICA.
A·SAMOTRACE.
B·LEMNOS.
C·MITIDENE
D·PATHMOS
E. SAMOS.
F. EVBOEA.
MEDI
TERRANEV
CLAVDIA
AFRICA
Philenu
MARE PONTICVM
THRACIA
PONTVS
BITHINIA
ASIA
Troas.
Aſſos
PHRIGIA
IONIA
Smirna
Epheſo
LICIA
CARIA
PAMPHILIA
Perga
GALATIA
ASIA MAGNAE
CAPADOCIA
LICAONIA
Derba
Liſtra
Antiochia
ARMENIA
CILICIA
Tharſis
CYPRVS
Salamis
Paphos
CRETA
Salmone
SYRIA
Ptolemais
Ceſarea
IVDEA
Ioppe
Hieruſalem
Alexandria
MARMARICA
AEGYPTVS.
Sina
ARABIA PET
ARABIA
100
200
700

Here haſt thou (gentle reader, fot thy better inſtruction) the deſcription of the iourney and peregrination of Saint Paul, whiche is in this ſecond booke of Saint Luke called the Actes of the Apoſtles, moſt intreated of. And for becauſe thou readeſt oftentimes of Emperours, Kynges, and Deputies, thou haſt ſet foorth to thee, the names, the yeeres, and howe long euery Emperour or Kyng raygned, or Deputie gouerned, and vnder whom any of theſe Actes were donne, euen vntyl the death of Saint Paul.

The order of tymes.

Herodes Antipas. Math.viii. Mark.vi. Luke.ix.

Steuen was ſtoned this yeere. Euſebius. Carion.

Pilate was Preſident ful ten yeere. Joſephus.

<table>
<tr><th>The yeres of the Emperours of Rome.</th><th>The yeres of the Preſidentes of the Iewes.</th><th>The yeres of the Herodians.</th><th>The yeres of Chriſtes incarnation.</th><th>The yeres of Saint Paule the Apoſtle.</th></tr>
<tr><td>*Tiberius.*</td><td>*Pilate.*</td><td>*Herode.*</td><td>*Chriſte.*</td><td>*Paul.*</td></tr>
<tr><td>xviii.</td><td>vi.</td><td>xviii.</td><td>xxxiii.</td><td>It is thought he was born about two years before Christ</td></tr>
<tr><td colspan="5">In this yeere Chriſt ſuffred, aroſe from the dead, aſſended into heauen, from thence he ſendeth vnto his Apoſtles the holy ghoſt. The Apoſtles doo aſſemble and geather a congregation vnto the Lorde Chriſt, and doo continue in prayer, and ſuffer perſecution.</td></tr>
<tr><td>xix.</td><td>vii.</td><td>xix.</td><td>xxxiiii.</td><td>i. Æt. 36</td></tr>
<tr><td colspan="5">Samaria doth receyue the doctrine of Chriſt. Saint Steuen was ſtoned. Saint Paul is conuerted vnto Chriſt as he iourneyed towarde Damaſcus, and from thence he departed into Arabia, to preache the Goſpel.</td></tr>
<tr><td>xx.</td><td>viii.</td><td>xx.</td><td>xxxv.</td><td>ii.</td></tr>
<tr><td colspan="5">Philip doth preache the Goſpel vnto the cities by the ſea ſyde, and doeth conuert a man of Ethiopia, an Eunuch, & of great aucthoritie with Candace Queene of the Ethiopians.</td></tr>
<tr><td>xxi.</td><td>ix.</td><td>xxi.</td><td>xxxvi.</td><td>iii.</td></tr>
<tr><td colspan="5">The Goſpel is preached to the Syrians, and Phinitians, of thoſe that were diſpearſed and fledde from Hieruſalem.</td></tr>
<tr><td>xxii.</td><td>x</td><td>xxii.</td><td>xxxvii.</td><td>iiii.</td></tr>
<tr><td colspan="5">Saint Paul commeth to Hieruſalem to ſee Peter, from thence he goeth into Syria, Cilicia. &c. Saint Peter commeth vnto Lidda. After that he was called of Cornelius to comme vnto Ceſarea, where he dyd baptize, and from thence he went to Hieruſalem, geuyng anſweare to eche one that entred in queſtion with hym.</td></tr>
<tr><td>xxiii.</td><td>Marcel.</td><td>xxiii.</td><td>xxxviii.</td><td>v.</td></tr>
<tr><td colspan="5">Antioche in Syria is conuerted vnto Chriſt, the Apoſtles ſende thyther Barnabas. Barnabas bryngeth Paul out of Tarſa to Antioch, whyther alſo Agabus came, ſpeaking of dearth that was to comme. Paul and Barnabas did ſuccour them of Hieruſalem.</td></tr>
<tr><td>Caius.</td><td>Agrippa.</td><td>xxiiii.</td><td>xxxix.</td><td>vi.</td></tr>
</table>

Paule and Barnabas by the commaundement of the holy ghoſt, were ſent from Antioche, to preache the Goſpel vnto the Heathens.

ii.	ii.	Herode Agrippa.	xl.	vii.

In this yere al thinges parteyning to this former Herode, was geuen to this Herode Agrippa. Of whom read Actes.xii. Joſephus. Euſebius. In theſe yeeres were Cipers, Pamphylia, Piſidia, and Licaonia conuerted.

Paul and Barnabas ſayled from Paphus to Perga, a Citie of Pamphylia. From Perga vnto Antioche, a Citie of Piſidia: From whence by a commotion ſtyrred by the Jewes, they were expelled out of their coaſtes.

iii.	iii.		xli.	viii.

Paul and Barnabas thus driuen from Antioche, comme to Iconium, where they abode a long tyme.

iiii.	iiii.		xlii.	ix
Claudius.	v.		xliii.	x.
ii.	vi.		xliiii.	xi.
iii.	vii.		xlv.	xii.

This yeere was James the elder beheaded of Herode Agrippa, and Peter was caſte in pryſon, & was deliuered by the Angel of the Lord. This kyng alſo dyed in his ſeuenth yere.

iiii.	Fadus.	dearth.	xlvi.	xiii.

Prophecied by Agabus, was the dearth this yeere, as Euſebius, Oroſius, and Beda affirmeth.

Paul and Barnabas (after their preaching) returned vnto Antioche, where they continued many dayes with the congregation.

v.	ii.	Felix about this	xlvii.	xiiii.
vi.	iii.	time came into	xlviii.	xv.
		Syria.		

About the beginning of this yeere, Paul and Barnabas tooke their iourney through Phinitia and Samaria, vnto Hieruſalem, to the ſynode or counſel. After that, they returned vnto Antioche, where they remayned a yeere, whyther commeth Peter, whom Paul rebuketh. Galath.2. Then Paul goeth vnto Cilicia and Licaonia.

Joſephus ſayth, that the dearth was in this yeere.

vii.	Tiberius Alex.		xlix.	xvi.
viii.	ii.		l.	xvii.

In theſe yeeres were conuerted the countreyes of Phrygia, Galatia, Miſia. From Troade he went by water into Macedonia, and conuerted the cities, namely Philippos, Appolonia, Amphipolis, Theſſalonia, Athens.

He commeth to Corinth.

ix.	iii.		li.	xviii.
x.	Cumanus.	Agrippa yͤ yonger	lii.	xix.

Agrippa of whom reade Actes.xxvi.

Paul goeth by ſea vnto Hieruſalem, from thence he commeth agayne vnto Antioche, from Antioche he viſiteth the congregations of hym in tyme paſte conſtituted in Galacia, and Phrygia.

He commeth to Epheſus.

xi.	Felix.	ii.	liii.	xx.
xii.	ii.	iii.	liiii.	xxi.
xiii.	iii.	iiii.	lv	xxii.
xiiii.	iiii.	v.	lvi.	xxiii.

Paul ferieth ouer into Grecia: From thence about Eaſter in his.xii.yere he goeth by ſea into Syria, not a ſtrayght courſe, becauſe of the Jewes, but firſt vnto Philippa a citie of Macedonia, and commeth about Pentecoſt vnto Hieruſalem, there he is impriſoned of the Jewes, ſet at libertie immediatly of Claudius Liſia tribunus, and is ſent vnto Ceſarea to Felix, & keept in cuſtody of Felix two yeres.

Nero	v.	vi.	lvii.	xxiiii.

Feſtus commeth about May into Judea, before whom he pleadeth his matter: After that, before Feſtus and Agrippa the kyng. He is ſent vnto Rome in Italie, the ſecond yere of Nero.

Two yeeres he remayneth in free priſon.

The begynnyng of the firſt vniuerſal perſecution of Chriſtians, the.x.yeere of Nero.

ii.	Ecſtus Portius	vii.	lviii.	xxv.
iii.	ii.	viii.	lix.	xxvi.
iiii.	iii.	ix.	lx.	xxvii.
v.	iiii.	x.	lxi.	xxviii.
vi.	Albinus.	xi.	lxii.	xxix.
vii.	ii.	xii.	lxiii.	xxx.
viii.	iii.	xiii.	lxiiii.	xxxi.
ix.	iiii.	xiiii.	lxv.	xxxii.
x.	Florus.	xv.	lxvi.	xxxiii.
xi.	ii.	xvi.	lxvii.	xxxiiii.
xii.	iii.	xvii.	lxviii.	xxxv.
xiii.	iiii.	xviii.	lxix.	xxxvi.
xiiii.	Vaſpaſianus Dux.	xix.	lxx.	xxxvii.

After that Saint Paul had preached the Goſpel of Chriſt, both in the Eaſt and Weſt, about .xxxvii. yeres, he was in the laſt yere of Nero the Emperour, beheaded at Rome with the ſwoorde.

The Epiſtle of the Apoſtle Saint Paul, to the *Romanes.*

The firſt Chapter.

1 Paul ſheweth to whom and to what purpoſe he is called. 16 What the Goſpel is. 18 The vengeance of God vpon the wicked. 20 The vſe of the creatures. 24 The ingratitude and puniſhment of the wicked.

A 1 PAUL the ſeruant of Jeſus Chriſte,(a) called [to be] an apoſtle, ſeuered into the Goſpel of God,

2 Which he had promiſed afore by his prophetes in the holy ſcriptures

3 Of his ſonne, which was made of the *ſeede of Dauid after the fleaſhe:

Mat.i.a.

4 And hath benne declared to be the ſonne of(b) God, with power after the ſpirite that ſanctifieth, by the reſurrection from the dead, of Jeſus Chriſte our Lorde:

5 By whom we haue receiued grace and apoſtleſhip, that obedience myght be geuen vnto the faith in his name among al heathē.

6 Among whom, ye are alſo the called of Jeſus Chriſte:

B 7 To al that be in Rome, beloued of GOD, ſaintes by callyng: *Grace to you, and peace, from GOD our father, and the Lorde Jeſus Chriſte.

i.Cor.i.a.
Gala.i.a

8 Firſt veryly I thanke my GOD through Jeſus Chriſte for you al, that your fayth is publiſhed throughout al the worlde.

9 For GOD is my witneſſe, whom I ſerue* with my ſpirite in ỹ goſpel of his ſonne, that without ceaſſyng I make mention of you:

Iohn.4.c.
i.Cor.3.c

10 Prayng alwayes *in my prayers, that by ſomme meane at the laſt, one tyme or other, I might take a proſperous iourney by the wyl of God, to comme vnto you.

Philip.i.a.
Coloſſ.i.a

11 For I long to ſee you, that I might beſtow among you ſomme ſpiritual gyft, that ye myght be ſtabliſhed.

12 That is, that I might haue conſolation togeather with you, eche with others fayth, yours and myne.

13 I woulde that ye ſhoulde knowe brethren, howe that I haue oftentymes purpoſed to comme vnto you (*and haue benne let hytherto,) that I myght haue ſomme fruite alſo among you, as among other of ỹ gentiles.

Act.26.b.

C 14 I am debter both to the Greekes, and to the(c) barbarous, both to the wyſe, and to the vnwyſe.

15 So that as muche as in me is, I am redy to preach the goſpel to you that are at Rome alſo.

16 For I am not aſhamed of the goſpel of Chriſte, becauſe it is the power of God vnto ſaluation to al that beleeue, to the Jewe firſt, and alſo to the Greeke.

17 For by it is the righteouſneſſe of God opened from fayth to faith. As it is written, The iuſte ſhall lyue by fayth.

18 For the wrath of God (d) is reueiled from heauen, againſt al vngodlyneſſe, and vnrighteouſneſſe of menne, whiche (e) withholde the trueth in vnryghteouſneſſe.

19 For that that may be knowen of God, is manyfeſt among them, becauſe GOD hath ſhewed it vnto them.

20 For his inuiſible things, being vnderſtanded by his wookes, through the creation of the worlde, are ſeene, that is, both his eternal powre and godhead: ſo that they are without excuſe.

21 Becauſe that when they knewe GOD, [notwithſtandyng] they gloriſyed hym not as God, neither were thankeful, but wared ful

of

(a) By this he declareth, that he came not into the office of the apoſtleſhip by his owne arrogancie, but by the callyng of God, wherby he differeth from the falſe apoſtles.

(b) Three maner of wayes Paul ſheweth here Chriſte to be declared the ſonne of God. Firſt, by power or workyng of miracles. Secondly, by the holy ghoſt appearyng in viſible ſignes. Thirdly, by his reſurrection from the dead.

(c) Al thoſe that were not Jewes by a cōmon worde were called Heathen. And here they are diuided into Greekes and barbarous. By Greekes, he vnderſtandeth thoſe that were learned, ciuile, and of good bringing vp. By barbarous, he meaneth rude and ſauage people, with whom no man could wel haue to doo.

(d) Which appearance the worlde knoweth nothyng of. For in the ſyght of God al menne are godleſſe, ſinners, and the chyldren of wrath: & whē they knowe any thyng of God, yet they be nought, becauſe they neither thanke hym, nor ſerue him, and therfore plagues are powred vpon them from heauen.

(e) They hold the trueth in vnrighteouſneſſe, ỹ which vnderſtande the trueth, & do not expreſſe the ſame in their deedes and lyfe.

Pſal,106,c of vanities in their imaginations, *and their fooliſhe hart was blynded.

22 When they counted them ſelues wiſe, they became fooles:

Iere.ij.c. 23 *And turned the glorie of the incorruptible God vnto an image, made not only after the ſimilitude of a corruptible man, but alſo, of byrdes, and foure footed *beaſtes, and of creepyng beaſtes. Ezec.14.b

24 Wherfore God gaue them vp to vncleanneſſe, thorow the luſtes of their owne hartes, that their owne bodyes ſhoulde be defyled among them ſelues.

25 Whiche changed his (f) trueth for a lye, and worſhypped & ſerued the creature, more then the creator, whiche is to be prayſed for euer, Amen.

(f) By his trueth, here he vnderſtādeth the glorie of God, and his true religion: and a lye he calleth idols, becauſe the idolaters wēt about to take away from wood & ſtone that whiche they were, thinking thē to be neyther wood nor ſtone, but attributed to thē that that they were not, that is, diuine power & nature.

26 Wherfore God gaue them vp vnto ſhameful luſtes: for euen their women dyd change the natural vſe, into that whiche is agaynſt nature.

27 And lykewyſe alſo, the menne left the natural vſe of the woman, and brent in their luſtes one with another, and menne with menne wrought fylthyneſſe, and receiued in them ſelues the rewarde of their errour (as it was accordyng.)

28 And as they regarded not to knowe God: E *[euen ſo] GOD deliuered them vp vnto a lewde mynde, that they ſhoulde doo thoſe thynges whiche were not comely: Actes,7.f.

29 Beyng ful of al vnrighteouſneſſe, fornication, craftineſſe, couetouſneſſe, malitiouſneſſe, ful of enuie, murther, debate, deceit, euyl conditioned, whiſperers,

30 Backbyters, haters of GOD, deſpiteful, proude, boaſters, bryngers vp of euyl things, diſobedient to father and mother:

31 Without vnderſtandyng, couenant breakers, without natural affection, truice breakers, vnmercyful.

32 The which knowyng the ryghteouſneſſe of God, (how that they which commit ſuch thinges, are woorthy of death,) not only doo the ſame, *but alſo haue pleaſure in them that doo them. Ozee,7.a,

The.ii.Chapter.

1 Gods iudgement vpon the hypocrites. 12 Ignorance excuſeth not. 13 Al menne are ſinners. 15 The Gentiles by their conſcience, 17 the Iewes by their lawe.

A 1 Therfore art thou inexcuſable, O man, whoſoeuer *thou be that (a) iudgeſt: For in that ſame wherein thou iudgeſt another, thou condemneſt thee ſelfe. For thou that iudgeſt, doeſt euē the ſelfe ſame thynges.

Mat,7.a.

(a) S. Paul ſpeaketh here agaynſt thoſe menne onely, who being i thē ſelues fylled with al wickedneſſe, and impietie, yet be of al other moſt buſie & curious in noting and reprehendyng other mennes faultes: not of any godly zeale, but to iuſtifie them ſelues, and to bryng other menne into hatred and contempt.

2 But we are ſure that the iudgemente of God is accordyng to the trueth, againſt them whiche commit ſuche thynges.

3 Thynkeſt thou this, O thou man that iudgeſt them which doo ſuch thinges, and doeſt the ſame [thee ſelfe] that thou ſhalt eſcape the iudgement of God?

4 Eyther deſpyſeſt thou the rycheſſe of his goodneſſe, and pacience, and long ſufferance, not knowyng *that the goodneſſe of GOD leadeth thee to repentance?

Eſai.30.d
Act.17.g

5 But thou after thy ſtuberneſſe & hart that can not repent, heapeſt vnto thee ſelfe wrath, agaynſt the day of wrath and declaration of the ryghteous iudgement of God:

Mat,xvi.d 6 *Whiche wil reward euery man accordyng to his (b) deedes:

7 To them which by continuing in wel dooyng ſeeke for glory, and honour, and immortalitie, eternal lyfe.

8 But vnto them that are contentious, and doo not obey the trueth, but obey vnryghteouſneſſe [ſhal comme] indignation and wrath.

9 Tribulation, & anguiſhe, vpon euery ſoule of man that dooth euyl, of the Iewe firſt, and alſo of the Greeke:

10 But glory, and honour, and peace, to euery man that dooth good, to the Iewe firſt, and alſo to the Greeke.

11 For *there is no reſpect of perſons with god. 2.Par,19,c

12 For whoſoeuer hath ſinned without lawe, ſhal alſo periſhe without lawe: and as many as haue ſinned in the lawe, ſhalbe iudged by the lawe,

Actes,x,c
Ephe.vi,b
Coloſſ.3,b

13 (For in the ſight of God, *the hearers of the lawe are not ryghteous: but the doers of the lawe ſhalbe iuſtified. Iames,i,b

14 For when the Gentiles whiche haue not the lawe, doo of nature the thynges conteyned in the lawe: they hauyng not the law, are a lawe vnto them ſelues. C

15 Whiche ſhewe the woorkes of the lawe written in their hartes, their conſcience bearyng them witneſſe, and their thoughtes accuſyng one another, or excuſyng,)

16 At the day *when God ſhal iudge the ſecretes of men by Ieſus Chriſte, accordyng to (c) my goſpel. Iohn,8,b

17 Beholde, thou art called a Iewe, and (d) reſteſt in the law, & makeſt thy boaſt of God,

18 And knoweſt [his] wyl, and aloweſt the thinges that be excellent, infourmed by the lawe:

19 And

(b) Not that our woorkes be of ſuch merite that they deſerue reward: but the ſcriptures vſe this kynde of ſpeakyng, that therby it may prouoke and ſtirre vp men vnto good lyuyng, wherby our fayth may the more appeare. Whiche good woorkes God of his free grace dooth rewarde.

(c) It is his Goſpel, both for the feruent loue and zeale that he beareth to it, and alſo for the great paynes that he hath taken in ſettyng foorth the ſame.

(d) He awaketh the Iewes whiche were a ſleepe through a certayne ſecuritie and confydence in the lawe.

19 And beleeueſt that thou thee ſelf art a guide of the blynde, a lyght of them [whiche are] in darkeneſſe,

20 An infourmer of them whiche lacke diſcretiõ, a teacher of the vnlearned: which haſt the fourme of knowledge, and of the trueth in the lawe.

D 21 Thou therefore whiche teacheſt another, teacheſt not thee ſelf? *Thou preacheſt a man ſhoulde not ſteale, yet ſtealeſt thou? Mat,vij,a

22 Thou that ſayeſt a man ſhoulde not commit adultrie, breakeſt thou wedlocke? Thou abhorreſt idolles, & yet committeſt ſacrilege?

23 Thou that makeſt thy boaſt of the lawe, through breaking the law dishonoureſt thou GOD?

24 For the name of God is euyl ſpoken of among the Gentiles, through you, *as it is written, Eſai,52,a Ezec,36,g

25 For circumciſion verely auayleth, if thou keepe the law: but if thou be a breaker of the lawe, thy circumciſion is made vncircumciſion.

26 Therefore, if the (c) vncircumciſion keepe the ordinances of the law, ſhal not his vncircumciſion be counted for circumciſion?

(c) By this woorde he meaneth al the people, of what coũtrey or nation ſoeuer they be, whiche haue not receiued the ſigne of circumciſion, according to the lawe of Moſes.

27 And ſhal not vncircumciſion which is by nature, if it keepe the lawe, iudge thee, which being vnder the letter and circumciſion, doeſt tranſgreſſe the lawe?

28 For he is not a Jewe, whiche is [a Jewe] " outwarde. Neyther is that circumciſion whiche is outwarde in the fleaſhe. E

" or openly.

26 But *he is a Jewe, whiche is one " inwardly, and *the circumciſion of the hart, whiche conſiſteth in the ſpirite, and not in the letter [is circumciſion] whoſe prayſe is not of menne, but of GOD.

" or ſecretly.

Iohn.8.c Rom.ix.b Colo.2.b.

The .iij. Chapter.

1 The Jewes haue a prerogatiue. 10 The Jewes and Gentiles be both ſinners. 12 Al are iuſtified by grace through fayth, and not through workes.

A 1 What preferment then hath the Jewe? or what profite is there of circumciſion?

2 Much euery way. Firſt, for *becauſe that vnto thẽ were committed the wordes of God. Rom,ix,a,

3 What then though ſomme of them did not beleeue? Shal their vnbeleefe make the (a) fayth of God without effect?

(a) whiche is the perfourmance of gods promiſe. For fayth is taken after two ſortes, both for our beliefe, when we aſſure our ſelues that God wyl performe his promiſe, and alſo for ỹ ſtedfaſtneſſe of Gods promiſe to this people. For although ſome of the Jewes dyd not beleeue, yet Gods trueth neuer fayled.

4 God forbyd: Yea let God be true, and euery man a lyer, as it is written, That thou myghteſt be iuſtified in thy ſayeinges, and ouercome when thou art iudged.

5 But if our vnryghteouſneſſe ſetteth foorth the ryghteouſneſſe of GOD, what ſhal we ſay? Is God vnryghteous whiche taketh vengeance? (I ſpeake after the manner of menne,)

6 God forbyd: for howe then ſhal God iudge the worlde?

B 7 For if the trueth of God hath more abounded through my lye vnto his glorie, why am I as yet iudged as a ſinner?

8 And not rather (as we be ſlaunderouſly reported, and as ſomme affirme that we ſay) let vs doo euyl, that good may comme thereof? Whoſe damnation is iuſt.

9 What then, are we better [then they?] No, in no wyſe: for we haue before accuſed both Jewes and Gentiles, that they are al vnder ſinne:

10 As it is written, *There is none righteous, no not one: Pſal.14.a and,52,a

11 There is none that vnderſtandeth, there is none that ſeeketh after God.

12 They are al gonne out of the way, they are al become vnprofitable: there is none that dooth good, no not one.

13 *Their throte is an open ſepulchre, with their tongues they haue deceiued, the poyſon of aſpes is vnder their lyppes. Pſal.v.b.

14 *Whoſe mouth is ful of curſyng and bytterneſſe: C Pſal.v.b.

15 *Their feete are ſwyft to ſhed blood. Prou.i.b

16 *Hartes greefe & miſerie are in their wayes. Eſai.lix.b.

17 And ỹ way of peace haue they not knowẽ.

18 *There is no feare of God before their eyes. Pſal.36,a

19 ☞ Nowe we knowe that what thynges ſo euer the lawe ſayth, it ſayth it to them which are vnder the lawe: that euery mouth may be ſtopped, and that al the worlde may be indangered to God.

20 Becauſe that *by the deedes of the (b) lawe, there ſhal no fleaſhe be iuſtified in his ſyght: For by the lawe commeth the knowledge of ſinne. Gala.ij.c

(b) He includeth here the whole lawe, both the ceremonial and moral, whoſe workes can not iuſtifie, becauſe they be imperfect in al menne.

21 But nowe is the ryghteouſneſſe of GOD declared without the lawe, beyng witneſſed by the lawe and the prophetes.

22 The ryghteouſneſſe of God [commeth] by the fayth of Jeſus Chriſte, vnto al and vpon al them that beleeue. There is no difference: D

23 For al haue ſinned, and haue neede of the glory of God,

24 [But are] *iuſtified freely by his grace, through the redemption that is in Chriſte Jeſu: Eſai.53.d.

Iohn.2.c

25 whom God hath ſet forth*to be a[c] propitiation, through fayth in his blood, to declare his ryghteouſneſſe, by the forgeuyng of the ſinnes that are paſt,

(c) whiche is a pacifyng of Gods diſpleaſure. That whereas we were ſometime bondſlaues to ſinne, God made his onely ſonne Chriſte Ieſus a ſacrifice for our ſinnes, to reconcile vs agayne by fayth into Gods fauour.

26 whiche God dyd ſuffer, to ſhewe at this time his righteouſnes: that he might be iuſt, and the iuſtifier of hym whiche beleeueth on Ieſus.☞

27 where is then thy boaſtyng? It is excluded. By what lawe? Of woorkes? Nay: but by the lawe of fayth.

28 Therfore, we holde that a man is iuſtified by fayth, without the deedes of the lawe. E

Gala.ij.c

29 Is he the God of the Iewes onely? Is he not alſo of the Gentiles? Yes, euen of the Gentiles alſo.

30 For it is one God whiche ſhal iuſtifie the circumciſion by[d] faith, and vncircumciſion through fayth.

(d) Meanyng that the Iewe & the Gentile are both iuſtified by one meanes, which is by fayth.

31 Doo we then deſtroy the lawe through faith? God forbid: but we rather maynteine the lawe.

The.iiij.Chapter.

7 Iuſtification is the free gyft of God, as it appeareth by Dauid and Abraham, 13 and alſo by the office of lawe and fayth.

A 1 What ſhal we ſay then that *Abraham our fathers as parteynyng to the fleaſhe dyd fynde?

Eſai.51.a.

2 For if Abraham were iuſtified by woorkes, then hath he wherein to boaſt, but not before God.

Gen.xv.b.
Galat.iij.a
Iames.ij.d

3 For what ſaith the ſcripture? *Abraham beleeued God, and it was counted vnto hym for ryghteouſneſſe.

4 To hym that woorketh, is the reward not reckened of grace, but of duetie.

5 To him that woorketh[a] not, but beleeueth on hym that iuſtifieth the[b] vngodly, his fayth is counted for ryghteouſneſſe.

(a) That is, which meaneth not to obteyne ſaluation through woorthyneſſe of his woorkes.
(b) God is ſaid to iuſtifie the vngodly, becauſe he pardoneth his ſinnes, and of a wicked man, maketh hym good.

6 Euen as Dauid deſcribeth the bleſſedneſſe of the man vnto whom god imputeth righteouſneſſe without woorkes:

Pſal.32.a.

7 [Sayeing] *Bleſſed are they whoſe vnrighteouſneſſe are forgeuen, & whoſe ſinnes are couered.

B 8 Bleſſed is that man to whom the Lorde wyl not impute ſinne.

9 [Came] this bleſſedneſſe then vpon the circumciſion only, or vpon the vncircumciſion alſo? For we ſay that fayth was reckened to Abraham for ryghteouſneſſe.

Gen.xv.b.

10 How was it then reckened? When he was in the circumciſion, or [when he was] in the vncircumciſion? *Not in the circumciſion, but in vncircumciſion.

Gen.17.b.

11 And he receiued the *ſigne of circumciſion, as the[c] ſeale of the ryghteouſneſſe of fayth, whiche he had yet being vncircumciſed: that he ſhould be yͤ father of al them that beleeue, though they be not circumciſed, that ryghteouſneſſe might be imputed vnto them alſo.

(c) So was Abrahams circumciſion called, becauſe thereby was ſealed yͤ ryghteouſneſſe that through fayth was imputed to hym before his circumciſion.

12 And that he might be father of circumciſion, not vnto them onely whiche came of the circumciſed: but vnto them alſo that walke in the ſteppes of the fayth that was in our father Abraham, before the tyme of circumciſion.

13 For the promiſe that he ſhould be the heyre of the world, [was] not to Abraham, or to his ſeede through the law, but through the righteouſneſſe of fayth.

C Galat.iij.c

14 *For if they whiche are of the lawe be heyres, then is fayth but vayne, and the promiſe made of none effect:

15 Becauſe the lawe cauſeth wrath: For where no lawe is, there is no tranſgreſſion.

Eſai.51.a.

16 Therfore by faith [is the inheritance geuen] that it might [be] by grace, that the promiſe myght be ſure to al the ſeede, not to that only whiche is of the lawe, but to that alſo which is of the fayth of Abraham, *which is the father of vs al.

Gen.17.a

17 (As it is written, *I haue made thee a father of many nations) before God, whom he beleeued, which reſtoreth yͤ dead vnto lyfe, and calleth thoſe thynges whiche be not, as[d] though they were.

(d) In the creation of the world this appeared. For when he commaunded any thyng to be, foorthwith it was.

18 Who contrary to hope,[e] beleeued in hope, that he ſhoulde be the father of many natiōs: accordyng to that whiche was ſpoken, So ſhal thy ſeede be.

(e) That is, whiche beleeued and hoped for thoſe thinges which god dyd promiſe, when as to mans reaſon they were without hope.

19 And he faynted not in the fayth, nor conſydered his owne body nowe dead, when he was almoſt an hundred yeeres olde, neyther yet the[f] deadneſſe of Saraes wombe.

(f) For that ſhe was paſt chyld bearing.

20 He ſtackered not at the promiſe of GOD through vnbeleefe: but was ſtrong in fayth, geuyng glory to God:

D

21 And beyng ful certified, that what he had promiſed, he was able alſo to perfourme.

22 And therefore was it reckened to hym for ryghteouſneſſe.

Rom.xv.a

23 *Neuertheleſſe, it is not written for him only, that it was reckened to hym:

24 But alſo for vs, to whom it ſhalbe reckened, ſo that we beleeue on him that raiſed vp Ieſus our Lorde from the dead.

25 whiche was deliuered for our ſinnes, and was rayſed agayne for our iuſtification.

The.v.Chapter.

1 The fruite of fayth. 7 The loue of God, and obedience of Chriſte. 12 From whence commeth death, and from whence lyfe.

A 1 Therfore beyng iuſtified by fayth, we are * at (a) peace with GOD, thorow our Lorde Jeſus Chriſte:

John.16.a.

(a) By peace whiche is the fruite of fayth, is meant the incredible and moſt conſtant ioy of mynde, or conſcience beyng quiet, & eſtabliſhed in Gods grace.

2 By whom alſo we haue had an entrance by fayth, vnto this grace wherein we ſtande, and reioyce in hope of the glory of God.

Heb.iij.a 3 Not that onely: but alſo we reioyce in tribulations, knowyng that tribulation worketh patience:

4 Pacience proofe, proofe hope:

5 And hope maketh not (b) aſhamed, becauſe the loue of God is ſhed abrode in our hartes by the holy ghoſt, whiche is geuen vnto vs.

(b) Bath for that the hope of the godly is not diſapoynted of ŷ which they hope for, & alſo for that they are not aſhamed of any affliction in this worlde, as the worldly minded be: but conſtantly abide without ſhame, whatſoeuer trouble God doth ſende to them.

6 * For when we were yet weake, accordyng to the tyme, Chriſte dyed for the vngodly.

7 Nowe ſcaſe wyl any man dye for the righteous: yet peraduenture for the good ſomme man durſt dye.

8 ☞ But * God ſetteth out his loue towarde vs, ſeeyng that whyle we were yet ſinners, Chriſte dyed for vs.

John.iij.c.
i.John.4.b

9 Muche more then nowe, we that are iuſtified by his blood, ſhalbe ſaued from wrath through hym.

10 For if when we were enimies, we were reconciled to God by the death of his ſonne: muche more, ſeeyng we are reconciled, we ſhalbe ſaued by his lyfe.

11 Not onely ſo, but we alſo ioy in GOD, through our Lorde Jeſus Chriſte, by whom we haue nowe receiued the atonement.

12 Wherefore, as by one man ſinne entred into the worlde, and * death by ſinne: euen ſo, death entred into al menne, inſomuche as al haue ſinned.

Gen.ij.c.
Rom.vi.d.

13 For vnto the law was ſinne in the world: but ſinne is not imputed when there is no lawe.

14 Neuertheleſſe, death raigned from Adam to Moſes, ouer thẽ alſo that had not ſinned with like tranſgreſſion as did Adam, which is the figure of hym that was to comme. C

15 But not as the ſinne, ſo is the free gyft. For if through the ſinne of one many be dead: muche more the grace of God, and the gyft by grace, * whiche [is] by one man Jeſus Chriſte, hath abounded vnto many. John.i.b.

16 And not as by one that ſinned [euen ſo] the gyft: For the ſinne entred by one [offence] into condemnation: but the gift (c) of many ſinnes into iuſtification.

(c) For by Chriſt we are not onely delyuered from the ſinnes of Adam, but alſo from al ſuche ſinnes as we haue added thereunto.

17 For if by the ſinne of one death raigned by the meanes of one, muche more [they] which receiue abundance of grace and of the gyft of righteouſneſſe, ſhal raigne in lyfe by the meanes of one, Jeſus Chriſte.

18 Lykewyſe then, as by the ſinne of one [ſinne came] on al menne to condemnation: euen ſo, by ŷ righteouſneſſe of one [good came] vpon al menne to the ryghteouſneſſe of lyfe.

19 For as by one mans diſobedience many became ſinners: ſo by the obedience of one, ſhal many be made ryghteous.

20 But * the lawe in the meane tyme entred in, that ſinne ſhoulde encreaſe. But where ſinne was plenteous, grace was more plenteous. Galat.iij.a

21 That as ſinne hath raigned vnto death: euen ſo myght grace raigne thorowe ryghteouſneſſe vnto eternal lyfe, by Jeſus Chriſte our Lorde.

The.vi.Chapter.

5 Newneſſe of lyfe foloweth iuſtification, to the whiche he exhorteth.

A 1 What ſhal we ſay thẽ? Shal we continue in ſinne, that grace may abounde? God forbyd.

2 How ſhal we ŷ are dead (a) to ſinne, lyue any longer therein?

(a) He dyeth to ſinne, in whom the ſtrength of ſinne is broken by the power of Chriſte.

3 ☞ Knowe ye not, that al we whiche haue benne baptized into Jeſus Chriſt, haue benne baptized (b) into his death?

(b) That is, that ſinne thorowe Chriſtes death, may be aboliſhed and dye in vs: and that as we are made cleane outwardly with water in our baptiſme, ſo inwardly our ſinnes may be waſhed away, and clenſed by ŷ blood of Chriſte.

4 We are buried then with him by baptiſme into his death, that lykewyſe as Chriſte was rayſed vp from the dead by the glorie of the father: euen ſo, we alſo ſhoulde walke in newneſſe of lyfe.

5 For if we be graft togeather by the likeneſſe of his death: euen ſo ſhal we be [partakers] of the reſurrection:

6 Knowyng this, that our olde man is crucified with hym alſo, that the body of ſinne myght vtterly be deſtroyed, that hencefoorth we ſhoulde not ſerue ſinne.

7 For he that is dead, is iuſtified from ſinne. B

8 And if we be dead with Chriſte, we beleeue that we ſhal alſo lyue with hym: 2.Tim.2.b

9 Knowyng that Chriſte beyng rayſed from the dead, * dieth no more, death hath no more power ouer hym. Apoc.1.b.

10 For as touchyng that he dyed, he dyed concernyng ſinne once: And as touching that he lyueth, he lyueth vnto God.

11 Lykewyſe recken your ſelues to be dead to ſinne, but alyue vnto GOD, thorowe Jeſus Chriſte our Lorde. ☜

12 Let not ſinne raigne therfore in your mortal body, that ye ſhould therunto obey by the luſtes of it.

13 Neyther geue ye your members ″ as inſtrumentes of vnryghteouſneſſe vnto ſinne: but geue your ſelues vnto God, as they that are aliue from the dead, and your members ″ as inſtruments of righteouſneſſe vnto God.

″ or, weapons

″ or, weapons

C 14 For ſinne ſhal not haue power ouer you, becauſe ye are not vnder the (c) law, but vnder grace.

(c) That is, vnder ỹ curſe of the lawe, whoſe office is to accuſe & condemne: but vnder grace, whereby we haue forgeueneſſe of our ſinnes, and are ſanctified by the holy ghoſt into the newneſſe of lyfe.

15 What then? Shal we ſinne, becauſe we are not vnder the lawe, but vnder grace? God forbid.

16 ☞ Know ye not how that to whomſoeuer ye commit your ſelues as ſeruantes to obey, his ſeruantes ye are to whom ye obey: whether it be of ſinne vnto death, or of obedience vnto ryghteouſneſſe?

17 But GOD be thanked, that ye were the ſeruantes of ſinne: but ye haue obeyed with hart the fourme of doctrine, into the whiche ye were brought vnto.

18 *Beyng then made free from ſinne, ye are become the ſeruantes of ryghteouſneſſe.

Iohn.8.d
Rom.8.a

19 I ſpeake after the (b) manner of menne, becauſe of the infirmitie of your fleaſhe. For as ye haue geuen your members ſeruantes to vncleanneſſe and iniquitie, vnto iniquitie: euen ſo nowe geue your members ſeruantes to ryghteouſneſſe vnto holyneſſe.

(b) Menne vſe to ſpeake gentylly to their frendes, and not to exact ſo muche as they myght, but ſo farre foorth as reaſon requireth.

20 For when ye were the ſeruantes of ſinne, ye were free from ryghteouſneſſe.

21 What fruite had ye then in thoſe thynges, whereof ye are nowe aſhamed? For the ende of thoſe thynges, is death.

22 But now ye beyng made free from ſinne, and made the ſeruantes of God, haue your fruit vnto holineſſe, & the end euerlaſting lyfe.

23 For* the rewarde of ſinne is death: but the gyft of GOD is eternal lyfe, thorowe Jeſus Chriſte our Lorde. ☜

Gen.ij.c.
Rom.v.c

The.vii.Chapter.

1. 7. 12. The vſe of the lawe, 24 from the whiche Chriſt hath deliuered vs. 23 The fyght betweene the lawe of the fleaſhe, and the lawe of the ſpirite.

A 1 KNowe ye not brethren (for I ſpeake to them that know the (a) law) [howe] that the lawe hath power ouer a man, as long as he lyueth?

(a) Before the commyng of Chriſt al men were maryed and bounde to the law, which byd them none other ſeruice, but diſcloſed their ſinne and wickedneſſe, forcing them to ſeeke helpe for their ſinne els where. Nowe then, the lawe being aboliſhed for her imperfection, and they cleanſed thorowe Gods grace, are ſpouſed vnto Chriſte their new huſband, hym to ſerue in newneſſe of lyfe.

2 For the woman whiche hath an huſbande, is bounde by the lawe to her huſbande, as long as he liueth: but if the huſbande be dead, ſhe is looſed from the lawe of her huſbande.

3 So then if whyle her huſbande lyueth, ſhe couple her ſelfe with another man, ſhe ſhalbe ″ counted a wedlocke breaker: but if her huſbande be dead, ſhe is free from the lawe: ſo that ſhe is no wedlocke breaker though ſhe couple her ſelfe with another man.

″ or, called.

4 Euen ſo, ye alſo my brethren, are dead concernyng the lawe by the (b) body of Chriſte, that ye ſhoulde be coupled to another, who is rayſed from the dead, that we ſhoulde bryng foorth fruite vnto God.

(b) Becauſe the body of Chriſte is made an offeryng and a ſacrifice for our ſinnes, wherby god is pleaſed, and his wrath appeaſed: and for Chriſtes ſake the holy ghoſt is geuen to al beleuers, wherby the power of ſinne is in vs dayly weakened: we are counted dead to the law, for that ỹ lawe hath no dominion ouer vs.

5 For when we were in the fleaſhe, the luſtes of ſinne [whiche were] by the lawe wrought in our members, to bryng foorth fruite vnto death.

6 But nowe are we deliuered from the lawe, and dead vnto it wherunto we were in bondage, that we ſhoulde ſerue in newneſſe of ſpirite, and not in the oldneſſe of the letter.

7 What ſhal we ſay then? Is the lawe ſinne? God forbyd. Neuertheleſſe, * I knewe not ſinne, but by the lawe: For I had not knowe luſt, except the lawe had ſayde, * Thou ſhalt not luſt.

Rom.v.c
Galat.iij.b
Exod.20.c
Deut.v.b.

8 But ſinne takyng occaſion by the commaundement, wrought in me al manner of concupiſcence. For without the lawe ſinne [was] dead.

9 I once lyued without lawe: but when the commaundement came, ſinne reuiued,

10 And I was dead: and the very ſame commaundement, whiche was [ordeyned] vnto lyfe, was founde [to be] vnto me an occaſion of death.

11 For ſinne takyng occaſion by the commaundement, hath deceiued me, and by the ſame ſlue [me.]

12 Wherefore the lawe is holy, and the commaundement holy, and iuſt, and good.

13 Was that then whiche was good, made death vnto me? God forbyd. But ſinne, that ſinne myght appeare, by that whiche was good, to worke death in me: that ſinne by the commaundement myght be out of meaſure ſinful.

Eſa.lii.a

14 For we knowe that the lawe is ſpiritual: but I am carnal, * ſolde vnder (c) ſinne.

(c) Lyke as bondmen are violently thruſt. hurled, & tormoyled, as it pleaſeth their cruel maiſter: So are we through heapes of ſinnes drawen to many euil doynges which we doo neyther lyke nor alowe.

15 For that whiche I doo, I alowe not: For what I woulde, that doo I not: but what I hate,

XUM

hate, that doo I.

16 If I doo now that, whiche I woulde not, I conſent vnto the lawe that it is good.

17 Nowe then, it is not I that doo it: but ſinne that dwelleth in me.

18 For I knowe, that in me (that is to ſay in my *fleaſhe) dwelleth no good thyng. For to wyl, is preſent with me: but I find no meanes to perfourme that whiche is good.

Gen. vi. a

19 For the good that I would, doo I not: but the euyl whiche I woulde not, that doo I.

20 And if I doo that I woulde not, then is it not I any longer that dooth it, but ſinne that dwelleth in me.

21 I fynde then by the lawe, that when I would doo good, euyl is preſent with me. D

22 For I delite in the lawe of God, after the inwarde man:

23 But I ſee another lawe in my members, rebelling againſt the lawe of my minde, and ſubduyng me vnto the lawe of ſinne, which is in my members.

24 O wretched man that I am: who ſhal deliuer me from the [b] body of this death?

25 I thanke God through Jeſus Chriſte our Lorde. So then, with the minde I mee ſelfe ſerue the lawe of God: but with the fleaſhe, the lawe of ſinne.

(b) It is called the body of ſinne, for that it is an whole lumpe of ſinne, toſſyng & tormentyng the whole man, & plucking hym frō god, wherby plagues & miſeries are heaped on, and man lyueth as he were in the myddeſt of death.

The. viij. Chapter.

1 The aſſurance of the faythful. 6 The fruites of the holy ghoſt. 13 The weakeneſſe of the lawe. 17 Of hope. 18 Of pacience vnder the croſſe. 29 Of the foreknowledge of God.

A 1 There is then no damnation to them whiche are in Chriſt Jeſu, which walke not after the fleaſhe, but after the ſpirite.

2 For the lawe of the [a] ſpirite of lyfe, through Jeſus Chriſte, hath made me free from the law of ſinne and death.

3 For what the lawe coulde not doo, in as muche as it was weake through the fleaſhe, God hauing ſent his owne ſonne, in the ſimilitude of ſinful fleaſhe, euen by ſinne, [b] condemned ſinne in the fleaſhe:

4 That the righteouſneſſe of the law, might be fulfylled in vs, which walke not after the fleaſhe, but after the ſpirite.

5 For they that are carnal, are [c] carnally minded: but they that are ſpiritual, are ſpiritually mynded.

6 To be carnally minded, is death: But to be ſpiritually mynded, is lyfe and peace:

7 Becauſe that the fleaſhly minde is enmitie againſt God: for it is not obedient to the law of God, neyther can be.

8 So then, they that are in the fleaſhe, can not

B pleaſe God.

(a) The lawe of the ſpirite, and the law of ſinne, is here taken improperly for the power & ſtrength of the law and ſinn: and it is called the ſpirite of lyfe, becauſe it quickeneth and geueth lyfe.

(b) God, throwe the ſacrifice of ſinne, whiche Chriſt his only ſonne offered vpon ẏ croſſe in his fleaſh, hath cōdemned & aboliſhed ſinne, which raigned in our mortal fleaſhe.

(c) φρονοῦσι and φρόνημα, greke wordes, do not ſo much ſignifie wyſedome and prudence, as affection, carefulneſſe, and myndyng of any thyng.

9 But ye are not in the fleaſhe, but in the ſpirite, if ſo be that the ſpirite of GOD dwel in you. If any man haue not ẏ ſpirite of Chriſt, the ſame is none of his.

10 And if Chriſte be in you, the body is dead becauſe of [d] ſinne: but the ſpirite is lyfe for ryghteouſneſſe ſake.

11 But if the ſpirite of him that rayſed vp Jeſus from the dead, dwel in you: euen he that rayſed vp Chriſte from the dead, ſhal alſo quicken your mortal bodies, becauſe that his ſpirite dwelleth in you.

12 ☞ Therefore brethren, we are detters, not to the fleaſhe, to lyue after the fleaſhe.

(d) Albeit we haue a body whiche is dead to al goodnes, by reaſon of ſinne, which ſo ſtrongly raygneth in it, yet when we are grafted in Chriſte, his ſpirite of lyfe geueth vs life, & iuſtifieth vs.

13 For if ye lyue after the fleaſhe, ye ſhal dye: but if ye through the ſpirite, doo mortifie the deedes of the body, ye ſhal lyue.

14 For as many as are ledde by the ſpirite of God, they are the ſonnes of God. C

15 For ye haue not receiued the ſpirite of bondage agayne to feare: but *ye haue receiued the ſpirit of adoption, wherby we crie, Abba, father.

Gala. iiij. a
i. Tim. i. b.

16 *The ſpirite it ſelfe beareth witneſſe to our ſpirite, that we are the ſonnes of God.

2. Cor. i. d.
Ephe. i. a

17 If we be ſonnes, then are we alſo heyres, the heyres of GOD, and ioyntheyres with Chriſt: So that we ſuffer togeather, that we may be alſo glorifyed togeather.

18 ☞ For I am certaynely [e] perſwaded that the afflictions of this tyme, are not woorthy of the glory whiche ſhalbe ſhewed vpon vs.

19 For the earneſt expectation of the creature abydeth, lookyng when the ſonnes of God ſhal appeare:

20 Becauſe the [f] creature is ſubiect to vanitie, not wyllyng, but for hym whiche hath ſubdued the ſame in hope.

21 For the creature it ſelfe ſhalbe made free from the bondage of corruption, into the glorious libertie of the ſonnes of God.

22 For we know that euery creature groneth with vs alſo, and trauayleth in payne with vs, euen vnto this tyme. D

(e) λογίζομαι ſignifieth to way or to cōſyder. But becauſe the matter was certayne, and S. Paul nothyng doubted therof, it is thus made: I am perſwaded.

(f) The creatures ſhal not be reſtored before gods childrē be brought to their perfection. In the meane ſeaſon, they deſyre, grone, & waite

23 Not onely [they,] but we alſo whiche haue the firſt fruites of the ſpirite, & we our ſelues mourne in our ſelues, wayting for the adoption, [euen] the deliuerance of our body. ☜

24 For we are ſaued by hope: But hope that is ſeene, is no hope. For how can a man hope for that whiche he ſeeth?

25 But & if we hope for that we ſee not, then doo we with pacience abide for it.

26 Likewiſe, the ſpirit alſo helpeth our infirmities. For we knowe not what to deſyre as we ought: but the ſpirite it ſelf maketh great (g) interceſſion for vs, with groninges, which can not be expreſſed.

(g) The right fourme and affection of prayer, commeth by the holy ghoſt, who maketh interceſſion for vs, not that he praieth and mourneth: but that he ſo ſtyrreth our hartes, that we lyft them vp to heauen earneſtly and feruently, whiche is the true prayer.

27 And he that ſearcheth the hartes, knoweth what is the meaning of the ſpirite: for he maketh interceſſion for the ſaintes accordyng to the pleaſure of God.☜

28 ☞For we knowe that al thinges worke for the beſt, vnto them that loue GOD, to them whiche alſo are called of purpoſe.

E 29 For thoſe whiche he knewe before, he alſo dyd predeſtinate, that they ſhoulde be lyke faſhioned vnto the ſhape of his ſonne, that he myght be the firſt begotten among many brethren.

30 Moreouer, whom he did predeſtinate, them alſo he called: and whom he called, them alſo he iuſtified: and whom he iuſtified, them he alſo glorifyed.

Num.14.b
Luk.xx.b.
Iohn.iij.b.
Eſai.liij.d.

31 What ſhal we then ſay to theſe thynges? *If God be on our ſyde, who can be agaynſt vs?

32 Whiche ſpared not his owne ſonne, *but gaue hym for vs al: howe ſhal he not with hym alſo geue vs al thynges?

33 Who ſhal lay any thyng to the charge of Gods choſen? It is God that iuſtifieth:

34 Who is he that condemneth? It is Chriſt whiche dyed, yea rather whiche is rayſed agayne, whiche is alſo on the ryght hande of GOD, and maketh interceſſion for vs.

35 Who ſhal ſeparate vs frō the loue of Chriſt? [Shal] tribulation, or anguiſh, or perſecution, eyther hunger, either nakedneſſe, either peryl, eyther ſwoorde? F

36 (As it is written: *For thy ſake are we killed al day long, and are counted as ſheepe for the ſlaughter.) Pſal,44.d,

37 Neuertheleſſe, in al theſe thinges we ouercome, through hym that loued vs.

38 For I am ſure, that neyther death, neyther life, neither angels, nor rule, neyther power, neyther thynges preſent, neyther thynges to comme,

39 Neyther heigth, nor deapth, neither any other creature, ſhalbe able to ſeparate vs from the loue of God, which is in Chriſt Ieſu our Lorde.☜

The.ix.Chapter.

1 Paul declareth his feruent loue towarde his nation, 11 he treateth of election, and reprobation. 24 alſo of the calling of the Gentiles, 30 and of the caſtyng of, of the Iewes.

A 1 I Say the trueth in Chriſt, I lye not, (my conſcience alſo bearing me witneſſe by the holy ghoſt,)

2 That I haue great heauineſſe, and continual ſorowe in my hart.

3 For I haue wyſſhed mee ſelfe to be curſed from (a) Chriſt, for my brethren, my kinſmen as parteyneth to the fleaſhe,

(a) He ſawe the loſſe and deſtruction of his whole nation, falling ſo farre from Gods true religion, he conſydered howe ſore God ſhoulde be diſhonoured, whē his woonderful benefites & bleſſynges beſtowed vpō his people, ſhoulde take none effect, but vtterly be defaced, which ſo myghtyly moued hym, that he wiſhed rather to be cut of frō Chriſte, then thoſe thynges ſhould comme to paſſe.

4 Whiche are the Iſraelites: to whom parteyneth the adoption, and the glorie, and the couenantes, and the lawe that was geuen, and the ſeruice of God, and the promiſſes:

5 Of whom are the fathers, and of whom as concernyng the fleaſhe Chriſte [came] whiche is GOD, in al thinges to be prayſed for euer, Amen.

Rom,ii,d

6 And it can not be, that the woorde of God hath taken none effect. *For they are not al Iſraelites, whiche are of Iſrael:

B 7 Neyther are they al chyldren that are the ſeede of Abraham: but *in Iſaac ſhal thy ſeede be called. Gen,xxi.b

John,8,d
Rom,ij.d

8 That is to ſay, *They whiche are the chyldren of the fleaſhe, theſe are not the chyldren of God: but they whiche be the chyldren of promiſſe, are counted the ſeede.

9 For this is the woorde of promiſſe: *About this time wil I comme, and Sara ſhal haue a ſonne. Gen,18,b

10 Not only this, but alſo Rebecca was with chylde by one [euen] by our father Iſaac.

11 For yer the [chyldren] were borne, when they had neyther donne good, neyther bad, (that the purpoſe of GOD by (b) election myght ſtande: not by the reaſon of woorkes, but by the caller,)

(b) The wyl and purpoſe of God, is the cauſe of the election & reprobation. For his mercy and callyng, through Chriſt, are the meanes of ſaluation: & the withdrawyng of his mercy, is the cauſe of damnation.

12 It was ſaide vnto her, The elder ſhal ſerue the younger.

13 As it is written, Iacob haue I loued, but Eſau haue I hated.

14 What ſhal we ſay then? Is there any vnryghteouſneſſe with God? God forbid. C

Exod,33.d,

15 For he ſayth to Moſes: *I wyl ſhewe mercy to whom ſoeuer I ſhewe mercy: and wyl haue compaſſion, on whom ſoeuer I haue compaſſion.

16 So then [election] is not of the wyller, nor of the runner: but of God that taketh mercy.

17 For the ſcripture ſayth vnto Pharao, *Euen for this ſame purpoſe haue I ſtyrred thee vp, that I myght ſhewe my power in thee, and that my name myght be declared throughout al the worlde. Exod,ix,b

18 So hath he mercy on whom he wyl, and whom he wyl, he hardeneth.

19 Thou wylt ſay then vnto me, Why then

blameth he [vs] yet? For who hath reſyſted his wyl?

Eſai.45.b Eccle.33.b Iere.18.a 20 *But O man, what art thou whiche diſputeſt with God? Shal the woorke ſay to the workman, why haſt thou made me on this faſhion?

21 Hath not the Potter power ouer the claye, euen of the ſame lumpe to make one veſſel vnto honour, and another vnto diſhonour?

22 What if God wyllyng to ſhewe his wrath, & to make his power knowen, ſuffered with long patience the veſſels of wrath ordeyned to deſtruction:

23 To declare the rycheſſe of his glory on the veſſels of mercy, which he had prepared vnto glory?

24 Whom alſo he called, [I meane] vs, not of the Iewes only, but alſo of the Gentiles.

Ozee.2.d 1.Pet.2.b 25 As he ſayth alſo in Oſee,* I wyl cal them my people, whiche were not my people: and her beloued, whiche was not beloued.

26 And it ſhal come to paſſe, that in the place where it was ſayde vnto them, ye are not my people: there ſhal they be called the chyldren of the lyuyng God.

Eſai.10.c 27 And Eſaias cryeth concernyng Iſrael,* [Though] the number of the chyldren of Iſrael be as the ſande of the ſea, yet [but] a remnant ſhalbe ſaued.

28 For he finiſheth the (c) woord, and maketh it ſhort in ryghteouſneſſe: for a ſhort woorde wyl the Lorde make on earth.

29 And as Eſaias ſayde before,* Except the Lorde of Sabboth hadde leaft vs (d) ſeede, we had ben made as Sodoma, and had ben lykened to Gomorrha.

30 What ſhal we ſay then, That the gentiles whiche folowed not righteouſneſſe, haue obteyned ryghteouſneſſe: euen the ryghteouſneſſe [whiche commeth] of fayth?

31 But Iſrael whiche folowed the lawe of ryghteouſneſſe, hath not attayned to the law of ryghteouſneſſe.

32 Wherefore? Becauſe [they ſought it] not by fayth, but as it were by the woorkes of the lawe: For they haue ſtumbled at the ſtumblyng ſtone,

Eſai.28.d 33 As it is wrytten,* Beholde, I put in (e) Sion a ſtumbling ſtone, and a rocke of offence: and who ſo euer beleeueth on hym, ſhal not be confounded.

(c) The word here is taken for a thyng or matter. The Lorde diminiſhed his people by ſundrye plagues, perſecutions, and baniſhments, and brought them to a very fewe. Likewyſe meaneth S. Paul, that a fewe of them ſhalbe ſaued, which fewe notwithſtandyng ſhal abound in righteouſneſſe to the glory of God.

(d) The ſeede is Chriſt Ieſus, ſowen abroade by his apoſtles and diſciples.

(e) Chriſte dooth iuſtifie vs by fayth without workes, whiche thyng the Iewes and iuſticiaries can not beleue. Therefore thei ſtumble at Chriſt, and are offended with hym

The.x.Chapter.

3 Paul ſheweth the cauſe of the fal of the Iewes. 5 The difference betweene the iuſtice of the lawe, and fayth. 16 The callyng of, of the Iewes, and callyng of the Gentiles.

1 Brethren, my hartes deſire and prayer to God for Iſrael is, that they might be ſaued.

2 For I beare them recorde, that they haue a (a) zeale of God: but not accordyng to knowledge.

3 For they beyng ignorant of Gods ryghteouſnes, and goyng about to ſtabliſh theyr (b) owne ryghteouſneſſe, haue not benne obedient vnto the ryghteouſneſſe of God. ☜

4 For Chriſte is the ende of the lawe, (c) for righteouſneſſe to al that beleeue.

5 For * Moſes wryteth of the ryghteouſnes whiche [is] of the law, howe that the man which dooth thoſe things, ſhal liue by them.

6 But the righteouſneſſe whiche is of faith, ſpeaketh on this wiſe: Say not thou in thine hart, who ſhal aſſend into (d) heauen? That is, to fetche Chriſte downe from aboue.

7 Eyther who ſhal deſſende into the deepe? That is, to fetch vp Chriſte againe from the dead.

Deu.30.c 8 But what ſayth he,* The woorde is nigh thee, euen in thy mouth, & in thy harte. This ſame is the woord of faith, which we preach.

9 For yf thou ſhalt knowledge with thy mouth the Lorde Ieſus, and ſhalt beleeue in thyne harte that God rayſed hym from the dead, thou ſhalt be ſaued.

10 For with the harte man beleeueth vnto ryghteouſneſſe: and with the mouth confeſſion is made to ſaluation.

Eſai.28.d 11 For the ſcripture ſayth,* Who ſo euer beleeueth on hym, ſhal not be confounded.

12 There is no difference betweene the Iewe and the Greke: for the ſame Lorde ouer al, is ryche vnto al that cal vpon hym.

Ioel.2.d Actes.2.c 13 For * who ſo euer ſhal cal on the name of the Lorde, ſhalbe ſaued.

14 How then ſhal they cal on hym, on whom they haue not beleeued? Howe ſhal they beleeue on him, of whom they haue not heard? Howe ſhal they heare, without a preacher?

15 And howe ſhal they preache, except they be ſent? As it is wrytten: How beautiful are the feete of them whiche bryng good tidinges of peace, & bryng good tidinges of good thyngs.

Eſai.53.a Iohn.12.a 16 But they haue not al obeyed the Goſpel, for Eſaias ſayth, Lorde, who hath beleeued our ſayeinges?

(a) That is, a certayne affection, but not after knowledge. For no zeale, nor no good intent can be acceptable vnto God, but only that whiche is grounded vpon fayth, and the knowledg of God.

(b) It is called our owne ryghteouſnes, when we refuſe the ryghteouſneſſe whiche commeth by chriſt and imagine another ryghteouſneſſe, whiche commeth by our owne workes and deuiſes.

(c) That is, Chriſt hath fulfylled the whole lawe, and therfore who ſo euer beleeueth in him, is counted iuſt before God, as wel as he had fulfylled ẏ whole law him ſelfe.

(d) For faith teacheth vs, that Chriſte is aſſended vp into heauen, to take vs with him, and hath deſcended into the depth of death, to deſtroy death, & to delyuer vs.

17 So then fayth commeth by hearyng, and hearyng commeth by the woorde of God.

Pſal,19.a

18 But (I aſke:) haue they not hearde? No doubt,* theyr ſound went out into al lands, and theyr woordes into the endes of the worlde.

Deut,32.c

19 But I demaunde whether Iſrael dyd knowe or not? Fyrſt Moſes ſayth, I wil prouoke you to enuie by them that are no people: and by a fooliſh nation I wyl anger you.

Eſai,52.b

20 And Eſaias is bolde, and ſayth, * I haue benne founde of them that ſought me not: I haue benne made manyfeſt vnto them that aſked not after me.

Eſai,65.a

21 But agaynſt Iſrael, he ſayth, * Al day long haue I ſtretched foorth my handes vnto a people that beleeueth not, but ſpeaketh agaynſt me.

The.xi.Chapter.

1 God hath his Churche, though it appeare not alway to the worlde. 8 God hath forſaken the Jewes, and choſen the Gentiles, 18 whom yet he warneth to humble them ſelues. 29 God repenteth hym not of his gyftes. 33 The depth of Gods iudgementes.

A 1 I Say then, hath God caſt away his people? GOD forbyd. For I alſo am an Iſraelite, of the ſeede of Abraham, of the tribe of Beniamin.

2 God hath not caſt away his people whiche he knewe before. Wote ye not what the ſcripture ſayth of Elias? howe he maketh interceſſion to God agaynſt Iſrael,

2.Re,19.b

3 Sayeing, * Lorde, they haue kylled thy prophetes, and dygged downe thyne (a) aulters: and I am leaſt alone, and they ſeeke my lyfe.

(a) Thoſe aulters he meaneth whereupon Abraham, Iſaac, and Iacob, did offer ſacrifices in tyme paſt, vpon the whiche it was lawful for the Iewes to doo ſacrifice, vntil the buyldyng of the temple.

4 But what ſayth the anſweare of God vnto hym? * I haue reſerued vnto mee ſelfe ſeuen thouſande menne, which haue not bowed the knee to [the image of] Baal.

5 Euen ſo at this tyme there is a remnante accordyng to the election of grace.

6 If it be of grace, then is it not nowe of woorkes: for then grace is no more grace. But if it be of woorkes, then is it nowe no grace, for then woorke is no more woorke.

B 7 What then? Iſrael hath not obteyned that whiche he ſeeketh for, but the election hath obteyned it, the remnant hath benne ʺ blynded;

ʺ Or, hardened.

Eſai,6.c
Mat,13.b

8 (Accordyng as it is wrytten, * God hath geuen them the ſpirite of (b) remorſe: eyes that they ſhoulde not ſee, and eares that they ſhoulde not heare) euen vnto this day.

(b) That is, pricking and vnquietneſſe of conſcience.

9 * And Dauid ſaith, Let theyr table be made a ſnare, and a trap, and a ſtumblyng ſtocke, and a recompence vnto them.

10 Let theyr eyes be ʺ blinded, that they ſee not, and bowe thou downe theyr backe alway.

ʺ Or darkned.

11 I ſay then, Haue they therefore ſtumbled, that they ſhould fal? God forbid, but through theyr fal, ſaluation [is comme] vnto the (c) gentiles, for to prouoke them withal.

(c) That is, for that the Iewes contemnyng the Goſpel of Chriſte, fel away from God, the preachyng of the Goſpel came vnto the gentiles, which is their ſaluation

12 Nowe if the fal of them be the rycheſſe of the worlde, and the miniſhyng of them, the rycheſſe of the gentiles: howe muche more theyr fulneſſe?

Rom,1.a
1.Tim,2.a
2.Tim,1.c

13 For I ſpeake to you gentiles, in as muche as * I am the apoſtle of the gentiles, I magnifie myne office,

C 14 If by any meane I maye prouoke them whiche are my fleaſhe, and myght ſaue ſome of them.

15 For if the caſtyng away of them be the reconcilyng of the worlde: what ſhal the receiuyng [of them] be, but lyfe from the dead?

16 For if the fyrſte fruites be holy, the whole lumpe alſo [is holy.] And if the roote be holy, the braunches alſo.

17 And if ſomme of the braunches be broken (d) of, and thou beyng a wylde Oliue tree, waſt graft in among them, and made partaker of the roote and fatneſſe of the * Oliue tree:

(d) Theſe broken braunches, were the vnbeleeuyng Iewes, whiche for theyr vnbeleefe, were cut of from the promiſe of God, in whoſe ſteede was the wilde Oliue, that is the gentiles grafted thorow fayth.

18 Boaſt not thee ſelfe agaynſt the braunches. For if thou boaſt thee ſelfe, thou beareſt not the roote, but the roote thee.

19 Thou wylt ſay then, The braunches are broken of, that I myght be graft in.

20 Wel: becauſe of vnbeleefe they were broken of, and thou ſtoodeſt ſtedfaſt in fayth. Be not hygh mynded, but feare.

21 For ſeeyng that God ſpared not the natural braunches, [take heede] leſt it come to paſſe, that he ſpare not thee.

22 Beholde therefore, the kyndneſſe and rigorouſneſſe of God: on them whiche fel, rigorouſneſſe: but towardes thee, kyndeneſſe, yf thou continue in kyndneſſe: or els thou alſo ſhalt be hewen of.

2.Cor,3.d

23 And they, * if they byde not ſtyl in vnbeleefe, ſhalbe graffed in: For God is of power to graffe them in agayne.

24 For if thou were cut out of a natural wyld Oliue tree, and were graffed contrary to nature, in a true Oliue tree: howe muche more ſhal theſe whiche be the natural braunches, be graffed in theyr owne Oliue tree?

25 For I woulde not brethren, that ye ſhoulde be ignorant of this myſterie, (leſt ye ſhoulde be wyſe in your owne conceiptes,) that partly " blyndeneſſe is happened in Iſrael, vntil the fulneſſe of the Gentiles be comme in.

" Or, hardneſſe.

26 And ſo al Iſrael ſhalbe ſaued, as it is wrytten: *There ſhal comme out of Sion he that dooth delyuer, and ſhal turne away vngodlyneſſe from Iacob.

Eſai.59.d
Pſal.14.c

27 And this is my couenant vnto them when I ſhal take away theyr ſinnes.

28 As concernyng the Goſpel, they are enimies for your ſakes: but as touchyng the election, they are loued for the fathers [ſakes.]

29 For the free gyftes and callyng of God are without repentance.

30 For as ye in tyme paſt haue not beleued GOD, yet haue ye nowe obteyned mercye through theyr vnbeleefe:

31 Euen ſo nowe haue they not " beleued the mercy [ſhewed] vnto you, that they alſo may obteyne mercy.

" Or, obeyed.

32 For God hath ſhut vp al [nations] in vnbeleefe, that he myght haue mercy on al.

33 O the deepeneſſe of the rycheſſe both of the wyſdome and knowledge of God: howe vnſearchable are his iudgementes, & his wayes paſt fyndyng out?

34 For* who hath knowen the mynd of the Lorde? Or who hath benne his counſellour?

Sapi.ix.b
Eſai.60.c
1.Cor.2.d

35 Eyther who hath geuen vnto hym fyrſte, (e) and he ſhalbe recompenced agayne.

36 For of hym, and through hym, and for hym, are al thynges: To whom be glory for euer. Amen.

(e) By this, the apoſtle declareth that God by his free wyl and election, dooth geue ſaluation vnto menne, without any deſertes of theyr owne.

The.xii.Chapter.

1 Of what conuerſation they whiche profeſſe Chriſte ſhoulde be of. 6 Howe euery man ſhoulde walke in his ſeueral callyng. 19 No man to reuenge.

A

1 I Beſeeche you therfore brethren by the mercifulneſſe of God, that ye " geue vp your bodyes a quicke (a) ſacrifice, holy, acceptable vnto God, [which is] your reaſonable ſeruice.

" Or, preſent

(a) The Iewes in Moſes law were commaunded to offer vp the dead carkaſes of beaſtes: but Chriſtians ſhoulde exhibite theyr owne lyuely bodyes for a ſacrifice to God, in mortifying theyr carnal luſtes, and framyng them ſelues by fayth, to godlyneſſe and charitie.

2 And be not ye faſhioned lyke vnto this (b) World: but be ye changed in your ſhape, by the renuyng of your mynde, that ye maye prooue what is the good, and acceptable, and perfect wyl of God.

(b) The world hath diuers ſignifications in the ſcriptures but here is taken ſpecially for the nature and diſpoſition of menne in the worlde, whiche lyued after theyr luſtes and pleaſures, and ſerueth not God in holyneſſe of lyfe, and godly conuerſation.

3 For I ſay, through the grace geuen vnto me, to euery man that is among you, that no man eſteeme of hym ſelfe more then he ought to eſteeme: but ſo eſteeme [hym ſelfe] that he behaue him ſelfe diſcreetly, accordyng as God hath dealt to euery man the meaſure of fayth.

4 For as we haue many members in one body, and al members haue not one office:

5 So, we being many, are one body in Chriſt, and euery one, members one of another. ☜

Eccle.3.c

6 ☞ *Seeyng that we haue diuers giftes, accordyng to the grace that is geuen vnto vs: eyther *prophecie, after the meaſure of fayth,

7 *Either office, in adminiſtration: or he that teacheth, in teachyng:

8 Or he that exhorteth, in exhortyng: he that geueth, in ſingleneſſe: he that ruleth, in diligence: he that is mercyful, in chearefulneſſe:

9 Loue, without diſſimulation, hating euyl, cleauyng to good.

(c) Two thynges are required, if we wil eſteme or iudge ſoberly of Gods gyftes in vs: The one, that we doo not arrogate to our ſelues, that whiche we haue not. The next, that we boaſt not of the Gentiles, but reuerently and ſoberly to vſe them to Gods honour and glory.

1.Cor.12.a
1.Pet.4.c

10 Affectioned one to another with brotherly loue, *in geuing honour, goeing one before another.

1.Pet.2.d
Eccl.31.c

11 Not lyther in buſyneſſe, feruent in ſpirite, ſeruyng the Lorde.

12 Reioycyng in hope, patient in trouble, inſtant in prayer.

13 Diſtributing to the neceſſitie of ſaintes, geuen to hoſpitalitie.

14 *Bleſſe them whiche perſecute you, bleſſe, and curſe not.

Heb.13.c
Mat.5.g

15 Reioyce with them that doo reioyce, and weepe with them that weepe.

16 Being of like affection one towardes another, beyng not hygh mynded: but makyng your ſelues equal to them of the lower ſort. ☜ ☞ Be not wyſe in your owne opinions.

17 Recompenſing to no man euil for euil. Prouydyng aforehande thinges honeſt, [not only before God, but alſo] in the ſyght of al menne.

18 If it be poſſible, as muche as lyeth in you, lyue peaceably with al menne.

19 Dearely beloued, auenge not your ſelues, but rather geue place vnto wrath. For it is wrytten: *Vengeance is myne, I wyl repay ſayth the Lorde.

Deut.32.d

20 Therefore, if thyne enimie hunger, feede hym: yf he thyrſt, geue hym drynke. For in ſo dooyng, thou ſhalt heape (d) coales of fyre on his head.

(d) For eyther thou ſhalt winne hym with thy benifite, or els his conſcience ſhal beare hym witneſſe, that Gods burning wrath hangeth ouer him.

21 Be not ouercome of euyl, but ouercome euyl with good. ☜

The

The,xiii.Chapter.

1 Of obedience to the rulers, who beare not the ſwoorde in vayne. 8 Charitie muſt meaſure al our dooynges. 11 An exhortation to good lyfe.

A 1 LET euerye ſoule be ſubiect vnto the higher powers: For* there is no power but of God. The powers that be, are ordeined of God.

Sapi,6.a
Iohn,3.d

2 Who ſo euer therefore reſyſteth the power, reſyſteth the ordinance of God: and they that reſiſt, ſhal receiue to them ſelues damnation.

3 For rulers are not fearful to good workes, but to the euyl. Wylt thou not feare the power? Doo wel, and thou ſhalt haue prayſe of the ſame.

4 For he is yͤ miniſter of God for thy wealth. But if thou doo euyl, feare: for he beareth not the ſwoorde in vayne: For he is the miniſter of GOD, reuenger of wrath on hym that dooth euyl.

5 Wherefore, ye muſt needes be ſubiecte, not only for feare of ˝ pouniſhment: but alſo becauſe of (a) conſcience.

˝ Or, wrath.

(a) For we are bounde in conſcience by the woorde of God, to obey the hygher powers, and in diſobeying, we ſhoulde hurt the conſciences of others, thorow our euyl example.

6 And for this cauſe paye ye tribute, for they are Gods miniſters, ſeruing for the ſame purpoſe. ☜

7 Geue to euerye man therefore his duetie,* tribute to whom tribute [is due,] cuſtome to whom cuſtome, feare to whom feare, honour to whom honour [belongeth.] ☜

Mat,17.c

8 Owe nothyng to no man, but to loue one another: (For he that loueth another, hath fulfylled the lawe.

9 For this: * Thou ſhalt not commit adulterie, thou ſhalt not kyl, thou ſhalt not ſteale, thou ſhalt not beare falſe witneſſe, thou ſhalt not luſt: and if there be any other commaundement, it is in fewe woordes comprehended in this ſayeing: Namely, Thou ſhalt loue thy neyghbour as thee ſelfe.

Exo,20.c
Deut,5.a
Mat,5.d
Luke,18,d

Leui,19,d
Mat,21,d
Mark,12,c
Galat.5,b
Iames.2,b

10 Charitie woorketh no yl to his neighbour, therefore the fulfyllyng of the lawe is charitie.) ☜

11 And chiefely conſyderyng the ſeaſon, howe that it is tyme that we ſhoulde nowe awake out of ſleepe: For nowe is our ſaluation (b) nearer then when we beleeued.

(b) The further we goe, the nearer are we to the ende. Nowe therefore our perfect and ful ſaluation, is nearer vnto vs, then when we firſt began to beleeue.

12 The nyght is paſſed, the day is comme nygh. Let vs therefore caſt away the deedes of darkeneſſe, and let vs put on the armour of lyght.

13 Let vs walke honeſtly, as in the day, * not in ryotyng and drunkenneſſe, neyther in chamberyng and wantonneſſe, neyther in ſtryfe and enuying.

Luke,21.f
Eccl.31,c
and,38,d

14 But put ye on the Lorde Ieſus Chriſte, and make not prouiſion for the fleaſh, to [fulfyl] the luſtes [thereof.]

The.xiiii.Chapter.

1 The weake muſt be borne with. 10 No man ought to offende his neyghbours conſcience. 15 One ought to beare with anothers conſcience in charitie.

A 1 HYm that is weake in the faith receiue, not to doubtfulnes of (a) diſputations.

(a) That is, not to this ende, contentiouſly to diſpute with him in matters of religion, wher vnto, through the weakneſſe of faith, he can not as yet attayne, leſt he ſhould depart with a greater ſcruple of conſcience, or be offended with vncharitable reaſonyng.

2 One beleeueth that he may eate euery thyng: another whiche is weake, eateth hearbes.

3 Let not hym that eateth, deſpiſe hym that eateth not: and let not hym whiche eateth not, iudge hym that eateth. For God hath receyued hym.

4 * What art thou that iudgeſt another mans ſeruant? To his owne maiſter he ſtandeth or falleth: Yea, he ſhalbe holden vp, for God is able to make hym ſtand.

Iacob.4.b

5 This man putteth difference betwene day and day. Another man counteth al dayes alyke. Let euery man be fully perſwaded in his owne (b) mynde.

(b) We muſt be aſſured in our conſcience by gods word in al thyng that we doo, that if we be ſtrong, we may knowe what is our libertie: and if we be weake we may learn, to pollite dails

6 He that eſteemeth the day, eſteemeth it vnto the Lorde: and he that eſteemeth not the day, to the Lorde he dooth not eſteeme it. He that eateth, eateth to the Lorde, for he geueth God thankes: and he that eateth not, eateth not to the Lorde, and geueth God thankes. B

7 For none of vs lyueth to hym ſelfe, and no man dyeth to hym ſelfe.

8 For if we lyue, we lyue vnto the Lorde: and if we dye, we dye vnto the Lorde: Whether we liue therfore, or dye, we are yͤ Lordes.

9 *For to this ende Chriſt both dyed, and roſe, and reuiued, that he myght be Lord* both of dead and quicke.

Actes.2.f
Philip 2,b

10 But why dooſt thou then iudge thy brother? Eyther, why dooſt thou ſet at nought thy brother? We ſhal al ſtand before the iudgment ſeate of Chriſte.

11 For it is wrytten, I lyue, ſayth the Lord,* and al knees ſhal bowe to me, & al tongues ſhal geue prayſe to God.

Eſai.65.c
Philip.2,b

12 So ſhal euery one of vs geue accompt of hym ſelfe to God.

13 Let vs not therfore iudge one another any more: but iudge this rather, that no man put a ſtumblyng blocke, or an occaſion to falle in his brothers way.

14 For I knowe, and am perſwaded by the Lord Jeſus, *that there is nothing common of it ſelfe: but vnto hym that iudgeth it to be common, to hym it is common.

Mat.15.b Acte.10.b 1.Tim.4.b Mark.7.d

15 But if thy brother be greeued with thy meate, nowe walkeſt thou not charitably: deſtroy not hym with thy meate, for whom Chriſte dyed.

16 Let not your good be euyl ſpoken of.

17 For the kyngdome of God is not meate and drinke: but righteouſneſſe and peace, and ioy in the holy ghoſt.

18 For he that in theſe thinges ſerueth Chriſt, pleaſeth God, and is commended of menne.

19 Let vs therefore folowe thoſe thynges whiche make for peace, and thynges wherewith one may edifie another.

20 Deſtroy not yͤ woorke of God for meates ſake: *al things are pure, but it is euil for that man whiche eateth with offence.

Titus.1.d

21 It is good neyther to eate fleaſhe, neyther to drynke wyne, neyther [any thyng] wherby thy brother ſtumbleth, either is offended, or is made weake.

22 Haſt thou (c) fayth: haue it with thee ſelfe before God. Happy is he that condemneth not hym ſelfe in that [thing whiche] he aloweth.

23 For he that maketh conſcience, is damned if he eate, becauſe [he eateth] not of fayth: For what ſo euer is not of fayth, is (d) ſynne.

(c) Fayth is here taken for a ful perſwaſion of yͤ chriſtian libertie in thynges indifferent.

(d) This ſentence, both Auguſtine and Origene doo take to be generally meant of al mennes workes what ſo euer they be, which procede not of a ryght conſcience, and an vndoubted fayth, grounded vpon the woord of God.

The.xv.Chapter.

1 We muſt ſupporte one another after the example of Chriſt. 14 Paul ſheweth his zeale towarde them, 30 and requyreth the lyke of them.

A 1 WE which are ſtrōg, *ought to beare the frayleneſſe of the weake, and not to ſtande in our owne conceiptes.

Galat.6.a

2 Let euerye man pleaſe his neyghbour in that that is good to (a) edifiyng.

3 For Chriſte pleaſed not him ſelfe, but as it is wrytten: *The rebukes of them which rebuked thee, fel on me.

(a) To edifie, ſignifieth to do al maner of dueties to our neyghbour, either to bryng him to chriſt, or if he be won that he maye goe foreward in vertue.

4 ☞ For what ſo euer thynges haue benne wrytten afore tyme, were wrytten for our learnyng: that we through patience & comfort of the ſcriptures, myght haue hope.

5 The GOD of patience and conſolation, graunt you to be like mynded one towardes another, after the enſample of Chriſt Jeſu:

Leui.19.d

6 *That ye al agreeing togeather, may with one mouth prayſe God, aud the father of our Lorde Jeſus Chriſte.

B 7 Wherefore, receiue ye one another, as Chriſt receiued vs to the glory of God.

8 And I ſay, that Jeſus Chriſte was a miniſter of the circumciſion for the trueth of God, to confirme the promiſes [made] vnto the fathers:

Deut.20.f 2.Re.22.d Pſal.18.g

9 *And that the Gentiles myght gloryfie God for his mercy, as it it wrytten, *For this cauſe I wyl praiſe thee among the Gentiles, and ſyng vnto thy name.

Deut.32.f

10 And agayne he ſaith, *Reioyce ye Gentiles with his people.

Pſal.117.a

11 And agayne: *Prayſe the Lorde al ye Gentiles, and laude hym al ye people togeather.

12 And againe Eſaias ſaith, There ſhalbe the *roote of Jeſſe, and he that ſhal ryſe to raigne ouer the Gentiles, in hym ſhal the Gentiles truſt.

Eſaias.11.a

13 The God of hope fyl you with al ioy and peace in beleeuyng, that ye may be riche in hope, through the power of the holy ghoſt. ☜

C 14 I mee ſelfe am perſwaded of you, my brethren, that ye alſo are ful of goodneſſe, and filled with al knowledge, able alſo to exhort one another.

15 Neuertheleſſe, brethren, I haue ſomwhat more boldely wrytten vnto you, as puttyng you in remembrance through the grace that is geuen to me of God,

16 That I ſhoulde be the miniſter of Jeſus Chriſte to the Gentiles, * and ſhoulde miniſter the Goſpel of God, that the offeryng of the (b) Gentiles myght be acceptable, & ſanctified by the holy ghoſt.

* Or, ſanctifiyng.

(b) He calleth here the offeryng of the Gentiles, the people of the Gentiles, whom he won to God by preachyng of the Goſpel.

17 I haue therefore whereof I may reioyce through Chriſte Jeſus, in thoſe thynges whiche parteyne to God.

18 For I wyl not be bolde to ſpeake of any of thoſe things which Chriſt hath not wrought by me, to make the Gentiles obedient with woorde and deede,

19 In myghty ſignes & woonders, by the power of the ſpirite of God, ſo that from Hieruſalem, & the coaſtes round about vnto Illyricum, I haue fully preached yͤ goſpel of Chriſt.

20 So haue I enforced mee ſelfe to preach the Goſpel, not where Chriſte was named, leſt I ſhoulde haue buylte vpon another mans (c) fundation.

(c) An other mans fundation he calleth here the churches that were taught and inſtructed of other apoſtles.

21 But

D 21 But as it is wrytten, To whom he was not ſpoken of, they ſhal ſee: and they that hearde not, ſhal vnderſtande.

22 For this cauſe I haue benne oft let, that I coulde not comme vnto you.

23 But now hauyng no more to doo in theſe countreyes, and alſo hauyng a great deſyre many yeeres to comme vnto you:

24 Whenſoeuer I take my iourney into Spayne, I wyl comme to you: for I truſt to ſee you in my iourney, and to be brought on my way thytherwarde by you, after that I be ſomewhat fylled with you.

25 But nowe goe I vnto Hieruſalem, to miniſter vnto the [d] ſaintes.

Acte.xi.d

[d] That is, to carry to the poore ſaintes that lyued at Hieruſalem, the almes that he geathered for them among the gentiles wher he preached.

26 For it hath pleaſed them of Macedonia and Achaia, to make a certayne common geatheryng for the poore ſayntes whiche are at Hieruſalem.

27 It hath pleaſed them veryly, and their detters are they. For if the Gentiles be made partakers of theyr ſpiritual thynges, theyr duetie is to miniſter vnto them in carnal thynges.

28 When I haue perfourmed this, and haue [e] ſealed to them this fruite, I wil comme by you into Spayne.

[e] That is, when I ſhal faythfully deliuer it to thē, as it were ſealed moſt ſurely. By fruite he meaneth almes, which is the fruite of the fayth of thoſe that had receiued the Goſpel.

29 And I am ſure that when I comme vnto you, I ſhal comme with abundance of the bleſſyng of the Goſpel of Chriſte.

30 ☞ I beſeeche you brethren for the Lorde Jeſus Chriſtes ſake, and for the loue of the ſpirit, that ye helpe me in my buſyneſſe with your prayers to God for me:

31 That I maye be delyuered from them whiche beleeue not in Jurie, and that this my ſeruice whiche I haue at Hieruſalem, may be accepted of the ſaintes:

32 That I may comme vnto you with ioy by the wyl of God, and may with you be refreaſhed.

33 *The God of peace be with you al. Amen.

1.Co.14.f

The.xvi. Chapter.

1 A number of ſalutations. 17 Paul wylleth them to be ware of falſe brethren.
20 He prayeth, and geueth thankes for them.

A 1 I Cōmende vnto you Phebe our ſyſter, whiche is a miniſter of the [a] Churche of Cenchrea:

[a] In the primatiue church ancient wydowes, and other vertuous women, were choſen and appoynted to miniſter vnto the needy, and therefore called miniſters: and not becauſe they had any publique auctoritie to teache in the congregation.

2 That ye receiue her in the Lorde, as it becommeth ſayntes, and that ye aſſyſt her in what ſo euer buſyneſſe ſhe hath neede of you: For ſhe hath ſuccoured manye, and mee ſelfe alſo.

3 Greete Priſcilla and *Aquila, my helpers in Chriſte Jeſu:

4 (Which haue for my lyfe laid downe theyr owne neckes: Unto whom, not only I geue thankes, but alſo al the Churches of the Gentiles:)

5 Lykewyſe [greete] the Churche that is in theyr houſe. Salute my welbeloued Epenetus, whiche is the fyrſte fruite of Achaia in Chriſte.

6 Greete Marie, whiche beſtowed much labour on vs.

B 7 Salute Andronicus and Junia my coſins, and priſoners with me alſo, whiche are wel taken among the apoſtles, & were in Chriſte before me.

8 Greete Amplias, my beloued in the Lorde.

9 Salute Urban, our helper in Chriſte, and Stachys my beloued.

10 Salute Appelles, approoued in Chriſte. Salute them whiche are of Ariſtobulus houſholde.

11 Salute Herodion my kynſman. Greete them that be of the houſholde of Narciſſus, whiche are in the Lorde.

12 Salute Tryphena, and Tryphoſa, which labour in the Lorde. Salute the beloued Perſis, whiche laboured muche in the Lorde.

13 Salute Ruphus choſen in the Lorde, and his mother and myne.

14 Greete Aſyncritus, Phlegon, Herman, Patrobas, Mercurius, & the brethren whiche are with them. C

15 Salute Philologus, and Julia, Nereus and his ſyſter, and Olympas, and al the saintes whiche are with them.

16 *Salute one another with an holy [b] kiſſe. The Churches of Chriſte ſalute you.

2.Co.12.c

[b] This was a ſigne of amitie among the Jewes, whiche S. Paule wylleth to be holy, that is, that it comme from a mynde ful of godly charitie.

17 ☞ Now I beſeeche you brethren, [c] marke them whiche cauſe diuiſion, and geue occaſions of euyl, contrary to the doctrine whiche ye haue learned, and auoyde them.

[c] There are two markes to knowe the falſe apoſtles by. The one is, when they leaue Chriſte, and ſerue their belly. The other, when they regarde not the holy ſcripture, but preache lyes, and theyr own fantaſies.

18 For they that are ſuche, ſerue not the Lorde Jeſus Chriſt, but theyr owne belly, and with ſweete and flatteryng woordes deceiue the hartes of the innocentes.

19 For your obedience is gonne abroade vnto al men. I am glad therefore on your behalfe: but yet I woulde haue you wyſe vnto that whiche is good, and ſimple concernyng euil.

20 The God of peace ſhal treade Satan vnder your feete ſhortly. The grace of our Lord Jeſus Chriſte be with you. Amen.

21 Timotheus my woorkfelowe, and Lucius, and Jaſon, and Soſipater my kynſmen, ſalute you.

22 I Terti-

22 I Tertius whiche wrote this Epiſtle, ſalute you in the Lorde.

23 Gaius myne hoſt, & of the whole Church, ſaluteth you. Eraſtus the chamberlayne of the citie ſaluteth you, & Quartus his brother.

24 The grace of our Lorde Jeſus Chriſte be with you al. Amen.

25 To hym that is of power to ſtabliſhe you, accordyng to my Goſpel, and preachyng of Jeſus Chriſte, by reuealyng of the myſterie which was kept ſecret ſence ŷ world began,

26 But now is opened, and by the ſcriptures of the prophetes, at the commaundement of the euerlaſting God, to the obedience of faith, among al nations publiſhed:

27 To [the ſame] God, wyſe only, be glorye, through Jeſus Chriſte, for euer. Amen.

¶ This Epiſtle was wrytten to the Romanes from Corinthus, [and ſent] by Phebe the miniſter of the Church at Cenchrea.

R· E.

Richard Cox, Bishop of Ely

The firſt Epiſtle of Saint Paule the Apoſtle to the Corinthians.

The firſt Chapter.

1 He prayſeth the great graces of God ſhewed towarde them, 10 exhortyng them to concorde and humilitie. 19 He beateth downe al pryde, and wyſedome whiche is not grounded vpon God: 26 Shewyng whom God hath choſen to confounde the wyſedome of the worlde.

A 1 PAUL called [to be] an apoſtle of Jeſus Chriſte, through the wil of God, and brother Soſtenes:

2 Unto the Church of God whiche is at Corinthus, to them that are ſanctified in Chriſt Jeſus, (a) ſaintes by callyng, with al that cal on the name of our Lorde Jeſus Chriſte in euerye place, both of theyrs and ours:

(a) Made holy by the free mercy and calling of God.

Rom. 1. a / Galat. 1. a — 3 *Grace be vnto you, and peace from God our father, and from the Lorde Jeſus Chriſt.

4 ☞ I thanke my God alwayes on your behalfe, for the grace of God whiche is geuen you in Jeſus Chriſte:

5 That in al thynges ye are inriched in hym, in al vtterance, and in al knowledge:

6 As the teſtimonie of Jeſus Chriſte was confyrmed in you.

B 7 So that ye are deſtitute of no gyfte, waytyng for the appearyng of our Lorde Jeſus Chriſte.

8 Whiche ſhal alſo " ſtrength you vnto the ende, that ye may be (b) blameleſſe in the day of our Lorde Jeſus Chriſte. ☜

" Or, confirme.

(b) For there is no condemnation to them that are graffed in Chriſte Jeſus.

Num. 23. c / 1. Co. 10. c — 9 * God is faythful, by whom ye haue ben called vnto the felowſhyppe of his ſonne Jeſus Chriſte our Lorde.

10 Nowe I beſeeche you brethren by the name of our Lorde Jeſus Chriſte, that ye al ſpeake one thyng, and that there be no diſſentions among you: but that ye be perfectly ioyned togeather in the ſame mynde, and in the ſame meanyng.

11 For it hath ben declared vnto me my brethren of you, by them which are of the houſe of Cloe, that there are contentions among you.

12 This I ſay, that euery one of you ſayth, I am of Paule, and I am of * Apollo, and I am of Cephas, and I am of Chriſte. — Acte. 18. d / 1. Cor. 3. a and. 16. c

13 Is Chriſte diuided? Was Paul crucified for you? eyther were ye baptized in the name of Paul?

14 I thanke God that I baptized none of you, but Criſpus and Gaius: C

15 Leſt any ſhoulde ſay that I had baptized in myne owne name.

16 I baptized alſo the houſholde of Stephana: Beſydes, I knowe not whether I baptized any other.

17 For Chriſte ſent me not to baptize, but to preache the Goſpel: not with wyſedome of (c) woordes, leſt the croſſe of Chriſte ſhoulde be made of none effect.

(c) When men ſhoulde attribute that vnto eloquence, whiche only belongeth to the power of God.

18 For the preachyng of the croſſe, is to them that periſh, fooliſheneſſe: but vnto vs which are ſaued, * it is the power of God. — Rom. 1. b

19 For it is wrytten, * I wyl deſtroy the wyſdome of the wiſe, and wyl caſt away the vnderſtandyng of the prudent. — Eſai. 29. d

20 Where is the wyſe? * Where is the Scribe? Where is the diſputer of this worlde? Hath not God made the wyſedome of this world fooliſhe? — Eſai. 33. c

21 For after that in the wyſdome of God, the worlde through theyr wyſdome knewe not God, it pleaſed God through fooliſhneſſe of preachyng, to ſaue them that beleeue.

Mat.8.d. Luke.11.d Iohn.6.d

22 For * the Iewes requyre a ſigne, and the Grekes ſeeke after wyſdome.

23 But we preache Chriſt crucified, vnto the Iewes a ſtumblyng blocke, and vnto the Grekes, fooliſhneſſe:

24 But vnto them whiche are called, both Iewes and Grekes, Chriſte, the power of God, and the wyſdome of God.

25 For the fooliſhneſſe of God is wyſer then menne: and the weakeneſſe of God is ſtronger then menne.

26 Brethren, ye ſee your callyng, howe that not many wyſe menne after the fleaſhe, not many myghty, not manye noble [are called:]

27 But God hath choſen the fooliſhe thyngs of the worlde, to confounde the wyſe: and God hath choſen the weake thynges of the worlde, to confounde the thynges which are myghty:

28 And vnnoble thynges of the worlde, and thynges whiche are deſpiſed, hath God choſen, [yea,] and thynges whiche are not, to bryng to nought thynges that are.:

29 That no fleaſhe ſhoulde glory in his preſence.

30 And of hym are ye in Chriſt Ieſus, whiche of God is made vnto vs wyſedome, & ryghteouſneſſe, and ſanctification, and redemption:

31 That accordyng as it is wrytten, He that gloryeth, let hym glory in the Lorde.

The.ii. Chapter.

1 He putteth for example his manner of preachyng, whiche was accordyng to the tenor of the Goſpel: 8 Whiche Goſpel was contemptible, and hid to the carnal, 10 and againe honorable and manyfeſt to the ſpiritual.

A 1 AND I brethren, when I came to you, came not in [n] gloriouſneſſe of woords, or of wyſedome, ſhewyng vnto you the (a) teſtimonie of God.

2 For I eſteemed not to knowe any thyng among you, ſaue Ieſus Chriſte, and hym crucified.

3 And I was among you in weakneſſe, and in feare, and in muche tremblyng.

4 And my woordes and my preaching was not with entiſing woordes of mans wyſedome, but in ſhewyng of the ſpirite, and of power:

5 That your fayth ſhoulde not ſtande in the wyſedome of menne, but in the power of God.

6 And we ſpeake wyſedome among them that are perfect: not the wyſedome of this worlde, neyther of the princes of this worlde, B whiche comme to nought:

7 But we ſpeake the wyſedome of God in a myſterie [euen] the hyd [wyſedome] whiche God ordeyned before the worlde, vnto our glory.

Actes.13.d

8 Whiche * none of the princes of this world knew: For had they knowen it, they would not haue crucified the Lorde of glory.

9 But as it is writtẽ, * The eye hath not ſeene, and the eare hath not hearde, neither haue entred into the hart of man, the thynges which GOD hath prepared for them that loue hym.

Eſai.64.a

10 But God hath reuealed them vnto vs by his ſpirite: For * the ſpirite ſearcheth al things, yea the deepe thinges of God.

Rom.8.

11 For what man knoweth the thinges of a man, ſaue the (b) ſpirite of man whiche is in hym? Euen ſo the thinges of God, knoweth no man, but the ſpirite of God.

12 And we haue not receiued the ſpirite of the worlde, but the ſpirite whiche is of God, that we might know the thinges that are geuen to vs of God.

13 Whiche thynges alſo we ſpeake, not in the woordes whiche mans wyſedome teacheth, but whiche the holy ghoſt teacheth: comparyng ſpiritual thyngs with ſpiritual things.

14 But the natural man perceiueth not the thynges of the ſpirite of God, for they are fooliſhneſſe vnto hym: Neyther can he knowe [them] becauſe they are ſpiritually diſcerned,

15 But he that is ſpiritual, diſcerneth al thinges, yet he hym ſelfe is iudged of no man.

16 * For who hath knowen the mynde of the Lorde, that he myght inſtruct him? But we haue (c) the mynde of Chriſte.

Rom.8.a Eſai.40.c

[n] Or excellencie.

(a) That is, the Goſpel, whereby God doth manifeſt hym ſelfe to the worlde, or wherof God is the aucthour and witneſſe.

(b) [illegible] mynde, whic[illegible] vnderſtandeth and iu[illegible] geth.

(c) That is, chriſtes ſpirit.

The.iii.Chapter.

3 Paul rebuketh the ſectes and aucthours thereof. 7 No man ought to attribute his ſaluation to the miniſters, but to God. 10 That they be ware of erronious doctrines. 13 Chriſte is the fundation of the Churche. 16 The dignitie and office both of the miniſters, and alſo of al the faythful.

A 1 AND I coulde not ſpeake vnto you brethren, as vnto ſpiritual, but as vnto carnal [euen] as vnto (a) babes in Chriſte.

2 I haue nouriſhed you with mylke, & not with meate: for ye then were not ſtrong, neyther are ye as yet.

3 For ye are yet carnal: Seeing then there is among you enuiyng, and ſtrife, and ſectes, are ye not carnal, and walke as menne?

4 For whyle one ſayth, I am of Paul, and another, I [am] of Apollo, are ye not carnal?

5 For what is Paul? what is Apollo? But miniſters by whom ye beleeued, euen as the Lorde gaue to euery man.

6 I haue planted, Apollo watered: but God gaue the encreaſe.

B 7 So then, neyther is he that planteth any thyng, neither he that watereth: but GOD that geueth the encreaſe.

8 He that planteth, and he that watereth, are one: and euery man ſhal receiue his rewarde accordyng to his labour.

9 For we togeather are Gods labourers, ye are Gods huſbandry, ye are *Gods building.

10 According to the grace of God whiche is geuen vnto me, as a wyſe maiſter buylder haue I layde the fundation, and another buyldeth thereon. But let euery man (b) take heede howe he buyldeth vpon.

11 For other fundation can no man lay then that is layde, *Whiche is Jeſus Chriſte.

12 If any man buylde on this fundation, gold, ſiluer, pretious ſtones, tymber, hay, [or] ſtubble:

13 Euery mans woorke ſhal be made manifeſt. The day ſhal declare it, becauſe it ſhalbe reuealed by the fyre, and the fyre ſhal trie euery mans woorke what it is.

14 If any mans woorke that he hath buylt C vpon abyde, he ſhal receiue a rewarde.

15 If any mans woorke burne, he ſhal ſuffer loſſe, but he ſhalbe ſafe hym ſelfe: yet as [it were] through fyre.

16 *Know ye not that ye are the temple of god, & that the ſpirite of God dwelleth in you?

17 If any man " defile the temple of GOD, hym ſhal God deſtroy: for the temple of God is holy, whiche [temple] ye are.

18 Let no man deceiue hym ſelfe: If any man among you ſeeme [to him ſelfe] to be wyſe in this worlde, let hym become a foole, that he may be wyſe.

19 For the wyſedome of this world, is fooliſhneſſe with God: For it is written, *He compaſſeth the wyſe in (c) their owne craftineſſe.

20 And agayne, The Lorde knoweth the thoughtes of the wyſe, that they be vayne.

21 Therefore let no man glory in (d) menne: for al thynges are yours.

22 Whether Paul, or Apollo, or Cephas, eyther the world, eyther lyfe, or death, whether thinges preſent, or thynges to come, al are yours:

23 But ye are Chriſtes, and Chriſte [is] Gods.

(a) Beyng grafted in Chriſte by faith, we be to mooue his ſpirite: we pro in fayth, growe vp a ripe age. here let take that teacheth, leſt mylke he poyſon. mylke & ſtrong meate effect are but only differ in man & fourme.

Ephe,2.d.

(b) He reproueth the miniſters of Corinth, as teachers of curious doctrines and queſtions.

Mat,16,c.

1,Cor.6.d

" Or, deſtroy

Iob.5:b.

(c) When they them ſelues are entangled in the ſame ſnares which they layd for others.

(d) But in God, who worketh by his miniſters to his owne glory, and the comfort of his Churche.

The.iiii.Chapter.

1 After that he had deſcribed the office of a true apoſtle, 3 ſeeing they dyd not acknowledge hym ſuche one, 4 he appealeth to Gods iudgement, 7 beating downe their glory, whiche hyndered them to prayſe that whiche they diſprayſed in hym. 16 He ſheweth what he requireth on their part, aud what they ought to looke for of hym at his returne.

A 1 LEt a man ſo eſteeme of vs as yͤ miniſters of Chriſte, and diſpoſers of the * ſecretes of God.

2 Furthermore, it is required in the diſpoſers, that a man be founde faythful.

3 With me it is but a very ſmal thyng that I ſhoulde be iudged of you, eyther of mans iudgement: yea I iudge not (a) myne owne ſelfe.

4 For I know nothing by mee ſelfe, yet am I not thereby iuſtified: but he that iudgeth me is the Lorde.

5 Therefore iudge nothyng before the tyme, vntyl the Lorde comme, who wyl lyghten the hydden thynges of darkneſſe, and open the counſels of the hartes: and then ſhal euery man haue prayſe of God.

6 And theſe thynges brethren, I haue figuratiuely applyed vnto mee ſelfe and to Apollos, for your ſakes: that ye myght learne by vs, not to be wyſe aboue that whiche is written, that you ſwel not one agaynſt another for any mans cauſe.

7 For who (b) ſeparateth thee? And what haſt thou that thou haſt not receiued? If thou haue receiued it, why doeſt thou glory

Deu,29,d.

(a) Whether I haue great gyftes or litle, fewe or many.

(b) To wyt, from other menne, and preferreth thee.

as though thou haddeſt not receiued it?

B 8 Nowe ye are fulle, nowe ye are riche, ye haue raigned as kynges without vs, and I woulde to God ye dyd raigne, that we alſo myght raigne with you.

9 For me thinketh that God hath ſet foorth vs whiche are the laſt apoſtles, as it were men appoynted to death. For we are made a gaſing ſtocke vnto the worlde, and to angels, and to menne.

Pſal.64.d.
Rom,8,f.

10 We [are] (c) fooles for Chriſtes ſake, but ye [are] wyſe in Chriſte. We [are] weake, but ye [are] ſtrong: ye [are] honourable, but we [are] deſpiſed.

(c) By this bitter taunting, in abiecting him ſelfe, and exalting the Corinthians, he maketh them aſhamed of theyr vayne glory.

11 Euen vnto this " tyme we both hunger and thirſte, and are naked, and are buffeted, and haue no certayne dwellyng place,

" Or, houre.

12 And labour, * woorkyng with our owne handes: beyng reuyled, we bleſſe: beyng perſecuted, we ſuffer it:

Acts,20.g.
1.Theſ.2.c
2.The,3,d

13 Beyng defamed, we pray: we are made as the filthyneſſe of the worlde, [and are] the offſcouring of al thynges vnto this day.

C 14 I wryte not theſe thynges to ſhame you, but as my beloued ſonnes I warne you.

15 For though ye haue tenne thouſande inſtructours in Chriſte, yet [haue ye] not many fathers: For in Chriſte Jeſus I haue begotten you through the Goſpel.

16 Wherefore I deſyre you, be ye folowers of me.

17 For this cauſe haue I ſent vnto you Timotheus, whiche is my beloued ſonne, and faythful in the Lorde, who ſhal put you in remembrance of my wayes whiche be in Chriſte, as I teache euery where in al Churches.

18 Somme are ſwollen, as though I woulde comme no more at you:

19 But I wyl comme to you ſhortly, *yf the Lorde wyl, and wyl know, not the woordes of them whiche are ſwollen, but the power.

Acts.18.c.
Heb,6,a.

20 For the kingdome of God is not in woord, put in (d) power.

(d) Of the holy ghoſt.

21 What wyl ye? Shal I comme vnto you with a rodde, or in loue, and in the ſpirite of meekeneſſe?

The.v.Chapter.

1 He reprooueth ſharpely their negligence in pouniſhing hym that had committed inceſt, 3 wyllyng them to excommunicate hym, 7 to imbrace puritie, 9 and flee wickedneſſe.

A 1 There goeth a common ſayeing, that there is fornication among you, and ſuche fornication as is not named among the (a) gentiles: that one ſhould haue his fathers wyfe.

(a) Who would thinke that you woulde ſuffer that miſchiefe vnpouniſhed, whiche the moſt barbarous nations abhorre to ſpeake of.

2 And ye are puffed vp, and haue not rather ſorowed, that he that hath donne this deede, myght be taken away from among you.

3 For I verily as abſent in body, but preſent in ſpirite, haue determined alredy, as though I were preſent, that he that hath ſo donne this deede,

4 In the name of our Lorde Jeſus Chriſte, you beyng geathered togeather, and my ſpirite with you, with the power of the Lorde Jeſus Chriſte,

5 *To deliuer ſuche [a one] vnto Satan for the deſtruction of the fleaſhe, that the ſpirite may be ſaued in the day of the Lorde Jeſus.

Mat.18.d.

6 Your gloryng is not (b) good. Knowe ye not that a litle leauen leaueneth the whole lumpe?

(b) Seeyng you ſuffer ſuche monſtruous vices vnpouniſhed.

7 Purge out therefore the olde leauen, that ye may be a newe lumpe, as ye are vnleauened. For [euen] Chriſte our Paſſeouer is " offered vp for vs.

" Or, is ſlayne.

8 Therefore let vs keepe holy day, not with olde leauen, neither with the leauen of malitiouſneſſe and wickedneſſe: but with the vnleauened [bread] of pureneſſe and trueth. B

9 I wrote vnto you in an epiſtle, that ye ſhoulde not company with fornicatours.

10 [I dyd not meane] not at al with the fornicatours of this worlde, or with the couetous, or extorcioners, or with idolaters: for then muſt ye needes haue gone out of the worlde.

11 But nowe [this] I wrote vnto you, *not to company togeather, yf any that is called a brother be a fornicatour, or couetous, or a woorſhipper of idols, or a rayler, or a drunkarde, or an extortioner: with hym that is ſuch, not to eate.

2.Theſ,3,b

12 For what haue I to doo to iudge them that are without? doo not ye iudge them that are within?

13 Them that are without, God ſhal iudge. And ye ſhal * put away from among you, that wicked perſon.

Deut,17,b

The .vi. Chapter.

1 He rebuketh them for going to lawe togeather before the heathen. 7 Chriſtians ought rather to ſuffer. 12 He reprooueth the abuſing of Chriſtian libertie, 15 and ſheweth that we ought to ſerue God purely, both in body and in ſoule.

A 1 DAre any of you, hauyng buſineſſe " with an other, be iudged vnder the(a) vniuſt, and not rather vnder the ſaintes?

" Or, againſt he calleth vniuſt, ereas are ſanctified Chriſte. at.7.d.

2 Doo ye not knowe that the ſaintes ſhal iudge the worlde? If the world ſhalbe iudged by you, are ye vnwoorthy to iudge the ſmalleſt matters?

3 Knowe ye not howe that we ſhal iudge the angels? Howe muche more, thynges that parteyne to this lyfe?

4 If then ye haue iudgement of thinges parteyning to this lyfe, ſet vp them to iudge whiche are leaſt eſteemed in the Churche.

5 I ſpeake it to your ſhame. Is it ſo that there is not a wyſe man among you? no not one that ſhalbe able to iudge betweene his brethren?

6 But brother goeth to lawe with brother, and that vnder the vnbeleeuers?

" Or, want.

7 Nowe therefore there is vtterly a " fault among you, becauſe ye goe to lawe one with another: Why rather ſuffer ye not wrong? Why rather ſuffer ye not harme?

B 8 Nay, ye your ſelues doo wrong, and doo harme, and that to your brethren.

9 Knowe ye not that the vnryghteous ſhal not inherite the kyngdome of God? Be not deceiued: * neyther fornicatours, nor idolatours, nor adulterers, nor effeminate, nor abuſers of them ſelues with mankynde,

Gal.5.d. Ephe.5.a.

10 Nor theeues, nor couetous, nor drunkardes, nor reuilers, nor " pillers, ſhal inherite the kyngdome of God.

" Or, extortioners.

11 And ſomme ſuche like you were: but ye are waſhed, but ye are ſanctified, but ye are iuſtified in the name of the Lorde Ieſus, and by the ſpirite of our God.

12 All thynges are laweful vnto me, but * al thynges are not profitable: al thynges are lawful vnto me, but I wyl not be brought vnder the(b) power of any.

Eccl.37.d. 1.Co.10.c

13 Meates for the belly, & the belly for meates: but God ſhal deſtroy both it & them. Nowe the body [is] not for (c) fornication, but for the Lorde: and the Lorde for the body.

(b) For we are ſubiect to thoſe thynges whiche we can not want.

(c) They abuſed meates, both in that they offended other thereby, and alſo prouoked their owne luſtes to vncleanneſſe.

14 And God both hath rayſed vp the Lorde, and alſo ſhal rayſe vs vp by his power.

C 15 * Knowe ye not that your bodyes are the members of Chriſte? Shal I then take the members of Chriſte, and make them the members of an harlot? God forbyd.

1.Cor.3.c.

16 What, knowe ye not that he whiche is coupled with an harlot, is one body "? * For two (ſayth he) ſhalbe one fleaſhe.

" with the harlot.

Gen.2.d. Mat.19. Mar.10.a. Ephe.5.g.

17 But he that is coupled vnto the Lorde, is one ſpirite.

18 Flee fornication: Euery ſinne that a man dooth, is without the body: but he that committeth fornication, ſinneth agaynſt his owne body.

19 What, knowe ye not that your body is the temple of the holy ghoſt [whiche is] in you, whom ye haue of God, and ye are not(d) your owne?

20 For ye are bought with a price: therefore glorifie God in your body, & in your ſpirite, whiche are goddes.

(d) To liue after your owne wyl, but after the wyl of hym that hath bought you.

The .vii. Chapter.

1 The apoſtle anſweareth to certayne queſtions whiche the Corinthians deſired to know,
2 as of ſingle lyfe, 3 of the duetie of mariage. 11 of diſcordes and diſcention in maryage,
13 of mariage betweene the faythful and vnfaythful, 18 of vncircumcizing the vncircumcized, 21 of ſeruitude, 25 of virginitie, 39 and ſeconde mariage.

A 1 NOwe as concernyng the thyngs whereof ye wrote vnto me: It is (a) good for a man not to touche a woman.

(a) Or, expedient, becauſe maryage thoſe mans rruption, nd not by Gods inſtitun, bryngeth res and ubles.

2 Neuertheleſſe, to auoide fornicatiō, let euery man haue his owne wyfe, and let euery woman haue her owne huſbande.

3 Let the huſbande geue vnto the wyfe due beneuolence: Lykewyſe alſo the wyfe vnto the huſbande.

4 The wyfe hath not the power of her owne body, but the huſbande: And lykewyſe alſo the huſband hath not the power of his owne body, but the wyfe.

5 * Defraude you not the one the other, except [it be] with both your conſentes for a tyme, that ye may geue your ſelues to faſtyng and prayer: and afterwarde comme togeather agayne, that Satan tempt you not for your incontinencie.

Tobi.6.d. Ioel.2.d.

6 This I ſay " of fauour, and(b) not of commaundement.

" Or, by way of ſufferance.

(b) He ſheweth that he commaundeth not preciſely to marry, but that god hath graunted this remedy vnto them whiche can not liue chaſte.

7 For I would that al menne were euen as I mee ſelfe: but euery man hath his proper

gyft of God, one after this manner, another after that.

B 8 I ſay therefore to the vnmarryed and wydowes, it is good for them if they abide euen as I:

1.Tim.5.c. 9 But *yf they can not abſteyne, let them marry: for it is better to marry then to burne.

Mat.5.c. and,19.a. 10 Unto the marryed commaunde, not I, but the Lorde,* let not the wyfe depart from the huſbande:

11 But and yf ſhe depart, let her remayne vnmarryed, or be reconciled to her huſbande [agayne:] And let not the huſband put away his wyfe.

12 But to the remnant ſpeake I, not the Lorde, If any brother haue a wyfe that beleeueth not, and ſhe conſent to dwel with hym, let hym not put her away.

13 And the woman whiche hath to her huſbande an infidel, & he conſent to dwel with her, let her not put hym away.

C 14 For the vnbeleeuyng huſbande is ſanctified by the wyfe, and the vnbeleeuing wyfe is ſanctified by the huſbande: els were your chyldren vncleane, but now are they (c) holy.

(c) They that are borne of eyther of the parentes faythful, are alſo counted members of Chriſtes Churche, becauſe of the promiſe.

15 But yf the vnbeleeuing depart, let him depart: A brother or a ſiſter is not made ſubiect in ſuche [thynges:] but God hath called vs in peace.

16 For how knoweſt thou, O woman, whether thou ſhalt ſaue thy huſbande? or howe knoweſt thou, O man, whether thou ſhalt ſaue thy wyfe?

Ephe.4.a. 17 But as god hath diſtributed to euery man, *as the Lord hath called euery one, ſo let him walke, and ſo ordeyne I in al Churches.

18 Is any man called beyng circumcized? let hym not adde [vncircumcizion:] Is any called in vncircumcizion? let hym not be circumcized.

19 Circumcizion is nothyng, and vncircumcizion is nothyng, but the keeping of the commaundementes of God.

D 20 Let euery man abyde in the ſame calling wherein he was called.

1.Tim.6.a. 21 *Art thou called a ſeruant? care not for it: neuertheleſſe, yf thou mayſt be made free, vſe it rather.

22 For he that is called in the Lorde [beyng] a ſeruant, is the Lordes freeman: lykewyſe alſo he that is called [beyng] free, is Chriſtes ſeruant.

23 Ye are bought with a price, be not ye the ſeruantes of menne.

24 Brethren, let euery man wherein he is called, therein abyde with (d) God.

(d) Or, ſincerely, as in the preſence of God.

25 Now concerning virgins, I haue no commaundement of the Lorde: yet geue I counſel, as one that hath obteyned mercy of the Lorde to be faythful.

26 I ſuppoſe therefore that it is good for the preſent neceſſitie, that [I ſay] it is good for a man ſo to be.

27 Art thou bounde vnto a wyfe? ſeeke not to be looſed. Art thou looſed from a wyfe? ſeeke not a wyfe. E

28 But and yf thou marry, thou haſt not ſinned: and yf a virgin marry, ſhe hath not ſinned: neuertheleſſe, ſuche ſhal haue trouble in the fleaſhe: But I " beare with you.

" Or, ſpare you.

Pſal.90.a. 2.Pet.3.b. 29 But this ſay I brethren, becauſe *the tyme is ſhort: it remayneth that they alſo whiche haue wyues, be as though they had none:

30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that bie, as though they poſſeſſed not:

Eſai.60.b. 31 And they that vſe this worlde, as not abuſing it: *For the faſhion of this world goeth away.

1.Iohn.2. Mat.6.d. Luke.6.c. 32 *I woulde haue you without care. He that is vnmarryed, careth for the thynges that belong to the Lorde, howe he may pleaſe the Lorde:

33 But he that hath marryed, careth for the thynges that are of the world, howe he may pleaſe his wyfe.

F 34 There is difference betweene a virgin and a wyfe: The vnmarryed woman careth for the thynges that are of the Lorde, that ſhe may be holy both in body & in ſpirite: But ſhe that is marryed, careth for the thynges that parteyne to the worlde, howe ſhe may pleaſe her huſbande.

35 This ſpeake I for your profite: not that I may caſt a ſnare vppon you, but for comelineſſe ſake and ſitting faſt vnto the Lorde without ſeparation.

36 But if any man thinke that it is vncomely for his virgin yf ſhe paſſe the time of marryage, (e) and neede ſo require, let him do what he wyl, he ſinneth not: let them be marryed.

(e) That is, that ſhe ſhould marry to auoyde fornication.

37 Neuertheleſſe, he that ſtandeth ſtedfaſt in his hart, hauyng no neede, but hath power ouer his owne wyl, & hath ſo decreed in his hart that he wil keepe his virgin, dooth wel.

38 So then he that geueth in marryage, dooth wel: but he that geueth not in marryage, dooth better.

Rom.7.a. 36 The wyfe is bounde to the " lawe as long as her huſbande liueth: but yf her huſbande be dead, ſhe is at libertie to be marryed to whom ſhe wyl, only in the Lorde.

" Or, by the lawe of marryage.

40 But ſhe is happier yf ſhe ſo abyde, after my iudgement: And I thynke verely that I haue the ſpirite of God.

The

The .viii. Chapter.

1 He rebuketh them that vſe theyr libertie to the ſclaunder of other, in going to the idolatrous ſacrifices. 9 And ſheweth howe menne ought to behaue them towarde ſuche as be weake.

A 1 AS touchyng thynges * offred vnto idols, we knowe that we al haue knowledge. Knowledge maketh a man ſwel: but charitie edifieth.

2 If any man thinke that he knoweth any thyng, he knoweth nothyng yet as he ought to knowe.

3 But yf any man loue God, the ſame is 〃 knowen of hym.

4 As concerning therefore the eating of thoſe thynges that are offered in ſacrifice vnto idols, we knowe that * an idol is nothyng in the worlde, and that there is none other God but one.

5 And though there be that are called goddes, whether in heauen or in earth, (as there be goddes many, and (a) lordes many:)

6 Yet vnto vs is there but one God, [whiche is] the father, of whom are al thynges, and we in hym, and one Lorde Ieſus Chriſte, by whom are al thynges, and we by hym.

7 But there is not in euery man that knowledge: * For ſomme hauyng conſcience of the idol vntil this houre, eate as a thyng offered vnto idols, & their conſcience beyng weake, is defiled.

8 But meate dooth not commende to God: For neyther yf we eate, haue we the more: neyther yf we eate not, haue we the leſſe.

9 But take heede leſt by any meanes this libertie of yours becomme a ſtumblyng to them that are weake.

10 For yf any man ſee thee which haſt knowledge, ſit at meate in the idols temple: ſhal not the conſcience of hym whiche is weake, be (b) boldened to eate thoſe thynges whiche are offered to idols,

11 And through thy knowledge ſhal the (c) weake brother periſhe, for whom Chriſte dyed?

12 But when ye ſinne ſo againſt the brethren, and wounde their weake conſcience, ye ſinne agaynſt Chriſte.

13 Wherefore, * yf meate offende my brother, I wyl eate no fleaſhe whyle the worlde ſtandeth, leſt I ſhoulde offende my brother.

cts.5.c.

〃 Or, taughte.

Co,10,c

(a) Whiche being idols, yet are eſteemed ſumme, as Lordes and ſeigneours.

1.Gor.8,g

(b) By thyne example, without any profit of doctrine.

(c) Whiche eateth againſt his conſcience.

Rom.14.d

The .ix. Chapter.

1 He exhorteth them by his example to vſe their libertie to the edification of other, 24 to runne on foorth in the courſe that they haue begunne.

1 AM I not an apoſtle? am I not free? * haue I not ſeene Ieſus Chriſte our Lorde? Are not ye my woorke in the Lorde?

2 If I be not an apoſtle vnto other, yet doubtleſſe am I vnto you: For the (a) ſeale of myne apoſtleſhip are ye in the Lorde.

3 Myne anſweare to them that aſke me, is this,

4 Haue we not power to eate and to drinke?

5 Haue we not power to leade about a (b) ſiſter a woman, aſwel as other apoſtles, and as the brethren of the Lorde and Cephas?

6 Is the libertie of not labouryng 〃 taken from me and Barnabas only?

7 Who goeth a warfare any tyme at his owne coſt? Who planteth a vineyarde, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I theſe thynges after the manner of menne? or ſayth not the lawe the ſame alſo?

9 For it is written in the lawe of Moſes, Thou ſhalt not mooſel the mouth of the oxe that treadeth out the corne. Dooth God take care for oxen?

10 Eyther ſayth he it not altogeather for our ſakes? For our ſakes no doubt [this] is written: that he whiche eareth, ſhoulde eare in hope: and that he whiche threſheth in hope, ſhoulde be partaker of his hope.

11 * If we haue ſowen vnto you ſpiritual thinges, is it a great thyng yf we ſhal reape your carnal thynges?

12 * If others be partakers of [theyr] power ouer you, [wherefore are] not we rather? Neuertheleſſe, we haue not vſed this power: but ſuffer al thynges, leſt we ſhoulde hynder the Goſpel of Chriſte.

13 Doo ye not knowe that they whiche miniſter about holy thynges, eate of the thynges of the temple? and they which wayte at the aulter, are partakers with the aulter?

14 Euen ſo hath the Lorde ordeyned, * that they whiche preache the Goſpel, ſhould liue of the Goſpel.

15 * But I haue vſed none of theſe thynges. Neuertheleſſe, I wrote not theſe thynges, that it ſhoulde be ſo donne vnto me: For it were better for me to dye, then that any man ſhoulde make my 〃 reioycing vayne.

16 For if I preache the Goſpel, I haue nothing

Acts.11.a.

(a) I neede no further declaration, but the workes that I haue wrought among you.

(b) Or a ſiſter a wyfe. Saint Paul vſeth none other worde to expreſſe a wyfe then γυνὴ. valla, what needeth it to adde a woman where was premiſed a ſiſter? wherfore I thinke (ſayth he) it ought to be tranſlated a wyfe, ſpecially becauſe it is expreſſed in the ſinguler number γυναῖκα. The olde tranſlation printed, tranſpoſeth the wordes, ſaying, Mulierem ſororem, where the moſt old written copies conſtantly haue Sororem mulierem as al the Greke copies. ἀδελφὴν γυναῖκα.

〃 with the handes.

Deu.25.d
1.Tim.5.c.
Rom.15.f.
Gal.6.b.
Acts.20.g

Mat.10.b.

Acts.20.g.

〃 Or, boaſtyng.

″ Or, boaſte of.

to ″ reioyce of: for neceſſitie is layde vpon me. But wo is vnto me yf I preache not the Goſpel.

(c) The greke woorde ſignifieth a guidance, beſtowyng, or diſtribution of thynges, as it were to the profite of an houſholde.

17 For yf I doo this thing with a good wyl, I haue a rewarde: but yf agaynſt my wyl, the (c) diſpenſation is committed vnto me.

18 What is my rewarde then? Verily that when I preache the Goſpel, I may make the Goſpel of Chriſte free, that I miſuſe not myne aucthoritie in the Goſpel.

19 For though I be free from al menne, yet haue I made mee ſelfe ſeruant vnto al men, that I myght winne the more.

Acts.16.a.
Gala.2.a.

20 *Unto the Iewes I becomme as a Iewe, that I myght winne the Iewes: to them that are vnder the lawe, as vnder the lawe, that I myght winne them that are vnder the lawe:

D 21 To them that are without lawe, as without lawe, (when I was not without lawe as parteynyng to the lawe of God, but was in the lawe of Chriſte) that I myght winne them that are without lawe.

22 To the weake became I as weake, that I myght winne the weake: I am made *al thynges to al menne, that I myght by al meanes ſaue ſomme. 1.Co,10.g

23 And this I doo for the Goſpels ſake, that I myght be partaker thereof.

24 ☞ Knowe ye not, that they whiche runne in a race, runne al, but one receiueth the rewarde? So runne that ye may obteyne.

25 Euery man that prooueth maiſteries, abſteyneth from al thynges: and they [doo it] to obteyne a corruptible crowne, but we [to obteyne] an *incorruptible [crowne.] 2.Tim.4.b 1.Pet.5.b.

26 I therefore ſo runne, not as at an vncertaine thyng: ſo fyght I, not as one that beateth the ayre:

27 But I tame my (d) body, and bryng it into ſubiection: leſt by any meanes that when I haue preached to other, I mee ſelfe ſhould be a caſt away.

(d) Leſt he ſhoulde be reprooued of menne when they ſhoulde ſee hym doo contrary, or contemne that thyng whiche he taught other to doo.

The .x. Chapter.

1 He feareth them with the examples of the Iewes, that they put not their truſt carnally in the graces of God: 14 Exhortyng them to flee al idolatrie, 23 and offence of their neyghbour.

A 1 BRethren, I woulde not that ye ſhoulde be ignorant, howe that al our fathers were vnder the cloude, and al paſſed thorowe the ſea:

2 And were al baptized ″ vnto Moſes in the cloude, and in the ſea:

″ That is, into Moſes lawe, as ſome reade. Or as S. Auguſtine readeth, by Moſes.

3 And dyd al eate of the ſame (a) ſpiritual meate:

(a) That is, Manna, whiche was the outwarde ſigne or ſacrament of the ſpiritual grace.

4 And dyd al drynke of the ſame ſpiritual drynke: (For they dranke of that ſpiritual rocke that folowed them: and that rocke was (b) Chriſte.)

Mat.16.c.

(b) That is, ſignified Chriſte, as al Sacraments doo.

5 But in many of them had God no delight: for they were ouerthrowen in the wyldernesse.

6 These thynges verely are our enſamples, that we ſhould not be luſters after euyl thinges, as they alſo luſted.

B 7 Neither be ye idolatours, as [were] ſomme of them, as it is written, *The people ſate downe to eate and drinke, & roſe vp to play.

Exod.32.d

8 Neither let vs commit fornication, as ſome of them committed ″ fornication, and fel in one day *three and twentee thouſande.

″ Or, dyd commit fornication.

Nu.13.c.

9 Neither let vs tempt Chriſte, as ſomme of them tempted, & were deſtroyed of ſerpentes.

Num.21.b

10 Neither murmure ye, as ſome of them alſo murmured, & were deſtroyed of the deſtroier.

11 Al theſe thynges happened vnto them for enſamples: but they are written (c) for our admonition, vpon whom the endes of the worlde are comme.

(c) Howe god wyl plague vs, yf we be ſubiect to the lyke vices.

12 Wherefore, let him that thynketh he ſtandeth, take heede leſt he fal.

13 There hath no temptation taken you, but ſuche as foloweth the nature of man: but God is faythful, whiche ſhal not ſuffer you to be tempted aboue that you are hable: but ſhal with the temptation make a way to eſcape, that ye may be hable to beare it.

Num.14.c
1.Cor.1.b
1.Theſ.5.d
2.Pet.2.d.

C 14 Wherefore my dearely beloued, flee from idolatrie.

15 I ſpeake as vnto them whiche haue diſcretion: iudge ye what I ſay.

16 The cuppe of bleſſing whiche we bleſſe, is it not the partaking of the blood of Chriſte? The bread whiche we breake, is it not the partakyng of the body of Chriſte?

17 For we that are many, are one bread and one body, in as much as we al are partakers of one bread.

18 Beholde Iſrael [whiche is] after the fleaſh: are not they whiche eate of the ſacrifices, partakers of the aulter?

19 What ſay I then? that the idol is any thing? or that it which is offered in ſacrifice to idols is any thyng? 1.Cor.8.a.

20 But [this I ſay] that the thinges which the gentiles offer in ſacrifice, they offer to deuils, and not to God: And I woulde not that ye ſhoulde haue (d) felowſhip with the deuils.

(d) which is, to aſſemble in that company where idols are called vpon.

21 Ye can not drinke the cuppe of the Lorde, and the cuppe of deuils: Ye can not be partakers of the Lordes table, and of the table of deuils.

D 22 Eyther doo we prouoke the Lorde to anger? What, are we stronger then he?

Eccl.37,d. 23 Al thynges are lawful for me,* but al thinges are not expedient: Al thynges are lawful for me, but al thynges edifie not.

1.Cor.13.b 24 * Let no man ſeeke his owne: but euery man anothers [wealth.]

″Or, in the rket vicuals. 25 What ſo euer is ſolde in the ″ market, that eate, aſkyng no queſtion for conſcience ſake.

Psal.24.a. 26 For * the earth is the Lordes, and the plentie thereof.

27 If any of them whiche beleeue not, bydde you [to a feaſt] & ye be diſpoſed to goe, what ſo euer is ſet before you, eate, aſkyng no queſtion for conſcience ſake.

28 But yf any man ſay vnto you, This is offered in ſacrifice vnto idols, eate not for his ſake that ſhewed it, and for ſconſcience ſake. The earth is the Lordes, and the plentie thereof.

29 Conſcience I ſay, not of thyne owne ſelfe, * but of the other: For why is my (e) libertie iudged of another mans conſcience? 1.Cor.8.b (e) We muſt take heede that through our abuſe, our libertie be not condempned.

30 For, yf I by [Gods] benefite may be partaker [of the gyftes of God,] why am I euil ſpoken of, for that wherefore I geue thankes? 1.Tim.4.a

31 * Whether therefore ye eate or drynke, or what ſo euer ye doo, doo al to the glory of God. ☜ Coloſ.3.c.

32 See that ye geue none offence, neyther to the Iewes, nor yet to the Gretians, neyther to the Churche of God.

33 Euen as * I pleaſe al menne in al thynges, not ſeeking myne owne profite, but [the profite] of many, that they may be ſaued. 1.Cor.9.d

The.xi.Chapter.

1 He rebuketh the abuſes whiche were crept into their Churche, 4 as touchyng prayer, prophecying, 18 and miniſtring the Lordes ſupper, 23 bringing them agayne to the firſt inſtitution thereof.

A 1 BE ye the folowers of me, euen as I [am] of Chriſt.

2 I commende you brethren, that ye remember al my ″ thynges, & keepe the ordinances, as I deliuered them to you. ″Or, [illegible]

3 But I wyl that ye knowe, that Chriſte is the head of euery man: and the man is the * womans head, and God is Chriſtes head. Gen.2.d. Ephe.5.c.

4 Euery man praying or propheſiyng, hauyng any thyng on his head, ſhameth his head.

5 But euery woman that prayeth or propheſieth bare headed, diſhoneſteth her head: for that is euen al one as yf ſhe were ſhauen.

Deu.22.a. 6 Yf the woman be not couered, let her alſo be ſhorne: yf it be a ſhame for a woman to be ſhorne or ſhauen, let her be couered.

7 A man ought not to couer his head, foraſmuche as he is the image and glory of God: but the woman is the glory of the man.

Gen.1.d. 8 For * the man is not of the woman: but

B the woman of the man.

9 Neither was the man created for the woman: but the woman for the man.

10 ☞ For this cauſe ought the woman to haue (a) power on her head, for the angels ſakes. (a) Somme thyng to couer her head in ſigne of ſubiection.

11 Neuertheleſſe, neither is the man without the woman, neyther the woman without the man, in the Lorde.

12 For as the woman is of the man, euen ſo is the man alſo by the woman, but al thynges of God.

13 Iudge in your ſelues, whether it be comely that a woman pray vnto God bare headed?

C 14 Dooth not nature it ſelfe teache you, that it is a ſhame for a man, yf he haue long heare?

15 But yf a woman haue long heare, it is a prayſe for her: for her heare is geuen her for a couering.

16 If any man luſt to ſtriue, we haue no ſuche cuſtome, neither the Churches of God.

17 This I warne you of, and commende not that ye comme togeather for the better, but for the worſe.

18 For fyrſt of al, when ye comme togeather in the Churche, I heare that there be diſſentions among you, and I partly beleeue it.

19 For * there muſt be alſo hereſies among you, that they whiche are ″ approoued among you, myght be knowen. ☜ Mat.18.a. ″Or, tryed.

20 When ye comme togeather therefore into one place, ″ you can not eate the Lordes ſupper: ″Or, this is not to eate.

21 For euery one preuenteth other, in eatyng his owne ſupper: and one is hungry, and another is drunken.

22 What, haue ye not houſes to eate and to drinke in? Or deſpiſe ye the Churche of God, and ſhame them that haue not? What ſhal I ſay vnto you, ſhal I prayſe you? in this I prayſe you not. ☜

23 ☞ That whiche I deliuered vnto you, I receiued of the Lorde, that the Lorde Ieſus

the ſame nyght in the which he was betrayed, tooke bread:

Mat.26.e.
Mar.14.b
Luke.22.b

24 And when he had geuen thankes, he brake [it] and ſayde, * Take ye, eate ye, this is my body which is broken for you: this doo ye in the remembrance of me.

25 After the ſame manner alſo [he tooke] the cuppe when he had ſupped, ſayeing, This cuppe is the newe teſtament in my blood: this doo ye as oft as ye drinke it, in remembrance of me.

1.Pet.2.b.
Actes.1.b.

26 For as often as * ye eate this bread, & drinke this cuppe, ye doo ſhew the Lordes death * til he comme.

E 27 Wherefore, who ſo euer ſhal eate this bread, and drinke this cuppe of the Lorde (b) vnwoorthyly, ſhalbe gyltie of the body & blood of the Lorde.

(b) By peruerting the true and pure vſe of the ſame.

2.Co.12.b
Eccl.28.c.

28 * But let a man examine hym ſelfe, and ſo let hym eate of this bread, and drinke of this cuppe:

29 For he that eateth and drinketh vnwoorthyly, eateth and drinketh dampnation vnto hym (c) ſelfe, makyng no difference of the Lordes body.

(c) But as though theſe holy myſteries of the Lordes body & blood were common meates, ſo without reuerence he commeth vnto them.

30 For this cauſe many are weake and ſicke among you, and many ſleepe.

31 For yf we woulde iudge our ſelues, we ſhoulde not be " iudged.

32 But when we are " iudged, we are " chaſtened of the Lorde, that we ſhoulde not be dampned with the * worlde.

" Or, pouniſhed.
" Or, pouniſhed.
" Or, inſtructed.
1.Iohn.2.c

33 Wherefore my brethren, when ye comme togeather to eate, tary one for another.

34 If any man hunger, let hym eate at home, that ye come not togeather vnto condempnation. The reſt wyl I ſet in order when I comme.

The .xii. Chapter.

1 The diuerſitie of the gyftes of the holy ghoſt, ought to be vſed to the edifiyng of Chriſtes Churche, 12 as the members of mans body ſerue to the vſe one of another.

A 1 Concerning ſpiritual [giftes] brethren, I woulde not haue you ignorant.

2 Ye know that ye were gentiles, caryed away vnto dumbe idols, euen as ye were (a) ledde.

(a) By Satans ſuggeſtion.
Mar.9.f.
" Or, calleth Ieſus accurſed.
" Somme reade, the Lord Ieſus.
Rom.12.a

3 Wherefore I declare vnto you, that * no man ſpeaking by the ſpirite of god, " defieth Ieſus: alſo no man can ſay " that Ieſus is the Lorde, but by the holy ghoſt.

4 * There are diuerſities of gyftes, but it is the ſelfe ſame ſpirite.

5 And there are differences of adminiſtrations, but it is the ſelfe ſame Lorde.

6 And there are diuers manners of operations, but it is the ſelfe ſame God, which woorketh al in al.

Ephe.4.b

7 * The manifeſtation of the ſpirite, is geuen to euery man to profite withal:

B 8 For to one is geuen by the ſpirite the woord of wyſedome, to another the woorde of knowledge by the ſame ſpirite:

9 To another [is geuen] fayth by the ſame ſpirite: to another the gyftes of healyng by the ſame ſpirite:

10 To another power to [doo] myracles, to another (b) propheſie, to another diſcernyng of ſpirites, to another diuers kindes of tongues, to another the interpretation of tongues.

(b) Meaning the declaration of gods myſteries.
1.Ioh.4.b.

11 But theſe al woorketh euen that one and the ſelfe ſame ſpirite, diuiding to euery man ſeuerally euen as he wyl.

Rom.12.a.
Epheſ.4.b

12 * For as the body is one, and hath many members, and al the members of that one body beyng many, are one body: euen ſo is Chriſte alſo.

13 For by one ſpirite are we al baptized into one body, whether [we be] Iewes or Gentiles, whether [we be] bonde or free: and haue al * drunke of one ſpirite.

Eſai.55.a.

14 For the body is not one member, but many. C

15 If the foote doo ſay, Becauſe I am not the hande, I am not of the body: is it therefore not of the body?

16 And yf the eare doo ſay, Becauſe I am not the eye, I am not of the body: is it therefore not of the body?

17 If al the body [were] an eye, where were then the hearyng? If al [were] hearyng, where were the ſmellyng?

18 But now hath God ſet the members, euery one of them ſeueral in the body, as it hath pleaſed hym.

19 If they were al one member, where were the body.

20 Nowe are there many members, yet but one body.

21 And the eye can not ſay vnto the hande, I haue no neede of thee: nor againe the head to the feete, I haue no neede of you. D

22 Yea rather a great deale thoſe members of the body which ſeeme to be more (c) feeble, are neceſſary:

(c) whoſe vſe ſeemeth to be more vyle.

23 And vppon thoſe [members] of the body which we thynke to be leſſe honorable, we owe (d) more honour: & our vncomly [partes] haue more comelineſſe.

(d) we are more careful to couer them.

24 For our comely [members] neede it not: But God hath tempered the body together, hauing geuen the more honour to that [part] whiche lacked:

25 That there ſhould be no ſtryfe in the body: but that the members ſhould haue the ſame care one for another.

26 And yf one member ſuffer, al the members ſuffer with it. If one member be honoured, al the members reioyce with it.

27 Ye are the body of Chriſt, and members (c) in part.

28 And GOD hath ordeyned ſomme in the Churche, firſt *Apoſtles, ſecondaryly Prophetes, thirdly teachers, then them that doo myracles: after that, the gyftes of healyng, helpers, gouernors, " diuerſities of tongues.

29 Are al, Apoſtles? are al, Prophetes? are al, Teachers? are al, dooers of myracles?

30 Haue al the giftes of healing? Do al ſpeake with tongues? Doo al, interprete?

31 Couet after the beſt gyftes: And yet ſhewe I vnto you a more excellent way.

(c) That is, euery one is a member of the body of Chriſt in his part.

Math.10.a
Luke.11.a
Ephe.4.c

" Or, kindes.

The.xiii.Chapter.

1 Becauſe loue is the fountaine and rule of edifiyng the Churche, he ſetteth foorth the nature, office, and prayſe thereof.

A

1 Though I ſpeake with the tongues of menne and of (a) Angels, and haue not charitie, I am [as] ſounding braſſe, or [as] a tincklyng Cymbale.

2 And though I haue prophecie, and vnderſtande al ſecretes, and al knowledge: Yea, ☞ yf I haue al fayth, *ſo that I can remooue mountaynes, and haue not charitie, I am nothing.

3 And though I beſtowe al my goodes to feede the poore, and though I geue my body that I ſhould be burned, and haue not charitie, it profiteth me nothing.

4 Charitie ſuffereth long, and is curteous: Charitie enuieth not, charitie doeth not frowardly, " ſwelleth not,

5 Dealeth not diſhoneſtly, *ſeeketh not her owne, is not bitter, thynketh not euyl,

6 Reioyceth not in iniquitie, but reioyceth in the trueth:

B

7 Suffreth al thinges, beleeueth al thinges, hopeth al thinges, endureth al thinges.

8 Though that propheſiynges fayle, eyther tongues ceaſſe, or knowledge vaniſh away, [yet] charitie falleth neuer away.

9 ☞ For our knowledge is " vnperfect, and our propheſiyng is vnperfect:

10 But when that whiche is perfect is come, then that whiche is vnperfect ſhalbe donne away.

11 When I was a childe, I ſpake as a childe, I vnderſtoode as a childe, I imagined as a childe: but aſſoone as I was a man, I put away childiſhneſſe.

12 Nowe we ſee in a (b) glaſſe, euen in a darke ſpeakyng: but then [ſhal we ſee] face to face. Nowe I knowe vnperfectly: but then ſhal I know, euen as I am knowen.

13 Nowe abydeth fayth, hope, and charitie, theſe three, but the cheefe of theſe is charitie.

(a) If the Angels had tongues, and I had the vſe thereof, and dyd not beſtowe them to profite my neyghbour, it were nothyng but vaine babling.

Luke.17.a

" Or, is not puft vp.

1.Cor.10.c
Philip.2.a

" Or, in part.

(b) The myſteries of god.

The.xiiii.Chapter.

1 He exhorteth to charitie, commendeth the gyft of tongues, & other ſpiritual gyftes. 5 But cheefely propheſiyng. 34 He commaundeth women to keepe ſilence in the Church. 40 And ſheweth what good order ought to be obſerued in the Churche.

A

1 Folowe after charitie, and couet ſpiritual [gyftes:] but moſte cheefely that ye may propheſie.

2 For he that ſpeaketh with [an vnknowen] tong, ſpeaketh not vnto menne, but vnto God: For no man (a) heareth [hym:] Howbeit, in the ſpirit he ſpeaketh myſteries.

3 But he that propheſieth, ſpeaketh vnto men to edifiyng, and exhortation, & comfort.

4 He that ſpeaketh with [an vnknowen] tongue, edifieth hym ſelfe: *but he that propheſieth, edifieth the Churche.

5 I would that ye al ſpake with (b) tongues, but rather that ye propheſied: For greater is he that propheſieth, then he that ſpeaketh with tongues, except he expounde it, that the Churche may receyue edifiyng.

6 Now brethren, if I comme vnto you ſpeakyng with tongues, what ſhal I profit you, except I ſhal ſpeake to you eyther by reuelation, or by knowledge, or by propheſiyng, or by doctrine?

B

7 And euen things without life geuing ſound, whether [it be] a pipe or an harpe, except they geue

(a) Vnderſtandeth hym.

Rom.12.d
Nnm.11.g

(b) Tongue in this place and ſuche lyke, ſignifieth not the inſtrument that we ſpeake with, but proprietie of ſome language that the hearer vnderſtandeth not, without an interpreter.

XUM

geue a diſtinction in the ſoundes, howe ſhal it be knowen what is pyped or harped?

8 For if the Trumpe geue an vncertayne ſounde, who ſhal be prepared to the warre?

9 So lykewyſe you, except ye vtter woordes by the tongue eaſie to be vnderſtoode, howe ſhal it be knowen what is ſpoken? For ye ſhal ſpeake into the (b) ayre.

(b) Your woordes ſhal be loſt, for ye ſhal neyther glorifie God thereby, nor profite men.

10 There are happily ſo many kyndes of voyces in the worlde, and none [of them] are without ſignification.

11 Therefore if I know not the meaning of the voyce, I ſhalbe vnto hym that ſpeaketh an aliant, and he that ſpeaketh ſhalbe an aliant vnto me.

12 Euen ſo ye, foraſmuch as ye couet ſpiritual [gyftes] ſeeke that ye may excel, vnto the edifiyng of the Churche.

13 Wherefore, let hym that ſpeaketh with tongue, pray that he may interprete.

C

14 For yf I praye with [an vnknowen] tongue, my ſpirite prayeth, but my vnderſtanding is vnfruitful.

15 What is it then? I wyl pray with the ſpirite, and wyl pray with the vnderſtandyng alſo: I wyl (c) ſyng with the ſpirite, and wyl ſyng with the vnderſtandyng alſo.

(c) Or, geue thankes by ſinging.

16 For when thou ſhalt bleſſe with the ſpirit, howe ſhal he that " occupieth the roome of the vnlearned ſay Amen at thy geuing of thankes, ſeeyng he vnderſtandeth not what thou ſayeſt?

" Or, filleth

17 Thou veryly geueſt thankes wel: but the other is not edified.

18 I thanke my God, I ſpeake with tongues more then ye al.

19 Yet had I rather in the Churche to ſpeake fiue woordes with my vnderſtanding, that by my voice I may teach other alſo, then ten thouſand wordes in [an vnknowen] tongue.

D

20 Brethren, be not chyldren in vnderſtandyng: howe be it, as concernyng noughtineſſe be ye children, but in vnderſtanding be perfect.

Eſai.28.c

21 In the lawe it is written, *With [men of] ſundry tongues and ſundry lippes, wyl I ſpeake vnto this people: and yet for al that wyl they not heare me, ſayth the Lorde.

22 Wherefore tongues are for a ſigne, not to them that beleeue, but to them that beleeue not: But propheſiyng [ſerueth] not for them that beleeue not, but for them whiche beleeue.

23 If therefore al the Churche be come togeather into one place, and al ſpeake with tongues, and there come in they that are vnlearned, or they whiche beleeue not, wyl they not ſay that ye are madde?

24 But if al prophecie, and there come in one that beleeueth not, or one vnlearned: he is rebuked of al menne, he is iudged of al men.

25 And ſo are the ſecretes of his hart made manifeſt, and ſo hauyng fallen downe on his face, he wyl woorſhip GOD, ſayeing that God is in you of a trueth.

26 How is it then brethren? When ye come togeather, euery one of you hath a Pſalme, hath a doctrine, hath a tongue, hath a reuelation, hath interpretation: Let al thynges be donne vnto edifiyng.

27 If any man ſpeake with tongue, let it be by two, or at the moſt by three, and that by courſe, and let one enterprete.

28 But yf there be no enterpreter, let hym keepe ſilence in the Church, & let him ſpeake to hym ſelfe, and to God.

29 Let the prophetes ſpeake two or three, and *let the other iudge.

1.Iohn.4.a

E

30 If any reuelation be made to another that ſitteth by, let the firſt holde his peace.

31 For ye may al prophecie one by one, that al may learne, and al may be comforted.

32 And the (d) ſpirites of the prophetes are ſubiect to the prophetes.

(d) That is, the doctrine that they do bring, as beyng put in mynde by the ſpirite of God.

33 For God is not [the aucthour] of confuſion, but of *peace, as in al Churches of the ſaintes.

Rom.15.g

1.Tim.2.a
Gene.3.c
1.Cor.11.a

34 *Let your women keepe ſilence in the Churches: for it is not permitted vnto them to ſpeake, but [they are commaunded] to be vnder obedience, as alſo ſayth the lawe.

35 If they wyl learne any thing, let them aſke their huſbandes at home: For it is a ſhame for women to ſpeake in the Churche.

36 Sprong the woorde of God from you? eyther came it vnto you only?

37 If any man thinke hym ſelfe to be a prophete, either ſpiritual, let him know that the thinges that I wryte vnto you, are the commaundementes of the Lorde.

38 But yf any man be ignorant, let hym be ignorant.

39 Wherfore brethren, couet to prophecie, and forbidde not to ſpeake with tongues.

40 Let al thinges be donne honeſtlye, and in order.

The,xv.Chapter

1 He prooueth the reſurrection of the dead, 3 and firſt that Chriſt is ryſen, 22 then, that we ſhal ryſe, 52 and the manner howe.

A 1 Moreouer brethren, I declare vnto you, the Goſpel which I preached vnto you, whiche alſo ye haue receyued, an wherein ye haue " continued,

" Or, ſtoode.

2 By the whiche alſo ye are ſaued, yf ye keepe the doctrine whiche I preached vnto you, except ye haue beleeued in vayne.

3 For I deliuered vnto you firſte of al, that which alſo I (a) receyued, how that *Chriſte dyed for our ſinnes, accordyng to the ſcriptures:

(a) He ſheweth that nothing ought to be taught, whiche we haue not learned by Gods worde.

Math.28.b
John,20.a

4 *And that he was buryed, and that he aroſe the thyrde day accordyng to the ſcriptures:

Luk,24.b

5 And that he was ſeene of *Cephas, then of the twelue:

6 After that he was ſeene of moe then fiue hundred brethren at once: of which, the more part remayne vnto this day, and ſomme are fallen a ſleepe.

B 7 After that he was ſeene of Iames, then of al the Apoſtles.

8 And laſt of al he was ſeene of me, as of one borne out of due tyme.

9 For I am the leaſt of the Apoſtles, whiche am not woorthy to be called an Apoſtle, becauſe *I perſecuted the Churche of God.

Actes,3.a
Galath.2.c

10 But by the grace of God, I am that I am: and his grace whiche is in me, was not vayne: But I laboured more abundantly then they al, yet not I, but the grace of God whiche is with me.

11 Therefore, whether it were I or they, ſo we preache, and ſo haue ye beleeued.

12 ☞If Chriſte be preached howe that he roſe from the dead: how ſay ſome among you, that there is no reſurrection of the dead?

13 If there be no ryſing of the dead, then is Chriſte not riſen.

C 14 If Chriſte be not riſen, then is our preaching vayne, and your fayth is alſo (b) vayne.

(b) For yf Chriſt be ſwalowed vp of death, there remayneth no hope of lyfe any more.

15 Yea, and we are founde falſe witneſſes of God, becauſe we haue teſtified of God, how that he raiſed vp Chriſte: whom he raiſed not vp, yf ſo be that the dead ryſe not.

16 For yf the dead ryſe not, then is not Chriſte riſen.

17 If it be ſo that Chriſt is not ryſen, then is your fayth vayne, ye are yet in your ſinnes.

18 But alſo they whiche are fallen a ſleepe in Chriſte, are periſhed.

19 If in this life only we haue hope in Chriſte, then are we of al menne moſte miſerable.

20 But nowe is Chriſte riſen from the dead, he is become * the firſt (c) fruites of them that ſleapt.

Coloſ.1.c

(c) As by the offering of the firſt fruite, the whole fruit is ſanctified: ſo by Chriſt which is the firſte that is rayſed, al haue aſſurance of the reſurrection.

21 For ſince by man [came] death, euen ſo by man [came] the reſurrection of the dead.

22 For as " by Adam al dye, euen ſo " by Chriſte ſhal al (d) be made alyue,

" Or, in Adam.

" Or, in Chriſt.

(d) To wyt the faythful.

23 But euery man in his owne order. ☞ The fyrſt fruites [is] " Chriſte, afterwarde, they that are Chriſtes at his commyng.

D 24 Then [commeth] the ende, when he ſhal haue delyuered vp the kyngdome to God the father, when he ſhal haue put downe al rule, and al aucthoritie, and power.

Pſal.110.a
Mat,22.d
Hebr,1.c

25 For he muſt raigne * tyl he ſhal haue put al his enimies vnder his feete.

26 The laſt enimie that ſhalbe deſtroyed, [is] death.

Pſal,8.b
Hebr,2.d

27 *For he hath put downe al thinges vnder his feete: But when he ſayth, All thinges are put vnder hym, it is manifeſt that he is excepted whiche dyd put al thynges vnder hym.

28 When al thinges ſhalbe ſubdued vnto him, then ſhal the ſonne alſo hym ſelfe be ſubiect vnto hym that put al thynges vnder hym, that God may be al in al.

29 Els what ſhal they doo whiche are baptized for the dead, yf the dead ryſe not at al? Why are they then baptized for the dead?

30 And why ſtande we in ieopardie euery houre?

E 31 [I proteſt] by our reioycing whiche I haue in Chriſte Ieſus our Lorde, I dye dayly.

32 If I haue fought with beaſtes at Epheſus after the (e) manner of menne, what auantageth it me, if the dead ryſe not? *Let vs eate and drynke, for to morow we dye.

(e) That is, hauing regard to this preſent lyfe, and not to Gods glorie, and to lyfe euerlaſtyng.

33 Be ye not deceyued: Euyl woordes corrupt good manners.

34 Awake to righteouſneſſe, and ſinne not: for ſomme haue not the knowledge of God, I ſpeake this to your ſhame.

35 But ſomme man wyl ſay, Howe are the dead rayſed vp? With what body doo they comme?

36 Thou " foole, *that whiche thou ſoweſt, is not quickened, except it dye.

1.Ioh.12.d

" Or, madde man.

37 And that which thou ſowest, thou ſowest not that body that ſhalbe, but bare corne, it may chance of wheate, or of ſomme other [corne.]

38 But God geueth it a body, as it hath pleaſed hym, and to euery ſeede his owne body.

39 ☞ Al fleaſhe, is not " the ſame fleaſhe, but there is one [manner of] fleaſhe of menne, another fleaſhe of beaſtes, another of fiſhes, and another of birdes.

" Or, one maner of fleaſhe.

F 40 There are alſo celeſtial bodies, and bodies terreſtrial: But the glorie of the celeſtial is one, and [the glorie] of the terreſtrial another.

41 There is one glorie of the (f) Sunne, and another glorie of the Moone, & another glorie of the ſtarres: For [one] ſtarre differeth from [another] ſtarre in glorie.

(f) Euen as the Sunne and the moone beyng of one ſubſtance, differ in dignitie: ſo in the reſurrection, our bodies ſhal haue more excellent qualities then they haue nowe.

42 So is the reſurrection of the dead, it is ſowen in corruption, it ryſeth in incorruption.

43 It is ſowen in (g) diſhonour, it ryſeth in honour. It is ſowen in weakeneſſe, it ryſeth in power.

(g) For what is more vyle to looke vnto, then the dead carkaſſe.

44 It is ſowen a natural body, it ryſeth a ſpiritual body: There is a natural body, and there is a ſpiritual body.

45 And ſo it is alſo written: The firſte man *Adam was made a liuyng ſoule, and the laſt Adam was made a quickening ſpirite.

Gen.2.b

46 How be it, that is not firſt whiche is ſpiritual, but that [which is] natural, and then that [whiche is] ſpiritual. ☜

47 The firſt man [is] of the earth, earthy: the ſeconde man [is] the Lorde from heauen.

48 As is the earthy, ſuche [are] they that are earthy: And as is the heauenly, ſuche [are] they alſo that are heauenly.

49 And as we haue borne the image of the earthy, we ſhal alſo beare the image of the heauenly.

50 This ſay I brethren, that fleaſhe and blood can not inherite the kyngdome of God: neyther doth corruption inherite incorruption. G

51 Behold, I ſhew you a myſterie. *We ſhal not al ſleepe, but we ſhal al be changed.

1.The.4.d
Phil.3.d

52 In a moment, in the twinckling of an eye, at the laſte trumpe, (for the trumpe ſhal blowe) and the dead ſhal ryſe incorruptible, and we ſhalbe changed.

53 For this corruptible muſt put on incorruption, and this mortal [muſt] put on immortalitie.

54 When this corruptible ſhal haue put on incorruption, and this mortal ſhal haue put on immortalitie, then ſhalbe brought to paſſe the ſayeing that is written, *Death is ſwalowed vp into victory.

Eſai.25.c

55 *O Death where is thy ſtyng? O " hel where is thy victory?

Oſee.13.b
" Or, graue.

56 The ſtyng of death [is] ſinne, and the (h) ſtrength of ſinne is the lawe.

(h) Sinne firſt brought in death, and geueth it power ouer vs, & the ſtrength of ſinne is the lawe, becauſe it doth reueale the iudgement of god againſt vs: or els the cheefe cauſe of our deſtruction is in our ſelues.

57 *But thankes be vnto God, whiche geueth vs the victory through our Lorde Jeſus Chriſt.

1.John.5.a

58 Therefore my beloued brethren, be ye ſtedfaſte, vnmoueable, alwayes abundyng in the worke of the Lorde, foraſmuche as ye knowe that your labour is not in (i) vayne in the Lorde.

(i) The hope of reſurrectiō, cauſeth the faithful to ſurmount al difficulties.

The.xvi. Chapter

1 He putteth them in remembrance of the collection for the poore brethren at Hieruſalem. 13 We muſt perſeuer in fayth, in the loue of Chriſte, and of our neyghbour. 15 After his commendations, he wyſheth to them al proſperitie.

A 1 Concernyng ye *collection for the ſaintes, as I haue ordeyned in the Churches of Galatia, euen ſo doo ye.

Actes.11.d
Rom..15.f
2.Cor.8.2

2 " Upon ſome Sabboth day, let euery one of you put aſyde by hym ſelfe, layeing vp as God hath proſpered hym, that then there be no geatherings when I come.

" Or, euery fyrſt day of the weeke.

3 When I am come, whom ſoeuer ye ſhal alowe by [your] letters, them wyl I ſende to bryng your liberalitie vnto Hieruſalem.

4 And yf it be meete that I goe alſo, they ſhal goe with me.

5 I wyl comme vnto you, after I ſhal haue gonne ouer Macedonia, (For I doo nowe paſſe through *Macedonia.)

Acte.11.d
2.Cor.1.c

6 And it may be that I wil abide, yea, or winter with you, that ye may bryng me on my way, whyther ſoeuer I goe.

7 For I wyl not ſee you now in my paſſage, but I truſte to abyde a whyle with you, yf the Lorde ſuffer me. B

8 I wyl tary at Epheſus vntyl Whitſontide.

9 For a great doore and effectual is opened vnto me, *and there are many aduerſaries.

1.Cor.15.c

10 *If Timotheus comme, ſee that he may be without feare with you: for he worketh the worke of the Lorde, as I doo.

Acts.19.d

11 Let no mā therfore deſpyſe him: but conuey him foorth in peace, that he may come vnto me: for I looke for hym with the brethren.

12 As touching [our] brother *Apollo, I greatly deſyred him to comme vnto you with the brethren, but his wyl was not at al to come at this tyme: But he wyl come when

Acts.18.c
1.Cor.1.b

he ſhal haue conuenient tyme.

13 (a) Watche ye, ſtande ye faſte in the fayth, quite you lyke menne, be ſtrong.

C 14 Let al your thinges be done with charitie.

15 *I beſeeche you brethren (ye knowe the houſe of Stephana, that it is the (b) fyrſte fruites of Achaia, and that they haue adicted them ſelues to the miniſterie of the ſaintes:)

16 That ye be alſo obedient vnto ſuch, and to al that helpe with vs, and labour.

17 I am glad of the comming of Stephana, and Fortunatus, & Achaicus: for that whiche was lacking [vnto me] on your (c) part, they haue ſupplied.

18 For they haue comforted my ſpirit & yours: therefore knowe ye them that are ſuche.

19 The Churches of Aſia ſalute you: Aquila and Priſcilla ſalute you muche in the Lorde, with the Churche that is in theyr houſe.

20 Al the brethren greete you: *Greete ye one another with an holy kyſſe.

21 The ſalutation of [me] Paul, with myne owne hande.

22 If any man loue not the Lorde Ieſus Chriſt, the ſame be Anathema * maranatha.

23 The grace of our Lorde Ieſus Chriſte [be] with you.

24 My loue be with you al in Chriſte Ieſus, Amen.

(a) Leſt Sa- … ſteale vp- … you at vn- wares.

1.Cor.1.c

(b) That is, the firſt which embraced the Goſpel.

(c) The greefe that I tooke by your abſence, was greatly aſſwaged by their preſence.

Rom.16.c

* A worde, wherwith the accurſed or vile perſon in the extremeſt degree is ſignified.

¶ The firſt Epiſtle to the Corinthians, was written from Philippos by Stephana, and Fortunatus, and Achaicus, and Timotheus.

G. G.

probably Gabriel Goodman, Dean of Westminster. Calmet.

The ſeconde Epiſtle of Saint Paul the *Apoſtle, to the Corinthians.*

The firſt Chapter.

4 He declareth the great profite that commeth to the faythful by their afflictions: 15, 17 And becauſe they ſhoulde not impute to lightneſſe that he deferred his comming contrarie to his promiſe, he prooueth his conſtancie, both by the ſinceritie of his preaching, and alſo by the immutable trueth of the Goſpel, 21 whiche trueth is grounded on Chriſte, and ſealed in our hartes by the holy ghoſt.

A 1 PAul an Apoſtle of Ieſu Chriſte, by the wyl of God, & brother Timotheus, vnto the Churche of God, whiche is at Corinthus, with al yͤ ſaints which are in al Achaia:

2 Grace [be] with you, and peace from God the father, and from the Lord Ieſus Chriſt.

3 *Bleſſed be God the father of our Lorde Ieſus Chriſte, [whiche is] the father of mercies, and the God of al comfort:

4 Whiche comforteth vs in al our tribulation, that we may be able to comfort them whiche are in al maner trouble, with the comfort wherewith we our ſelues are comforted of God.

5 For as the *(a) afflictions of Chriſt are plenteous in vs: euen ſo is our conſolation plenteous by Chriſte.

6 Whether we be troubled, [it is] for your conſolation and ſaluation, whiche [ſaluation] is wrought by the ſufferyng of the ſame afflictions whiche we alſo ſuffer: or whether we be comforted [it is] for your conſolation and ſaluation, and our hope of you is ſtedfaſt:

B 7 Knowyng that as ye are partakers of the afflictions, ſo [ye ſhalbe partakers] alſo of the conſolation.

8 For we woulde not, brethren, haue you ignorant of our trouble whiche came vnto vs in *Aſia: that we were greeued out of meaſure, paſſing ſtrength, inſomuche that we were in great doubt, euen of lyfe.

9 But we receyued yͤ ſentence of death in our ſelues, that we ſhould not put our truſt in our ſelues, *but in God, which rayſeth the dead:

10 Who deliuered vs from ſo great a death, and doth deliuer: in whom we truſte that hereafter alſo he wyl deliuer [vs]:

11 You alſo helping togeather by prayer for vs, that for the benefites [beſtowed] vpon vs by the meanes of many perſons, thankes may be geuen of many *on our behalfe.

12 For our reioycing is this, the teſtimonie of our conſcience, that in ſimplicitie and godly pureneſſe, not with fleaſhly wiſdome, (b) but by the grace of God, we haue had our conuerſation in the worlde, and moſte of al to youwardes.

Rom.1.a
1.Cor.1.a
Gala.1.a
Ephe.1.a
1.Pet.1.a

Coloſſ.1.c

(a) Whiche I ſuffer for Chriſte, or which Chriſte ſuffreth in me.

Acte.19.f

1.Reg.2.d
Deut.8.d

2.Cor.4.c

(b) Uſyng that wyſdome whiche God gaue me from heauen.

13 For we write none other thinges vnto you then that ye reade, or alſo that ye acknowledge: and I truſt ye ſhal acknowledge vnto the ende.

C 14 Euen as ye haue acknowledged vs partly, that we *are your reioycing, euen as ye are (c) ours, in the (d) day of the Lorde Jeſus.

1.Theſ.2.c

(c) Becauſe we haue won you to Chriſt.

15 *And in this confidence was I minded firſt to haue come vnto yon, that ye myght haue had " one pleaſure more:

1.Cor.16.a

(d) whiche ſhal aboliſhe al worldly glorie.

" Or, the ſeconde benefite.

16 And to paſſe by you into Macedonia, and to comme agayne out of Macedonia vnto you, and to be ledde foorth of you into Jurie.

17 When I therefore was thus mynded, did I vſe lightneſſe? or mind I (e) carnally thoſe thinges which I mynde, that with me ſhoulde be yea yea, and nay nay?

(e) Nowe to affirme one thyng, & then to deny it, whiche is a ſigne of inconſtancie.

18 Yea (f) God is faythful, for our preaching to you, was not yea and nay.

(f) He taketh God to witneſſe, that he preacheth the truth.

19 For Gods ſonne Jeſus Chriſt, which was preached among you by vs, euen by me and Syluanus, and Timotheus, was not yea and nay, but in hym it was yea.

20 (For al the promyſes of God in hym are yea, and are in hym Amen,) vnto the glory of God through vs.

21 And he whiche ſtabliſheth vs with you in Chriſte, and hath annoynted vs [is] God: D

22 Whiche hath alſo ſealed vs, and *hath geuen the earneſt of the ſpirite in our hartes.

Rom.8.a
Ephe.4.c

23 I cal God for a recorde vnto my ſoule, that to ſpare you, I came not as yet vnto Corinthus.

24 *Not that we be Lordes ouer your fayth, but are helpers of your ioye: for by fayth ye ſtande.

1.Pet.5.a

The,ii.Chapter.

1 He ſheweth his loue towardes them, 7 requyring lykewyſe that they woulde be fauourable to the inceſtuous adulterer, ſeeyng he dyd repent. 14 He alſo reioyceth in God for the efficacie of his doctrine, 17 confuting thereby ſuche quarel pykers, as vnder pretence of ſpeakyng agaynſt his perſon, ſought nothing but the ouerthrowe of his doctrine.

A 1 BUt I determined this in mee ſelfe, that I would not come agayne to you in heauineſſe.

2 For yf I make you ſory, who is he that maketh me gladde, but the ſame whiche is made (a) ſory by me?

(a) Which was geuen to Satan, but nowe doeth repent.

3 And I wrote this ſame vnto you, leſt when I came, I ſhoulde take heauineſſe of them of whom I ought to reioyce, hauing confidence in you al, that my ioye, is [the ioy] of you al.

4 For in great affliction and anguiſh of hart, I wrote vnto you with many teares: not that ye ſhoulde be made ſoary, but that ye might perceyue the loue which I haue moſt abundantly vnto you.

5 But if any man hath cauſed ſorowe, the ſame hath not made me ſory, but partly, leſt I ſhoulde ouer greeue you al.

1.Cor.5.b

6 *It is ſufficient vnto the ſame man that he was rebuked of many.

B 7 So that nowe contrary wyſe ye ought rather to forgeue hym, and comfort hym, leſt that ſame [perſon] ſhoulde be ſwalowed vp with ouermuche heauineſſe.

8 Wherefore, I pray you that you would confyrme your loue towardes hym.

9 For to this ende alſo dyd I wryte, that I myght knowe the proofe of you, whether ye be obedient in al thinges.

10 To whom ye forgeue any thing, I [forgeue] alſo: For yf I forgaue any thing, to whom I forgaue it, for your ſakes [forgaue I it] in the (b) ſight of Chriſte,

(b) That is, truely & from myne hart, euen as in the preſence of Chriſt.

11 Leſt we ſhould be circumuented of Satan: For we are not ignorant of his deuiſes. ¶

12 Furthermore, when I came to Troada, to [preache] Chriſtes Goſpel, and a doore was opened vnto me of the Lorde,

13 I had no reſt in my ſpirite, becauſe I found not Titus my brother, but when I had taken my leaue of them, I went away into Macedonia.

14 Now thanks be vnto god, which alwayes cauſeth vs to triumphe (c) in Chriſte, & openeth the ſauour of his knowledge by vs in euery place. C

(c) In workyng myghtily by vs, he maketh vs partakers of his victorie and triumphe.

15 For we are vnto God the ſweete ſauour of Chriſte in them that are ſaued, and in them whiche periſhe.

16 *To the one [are we] the ſauour of death, vnto death: and vnto the other, the ſauour of lyfe, vnto lyfe: And who is meete vnto theſe thynges?

Luke.2.c

17 For we are not as many are, whiche chop and change with the woorde of God: but as of pureneſſe, but as of God in the ſight of God, ſpeake we " in Chriſte.

" Or, of Chriſte.

The.iii.Chapter

1 He taketh for example the fayth of the Corinthians for a probation of the trueth which he preached, 6 and to exalt his apoſtleſhip agaynſt the braggers of the falſe apoſtles, 7. 13 he maketh compariſon betwixt the lawe and the Goſpel.

A 1 Do we beginne to commende our ſelues againe? Or neede we, as ſome [other] Epiſtles of commendation vnto you? or [letters] of commendation from you?

2 Ye are our Epiſtle written in our hartes, ¨ vnderſtoode and read of al menne:

¨ Or, knowen.

3 Foraſmuche as ye are manifeſtly declared that ye are the Epiſtle of Chriſte miniſtred by vs, written not with ynke, but with the ſpirite of the lyuyng God,* not in ſtonie tables,*but in fleaſhie tables of the hart.

Exo.24.d
Deut.5.d
Jere.31.a

4 ☞ Suche truſt haue we through Chriſte to Godwarde.

5 Not that we are ſufficient of our ſelues to thinke any thing, as of our ſelues: *but our ſufficiencie [is] of God:

Phil.2,b

6 Which hath made vs able*miniſters of the newe teſtament, not of the letter, but of the ſpirite: For the letter kylleth, but the (a) ſpirit geueth lyfe.

1.Cor.4,b

(a) Meaning the ſpiritual doctryne whiche is in our hartes.

B 7 But yf the miniſtration of death in letters figured in ſtones, was with glorie, ſo that the children of Iſrael could not ſtedfaſtly beholde the face of Moſes, for (b) the glorie of the countenance, whiche [glorie] is donne away:

(b) After that God had ſpoken with him, and geuen him the lawe.

8 Howe ſhal not the miniſtration of the ſpirite be muche more in glorie?

9 For yf the miniſtration of condempnation be glorie: muche more doth the miniſtration of righteouſneſſe exceede in glorie. ☜

10 For euen that whiche was glorified, was not glorified in this behalfe, becauſe of the exceedyng glorie.

11 For yf that which is put away was glorious: muche more that whiche remayneth, is glorious.

12 Seeyng then that we haue ſuche hope, we vſe great boldneſſe of ſpeach:

13 And not as Moſes, which *put (c) a vaile ouer his face, that the children of Iſrael ſhould not ſtedfaſtly looke into the end of that whiche is aboliſhed.

Exo.24.d

(c) Moſes ſhewed the lawe as it was couered with ſhadowes, ſo that the Iewes eies were not lyghtened, but blynded, and ſo coulde not comme to Chriſt who was the ende thereof. Agayne, the Goſpel ſetteth foorth the glorie of God clearely, not coueryng our eyes, but dryuing the darkeneſſe away from them.

14 But their myndes were ¨ blynded: for vntyl this day remayneth the ſame vaile vntaken away in the readyng of the olde teſtament, which [vaile] is put away in Chriſt.

¨ Or, hardened.

15 But euen vnto this day when Moſes is read, the vayle is layd vpon their hart.

16 Neuertheleſſe, when it ſhal turne to the Lorde, the vaile ſhalbe taken away.

C 17 *The Lorde is the ſpirite: and where the ſpirite of the Lorde [is] there [is] libertie.

John,4,c

18 But we al beholding [as] in a (d) mirrour the glorie of the Lorde, with his face open, are changed vnto the ſame image from glorie to glorie, euen as of the ſpirit of the Lord.

(d) In Chriſt who is God manifeſt in the fleaſh, we ſee God the father as in a moſte cleare glaſſe.

The.iiii.Chapter,

1 He declareth his diligence, and roundneſſe in his office, 8 and that whiche his enimies tooke for his diſaduantage, to wit, the croſſe and affliction whiche he endured, he turned it to his great aduantage, 11 17 ſhewyng what profite commeth thereby.

A 1 Therefore, ſeeing that we haue ſuche a miniſterie, as we haue receyued mercie, we faynt not:

2 But haue caſt from vs the clokes of vnhoneſtie, walking not in craftines, neyther handling the woorde of God deceitfully, but in opening of the trueth, commending our ſelues to euery mans conſcience, in the ſight of God.

3 ☞ If our Goſpel be hidde, it is hid in them that are loſt:

John,12,c

4 In whom the (a)*God of this world *hath blynded the mindes of them whiche beleeue not, leſt the light of the Goſpel of the glorie of Chriſte ſhould ſhyne vnto them, (whiche is the image of God.)

(a) To wit, Satan.
Luke,8,f
John,12,f

5 ☞ For we preach not our ſelues, but Chriſt Ieſus the Lord, & our ſelues your ſeruantes for Ieſus ſake.

6 For it is God that*commaunded the light to ſhine out of darkeneſſe, who hath *ſhyned in our hartes, for [to geue] the light of the knowledge of the glorie of God, in the face of Ieſus Chriſte.

Gen.1,a
2.Pet,1,d

B 7 But we haue this treaſure in *earthen veſſels, that the excellencie of the power may be Gods, and not of vs.

2.Cor.5,a

8 We are troubled on euery ſyde, yet are we not ¨ without ſhift: We are in pouertie, but not in extreeme pouertie.

¨ Or, driuen into a narowe corner.

9 We are perſecuted, but are not forſaken therein: We are caſt downe, but we periſhe not:

10 We alwayes *beare about in the body the dying of the Lord Ieſus, that yͤ life of Ieſus might alſo be made manifeſt in our body. ☜

Galat,6,d

11 *For

Rom.8.c 11 *For we whiche liue, are alwayes deliuered vnto death for Jeſus ſake, that the life alſo of Jeſus myght be made manifeſt in our mortal fleaſhe.

12 So then, death worketh in vs, but lyfe in you.☜

Pſal.116.b 13 ☞Seeing then that we haue the ſame ſpirit of faith, (according as it is written, *I beleeued, and therefore haue I ſpoken:) we alſo beleeue, and therefore ſpeake:

C 14 Knowyng that he, whiche rayſed vp the Lorde Jeſus, ſhal rayſe vp vs alſo by the meanes of Jeſus, and ſhal ſet vs with you.

* Or, are donne. 15 For al thynges * [doo I] for your [ſakes,] *that the plenteous grace by thankeſgeuing of many, may redound to the prayſe of God. 1.Cor.1.a

16 Wherfore we are not weeried: but though our outwarde man periſhe, yet the inwarde man is renued day by day.

17 *For the momentanie (b) lightneſſe of our tribulation, prepareth an exceeding, and an eternal waight of glorie vnto vs: Pſal.30.b Rom.8.d (b) Whiche is ſo called, in reſpect of the euerlaſtyng lyfe,

18 While we looke not on the thinges which are ſeene, but on the thynges whiche are not ſeene: For the thinges whiche are ſeene, are temporal: but the thynges whiche are not ſeene, are eternal.

The.v.Chapter.

1 Paul proceedeth to declare the vtilitie that commeth by the croſſe, 4 howe we ought to prepare our ſelues vnto it, 5 by whom, 9 and for what ende. 14 19 He ſetteth foorth the grace of Chriſte, 20 and the office of miniſters, and al the faythful.

A 1 For we knowe that if our earthly (a) houſe of this tabernacle were deſtroyed, we haue a buyldyng of God, [euen] an habitation not made with hands, but eternal in heauen. (a) After this body ſhalbe diſſolued, it ſhalbe made incorruptible and immortal.

Rom.8.d 2 For *therfore ſigh we, deſyring [vppon our clothing] to be further clothed with our houſe which is from heauen:

3 If ſo be that we being clothed, ſhal not be founde naked.

1.Pet.1.c Apoc.3.d 4 For we that are in this * tabernacle, ſigh beyng burdened, becauſe we would not put of our clothing, but vppon the ſame put on more, that mortalitie might be ſwalowed vp of lyfe.

5 He that hath ordeyned vs for the ſelfe ſame thing, [is] God, *which hath alſo geuen vnto vs the earneſt of the ſpirite. Rom.8.c 2.Cor.1.d

6 Therfore we are alway of good cheare, and knowe that as long as we are at home in the body, we are abſent from the Lorde.

B 7 (For we walke by fayth, not after outwarde appearance.)

8 Neuertheleſſe, we are of good comfort, and had rather to be abſent from the body, and to be preſent with the Lorde.

9 Wherefore, whether we be at home, or from home, we endeuour our ſelues to be accepted vnto hym.

Math.25.c Rom.14.c 10 *For we muſt al appeare before the iudgement ſeate of Chriſt, that euery man may receyue the workes of his body, accordyng to that he hath done, whether it be good or bad.

(b) By imbracyng the ſame fayth whiche we preach to others. 11 ☞Knowing therfore the feare of the Lord, we perſwade menne, for we are (b) knowen wel yenough vnto God: I truſte alſo that we are knowen in your conſciences.

12 For we commende not our ſelues agayne vnto you, but geue you an occaſion to glorie on our behalfe, that ye may haue ſome what agaynſt them whiche glorie in the face, and not in the hart.

13 For (c) yf we be to feruent, to God are we [to feruent:] Or if we keepe meaſure, for your cauſe [keepe we meaſure.] (c) The greke ſoundeth thus, Whether we be out of wit, to God we be out of witte: whether we be wiſe, to you we be wyſe.

C 14 For the loue of Chriſt conſtrayneth vs, becauſe we thus iudge, that yf one dyed for al, then were al dead.

15 And *he dyed for al, that they whiche lyue, ſhould not henceforth liue vnto them ſelues, but vnto him which dyed for them, and roſe agayne.☜ 1.Theſ.5.c

16 Wherfore henceforth knowe we no man after the (d) fleaſhe: Inſomuche though we haue knowen Chriſt after the fleaſhe, nowe yet henceforth knowe we hym no more. (d) According to the eſtimation of the fleaſhe: but as he is guyded by the ſpirit of God.

17 Therefore yf any man [be] in Chriſte, he is a newe creature: Olde thinges are paſſed away, beholde, al thinges are become *new. Eſai.43.c Apoc.21.

18 And al thinges are of God, whiche hath *reconciled vs vnto hym ſelfe by Jeſus Chriſt, and hath geuen to vs the miniſterie of reconciliation. Rom.3.d Coloſſ.1.c

19 For *God was in Chriſt, reconciling the world to himſelfe, not imputing their ſinnes vnto them, and hath committed to vs the preaching of the attonement. Coloſſ.2.c

20 Nowe then are we meſſengers for Chriſt, euen as though God dyd beſeeche you thorow vs: [ſo] pray we you in Chriſtes ſteade, that ye be reconciled vnto God.

21 For *he hath made hym to be ſinne for vs, whiche knewe no ſinne, that we ſhoulde be made the righteouſneſſe of God in hym. Eſaias.53.b Rom.8.a

The

The.vi.Chapter.

1 An exhortation to Chriſtian lyfe, 11 and to beare hym lyke affection, as he doeth them: Alſo to keepe them ſelues from pollution of idolatrie both in body and ſoule, and to haue none acquaintance with the heathen.

A 1 WE alſo as helpers [to hym] exhort you, that ye receiue not the grace of GOD in vayne,

ai,49.c. 2 (For he ſayth,* I haue hearde thee in a tyme accepted, and in the day of ſaluation haue I ſuccoured thee: Beholde, nowe is that(a) accepted tyme, beholde nowe is that day of ſaluation,)

3 Geuing no offence in any thing, that the miniſterie be not blamed:

Cor.4.a. 4 But in al thinges behauing our ſelues* as the miniſters of God, in muche pacience, in afflictions, in neceſſities, in anguiſſhes,

5 In ſtripes, in priſonmentes, in ſtryfes, in laboures, in watchinges, in faſtinges,

6 By pureneſſe, by knowledge, by long ſuffering, by kyndneſſe, by the holy ghoſt, by loue vnfaigned:

B 7 By the woorde of trueth, by the power of God, by the armour of ryghteouſneſſe, of the ryght hande and on the leaft,

8 By honour and diſhonour, by euyl report and good report, as deceiuers, and [yet] true,

9 As vnknowen, & [yet] knowen: as dyeing, and beholde we lyue: as chaſtened, and not kylled:

10 As ſorowyng, & yet alway merie: as poore, and yet makyng many riche: as hauyng nothyng, and yet poſſeſſing al thynges. ☜

11 O ye Corinthians, our(b) mouth is open vnto you, our hart is enlarged.

12 Ye are not preſſed into a narowe roome in vs, but are preſſed into a narowe roome in your owne bowels.

13 Now for the ſame recompence, (I ſpeake as vnto [my] children) Be ye alſo(c) enlarged.

14 ☞ And* [n] beare not ye the yoke togeather with the vnbeleeuers. For what felowſhyp hath ryghteouſneſſe with vnrighteouſneſſe? or what communion hath lyght with darkneſſe? C Deut.7.a.

15 *Or what concorde hath Chriſte with belial? eyther what part hath he that beleeueth with an infidel? Matth.8.d

16 Or what agreement the temple of GOD with idolles? For* ye are the temple of the lyuing God, as ſaide God, *I wyl dwel in thẽ, and walke [in them] and wil be their GOD, and they ſhalbe my people. 1.Cor.3.b. Exod.19.g Leuit.19.b

17 Wherfore* comme out from among them, and be ye ſeparated [from them] (ſayth the Lorde) and touche none vncleane thing, and I wyl receiue you, Eſai.52.c.

18 And wyl be a father vnto you, & ye ſhalbe my ſonnes and daughters, ſayth the Lorde almightie.

(a) To wit,
os free
ry, wherin
hath pow=
forth his
ite loue.

(b) Signifiyng his moſt vehement affection.

(c) Shew like affection towardes me.

[n] or, be not ye vnequally yoked.

The.vii.Chapter.

1 He exhorteth them by the promiſe of God to keepe them ſelues pure, 3. 7 Aſſuring them of his lone, 8. 13 and doeth not excuſe his ſeueritie towarde them, but reioyceth thereof, conſyderyng what profite came thereby. 10 Of two ſortes of ſorowe.

A 1 HAuing therefore theſe promiſes (dearly beloued) let vs clenſe our ſelues from al fylthyneſſe of the fleaſh and (a) ſpirite, perfityng holyneſſe in the feare of God.

2 [n]Receiue(b) vs: we haue wronged no man, we haue corrupted no man, we haue defrauded no man.

3 I ſpeake not this to condemne [you:] for I haue ſhewed you before, that ye are in our hartes to dye and lyue with you.

4 I vſe great boldneſſe of ſpeache towardes you, I glory greatly in you: I am fylled with comfort, and am exceedyng ioyous in al our tribulation.

5 For when we were comme into Macedonia, our* fleaſh had no reſt, but we were troubled on euery ſyde: without were fightinges, within were feares. Actes,16.c

6 Neuertheleſſe, *GOD that comforteth the humble, comforted vs by the commyng of Titus. 2.Cor.1.a.

7 And not by his commyng only, but alſo by the conſolation whiche he receiued of you, when he told vs your vehement deſyre, your weepyng, your feruent mynde towarde me: ſo that I reioyced the more. B

8 For though I made you ſory with a letter, I repent not, though I did repent: For I perceiue that the ſame epiſtle made you ſory, though it were but for a ſeaſon.

9 I now reioyce: not that ye were made ſory, but that ye were made ſory to repentance: For ye were made ſory to Godward, that in nothyng ye myght be hurt by vs.

10 For godly ſorow, cauſeth repentance vnto ſaluation, not to be repented of: but the ſorow of the * worlde cauſeth death. Eccle.30.c

(a) That is,
body and
ule.

[n] or, vnder=
ſtande.

(b) To preach
e Goſpel
nto you.

11 For beholde this ſelfe ſame thyng that ye were made ſory to Godwarde, howe muche carefulneſſe it hath wrought in you: yea [what] (c) clearing of your ſelues, yea [what] indignatiō, yea [what] feare, yea [what] vehemēt deſire, yea [what] zeale, yea [what] puniſhment: for in al thynges ye haue ſhewed your ſelues that ye were cleare in that matter.

(c) In aſkyng God forgeueneſſe.

12 Wherefore, though I wrote vnto you, [I dyd it] not for his cauſe that had donne the hurt, neyther for his cauſe that was hurt: " but that your good mind to vs ward might appeare among you in the ſight of God.

" or, but that our care towarde you in the ſight of God, myght appeare vnto you. So hath Codex Complutēſis, Ambroſius, and Theophilactus, & ſo readeth the olde tranſlation, & yͤ tranſlatiō of Stephanus.

13 Therefore we are comforted in your comforte: yea and exceedyngly the more ioyed we for the ioy of Titus, becauſe his ſpirite was refreſhed by you al.

14 But if I haue boaſted any thyng vnto hym of you, I haue not ben ſhamed [therein] for as we ſpake al things vnto you in trueth, euen ſo our boaſtyng whiche I made vnto Titus is founde a trueth. C

15 And his " inwarde affection is more abundant towarde you, whyle he remembreth the obedience of you al, howe with feare & tremblyng ye receiued hym.

" or, his bo els are.

16 I reioyce that I haue confidence in you in al thynges.

The.viii. Chapter.

1 By the example of the Macedonians, 9 and Chriſte, he exhorteth them to continue in relieuyng the poore ſaintes, commendyng their good begynnyng. 23 After he commendeth Titus and his felowes vnto them.

A 1 MOreouer, we doo you to wite brethren, of the grace of God, whiche was geuen in the Churches of Macedonia.

2 Howe that in muche tryal of affliction their ioy abounded, and their deepe pouertie abounded into the riches of their liberalitie.

3 For to their powers (I beare them recorde) yea and beyonde their powers, they [were] wyllyng of them ſelues:

4 Prayeing vs with great inſtance, that we woulde receiue this (a) grace and ſocietie of the miniſterie which is towarde yͤ ſaintes.

(a) Grace here ſignifieth beneuolence or almes.

5 [And this they dyd] not as we looked for: but gaue their owne ſelues firſt to the Lorde, and [after] vnto vs, by the wyl of God,

6 That we ſhoulde deſyre Titus to accompliſhe the ſame grace among you alſo, euen as he had begun.

B 7 Nowe therefore as ye are plenteous in al thynges, in fayth, and in woorde, & in knowledge, and in al feruentneſſe, & in loue whiche ye haue to vs: euen ſo, ſee that ye be plenteous in this grace alſo.

8 This ſay I not by commaundement, but becauſe of the feruentneſſe of " other, and proouyng the vnfaignedneſſe of your loue.

" or reade, but through the feruentneſſe of other, prouokyng alſo the perfectneſſe of your loue.

9 For ye knowe the grace of our Lord Jeſus Chriſt, that though he was *rich, yet for your ſakes he became poore, that ye thorowe his pouertie myght be made ryche.

Rom.10.a.

10 And I geue counſel herein: For this is expedient for you, which haue begun not to doo onely, but alſo to wyl a yeere agoe.

11 Nowe therefore perfourme to doo [it] alſo: that as there [appeared in you] a redyneſſe to wyl, euen ſo there may appeare a redyneſſe to perfourme, *of that whiche ye haue.

1.Pet.4.c.
Prou.3.b.
Mar.12.d
Luke.21.a.

12 For *if there be firſt a wyllyng mynde, it is accepted according to that a man hath, and not accordyng to that he hath not.

13 Truly, not that other be ſet at eaſe, and you burdened:

14 But of lyke condition nowe at this tyme your abundance [supplieth] their wante, that their abundance alſo may ſupply your want, that there may be equalitie: C

15 As it is writtē, *He that [had geathered] much, had nothing ouer, and he that [had geathered] litle, had no lacke.

Exod.16.d

16 Thankes be vnto GOD, whiche put the ſame earneſt care for you in yͤ hart of Titus,

17 Becauſe he accepted the exhortation: and being the more careful, came of his owne accorde vnto you.

18 We haue ſent with hym that brother (b) whoſe prayſe is in the Goſpel throughout al the Churches:

(b) In preachyng the goſpel. Somme vnderſtande Luke. Other, Barnabas.

19 (And not that onely, but he was alſo choſen of the Churches to be a felow with vs in our iourney, concernyng this " grace, that is miniſtred by vs vnto the glorie of the ſame Lorde, and [declaration] of your redy minde,)

" or, beneficence.

20 Eſchewyng this, that any man ſhoulde rebuke vs in this plenteous diſtribution that is *miniſtred by vs:

Rom.12.c

21 Makyng prouiſion for (c) honeſt thynges, not onely in the ſight of the Lord, but alſo in the ſyght of menne. D

(c) His wel doyng is approued before God and man

22 We haue ſent with them a brother of ours, whom we haue oftentymes proued diligent in many thinges, but nowe muche more diligent, for the great confidence " [whiche I haue] in you:

" or, which he hath.

23 Whether [any doo enquire] of Titus, he is my felowe and helper concernyng you: or of other whiche are our brethren, they are the meſſengers of the Churches, [and] the glorie of Chriſte.

24 Wherefore, ſhewe ye vnto them the profe of your loue, and of our*boaſting on your behalfe in the ſight of the Churches.

1. Theſ. 1. d

The.ix.Chapter.

3 The cauſe of Titus and his companions comming to them. 6 He exhorteth to geue almes chearefully, 7 ſhewyng what fruites wyl comme therof.

A 1 FOR of the*miniſtring to yͤ ſaintes, it is ſuperfluous for me to write vnto you:

Actes. 11. d
1. Cor. 16. a
2. Cor. 8. a.
Rom. 15. f.

2 For I knowe the redineſſe of your mind, wherof I boaſt on your behalfe vnto thē of Macedonia, that Achaia was prepared a yeere agoe: and " your zeale hath prouoked many.

" or, zeale in you.

3 Yet haue I ſent yͤ brethren, leſt our boaſting of you ſhould be in vayne in this behalfe, that (as I haue ſaid) ye may be prepared.

4 Leſt happyly if they of Macedonia comme with me, and fynde you vnprepared, we (I wyl not ſay you) ſhoulde be aſhamed in this boldneſſe of boaſtyng.

5 Therefore I thought it neceſſarie to exhort the brethren, that they would comme before vnto you, & prepare your forepromiſed beneficence, that it might be redy as a beneficence and(a) not as an extortion.

(a) That is, as a thyng extorted, or violently wrong from you.

6 ☞ This yet [I ſay] he whiche ſoweth ſparingly, ſhal reape ſparyngly: *& he that ſoweth bountifully, ſhal reape bountifully.

Prou. 11. d
Gala. 6. b.

B 7 Euery man accordyng as he purpoſeth in his hart, ſo let hym geue, not grudgyngly, or of neceſſitie: *for God loueth a chearefull geuer.

Exod. 25. a.
Eccle. 35. a.

8 GOD is able to make you plentiful in al grace, that ye in al thynges hauyng alwayes ſufficient vnto the vttermoſt, may be plentyful in euery good worke:

9 As it is written, *He hath (b) diſpearſed abroade, he hath geuen to the poore, his ryghteouſneſſe remayneth for euer.

Pſal. 112. b.
(b) Dauid ſpeaketh of yͤ man whiche feareth God, and loueth his neyghbour.

10 Moreouer [I beſeeche hym] that miniſtreth ſeede vnto the ſower, to miniſter bread alſo for foode, and to multiply your ſeede, and to encreaſe the fruites of your righteouſneſſe: ☞

11 That in al thinges ye may be made ryche vnto al boūtifulnes, which cauſeth through vs thankes geuyng vnto God.

12 For the adminiſtration of this ſeruice, not onely ſupplieth the wante of the ſaintes: but alſo is abundant by the thankes geuyng of many vnto God,

13 (Whyles by the experiment of this miniſtration, they glorifie God for the obedience of your conſentyng to the Goſpel of Chriſte, and for your liberal diſtribution to them, and to al menne:)

14 And by their prayers for you, whiche " long after you for the abundant grace of god in you. C

" or, are greatly affectioned towardes you.

15 Thankes be vnto God, for his vnſpeakeable gyft.

The.x.Chapter.

1 He toucheth the falſe apoſtles, and defendeth his auchoritie, exhortyng them to obedience: 11 And ſheweth what his power is, 13 and howe he vſeth it.

A 1 I Paul my ſelfe beſeech you by the meekeneſſe & gentleneſſe of Chriſte, whiche in preſence am lowly among you: but am bolde towardes you beyng abſent.

2 I beſeeche you that I may not [neede] to be bolde when I am preſent, with that ſame boldneſſe, wherewith I " am ſuppoſed to haue benne bolde agaynſt ſomme, whiche repute vs as though we walked accordyng to the fleaſhe.

" or, wherewith I meane to be bolde.

3 For walkyng in the fleaſhe, yet we doo not warre accordyng to the fleaſhe.

4 (*For the weapons of our warfare are not carnal, but mighty through GOD, to the ouerthrowing of ſtrong holdes,)

Epheſ. 6. c

5 Wherewith we ouerthrowe counſels, and euery hygh thyng that is exalted agaynſt the knowledge of God, & bryng into captiuitie al imagination to the obedience of Chriſte:

6 And hauyng in a redyneſſe wherewith to take vengeance on al diſobedience, when your obedience is fulfylled.

7 Looke ye on thinges after the vtter appearance? If any man truſt in hym ſelfe that he is Chriſtes, let hym conſyder this agayne of him ſelfe, that as he [is] of Chriſt, euen ſo [are] we of Chriſte. B

8 For though I ſhould boaſt ſomwhat more of our auchoritie, which the Lorde hath geuen to vs for edification, and not for your deſtruction, I ſhoulde not be aſhamed.

2. Cor. 13. c

9 Leſt I ſhould ſeeme as it were to make you afrayde by letters.

10 For the letters (a) (ſayth he) are ſoare and ſtrong: but [his] bodyly preſence is weake,

(a) Meanyng a certaine man among them, whiche thus ſpake of Paul.

and his ſpeache nothyng worth.

11 Let hym that is ſuch a one, thynke on this wiſe, that as we are in woord by letters whē we are abſent, ſuch alſo are we in deed when we are preſent.

12 For we dare not number or compare our ſelues with certayne whiche prayſe them ſelues: neuertheleſſe, whyle they meaſure thē ſelues with them ſelues, and compare them ſelues with them ſelues, they vnderſtāde not.

13 But we wyl not boaſt aboue meaſure: but according to the (b) meaſure of the rule which God hath diſtributed vnto vs, a meaſure to reache euen vnto you.

(b) That is, the gyftes and vocatiō which god had geuen hym to wynne others by.

C 14 For we ſtretche not out our ſelues beyond meaſure, as though we reached not vnto you: For euen to you alſo haue we comme with the Goſpel of Chriſte:

15 Not boaſtyng our ſelues out of meaſure in other mens labours: but hoping when your fayth is encreaſed, to be magnifyed among you accordyng to our meaſure abundantly,

16 That I may preache the Goſpel in thoſe [regions] whiche [are] beyonde you: and not glorie of thoſe thynges whiche by another mans meaſure are prepared alredy.

17 But let hym that gloryeth, glory in the Lorde.

18 For he that commendeth hym ſelfe, is not alowed, but whom the Lord commendeth.

The.xi.Chapter.

2 He declareth his affection towarde them. 5 The excellencie of his miniſterie, 9 and his diligence in the ſame. 13 The fetches of the falſe Apoſtles. 16 The peruerſe iudgement of the Corinthians. 22 And his owne prayſes.

A 1 WOulde to GOD ye could ſuffer a litle [my] fooliſheneſſe, & in deede ſuffer me.

2 For I am gelous ouer you with godly gelouſie: For I haue coupled you to one man, to preſēt [you] a chaſte virgin vnto Chriſte.

3 But I feare leſt by any meanes, that as the ſerpent *begyuled Eue through his ſubtiltie, euen ſo your myndes ſhoulde be corrupted from the ſingleneſſe that is towarde Chriſte.

Gene.3.a.

4 For if he that commeth, preacheth another (a) Jeſus, whom we haue not preached: or yf ye receiue another ſpirite whom ye haue not receiued: either another goſpel which ye haue not receiued, you woulde wel haue ſuffered [hym.]

(a) That is, more perfect doctrien concerning Chriſt Jeſus.

5 Veryly, I ſuppoſe that I was not behynde the cheefe Apoſtles.

6 But though [I be] rude in ſpeaking, yet not in knowledge: but in al thinges among you we haue ben wel knowen to the vttermoſt.

B 7 Haue I committed an offence becauſe I ſubmitted mee ſelfe, that ye might be exalted, becauſe I preached to you the Goſpel of God freely?

8 I robbed other Churches, takyng wages of them, to doo you ſeruice.

9 And when I was preſent with you, and had neede, * I was chargeable to no man by my idleneſſe: for that whiche was lacking vnto me, the brethren which came from Macedonia ſupplied: and in al thinges I haue keapt mee ſelfe not chargeable to you, and [ſo] wyl I keepe mee ſelfe.

Act.20.g.
2.Cor.12.d

10 (b) The trueth of Chriſte is in me, that this boaſtyng ſhal not be ſhut vp agaynſt me in the regions of Achaia.

(b) Let not the trueth of Chriſte be thought to be in me, yf I ſuffer my ioy to be ſhut vp, which I haue conceiued of Grecia.

11 Wherefore? becauſe I loue not you? GOD knoweth.

12 But what I doo, that wyl I doo, that I may cut away occaſion from them whiche deſyre occaſion: that they myght be founde lyke vnto vs, in that wherein they glorie.

13 For ſuche falſe apoſtles, are deceiptful workers, transfourmed into ẏ Apoſtles of Chriſt.

14 And no marueyle: for Satan hym ſelfe is C transfourmed into an angel of lyght.

15 Therfore it is no great thing if that his miniſters alſo be transfourmed as the miniſters of ryghteouſneſſe: whoſe ende ſhalbe accordyng to their woorkes.

16 I ſay againe, Let no man thinke that I am fooliſhe: or els euē now take ye me as a foole, that I alſo may boaſt mee ſelfe a litle.

17 That I ſpeake, I ſpeake it not after the (c) Lorde: but as it were fooliſhly in this boldneſſe of boaſtyng.

(c) In his earth, he had reſpect to the Lorde: but this faſhion of boaſtyng ſeemed according to man, wherevnto they cōpelled hym.

18 Seeyng that many glory after the fleaſhe, I wyl glory alſo. ☜

19 For ye ſuffer fooles gladly, ſeeyng ye your ſelues are wyſe.

20 For ye ſuffer, if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt hym ſelfe, if a man ſmyte you on the face.

21 I ſpeake concernyng reproche, as though D we had benne weake: Howbeit, wherein ſo euer any man is bolde, (I ſpeake fooliſhly) I am bolde alſo.

22 *They are Hebrues, euen ſo [am] I: they are Iſraelites, euen ſo [am] I: they are the ſeede of Abraham, euen ſo [am] I:

Philip.3.a

23 They are the miniſters of Chriſt, (I ſpeake as a foole) I am more: in labours more abundantly,

XUM

abundantly, in ſtripes aboue meaſure, in pryſon more plenteouſly, in deathes (b) oft.

In the ſent daun of death.

24 * Of the Iewes fyue tymes receiued I fourtie [ſtripes] saue one. Deut.25.a.

25 * Thriſe was I beaten with roddes, once ſtoned, thriſe I ſuffered ſhipwracke, a nyght and a day haue I benne in the deapth: Act.16.c. Act.13,c. Act.27.g.

26 In iourneying often, in perils of waters, in perils of robbers, in perils of myne owne nation, in perils among the Heathen, * in perils in the citie, in perils in the wyldierneſſe, in perils in the ſea, in perils among falſe brethren. Act.10.d.

27 In labour and trauayle, in watchynges often, in hunger and thirſt, in faſtinges often, in colde and nakedneſſe,

E 28 Beſydes the thynges whiche outwardly [comme] vnto me: the trouble whiche priuily conſpireth agaynſt me dayly, [is] the care of al the Churches.

29 * Who is weake, and I am not weake? Who is offended, and I burne not? 1.Cor.9.d

30 If I muſt needes glory, I wyl glory of the thynges that concerne myne infirmities.

31 The God and father of our Lorde Ieſus Chriſt, which is bleſſed for euermore, knoweth that I lye not.

32 ☞In [the citie of] Damaſcus, the gouernour of the people appoynted by kyng Aretas, layde watche in the citie of the Damaſcens, deſyrous to haue caught me:

33 And * at a wyndowe was I let downe in a baſket through the wal, and ſcaped his handes. Act.9.d.

The.xii.Chapter.

1 He reioyceth in preferment, 5 but chiefly in his humbleneſſe, 11 and layeth the cauſe of his boaſting vpon the Corinthians, 14 he ſheweth what good wil he beareth them, 20 and promiſeth to comme vnto them.

A 1 IT is not expedient doubtleſſe for me to glorie, I wyl comme to viſions & reuelations of the Lorde.

2 For I knewe a man in (a) Chriſt aboue fourteene yeeres agoe, (whether in the body I can not tel: or whether out of the body, I can not tel, God knoweth) taken vp into the thirde (b) heauen:

(a) That is, Chriſtian, or, I ſpeake in Chriſte.

(b) That is to ſay, into the hyghest heauē.

3 And I knewe the ſame man (whether in the body, or out of the body, I can not tel, GOD knoweth,)

4 Howe that he was taken vp into (c) paradiſe, & hearde vnſpeakeable woordes, whiche is not lawful for man to vtter.

(c) Mans infirmitie was not able to declare them, neyther were they ſhewed vnto hym for that ende.

5 Of ſuch * [a man] wil I glory, yet of mee ſelf wil I not glorie, but in myne infirmities.

* or, thyng.

6 For though I would deſire to glory [of them] I ſhal not be a foole, for I wyl ſay the trueth: but I nowe refrayne, leſt any man ſhoulde thynke of me, aboue [that] which he ſeeth me [to be,] or [that] he heareth of me.

B 7 And * leſt I ſhoulde be exalted out of meaſure through the abundance of the reuelations, there was geuen vnto me a pricke to the fleaſh, the meſſengers of Satan to buffet me, becauſe I ſhoulde not be exalted out of meaſure. Iohn,2.b.

8 For this thing beſought I the Lorde thriſe, that it myght depart from me.

9 And he ſayde vnto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakeneſſe. Moſt gladly therefore I wyl rather glory in my infirmities, that the power of Chriſte myght dwel in me.

10 Therefore haue I delectation in infirmities, in rebukes, in neceſſities, in perſecutions, in anguiſhes for Chriſtes ſake: For when I am weake, then am I ſtrong.

11 I am become a foole in gloryng, ye haue compelled me: for I ought to haue benne cōmended of you.* For nothyng was I inferiour vnto the cheefe apoſtles, though I be nothing. 1.Cor.9.a.

12 Truely the ſignes of an Apoſtle were wrought among you, in al paciēce, in ſignes, and woonders, and myghtie deedes.

13 For what is it wherein ye were inferiour vnto other Churches, except [it be] that I was not chargeable vnto you by my idleneſſe? forgeue me this wrong.

14 Behold, nowe the thyrde tyme I am redy to comme vnto you, and yet wyl I not be chargeable vnto you by my idleneſſe: For * I ſeeke not yours,. but you. For the chyldren ought not to lay vp for the parentes, but the parentes for the chyldren. C Act.20.g. 2.Cor.11.c Eccl.46.c. 1.Reg.12.a

15 I wyl very gladly ſpend, and wyl be ſpent for your ſoules, though the more abundantly I loue you, the leſſe I be loued agayne.

16 But be it, [that] I was not chargeable vnto you: (d) Neuertheleſſe, beyng craftie, I caught you with guile.

(d) Thus ſayd his aduerſaries, that though he toke it not by hym ſelfe, yet he dyd it by the meanes of others.

17 Dyd I pyl you by any of them whom I ſent vnto you?

18 I deſyred Titus, and with hym I ſent a brother: Dyd Titus defraude you of any thyng? Haue we not walked in the ſame ſpirite? not in the ſame ſteppes?

19 Agayne, thynke you that we excuſe our ſelues vnto you? We ſpeake in Chriſte in the

ſyght of God:but [we doo] al thynges dearely beloued for your edifying.

20 For I feare leſt when I comme, I ſhal not finde you ſuche as I woulde, and that I ſhalbe founde vnto you, ſuche as ye woulde not: leſt there be *debates, enuyinges, wrathes, ſtryfes, backbitinges, whiſperynges, ſwellynges, and ſeditions:

Galat.5.d.

21 And that when I comme agayne, my god bryng me lowe among you, and I ſhal bewayle many of them whiche haue ſinned alredy, and haue not repented of the *vncleanneſſe, and fornication, & wantonneſſe whiche they haue committed. D

1.Cor.5.a.

The.xiii.Chapter.

1 He threatneth the obſtinate, 5 and declareth what his power is, by their owne teſtimonie. 10 Alſo he ſheweth what is the effect of this epiſtle. 11 After, hauyng exhorted them to their duetie, he wyſſheth them al proſperitie.

A 1 NOwe comme I the thirde tyme vnto you. *In the mouth of two or three witneſſes ſhal euery word be eſtabliſhed.

Deut.19.d
Mat.18.c
Iohn.8.c.
Heb.10.f

2 I tolde you before, and telle you before, as though I had benne preſent [with you] the ſeconde tyme, ſo write I nowe being abſent, to them which in time paſt haue ſinned, & to al other: that if I comme agayne, I wyl not ſpare,

3 Seeyng that ye ſeeke experience of Chriſte *which ſpeaketh in me, which to you warde is not weake, but is mightie in you.

Mat.10.d.

4 For though he was crucified of weaknes, yet lyueth he of the power of God: And we alſo are weake in him: but we ſhal lyue with hym by the myght of God towarde you.

5 *Examine your ſelues whether ye are in the fayth: Proue your owne ſelues. Knowe ye not your owne ſelues how that Jeſus Chriſt is in you? except ye be reprobates.

1.Cor.11.f.
Eccle.18.c

6 But I truſt that ye ſhal know that we are not reprobates.

7 Truely I pray to GOD that ye doo none euyl, not that we ſhoulde ſeeme approoued, but that ye ſhoulde doo that which is honeſt, though we be as [a] reprobates. B

[a] In that he humbled hym ſelfe, and tooke vpon hym the fourme of a ſeruant.

8 For we can doo nothing againſt the trueth, but for the trueth.

9 For we are glad when we are weake, and ye are ſtrong. Truely this alſo we wiſh, euen your perfection.

10 Therefore wryte I theſe thynges beyng abſent, leſt beyng preſent, I ſhould vſe ſharpneſſe according to the power* which the lord hath geuen me to edification, and not to deſtruction.

2.Cor.10.c

11 Finally brethren, fare wel, be perfect, be of good comfort, be of one minde, lyue in peace, and the God of loue and peace ſhalbe with you.

12 *Greete one another in an holy kyſſe.

2.Cor.16.

13 Al the ſaintes ſalute you.

14 The grace of " our Lorde Jeſus Chriſte, and the loue of God, and the " communion of the holy ghoſt, be with you al, Amen.

" or, the Lord
" or, felowſhip.

¶ The ſeconde Epiſtle to the Corinthians, was written from Philippos (a citie) of Macedonia, by Titus and Lucas.

The Epiſtle of the Apoſtle Saint Paul, to the Galathians.

The firſt Chapter.

6 Paul rebuketh their inconſtancie, whiche ſuffered them ſelues to be ſeduced by the falſe apoſtles, who preached that the obſeruation of the ceremonies of the lawe were neceſſarie to ſaluation, 8 and deteſteth them that preache any otherwyſe then Chriſte purely. 13 He ſheweth his owne conuerſation, magnifieth his office and apoſtleſhyp, and declareth hym ſelfe to be equal with the cheefe apoſtles.

A 1 PAUL an Apoſtle not of menne, neyther by man, but by Jeſus Chriſte, and by God the father, whiche rayſed him vp from the dead:

2 And al the brethren whiche are with me, vnto the Churches of Galatia:

3 Grace [be] with you, and peace from God the father, and from our Lord Jeſus Chriſte:

Rom.1.a
1.Cor.1.a.
2.Cor.1.a.

4 Whiche gaue hym ſelfe for our ſinnes, to

(a) which is, the corrupt life of man without Chriſte.

deliuer vs from this(a) preſent euyl worlde, according to the wyl of God, and our father:

5 To whom [be] glory for euer & euer, Amen.

6 I marueile that ye are ſo ſoone turned from hym that had called you in yͤ grace of Chriſt, vnto another Goſpel:

B 7 Whiche is not another [Goſpel] but that there be ſomme whiche trouble you, and* intende to peruert the Goſpel of Chriſte.

Act.15.g.

8 Neuertheleſſe though we, or an Angel from heauen preache any other Goſpel vnto you, then that whiche we haue preached vnto you, let hym be accurſed.

9 As we ſayde before, ſo ſay I nowe agayne, If any man preache any other Goſpel vnto you, then [that] ye haue receiued, let hym be accurſed.

10 Doo I now perſwade menne, or GOD? Other doo I ſeeke to pleaſe menne? *For if I yet pleaſed menne, I ſhoulde not be the ſeruant of Chriſte.

John.13.d

11 ☞ I certifie you brethren, that the Goſpel which was preached of me, is not after man.

12 For I neyther receiued it of man, neyther was I taught [it:] but by the reuelation of Ieſus Chriſte.

13 For ye haue hearde of my conuerſation in tyme paſt, in the Iewes religion, [howe] that beyonde meaſure * I perſecuted the Churche of God, and ſpoyled it:

Actes.8.a.

14 And profited in the Iewes religion aboue many of my " companions in myne owne nation, * beyng a very feruent maynteiner of the(b) traditions of my fathers.

C

" or, mine age

1.Cor.15.b

Philip.3.a

(b) That is, of the lawe of God, whiche was geuen to the ancient fathers.

15 But when it pleaſed God, whiche ſeparated me from my mothers wombe, and * called [me] by his grace,

Act.9.c.

16 To reueale his ſonne by me, that I ſhould by the Goſpel preache hym among the Heathen: immediatly I communed not with(c) * fleaſhe and blood:

(c) That is, with any mā, as though I had neede of his counſel to approue my doctrine.

Mat.16.c.

17 Neyther went I vp to Hieruſalem, to thē whiche [were] Apoſtles before me: but went my wayes into Arabia, and came agayne vnto Damaſcus.

18 Then after three yeeres, I went vp to Hieruſalem to ſee Peter, and abode with hym fyfteene dayes.

19 But other of the Apoſtles ſawe I none, ſaue Iames the Lordes brother.

20 The thynges therefore whiche I wryte vnto you, beholde, before God I lye not.

21 * Afterwarde I came into the coaſtes of Cyria and Cilicia, and was vnknowen in face vnto the Churches of Iurie which were in Chriſte:

D

Act.22.d.

22 But they had hearde onely, that he which perſecuted vs in tymes paſt, nowe preacheth the(d) fayth, whiche before he deſtroyed.

23 And they glorified God in me. ☜

(d) That is, the Goſpel, whiche is the doctryne of fayth.

The.ii.Chapter.

1 Confirmyng his apoſtleſhip to be of God, 3 he ſheweth why Titus was not circumcized, 6 and that he is nothing inferiour to other Apoſtles, 11 yea, and that he hath reprooued Peter, the Apoſtle of the Iewes. 16 After, he commeth to the principal ſcope, whiche is, to prooue that iuſtification onely commeth of the grace of God by fayth in Ieſus Chriſt, and not by the woorkes of the lawe.

A 1 Then fourteene yeeres after, I went vp agayne to Hieruſalem * with Barnabas, and toke Titus with me.

Act.15.a.

2 I went vp by reuelation, and I declared vnto them the goſpel whiche I preache among the Gentiles: but priuately with them whiche were eſteemed the cheefe: leſt by any meanes I ſhoulde runne, or had runne in vayne.

3 But neyther Titus whiche was with me, beyng a Greke, was compelled to be circumcized:

4 And that becauſe of incommers, being falſe brethren, whiche came in priuily to ſpye out our libertie whiche we haue in Chriſte Ieſu, that they myght bryng vs into bondage.

" or, moment. 5 To whom no not for an " houre, we gaue place by ſubiection, that the trueth of the goſpel myght continue with you.

6 Of them whiche ſeemed to be ſomewhat (what they (a) were in tymes paſſed it maketh no matter to me, GOD accepteth no mans perſon:) for they whiche ſeemed cheefe, (b) added nothing [to me.]

(a) Albeit thei had benne conuerſant with Chriſte afore tyme.

(b) That is, they taught me not: but approued my doctrine perfect in al poyntes.

7 But contrary wyſe, when they ſawe that the Goſpel of the vncircumciſion was committed vnto me, as the Goſpel of the circumciſion was committed vnto Peter:

B

8 (For he that was myghtie in Peter to the apoſtleſhip of the circumciſion, the ſame was myghtie in me towarde the Gentiles:)

9 When they perceiued the grace that was geuen vnto me, [then] Iames, Cephas, and Iohn, whiche ſeemed to be pyllers, gaue to me and Barnabas the right hands of felowſhyp: that we [ſhoulde be Apoſtles] vnto the Heathen, and they vnto the circumciſion.

10 Onely " that we ſhoulde remember the

" they admoniſhed.

Act.11.d.
2.Cor.9.a

poore: * Wherein alſo I was diligent to doo the ſame.

(b) Meaning, before al men.

11 But when Peter was comme to Antioche, I withſtoode hym(b) to the face, becauſe he was to be blamed.

12 For before that certaine came from Iames, he did eate with the Gentiles: but when they were comme, he withdrewe, and ſeparated hym ſelfe, fearyng them [whiche were] of the circumciſion.

13 And the other Iewes diſſembled lykewyſe with hym: inſomuche that Barnabas alſo was brought into their ſimulation.

C 14 But when I ſawe that they went not the ryght way to the trueth of the Goſpel, I ſayd vnto Peter before them al, If thou beyng a Iewe, lyueſt after ye manner of the Gentiles, and not as doo the Iewes: Why compelleſt thou the Gentiles to lyue as doo the Iewes?

Philip.3.a.
(c) For ſo the Iewes called the Gentiles in reproche.

15 We [which are] * Iewes by nature, and not (c) ſinners of the Gentiles,

Rom.3.c

16 Knowe that a man * is not iuſtified by the deedes of the lawe, but by the fayth of Ieſus Chriſte: & we haue beleeued on Ieſus Chriſt, that we myght be iuſtified by the fayth of Chriſt, & not by the deedes of the law, becauſe by the deedes of the lawe no fleaſh ſhalbe iuſtified.

17 If then, whyle we ſeeke to be made ryghteous by Chriſte, we our ſelues alſo are found ſinners: is therefore Chriſte the miniſter of ſinne? God forbid.

18 For if I buylde againe the thinges which I deſtroyed, then make I mee ſelfe a treſpaſſer.

19 For I, through the lawe, am dead to the lawe, that I myght lyue vnto God: I am crucified with Chriſte.

20 Neuertheleſſe, I lyue: yet nowe not I, but Chriſte lyueth in me: and the lyfe whiche I nowe lyue in the fleaſhe, I lyue by the fayth of the ſonne of God, * Whiche loued me, and gaue hym ſelfe for me.

Ephe.5.c

21 I reiect not the grace of God: For * if righteouſneſſe [comme] of the lawe, then Chriſte is dead in vayne. D

Rom.4.c.

The.iii.Chapter.

1 He rebuketh them ſharply, 2 and prooueth by diuers reaſons, that iuſtification is by faith, 6 as appeareth by the example of Abraham. 10. 19. 24. and by the office, and the end both of the lawe, 11 25, and of fayth.

A 1 O Fooliſh Galathians, who hath bewitched you, that ye ſhoulde not obey the trueth: to whom Ieſus Chriſte was before (a) deſcribed before the eyes, and among you crucified?

(a) To whom Chriſte was ſo lyuely preaced, as yf his liuely image were ſet before your eyes, or els, had benne crucified among you.

2 This only would I learne of you, whether ye receiued the ſpirit by the deeds of the law, or by the hearyng of the fayth?

3 Are ye ſuche fooles, that after ye haue begun in the ſpirite, ye woulde nowe ende in the fleaſhe?

4 Haue ye ſuffered ſo great thinges in vaine? If it be yet in vayne.

5 He therefore that miniſtreth to you the ſpirite, & woorketh miracles among you, dooth he it through the deedes of the law, or by hearyng of the fayth?

Gene.15.d
Rom.4.a
Iames.2.d

6 * Euen as Abraham beleeued God, and it was aſcribed to hym for ryghteouſneſſe.

B 7 Knowe ye therefore, that they whiche are of fayth, the ſame are the chyldren of Abraham.

8 For the ſcripture ſeeyng aforehande that GOD woulde iuſtifie the Heathen through fayth, ſhewed before hande glad tidinges vnto Abraham, [ſayeing.] * In thee ſhal al nations be bleſſed.

Gen.12.a
and.22.b

9 So then, they which be of fayth, are bleſſed with the faythful Abraham.

10 For as many as are of the (b) deedes of the lawe, are vnder the curſe: For it is written, * Curſed is euery one that continueth not in al thynges whiche are written in the booke of the lawe, to doo them.

(b) whiche thynke to be iuſtified by the
Deut.27.d

11 But that no man is iuſtified by the lawe in the ſight of God, it is euident: * For the iuſt ſhal lyue by fayth.

Abac.2.a
Rom.20.c
Heb.10.g
Leuit.28.a
Ezec.20.b

12 And the lawe is not of fayth: * but the man that dooth them, ſhal lyue in them.

Rom.10.a.

13 Chriſte hath redeemed vs from the curſe of the lawe, beyng made a curſe for vs: For it is written, * Curſed is euery one that hangeth on tree:

Deut.21.d

14 That the bleſſyng of Abraham myght comme on ye Gentiles through Ieſus Chriſt, that we myght receiue the promiſe of the ſpirite through fayth. C

15 Brethren, (c) I ſpeake after the manner of menne: Though it be but a mans teſtamẽt, yet if it be alowed, no man reiecteth it, or addeth thereto.

(c) I wyl vſe a common example, that you may be aſhamed to attribute leſſe vnto God, thẽ to ſuche couenantes, which one man maketh to another.

16 ☞ To Abraham and his ſeede were the promiſes made. He ſayth not, To the ſeedes, as of many: but, To thy ſeede, as of one, whiche is Chriſte.

17 This I ſay, that the lawe whiche began afterwarde,

Gen.15.d.
Exod. 12.f
Judit.5.b.
Act.7.a.

afterwarde beyond* foure hundred and thirtie yeeres, dooth not diſanul the teſtament that was confirmed afore of GOD vnto Chriſtwarde, to make the promiſe of none effecte.

Rom.4.c.

18 *For yf the inheritance be of the lawe, then not nowe of promiſe. But God gaue [the inheritance] vnto Abraham by promyſe.

Rom.5.c.
" the lawe.

19 Wherefore then [ſerueth] the lawe? *It " was added becauſe of tranſgreſſions, tyl the ſeede ſhoulde comme to whom the promiſe was made: and it was ordeyned *by angels in the hande of a mediatour.

Act.7.g.

(d) Conſtant, and alwayes like him ſelfe.

20 A mediatour is not [a mediatour] of one, but God is (d) one.

D

Rom.7.c
1.Tim.1.b

21 Is the lawe then agaynſt the promiſe of God? God forbyd. For yf there had benne a lawe geuen whiche coulde haue geuen life, then no doubt ryghteouſneſſe ſhoulde haue benne by the lawe.

22 But the ſcripture hath concluded al vnder ſinne, that the promiſe by the fayth of Jeſus Chriſte ſhoulde be geuen vnto them that beleeue.

23 But before faith came, we were keapt vnder the law, and were ſhut vp vnto the faith whiche ſhoulde afterwarde be reuealed.

24 Wherfore, the law was our ſcoolemaiſter vnto Chriſte, that we ſhoulde be iuſtified by fayth.

25 But after that fayth is comme, we are no longer vnder a ſcoolemaiſter.

26 For ye are al the children of God by fayth in Chriſte Jeſus.

17 For " al ye that are baptiſed, haue put on Chriſte.

" Somme reade, al ye that are baptized into Chriſte, haue put on Chriſt

28 There is no Jewe, neyther Greke, there is neyther bonde nor free, there is neyther male, nor female: for ye are al one in Chriſte Jeſus.

29 If [ye be] Chriſtes, then are ye Abrahams ſeede, and heyres accordyng to the promiſe.

The .iiii. Chapter.

2 He ſheweth wherefore the ceremonies were ordeyned, whiche beyng ſhadowes, muſt ende when Chriſt the trueth commeth. 9 He moueth them by certayne exhortations, 22 and confirmeth his argument with a ſtrong example or allegorie.

A 1 AND I ſay, That the heire as long as he is a chylde, differeth nothyng from a ſeruant, though he be lord of al:

2 But is vnder tutours and gouernours, vntil the tyme appoynted of the father.

(a) That is, the law, whiche before he called a ſcoolemaiſter.

3 Euen ſo we, when we were chyldren, were in bondage vnder the (a) rudimentes of the worlde:

Luk.20.b.
John.3.b.
Rom.8.a

4 But when the fulneſſe of the tyme was comme, God ſent his ſonne made of a woman, and made vnder the lawe,

5 To redeeme them that were vnder the law, that we myght receaue the adoption of chyldren.

Rom.8.c
(b) For our adoption vnto Chriſt, is ſealed by hym.
(c) He inſtructeth both Jewes and Gentiles, to cal God theyr father in euery language, ſo that none are excepted.

6 Becauſe ye are ſonnes, *GOD hath ſent foorth the (b) ſpirite of his ſonne into your hartes, cryeing (c) Abba, father.

7 Wherefore thou art no more a ſeruant, but a ſonne: yf thou be a ſonne, thou art alſo an heyre of God, through Chriſte.

(d) When ye receiued the Goſpel, ye were idolaters, therfore it is ſhame for you to refuſe libertie, and become ſeruantes, yea, and ſeeyng the Jewes deſyre to be out of theyr felowſhip.

8 Notwithſtandyng, when ye (d) knewe not God, ye dyd ſeruice vnto them whiche by nature are no Gods.

9 But now after that ye haue knowen God, yea rather are knowen of God, howe turne ye agayne vnto the weake and beggerly rudimentes, wherunto againe ye deſire afreſhe to be in bondage?

10 Ye obſerue dayes, and monethes, & times, and yeeres.

11 I am in feare of you, leſt I haue beſtowed on you labour in vayne.

12 Brethren, I beſeche you be as I [am] for I [am] as ye are: Ye haue not iniuried me at al.

13 Ye knowe howe through infirmitie of the fleaſhe, I preached the Goſpel vnto you at the firſt:

C

(e) That is, the troubles and vexations whiche God ſent to try me while I was among you.

14 (e) And my temptation whiche was in my fleaſhe ye deſpiſed not, neyther abhorred: but receiued me as an angel of GOD, euen as Chriſte Jeſus.

15 What is then your felicitie? for I beare you recorde, that yf it had benne poſſible, ye woulde haue plucked out your owne eyes, and haue geuen them to me.

16 Am I therefore become your enimie, becauſe I tel you the trueth.

(f) For they are but ambitious.
(g) They woulde turne you from me, ÿ you myght folowe them.
(h) And imprinted ſo in your hartes, that ye loue none other.

17 They are gelous ouer you (f) amiſſe: Yea, they intende to exclude (g) you, that ye ſhould be feruent to themwarde.

18 It is good alwayes to be zelous in a good thing, and not only when I am preſent with you.

19 My litle children, of whom I trauayle in birth agayne, vntil Chriſte be (h) faſhioned in you.

20 But I deſyre to be preſent with you now, and to change my voyce: for I ſtande in doubt of you.

D 21 Tel me, ye that deſire to be vnder the law, doo ye not heare the lawe?

22 ☞ For it is written that Abraham had two ſonnes: *the one by a bondmayde, the other by a free woman. Gen.16.a. Gen.21.a Heb.11.a

23 But he whiche was of the bondwoman, was borne after the fleaſhe: but he whiche was of the free woman, [was borne] by promiſe.

24 Whiche thynges are ſpoken by (i) an allegorie. For theſe are two teſtamentes: the one from the mount Sina, which gendreth vnto bondage, whiche is Agar:

(i) By an allegorie, that is, another thing is meant.

25 For " Agar is the mount Sina in Arabia, and bordereth vpon the citie whiche [is] nowe [called] Hieruſalem, and is in bondage with her children.

" Or reade, for Sina is a mount in Arabia.

Apoc.21.a 29 But *Hieruſalem which is aboue, is free, whiche is the mother of vs al.

27 For it is written, *Reioyce thou barren, that beareſt no chyldren, breake foorth and crye, thou that trauayleſt not: For the deſolate hath many mo chyldren then ſhe which hath an huſbande. Eſai.54.a

28 But brethren, we are after Iſahac the children of promiſe.

29 But as then he that was borne after the fleaſhe, perſecuted hym that was borne after the ſpirite: euen ſo is it nowe.

30 Neuertheleſſe, what ſayth the ſcripture? *Put away the bondwoman and her ſonne: for the ſonne of the bondewoman ſhal in no wiſe be heyre with the ſonne of the free woman. Gen.21.b

31 So then brethren, we are not chyldren of the bondwoman, but of the free. ☜

The .v. Chapter.

2 He laboureth to drawe them away from circumciſion, 17 and ſheweth them the battel betwixt the ſpirite and the fleaſhe, and the fruites of them both.

A 1 Stande faſt therfore in the libertie wherwith Chriſte hath made vs free, and be not intangled " agayne with the yoke* of bondage.

" Or contrarywyſe. Eſai.9.a

2 Behold, I Paul ſay vnto you, that *yf ye be (a) circumciſed, Chriſte ſhal profite you nothyng. Act.25.a.

(a) For we are of yͤ Churche of Chriſt, whiche is our mother: & not of yͤ ſynagogue, whiche is ſeruant vnder the lawe.

3 For I teſtifie agayne to euery man whiche is circumciſed, that he is a debter to doo the whole lawe.

4 Chriſte is become but vayne to you, as many of you as are iuſtified by the lawe, are fallen from grace.

5 For we through the ſpirite, wayte for the hope of righteouſneſſe by fayth.

Gala.6.a 6 *For in Ieſus Chriſt neyther is circumciſion any thyng woorth, neither yet vncircumciſion: but fayth, *whiche woorketh by loue. 1.Cor.13.a

B 7 Ye did runne wel, who was a let vnto you, that ye ſhoulde not obey the trueth?

8 This perſwaſion commeth not of him that called you.

1.Cor.5.a. 9 * A litle leauen leaueneth the whole lumpe of dowe.

10 ☞ I haue truſt towarde you in the Lorde, that ye wyl be none otherwyſe mynded: but he that troubleth you, ſhal beare iudgement, whatſoeuer he be.

11 And brethren, if I yet preache circumciſion, why doo I yet ſuffer perſecution? Then is the ſlaunder of the croſſe ceaſſed.

12 I woulde to God they were cut of whiche trouble you.

13 For brethren, ye haue benne called vnto libertie: only *let not libertie be an occaſion to the fleaſhe, but by loue ſerue one another. Rom.13.a. 1.Cor.8.a

C 14 For al the lawe is fulfilled in one woorde [whiche is this] *Thou ſhalt loue thy neighbour as thee ſelfe. Mat.22.d Mar.12.c Leui.19.d

15 If ye byte and deuoure one another, take heede leſt ye be conſumed one of another. ☜ Rom.13.c.

16 ☞ Then I ſay, walke in the ſpirite, and ye ſhal not fulfil the luſt of the fleaſhe. Iacob.2.b

17 For the fleaſhe luſteth contrary to the ſpirite, *and the ſpirite contrary to the fleaſhe: theſe are contrary one to the other, ſo that ye can not doo what ye woulde. Mat.26.b

18 But and yf ye be led of the ſpirite, then are ye not vnder the lawe.

19 The deedes of the fleaſhe are manifeſt, whiche are theſe, adulterie, fornication, vncleanneſſe, wantonneſſe,

20 Woorſhipping of images, witchcraft, hatred, variance, emulations, wrath, ſtryfe, ſeditions, ſectes,

21 Enuiynges, murders, drunkenneſſe, gluttonies, and ſuche like, of the whiche I tel you before, as I haue tolde you in tyme paſte, that [euen] *they whiche doo ſuche thinges, ſhal not inherite the kyngdome of God. D 1.Cor.6.b Ephe.5.a

22 But the fruite of yͤ ſpirite is, loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, fayth,

23 Meekeneſſe, temperancie: agaynſt ſuche there is no lawe. 1.Tim.1.b

24 They truely that [are] Chriſtes, (b) haue crucified the fleaſh with the affections & luſtes. ☜

(b) Chriſte hath not only remitted their ſinnes, but ſanctified thē into newneſſe of life.

25 ☞ Yf we liue in the ſpirite, let vs alſo walke in the ſpirite.

26 Let vs not be deſirous of vayne glory, prouoking one another, enuying one another.

The

The, vi. Chapter.

1 He exhorteth them to vſe gentleneſſe towarde the weake, 2 and to ſhewe theyr brotherly loue and modeſtie, 6 alſo to prouide for theyr miniſters, 9 to perſeuer, 14 to reioyce in the croſſe of Chriſte, 15 to newneſſe of lyfe, 16 and laſt of al wyſheth to them with the reaſt of the faythful al proſperitie.

A 1 Brethren, yf a man be preuented in any faulte, ye whiche are ſpiritual, reſtore ſuch a one in the ſpirite of meekeneſſe, conſydering thee ſelfe, leſt thou alſo be tempted.

Rom, 15, a. 2 *Beare ye one anothers burden, and ſo fulfyl the lawe of Chriſte.

3 For yf any man ſeeme to hym ſelfe that he is ſomewhat, when he is nothyng, the ſame deceiueth him ſelfe in his owne fantaſie.

4 But let euery man proue his owne worke: and then ſhal he haue[a] reioycing only in his owne ſelfe, and not in another.

Rom, 14. c 5 For* euery man ſhal beare his owne burden.

Rom. 15. f. 1. Cor. 9. b 6 *Let hym that is taught in the worde, miniſter vnto hym that teacheth hym, in al good thynges.

B 7 Be not deceiued, God is not mocked: for John. 4. b. *whatſoeuer a man ſoweth, that ſhal he alſo reape.

8 For he that ſoweth in his fleaſhe, ſhal of the fleaſhe reape corruption: but he that ſoweth into the ſpirite, ſhal of the ſpirite reape lyfe euerlaſting.

2. Theſ. 3. b 9 *Let vs not be weery in wel dooyng: for in due ſeaſon we ſhal reape, yf we faynt not.

10 Whyle we haue therefore tyme, let vs doo good vnto al menne, ſpecially vnto them whiche are of the houſholde of fayth. ☞

11 Ye ſee howe large a letter I haue wrytten vnto you with myne owne hande.

12 As many as deſire with outwarde appearance to pleaſe " carnally, the ſame conſtraine you to be circumciſed: only leſt they ſhoulde ſuffer perſecution for the croſſe of Chriſte. " Or, in the fleaſhe.

13 For they them ſelues whiche are circumciſed kepe not the lawe: but deſyre to haue you circumciſed, that they myght glorye in your fleaſhe.

C 14 God forbyd that I ſhoulde glory, but in the croſſe of our Lord Ieſus Chriſte: wherby the[b] worlde is crucified vnto me, and I vnto the worlde.

15 For* in Chriſte Ieſu neyther circumciſion auayleth any thyng, nor vncircumciſion, but a newe creature. Gala. 5. a

16 And as many as walke accordyng to this rule, peace be on them and mercy, and vpon the[c] Iſrael [that is] of God.

17 From hencefoorth let no man put me to buſineſſe: *for I beare in my body yͤ markes of the Lorde Ieſus. 1. Cor. 4. c

18 Brethren, the grace of our Lorde Ieſus Chriſte be with your ſpirite. Amen.

¶ The Epiſtle vnto the Galathians was written from Rome.

The Epiſtle of the Apoſtle ſaint Paul,

vnto the Epheſians.

The firſt Chapter.

After his ſalutation, 4 he ſheweth that the cheefe cauſe of theyr ſaluation ſtandeth in the free election of God through Chriſte, 16 he declareth his good wyl towarde them, geuyng thankes, and prayeing God for theyr fayth. 21 The maieſtie of Chriſte.

A 1 Paul an apoſtle of Ieſus Chriſt by the wyl of god, to yͤ ſaintes whiche are at Epheſus, and to the faythful in Chriſte Ieſus,

Rom. 1. a 1. Cor. 1. a. 2 *Grace [be] with you, and peace from God our father, and [from] the Lorde Ieſus Chriſte.

1. Pet. 1. a Gala, 1. a 3 *Bleſſed be God the father of our Lord Ieſus Chriſte, whiche hath bleſſed vs in al ſpiritual bleſſing in heauenly things by Chriſt:

4 Accordyng as he had choſen vs in hym, before the fundation of the worlde, that we ſhoulde be holy, and without blame before hym through loue.

5 Who hath predeſtinated vs into the adoptiõ of[a] children by Ieſus Chriſt vnto him ſelfe, according to the good pleaſure of his wyl:

6 To the prayſe of the glory of his grace, wherein he hath made vs accepted in the beloued.

B 7 *In whom we haue redemption through his blood, the forgeueneſſe of ſinnes, accordyng to the riches of his grace, Colos. 1. b

8 Wherin

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[a] For his reioycyng is a teſtimonie of a good conſcience.

[b] By the worlde, he meaneth al outwarde pompes, ceremonies, and thinges whiche pleaſe mennes fantaſies.

[c] That is, vpon the Iewes, as Rom. 2.

[a] whereas we were not the natural chyldren, he receiued vs by grace, and made vs his chyldren.

8 Wherein he hath abounded towarde vs in al wiſdome and prudence.

9 And hath opened vnto vs the myſterie of his wyl, according to his good pleaſure whiche he had purpoſed in hym ſelfe,

Gala.4.a 10 *That in the diſpenſation of the fulneſſe of the tymes, he myght geather togeather in one al thynges in Chriſte, both whiche are in heauens, and whiche are in earth, in hym.

11 In whom alſo we are choſen, being predeſtinate accordyng to the purpoſe of hym who woorketh al thynges after the counſel of his owne wyl:

12 That we ſhould be vnto the prayſe of his glory, whiche before beleeued in Chriſte.

Rom.8.c 2.Cor.1.d 13 In whom alſo ye [hoped] after that ye heard the woord of trueth, the Goſpel of your ſaluation: wherin alſo after that ye beleeued, were*ſealed with the holy ſpirite of promiſe,

C 14 Whiche is the earneſt of our inheritance, vnto the (b) redemption of the purchaſed poſſeſſion, vnto the prayſe of his glory.

15 Wherefore, I alſo after that I hearde of the faith whiche ye haue in the Lord Ieſus, and loue vnto al the ſaintes:

16 Ceaſſe not to geue thankes for you, making mention of you in my prayers,

17 That the God of our Lord Ieſus Chriſte, the father of glory, may geue vnto you the ſpirite of wiſdome & reuelation, in the knowledge of hym:

18 The eyes of your myndes beyng lightened: that ye may knowe what the* hope is of his callyng, and what the rycheſſe of the glory of his inheritance [is] in the ſaintes: Rom.15.c.

19 And what is the exceeding greatneſſe of his power to vsward whiche beleeue, accordyng to the woorkyng of his myghtie power,

20 Whiche he wrought in Chriſte, when he rayſed hym from the dead, * and ſet hym on his ryght hande in heauenly [places,] Pſal.110.a

21 Farre aboue* al rule, and power, & might, and dominion, and euery name that is named, not only in this worlde only, but alſo in the worlde to comme. D Dani.7.d.

22 And * hath put al thinges vnder his feete, & gaue hym [to be] the head ouer al thinges to the Churche, Pſal.8.b. Heb.2.d 1.Cor.15.d

23 Whiche is his body, the fulneſſe of him that fylleth al in al. Epheſ.5.c. Coloſ.1.c

(b) Though we be redeemed from the bondage of ſinne by the death of Chriſte, Rom. 6. yet we hope for this ſeconde redemption, whiche ſhalbe when we ſhal poſſeſſe our inheritance in the heauens, whereof we haue the holy ghoſt for a gage, as ca. 4.

The .ii. Chapter.

5 To magnifie the grace of Chriſte, whiche is the only cauſe of ſaluation, 11 he ſheweth them what manner of people they were before theyr conuertion, 18 and what they are nowe in Chriſte.

A 1 AND [he quickened] you that were dead in treſpaſſes and ſinnes:

Rom.5.a Coloſ.1.c. 2 In the whiche in tyme paſſed *ye walked, accordyng to the courſe of this worlde, after yͤ gouernour that ruleth in the ayre, the ſpirite that nowe woorketh in the chyldren of diſobedience.

Coloſ.3.a. 3 *Among whom we al had our conuerſation alſo in time paſt in the luſtes of our fleaſh, fulfilling the wyl of the fleaſhe and of the mynde, and (a) were by nature the chyldren of wrath, euen as other:

4 But God whiche is riche in mercy, for his great loue wherewith he loued vs,

Eſai.25.d 5 Euen when we were dead by ſinnes, hath quickened vs togeather with Chriſte, * by [whoſe] grace ye are ſaued,

6 And hath rayſed [vs] vp togeather, & made [vs] ſitte togeather in heauenly thynges in Chriſte Ieſus:

B 7 That in ages to comme he might ſhew the exceeding richeſſe of his grace, in [his] kyndeneſſe to vswarde through Chriſte Ieſus.

8 For by grace are ye made ſafe thorow faith, & that not of your ſelues: it is the gift of God,

9 Not of woorkes, leſt any man ſhould boaſt hym ſelfe.

10 For we are his woorkmanſhyp, created in Chriſte Ieſus vnto * good woorkes, whiche God hath before ordeyned that we ſhoulde walke in them. Titus.1.d.

11 Wherfore remember that ye beyng in time paſſed gentiles in the fleaſhe, called vncircumciſion of that whiche is called * circumciſion in the fleaſhe, made by handes: Philip.3.a Coloſ.2.b

12 That at that tyme ye were without Chriſte, beyng aliantes from the common wealth of Iſrael, and ſtrangers from the teſtamentes of promiſe, hauyng no hope, and without God in this worlde.

13 But nowe in Chriſte Ieſus, ye whiche ſometyme were farre of, are made nygh by the blood of Chriſte.

14 For he is our peace, whiche hath made both one: and hath broken downe the (b) mydle wal that was a ſtoppe betweene vs, C

15 Taking away in his fleaſh the hatred [euen] the lawe of commaundementes [conteyned] in ordinances, for to make of twayne one newe man in him ſelfe, ſo making peace:

16 And that he myght reconcile both vnto God in one body through [his] croſſe, and

ſlue

(a) Not by creation, but by Adams tranſgreſſion, & ſo by birth.

(b) That is, the cauſe of yͤ diuiſion that was betweene the Iewes & the gentiles.

ſlue hatred therby:

17 And came and preached the glad tidinges of peace to you [whiche were] a farre of, and to them that were nygh.

18 For through him we haue both an entrance in one ſpirite vnto the father.

19 ☞ Nowe therfore, ye are no more ſtrangers and forreyners: but fellowe citizens with the ſaintes, and of the houſholde of God,

20 And are buylt vpon the * fundation of the apoſtles and prophetes, * Jeſus Chriſte hym ſelfe beyng the head corner ſtone,

1.Cor.3,b
Eſai.28.d
Rom.9.f
Pſal.118,c.

21 In whom al ẏ building coupled togeather, groweth vnto an holy temple in the Lorde.

22 In whom alſo ye are builded togeather for an habitation of God through the ſpirite. ☜

The, iii. Chapter.

1 He ſheweth the cauſe of his impriſonment, 13 deſyreth them not to faynt becauſe of his trouble, 14 and prayeth God to make them ſtedfaſt in his ſpirite.

A 1 FOR this cauſe I Paul [am] a pryſoner of Jeſus Chriſte for you heathen:

2 If ye haue hearde of the diſpenſation of the grace of God, * whiche is geuen me to yowarde:

Act.13.a.
Gala.1.b.

3 For by reuelation ſhewed [God] the [(a)] myſterie vnto me (as I wrote afore in fewe woordes,

(a) Myſterie, is that ſecrete hidden purpoſe of ſaluation through Chriſte.

4 Whereby when ye reade, ye may vnderſtande my knowledge in the myſterie of Chriſte.)

5 Whiche [myſterie] in other ages was not opened vnto the ſonnes of menne, as it is nowe reuealed vnto his holy apoſtles & prophetes by the ſpirite:

6 [That] the gentiles ſhoulde be inheritours alſo, and of the ſame body, and partakers of his promiſe in Chriſte by the Goſpel:

B 7 Wherefore I was made a miniſter, accordyng to the gyft of the grace of God, whiche is geuen vnto me after the woorkyng of his power.

Coloſ.1,d

8 Unto me * whiche am leſſe then the leaſt of al ſaintes is this grace geuen, that I ſhoulde preach among the gentiles the vnſearchable riches of Chriſte,

9 And bryng to lyght to al menne what the felowſhyp of the myſterie is, whiche from the beginning of the worlde hath benne hid in God, whiche made al thinges thorow Jeſus Chriſte:

10 To the intent that now vnto the rulers and powers in heauenly [thinges] might be knowen by the [(b)] Churche, the very manifolde wyſdome of God,

(b) The Church being geathered of ſo many kyndes of people, is an example or a glaſſe for the angels to beholde the wiſdome of God in, who hath turned theyr particuler diſcordes, into an vniuerſal concorde, and of the ſynagogue of bondage, hath made the Churche of freedome.

11 Accordyng to the eternal purpoſe whiche he wrought in Chriſt Jeſus our Lorde:

12 By whom we haue boldneſſe and entrance in the confidence by faith of him.

13 ☞ Wherefore I deſire that ye faynt not for my tribulations * for you, whiche is your glory.

1.Cor.15,a

14 For this cauſe I bowe my knees vnto the father of our Lorde Jeſus Chriſte,

15 Of whom al the familie in heauen & earth is named:

C 16 That he woulde graunt you, accordyng to the ryches of his glory, to be ſtrengthed with myght by his ſpirite in the inner man,

17 That Chriſte may dwel in your hartes by fayth: that ye beyng rooted and grounded in loue,

18 Might be able to comprehende with al ſaintes, what is the breadth, and length, and deapth, and heigth:

19 And to knowe the loue of Chriſte, whiche excelleth [al] knowledge, that ye myght be fylled with al fulneſſe of God.

20 Unto hym that is able to doo exceedyng abundātly aboue al that we aſke, or thinke, accordyng to the power that woorketh in vs,

21 Be glory in the Churche by Chriſte Jeſus, throughout al ages worlde without ende, Amen.

The. iiii. Chapter.

1 He exhorteth them vnto meekeneſſe, long ſufferyng, and vnto loue and peace, 3 euery one to ſerue and edifie another with the gyft that God hath geuen hym, 14 to beware of ſtraunge doctrine, 22 to lay aſyde the olde conuerſation of greedy luſtes, & to walke in a newe lyfe.

A 1 I Therfore a priſoner " in the Lord exhort you, that ye walke worthy of the vocation wherewith ye are called,

" Or, For the Lordes cauſe.
1.Cor.7.d

2 With al lowlineſſe and meekeneſſe, with long ſufferyng, forbearyng one another in loue,

3 Endeuouryng to keepe the vnitie of the ſpi-

rite in the bonde of peace.

(a) So that ye can not diſſent one from another, ſeing the ſpirit whiche ioyneth you in one body, can not diſſent from hym ſelfe.

4 One body, and one [a] ſpirite, euen as ye are called in one hope of your callyng.

5 One lorde, one fayth, one baptiſme.

6 One God and father of al, whiche is aboue al, and through al, and in you al. ☜

B

Rom. 12.b
2.Cor.12.a
Pſal. 68.d.

7 ☞ But * vnto euery one of vs is geuen grace, according to the meaſure of the gift of Chriſt.

8 Wherefore he ſayth, When he went vp on hygh, he led captiuitie captiue, & gaue giftes vnto menne.

9 (But that he aſſended, what is it but that he alſo deſſended firſt into the lower partes of the earth?

Iohn. 3. b.

10 * He that deſſended, is euen the ſame alſo that aſſended vp farre aboue al heauens, to fulfil al thynges.)

1 Cor.12.b
Mat.10.a
Luk,9.a

11 And he gaue ſomme * apoſtles, & ſomme prophetes, and ſomme euangeliſtes, and ſomme ſheepheardes, and teachers,

12 To the geathering togeather of the ſaintes, into the worke of miniſtration, into the edifieyng of the body of Chriſte: ☜

13 Til we al meete togeather into the vnitie of faith and knowledge of the ſonne of God, vnto a perfect man, vnto the meaſure of the age of the fulneſſe of Chriſte;

C

Coloſ.2.b

14 That we henceforth be no more children, * waueryng and caryed about with euery winde of doctrine, and in the wylyneſſe of menne, in craftineſſe to the layeing [b] wayte of deceipt.

(b) whereby they lay in wayte to deceiue.

15 But folowing trueth in loue, let vs growe vp into hym in al thynges * whiche is the head [euen] Chriſte:

Epheſ. 1.d
Coloſ. 1.c

16 In whom al the body being conueniently coupled, and knit togeather by euery ioynt, yeeldyng nouriſhment accordyng to the effectual power in the meaſure of [c] euery part, maketh encreaſe of the body, vnto the edifiyng of it ſelfe in loue.

(c) That is, wherwith one miniſtreth to another.

17 ☞ This I ſay therefore, and teſtifie in the Lorde, that ye henceforth walke not * as other gentiles walke, in vanitie of theyr mynde:

Rom.1.c
1.Pet.4.a

18 Darkened in cogitation, beyng alienated from the lyfe of God, by the ignorance that is in them by the " blyndneſſe of theyr hartes.

" Or, hardneſſe.

19 Whiche beyng paſt [d] feeling, haue geuen thē ſelues ouer vnto wantonneſſe, to worke al vncleanneſſe with greedineſſe.

(d) The Greke worde doth ſignifie ſuche as be obdurate in hart, and hath not the feeling of repentance.

20 But ye haue not ſo learned Chriſte.

D

21 If ſo be that ye haue hearde hym, and haue benne taught in him, as the trueth is in Jeſus,

22 To lay downe, accordyng to the former conuerſation, the [e] olde man, whiche is corrupt accordyng to the luſtes of errour: ☜

(e) That is, al the natural corruption that is in vs.

23 ☞ To be renued in the ſpirite of your mind,

Rom. 6.a.
Coloſ. 3.a

24 And * to put on that newe man whiche after God is ſhapen, in ryghteouſneſſe and holyneſſe of trueth.

Leui. 19.c

25 * Wherefore, puttyng away lyeing, ſpeake euery man trueth vnto his neyghbour: foraſmuche as we are members one of another.

Pſal. 4.a.

26 * Be ye [f] angry, and ſinne not: let not the ſunne goe downe vpon your wrath.

(f) If ſo be that ye be angry, ſo moderate your affection, that it burſt not out into an euyl worke, but be ſoone appeaſed.

27 Neyther geue place to the deuyl.

2.The.3.b.

28 * Let hym that ſtole, ſteale no more: but let hym rather labour, workyng with his handes the thyng whiche is good, that he may geue vnto hym that needeth.

29 Let no filthie communication proceede out of your mouth, but that whiche is good to edifie withal, as oft as neede is, that it may miniſter grace vnto the hearers.

30 And [g] greeue not the holy ſpirite of God, by whom ye are ſealed vnto the day of redemption.

(g) So to behaue your ſelues, that the holy ghoſt may willingly dwelle in you, and geue hym no occaſion to depart for ſorowe, by your abuſyng of Gods graces.

31 Let al bitterneſſe, and fierceneſſe, & wrath, and cryeing, and euil ſpeaking, be put away from you, with al naughtineſſe.

32 Be ye curteous one to another, mercyful, forgeuyng one another, euen as GOD for Chriſtes ſake hath forgeuen you.

The.v.Chapter.

2 He exhorteth them to loue, 3 warneth them to beware of vncleanneſſe, couetouſneſſe, foolyſhe talkyng, and falſe doctrine, 17 to be circumſpect, 18 to auoyde drunkenneſſe, 19 to reioyce, and to be thankful towarde God, 21 to ſubmit them ſelues one to another. 22 He entreateth of corporal mariage, and of the ſpiritual betwixt Chriſte and his Churche.

A

1 Pet.2.d.
Iohn.13.b.
Gala.2.d

1 BE ye * therefore folowers of God, as deare chyldren:

Exod.23.b

2 And walke ye in loue, euen as * Chriſte hath loued vs, and hath geuen hym ſelfe for vs an offeryng and a ſacrifice of a ſweete ſmellyng ſauour to God.

3 But fornication, and al vncleanneſſe, or couetouſneſſe, let it not be once named among you, as it becommeth ſaintes:

4 Neyther fylthineſſe, neyther foolyſhe talkyng, neyther ieſtyng, whiche are not comely: but rather geuyng of thankes.

Gala.5.d
1.Cor.6.b

5 For this ye knowe, that no * whoremonger,

ger, neyther vncleane perſon, nor couetous perſon, whiche is a woorſhipper of images, hath any inheritance in the kyngdome of Chriſte, and of God.

Mat.24.a. Coloſ.2.b Mar.13.a Luk,21.b 6 *Let no man deceiue you with vayne woordes: For because of ſuche thynges commeth the wrath of God vpon the children of diſobedience.

B 7 Be not ye therefore companions of them.

8 For ye were ſometymes darkneſſe, but nowe are ye lyght in the Lorde: *Walke as chyldren of lyght. John.12.e 1.Theſ.5.a

9 (For the fruite of the ſpirite [is] in al goodneſſe, and righteouſneſſe, and trueth,

10 Approouing what is acceptable vnto the Lorde.)

11 And haue no felowſhip with the vnfruiteful woorkes of darkneſſe, but rather euen rebuke them.

12 For it is ſhame euen to name thoſe things whiche are donne of them in ſecrete.

13 But al thynges when they are " rebuked, are made manifeſt of the light: For al that whiche dooth make manifeſt, is light.

" Some rede, rebuked of yͤ light, are made manifeſt.

C 14 Wherefore he ſayth, (a) Awake thou that ſleepeſt, and ſtande vp from the dead: and Chriſte ſhal geue thee light.

(a) God thus ſpeaketh by his ſeruantes, to drawe the infidels from theyr blyndneſſe.

15 ☞ Take heede therefore that ye walke circumſpectly: not as vnwyſe, but as wyſe,

16 Redeemyng the tyme, becauſe the dayes are euyl.

17 Wherefore be ye not vnwyſe, but vnderſtandyng what the wyl of the Lorde is.

18 And be not drunke with wine, wherein is exceſſe: but be filled with the ſpirite,

Pſal,33.a. Coloſ,3.c 19 Speaking vnto your ſelues in * pſalmes, and hymnes, and ſpiritual ſongues, ſingyng and making melodie to the Lorde in your hartes:

20 Geuing thankes alwayes for al thynges vnto God and the father, in the name of our Lorde Jeſus Chriſte:

21 Submitting your ſelues one to another in the feare of God. ☜ D

22 Wyues, ſubmit your ſelues vnto your owne huſbandes, as vnto the Lorde:

23 For the huſbande is the head of the wyfe, euen as Chriſte is * the head of the Churche, and he is the ſauiour of the body. Gen.2.d i.Cor.11.a Ephe.1.d.

24 But as the Church is ſubiect vnto Chriſt, likewiſe the wiues to their owne huſbandes in al thinges.

25 Ye huſbandes loue your wyues, euen as Chriſt alſo loued the Churche, and gaue him ſelfe for it,

26 To ſanctifie it, when he had cleanſed [it] in the (b) fountayne of water in the woorde:

27 That he myght preſent it vnto hym ſelfe a glorious Church, not hauing ſpot or wrincle, or any ſuche thyng: but that it ſhould be holy, and without blame.

(b) Baptiſme is a token that God hath conſecrated the Churche to him ſelfe, and made it holy by his woorde: that is, his promiſe of free iuſtification in Chriſte.

29 So ought menne to loue theyr wyues as theyr owne bodyes: he that loueth his wyfe, loueth hym ſelfe.

29 For no man euer yet hated his owne fleaſhe: but nouriſheth and cheriſheth it, euen as the Lorde the Churche:

30 For we are members of his body, of his fleaſhe, and of his bones.

31 * For this cauſe ſhal a man leaue father and mother, & ſhalbe ioyned vnto his wyfe, and two ſhalbe made one fleaſhe. Gene.2.d. Mat.19.a Mark.10.a 1.Cor.6.d Epheſ.5.g

32 This is a great ſecrete: but I ſpeake of Chriſte and of the Churche.

33 Therefore euery one of you [doo ye ſo:] Let euery one of you loue his wyfe euen as hym ſelfe, and [let] the wyfe reuerence her huſbande.

The .vi. Chapter.

1 Howe chyldren ſhoulde behaue them ſelues towarde theyr fathers and mothers, 4 likewyſe parentes towarde theyr chyldren, 5 ſeruantes towardes theyr maiſters, 9 maiſters towarde theyr ſeruantes. 13 An exhortation to the ſpiritual battayle, and what weapons the Chriſtians ſhoulde fight withal.

A 1 Chyldren, * obey your parentes in the Lorde: for this is ryght. Coloſ,3.d

Exo,20,b. 2 Honour thy father and mother (which is the firſt commaundement in promiſe,)

3 That thou mayeſt proſper, and lyue long on earth.

4 Fathers prouoke not your chyldren to wrath: * but bryng them vp in inſtruction and information of the Lorde. Deut,3.b.

5 Seruantes obey them that are [your] bodily maiſters with feare & trembling, in ſingleneſſe of your hart, as vnto Chriſte.

6 Not with ſeruice vnto the eye, as menne pleaſers: but as the ſeruantes of Chriſte, dooyng the wyl of God from the hart,

7 With good wyl ſeruyng the Lorde, and not menne: B

8 Knowyng that whatſoeuer good thyng any man dooth, that ſhal he receiue agayne of the Lorde, whether [he be] bonde or free.

9 And ye maiſters doo the ſame thynges vnto them, putting away threatnynges: knowyng that your maiſter alſo is in heauen, * neyther is reſpect of perſon with hym. 2.Par.19.e Acte.10.e Rom.2.b

10 ☞ Finally my brethren, be ſtrong in the Lorde, and in the power of his myght.

11 Put on al the armour of God, that ye may ſtande againſt the aſſaultes of the deuil.

(a) The faithful haue not only to ſtryue agaynſt men, & them ſelues: but agaynſt Satan ỹ ſpiritual enimie, who is moſte daungerous: for he is ouer our heades, ſo ỹ we can not reache hym, but he muſte be reſiſted by Gods peace.

12 For we wreſtle not agaynſt [a] blood and fleaſhe, but agaynſt rules, agaynſt powers, agaynſt worldly gouernours of the darknes of this worlde, againſt ſpiritual wickedneſſe in heauenly [places.]

13 Wherefore take vnto you the whole armour of God, that ye may be able to reſiſt in the euil day, and hauing finiſhed al thinges, to ſtande faſt.

¶ 14 Stande therefore, * hauyng your loynes girt about with the trueth, and hauyng on the breaſt plate of ryghteouſneſſe:

Luk. 12. c.
1. Pet. 1. c

(b) That ye may be ready to ſuffer al thinges for the Goſpel.

15 And your feete ſhodde in the [b] preparation of the Goſpel of peace.

16 Aboue al, takyng the ſhield of fayth, wherwith ye may quenche al the fierie dartes of the wicked:

17 And take the helmet of ſaluation, and the ſwoorde of the ſpirite, whiche is the woorde of God: ☜

18 * Prayeing alwayes in al prayer and ſupplication in the ſpirite, and watching for the ſame purpoſe with al inſtance and ſupplication for al ſaintes:

Luk. 18, a
1. Theſ. 5. d

19 * And for me, * that vtterance may be geuen vnto me, that I may open my mouth freely, to vtter the ſecretes of the Goſpel.

Coloſ. 4. a

20 Wherof I am a meſſenger in bondes, that therein I may ſpeake freely, as I ought to ſpeake.

D 21 But that ye may alſo know my affayres, and what I doo, Tychicus a deare brother and faithful miniſter in the Lord, ſhal ſhewe you al thinges:

22 Whom I haue ſent vnto you for the ſame purpoſe, that ye might know of our affayres, and that he might comfort your hartes.

23 Peace [be vnto you] brethren, and loue with faith from God the father, and from the lord Jeſus Chriſte.

24 Grace [be] with al them whiche loue our Lorde Jeſus Chriſte in ſinceritie. Amen.

¶ Sent from Rome vnto the Epheſians by Tychicus.

The Epiſtle of ſaint Paul the Apoſtle to the Philippians.

The firſt Chapter.

1 Saint Paul diſcouereth his hart towardes them, 3 by his thankes geuyng, 4 prayers, 8 and wiſhes for theyr fayth and ſaluation. 7. 12. 20. He ſheweth the fruite of his croſſe, 25. 27. and exhorteth them to vnitie, 28 and pacience.

A 1 PAul and Timotheus the ſeruantes of Jeſus Chriſt, to al the ſaintes in Chriſt Jeſus, whiche are at Philippos, with the Biſhoppes and Deacons:

2 Grace [be] vnto you, and peace from God our father, & [from] the Lorde Jeſus Chriſt.

3 ☞ I thanke my god with al remembrance of you.

Rom. 1. b
Coloſ. 1. a

4 (Alwayes in al my prayer for al you, making prayer with gladneſſe:)

5 For your felowſhip in the Goſpel, from the firſt [a] day vntil nowe:

(a) That ye receiued the Goſpel.

6 Beyng perſwaded of this ſame thing, that he whiche hath begunne a good woorke in you, wil perfourme it vntyl the day of Jeſus Chriſte:

B 7 As it becommeth me to iudge this of you al, becauſe I haue you in my hart, and in my bondes, in the defence and confirmation of the Goſpel, you al being partakers of my [b] grace.

(b) Of this peculier benefite to ſuffer for Chriſtes ſake.

(b) That is, from the very hart roote of Jeſus Chriſt

8 For God is my record howe greatly I long after you al in the [c] bowelles of Jeſus Chriſte.

9 And this I pray, that your loue may abounde yet more and more in knowledge, and in al vnderſtanding:

10 That ye may diſcerne thinges that differ: that ye may be pure and without offence tyl the day of Chriſte,

11 Being filled with the fruites of ryghteouſneſſe, whiche [are] by Jeſus Chriſt, vnto the glory and prayſe of God.

12 But I woulde ye ſhould vnderſtande, brethren, that the thinges whiche [came] vnto me, hath comme rather vnto the furtherance of the Goſpel.

13 [So] that my [d] bondes in Chriſte are manifeſt throughout al the iudgement hal, and in al other places.

(d) which I ſuſteyne for Chriſtes cauſe.

14 And

C 14 And many of the brethren in the Lorde, beyng incouraged through my bondes, dare more plentifully ſpeake the woorde without feare.

15 Somme preache Chriſte of enuie & ſtrife, and ſomme of good wyl:

16 The one preache Chriſte of ſtrife, not cincerely, ſuppoſing to adde more affliction to my bondes:

17 But the others of loue, knowyng that I am ſet to the defence of the Goſpel.

18 What then? ſo that Chriſte be preached any maner of way, whether it be by pretence, or by trueth, I ioy therein, and wyl ioy.

Cor.1.b 19 For I knowe that this ſhal turne to my* ſaluation through your prayer, & miniſtring of the ſpirite of Jeſus Chriſte,

20 Accordyng to my earneſt expectation and my hope, that in nothyng I ſhalbe aſhamed: but that with al boldneſſe, as alwayes, [ſo] nowe alſo Chriſte ſhalbe magnified in my body, whether it be by lyfe, or by death.

D 21 For Chriſte [is] to me lyfe, and death is to me aduauntage.

22 But whether to liue in the fleaſhe, this [be] the fruite of my labour, and what I ſhal chooſe, I wote not.

23 *For I am in a ſtraite betwixt two, hauing a deſyre to departe, and to be with Chriſte, whiche is muche farre better. 2.Cor.5.a.

24 Neuertheleſſe, to abide in the · fleaſhe [is] more needeful for you. · Or, body.

25 And this am I ſure of, that I ſhal abide, and continue with you al, for your furtherance and ioy of fayth:

26 That your reioycing may be the more abundant in Jeſus Chriſte for mee, by my comming to you agayne.

27 Only let your conuerſation* be as it becommeth the Goſpel of Chriſte: that whether I E comme and ſee you, or els be abſent, I may yet heare of your matters, that ye continue in one ſpirite, in one ſoule, holdyng togeather in defence of the fayth of the Goſpel. Ephe.4.a.

28 And in nothyng fearing your aduerſaries, whiche is to them a token of perdition: but to you of ſaluation, and (e) that of God.

29 For vnto you it is geuen for " Chriſte, not only this to beleeue on hym: but alſo this, to ſuffer for his ſake,

30 Hauing the ſame fyght whiche ye ſawe in me, and nowe heare in me.

(e) God ſheweth by this meanes of bearing the croſſe, who are his, and who are not.

" Or, Chriſtes cauſe.

The.ii.Chapter.

3 He exhorteth them aboue al thinges to humilitie, whereby pure doctrine is chiefely mainteyned, 16 promiſing that he and Timotheus wyl ſpeedily comme vnto them, 27 and excuſeth the long taryng of Epaphroditus.

A 1 If [there be] therefore any (a) conſolation in Chriſte, yf any comfort of loue, yf any felowſhip of the ſpirite, yf any compaſſion & mercie:

2 Fulfil ye my ioy, that ye be lyke mynded, hauyng the ſame loue, beyng of one accorde, of one minde.

3 Let nothyng [be donne] through ſtrife or vaine glory, but in meekeneſſe euery man eſteeme one the other better then hym ſelfe.

1Cor.10.f 4 *Looke not euery man on his owne things, but euery man alſo on the thinges of others.

5 Let the ſame minde be in you, which was in Chriſte Jeſus:

6 Who beyng in the fourme of God, thought it not (b) robbery to be equal with God:

7 But made hym ſelfe of no reputation, takyng on hym the fourme of a ſeruant, and made in the lykeneſſe of menne, and founde in figure as a man:

B 8 He humbled hym ſelfe, made obedient vnto death, euen the death of the croſſe.

9 Wherefore God alſo hath hyghly exalted hym, and geuen hym a name whiche is aboue euery name:

10 That in *the name of Jeſus * euery (c) knee ſhoulde bowe, [of thinges] in heauen, and [thinges] in earth, and [thinges] vnder the earth: Mat.1.c. Rom.13.c.

11 And that euery tongue ſhould confeſſe that the Lorde is Jeſus Chriſte, to the glory of God the father. Actes.2.f. Rom.14.b

12 Wherefore, my dearely beloued, as ye haue alwayes obeyed, not as in my preſence only, but nowe much more in my abſence, worke (d) out your owne ſaluation with feare and tremblyng.

13 For it is GOD whiche woorketh in you, both to wyl and to doo, of good wyl.

14 Doo al thinges without murmuring and diſputing:

15 That ye may be blameleſſe and pure, the ſonnes of GOD, without rebuke in the middes of a crooked and peruerſe nation, among whom ſhine ye as lyghtes in the worlde,

16 Holdyng faſt the woorde of lyfe, to my* reioycing in the day of Chriſte, that I haue not runne in vayne, neyther laboured in vayne. 2.Cor.1.c. 1.Theſ.2.c

(a) If you ſo loue me that you deſyre my comfort,

(b) For he that was god, ſhoulde therin haue donne no iniurie to the godhead.

(c) worſhip, and be ſubiect to him.

(d) Our health hãgeth not on our workes. & yet are they ſaid to worke out their health, who doo run in the race of iuſtice. For although we be ſaued freely in chriſt by fayth, yet muſt we walk by the way of iuſtice vnto our health.

17 Yea, and though I be offered vp vpon the ſacrifice and ſeruice of your fayth, I reioyce, and reioyce with you al.

18 For the ſame cauſe alſo doo ye reioyce, and reioyce with me.

19 But I truſt in the Lorde Ieſus, to *ſende Timotheus ſhortly vnto you, * that I alſo may be of good comfort, when I knowe your ſtate.

Actes.16.a
1.The.3.b.

20 For I haue no man lyke minded, who wil naturally care for your ſtate.

D 21 For al ſeeke their owne, not the thynges whiche are Ieſus Chriſtes.

22 Ye knowe the proofe of him, that as a ſonne with the father, he hath ſerued with me in the Goſpel.

23 Hym therefore I hope to ſende, as ſoone as I knowe my ſtate.

24 But I truſt in the Lorde, that I alſo mee ſelfe ſhal comme ſhortly.

25 But I ſuppoſed it neceſſary, to ſende to you Epaphroditus my brother and companion in labour, and felowe ſouldier, but your apoſtle, and the miniſter of my neede.

26 For he longed after you al, and was ful of heauineſſe, becauſe that ye had hearde that he had benne ſicke.

27 And no doubt he was ſicke nygh vnto death, but God had mercie on hym: and not on hym only, but on me alſo: leſt I ſhoulde haue ſorowe vpon ſorowe.

28 I ſent hym therefore the more diligently, that when ye ſee him againe, ye may reioice, and that I may be the leſſe ſorowful. E

29 Receiue hym therefore in the Lord with al gladneſſe, and *make muche of ſuche:

30 Becauſe for the worke of Chriſte he was nygh vnto death, not regardyng his lyfe, to fulfil your lacke of ſeruice towarde me.

Rom.15.d
1.The.5.c.

The.iii.Chapter.

2 He warneth them to beware of falſe teachers, 3 agaynſt whom he ſetteth Chriſte.
4 Likewyſe him ſelfe, 9 and his doctrine, 12 and reproueth mans owne righteouſnes.

A 1 Moreouer my brethren, reioyce ye in the Lorde. It greeueth me not to write the ſame thinges often to you, for to you it is a ſure thyng.

2 Beware of (a) dogges, beware of euyl workers, beware of (b) conciſion.

3 For we are the circumciſion, whiche worſhip God in the ſpirite, and reioyce in Chriſte Ieſus, and haue no confidence in the fleaſh:

4 Though I myght alſo haue confidence in the fleaſhe. If any other man thynketh that he hath whereof he myght truſt in the fleaſhe, I more:

5 Circumciſed the eyght day, of the kynred of Iſrael, of the tribe of Beniamin, an Hebrue of the Hebrues, after the lawe a Phariſee.

2.Co.11.a.
Actes.23.b.

6 Concernyng feruentneſſe, perſecuting the Churche: touchyng the ryghteouſneſſe whiche is in the lawe, I was blameleſſe.

7 * But the thynges that were vauntage vnto me, those I counted loſſe for Chriſtes ſake.

Mat.14.c.

B 8 Yea, I thynke al thynges but loſſe for the excellencie of the knowledge of Chriſte Ieſus my Lorde: for whoſe ſake I haue loſt al thynges, and doo iudge them but • dunge, that I may winne Chriſte,

• Or, pelfe, or chaffe.

9 And be founde in hym, not hauyng myne owne ryghteouſneſſe whiche is of the lawe: but that whiche is through the fayth of Chriſte, the ryghteouſneſſe whiche commeth of God through fayth:

10 That I may knowe hym, and the power of his reſurrection, and the felowſhip of his paſſions, beyng made conformable vnto his death,

11 • If by any meanes I myght atteyne vnto the reſurrection of the dead.

• Aſſaying.

12 (c) Not as though I had already atteyned, eyther were already perfect: but I folowe, yf that I may comprehende, wherein alſo I am comprehended of Chriſte Ieſus.

13 Brethren, I count not mee ſelfe as yet that I haue atteyned: but this one thyng [I ſay,] I forgeat thoſe thinges whiche are behynde, and endeuour mee ſelfe vnto thoſe thynges whiche are before,

C 14 And I preaſe towarde the marke, for the price of the hygh calling of GOD in Chriſte Ieſus.

15 Let vs therefore as many as be perfect, be thus mynded: And yf ye be otherwyſe mynded, god ſhal reueale the ſame alſo vnto you.

16 Neuertheleſſe, vnto that whiche we haue atteyned vnto, let vs proceede by one rule, that we may be of one accorde.

17 *Brethren, be folowers togeather of me, and looke on them whiche walke ſo as ye haue vs for an enſample.

1.Cor.4.c

18 For many walke, of whom I haue tolde you often, and nowe tel you weeping, [that they are] the enimies of the croſſe of Chriſte:

19 *Whoſe ende [is] dampnation, whoſe God [is their] belly, and glory to their ſhame, whiche minde earthly thynges.

Rom.16.c

(a) Whiche barke agaynſt the true doctrine, to fille their bellies. (b) S. Paul here alludeth vnto circumciſion by ſemblaunce of a lyke worde, becauſe that they who craked therof, dyd rather cauſe a ſciſme, diuiſion, or cutting of and tearing in ſunder, then an accorde in the Churche.

(c) Or, haue nowe taken ful poſſeſſion thereof, not that he doubted to attaine vnto it, but becauſe he would declare the excellencie thereof.

20 But our conuerſation is in heauen, from whence alſo we looke for the Sauiour, the Lorde Jeſus Chriſte:

Co.15.g. 21 Who ſhal * change our vyle body, that it may be faſhioned lyke vnto his glorious body, accordyng to the woorkyng whereby he is hable to ſubdue al thynges vnto hym ſelfe.

The .iiii. Chapter.

1 He exhorteth them to be of honeſt conuerſation. 15 and thanketh them, becauſe of the prouiſion that they made for hym beyng in priſon, 21 and ſo concludeth with ſalutations.

A 1 Therfore my brethrē, dearely beloued and longed for, my ioy & crowne, ſo continue in the Lorde, my dearely beloued.

2 I pray Euodias, and beſeeche Syntyches, that they be of one accorde in the Lorde.

3 Yea, and I beſeeche thee alſo faithful yocke felowe, helpe thoſe [women] whiche laboured with me in the goſpel, & with Clement alſo, and with other my labour felowes, *whoſe names are in the (a) booke of lyfe.

4 *Reioyce in the Lord alway: and agayne I wyl ſay reioyce.

5 Let your patient minde be knowen vnto al men. The Lorde is at hande.

6 Be careful for nothyng: but in al thynges let your petition be manifeſt vnto God, in prayer and ſupplication with geuing of thankes.

7 And the peace of God whiche paſſeth al vnderſtandyng, ſhal (b) keepe your hartes and your myndes through Chriſte Jeſus.

8 B Furthermore brethren, what ſo euer thinges are true, what ſo euer thynges [are] honeſt, what ſo euer thinges [are] iuſt, what ſo euer thynges [are] pure, what ſo euer thynges parteyne to loue, what ſo euer thynges [are] of honeſt report: yf there be any vertue, and yf there be ⸗ any prayſe, thynke on theſe thynges:

9 Which ye haue both learned, and receiued, and hearde, and ſeene in me, thoſe thynges doo: and the God of peace ſhalbe with you.

10 But I reioyce in the Lorde greatly, that nowe at the laſt you are reuiued agayne to care for me in that wherein ye were alſo careful, but ye lacked oportunitie.

11 I ſpeake not becauſe of (c) neceſſitie: for I haue learned, in what ſo euer eſtate I am, * therewith to be content.

12 I knowe howe to be lowe, and I knowe howe to exceede: euery where and in al thinges I am inſtructed both to be ful, and to be hungry, both to haue plentie, and to ſuffer neede.

13 I canne doo al thynges through Chriſte, whiche ſtrengthneth me.

14 C Notwithſtandyng, ye haue wel donne, that ye dyd communicate to my affliction.

15 Ye Philippians knowe alſo, that in the (d) begynnyng of the Goſpel, when I departed from Macedonia, no Churche communicated to me, as concernyng geuing and receiuyng, but ye only.

16 For euen in Theſſalonica ye ſent once, and agayne vnto my neceſſitie.

17 Not that I deſyre a gift: but I deſyre fruite aboundyng to your accompt.

18 But I haue receiued al, and haue plentie: I was euen filled after that I had receiued of Epaphroditus the thynges [whiche were ſent] from you, an odour of a ſweete ſmel, a * ſacrifice acceptable, pleaſant to God.

19 My God ſhal ſupply al your neede through his riches in glory, in Chriſte Jeſus.

20 Unto God and our father [be] glory for euermore. Amen.

21 D Salute al the ſaintes in Chriſte Jeſus: The brethren whiche are with me, greete you.

22 Al the ſaintes ſalute you, moſt of al they that are of Caeſars houſeholde.

23 The grace of our Lorde Jeſus Chriſte [be] with you al, Amen.

¶ This Epiſtle was written to the Philippians from Rome, by Epaphroditus.

ke.10.c
(a) This … Ezeki… calleth the …ting of … houſe of …rael, and … ſecrete of … Lorde.
Apo.17.b
(b) From …tion, who …eth to take … us this …ce of con…ance.
* Or, any thyng prayſe worthy.
(c) That I was not able to endure my pouertie.
1. Tim.6.b
(d) when I firſt preached the goſpel vnto you.
Rom.12.c
Heb.13.c.

The Epiſtle of Saint Paul the Apoſtle, *to the Coloſſians.*

The firſt Chapter,

3 He geueth thankes vnto God for their fayth. 7 Confirming the doctrine of Epaphras, 9 prayeth for the increaſe of their fayth. 13 He ſheweth vnto them the true Chriſte, and diſcouereth the counterfaite Chriſte of the falſe apoſtles. 25 He approoueth his aucthoritie and charge, 28 and of his faythful executing of the ſame.

A 1 Paul an apoſtle of Jeſus Chriſte by yͤ wyl of God, and Timotheus the brother,

2 To the ſaintes & faythful brethren in Chriſte, whiche are at Coloſſa, *grace be vnto you, and peace from GOD our father, and the Lorde Jeſus Chriſte.

Galat.1.a. Ephe.1.a.

3 *We geue thankes to God and the father of our Lorde Jeſus Chriſte, *alwayes for you, praying:

Philp.1.a. 1.Theſ.1.a Rom.1.b. Philip.1.a.

4 Sence we heard of your faith(a) in Chriſte Jeſus, and of the loue whiche ye haue to al ſaintes:

Ephe.1.d. (a) For without Chriſte there is no fayth to be ſaued by, but only a vayne opinion.

5 For the hopes ſake whiche is layde vp for you in heauen, of whiche [hope] ye heard before in the woorde of trueth of the Goſpel,

6 Whiche is comme vnto you euen as [it is] in al the worlde, and is fruiteful, as it is alſo in you, from the day ye hearde [of it] & knew the grace of God in trueth.

Coloſ.4.c B 7 As ye alſo learned of *Epaphras our deare felowe ſeruant, whiche is for you a faithful miniſter of Chriſte:

8 Who alſo declared vnto vs your loue (b) in the ſpirite.

(b) whiche commeth of the holy ghoſt.

Ephe.1.d. 9 ☞* For this cauſe we alſo ſence the day we hearde it, doo not ceaſſe to pray for you, and to deſyre that ye myght be fulfilled with knowledge of his wyl, in al wyſedome and ſpiritual vnderſtandyng:

10 That ye myght walke woorthy of the lord in al pleaſing, * being fruiteful in al good woorkes, and encreaſing in the knowledge of God:

Iohn.15.c.

11 Strengthened with al myght, through his glorious power, vnto al pacience and long ſuffering with ioyfulneſſe:

12 Geuing thankes vnto the father, whiche hath made vs meete to be partakers of the inheritance of the ſaintes in lyght:

C 13 Who hath deliuered vs from the power of darkneſſe, and hath tranſlated vs into the kyngdome of his deare ſonne:

Epheſ.1.b 2.Cor.4.a 14 *In whom we haue redemption through his blood, [euen] the forgeueneſſe of ſinnes:

15 Who is the image of the inuiſible God, the fyrſt borne of al creatures.

16 * For by him were al thynges created that are in heauen, and that are in earth, viſible and inuiſible, whether [they be] maieſties or lordſhips, eyther rules, or powers: al thynges were created by hym and for hym.

Hebre.1.a.

17 And he is before al thynges, and in hym al thynges conſiſt.

18 * And he is the head of the body of the Churche: who is the beginnyng, the fyrſt borne from the dead, that in al thynges he myght haue the preeminence:

Ephe.1.b. 1.Cor.15.c

19 For it pleaſed [the father] that in him ſhould al (c) fulneſſe dwel,

(c) That the Churche whiche is his body, myght receiue of his aboundance.

20 And by hym to reconcile al thynges vnto hym ſelfe, ſince he hath ſet at peace through the blood of his croſſe by hym, both the thinges in earth, and thynges in heauen.

21 And you * whiche were ſometyme ſtrangers, and enimies by (d) cogitation in euyl woorkes, hath he nowe yet reconciled,

Rom.5.a. Eph.2.a. (d) That is, the mind, whiche part is the principalleſt in man, as whereof is deriued the quantitie of our doinges, bent and geuen vnto wickedneſſe.

22 In the body of his fleaſhe through death, to preſent you holy, and vnblameable, & without fault in his ſyght.

D 23 If ye continue grounded and ſtabliſhed in the fayth, and be not mooued away from the hope of the Goſpel, whiche ye haue hearde howe it is preached to euery creature whiche is vnder heauen, whereof I Paul am made a miniſter.

24 Now reioyce I in my ſufferings* for you, and fulfyl that whiche is behynde of the afflictions of Chriſte in my fleaſhe, for his bodyes ſake, whiche is the Churche:

2.Cor.1.a. Epheſ.3.b

25 Whereof I am made a miniſter, according to the diſpenſation of God, whiche is geuen to me to you warde, to fulfil the woorde of God:

26 [Euen] the * myſterie whiche hath benne hyd ſence the worlde beganne, and [ſence the beginning of] generations: *but nowe is opened to his (e) ſaintes:

Ephe.3.b. Mat.11.d.

(e) whom he hath elected and conſecrated to hym by Chriſte.

27 To whom God woulde make knowen what [is] the riches of the glory of this myſterie among the gentiles, which is Chriſte in you, the hope of glory:

28 Whom we preache, warnyng euery man, and teaching euery man in al wyſedome, that we may preſent euery man perfect in Chriſte Jeſus:

29 Whereunto I alſo labour ſtriuing, accordyng to his woorkyng whiche woorketh in me myghtily.

The .ii. Chapter.

1 Hauyng protected his good wyl towarde them, 4 he admoniſheth them not to turne backe from Chriſte, 8 to the ſeruice of angels or any other inuention, or els ceremonies of the lawe, 17 whiche haue finiſhed their office, and are ended in Chriſte.

A 1 FOR I woulde that ye knewe what great fyght I haue for you, and for them that [are] at Laodicea, and for as many as haue not ſeene my face in the fleaſhe:

2 That their hartes myght be comforted, beyng knyt togeather in loue, and in al riches of certaintie of vnderſtandyng, to knowe the myſterie of God, and of the father, and of Chriſte:

3 In whom are hid al the treaſures of wyſedome and knowledge.

Ephe.5.a.

4 *This I ſay, leſt any man ſhould beguile you with perſwaſion of woordes.

5 For though I be abſent in the fleaſhe, yet am I with you in the ſpirite, ioying and beholdyng your order, and your ſtedfaſt fayth in Chriſte.

6 As ye haue therefore receiued Chriſte Jeſus the Lorde, [ſo] walke ye in hym:

7 Rooted and buylt in hym, and ſtabliſhed in the fayth, as ye haue benne taught, aboundyng therein with thankeſgeuyng.

B 8 Beware leſt any man ſpoyle you through (a) philoſophie and vayne deceipt, after the tradition of menne, and after the rudiments of the world, and not after Chriſte.

(a) Teachyng you vaine ſpeculations, as worſhipping of angels, of blinde ceremonies and beggerly traditions: for nowe they haue no vſe, ſeeyng Chriſte is comme.

9 For in hym dwelleth al the fulneſſe of the Godhead bodyly:

10 And ye are complete in hym, whiche is the head of al principalitie and power.

Rom.2.d.
Ephe.2.c.
Coloſ.1.b

11 In whom alſo ye are *circumcized with circumcizion made without handes, by putting of the body of the fleaſh ſubiect to ſinne, by the circumcizion of Chriſte:

Rom.6.a.
Galat.3.d.

12 *Buried with hym in baptiſme, in whom ye are alſo ryſen agayne through the fayth (b) of the operation of God, who hath rayſed hym from the dead.

(b) In beleeuing that god by his power rayſed vp Chriſt, wherof we haue a ſure token in our baptiſme.

13 And ye beyng dead in your ſinnes, and the vncircumcizion of your fleaſh, hath he quickened with hym, hauyng forgeuen al your treſpaſſes,

14 [And] when he had blotted out the hande C wryting of ordinances that was agaynſt vs, and that was contrary to vs, euen that hath he taken out of the way, hauyng faſtned it to his croſſe:

15 [And] hauyng ſpoyled al principalities and powers, hath made a ſhewe of them openly, triumphyng ouer them in hym ſelfe.

Gen.3.c.
Luke.11.c.
Iohn.12.c.

16 Let no man therefore iudge you in meate, or in drinke, or in part of an holy day, or of the newe moone, or of the Sabboth [dayes:]

17 *Which are ſhadowes of thinges to come, but the body [is] of Chriſte.

Hebr.7.a.

18 Let no man beguyle (c) you of victory, in the humbleneſſe and woorſhipping of angels, intrudyng [him ſelfe] into thoſe thyngs whiche he hath not ſeene, cauſeleſſe puft vp with his fleaſhly minde:

(c) Meanyng that the hypocrites led thẽ at their pleaſure into al ſuperſtition and errour.

19 And holdeth not the head, whereof al the body by ioyntes and bandes, hauyng norriſhement miniſtred and knyt togeather, encreaſeth with the encreaſe of God.

20 Wherefore yf ye be dead with Chriſte from the rudiments of the world: why, as though liuyng in the worlde, are ye ledde with traditions,

Galat.4.b

21 Touche not, taſte not, handle not:

D 22 Which al " be incorruption, in abuſing after the commaundementes and doctrines of menne:

" Or, doo periſhe in abuſing. Eraſ.

23 Whiche thyngs haue a ſhewe of wyſedome in voluntarie religion and humbleneſſe of mynde, and in not ſparyng of the body, not in any honour " to the ſatiſfiyng of ẏ fleaſh.

" Seeyng they parteine.

The .iii. Chapter.

1 He ſheweth where we ſhoulde ſeeke Chriſte, 5 he exhorteth to mortification, 10 to put of the olde man, and to put on Chriſte, 12 to the whiche he addeth exhortation, both generral and particuler, to charitie and humilitie.

A 1 IF ye then be ryſẽ with Chriſt, ſeeke thoſe thynges which are aboue, where Chriſt ſitteth on the ryght hande of God:

Ephe.1.d.
Hebre.1.a

2 Set your affection on (a) thynges aboue, not on thynges on the earth.

(a) which eyther ſerue but for a tyme, or els are inuented by man.

3 For ye are dead, and your lyfe is hidde with Chriſte in God.

4 When ſo euer Chriſte whiche is our lyfe ſhal appeare, then ſhal ye alſo appeare with

hym in glory. ☜

5 Mortifie therefore your members whiche are vpon the earth: fornication, vncleannes, inordinate affection, euyl concupiſcence, and couetouſneſſe, whiche is woorſhipping of images:

6 For whiche thynges ſake, the wrath of God commeth on the chyldren of diſobedience,

Ephe.2.a. 7 * In the whiche ye alſo walked ſometyme, when ye lyued in them. B

8 But nowe put ye of alſo al wrath, fierceneſſe, malicriouſneſſe, blaſphemie, filthy communication out of your mouth.

9 Lye not one to another, ſeeing that ye haue put of the olde man with his woorkes:

Rom.6.a. Ephe.4.c. 10 * And haue put on the newe man, whiche is renewed into knowledge, after the image of hym that made hym,

Galat.6.d 11 * Where is neyther Greke nor Iewe, circumciſion nor vncircumciſion, Barbarian, Sythian, bonde, free: but Chriſte is al, and in al.

12 ☞ Put on therefore (as the elect of God, (b) holy and beloued) bowels of mercie, kyndneſſe, humbleneſſe of mind, meekeneſſe, long ſuffering,

(b) He ſheweth what fruites are in them that are dead to the worlde, and are ryſen agayne with Chriſte.

13 Forbearyng one another, and forgeuing one another, yf any man haue a quarel agaynſt any: euen as Chriſte forgaue you, ſo alſo [doo] ye.

Mat.22.d. 14 And aboue al theſe thinges [put on] *charitie, whiche is the bonde of perfectneſſe.

15 And let the peace of God haue the victorie in your hartes, to the whiche alſo we are called in one body: and ſee that ye be thankful. C

16 Let the woorde of Chriſte dwel in you richely in al wyſedome, teachyng and admoniſhing your owne ſelues,* in pſalmes, and hymnes, and ſpiritual ſonges, ſingyng with grace in your hartes to the Lorde. Pſal.33.a. Ephe.5.d.

17 And * what ſo euer ye doo in woorde or deede, [doo] al in the name of the Lorde Ieſus, geuyng thankes to God and the father by hym. ☜ 1.Co.10.g

18 * Wyues, ſubmit your ſelues vnto your owne huſbandes, as it is comely in the lord. Ephe.5.c. 1.Pet.3.a.

19 Huſbandes, loue your wyues, and be not bitter agaynſt them.

20 * Chyldren, obey your parentes in al thinges, for that is wel pleaſyng vnto the Lord. Ephe.6.a.

21 Fathers, (c) prouoke not your chyldren [to anger,] leſt they be diſcouraged.

(c) By to muche rigour.

D

22 * Seruantes, obey in al thynges your bodyly maiſters: not with eye ſeruice, as menne pleaſers, but in singleneſſe of harte, fearing God. Ephe.6.a. Titus.2.c. 1.Pet.2.d.

23 And what ſo euer ye doo, doo it hartily, as to the Lorde, and not vnto menne:

24 Knowyng, that of the Lorde ye ſhal receiue the rewarde of inheritance: for ye ſerue the Lorde Chriſte.

25 But he that dooth wrong, ſhal receiue for the wrong which he hath donne: *and there is no reſpect of perſons. 2.Pa.19.g Acts.10.c. Eccle.35.b Rom.2.b. Coloſ.3.c

The.iiij.Chapter.

1 He exhorteth them to be feruent in prayer, 5 to walke wyſely towarde them that are not yet comme to the true knowledge of Chriſte, he ſaluteth them, and wyſſheth them al proſperitie.

A

Ephe.6.a. 1 M* Aiſters, doo vnto your ſeruantes that whiche is iuſt and equal: knowing that ye alſo haue a maiſter in heauen.

Ephe.6.c. 2 * Continue in prayer, and watche in the ſame with thankeſgeuyng:

Ephe.6.c. 1.Theſ.6.c 3 Praying alſo for vs, * that God may open vnto vs the (a) doore of vtterance, to ſpeake the myſterie of Chriſte, wherefore I am alſo in bondes:

(a) That I may freely preache the Goſpel.

4 That I may vtter it as I ought to ſpeake.

Ephe.5.d. 5 * Walke in wyſedome towarde them that are without, redeemyng the tyme.

6 Let your ſpeache be alway in grace, powdered with ſalt, * to knowe howe ye ought to anſweare euery man. Leui.2.d. Mat.5.c.

7 All my ſtate ſhal Tychicus declare vnto you, [who is] a dearely beloued brother, and faythful miniſter, and felowe ſeruant in the Lorde:

8 Whom I haue ſent vnto you for the ſame thyng, that he myght knowe your ſtate, and comfort your hartes: B

9 With Oneſimus a faythful & dearely beloued brother, which is of you. They ſhal ſhew you of al thynges whiche [are] donne here.

10 * Ariſtarcus my priſon felowe ſaluteth you, and * Marcus Barnabas ſiſters ſonne, (touching whom ye receiued cōmaundements:) If he comme vnto you, receiue hym, Actes.27.a 2.Tim.4.b

11 And Ieſus which is called Iuſtus, which are of the circumciſion. Theſe only are (b) my woorkefelowes vnto the kyngdome of God, whiche haue beene vnto my conſolation.

(b) In preachyng the Goſpel.

12 * Epaphras whiche is of you, a ſeruant of Chriſte, ſaluteth you, alwayes labouring feruently for you in prayers, that ye may ſtande perfect and filled in al the wyl of God. Coloſ.3.a.

13 For I beare hym recorde that he hath a great zeale for you, and them that are in Laodicea, and them [that are] in Hierapolis.

C Tim.4.c 14 Deare Lucas the Phiſition and Demas greeteth you.

15 Salute the brethren whiche are in Laodicea, and Nymphas, and the Churche which is in his houſe.

16 And when the Epiſtle is read of you, cauſe that it be read alſo in the Churche of the Laodiceans: and that ye lykewyſe reade the Epiſtle from Laodicea.

17 And ſay to Archippus, Take heede to the miniſterie that thou haſt receiued in the Lorde, that thou fulfil it.

18 The ſalutation by the hande of me Paul. Remember my bondes. Grace be with you. Amen.

¶ Written from Rome to the Coloſſians, by Tychicus and Oneſimus.

The first Epiſtle of Saint Paul the Apoſtle, *vnto the Theſſalonians.*

The firſt Chapter.

2 He thanketh God for them, that they are ſo ſtedfaſt in fayth and good workes, 6 and receiue the Goſpel with ſuche earneſtneſſe, 7 that they are an example to al others.

A 1 Paul and Siluanus and Timotheus, vnto the Churche of the Theſſalonians, [whiche is] in (a) God the father, and in the Lord Ieſus Chriſte, * Grace [be] vnto you, and peace from God our father, and the Lorde Ieſus Chriſte.

(a) For there is no Church whiche is not ioyned togeather in God.

Rom.1.a. 1.Cor.1.a. 2.Cor.1.a Galat.1.a. Epheſ.1.a.

2 We geue thankes to God * alwayes for al you, makyng mention of you in our prayers,

Rom.1.b. Philip.1.a Ephe.1.b. Coloſ.1.a.

3 Without ceaſſing callyng to remembrance the worke of your fayth, & labour of * loue, and patient abydyng in the * hope of our Lorde Ieſus Chriſte, in the ſyght of GOD and our father.

1.The.4.b 1.Tim.1.a.

4 ☞ Knowyng, brethren beloued, your election of God.

1.Cor.2.a. 5 For our Goſpel came not vnto you in * worde only, but alſo in power, and in the holy ghoſt, and in muche certainetie, as * ye know after what manner we were among you for your ſake. 1.Theſ.2.a

6 And ye became folowers of vs, and of the Lorde, hauing receiued the worde in much affliction, with (b) ioy of the holy ghoſt:

(b) To beleeue, and to be fully perſwaded to haue the gifts of the holy ghoſt, and ioyfully to ſuffer for Chriſtes ſake, are moſt certain ſignes of our election.

7 So that ye were an enſample to al that beleeue in Macedonia and Achaia.

8 For from you, ſounded out the worde of the Lorde, not only in Macedonia & Achaia: but alſo in euery place your fayth to Godwarde is ſpread abrode, ſo that we neede not to ſpeake any thyng.

B 9 For they them ſelues ſhewe of you, what manner of entryng in we had vnto you, and how ye turned to God from images, to ſerue the (c) liuing and true God.

(c) For images are dead thynges, and only faigned fantaſies.

10 And to tary for his ſonne * from heauen, whom he rayſed from the dead: ☞ [euen] Ieſus which deliuereth vs from * the wrath to comme. Actes.1.b. Iohn.3.b.

The .ii. Chapter.

1 To the intent they ſhoulde not faint vnder the croſſe, 2 he commendeth his diligence in preachyng, 13 and theirs in obeying, 18 He excuſeth his abſence, that he coulde not comme, and open his hart to them.

A 1 FOR ye your ſelues, * brethren, knowe our entrance in vnto you, that it was not in (a) vayne: 1.Theſ.1.b

2 But euen after that we had ſuffered before, and were * ſhamefully entreated as ye knowe at Philippos, we were bolde in our GOD, to ſpeake vnto you the Goſpel of God, in * muche ſtriuing. Acts.17.c. Acts.17.b

(a) Not in outwarde ſhewe and in pompe, but in trauel, and in the feare of God.

3 For our exhortation was not of deceipt, neither of vncleanneſſe, neither in guile:

4 But as we were alowed of God to be put in credite with the goſpel, euen ſo we ſpeake, not as pleaſing menne, but God, which tryeth our hartes. Galat.1.b. Philip.1.a

5 For neither at any tyme vſed we flattering wordes, as ye knowe, neither cloke of couetouſneſſe, God [is] recorde,

6 Neyther ſought we prayſe of menne, neyther of you, nor yet of others:

7 When we myght haue benne in " auctoritie, as the apoſtles of Chriſte, but were tender among you, euen as a (b) nourſe cheriſheth

" Or, a burden.

(b) He humbled hym ſelfe to ſupport al thynges without al reſpect of lucre: euen as the tender mother which nourſeth her chyldren, and thynketh no office to vyle for her chyldrens ſake.

her chyldren,

B 8 So, beyng tenderly affected towarde you, our good wyl was to haue dealt vnto you, not the Goſpel of GOD only: but alſo our owne ſoules, becauſe ye were deare vnto vs.

9 ☞ For ye remember brethren, our labour and trauayle: * for we labouryng night and day, becauſe we woulde not be chargeable vnto any of you, preached vnto you the goſpel of God.

Acts.20.g 2.The.3.b. 1.Cor.9.c

10 Ye [are] witneſſes, and God [alſo,] howe holyly, and iuſtly, and vnblameably, we behaued our ſelues among (c) you that beleeue:

(c) For it is not poſſible to auoyde the reproche of the wicked, whiche euer hate good doinges.

11 As ye knowe how that as a father his children, ſo we haue exhorted, comforted, and beſought euery one of you,

12 That ye woulde walke woorthy of God, who hath called you vnto his kyngdome and glory.

13 For this cauſe thanke we God alſo without ceaſſing, becauſe when ye had receiued the woord of God whiche ye heard of vs, ye receiued it not as the woord of menne, (but as it is in deede) the woorde of God, whiche effectuouſly woorketh alſo in you that beleeue.☜

C 14 For ye, brethren, became folowers of the Churches of GOD, whiche in Iurie are in Chriſte Jeſus: for ye alſo haue ſuffered lyke thynges of your countreymen, as they haue of the Jewes:

15 Who both kylled the Lorde Jeſus, ⁊ theyr owne prophets, and haue perſecuted vs: and God they pleaſe not, and are contrary (d) to al menne:

(d) And would hinder al men from their ſaluatiō.

16 And hynder vs to ſpeake to the Gentiles, that they might be ſaued, to fulfil their ſinnes alway. For the wrath [of God] is comme on them to the vttermoſt.

Luk, 21.e,

17 Foraſmuche, brethren, as we are kept from you for a ſhort ſeaſon, in perſon, not in harte, we enforced the more to ſee you perſonally with great deſyre.

18 And therefore we woulde haue comme vnto you, (euen I Paul) once and agayne: * but Satan hyndered vs.

Dani,10,e

19 For what is our hope, or ioy, or crowne of reioycing? * Are (e) not ye it in the preſence of our Lord Jeſus Chriſte, at his comming?

2.Cor.1.c,

(e) Therfore I coulde not forgeat you, except I would forgeat mee ſelfe.

20 Yea, ye are our glory and ioy.

The .iii. Chapter,

2 He ſheweth howe greatly he was affectioned towarde them, both in that he ſent Timotheus to them, 10 and alſo prayed for them.

A 1 Wherefore, ſence we coulde no longer forbeare, we thought it good to remaine at * Athens alone:

Acts.17.d

2 And ſent Timotheus, our brother ⁊ miniſter of God, and felowe labourer in the Goſpel of Chriſte, to ſtabliſhe you, and to comfort you concernyng your fayth:

3 * That no man ſhoulde be mooued in theſe afflictions: For ye your ſelues knowe that we are appoynted thereunto.

Iohn.15.c. Acts.14.d.

4 For veryly when we were with you, we tolde you before that we ſhould ſuffer tribulation: euen as it came to paſſe, and [as] ye knowe.

5 For this cauſe when I (a) coulde no longer forbeare, I ſent [him] to knowe your fayth, leſt by ſome meanes the tempter had tempted you, and our labour had benne vayne.

(a) His great affection towarde the ſmal flocke.

6 But nowe lately when Timotheus came from you vnto vs, and brought vs good tydynges of your fayth ⁊ charitie, and howe that ye haue good remembrance of vs alwayes, deſyring greatly to ſee vs, as we alſo [to ſee] you:

D 7 Therefore, brethren, we were comforted ouer you, in al our aduerſitie and neceſſitie, becauſe of your fayth:

8 For nowe we (b) liue, yf ye ſtande faſt in the Lorde.

(b) If ye remayne conſtant in fayth and true doctrine, I ſhal thynke that al myne afflictions be ſo many pleaſures, and ſhalbe reſtored from death to lyfe.

9 For what thankes can we recompence to God againe for you, for al the ioy wherwith we ioy for your ſakes before our God?

10 Praying nyght and day exceedingly to ſee you perſonally, and repaire the wantinges of your fayth?

11 Nowe God hym ſelfe, and our father, and our Lorde Jeſus Chriſte, guyde our way vnto you.

12 And the Lorde increaſe you, and make you abounde in charitie one towarde another, and towarde al menne, euen as we alſo towarde you:

13 To ſtabliſhe your hartes vnblameable, in holyneſſe before God and our father, in the comming of our Lorde Jeſus Chriſte with al his ſaintes.

The .iiii. Chapter.

1 He exhorteth them to holyneſſe, 6 innocencie, 9 loue, 11 labour, 13 and moderation in lamenting for the dead, 17 deſcribing the ende of the reſurrection.

A 1 Furthermore we beſeeche you brethren, and exhorte you by the Lorde Jeſus, that ye increaſe more and more, as ye haue receyued of vs, howe ye ought to walke & to pleaſe God.

2 For ye knowe what commaundementes we gaue you by the Lorde Jeſus.

Rom,12.a
Ephe.5.a
¶ Or, ſanctification.
(a) That is, that ye ſhould dedicate your ſelues wholly vnto God.

3 For this is the wyl of God, *[euen] your ¶ holyneſſe, (a) that ye ſhould abſteyne from fornication:

1.Cor.7.a

4 That euery one of you ſhoulde knowe *howe to poſſeſſe his veſſel in holyneſſe and honour:

Rom,1.c

5 Not in the luſt of concupiſcence, * euen as the Gentiles whiche knowe not God.

6 That no man oppreſſe and defraude his brother in [any] matter: becauſe that the Lorde is the auenger of al ſuche, as we alſo haue forewarned you, and teſtified.

B 7 For God hath not called vs vnto vncleanneſſe, but into holyneſſe.

Luke,10.c
1.Cor.3.b

8 *He therefore that deſpyſeth, deſpyſeth not man, but God, who hath alſo geuen to you *his holy ſpirite. ☜

1.Theſ.1.a
Iohn,13.d

9 ☞ But as touching brotherly * loue, ye neede not that I write vnto you:* For ye are taught of God to loue one another.

10 Yea, and that thing verly ye doo vnto al the brethren whiche are in al Macedonia: but we beſeech you brethren, that ye encreaſe more and more:

Acts,20.b
1.Cor.9.c
2.Theſ.3.b

11 And that ye ſtudy to be quiet, and to doo your owne buſineſſe, and *to worke with your owne handes, as we commaunded you:

12 That ye may walke honeſtlye towarde them that are without, & that ye may haue lacke of nothing. ☜

(b) He doth not condemne al kynde of ſorowe, but that whiche proceedeth of infidelitie.

13 ☞ But I would not haue you to be ignorant, brethren, concernyng them whiche ſleepe, that ye (b) ſorowe not, euen as other whiche haue no hope.

Sapi,2.a

14 For yf we beleeue that Jeſus dyed, and roſe agayne, euen ſo them alſo whiche ſleepe by Jeſus, wyl God bryng with hym.

C
1.Cor,15.g

15 For this ſay we vnto you in the woord of the Lorde: that we whiche * lyue, which remayne vnto the comming of the Lord, ſhal not preuent them whiche ſleepe.

Math,24.c
Dani.12.a

16 For the Lord hym ſelfe ſhal deſſend from heauen in a ſhout, [and] in the voyce of the *Archangel, and in the trumpe of God: and the dead in Chriſt ſhal ryſe firſt.

17 Then we whiche lyue, whiche remayne, ſhalbe caught vp togeather with them in the cloudes, to meete the Lorde in the ayre: and ſo ſhal we euer be with the Lorde.

18 Wherefore comfort your ſelues one another in theſe woordes.

The .v. Chapter.

1 He enfourmeth them of the day of iudgement, and commyng of the Lorde, 6 Exhorting them to watche, 12 and to regarde ſuche as preache Gods woorde among them.

A 1 But of the tymes and ſeaſons brethren, ye haue no neede that I wryte vnto you,

Mat,24.d
2.Pet,3.c
Apoc,3.a

2 For ye your ſelues knowe perfectly *that the day of the Lorde ſo commeth, euen as a theefe in the nyght.

Iere,15.b
(a) That is, ſodenly and vnlooked for.

3 For when they ſhal ſaye peace and ſafetie, then *ſodeyne deſtruction commeth vppon them, (a) as ſorowe vppon a woman with childe, and they ſhal not eſcape in any wyſe.

Iohn.12.c
Ephe,5.c
(b) Here ſleepe is taken for contempt of ſaluation, when menne continue in ſinnes, and will not awake to godlyneſſe.

4 But ye *brethren are not in darkneſſe, leſt that day ſhould ouertake you, as a theefe.

5 ☞ Ye are al the chyldren of lyght, and the chyldren of the day: We are not of the night, neither of darkeneſſe.

Rom,13.d

6 *Therefore let vs not (b) ſleepe, as [doo] other: but let vs watche, and be ſober.

7 For they that ſleepe, ſleepe in the nyght: B and they that be druncken, are druncken in the nyght.

Ephe.6.b

8 But let vs whiche are of the day, be ſober, *putting on the breſt plate of fayth and charitie, and a helmet, the hope of ſaluation.

9 For God hath not appoynted vs to wrath: but to obteyne ſaluation by our Lord Jeſus Chriſt,

2.Cor,5.c

10 *Whiche dyed for vs, that whether we wake or ſleepe, we ſhoulde lyue togeather with him.

11 Wherefore, comfort your ſelues togeather, and edifie euerye one another, euen as ye doo. ☜

Galat.6.b
1.Tim.5.c
Philip.2.b

21 And we beſeeche you, brethren, to knowe them *which labour among you, & haue the

ouerſight of you in the Lorde, and admoniſhe you:

13 That ye haue them in hygh reputation, in loue for their worke: and be at peace among your ſelues.

C 14 We exhorte you brethren, warne them that are vnruly, comfort the feeble mynded, lyft vp the weake, be pacient towarde al menne.

Math.5.g 15 *See that none recompence euyl for euyl vnto any man: but euer folowe that which is good, both among your ſelues, and to al menne.

Philip.4.a 16 *Reioyce euer.

Luke.18.a 17 *Pray continually.

18 In al thinges geue thankes: For this is the wyl of GOD, in Chriſte Jeſus towarde you.

19 Quenche not the ſpirite.

1.Cor.14.g 20 *Deſpyſe not (c) propheſiynges.

(c) The preachyng of the worde of God.

21 Examyne al thinges: holde faſt that whiche is good.

22 Abſteyne from al appearance of euyl. D

23 And the very God of peace, ſanctifie you throughout, [And I pray God] that your whole ſpirite, and ſoule, and body, may be preſerued blameleſſe, in the commyng of our Lorde Jeſus Chriſt.

24 *Faythful is he which called you, whiche wyl alſo doo it. Num.23.c

25 Brethren, pray for vs.

26 *Greete al the brethren in an holy kiſſe. 1.Cor.1.b

27 I charge you in the Lorde, *that this Epiſtle be reade vnto al the holy brethren. Rom.16.e 1.Cor.15.d

28 *The grace of our Lordes Jeſus Chriſte [be] with you, Amen. 2.Cor.13.c 2.Theſ.3.d

¶ The firſt (Epiſtle) vnto the Theſſalonians, written from Athens.

The ſeconde Epiſtle of the Apoſtle *Saint Paul, to the Theſſalonians.*

The firſt Chapter.

3 He thanketh God for their fayth, loue and patience. 11 He prayeth for the encreaſe of the ſame. 12 And ſheweth what fruite ſhal comme thereof.

A 1 Paul and Siluanus & Timotheus, vnto the Church of the Theſſalonians, in God our father, and the Lorde Jeſus Chriſt:

Rom.1.a 1.Cor.1.a Ephe.1.a 2 *Grace vnto you, and peace from God our father, and the Lorde Jeſus Chriſt.

Rom.1.b 3 We are bound to *thanke God alwayes for you brethren, as it is meete, becauſe that your fayth groweth exceedingly, and the charitie of euery one of you towards another aboundeth:

4 So that we our ſelues reioyce in you in the Churches of God, for your (a) patience and fayth in al your perſecutions and tribulations that ye ſuffer.

5 [Whiche is] a (b) token of the ryghteous iudgement of God, that ye may be counted worthie of the kyngdome of God, for whiche ye alſo ſuffer.

(a) Whiche proceedeth of your fayth, as a moſt notable fruite.

(b) The faithful by their afflictions, ſee as in a cleare glaſſe, the end of Gods iuſt iudgement, when as they ſhal raigne with Chriſt whiche haue ſuffered with hym: and the wicked ſhal feele his extreeme wrath & vengeance.

6 For it is a ryghteous thyng with God, to recompence tribulation to them that trouble you:

7 And to you which are troubled, reſte with vs, in the reuelation of the Lord Jeſus from heauen, with the angels of his power, B

8 In flamyng fyre, rendring vengeance vnto them that knowe not God, *and that obey not the Goſpel of our Lorde Jeſus Chriſt, Rom.2.b

9 *Which ſhalbe puniſhed with euerlaſting dampnation from the preſence of the Lorde, and from the glory of his power: Sapi.5.c

10 *When he ſhal come to be glorified in his ſaintes, and to be made marueylous in al them that beleeue, (becauſe our teſtimonie towarde you was beleeued) in that day. Math.25.c

11 *Wherefore alſo we pray alwayes for you, that our God would make you worthy of the callyng, & fulfyl al good pleaſure of goodneſſe in the (c) worke of fayth in power: Coloſſ.1.a Philip.1.b

(c) Fayth is Gods wonderful worke in vs.

12 That the name of our Lord Jeſus Chriſt may be glorified in you, and ye in hym, accordyng to the grace of our GOD, and the Lorde Jeſus Chriſt.

The

The.ii.Chapter.

3 He ſheweth them that the day of the Lorde ſhal not comme, tyl the departing of the fayth comme firſt, 9 and the kyngdome of Antichriſt. 15 And therefore he exhorteth them not to be deceyued, but to ſtande ſtedfaſt in the thinges that he hath taught them.

A

1 WE beſeech you brethren, by the comming of our Lord Jeſus Chriſte, and by our aſſembling vnto hym,

2 That ye be not ſodenly moued from [your] minde, nor be troubled, neither by (a) ſpirite, nor by woorde, nor yet by letter, as from vs, as though the day of Chriſt were at hande.

(a) As falſe reuelations, or dreames.

3 Let no man deceyue you by any meanes, for [the Lorde ſhal not come] except there come a *fallyng away firſt, and that that man of ſinne be reuealed, the ſonne of (b) perdition.

Dani.9 g
1.Tim.4.a

4 [Whiche is] an aduerſary, and is exalted aboue al that is called GOD, or that is woorſhipped: ſo that he as God, ſitteth in the temple of GOD, ſhewing hym ſelfe that he is GOD.

(b) who, as he deſtroyeth other, ſo ſhal he be deſtroyed hym ſelfe.

1.Cor.3.b

5 Remember ye not, that when I was yet with you, I tolde you theſe thynges?

6 And nowe ye knowe what withholdeth, that he myght be reuealed in his tyme.

7 *For the myſterie of iniquitie doth alredy woorke, only he which now letteth [wyl let] vntyl he be taken out of the way.

1.John 2.c

B

8 And then ſhal that wycked be reuealed, *whom the Lorde ſhal conſume with the ſpirite of his mouth, and ſhal deſtroy with the bryghtneſſe of his comming: ☜

Eſaias.11.a

9 [Euen hym] whoſe commyng is after the working of Satan, in al power* and ſignes, and woonders of lying,

Math.24.e

10 And in al deceyuableneſſe of vnryghteouſneſſe, in them that periſhe: becauſe they receiued not the loue of the trueth, that they might be ſaued.

11 *And therefore God ſhal ſend them ſtrong deluſion, that they ſhould beleeue lyes:

Rom.1.d

12 That al they might be dampned whiche beleeued not the trueth, but had pleaſure in vnryghteouſneſſe.

13 But we are bounde to geue thankes alway to God for you, brethren beloued of the Lorde, becauſe that God hath from the beginning choſen you to ſaluation, in ſanctifiyng of the ſpirite, and [in] fayth of the trueth:

14 Whereunto he called you by our Goſpel, to the obteyning of the glorie of our Lorde Jeſus Chriſt.

15 ☞Therefore brethren ſtande faſt, and hold the ordinances which ye haue benne taught, whether it were by our preaching, or by our Epiſtle.

16 Our Lorde Jeſus Chriſt, and GOD and our father whiche hath loued vs, and hath geuen vs euerlaſtyng conſolation and good hope in grace,

17 Comfort your hartes, and ſtabliſhe you in al good ſayeing and dooyng.

The.iii.Chapter.

1 He deſyreth them to pray for hym, that the Goſpel may proſper, 6 and geueth them warnyng to reprooue the idle, 16 and ſo wyſheth them al wealth.

A

1 FUrthermore brethren, pray ye for vs, *that the woorde of the Lorde may haue free paſſage, and be glorified, euen as with you:

Ephe.6.c
Collo.4.a

2 And that we may be deliuered from diſordred and euyl menne: For al menne haue not (a) fayth.

3 But the Lorde is faythful, whiche ſhal ſtabliſhe you, and keepe you from euyl.

(a) Although they boaſt them ſelues thereof.

4 And we haue confidence in the Lorde to youwarde, that ye both doo, and wyl doo the thynges whiche we commaunde you.

5 And the Lord guide your hartes to the loue of God, & to the pacient wayting for Chriſte.

6 ☞We commaunde you brethren, in the name of our Lorde Jeſus Chriſte, *that ye withdrawe your ſelues from euery brother that walketh inordinately, and not after the (b) inſtitution whiche he receyued of vs.

1.Cor.5.b

7 For ye your ſelues knowe howe ye ought to folowe vs: For we behaued not our ſelues inordinately among you,

(b) whiche is, to trauayle if he wyl eate.

8 Neither tooke we breade of any man for nought: *but wrought with labour and ſweat nyght and day, becauſe we would not be chargeable to any of you.

Acts.20.g
1.Cor.9.c
1.Theſ.2.e

9 Not becauſe we haue not aucthoritie, but to make our ſelues an example vnto you to folowe vs.

10 For when we were with you, this we warned you of, that yf any would not woorke, the ſame ſhould not eate.

11 For we heare that there are ſome whiche walke among you inordinatly, woorkyng not at al, but be buſybodies.

12 Them that are ſuche, we commaunde, and exhort by our Lorde Jeſus Chriſt, that they working in quietneſſe, eate their owne bread.

Galat.6.b 13 And ye * brethren, be not weery in wel dooyng.

C

2.Theſ.3.d 14 If any man obey not our doctrine, ſignifie hym by an Epiſtle, * and haue no companie with hym, that he may be aſhamed.

15 Yet count hym not as an (c) enimie, but warne him as a brother.

(c) The ende of excommunication, is not to dryue from the Church ſuche as haue fallen, but to winne them to the Churche by amendment.

16 Now the very Lorde of peace, geue you peace alwayes, by al meanes. The Lorde be with you al.

17 The ſalutation of me Paul, with myne owne hande, which is the token in euery Epiſtle. So I write.

18 *The grace of our Lorde Jeſus Chriſt be with you al. Amen. 1.Theſ.5.b Philip.4.b

¶ The ſeconde to the Theſſalonians, was written from Athens.

The firſte Epiſtle of the Apoſtle

Saint Paul, vnto Timothe.

The firſt Chapter.

3 He exhorteth Timothe to wayte vpon his office, namely to ſee that nothing be taught but Gods woorde. &c. 5 Declaryng that fayth with a good conſcience, charitie, and edification, are the ende thereof, 20 and admoniſheth of Hymeneus and Alexander.

A 1 Paule the Apoſtle of Jeſus Chriſt, *by the commiſſion of God our ſauiour, and Lorde Jeſus Chriſt, [which is] *our hope, Actes.9.c 1.Theſ.1.a

Actes.16.a 2 Unto *Timothe a natural (a) ſonne in yͤ fayth: Grace, mercie [and] peace, from God our father, and Jeſus Chriſt our Lord.

(a) So called becauſe he folowed the ſimplicitie of the Goſpel.

3 As I beſought thee to abyde ſtyl in Epheſus when I departed into* Macedonia, [ſo doo] that thou commaund ſomme that they teache no other doctrine: Actes.19.a

2.Tim.2.c Titus.3.c 1.Tim.4 a 4 Neyther geue heede to *fables, and endles genealogies, whiche breede queſtions, more then godly edifiyng, whiche is in fayth.

5 But the (b) end of the commaundement, is charitie out of a pure hart, and of a good conſcience, and of fayth vnfaygned.

(b) Becauſe theſe queſtioniſtes preferred their curious fables to al other knowledge, and beautified them with the law, as if they had benne the very lawe of God: Saint Paul ſheweth that the ende of Gods lawe is loue, which can not be without a good conſcience, neither a good conſcience without faith, nor faith without the word of God: So their doctrine whiche is an occaſion of contention, is woorth nothyng.

6 From the whiche thynges ſomme hauing erred, haue turned vnto vayne iangling:

7 Couetyng to be doctours of the lawe, not vnderſtandyng what they ſpeake, neyther whereof they affirme.

8 ☞ But we know that the lawe is good, yf a man vſe it lawfully:

9 Knowing this, *that the lawe is not geuen vnto a righteous man, but vnto the lawleſſe and diſobedient, to the vngodly and to ſinners, to vnholy and vncleane, to murtherers of fathers, and murtherers of mothers, to manſlears,

B

Leuit.21.b Rom.1.d 10 To *whoremongers, to them that defile them ſelues with mankinde, to manſtealers, to lyers, to periured, and if there be any other thing that is contrary to wholſome doctrine:

11 According to the Goſpel of the glorie of the bleſſed God, whiche is committed vnto me.

12 And I thanke Chriſte Jeſus our Lorde, whiche hath made me ſtrong: for he counted me faythful, putting me into the miniſterie,

13 Who was before a blaſphemer, *and an oppreſſour: But yet I obteyned mercie, becauſe I dyd it (c) ignorantly in vnbeleefe. Actes.9.a 1.Cor.15.b Galat.1.c

(c) Not knowing that I fought againſt God.

D

14 Neuertheleſſe, the grace of our Lord was exceeding abundant, with faith and loue, whiche is in Chriſt Jeſus.

15 ☞ This is a faythful ſayeing, and by al meanes woorthie to be receyued, that *Chriſt Jeſus came into the worlde, to ſaue ſinners, of whom I am cheefe. Math.9.d Mark.2.c Luke.19.a Iohn.3.c

16 Notwithſtanding, for this cauſe was mercie ſhewed vnto me, that in me the firſt, Jeſus Chriſt myght ſhewe al long ſuffering, to the example of them whiche ſhoulde beleeue on hym to lyfe euerlaſtyng.

17 (d) Nowe vnto the kyng euerlaſtyng, incorruptible, inuiſible, vnto God only wyſe, [be] honour & glorie for euer and euer, Amen.

(d) He burſteth foorth into theſe godly affections, conſydering Gods great mercie toward hym.

18 This commaundement commit I vnto thee ſonne Timotheus, accordyng to the prophecies whiche went before vpon thee, that thou in them ſhouldeſt fight a good fight:

19 Hauing fayth and good conſcience, which ſomme hauyng put away, as concernyng fayth, haue made ſhipwracke.

20 Of whom * is Hymeneus and Alexander, whom I haue (e) delyuered vnto Satan, that they maye learne not to blaſpheeme. 2.Tim.2.c Math.18.c i.Cor.5.a

(e) Excommunicate, or caſt out of the Churche.

The.ii.Chapter.

1 He exhorteth to pray for al menne, 4 wherefore, 8 and howe. 9 As touching the apparel and modeſtie of women.

A 1 I Exhort you therfore, that firſte of al prayers, ſupplications, interceſſions, & geuing of thankes, be made for al menne.

Iere.29.c
Baruc.1.c
2 *For kynges, and for al that are in aucthoritie, that we may leade a quiet and peaceable lyfe, in al godlyneſſe and honeſtie,

3 For that is good and acceptable in the ſight of God our ſauiour,

4 Who wyl haue al menne to be ſaued, and to comme vnto the knowledge of the trueth.

John.17.a
Hebr.9.d
Galath.3.c
5 For [there is] *one God, and one mediatour of God and menne, the man Chriſt Ieſus:

6 Who gaue him ſelfe a (a) raunſome for al, a teſtimonie in due tymes:

7 Whereunto I am ordeyned a preacher and an Apoſtle (I tel the trueth in Chriſt, and lye not) a teacher of the Gentiles in fayth and veritie.

B

(a) He ſheweth that there can be no mediatour, except he be alſo the redeemer.

8 I wyl therefore that the menne *pray euery where, lyfting vppe holy handes without wrath and reaſoning. Iohn.4.c

9 Lykewyſe alſo the women, that they aray them ſelues in comely apparel, with ſhamefaſtneſſe, and diſcrete behauiour, not in brayded heere, either golde or pearles, or coſtlye araye:

10 But (that becommeth women profeſſing godlineſſe) through good workes.

11 *Let the woman learne in ſilence with al ſubiection. 1.Cor.14.g

12 But I ſuffer not a woman to teache, neyther to vſurpe aucthoritie ouer the man, but to be in ſilence.

13 For Adam was firſt fourmed, then Eue.

C

14 And Adam was not deceyued, but the woman beyng deceyued, was (b) in the tranſgreſſion.

(b) That is, giltie of the tranſgreſſion.

15 Notwithſtanding, through bearyng of children ſhe ſhalbe ſaued, yf they continue in fayth and charitie, and holineſſe, with modeſtie.

The .iii.Chapter.

2 He declareth what is the office of miniſters, 11 and as touching their families, 15 the dignitie of the Churche, 16 and the principal poynt of the heauenly doctrine.

A 1 This is] a faythful ſayeing: If a man deſyre the office of a byſhop, he deſyreth a good worke.

2 A byſhop therefore muſt be blameleſſe, the huſband of one wyfe, watching, ſober, comely apparelled, a louer of hoſpitalitie, apt to teache,

3 Not geuen to ouermuche wyne, no ſtryker, not greedie of filthie lucre: but gentle, abhorring fighting, abhorring couetouſneſſe:

4 One that ruleth wel his owne houſe, hauing children in ſubiection, with al grauitie.

5 (For yf a man knowe not to rule his owne houſe, howe ſhal he care for the Churche of GOD?)

6 Not a young ſcoller, leſt he being puffed vp, (a) fal into the condempnation of the diuel.

(a) Leſt being proude of his degree, he be lykewyſe condempned, as the diuel was for lyfting vp hym ſelfe by pryde.

7 He muſte alſo haue a good report of them which are without, leſt he fal into the rebuke and ſnare of the diuel.

B

8 Lykewiſe muſt the " miniſters be *graue, not double tongued, not geuen to muche wine, neither greedy of filthie lucre:

" Or deacons.
Actes.6.a

9 (b) Holding the myſterie of the faith in a pure conſcience.

(b) Hauyng the true doctrine of the Goſpel, and the feare of God.

10 And let them firſt be prooued, then let them miniſter, beyng blameleſſe.

11 Euen ſo muſt their wyues be graue, not euyl ſpeakers, ſober, faythful in al thinges.

12 Let the deacons be the huſbandes of one wife, and ſuch as can rule their children wel, and their owne houſeholdes.

13 *For they that haue miniſtred wel, geat them ſelues a good degree, & great libertie to ſpeake in the faith [whiche is] in Chriſt Ieſus. Mat.25.b

14 These thynges write I vnto thee, hoping to come ſhortly vnto thee: C

15 But if I tary long, that thou mayeſt know how thou oughteſt to behaue thee ſelfe in the houſe of God, whiche is the Churche of the liuing God, the pyller and grounde of the " trueth.

" Or, ſtay.

16 And without doubt, great is that myſterie of godlineſſe: *God was ſhewed manifeſtly in the fleaſhe, was iuſtified in the ſpirite, was ſeene among the angels, was preached vnto the Gentiles, was beleeued on in the worlde, and was receyued vp in glorie. Iohn.1.b

The .iiii. Chapter.

2 He teacheth hym what doctrine he ought to flee, 6.8.11. and what to folowe, 15. and wherein he ought to exercyſe hym ſelfe continually.

A

Acts, 20.f
2. Tim, 3.a
2. Pet, 2.a
Iude, 1.c
2. Theſ, 2.a

1 NOwe the ſpirite ſpeaketh euidently, that *in the latter tymes ſomme ſhal *departe from the fayth, geuing heede vnto ſpirites of errour, and doctrines of diuels,

(a) Their dul conſciences, firſt waxed harde, then after, cancker and corruption bred therein, laſt of al, it was burnt of with an hotte iron, ſo that he meaneth ſuch as haue no conſcience. Ephe. 4.

2 Whiche ſpeake falſe in hypocriſie, hauyng their (a) conſcience ſeared with an hot iron:

3 Forbidding to marry [and commaunding] to abſteyne from meates whiche God hath created to be receyued with geuyng thankes, of them which beleeue and know the trueth.

Gen. 1.d
Rom. 23.c
Titus, 1.d

4 For *euery creature of God [is] good, and nothing to be refuſed, yf it be receyued with thankeſgeuing.

5 For it is ſanctified by the woorde of God, and prayer.

2, Tim, 3.d

6 If thou put the brethren in remembrance of theſe thinges, thou ſhalt be a good miniſter of Jeſus Chriſt, *whiche haſt benne nouriſhed vp in the woordes of fayth, and of good doctrine, whiche thou haſt continually followed.

B

1. Tim. 1.a
Titus. 3.c
Coloſ. 2.d

7 But *caſt away prophane & old wyues fables, & exerciſe thee ſelf rather vnto godlineſſe,

8 For *bodyly exerciſe profiteth litle, but godlyneſſe is profitable vnto al thinges, hauyng promyſes of the lyfe that is nowe, and of that whiche is to comme.

9 [This is] a ſure ſayeing, and by al meanes woorthie to be receyued:

10 For therefore we both labour, and ſuffer rebuke, becauſe we haue hoped in the liuing God, whiche is the ſauiour of al menne, ſpecially of thoſe that beleeue.

11 Theſe thinges commaunde, and teache.

Titus, 2.c
1, Pet, 5.a

12 *Let no man deſpyſe thy youth: *but be thou a paterne of the beleeuers, in woorde, in conuerſation, in charitie, in ſpirite, in fayth, in chaſtitie.

13 Tyl I comme geue attendance to reading, to exhortation, to doctrine.

C

(b) And reuelation of the holy goſt.
Act, 6, b

14 Deſpyſe not the gyft that is in thee, whiche was geuen thee (b) through prophecie, with the *layeing on of handes, by the auchoritie of the eldership.

15 Haue a care of theſe thinges, and geue thee ſelfe vnto them, that it may be ſeene howe thou profiteſt in al thinges.

(c) Thou ſhalt faythfully doo thy dutie, whiche is an aſſurance of thy ſaluation.

16 Take heede vnto thee ſelfe, and vnto doctrine, and continue therein: For in dooyng this, thou ſhalt both (c) ſaue thee ſelfe, & them that heare thee.

The .v. Chapter.

1 He teacheth hym howe he ſhal behaue hym ſelfe in rebukyng al degrees, 3 an order concernyng wyddowes, 17 The eſtabliſhing of miniſters, 23 the gouernance of his bodye, 24 and the iudgement of ſinnes.

A

Luke, 19.d

1 REbuke not an elder, *but exhort him as a father, the younger men as brethren:

2 The elder women as mothers, the younger, as ſiſters, in al chaſtitie.

3 Honor widdowes, whiche are widdowes in deede.

Eccleſ. 3.b

4 *But yf any widdow haue children or nephues, let them learne firſt to rule their owne houſes godly, and to recompence alſo theyr elder kynſfolkes: for that is good and acceptable before God.

Luke, 2.f
(a) Whiche hath no maner of worldly meanes to helpe her ſelfe with.

5 And ſhe that is a widdowe (a) in deede, and leaft alone, hopeth in God, and continueth in ſupplications and prayers nyght and day.

6 But ſhe that liueth in pleaſure, is dead beyng alyue.

B

7 And theſe thynges commaunde, that they may be blameleſſe.

8 But if any prouide not for his owne, and ſpecially for them of his houſeholde, he hath denyed the fayth, and is worſe then an Infidel.

9 Let not a widdowe be choſen vnder threeſcore yeeres olde, hauyng benne the wyfe of one man,

Gene, 9.a
Acts, 10.c
1, Pet. 4.b
" Or, holpen them.

10 And wel reported of in good woorkes, yf ſhe haue brought vp chyldren, *yf ſhe haue lodged ſtrangers, yf ſhe haue waſhed the ſaintes feete, yf ſhe haue " miniſtred vnto them that were in aduerſitie, yf ſhe haue ben continually geuen to euery good woorke.

11 But the younger widdowes refuſe, for when they haue begunne to waxe wanton agaynſt Chriſt, they wyl marry:

12 Hauyng dampnation, becauſe they haue caſt away their firſt fayth.

13 They learne to wander about from houſe to houſe idle, yea not idle only, but alſo tatlers, and buſybodies, ſpeakyng thinges whiche are not comely.

C

1, Cor. 7.b

14 I wyl therefore that the younger women doo *marry, to beare chyldren, to guyde the

houſe, to geue none occaſion to the aduerſarie to ſpeake ſlaunderouſly.

15 For certaine of them are alredy turned backe after Satan.

16 If any man or woman that beleeueth haue widdowes, let them ſuſtayne them, and let not the churche be charged, that it may ſuſteyne them that are widdowes in deede.

17 The elders that rule wel, let them be counted woorthy of double honour, moſt ſpecially they whiche labour in the woord and teachyng.

Deut.25.b 18 For the ſcripture ſayth, *Thou ſhalt not mooſel the Oxe that treadeth out the corne: and,*The labourer is worthy of his reward. Math.10.b

19 Agaynſt an elder receyue none accuſation, but *vnder two or three witneſſes. Deut.19.d

20 Them that ſinne, rebuke before al, that other alſo may feare.

21 I teſtifie before God, and the Lorde Ieſus Chriſt, and the elect angels, that thou obſerue theſe thinges without haſtineſſe of iudgement, and doo nothing after parcialitie. D

22 *Lay handes ſodenly on no man, neither be partaker of other mens ſinnes. Keepe thy ſelfe chaſte. Nu.27.d Actes,6.b

23 Drynke no longer water: but*vſe a little wyne for thy ſtomackes ſakes, and thyne often diſeaſes. 2.Tim.1.b Eccl,31.d

24 Some mens ſinnes are open beforehande, haſting before vnto iudgement, and in ſome (b) they folow after.

25 Lykewyſe alſo good woorkes are manifeſt beforehande, and they that are otherwiſe can not be hydde.

(b) Their ſinnes folow, whiche for a tyme haue deceyued the godly, and after are detected, as Saul, Iudas, and other hypocrites.

The.vi.Chapter.

1 The duetie of ſeruantes towarde their maiſters. 3 Agaynſt ſuche as are not ſatiſfied with the woorde of God. 6 Of true godlineſſe and contentation of mynde. 9 Agaynſt couetouſneſſe. 11 A charge geuen to Timothie.

A 1 BEt as many *ſeruantes as are vnder the yooke, counte their maiſters worthy of al honor, that the name of God and his doctrine be not blaſphemed. 1.Cor.12.c Ephe.6.a Coloſſ.3.d

2 And they whiche haue beleeuing maiſters, let them not deſpyſe them, because they are brethren, but rather let them doo ſeruice, foraſmuche as they are beleeuing and beloued, and partakers of the (a) benefite: Theſe thinges teache and exhort.

(a) That is of the grace of God.

Galat,1.a

3 *If any man teache otherwyſe, and conſenteth not vnto the wholſome woordes of our Lorde Ieſus Chriſt, and to the doctrine whiche is accordyng to godlineſſe:

4 He is puft vp, knowing nothing, but doting about queſtions, and *ſtryfes of woordes, wherof commeth enuie, ſtrife, raylinges, euyl ſurmiſinges, 1.Tim.1.a Titus,3.c

5 Vayne diſputations of menne of corrupt myndes, deſtitute of the trueth, thynkyng lucre to be godlineſſe: From ſuche be thou ſeparate.

Eccl.29.d Hebr.13.a 6 Godlineſſe is great lucre,*yf a man be content with that he hath. B

Iob.1.d. Eccle.5.c 7 *For we brought nothing into the world, and it is certayne that we may cary nought away.

8 But hauyng foode and rayment, we muſt therewith be content.

9 For they (b) that wyl be ryche, fal into temptation and ſnares, and into many fooliſh and noyſome luſtes, whiche drowne menne in perdition and deſtruction.

(b) That ſet their felicitie in richeſſe.

10 For loue of money, is the roote of al euyl, whiche whyle ſomme luſted after, they * erred from the fayth, and (c) pearſed them ſelues through with many ſorowes.

* Or, haue miſſed the marke concernyng the faith.

(c) For they are neuer quiet, neither in ſoule nor body.

11 But thou, O man of God, flee theſe thynges, and folowe after ryghteouſneſſe, godlyneſſe, fayth, loue, patience, meekeneſſe.

12 Fyght the good fyght of fayth, lay hand on eternal lyfe, whereunto thou art alſo called, and haſte profeſſed a good profeſſion before many witneſſes.

13 I geue thee charge in the ſyght of God, * who quickeneth al thynges, and before Ieſus Chriſte, whiche vnder Pontius Pilate witneſſed a good profeſſion, Acts.17.e. Apo.17.c.

14 That thou keape the commaundement without ſpotte, vnrebukeable, vntyl the appearyng of our Lord Ieſus Chriſt:

15 *Whiche in his tymes he ſhal ſhewe, that is bleſſed and prince only, (d) the kyng of kynges, and Lorde of Lordes.

(d) By this myghtie power of God, the faythful are admoniſhed boldely to ſtande in their vocation, although the worlde, Satan, and hel, rage agaynſt them.

16 Who only hath immortalitie, dwelling in the light that no manne can atteyne vnto, *Whom no man hath ſeene, neither can ſee, vnto whom be honour and power euerlaſting. Amen.

(e) In things parteyning this lyfe.
Math.5.c.
Luke.12.d
Eccl.29.b

17 Charge them whiche are riche (e) in this worlde, that they be not hygh mynded, nor *truſt in vncertayne riches, but in the liuing GOD, (whiche geueth vs abondantly al thinges to enioy:)

18 That they doo good, that they be riche in good woorks, that they be redy to geue, glad to diſtribute:

Math.6,c

19 *Layeing vp in ſtore for them ſelues a good fundation agaynſt the time to comme, that they may lay holde on eternal lyfe.

20 O Timotheus, ſaue (f) that whiche is geuen thee to keepe, auoyding prophane [and] vayne bablynges, and (g) oppoſitions of ſcience, falſey ſo called:

(f) The gyftes of God, for the vtilitie of the church.
(g) As when queſtion engendreth queſtion.

D

21 Whiche ſomme profeſſing, haue erred concernyng the fayth. Grace [be] with thee. Amen.

¶ The firſt to Timotheus was written from Laodicia, which is the cheefeſt citie of Phrygia Pacaciana.

The ſeconde Epiſtle of the Apoſtle
Saint Paul, to Timothie.

The firſt Chapter.

6 Paul exhorteth Timotheus to ſtedfaſtneſſe and patience in perſecution, and to continue in the doctrine that he had taught hym. 12 whereof his bondes and afflictions were a gage. 16 A commendation of Oneſiphorus.

A 1 Paule an Apoſtle of Jeſus Chriſt by the wyl of God, (a) accordyng to the promiſe of lyfe, whiche is in Chriſt Jeſus,

(a) Beyng ſent of God to preach that lyfe which he had promiſed in Chriſt Jeſus.

2 To Timothie my dearly beloued ſo̅ne: grace, mercie, and peace from God the father, and Chriſt Jeſus our Lorde.

Acts.22.a
Rom.1.a
Philip.3.a

3 I thanke God *whom I woorſhip from [my] forefathers in pure conſcience, that without ceaſſing I haue remembrance of thee in my prayers nyght and day,

4 Greatly deſyring to ſee thee, beyng myndful of thy teares: that I may be fylled with ioye.

5 When I cal to remembrance, the vnfayned fayth that is in thee, which dwelt firſt in thy graundmother Lois, and in thy mother Eunica, and I am aſſured that [it dwelleth] in thee alſo.

(b) The gift of God is a certaine liuely flame, kindled in our hartes, whiche Satan and the fleaſhe labour to quench, and therefore we muſt nouriſhe it, and ſtirre it vp.
Rom.1.b
Ephe.3.a

6 Wherefore I put thee in remembrance that thou (b) ſtirre vp the gyft of God, whiche is in thee *by the putting on of my handes.

7 *For God hath not geuen to vs the ſpirite of feare, but of power, and of loue, and of a ſounde mynde.

B

8 Be not thou therfore aſhamed of the teſtimonie of our Lorde, neither of me his pryſoner, but ſuffer thou aduerſitie with the Goſpel, according to the power of God,

Titus.3.b
Ephe.1.a

9 Who hath *ſaued vs, and called vs with an holy callyng, not accordyng to our woorkes: but according to his owne purpoſe and grace, which was geuen vs in Chriſt Jeſus, before the worlde beganne:

1.Cor.15.g
Hebr.2.d
Rom.1.a

10 But is nowe made manifeſt by the appearing of our ſauiour Jeſus Chriſte, *Who hath put away death, and hath brought lyfe and immortalitie vnto light thorow the Goſpel.

1.Tim.2.b

11 *Whereunto I am appoynted a preacher, and an Apoſtle, and a teacher of the Gentiles.

12 For the whiche cauſe I alſo ſuffer theſe thinges, neuertheleſſe, I am not aſhamed, for I knowe whom I haue beleeued, and I am perſwaded that he is able to keepe that whiche I haue committed to hym agaynſt that daye.

1.Tim.4.b
Titus.2.b
1.Pet.5.a

13 *See thou haue the paterne of wholeſome woordes, whiche thou haſte heard of me in fayth and loue, [that is] in Chriſt Jeſus.

14 That (c) good thing which was committed to thy keeping, holde faſt through the holy ghoſt whiche dwelleth in vs.

(c) The grace of the holy ghoſt.

15 This thou knoweſt, that al they whiche are in Aſia, be " turned from me, of whom are Phygellus and Hermogenes.

" Or, abhorred me.

Math.25.c
Rom.25 b

16 The Lorde geue mercie vnto the houſe of Oneſiphorus, for he oft refreſhed me, *and was not aſhamed of my chayne.

17 But when he was in Rome, he ſought me out very diligently, and found me.

18 The Lorde graunt vnto hym that he

may finde mercie with the Lorde in that day: And in howe many thynges he miniſtred vnto me at Epheſus, thou knoweſt very wel.

The .ii. Chapter.

2 He exhorteth hym to be conſtant in trouble, to ſuffer manly, to abyde faſt in the wholeſome doctrine of our Lorde Jeſus Chriſte, 11 ſhewyng hym the fidelitie of Gods counſel touchyng the ſaluation of his, 19 and the marke thereof.

A 1 Thou therefore my ſonne, be ſtrong in the grace that is in Chriſte Jeſus.

2 And the thynges that thou haſt hearde of me by many witneſſes, the ſame commit thou*to faythful menne, whiche ſhalbe apt to teache other alſo.

Titus,1.b.

3 Thou therefore ſuffer afflictions as a good ſouldier of Jeſus Chriſte.

4 No man that warreth, entangleth hym ſelfe with the affayres of [this] lyfe, that he may pleaſe hym whiche hath choſen him to be a ſouldier.

5 And yf a man alſo wreſtle, yet is he not crowned except he wreſtle lawfully.

6 The labouring huſbandman,(a) muſt firſt be partaker of the fruites.

(a) So that the payne muſt goe before the recompence.

7 Conſyder what I ſay: and the Lord geue thee vnderſtandyng in al thynges.

B 8 Remember that Jeſus Chriſte*of the ſeede of Dauid, was rayſed from the dead, accordyng to my Goſpel:

Mat.1.a. Rom,1.a.

9 Wherein I ſuffer trouble as an euil dooer, euen vnto bondes: but the woorde of God is not bounde.

10 Therfore* I ſuffer al thinges for the electes ſakes, that they myght alſo obteyne the ſaluation whiche is in Chriſte Jeſus, with eternal glory.

Acts,20.f.

11 [It is] a faithful ſayeing:*for yf we be dead with hym, we ſhal alſo liue [with hym:]

Rom,6.d. Rom.8.c.

12 *If we be patient, we ſhal alſo raigne [with him:] If we denie hym, he alſo ſhal denie vs.

Luk,12.b. Rom,3.a. Num,23.c

13 If we be vnfaythful, he abydeth faythful, he can not denye hym ſelfe.

C 14 Of theſe things put them in remembrance, teſtifie before the Lorde, that they ſtriue not about woordes to no profite, [but] to the peruerting of the hearers.

15 Studie to ſhewe thee ſelfe approoued vnto GOD, a woorkeman not to be aſhamed, rightly diuidyng the woorde of trueth.

16 * But prophane voyces of vanitie paſſe ouer: for they wyl encreaſe vnto greater vngodlyneſſe.

1.Tim.1.a.

17 And their woord ſhal fret as dooth a cancker: of whom is*Hymeneus and Philetus,

1.Tim.1.d

18 Whiche about the trueth haue ″ erred, ſayeing that the reſurrection is paſt already, and doo ouerthrowe the fayth of ſomme.

″ Or, miſſed the marke.

19 But the ſtrong fundation of God ſtandeth ſtyl, hauing this ſeale, (b) The lord knoweth them that are his: and, Let euery one that nameth the name of Chriſte, depart from iniquitie.

(b) He groundeth vpon Gods election and mans fayth.

20 But * in a great houſe are not only veſſels of golde, and of ſiluer, but alſo of wood and of earth: ſomme to honour, and ſomme vnto diſhonour.

Rom,19.d

D 21 If a man therefore pourge hym ſelfe from theſe, he ſhalbe a veſſel ſanctified vnto honour, and meete for the vſes of the Lord, and prepared vnto euery good woorke.

22 Luſtes of youth auoyde, but folowe ryghteouſneſſe, fayth, charitie, peace, with them that calle on the Lorde out of a pure hart.

23 *But fooliſhe and vnlearned queſtions put from thee, knowyng that they doo but gender ſtrife.

1.Tim 1,a.

24 And the ſeruant of the Lorde muſt not ſtriue: but be gentle vnto al menne, * apt to teache, ſuffering euil.

1.Tim.3.a.

25 In meekeneſſe inſtructing them whiche are (c) contrary mynded, yf God at any time wyl geue them repentance, to ye knowledge of the trueth:

26 And that they may comme to them ſelues agayne, out of the ſnare of the deuil, whiche are ″ taken captiue of hym at his wyl.

(c) He meaneth not this of apoſtates, or heretikes whō he willeth to flee: but of them only whiche as yet are not come to the knowledge of the trueth, & falle through ignorance.

″ Or, helde aliue.

The .iij. Chapter.

1 He prophecieth of the perilous tymes, 2 ſetteth out hypocrites in their collours, 12 ſheweth the ſtate of the Chriſtians, 14 and howe to auoyde daungers, 12 Alſo what profite commeth of the ſcriptures.

A 1 This knowe alſo, that * in the laſt dayes, perilous tymes ſhalbe at hande.

Acts.20.f. 1.Tim.4.a 1.Pet.2.a. Iude.1.c.

2 For menne ſhalbe louers of their owne ſelues, couetous, boaſters, proude, blaſphemers, diſobedient to parentes, vnthankeful, vngodly:

3 Without natural affection, trucebreakers, falſe accuſers, riotous, fierce, deſpiſers of them whiche are good:

4 Traitours, headdy, hygh mynded, louers of pleaſures more then louers of God:

5 Hauyng a fourme of godlineſſe, but denying the power thereof: Turne away from theſe.

6 Theſe are they * whiche enter into houſes, * and leade captiue [ſimple] women laden with ſinne, caryed with diuers luſtes:

Titus.1.c,

7 Euer learnyng, and neuer hable to comme vnto the knowledge of the trueth.

Exod.7.b

B

8 * For as Jannes and Jambres withſtood Moſes, ſo doo theſe alſo reſiſt the trueth: Men of (a) corrupt mindes, reprobate concernyng the fayth:

(a) Whiche can iudge nothyng aryght.

9 But they ſhal preuayle no longer. For their madneſſe ſhalbe manifeſt vnto al [menne] as alſo theirs was.

10 But thou haſt folowed my doctrine, faſhion of liuing, (b) purpoſe, faith, long ſuffering, charitie, patience,

(b) Not only what I taught and dyd, but alſo what my mynde and wyl was.

11 Perſecutions, afflictions, whiche came vnto me at Antioche, at Iconium, at Lyſtra, whiche perſecutions I ſuffered patiently: and from them al, the Lorde deliuered me.

12 Yea, and * al that wyl liue godly in Chriſte Jeſus, ſhal ſuffer perſecution.

Acts.13.d.
Pſal.34.d.
Pro.24.b.
Eccle.2.a.

13 But the euyl men and deceiuers, ſhal waxe worſe & worſe, deceiuing, & being deceiued.

14 But continue thou in the thynges whiche thou haſt learned, ″ which alſo were cõmitted vnto thee, knowing of whom thou haſt learned [them:]

″ Or, wherein alſo thou haſt benne confirmed and perſwaded.

15 And that from an * infant thou haſt knowen the ſcriptures, which are hable to make thee wyſe vnto ſaluation, through fayth whiche is in Chriſte Jeſus.

1. Tim.4.a

16 * Al ſcripture [is] geuen by inſpiration of God, and [is] profitable to doctrine, to reproue, to correction, to inſtruction which is in ryghteouſneſſe,

2.Pet.1.d.

17 That (c) the man of God may be perfect, inſtructed vnto al good workes.

(c) Whiche is content to be gouerned by Gods woord.

The .iiii. Chapter.

2 He exhorteth Timotheus to be feruent in the woorde, and to ſuffer aduerſitie, 6 maketh mention of his owne death, 9 and biddeth Timothe comme vnto hym.

A

1 I Teſtifie therefore before God, and the Lorde Jeſus Chriſte, whiche ſhal iudge the quicke and the dead at his appearing, and his kyngdome:

2 Preache the woorde, be (a) inſtant in ſeaſon, out of ſeaſon: improue, rebuke, exhort in al long ſuffering & doctrine.

(a) Leaue none occaſion to preache, & to profite.

3 For the tyme wyl comme, when they ſhal not ſuffer wholeſome doctrine: but after their owne luſtes, ſhal they whoſe eares itche, geat them an heape of teachers:

4 And ſhal turne away their hearyng from the trueth, and ſhalbe turned vnto fables.

5 But watche thou in al thynges, ſuffer afflictions, doo the woorke of an Euangeliſt, fulfil thy miniſterie:

6 For I am now ready to be offered, and the tyme of my diſſolution is at hande.

7 I haue fought a good fyght, I haue fulfilled [my] courſe, I haue kept the fayth.

B

1.Cor.9.d
1.Pet.5.b.

8 Hencefoorth there is layde vp for me * a crowne of ryghteouſneſſe, whiche the Lorde the ryghteous iudge ſhal geue me at that day: not to me only, but vnto them alſo that haue loued his appearing.

9 Doo thy diligence to come ſhortly vnto me.

10 For Demas hath forſaken me, hauyng loued this preſent world, and is departed vnto Theſſalonica, Creſcens to Galatia, Titus vnto Dalmatia.

11 (b) Only Luke is with me. Taking Mark, bryng him with thee, for he is profitable vnto me for the miniſtration.

(b) Hereby it is manifeſt that Peter as yet was not at Rome, and yf euer he were there, it is vncertaine.

12 And Tychicus haue I ſent to Epheſus.

13 The cloke that I leaft at Troas with Carpus, when thou commeſt bryng [with thee] and the bookes, but ſpecially the parchementes:

C

14 Alexander yͤ copperſmith ſhewed me much euyl: the Lorde (c) rewarde him accordyng to his deedes:

(c) For Paul ſawe in hym manifeſt ſignes of reprobation.

15 Of whom be thou ware alſo: for he hath greatly withſtande our preachyng.

16 At my fyrſt anſwearing no man aſſiſted me, but al forſooke me, [I pray God] that it may not be layde to theyr charges:

17 ☞ Notwithſtanding the Lord aſſiſted me, and ſtrengthed me, that by me the preaching ſhould be fulfilled to the vttermoſt, and that al the gentiles ſhould heare, and I was deliuered out of the mouth of the Lion.

18 And the Lorde ſhal deliuer me from euery (d) euyl woorke, and wyl preſerue me vnto his heauenly kingdome: to whom [be] praiſe for euer and euer. Amen. ☜

(d) That I commit nothyng vnworthy myne office.

19 Salute Priſca and * Aquila, and the houſeholde of * Oneſiphorus.

Acts.13.a.
Rom.16.a
2.Tim.1.d
Acts.20.b

20 Eraſtus abode at Corinthum: but Trophimus haue I leaft at Miletum ſicke.

D

21 Doo thy diligence to comme before winter. Eubolus greeteth thee, and Pudens, & Linus, and Claudia, and al the brethren.

22 The Lorde Jeſus Chriſte [be] with thy ſpirite: Grace be with you. Amen.

¶ The ſeconde Epiſtle vnto Timotheus ordeyned the firſt byſhop of the Churche of the Epheſians, was written from Rome, when Paul was preſented the ſeconde time vnto the Emperour Nero.

The Epiſtle of Saint Paul vnto Titus.

The firſt Chapter.

5 He aduertiſeth Titus touchyng the gouernment of the Churche. 7 The ordinance and office of miniſters. 12 The nature of the Cretians, and of them whiche ſowe abroade Iewiſhe fables, and inuentions of menne.

A 1 Paul a ſeruant of God, and an Apoſtle of Jeſus Chriſte, accordyng to the (a) fayth of Gods electe, and the knowledge of the trueth, whiche is after godlyneſſe:

(a) That is, to preache the fayth, to encreaſe their knowledge, to teache them to lyue godly, that at length they may obteyne eternal lyfe.

Rom,3,a.

2 In the hope of eternal lyfe, whiche * God that can not lye, promiſed before the worlde beganne:

3 But hath made manifeſt his woord at the tyme appoynted through preaching, which is committed vnto me, accordyng to the ordinance of God our ſauiour:

2.Cor.8.c

4 To * Titus a natural (b) ſonne after the common fayth, Grace, mercie, [and] peace from God the father, and the Lorde Jeſus Chriſte our ſauiour.

(b) In reſpect of faythe, whiche was common to them both, ſo that hereby they are brethren: but in reſpect of the miniſterie, Paul begate hym as his ſonne in faith.

5 For this cauſe leaft I thee in Creta, that thou ſhouldeſt refourme the thyngs that are leaft, and * ordeyne elders in euery citie, as I had appoynted thee:

1.Tim.3.a.

6 If any be blameleſſe, the huſbande of one wyfe, hauyng faithful chyldren, not accuſable of riote, or vntractable.

Leui.10.b
Ephe.5.d.

7 * For a byſhop muſt be blameleſſe, as the ſtewarde of God: not ſtubborne, not angry, not geuen to wine, no ſtriker, not geuen to filthy lucre:

B 8 But a louer of hoſpitalitie, a louer of goodneſſe, ſober, ryghteous, godly, temperate:

9 Holdyng faſt the faythful woorde whiche is accordyng to doctrine, that he may be hable both to exhort in wholeſome doctrine, and to improoue them that ſay agaynſt it.

10 For there are many vnruly and vayne talkers, and deceiuers of mindes, ſpecially they [that are] of the (c) circumciſion:

(c) Whiche were not only the Iewes, but alſo the Hebionites, & Cherinthians heretiques, which taught that the lawe muſt be ioyned with Chriſte.

11 Whoſe mouthes muſt be ſtopped, whiche ſubuert whole houſes, teachyng thynges whiche they ought not, for filthy lucre ſake.

12 One of them ſelues [euen] a prophet of their owne, ſaide, The Cretians [are] alwayes lyers, euyl beaſtes, ſlowe bellyes.

C 13 This witneſſe is true: wherefore rebuke them ſharpely, that they may be ſounde in the fayth,

14 Not takyng heede to Iewes fables, and commaundementes of men, turnyng from the trueth.

Rom,14.d

15 * Unto the pure, [are] al thynges pure: but vnto them that are defiled and vnbeleeuing, [is] nothing pure, but euen the minde and conſcience of them is defiled.

16 They confeſſe that they knowe God: but with woorkes they denie hym, ſeeyng they are abominable and diſobedient, and vnto euery good woorke reprobate.

The.ii.Chapter.

1 He commendeth vnto hym the wholeſome doctrine, and telleth him howe he ſhal teache al degrees to behaue them ſelues, 11 through the benefite of the grace of Chriſte.

A 1 But ſpeake thou the thynges whiche becomme (a) wholeſome doctrine.

(a) Wherewith our ſoules are fed and maynteyned in health.

2 That the elder men be watchyng, graue, ſober, ſounde in fayth, in charitie, in patience:

1.Tim.2.b

3 The elder * women lykewyſe, that [they be] in ſuche behauiour as becommeth holyneſſe, not falſe accuſers, not geuen to muche wine, teachers of good thynges:

4 That they may make the young women ſober mynded, to loue theyr huſbandes, to loue their chyldren,

5 [To be] diſcreete, chaſte, (b) houſe keepers, good, obedient vnto their owne huſbandes, that the woorde of God be not blaſphemed.

(b) Not runnyng to and fro without neceſſary occaſions, which is a ſigne of lyghtneſſe.

6 Young men lykewyſe exhort, to be ſober mynded:

1.Tim.3.b
1.Pet.5.a.

7 * In al thyngs ſhewyng thee ſelfe a paterne of good woorkes, in the doctrine, vncorruptneſſe, grauitie, integritie,

B 8 Wholeſome woorde, vnrebukeable, that he whiche withſtandeth, may be aſhamed, hauyng no euyl thyng to ſay of you.

Ephe.6.a.
1.Pet.2.d.
Coloſ.3.d
1.Tim.6.a

9 [Exhort] ſeruantes to be obedient vnto their owne maiſters, & to pleaſe [them] in al thynges, not " anſwearyng agayne:

" Or, againſt ſaying.

10 Neyther pickers, but ſhewyng al good faithfulneſſe, that they may adourne the doctrine of God our ſauiour in al thynges.

11 ☞ For there hath appeared the grace of god [whiche is] (c) healthful to al menne,

(c) Of what condition or ſtate ſoeuer they be.

12 Teachyng vs, that denying vngodlyneſſe, and * worldly luſtes, we ſhoulde lyue ſoberly, and ryghteouſly, and godly, in this preſent worlde:

1.Iohn.2.c

13 Lookyng for that bleſſed hope and appearing of the glory of the great God, and our ſauiour Jeſus Chriſte,

C 14 Whiche * gaue hym ſelfe for vs, that he myght redeeme vs from al vnryghteouſneſſe, and * purge vs a peculier people vnto hym ſelfe, * zelous of good woorkes.

Rom.8.a. Galat.1.a. Ephe.5.c.

15 Theſe thynges ſpeake and exhort, and rebuke with al aucthoritie: * Let no man deſpiſe thee.

Ephe.2.b. 1.Tim.4.b

The.iij.Chapter.

1 Of obedience to ſuche as be in aucthoritie. 9 He warneth Titus to beware of fooliſhe and vnprofitable queſtions, 12 concludyng with certayne priuate matters, 15 and ſalutations.

Rom.13.a. 1.Pet.2.c.

A 1 Warne them to be ſubiect to rule and power, to obey magiſtrates, to be ready to euery good woorke:

2 To blaſpheme no man, to be no fyghters, [but] gentle, ſhewing al mekeneſſe vnto al menne.

3 (a) For we our ſelues alſo were ſometyme fooliſhe, diſobedient, deceiued, ſeruing diuers luſtes and voluptuouſneſſe, liuyng in malitiouſneſſe and enuie, ful of hate, hatyng one another.

(a) For, let vs conſyder what we our ſelues were when God ſhewed vs fauour.

4 ☞ But after that the kyndneſſe and loue of our ſauiour God to manward appeared,

5 * Not of woorkes that be in ryghteouſneſſe which we haue wrought, but accordyng to his mercie he ſaued vs, * by the (b) fountayne of the regeneration and renuing of the holy ghoſt,

2.Tim.1.b Iohn.3.a.

(a) Baptiſme is a ſigne of our regeneration, which is wrought by the holy ghoſt.

6 Whiche he ſhedde on vs richely through Jeſus Chriſte our ſauiour:

7 That we iuſtified * by his grace, ſhoulde be made heyres according to the hope of eternal lyfe.

Acts.15.b. Ephe.2.b.

B 8 ☞ [This is] a faythful ſayeing, and theſe thynges I wyl that thou affirme conſtantly, that they which haue beleeued in God, myght be careful to mainteyne good woorkes: Theſe thynges are good and profitable vnto menne.

9 * But fooliſhe queſtions, and genealogies, and contentions, and ſtriuinges about the lawe, auoyde: for they are vnprofitable and vayne.

1.Tim.1.a. 2.Tim.2.c

10 A man that is an heretike, * after the firſt and the ſeconde admonition, auoyde:

Mat.18.c.

11 Knowyng that he that is ſuche, is ſubuerted, & ſinneth, being dampned of him ſelfe.

12 When I ſhal ſende Artemas vnto thee, or Tychicus, be diligent to comme vnto me vnto Nicopolis: for I haue determined there to winter.

13 Bryng Zenas the lawyer, and Apollos on theyr iourney diligently, that nothing be lackyng vnto them.

C 14 And let ours alſo learne to mainteyne good woorkes to neceſſary vſes, that they be not vnfruiteful.

15 Al that are with me ſalute thee, Greete them that loue vs in the fayth. Grace be with you al, Amen,

¶ Written from Nicopolis a citie of Macedonia.

The Epiſtle of Saint Paul vnto Philemon.

5 He reioyceth to heare of the fayth and loue of Philemon. 9 whom he deſyreth to forgeue his ſeruant Oneſimus, and louingly to receiue hym agayne.

A 1 Paul a priſoner of Jeſus Chriſt, & brother Timotheus, vnto Philemon my dearely beloued and our felowe labourer,

2 And to our dearely beloued Apphia, and to Archippus our felowe ſouldier, and to the Churche in thy houſe:

3 * Grace to you, and peace from God our father, and the Lorde Jeſus Chriſte.

1.Cor.1.a. 2.Cor.1.a. Galat.1.a.

4 I thanke my God, makyng mention alwayes of thee in my prayers,

5 Hearyng of thy loue and fayth which thou haſt towarde the Lorde Jeſus, and toward al ſaintes:

6 That the (a) felowſhip of thy fayth may be effectual in the knowledge of euery good [woorke] whiche is in you towarde Chriſte Jeſus.

(a) Thy beneuolence towarde the ſaintes, which proceedeth of a liuely and effectual faith.

Jeſus.

B 7 For we haue great ioy and conſolation in thy loue, becauſe the bowels (b) of the ſaintes are refreaſhed by thee, brother.

(b) Meanyng his inwarde partes and affections were through his charitie comforted.

8 Wherefore, though I myght be muche bolde in Chriſte, to iniopne thee that whiche is conuenient:

9 Yet for loues ſake I rather beſeeche thee, beyng ſuche a one as Paul the aged, and now alſo a priſoner of Jeſus Chriſte.

Colo.4.b

10 I beſeeche thee for my ſonne *Oneſimus, whom I haue begotten in my bondes:

11 Whiche in tyme paſſed was to thee vnprofitable, but nowe profitable to thee and to me,

12 Whom I haue ſent agayne: thou therefore receiue hym, that is, myne owne bowels,

13 Whom I woulde haue reteyned with me, that in thy ſteede he myght haue miniſtred vnto me in the bondes of the Goſpel:

C 14 But without thy minde would I doo nothyng, that thy benefite ſhoulde not be as it were of neceſſitie, but wyllyngly.

15 For happyly he therefore departed for a ſeaſon, that thou ſhouldeſt receiue hym for euer:

16 Not now as a ſeruant, but aboue a ſeruant, a brother beloued, ſpecially to me: but howe muche more vnto thee, both in the fleaſh and in the Lorde?

17 If thou count me therefore a felowe, receiue hym as mee ſelfe.

18 If he haue iniured thee, or oweth [thee ought] that lay to my charge.

19 I Paul haue written it with myne owne hande, I wyl recompence it: albeit, I doo not ſay to thee howe thou oweſt vnto me euen thyne owne ſelfe beſides.

20 Yea brother, let me enioy [this] " pleaſure of thee in the Lorde: comfort my (c) bowels in the Lorde.

" Or, fruite.

(c) Graunt me this benefite, whiche ſhalbe moſte acceptable vnto me of al other.

21 Truſting in thyne obedience, I wrote vnto thee, knowyng that thou wylt alſo doo more then I ſay.

22 Moreouer, prepare me alſo a lodging: for I D trust that through your prayers I ſhalbe geuen vnto you.

23 There ſalute thee Epaphras my felow priſoner (d) in Chriſte Jeſus,

(d) That is, for Chriſtes cauſe.

24 Marcus, Ariſtarcus, Demas, Lucas, my felowe labourers.

25 The grace of our Lorde Jeſus Chriſte [be] with your ſpirite. Amen.

¶ Written from Rome to Philemon, by Oneſimus a ſeruant.

The Epiſtle of Saint Paul the Apoſtle to the *Hebrewes.*

The firſt Chapter.

1 He ſheweth the excellencie of Chriſte, 4 aboue the angels, 7 and of their office.

A 1 GOD which in tyme paſt, at ſundry tymes & in diuers manners ſpake vnto the fathers in the prophetes,

2 Hath in theſe (a) laſt dayes ſpokē vnto vs in the ſonne, whom he hath appoynted heire of al thynges, *by whom alſo he made the worldes.

(a) So that nowe we haue no credite in any newe reuelations after hym.

Colo.1.c.

Sapi.8.d.

3 *Who beyng the bryghtneſſe of the glory, & the very image of his ſubſtāce, vpholding al thinges with the woord of his power, hauing by him ſelfe purged our ſinnes, " hath ſit on the right hand of the maieſtie on high:

" Or, ſate.

4 Beyng ſo muche more excellent then the angels, as he hath by inheritance obteyned a more excellent name then they.

Pſal.2.a.

5 For vnto whiche of the angels ſayde he at any tyme, *Thou art my ſonne, this (b) day haue I begotten thee?

(b) Becauſe he was at the tyme appoynted declared to the worlde.

6 And agayne, I wyl be to him a father, and he ſhalbe to me a ſonne? And agayne when he bryngeth in the firſt begotten ſonne into the worlde, he ſayth, And let al the angels of God woorſhip hym.

Pſal.97.a.

B 7 And vnto the angels he ſayth, He maketh his angels (c) ſpirites, and his miniſters a flame of fyre:

Pſal.104.a

(c) He compareth the angels to the windes, whiche are here beneath as gods meſſengers.

8 But vnto the ſonne [he ſayth,] Thy ſeate, O God, [ſhalbe] for euer and euer: the ſcepter of thy kyngdome [is] a ſcepter of ryghteouſneſſe.

9 Thou haſt loued ryghteouſneſſe, and hated iniquitie: therefore God, euen thy God, hath annoynted thee with the oyle of gladneſſe aboue thy felowes.

Pſal.102.b

10 *And, thou Lorde in the beginnyng haſt layde the fundation of the earth: and the heauens are the woorkes of thy handes:

11 They ſhal periſhe, but thou endureſt: and they al ſhal ware olde as dooth a garment:

12 And as a veſture ſhalt thou folde them vp, and they ſhalbe chaunged: but thou art the ſame, and thy yeeres ſhal not fayle.

Pſal.110.a. Mar.22.d. 1.Co.15.b

13 But vnto whiche of the angels ſaide he at any time, Sit on my right hand, til I make thyne enimies thy footeſtoole?

14 Are they not al miniſtring ſpirites, ſent foorth into miniſterie for their ſakes whiche ſhalbe heyres of ſaluation?

The .ij. Chapter.

1 He exhorteth vs to be obedient vnto the newe lawe whiche Chriſte hath geuen vs, 9 and not to be offended at the infirmitie and lowe degree of Chriſte, 10 becauſe it was neceſſary that for our ſakes he ſhoulde take ſuche an humble ſtate vpon him, that he myght be lyke vnto his brethren.

A 1 Wherfore we ought to geue the more earneſt heede to the thinges whiche we haue hearde: leſte at any (a) tyme we ſhoulde let them ſlippe.

(a) We muſt diligently keepe in memorie, the doctrine whiche we haue learned, leſt lyke veſſels ful of chaps, we leake and run out on euery part.

2 For yf the (b) woorde ſpoken by angels, was ſtedfaſt: and euery tranſgreſſion & diſobedience receiued a iuſt recompence of rewarde:

(b) As the goſpel is, whiche only offereth ſaluation.

3 Howe ſhal we eſcape yf we neglect ſo great ſaluation? whiche at the fyrſt beganne to be preached of the Lorde, and was confirmed vnto vs warde by them that hearde it,

Mar.16.d.

4 *God bearing witneſſe [thereto] both with ſignes and woonders alſo, and with diuers powers, and gyftes of the holy ghoſt accordyng to his owne wyl.

5 For vnto the angels hath he not put in ſubiection the worlde to comme, whereof we ſpeake.

Pſal.7.a.

6 But one in a certayne place witneſſed, ſayeing, What is man, that thou art mindeful of hym? Or the ſonne of man that thou viſiteſt hym?

B 7 Thou madeſt hym for a litle whyle lower then the angels, thou haſt crowned hym with (c) glory and honour, and *haſt ſet hym aboue the woorkes of thy handes.

(c) In makyng hym felowe heyre with Chriſte.

Pſal.8.b. 1.Co.15.d

8 Thou haſt put al thinges in ſubiection vnder his feete. In that he put al thynges vnder him, he leaft nothyng that is not put vnder hym. But nowe we ſee not yet al thinges put vnder hym.

9 But hym that for a whyle was made leſſe then the angels, we ſee [that it was] Jeſus, who through the ſuffering of death, was crowned with glory and honour, that he by the grace of God, ſhould taſte of death for al.

10 For it became hym, for whom are al thynges, and by whom are al thynges, after he had brought many ſonnes vnto glory, that he ſhoulde make the captayne of their ſaluation perfect through afflictions.

11 For both he that ſanctifieth, and they which are ſanctified [are] al of one: For whiche cauſe, he is not aſhamed to calle them brethren,

Pſal.22.e. Iohn.20.d

12 Sayeing, I wil declare thy name vnto my *brethren, in the middes of the Churche wyl I prayſe thee.

13 And agayne, I wyl put my truſt in hym. And agayne, Beholde here am I, and the chyldren whiche God hath geuen me.

C 14 Foraſmuche then as the chyldren are partakers of fleaſhe and blood, he alſo hym ſelfe lykewyſe tooke part with them, that thorowe death he myght expel hym that had lordeſhip ouer death, that is the deuil:

15 And that he myght deliuer them whiche through feare of death, were al their lyfe tyme in danger of bondage.

16 For he in no place taketh on hym the (d) angels: but the ſeede of Abraham taketh he on hym.

(d) Not the nature of angels, but of menne.

17 Wherefore in al thinges it became hym to be made lyke vnto his brethren, that he myght be merciful, & a faythful hygh prieſt in thynges concernyng GOD, for to purge the peoples ſinnes.

18 For in that he hym ſelfe ſuffered, and was tempted, he is hable to ſuccour them that are tempted.

The .iii. Chapter.

1 He requireth them to be obedient vnto the woorde of Chriſte, 3 who is more woorthy then Moſes. 12 The pouniſhment of ſuch as wyl harden their hartes, and not beleeue, that they myght haue eternal reſt.

A 1 Therefore holy brethren, partakers of the celeſtial callyng, (a) conſyder the apoſtle and hygh prieſte of our profeſſion Chriſte Jeſus,

(a) Take heede to his woordes, and heare hym

2 Being faythful to hym that appoynted hym, as alſo Moſes [was faythful] in al his houſe.

3 For this [man] is counted woorthy of more glory then Moſes, inaſmuche as he whiche hath buylded the houſe, hath more honour then the houſe.

4 For euery houſe is buylded of ſome man: but he that buylded al thynges, is God.

5 And Moſes veryly was faythful in al his houſe, as a ſeruant, for a witneſſe of thoſe thinges whiche were to be ſpoken after:

6 But Chriſte as a ſonne hath rule ouer his owne houſe: (b) whoſe houſe are we, yf we hold faſt the confidence and the reioycing of that hope vnto the ende.

(b) For in obeying the ſonne, we are made the houſe of God.
Rom.5.a.

7 Wherefore, as the holy ghoſt ſayth, To day yf ye wyl heare his voyce,

B 8 Harden not your hartes, as in the prouocation in the day of the temptation in the wylderneſſe:

9 Where your fathers tempted me, prooued me, and ſawe my woorkes fourtie yeeres.

10 Wherefore I was greeued with this generation, and ſayde, They doo alway erre in harte, they veryly haue not knowen my wayes.

11 So that I ſware in my wrath, (c) If they ſhal enter into my reſt.

(c) Here note the Hebrue phraſe, meanyng that they ſhal not enter.

12 Take heede brethren, leſt at any tyme there be in any of you an euyl hart of vnbeleefe, to depart from the liuing God:

13 But exhort ye one another dayly, whyle it is called to day: leſt any of you be hardened through the deceiptfulneſſe of ſinne.

C 14 For we are made partakers of Chriſte, yf we keepe ſure vnto the end (d) the beginning of the ſubſtance.

(d) which is, by fayth to imbrace and holde faſt the true doctrine of Ieſus Chriſte.

15 " So long as it is ſayde, To day yf ye wyl heare his voyce, harden not your hartes, as in the prouocation.

" Or, whyle.

16 For ſomme when they had heard, dyd prouoke: " howe be it, not al that came out of Egypt by Moſes.

" The Lord.

17 But with whom was he diſpleaſed fourtie yeeres? Not with them that had ſinned, whoſe carkaſes fel in the deſart?

18 And to whom ſware he that they ſhoulde not enter into his reſt, but vnto them that were not obedient?

19 And we ſee that they coulde not enter in, becauſe of vnbeleefe.

The .iiii. Chapter.

2 The woorde without fayth is vnprofitable. 3 The Sabboth or reſt of the Chriſtians.
6 Pouniſhment of vnbeleeuers. 12 The nature of the woorde of God.

A 1 LET vs feare therefore, leſt at any tyme by forſakyng the promiſe of entring into his reſt, any of you ſhoulde ſeeme to be defrauded.

2 For vnto vs was the Goſpel preached, aſwel as vnto them: but the woorde whiche they hearde, dyd not profite them, not beyng coupled with fayth to them that hearde.

3 For we whiche haue beleeued, doo enter into his reſte, as he ſayde, Euen as I haue ſworne in my wrath, yf (a) they ſhal enter into my reſt: although the woorks were made perfect from the fundation of the worlde.

(a) Although that God by his reſt after the creation of his workes, ſignified the ſpiritual reſt of the faythful: yet he ſware to geue reſt in Chanaan, whiche was but a figure of the heauenly reſt, and dured but for a tyme.

4 For he ſpake in a certayne place of the ſeuenth day on this wyſe, *And God dyd reſte the ſeuenth day from al his woorkes.

Gen.2,a.

5 And in this place agayne, If they ſhal enter into my reſte.

6 Seeing therefore it foloweth that ſomme muſt enter there into, and they to whom the Goſpel was firſt preached entred not therein for vnbeleefe.

B 7 Agayne, he appoynteth a certayne day, by to day, ſayeing in Dauid after ſo long a time (as it is ſayde,) To day yf ye wyl heare his voyce, harden not your hartes.

8 For yf (b) Ieſus had geuen them reſte, then woulde he not afterwarde haue ſpoken of another day.

(b) By Ieſus is meant Ioſua.

9 There remayneth therefore yet a reſt to the people of God.

10 For he that is entred into his reſt, hath ceaſſed alſo from his owne woorkes, as GOD [dyd] from his.

11 Let vs ſtudie therefore to enter into that reſt, leſt any man fal " after the ſame example of diſobedience.

" Or, into.

12 For the woord of God is quicke and mighty in operation, and ſharper then any two edged ſwoorde, and entereth through euen vnto the diuiding a ſunder of the (c) ſoule & the (d) ſpirite, and of the ioyntes and the marowe, and is a diſcerner of the thoughtes and of the intentes of the hart.

(c) where the affections are.
(d) whiche contayneth wyl & reaſon.

13 Neither is there any creature that is not manifeſt in the ſyght of hym: but al thinges [are] naked and open vnto the eyes of hym of whom we ſpeake.

C 14 Seeyng then that we haue a great hygh prieſt, whiche is entred into heauens, Ieſus the ſonne of God, let vs holde faſt [this] confeſſion.

15 For we haue not an hygh prieſt which can not be touched with the feeling of our infirmities: but *was in al poyntes tempted lyke as we are, and [yet] without ſinne.

Phil.2.a.

16 *Let vs therefore comme boldly vnto the * throne of grace, that we may obteyne mercie, and finde grace to helpe in tyme of neede.

Exo.25.b.

The.v.Chapter.

5 He compareth Jeſus Chriſte with the Leuitical prieſtes, ſhewyng wherein they eyther agree, or diſſent. 11 Afterwarde he reproueth the negligence of the Jewes.

A 1 FOR euery hygh prieſte taken from among men, is ordeyned for menne, in thynges [parteynyng] to God, to offer (a) gyftes, and ſacrifices for ſinne:

Leui.9.b.

(a) He ſheweth that man can haue none acceſſe to god, without an hygh prieſt, becauſe that of him ſelfe, he is prophane and ſinful.

2 Whiche can ſufficiently haue compaſſion on the ignorant, and on them that erre out of the way, foraſmuch as he him ſelfe alſo is cōpaſſed with infirmitie.

3 And for the ſame [infirmitie] he is bound to offer for ſinnes, aſwel for hym ſelfe, as for the people.

4 And no man taketh the honour vnto him ſelfe, but he that is called of GOD, as was Aaron.

5 Euen ſo, Chriſte alſo glorified not him ſelfe to be made the hygh prieſt: but he that ſayd vnto hym, * Thou art my ſonne, to day I haue begotten thee [gaue it hym.]

Pſal.2.b.
Acts.13.c.
Hebre.1.b
Pſal.110.b

6 As he ſayth alſo in another place, *Thou art a prieſt for euer, after the order of Melchiſedech. ☞

B 7 Whiche in the dayes of his fleaſhe, when he had offered vp prayers and ſupplications with (b) ſtrong crying and teares, vnto hym that was hable to ſaue hym from death, and was heard in that whiche he (c) feared:

(b) He meaneth the moſt earneſt prayer which Chriſt prayed in the gardē, where he ſwet drops of blood.

(c) Beyng in perplexitie, & fearyng the horrors of death.

8 Though he were the ſonne, yet learned he obedience, by theſe things which he ſuffered.

9 And beyng perfect, was made the authour of eternal ſaluation vnto al them that obey hym:

10 And is called of GOD an hygh prieſt after the order of Melchiſedech.

11 Of whom we haue many thyngs to ſay, & hard to be vttred, ſeeing ye are dul of hearing.

12 For when as concerning the time, ye ought to be teachers, yet haue ye neede agayne that we teache you the firſt principles of the begynnyng of the woorde of God, and are becomme ſuche as haue neede of * mylke, and not of ſtrong meate.

1.Cor.3.a.

13 For euery one that vſeth mylke, is vnexpert of the woorde of ryghteouſneſſe, for he is a babe.

14 But ſtrong meate belongeth to them that are perfect, euen thoſe whiche by reaſon of vſe, haue their wittes exerciſed to diſcerne both good and euyl.

The.vi.Chapter.

1 He proceedeth in reprouing them, and exhorteth them not to faint, 12 but to be ſtedfaſt and patient, 18 foraſmuche as God is ſure in his promiſe.

A 1 THerefore leauing the doctrine of the begynning (a) of Chriſte, let vs goe forth vnto perfection, not layeng agayne the fundation of repentance from dead woorkes, and of fayth toward God,

(a) wherby it may appere that you are fully perſwaded of lyfe euerlaſtyng.

2 Of the doctrine of baptiſmes, and of layeng on of handes, and of reſurrection of the dead, and of eternal iudgement.

Acts.4.b.
and.18.c.

3 And this wyl we doo, * yf God permit.

4 For it can not be that they whiche were once lyghted, and haue taſted of the heauenly gyft, and were becomme partakers of the holy ghoſt,

5 And haue taſted of the good woord of God, and the powers of the worlde to comme:

Mat.12.d.
2.Pet.2.d.
Heb.10.b

6 *And they fal away, ſhoulde be renued agayne into repentance, crucifiyng to them ſelues the ſonne of God a freaſhe, and makyng a mocke of hym.

B 7 For the earth whiche hath drunken in the rayne that commeth oft vpon it, and bryngeth foorth hearbes meete for them by whō alſo it is tilled, receiueth bleſſing of God:

8 But that grounde whiche beareth thornes and bryers, is reproued, and is nygh vnto curſing, whoſe ende is to be burned.

9 Neuertheleſſe, deare freendes, we are perſwaded better thynges of you, and thynges whiche accompany ſaluation, though we thus ſpeake.

10 For God is not vnryghteous, * to forgeat your woorke and labour of loue, whiche ye haue ſhewed toward his name, hauyng miniſtred to the ſaintes, and [doo] miniſter.

Mat.25.c.

11 Yea, and we deſire that euery one of you doo ſhew the ſame diligence, to the ful aſſurance of hope, vnto the ende,

12 That ye faint not, but be folowers of (b) them, whiche through fayth and patience inherite the promiſes.

(b) As the holy fathers, prophetes, & martyrs, that were before vs.

13 For when God made promiſe to Abraham, becauſe he coulde ſweare by no greater, *he ſware by hym ſelfe,

Gene.12.c

14 Sayeing, Surely, bleſſing, I wyl bleſſe thee, and multiplyng, I wyl multiply thee.

15 And ſo after that he had taryed patiently, he obteyned the promiſe.

16 For men verely ſweare by the greater, and* an oth for confirmation, is to them an end of al ſtrife.

Exo.22.a.

17 Wherin God wyllyng more (c) abundantly to ſhew vnto the heires of promiſe the ſtableneſſe of his counſayle, confirmed by an othe:

(c) Becauſe of mans wickedneſſe, whiche wyl not beleue God, except he ſweare.

18 That by (d) two immutable thynges, in whiche it was impoſſible for God to lye, we myght haue a ſtrong conſolation, whiche haue fled to hold faſt the hope layd before vs:

(d) Goddes worde and othe, are two thynges in him vnchaungeable.

19 Whiche [hope] we hold as an ancker of the ſoule both ſure and ſtedfaſt, and entring in into that thing whiche is within the vayle:

20 Whyther the forerunner is for vs entred [euen] Jeſus, after the order of Melchiſedech made * a prieſt for euer. Heb.8.a.

The .vii. Chapter.

1 He compareth the prieſthoode of Chriſt vnto Melchiſedech, 11 alſo Chriſtes prieſthood with the Leuites.

A 1 For this Melchiſedech king of *Salem, prieſte of the moſte high God, who met Abraham returnyng from the ſlaughter of the kinges, and bleſſed him: Gen.14.d

2 To whom alſo Abraham gaue tythe of al thinges: firſte being called by interpretation kyng of righteouſneſſe: and after that alſo, kyng of Salem, whiche is kyng of peace,

3 Without (a) father, without mother, without kin, hauing neither beginning of dayes, neither end of lyfe, but likened vnto the ſonne of God, continueth a prieſt for euer.

(a) So called, becauſe that Moſes maketh no mention of his parentes or kinſfolkes, but as he had benne ſodenly ſent of God into the worlde, to be a figure of Chriſt, or euerlaſting prieſt, and ſhortly taken out of the worlde agayne: So Chriſt as touching his humanitie, had no father, and concerning his diuinitie, no mother.

4 Now conſyder how great this [man] was, vnto whom alſo the patriarche Abraham gaue tythe of the ſpoyles.

5 And verely they whiche are of the children of Leui, which receyue the office of the prieſthood, haue a commaundement to take tythe of the people according to the lawe, that is, of their brethren, though they came out of the loynes of Abraham.

6 But he whoſe kynrede is not counted among them, receyued tythe of Abraham, and bleſſed hym that had the promyſes.

B 7 And without al controuerſie, the leſſe is bleſſed of the better.

8 And here menne that dye, receiue tythes: but there he [receyueth them] of whom it is witneſſed that he lyueth.

9 And (to ſaye the trueth) Leui alſo whiche receyueth tythes, payed tithes in Abraham.

10 For he was yet in the loynes of his father, when Melchiſedech met Abraham. Rom.2.c

11 *If therefore perfection was by the prieſthood of the Leuites (For vnder that prieſthood the people receyued the law) what neded it furthermore that another prieſt ſhould ryſe after the order of Melchiſedech, and not to be called after the order of Aaron? Galath.3.c

12 For if the prieſthood be tranſlated, of neceſſitie alſo there is made a tranſlation of the lawe.

13 For he of whom theſe thynges are ſpoken, parteyneth vnto another tribe, of whiche no man gaue attendance at the aulter.

C 14 For it is euident that our Lord ſprong *out of Juda, of whiche tribe ſpake Moſes nothing concernyng prieſthood: Math.1.a

15 And [it is] yet a farre more euident thyng, yf after the ſimilitude of Melchiſedech there aryſe another prieſt,

16 Whiche is not made after the lawe of the carnal commaundement, but after the power of the endleſſe lyfe:

17 For he thus teſtifieth, *Thou art a prieſte for euer, after the order of Melchiſedech. Pſal.110.b Hebr.4.c

18 For there is truely a diſanulling of the commaundement goeyng before, for the weakeneſſe and vnprofitableneſſe thereof.

19 For the *lawe made nothing perfect, but [was] the bryngyng in of a better hope, by the whiche we drawe nygh vnto God. Rom.8.a Galat.3.c

20 And in as muche as that was not without an othe, (For thoſe prieſtes were made without an othe:

D 21 But this prieſt with an othe, by hym that ſayd vnto hym, The Lord *ſware, and wyl not repent him, thou art a prieſt for euer after the order of Melchiſedech.) Pſal.110.a

22 By ſo muche was Jeſus made a ſuretie of a better teſtament.

23 And among them many were made prieſtes, becauſe they were forbidden by death to endure:

24 But this man, becauſe he endureth euer, hath an (b) vnchangeable prieſthood.

(b) Therefore al others are blaſphemous that eyther make them ſelues his ſucceſſours, or pretende any other ſacrifice.

25 Wherefore he is able alſo euer to ſaue them to the vttermoſt, that come vnto GOD by hym, ſeeyng he euer liueth, *to make interceſſion for them. 1.Tim.2.a 1.Ioh.2.b

26 For ſuche an hygh prieſt became vs, [which is] holy, harmeleſſe, vndefiled, ſeparate from ſinners, and made hygher then heauens:

27 Whiche needeth not dayly, as thoſe hygh prieſtes, *to offer vp ſacrifice, firſt for his own ſinnes, and then for the peoples: for that dyd he once, when he offered vp him ſelfe. Leuit.9.b

28 *For the lawe maketh men high prieſtes whiche haue infirmitie: but the woorde of the othe which was after the law [maketh] the ſonne, whiche is perfect for euermore. Hebr.5.a

The

The.viii.Chapter.

6 He proueth the aboliſhing aſwel of the Leuitical prieſthoode, as of the olde couenant, by the ſpiritual and euerlaſting prieſthood of Chriſt, 8 and by the newe couenant.

A 1 But of the thinges whiche we haue ſpoken, [this is] the ſumme: *We haue ſuch an hygh prieſt, that ſitteth on the right hande of the throne of the maieſtie in the heauens,

Hebr.6.d and.10.c

2 A miniſter of holy thinges, and of the true tabernacle, whiche the Lorde pight, and not man.

3 For euery hygh prieſt is ordeyned to offer giftes and ſacrifices: wherfore it is of neceſſitie, that this man haue ſomwhat alſo to offer.

4 For he were not a prieſt, yf he were on the earth, ſeeyng that there are prieſtes, that accordyng to the lawe offer gyftes,

5 Who ſerue vnto the example and *ſhadow of heauenly things, as Moſes was admoniſhed of God, when he was about to finiſhe the tabernacle: *For ſee, ſayeth he, that thou make al thinges accordyng to the patterne ſhewed to thee in the mount.

Coloſſ.2.c
Hebr.10.a
Exod.25.d
Actes.7.f

6 But nowe hath he obteyned a more excellent office, by howe muche alſo he is the mediatour of a better " couenant, which was confyrmed in better promyſes.

" Or, teſtament.

B 7 For if that fyrſt [couenant] had ben fautleſſe, then ſhould no place haue benne ſought for the ſeconde.

8 For in rebukyng them, he ſayth, *Beholde, the dayes (a) comme, ſayth the Lord, and I wyl finiſhe vppon the houſe of Iſrael, and vpon the houſe (b) of Iuda, a new couenant:

Iere.31.f

(a) That is, when Chriſt ſhal remoue ſinnes by the preaching of the Goſpel.

(b) Signifiyng that there ſhould be no more diuiſion, but al ſhalbe made one Churche.

9 Not lyke that, that I made with their fathers, in the day when I tooke them by the hand, to leade them out of the land of Egypt: becauſe they continued not in my couenant, and I regarded them not, ſayeth the Lorde.

10 For this is the couenant that I wyl make with the houſe of Iſrael after thoſe dayes, ſayth the Lord: geuyng my lawes into their mynde, and in their hart I wyl wryte them, and I wyl be to them a God, and they ſhalbe to me a people.

11 And they ſhal not (c) teache euery man his neighbour, and euery man his brother, ſayeing, Knowe the Lord: for al ſhal know me, from the litle of them, to the great of them.

(c) Menne ſhal not in the tyme of the Goſpel be ſo ignorant as they were before: but ſhal knowe God muche more perfectly through Chriſt.

12 For I wil be merciful to their vnrighteouſneſſe, and their ſinnes and their iniquities wyl I thynke vpon no more.

13 In that he ſayth a new [couenant] he hath worne out the firſt: For that which is worne out and waxed olde, is redye to vaniſhe away.

The.ix.Chapter.

1 Howe that the ceremonies and ſacrifices of the lawe are aboliſhed, 11 by the eternitie and perfection of Chriſtes ſacrifice.

A 1 The firſt [couenant] then had veryly " iuſtifiyng ordinances, ſeruinges of God, and worldly holyneſſe.

" Or, ceremonies of ſeruice.

2 ☞ For *there was a tabernacle made, the firſte [truely] wherein was the candleſticke, and the table, and the ſhewe bread, whiche is called holy.

Exo.25.b

3 But after the (a) ſeconde vayle, [was] a tabernacle, whiche is called holieſt of al:

(a) That is, on the inward ſyde of the vayle, whiche was hidde from the people.

4 Whiche had the golden ſenſer, and the arke of the couenant ouerlayde round about with golde, wherein was the golden pot hauyng *Manna, and *Aarons rodde that had budded, and *the tables of the couenant:

Exo.16.g
Leui.17.a
Exod.40.c

5 And ouer it the Cherubims of glorie, ſhadowing the mercie ſeate: Of whiche thynges we cannot nowe ſpeake particulerly.

6 When theſe things were thus ordeyned, the prieſtes went alwayes into the firſt tabernacle, accompliſhing the ſeruice of God.

B 7 But into the ſecond [went] the hygh prieſt alone, *once euery yeere, not without blood, whiche he offered for him ſelfe, and for the ignorances of the people.

Exo.30.b
Leuit.16.b

8 The holy ghoſt this ſignifiyng, that the (b) way of holy thinges, was not yet made manifeſt, while as yet the firſte tabernacle was ſtanding:

(b) So long as the hygh prieſt offered once a yere for his owne ſinnes and for the peoples, and alſo while this earthly tabernacle ſtoode, the way to the heauenly tabernacle, whiche is made open by Chriſtes blood, could not be entred into.

9 Whiche [was] a ſimilitude for the tyme then preſent, in whiche were offered gyftes, and ſacrifices, that could not make the worſhipper perfect as parteyning to yͤ conſcience,

10 With only meates and drinkes, and diuers waſhinges, and iuſtifiynges of the fleaſh, whiche were laide vp vntil the time of reformation.

11 ☞ But *Chriſt being come an high prieſt of good things that ſhould be, by a greater and more perfect tabernacle, not made with handes, that is to ſay, not of this building,

Hebr.6.d

12 Neither by the blood of Goates & Calues: but by *his owne blood he entred in once

1.Pet.1.b

into the holy place, & found eternal redemption.☞

Leu.16.c

13 For if the (c) blood of Oxen and of Goates, & the aſſhes of a young Cowe, ſprinckling the vncleane, ſanctifieth to the purifyng of the fleaſhe:

(c) The Leuitical prieſtes offred beaſtes blood: But Chriſt the true and eternal prieſt, offered his owne blood, whiche was moſt holy and pure. The Leuitical prieſt offered yerely, and therefore dyd only repreſent the true holyneſſe: but Chriſt by one only ſacrifice hath made holy for euer them that beleue.

14 Howe muche more the blood of Chriſte, which through the eternal ſpirite offred him ſelfe without ſpot to God, ſhal purge your conſcience from dead workes, to ſerue the liuing God?

15 And for this cauſe is he the mediatour of the newe * couenant, that through death, whiche was for the redemption of the tranſgreſſions [that were] vnder the firſt * couenant, they whiche are called myght receyue the promiſe of eternal inheritance.☞

*Or, teſtament.

1.Tim,2.a

C 16 For whereas is a teſtament, there muſt alſo of neceſſitie be the death of him that made the teſtament.

17 For a teſtament is confyrmed when men are dead: for it is yet of no value, as long as he that made the teſtament is alyue.

18 For which cauſe alſo, neither the firſt [teſtament] was dedicated without blood.

19 For when Moſes had ſpoken euery precept to al the people accordyng to the law, takyng the blood of Calues, and of Goates, with water and purple wool, & hyſope, he ſprinckled both the booke it ſelfe, and al the people,

20 Sayeing, *This [is] the blood of the teſtament, which God hath enioyned vnto you.

Exo.24.b

D 21 And lykewyſe he ſprinckled with blood both the tabernacle, and al the veſſelles of the miniſterie.

22 And almoſt al thinges are by the lawe purged with blood, and without ſheddyng of blood is no remiſſion.

23 It is neede then that the paterns of heauenly thinges, be purified with ſuche thinges: but the heauenly things them ſelues [be purified] with better ſacrifices then are thoſe.

24 *For Chriſt is not entred into the holy place made with handes [whiche are] paternes of true thynges: but into heauen it ſelfe, now *to appeare in the ſight of God for vs.

Actes,16.c

1,Iohn,2.a

25 Not that he ſhoulde offer him ſelfe (b) often, as the high prieſt entreth into the holy places euery yeere in ſtrange blood:

(b) Therefore to make any other offering or ſacrifice for ſinne, after that Chriſtes body was once offered, is blaſphemie.

26 (For then muſt he haue often ſuffered ſence the fundation of the worlde:) but now once in the ende of the worlde hath he appeared, to put away ſinne, by the ſacrifice of him ſelfe.

27 And as it is appoynted vnto menne once to dye, and after this the iudgement:

28 *Euen ſo Chriſt once offered to take away the ſinnes of many, the ſeconde tyme ſhalbe ſeene without ſinne of them whiche wayte for hym vnto ſaluation.

Rom.5.b

1.Pet.3.d

The .x. Chapter.

1 The olde lawe had no power to cleanſe away ſinne, 10 but Chriſte dyd it with offering of his body once for al. 22 And exhortation to receyue the goodneſſe of God thankfully, with pacience and ſtedfaſt fayth.

A 1 For the lawe hauyng the (a) ſhadowe of good thynges to come, and not the very faſhion of the thynges them ſelues, can neuer with thoſe ſacrifices whiche they offer yeere by yeere continually, make the commers thereunto perfect.

Coloſ.2.c

Hebr.8.a

(a) whiche was as it were the firſt draught and purtract of the lyuely paterne to come.

2 For would not then thoſe [ſacrifices] haue ceaſed to haue benne offered, becauſe that the offerers once purged, ſhoulde haue hadde no more conſcience of ſinnes?

3 Neuertheleſſe, in thoſe [ſacrifices] is mention made of ſinnes euery yeere.

4 *For it is not poſſible that ẏ blood of Bulles and of Goates, ſhould take away ſinnes.

Leuit,16.c

5 Wherfore when he cõmeth into the worlde, he ſayth, *Sacrifice and offering thou wouldeſt not haue, but a body haſt thou ordeyned me.

Pſal,40.b

6 In burnt ſacrifices [and offeringes] for ſinne thou haſt had no pleaſure:

B 7 Then ſayde I, Lo, I come, (In the beginning of the booke it is written of me) to doo thy wyl, O God.

8 Aboue when he ſaith, that ſacrifice and offering, and burnt offeringes, [and offeringes] for ſinne thou wouldeſt not, neither hadſt pleaſure [therein] (which are offered by the law:)

9 Then ſayde he, Lo, I come, to doo thy wyl O God: He taketh away the firſte (b) to ſtabliſhe the (c) ſeconde.

(b) That is, ſacrifices.

(c) Whiche is the wyl of God, to ſtande content with Chriſtes ſacrifice.

10 In the which wyl we are made holy, euen by the offeryng of the body of Ieſus Chriſte once for al.

11 And euery prieſt ſtandeth dayly miniſtring, and offeryng oftentymes the ſame ſacrifices, whiche can neuer take away ſinnes:

12 But this man after he hath offered one ſacrifice for ſinnes, is ſit downe for euer on the right hande of God,

13 From henceforth taryng tyl his foes be made his footeſtoole.

C 14 For with one offeryng hath he made perfect for euer them that are ſanctified.

15 And the holy ghoſt alſo beareth vs recorde: For after that he had tolde before,

16 This is the * couenant that I wyl make vnto them after thoſe dayes, (ſaith the lord) geuing my lawes in their hart, and in their myndes wyl I write them:

* Or, teſtament.

17 And their ſinnes and iniquities, wyl I in no wiſe remember any more.

18 And where remiſſion of theſe thinges [is] there [is] no more offeryng for ſinne.

19 Hauyng therefore, brethren, libertie to enter into holy [places] in the (d) blood of Jeſus,

(d) we by Chriſt haue that libertie whiche the ancient fathers coulde not haue by the lawe.

20 By the newe and (c) liuyng way, whiche he hath prepared for vs through the vayle, that is to ſay, his fleaſhe:

(c) The blood of Chriſt is alwayes freſh and lyuely before the father to ſprinckle and quicken vs.

21 And [ſeeyng we haue] an high prieſt ouer the houſe of God:

D 22 Let vs drawe nygh with a true hart, in aſſurance of fayth, ſprinckled in our hartes from an euyl conſcience, and waſhed in body with pure water.

23 Let vs holde the profeſſion of the hope without wauering, (for he is faythful that promyſed:)

24 And let vs conſyder one another to prouoke vnto loue, and good workes,

25 Not forſaking the aſſembling of our ſelues togeather, as the manner of ſome [is] but exhorting one [another] and ſo muche the more, as ye ſee the day approching.

26 *For yf we ſinne willingly after that we haue receyued the knowledge of the trueth, there remayneth no more ſacrifice for ſinnes:

Math.12.d
Hebr.6.a
2.Pet.2.d

27 But a feareful looking for of iudgement, and violent fyre, whiche ſhal deuoure the aduerſaries.

28 He that deſpyſed Moſes lawe, dyeth without mercie *vnder two or three witneſſes:

Deut.19.d
Mat.18.c
2.Cor.13.a

29 Of how muche ſorer puniſhment [ſuppoſe ye] ſhal he be worthy, whiche hath treaden vnder foot the ſonne of God: and hath counted the blood of the couenant wherin he was ſanctified, an vnholy thing, and hath donne deſpite to the ſpirite of grace:

E

30 For we know hym that hath ſayde, *Vengeance [belongeth] vnto me, I wyl render, ſayth the Lorde: And agayne the Lord ſhal iudge his people.

Deut.32.d
Pſal.94.a.
Rom.12.d

31 It is a feareful thing to fal into the handes of the liuing God.

32 Cal to remembrance the former daies, in the which after ye had receyued light, ye endured a great fight of aduerſities:

33 Partly while ye were made a gaſing ſtock, both by reproches and afflictions, and partly while ye became companions of them whiche were ſo toſſed to and fro.

34 For ye ſuffred alſo with my bondes, and tooke in worth the ſpoyling of your goodes with gladneſſe: knowing in your ſelues how that ye haue in heauen a better and an enduring ſubſtance.

35 Caſte not away therefore your confidence, whiche hath great recompence of rewarde.

36 For ye haue neede of patience, that after ye haue donne the wyl of GOD, ye myght receyue the promyſe.

F 37 For yet a very little whyle, and he that ſhal comme, wyl comme, and wyl not tary.

38 And *the iuſte ſhal lyue by fayth: And yf he withdrawe hym ſelfe, my ſoule ſhal haue no pleaſure in hym.

Abac.2.a
Rom.1.a
Galat.3.b

39 We are not of them which withdraw our ſelues vnto perdition: but we parteyne vnto fayth, to the winning of the ſoule.

The .xi. Chapter.

1 What fayth is, and a commendation of the ſame. 9 Without fayth we can not pleaſe God.
16 The ſtedfaſt beleefe of the fathers in olde tyme.

A 1 Fayth is yͤ * ground of things hoped for, the euidence of thinges not ſeene.

* Or, repreſentation.

2 For by it * the (a) elders obteyned a good report.

* Or, our forefathers.
(a) Haue ben approued, and ſo obteyned ſaluation.

3 Through fayth we vnderſtande, that the worldes were ordeyned by the word of God, and that things which are ſeene, were made of thinges *whiche were not ſeene.

Actes.13.c
Rom.1.c
Gene.4.a

4 *By fayth Abel offered vnto God a more excellent ſacrifice then Cain, by whiche he was witneſſed to be (b) righteous, God teſtifiyng of his gyftes: by whiche alſo he beyng dead, yet ſpeaketh.

(b) Becauſe God receyued him to mercie, therefore he imputed hym ryghteous.

5 By fayth was *Enoch tranſlated, that he ſhould not ſee death, neither was he founde, for God had taken hym away: For afore he was taken away, he was reported of to haue pleaſed God.

Gen.5.g
Sapi.4.b
Eccl.44.b

6 But without faith it is vnpoſſible to pleaſe him: For he that commeth to God, muſt beleeue that God is, and that he is a rewarder of them that diligently ſeeke hym.

B

7 *By fayth Noe beyng warned of God of thinges not ſeene as yet, mooued with reuerence, prepared the arke to the ſauyng of his houſe, through the whiche [arke] he *condemned the worlde, and became heyre of the righteouſneſſe,

Gen.6.d
Math.12.d

teouſneſſe whiche is by fayth.

Gen.11.a Actes.7.a 8 By fayth *Abraham when he was called, obeyed [God] to goe out into a place whiche he ſhoulde afterward receyue to inheritance: and he went out, not knowyng whyther he ſhoulde goe.

9 By fayth he remooued into the land of promyſe, as into a ſtrange countrey, when he had dwelt in tabernacles, with Iſahac and Iacob, heyres with him of the ſame promiſe:

10 For he looked for a citie hauyng a fundation, whoſe builder and maker is God.

Gen.21.a 11 *Through fayth alſo Sara her ſelfe receyued ſtrength to conceyue ſeede, and was deliuered of a chylde when ſhe was paſt age, becauſe ſhe iudged hym faythful whiche had promiſed.

Gen.15.a 12 And therfore ſprang there of one, euen of one whiche was as good as dead, *[ſo many] in multitude as are the ſtarres in the ſkye, and as the ſande whiche is by the ſea ſhoore innumerable.

Iob.8.g Gen.47.b 1.Par.29.d 13 These al dyed accordyng to fayth, not hauing receyued the promyſes, but when they had ſeene them a farre of, and beleeued, and ſaluted, and confeſſed * that they were ſtrangers and pilgrimes on the earth.

D 14 For they that ſay ſuche thynges, declare that they ſeeke a countrey.

15 Alſo yf they had benne myndful of that [countrey] from whence they came out, they had leyſure to haue returned:

16 But nowe they deſyre a better [countrey.] that is, a heauenly: Wherefore God is not aſhamed of them *to be called their God, for he hath prepared for them a citie. Exod.3.f

Gen.12.a Eccl.44.c 17 *By fayth Abraham offered vp Iſahac when he was (c) prooued: and he that had receyued the promiſes, offered vp his only begotten ſonne,

(c) For it might ſeeme to the fleaſh, that the promyſe was contrary to the commaundement, to ſacrifice his ſonne.

18 To whom it is ſayd, That in Iſahac ſhal thy ſeede be called.

19 For he conſydered that God was able to rayſe the dead vp agayne, from whence alſo he receyued him in a [certayne] ſimilitude [of the reſurrection.]

Gen.27.d 20 *By fayth, dyd Iſahac bleſſe Iacob and Eſau, concernyng thinges to comme.

E Gen.49.a 21 *By fayth Iacob when he was a dying, bleſſed both the ſonnes of Ioſeph, and worſhipped ‖ towarde the toppe of his ſcepter.

‖ Some read, leanyng vpon his ſtaffe.

Gen.50.d 22 *By fayth Ioſeph when he dyed, remembred the departing of the chyldren of Iſrael: and gaue commaundement of his bones.

Exod.2.b Actes.7.a 23 By fayth *Moſes when he was borne, was hidde three monethes of his father and mother, becauſe they ſaw he was a proper child, neither feared they the kinges commaundement.

24 *By fayth Moſes when he was great, refuſed to be called the ſonne of Pharaos daughter: Exod.2.b

25 Chooſing rather to ſuffer aduerſitie with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon:

26 Eſteeming the rebuke of Chriſte, greater riches then the treaſures of Egypt: For he hadde reſpect vnto the recompence of the rewarde.

27 *By fayth he forſooke Egypt, fearyng not the wrath of the kyng: For he endured, euen as though he had ſeene hym whiche is inuiſible. Exod.12.f

28 *Through fayth he ordeyned the Paſſouer and the effuſion of blood, leſt he that deſtroyed the firſt borne, ſhould touche them. Exod.12.d

29 *By fayth they paſſed through the red ſea, as by drye lande: whiche the Egyptians aſſaying to doo, were drowned. Exod.14.c

F

30 *By faith the walles of Iericho fel downe, after they were compaſſed about ſeuen daies. Ioſue.6.c

31 *By fayth the harlot Rahab periſhed not with them that were diſobedient, when ſhe had receyued the ſpyes with peace. Ioſue.2.a

32 And what ſhal I more ſay? for the tyme would fayle me, to rehearſe of Gedeon, of* Barac, & of* Sampſon, and of *Iephthae, of *Dauid alſo *and Samuel, and of the Prophetes: Iudith.7.a Iudi.4.d Iudi.14.a Iudi.11.a 1.Reg.17.f

33 ☞ Whiche through fayth ſubdued kyngdomes, wrought righteouſneſſe, obteyned the promyſes, *ſtopped the mouthes of the Lions, 1.Reg.12.a 1.Re.17.a

34 *Quenched the violence of fyre, *eſcaped the edge of the ſwoorde, *out of weakeneſſe were made ſtrong, waxed valiant in fyght, turned to flyght the armies of the aliantes. Dani.6.f Daniel.3.c Daniel.2.c

35 *The women receyued their dead, rayſed to lyfe agayne: Other were racked, not lookyng for deliuerance, that they might receiue a better reſurrection. 3.Reg.19.a

36 And others were tryed with mockynges, and ſcourgings: yea, moreouer with bondes and priſonment:

37 *They were ſtoned, were hewen a ſunder, were tempted, were ſlayne with ſworde, wandred about in ſheepſkinnes, and goate ſkinnes, being deſtitute, afflicted [and] tormented: 3.Reg.21.b Eſai.38.b G

38 Of whom yͤ world was not worthy: They wandred in wilderneſſe, and in mountaines,

and in dennes and caues of the earth.

(d) They had not ſuch cleare lyght as we, for they looked for that which we haue, therfore it were ſhame for vs, yf at leſt we haue not as great conſtancy as they.

39 And theſe al through fayth, hauing obteyned good report, receyued (d) not the promiſe:

40 Whereas God hadde prouided a better thing for vs, that they without vs, ſhoulde not be made perfect.

The.xii.Chapter.

1 An exhortation to be pacient and ſtedfaſt in trouble and aduerſitie, vpon hope of euerlaſting rewarde. 25 A commendation of the newe teſtament aboue the olde.

A 1 Wherefore, ſeeing that we are compaſſed with ſo great a cloud of witneſſes, al *layd away that (a) preſſeth downe, & the ″ ſinne that hangeth ſo faſt on, let vs runne with patience, vnto the battayle that is ſet before vs:

Ephe.3.a

(a) As riches, cares, and ſuche lyke, and ſo to become Chriſtes diſciples, by denying our ſelues, and takyng our croſſe to folow hym.

″ Or, that ſo lightly vppon euery circumſtance or occaſion taketh holde of vs.

″ Or, beginner.

2 Looking vnto Jeſus the ″ captaine & finiſher of our fayth, which for the ioy that was ſet before hym, endured the croſſe, hauyng deſpyſed the ſhame, and is ſet downe *on the right hande of the throne of God.

Eppe.1.d
Coloſſ.3.a
Hebr.1.a

3 Conſyder therfore him that endured ſuch ſpeakyng agaynſt hym of ſinners, leſt you ſhould be weeried, faynting in your mindes.

4 Ye haue not yet reſiſted vnto [the ſhedding of] blood, ſtryuing againſt ſinne.

5 And ye haue forgotten the exhortation whiche ſpeaketh vnto you as vnto children, My ſonne, deſpyſe not thou the chaſtening of the Lorde, neither faynt when thou art rebuked of hym.

6 For whom the Lord loueth he chaſteneth, and ſcurgeth euery ſonne that he receyueth.

B 7 If ye endure chaſtening, God tendreth you as his ſonnes: for what ſonne is he whom the father chaſteneth not?

8 But if ye be without chaſtiſement, wherof al are partakers, then are ye baſtardes, and not ſonnes.

9 Furthermore, we haue had fathers of our fleaſh, which corrected vs, & we gaue [them] reuerence: ſhal we not then much rather be in ſubiection vnto the father of ſpirits, and liue?

10 For they verily for a fewe dayes chaſtened vs after their owne pleaſure: but he, for our profite, that we might be partakers of his holyneſſe.

11 No chaſtiſing for the preſent ſeemeth to be ioyous, but greeuous: neuertheleſſe, afterwarde it bryngeth the quiet fruite of ryghteouſneſſe, vnto them whiche are exercyſed thereby.

Eſai.35.a

12 *Strayghten vp therfore the handes whiche were let downe, and the weake knees:

(b) Their halting, partly declared their ſlowneſſe and partly their inconſtancie in doctrine: therfore they were in bondage to be puniſhed.

13 And make right ſteppes vnto your feete, leſt (b) that whiche is halting, be turned out of the way: but let it rather be healed.

14 Folowe peace with al menne, and holyneſſe, without the whiche no man ſhal ſee the Lorde:

15 Taking heede that no man fal away from the grace of GOD, leſte any roote of bitterneſſe ſpryngyng vp, trouble you, and thereby many be defiled. C

16 Let there be no fornicatour or vncleane perſon, as Eſau, *whiche for one morſel of meate ſolde his birthright.

Gen.25.b

17 For ye know how that afterwarde, when he would haue inherited the bleſſing, he was reprobated: For he founde no place of repentance, though *he ſought it carefully with teares.

Gen.27.f

18 For ye are not come vnto the *mount that is (c) touched, and vnto burning fyre, and vnto ſtorme & darkneſſe, and tempeſtes of weather,

Exo.19.b

(c) Whiche might be touched and ſene, for it was material, but God commaunded that none ſhoulde touch it.

19 And ſounde of a trumpe, and the voyce of woordes: whiche [voyce] they that heard it, wiſhed away, that the woorde ſhoulde not be ſpoken to them:

20 (For they dyd not abyde that which was commaunded. *And if ſo much as a beaſt touche the mountayne, it ſhalbe ſtoned, or thruſte through with a dart.

Exo.19.b

D

21 And ſo terrible was the ſight which appeared, that Moſes ſayd, I feare exceedingly, and quake:)

22 But ye are come vnto the mount Sion, & to the citie of the liuing God, the celeſtial Hieruſalem, and to an innumerable companie of (b) angels,

(b) By the Goſpel, we are ioyned with the angels and patriarkes.

23 And vnto the congregation of yͤ firſt borne, which are written in heauen, and to God the iudge of al, and to the ſpirites of iuſt and perfect menne:

24 And to Jeſus the mediatour of the newe ″ couenant, and to the *blood of ſpryngkling that ſpeaketh better then [dyd the blood] of Abel.

″ Or, teſtament.

1.Pet.1.a
Hebr.9.d
Gen.4.b

25 See that ye deſpiſe not him that ſpeaketh: For yf they eſcaped not whiche refuſed hym that ſpake on earth, muche more ſhal we [not eſcape] yf we turne away from hym that [ſpeaketh] from heauen:

26 Whoſe voyce then ſhooke the earth, and nowe hath declared, ſayeing, Yet once more I ſhake, not the earth only, but alſo heauen.

27 And this [woorde] yet once more, ſignifieth remouing of thoſe thinges which are "ſhaken, as of thinges whiche are made, that the thinges whiche are not "ſhaken, may remayne.

Or, chan- able.

Or, chan- able.

28 Wherfore, we receiuing a kingdome whiche can not be mooued, let vs haue grace, wherby we may ſo ſerue God acceptable, with reuerence *and godly feare.

Deut.4.d

29 For our God [is] a (c) conſumyng fyre.

(c) To deſtroy them that reſiſt hym.

The .xiii. Chapter.

1 He maketh vs vnto loue, 2 to hoſpitalitie, 3 to thynke vpon ſuche as are in aduerſitie, 4 to maynteyne wedlocke, 5 to auoyde couetouſneſſe, 7 to make muche of them that preach Gods woorde, 9 to beware of ſtrange learning, 13 to be content to ſuffer rebuke with Chriſt, 15 to be thankful vnto God, 17 and obedient vnto our gouernours.

A 1 LET brotherly loue continue.

Rom.12.c
Acts.10.c
1.Pet.4.b
1.Tim.4.b

2 *Be not forgetful to lodge ſtrangers: for therby ſome haue *lodged angels vnawares.

Gen.19.a

3 Remember them that are in bondes, as bounde with them: And them whiche ſuffer aduerſitie, as being your ſelues alſo in the body [ſubiect to aduerſitie.]

4 Wedlocke is honorable among al menne, and the bed vndefiled: But whoremongers and adulterers, God wyl iudge.

5 Let your conuerſation be without couetouſneſſe, beyng * content with ſuche things as ye haue. For he hath ſayde, *I wyl in no caſe fayle thee, neyther forſake thee.

Eccl.29.d
1.Tim.6.b
Ioſue.1.a

6 So that we may boldely ſay, The Lord is my helper, and I wyl not feare what man may doo vnto me.

B 7 Remember them whiche haue the ouerſight of you, whiche haue ſpoken vnto you the worde of God: whoſe ende of conuerſation ye conſydering, folowe their fayth.

8 Jeſus Chriſt (a) yeſterday and to day, and the ſame for euer. ☜

(a) He was, is, and ſhalbe, the foundation of the Church for euer.

9 ☞ Be not caried about with dyuers and ſtrange doctrines: For it is a good thing that the hart be ſtabliſhed with grace, and not with meates, whiche haue not profited them that haue benne occupied therein.

10 We haue an aulter, whereof they haue no right to (b) eate, which ſerue in the tabernacle.

(b) They that ſticke to the ceremonies of the lawe, can not eate, that is, can not be partakers of our aulter, whiche is thankeſgeuing, and liberalitie, whiche two ſacrifices, or offeringes, are now only left to the Chriſtians.

11 *For the bodies of thoſe beaſts, whoſe blood is brought into the holye place, by the hygh prieſt for ſinne, are (c) burnt without ẏ tentes.

(c) So that the prieſtes had no peece therof.

12 Therfore Jeſus alſo, that he myght ſanctifie the people with his owne blood, ſuffered without the gate.

13 Let vs goe foorth therefore vnto hym out of the tentes, bearyng his reproche.

14 For here haue we no continuing citie: but we ſeeke one to comme.

C 15 By hym therefore let vs offer ſacrifice of laude allwayes to God, that is, the fruite of lippes confeſſing his name.

16 To doo good and to diſtribute forgeat not, for *with ſuche ſacrifice God is wel pleaſed.

17 ☞ Obey them that haue ẏ ouerſight of you, and ſubmit your ſelues: for they watche for your ſoules, as they that muſte geue accomptes, that they may doo it with ioy, & not with greefe: for that is vnprofitable for you.

Eccle.35.a
Acts.10.a
Rom.11.a
Phil.4.d

18 Pray for vs: for we truſte we haue a good conſcience, in al thynges wyllyng to lyue honeſtly.

19 But I deſyre you the more earneſtly that ye ſo doo, that I may be reſtored to you the ſooner.

D 20 The God of peace, that brought agayne from the dead our Lorde Jeſus *the great ſhepheard of the ſheepe, through the blood of the euerlaſtyng couenant,

Ezec.34.b
Ioſue.10.a
1.Pet.5.a

21 Make you perfecte in al good woorkes to doo his wyl, woorking in you that which is pleaſant in his ſight, thorow Jeſus Chriſt, to whom be glorie for euer & euer. Amen. ☜

22 And I beſeech you brethren, ſuffer the word of exhortation, for I haue written vnto you in fewe woordes.

23 Know ye, that [our] brother Timotheus is deliuered: with whom (yf he come ſhortly) I wyl ſee you.

24 Salute al them that haue the ouerſight of you, and al the ſaintes. They of Italie ſalute you,

25 Grace be with you al, Amen.

¶ Written to the Hebrues, [from Italie,] by Timotheus.

The Epiſtle of Saint Iames.

The firſt Chapter.

2 He exhorteth to reioyce in trouble, 6 to be feruent in prayer, with ſtedfaſt beleefe, 17 to looke for al good thynges from aboue, 21 to forſake al vyce, and thankfully to receyue the woorde of God, 22 not only hearing it, and ſpeaking of it, but to doo thereafter in deede. 27 What true religion is.

A 1 IAmes a ſeruant of God, and of the Lorde Jeſus Chriſt, to the twelue trybes whiche are ſcattered abroade, greeting.

2 ☞My brethren, count it al ioye when ye fal into diuers temptations:

Iob.42.a
Sapi.3.a
Rom.5.a

3 Knowing [this] that *the tryeing of your fayth woorketh patience,

4 And let patience haue [her] perfect woorke, that ye may be perfect, and ſounde, lackyng nothyng.

Iob.18.c
Eccle.7.c
Math.12.a
Luke.11.b

5 If any of you lacke wiſdome, *let him aſke of God, that geueth to al menne indifferently, and caſteth no man in the teeth: and it ſhalbe geuen him.

6 But let him aſke in fayth, nothing wauering: For he that wauereth, is lyke a waue of the ſea, toſt of the wynde, and caried with violence.

B 7 Neither let that man thinke that he ſhal receiue any thing of the Lorde.

8 A double minded man [is] vnſtable in al his wayes.

9 Let the brother of lowe degree, reioyce in that he is (a) exalted:

(a) That he is called to the companie of Chriſt and his Angels.

10 Agayne, the riche, in that he is made lowe: *Becauſe as the flowre of the graſſe he ſhal paſſe away.

Eſai.11.b
Eccl.14.b
1.Pet.1.d

11 For [as] the Sunne hath ryſen with heat, and the graſſe hath withered, and his floure hath fallen away, and the beautie of the faſhion of it hath periſhed: ſo alſo ſhal the riche man fade away in his wayes.

12 Bleſſed is the man that endureth temptation: for when he is tried, he ſhal receyue the crowne of lyfe, whiche the Lorde hath promiſed to them that loue hym.☜

13 Let no man ſaye when he is (b) tempted, I am tempted of God: for God can not be tempted with euyl, neyther tempteth he any man.

(b) He meaneth nowe of inward temptations, as of our diſordred apetites, whiche cauſe vs to ſinne.

C

14 But euery man is tempted, when he is drawen away, and entiſed with the bayte of his owne concupiſcence.

15 Then when luſt hath conceyued, it bryngeth foorth ſinne: and ſinne when it is finiſhed, bryngeth foorth death.

16 Doo not erre my deare brethren.

17 *☞Euery good (c) geuing, and euery perfect gyft is from aboue, & commeth downe from the father of lightes, with whom is no variableneſſe, neyther ſhadowe of turnyng.

(c) Seeyng al good thynges comme of God, we ought not to make hym the aucthour of euyl.

Iohn.1.a

18 *Of his owne wyl begate he vs, with the woorde of trueth, that we ſhould be the firſt fruites of his creatures.

Prou.17.d
Eccle.5.a

19 Wherefore my deare brethren, *let euery man be ſwyft to heare, ſlow to ſpeake, ſlowe to wrath.

D

20 For the wrath of man, woorketh not that whiche is ryghteous before God.

Rom.13.d
Coloſſ.3.a

21 *Wherfore laye apart al filthineſſe, and ſuperfluitie of ‟ noughtineſſe, & receyue with meekneſſe the woord that is graffed in you, whiche is able to ſaue your ſoules.☜

‟ Or, maliciouſneſſe.

Rom.2.b
Math.5.d

22 ☞And *be ye dooers of the woord, and not hearers only, deceyuing your owne ſelues.

Luke.11.g

23 For yf *any be a hearer of the woord, and not a dooer, he is lyke vnto a man beholding

his

(b) So Gods woorde is a glaſſe, wherin we muſt beholde our ſelues, and become lyke vnto hym.

his bodyly face in a (b) glaſſe.

24 For he hath conſydered hym ſelfe, and is gonne his wayes, and hath forgotten immediatly what his faſhion was.

Mat.7.d

25 *But who ſo looketh in the perfect lawe of libertie, and continueth [therein] he beyng not a forgeatful hearer, but a doer of the woorke, ſhalbe bleſſed in his deede.

26 If any man among you ſeeme to be " deuout, and refrayneth not his tongue, but deceiueth his owne hart, this mans " deuotion is vayne.

" or, religious

" or, religion.

27 Pure deuotion and vndefyled before God and the father, is this, To viſite the fatherleſſe and wydowes in their aduerſitie, and to keepe hym ſelfe vnſpotted of the worlde. ☜

The.ii. Chapter.

1 He forbiddeth to haue any reſpect of perſons, 5 but to regarde the poore aſwel as the riche, 8 to be louing and mercyful, 14 and not to boaſt of faytḥ where no deeds are, 17 for it is but a dead faytḥ, where good woorkes folowe not.

A 1 My brethren, haue not the fayth of our Lorde Jeſus Chriſte, the Lord of glory, (a) with reſpect of perſons.

(a) Is eſteemyng fayth & religion by the outwarde apparance of menne.

" or, congregation.

2 For if there comme into your " companie a man wearyng a golde ryng, in goodly apparel, and there comme in alſo a poore man in vile rayment:

3 And ye haue a reſpect to hym that weareth the gay clothing, and ſay vnto him, Sit thou here in a good place: and ſay vnto the poore, Stande thou there, or ſit here vnder my foote ſtoole:

4 Are ye not partial in your ſelues, & are made iudges of euyl thoughtes?

5 Hearken my deare beloued brethren, Hath not God choſen the poore of this worlde, [that they myght be] riche in fayth, and heyres of the kyngdome, whiche he promiſed to them that loue hym?

6 But ye haue deſpiſed the poore. Do not rich menne oppreſſe you by tyrannie, and drawe you before the iudgement ſeates?

B 7 Doo not they blaſpheme that (b) good name by the whiche ye are named?

(b) The name of God and Chriſt wherof you make profeſſion: and in that they diſhonour God, it is not meete that you his chyldrẽ ſhould honour them.

8 If ye fulfyl the royal lawe accordyng to the ſcripture, Thou ſhalt loue thy neyghbour as thee ſelfe, ye doo wel:

9 But if ye regard one perſon more then another, ye commit ſinne, and are rebuked of the lawe as tranſgreſſours.

10 Whoſoeuer ſhal keepe the whole law, and *yet fayle in one poynt, he is gyltie of al.

Mat.5.c.

11 For he that ſayde, Doo not commit adulterie: ſayde alſo, Doo not kyl. Though thou doo none adulterie, yet if thou kyl, thou art become a tranſgreſſour of the lawe.

12 So ſpeake ye, and ſo doo, as they that ſhalbe iudged by the lawe of (c) libertie.

(c) By the mercy of god, whiche deliuereth vs from the curſe of the lawe.

13 For he [ſhal haue] iudgement without mercy, that hath ſhewed no mercy: and mercy reioyceth agaynſt iudgement.

C 14 What profiteth it my brethren, though a man ſay he hath fayth, and hath not deedes? can fayth ſaue hym?

15 If a brother or a ſiſter be naked, & deſtitute of dayly foode,

16 And one of you ſay vnto them, Depart in peace, be you warmed & filled: notwithſtandyng ye geue them not thoſe thinges whiche are needeful to the body: what [ſhal it] profite?

17 Euen ſo faith, if it haue not deedes, is dead in it ſelfe.

18 But ſomme man wil ſay, Thou haſt faith, and I haue deedes: ſhew me thy faith by thy (d) deedes, and I wyl ſhewe thee my fayth by my deedes.

(d) Here deedes are conſydered, as ioyned with true fayth.

19 Thou beleeueſt that there is one God, thou doeſt wel: the deuyls alſo beleeue, and tremble.

20 But wylt thou knowe, O thou vayne man, that that fayth [whiche is] without woorkes is dead?

D 21 Was not Abraham our father iuſtified through woorkes, when he had * offered Iſahac his ſonne vpon the aulter?

Gen.22.b.

22 Seeſt thou not howe that fayth wrought with his deedes, and through the deedes was the fayth made perfect?

23 And the ſcripture was fulfylled, whiche ſayth, *Abraham beleeued God, and it was reputed vnto hym for ryghteouſneſſe: and he was called the freende of God.

Gen.15.b
Rom.4.a
Galat.3.a.

24 ☞ Ye ſee then, howe that of deedes a man is iuſtified, and not of fayth onely?

25 Lykewiſe alſo, was not Rahab the harlot iuſtified through woorkes, * when ſhe had receiued the meſſengers, and had ſent them out another way?

Ioſue.2.a

26 For as the body without the ſpirit is dead: euen ſo faith without woorkes is dead [alſo.] ☜

The.iii.Chapter.

2 He forbiddeth al ambition to ſeeke honour aboue our brethren. 3 He deſcribeth the propertie of the tongue. 15. 16. And what difference there is betwixt the wyſedome of God, and the wyſedome of the worlde.

A 1 My brethren, be not many maiſters, knowyng howe that we ſhal receiue the greater damnation.

Mat.23.f. Prou.17.a

2 For in many thynges we ſinne al. If a man ſinne not in (a) woorde, the ſame is a perfect man, and able alſo to bridle al the body.

(a) He that is able to moderate his tõgue, hath attayned to an excellent vertue.

3 Behold, we put bittes in yͤ horſes mouthes, that they may obey vs, and we turne about their whole body:

4 Beholde alſo the ſhyppes, whiche though they be ſo great, & are driuen of fierce windes, yet are they turned about with a very ſmal helme, whyther ſoeuer the luſt of the gouernour wyl:

5 Euen ſo the tongue is a litle member alſo, and boaſteth great thynges: beholde howe great a matter a litle fyre kyndleth.

6 And the tongue is fyre, euen a world of wickedneſſe: ſo is the tongue ſet among our members, that it defileth the whole body, and (b) ſetteth on fyre the courſe of nature, and it is ſet on fyre of hel.

(b) The intemperancie of the tongue, is a flambe of hel fyre.

B 7 All the nature of beaſtes, and of birdes, and of ſerpentes, and thinges of the ſea, is meeked and tamed of the nature of man:

8 But the tongue can no man tame, [it is] an vnruly euyl, ful of deadly poyſon:

9 Therewith bleſſe we [our] God and father: and therewith curſe we menne, *whiche are made after the ſimilitude of God. Gene.1.d.

10 Out of one mouth proceedeth bleſſing and curſyng: My brethren, theſe thynges ought not ſo to be.

11 Dooth a fountayne ſende foorth at one hole ſweete [water,] and bitter [alſo?]

12 Can the figge tree, my brethren, beare oliue beries? eyther a vine beare figges? ſo [can] no fountayne geue both ſalt water & freſhe alſo.

13 Who is a wiſe man, & endued with knowledge among you? let hym ſhew his workes out of good conuerſation with meekeneſſe of wyſedome.

14 But if ye haue bitter enuying and ſtrife in your hart, glory not, neyther be lyers agaynſt the trueth. C

15 For ſuche wyſedome deſſendeth not from aboue: but is earthly, ſenſual, and deuiliſhe.

16 For where enuying and ſtryfe is, there is ſedition, and al manner of euyl woorkes.

17 But the wyſedome that is from aboue, is firſt pure, then peaceable, gentle, and eaſie to be entreated, ful of mercy and good fruites, without iudgyng, without ſimulation.

18 Yea, & the fruite of ryghteouſneſſe is ſowen in peace, of them that make peace.

The.iiii.Chapter.

1 Hauyng ſhewed the cauſe of al wrong and wickedneſſe, and alſo of al graces and goodneſſe, 4 he exhorteth them to loue God, 7 and ſubmit them ſelues to hym, 11 not ſpeakyng euyl of their neyghbours, 13 but patiently to depende on Gods prouidence.

A 1 From whence commeth warres and fightinges among you? Comme they not herehence, [euen] of your luſtes that (a) fyght in your members?

(a) For the lawe of the members, continually fyghteth agaynſt the lawe of the mynde.

2 Ye luſt, and haue not: ye enuie, and haue indignation, and can not obteyne: Ye fight and warre, ye haue not, becauſe ye aſke not.

3 Ye aſke, and receiue not, becauſe ye aſke amiſſe, euen to conſume it vpon your luſtes.

4 Ye adulterers and (b) adultreſſes, know you not howe that the frendſhyp of the worlde is enmitie with God? Whoſoeuer therfore wyl be a freende of the worlde, is made the enimie of God.

(b) He calleth adulterers here, after the manner of the ſcriptures, thẽ which preferre the pleaſures of the worlde, to the loue of God.

5 Either doo ye thinke that the ſcripture ſaith in vayne, The (c) ſpirite that dwelleth in vs luſteth to enuie.

(c) The imagination of mans hart, is wicked.

6 But [thee ſcripture] offereth more grace, and therefore ſayth, God reſiſteth the proude, but geueth grace vnto the lowly.

7 Submit your ſelues therefore to God: but *reſiſt the deuyl, and he wyl flee from you. B 1.Pet.5.b

8 Drawe nygh to GOD, and he wyl drawe nygh to you: clenſe your handes [ye] ſinners, and purifie your hartes [ye] double mynded.

9 Suffer afflictions, and mourne, and weepe: Let your laughter be turned to mournyng, and your ioy to heauyneſſe.

10 *Humble your ſelues in the ſyght of the Lorde, and he ſhal lyft you vp. 1.Pet.5.a

11 Backbite not one another brethren: He that backbiteth his brother, and he that iudgeth his brother, backbiteth the law, and iudgeth the law: but and if thou iudge the lawe, thou art not an obſeruer of the lawe, but a iudge.

12 There is one lawe geuer, whiche is able to ſaue, and to deſtroy, *What art thou that iudgeſt Rom.14.a.

iudgeſt another?

(d) we ought to ſubmit our ſelues to the prouidence of God.

13 Goe to nowe ye that ſay, (d) To day and to morowe let vs goe into ſuche a citie, and continue there a yeere, and bye and ſel, & winne:

14 (And yet can not ye tel what [ſhal happen]
C on the morowe: For what thing is your life? It is euen a vapour that appeareth for a litle [tyme] and then he vaniſheth away.)

15 For that ye ought to ſay, *If the Lord wil, and if we lyue, let vs doo this or that. Act.17.c Heb,6,a,

16 But nowe ye reioyce in your boaſtynges: Al ſuche reioycyng is euyl.

17 Therfore *to hym that knoweth howe to doo good, and dooth it not, to hym it is ſinne. Luke.12,b.

The.v.Chapter.

2 He threatneth the wicked ryche menne, 7 exhorteth vnto patience, 12 to beware of ſwearing, 16 one to knowledge his faultes to another, 20 and one to labour to bring another to the trueth.

A 1 GO to nowe ye ryche menne, weepe, and howle for your miſeries that ſhal come vpon you.

2 Your riches is corrupt, your garments are moth eaten:

3 Your golde and ſiluer is cankred, and the ruſt of them ſhalbe a (a) witneſſe agaynſt you, and ſhal eate your fleaſhe as it were fire. Ye haue heaped treaſure togeather in the (b) laſt dayes.

(a) And kindle the wrath of God agaynſt you.
(b) To ſuffer tyl the ende of the worlde.

Leuit,19,c 4 Beholde, *the hyre of labourers whiche haue reaped downe your feeldes, which hyre is of you keapt backe by fraude, cryeth: and the cryes of them whiche haue reaped, are entred into the eares of the Lorde of Sabaoth.

5 Ye haue lyued in pleaſure on the earth, and benne wanton: Ye haue nouriſhed your hartes, as in a day of ſlaughter.

6 Ye haue condemned and killed the iuſt, and he dooth not reſiſt you.

B 7 ☞ Be patient therefore brethren, vnto the comming of the Lord. Behold, the huſbandman wayteth for the pretious fruite of the earth, and hath long patience therupon, vntil he receiue the early and latter rayne.

8 Be ye alſo patient, and ſetle your hartes: for the commyng of the Lorde draweth nygh.

9 Grudge not one agaynſt another, brethren, leſt ye be damned: beholde, the iudge ſtandeth before the doore.

10 Take, my brethren, the prophetes for an example of ſuffering aduerſitie, and of patience, whiche ſpake in the name of the Lorde. ☜

11 Beholde, *we count them happy whiche endure. Ye haue heard of the patience of Iob, and haue ſeene the ende of the Lorde: For the Lorde is very pitiful and mercyful. Mat,5,a,

12 But aboue al things, my brethrē, *ſweare not, neyther by the heauen, neyther by the earth, neyther by any other othe: Let your (c) yea, be yea, and your nay, nay, leſt you fal into condemnation. Mat.5.f.

(c) That which muſt be affirmed, affirme it ſimply, and without othes: likewyſe that which muſt be denyed. By this he taketh not from the magiſtrate his auctoritie, who may require an othe for the mayntenance of iuſtice, iudgement, & trueth.

13 Is any among you afflicted? let hym pray. Is any mery? let hym ſing pſalmes.

14 Is any diſeaſed among you? let hym calle for the elders of the Church, and let them pray for hym, and annoynt hym with oyle in the name of the Lorde:

15 And the prayer of fayth ſhal ſaue the ſicke, and the Lorde ſhal rayſe hym vp: and if he haue committed ſinnes, they ſhalbe forgeuen hym.

C

16 Knowledge your faultes *one to another*, and pray one for another, that ye may be healed: [For] the feruent prayer of a ryghteous man auayleth muche.

17 Elias was a man vnder infirmities euen as we are, and he prayed in his prayer that it myght not rayne: *and it rayned not on the earth by the ſpace of three yeeres and ſixe monethes. 3,Reg.17.a Luke.4.c.

18 And he prayed againe, and the heauen gaue rayne, and the earth brought forth her fruite.

19 Brethren, if any of you doo erre from the trueth, and another conuert hym,

20 Let the ſame knowe, that he whiche conuerteth the ſinner from goeyng aſtray out of his way, ſhal ſaue a ſoule from death, and ſhal hyde the multitude of ſinnes.

The ende of the Epiſtle of ſaint Iames.

The firſt Epiſtle of ſaint Peter the Apoſtle.

The firſt Chapter.

2 He ſheweth that through the abundant mercy of God, we are elect and regenerate to a lyuely hope, 7 and howe fayth muſt be tryed, 10 that the ſaluation in Chriſt is no newes, but a thyng prophecied of old, 13 he exhorteth them to a godly conuerſation, forasmuch as they are nowe borne a newe by the worde of God.

A 1 Peter, an Apoſtle of Jeſus Chriſt, to (a) them that dwelle here and there as ſtrangers, thorowe out Pōtus, Galatia, Cappadocia, Aſia, & Bithynia:

Actes.8.a.

(a) whiche were Jewes, to whom he was appoynted to be an Apoſtle.

2 Elect accordyng to the (b) foreknowledge of GOD the father, vnto the ſanctifying of the ſpirite, through obedience and ſprincklyng of the blood of Jeſus Chriſte: * Grace and peace be multiplyed vnto you.

(b) The free electiō of god, is the efficient cauſe of our ſaluation: the material cauſe is Chriſtes obedience: our effectual callyng is the formal cauſe: and the final cauſe is our ſanctification.

Rom.1.c.
1.Cor.1.a.
2. Cor.1.a.
Galat.1.a.
Epheſ.1.c.

3 * Bleſſed be God the father of our Lorde Jeſus Chriſte, whiche accordyng to his abundant mercy begate vs agayne vnto a liuely hope, by the ryſing of Jeſus Chriſte from the dead,

4 To an inheritance incorruptible, and vndefiled, and that fadeth not away, reſerued in heauen for you,

5 Whiche are keapt by the power of GOD through fayth vnto ſaluation, redy to be ſhewed in the laſt tyme.

6 In the whiche ye reioyce, though nowe for a ſeaſon (if neede require) ye are in heauyneſſe through manyfolde temptations:

7 That the tryal of your fayth beyng muche more pretious thē gold that periſheth, though it be * tryed with fire, myght be founde [to be vnto you] vnto laude, honour, & glorie, at the appearyng of Jeſus Chriſte, B

Iob.23.b.
Sap.2.a.
Iames.1,a.

8 Whom ye haue not ſeene, and yet loue him, in whom euen now * though ye ſee him not, yet doo you beleeue [hym] and reioyce with ioy vnſpeakeable and glorious:

Rom.5.a.
Iohn.10.g

9 Receiuyng the ende of your fayth, euen the ſaluation of your ſoules.

10 Of whiche ſaluation haue the * prophetes enquired and ſearched diligently, which prophecied of the grace that [ſhould comme] vnto you:

Act.10.g.
Eſai.9.c.
Dan.2.g.
Agge.2.b

11 Searching when or at what tyme the ſpirite of Chriſte whiche was in them ſhoulde ſignifie, [which ſpirite] teſtified before the paſſions that ſhoulde happen vnto Chriſte, and the glory that ſhoulde folowe after.

12 Unto which prophets it was alſo reuealed, that not vnto them ſelues, but vnto vs, they ſhoulde miniſter the thinges which are now ſhewed vnto you of them, whiche by the holy ghoſt * ſent downe from heauen, haue in the Goſpel preached vnto you, the thynges whiche the angels deſyre to beholde.

Actes.2.a.

13 Wherefore * girde vp the loynes of your mynde, be ſober, & truſt perfectly on the grace that is brought vnto you by the reuelation of Jeſus Chriſte:

Luke.12.c.
Ephe.6.c

14 As obedient chyldren, not faſhioning your ſelues vnto the former luſtes of your ignorance: C

15 But as he whiche called you, is holy, euen ſo be ye holy alſo in al maner of conuerſatiō.

16 Becauſe it is written, * Be ye holy, for I am holy.

Leuit.11.g

17 And if ſo be that ye calle on the father, which without reſpect of perſon iudgeth * accordyng to euery mans worke, ſee that ye paſſe the tyme of your dwelling here, in feare:

Mat.16.d.
Pſal.18.c
Rom.2.b.

18 ☞ Foraſmuche as ye knowe, how that ye were not redeemed with corruptible [things] as ſyluer and golde from your vayne conuerſation,

ſation, whiche ye receiued by the tradition of the fathers:

Hebr.9.d. 1.Iohn.1.b Apoc.1.b 19 But *with the pretious blood of Chriſt, as of a lamme vndefyled, and without ſpot:

20 Whiche was ordeyned before hande, euen before the worlde was made, but was declared in the (c) laſt tymes for your ſakes:

(c) when Chriſt appeared vnto the worlde, and when the goſpel was preached.

21 Which by his meanes doo beleeue on God that rayſed him vp from the dead, *and gaue hym glory, that ye myght haue fayth & hope towarde God:

Philip.1.b.

22 Euen ye which haue purified your ſoules, through the ſpirit in obeying the trueth, with brotherly loue vnfaigned, ſee that ye loue one another with a pure hart feruently:

23 For ye are borne a newe, not of corruptible ſeede: but of incorruptible, by the woorde of God, whiche lyueth and laſteth for euer.

24 *For al fleaſh is as graſſe, and al the glory of man is as the flowe of graſſe: The graſſe withereth, and the flowre falleth away: Eſai. 40.b. Eccl.14.b. Iacob.1.b.

25 But the woord of the Lord endureth euer: And this is the woorde which by the Goſpel was preached vnto you.

The.ii.Chapter.

1 He exhorteth them to lay aſyde al vice, 4 ſhewyng that Chriſte is the fundation whereupon they buyld. 9 The excellent eſtate of the Chriſtians, 11 he prayeth them to abſteyne from fleaſhly luſtes, 13 to obey the rulers, 18 howe ſeruantes ſhoulde behaue them ſelues towarde their maiſters, 20 he exhorteth to ſuffer after the enſample of Chriſte.

A 1 Wherefore al ˮ naughtineſſe, and al guyle, & fainedneſſe, and enuie, and backbiting layde aſyde,

ˮ or, malitineſſe.

Mat.18.a. 2 As newe borne babes, deſyre ye the mylke of the woord, which is without deceit: that ye may growe therby [vnto ſaluation,]

3 If ſo be that ye haue taſted howe gratious the Lorde is:

4 To whom ye comme as vnto a lyuyng ſtone, diſalowed of menne, but choſen of God [and] pretious.

5 And ye as lyuely ſtones, be you made a ſpiritual houſe, an holy prieſthood, for to offer vp ſpiritual ſacrifice, acceptable to God by Ieſus Chriſte.

6 Wherfore it is conteyned alſo in yͤ ſcripture: *Beholde, I put in Sion a ſtone to be layde in the cheefe corner, elect and pretious, and he that beleeueth on him, ſhal in no wiſe be confounded.

Eſai.28.b. Actes.5.b Rom.9.f.

B 7 Unto you therfore which beleeue, he is pretious: but vnto them which beleeue not, *the ſtone which the builders diſalowed, the ſame is made the head of the corner:

Pſal.118.c. Mat.21.d.

8 And a ſtone of ſtumbling, and a rocke of offence, whiche ſtumble at the woorde, & being diſobedient, vnto the which thing they were ordeyned.

Exod.19.a Deut.7.a. 9 But ye are a choſen generation, a royal * prieſthoode, an holy nation, a peculier people: that ye ſhoulde ſhewe foorth the vertues of him that called you out of darkneſſe into his marueylous lyght.

Oſee.2.d Rom.9.c. 10 *Whiche in tyme paſt were not a people, but are now the people of God: Which ſometime had not obteyned mercy, but now haue obteyned mercie.

11 ☞ Dearely beloued, I beſech you as ſtrangers and pylgrimes, abſteyne from *fleaſhly luſtes, whiche fyght agaynſt the ſoule: Galat. 5.e. Rom.13.d.

12 And ſee that ye haue honeſt conuerſation among the gentiles: that where as they backbite you as euyl doers, *they may by your good woorkes [whiche] they ſhal ſee, glorifie God in the day of viſitation. Mat.5.b.

13 *Submit your ſelues therfore vnto al manner ordinance of man for the Lordes ſake: Whether it be vnto the kyng, as hauyng the preeminence: Rom.13.a. Titus.3.a

14 Other vnto rulers, as vnto them that are C ſent by him for the puniſhment of euil doers, but for the laude of them that doo wel.

15 For ſo is the wyl of GOD, that with wel dooyng ye may ſtop the ignorance of fooliſh menne:

16 As free, and not as hauing the libertie for a cloke of naughtineſſe, but euen as the ſeruantes of God.

17 *Honour al menne. Loue brotherly felowſhyp. Feare God. Honour the kyng. Rom.12.c.

18 *Seruantes, obey your maiſters with al feare, not onely if they be good and curteous, but alſo though they be frowarde. Ephe.6.a Coloſſ.3.d 1.Tim.6.a. Titus.2.b

19 *For it is thanke woorthy, ☞ if a man for conſcience toward GOD endure greefe, and ſuffer wrong vndeſerued. Mat.v.a.

20 For what prayſe is it, if when ye be buffeted for your faultes, ye ſhal take it patiently? But if when ye doo wel, and ſuffer wrong, & ſhal take it patiently, then is there thanke with God.

21 For herevnto veryly were ye called: for ☞ Chriſte alſo ſuffered ˮ for vs, *leauyng vs an example, that ye ſhoulde folowe his ſteppes.

ˮ Somme reade, for you. Iohn.13.b Epheſ.5.a.

22 Whiche dyd no ſinne, neyther was there guile founde in his mouth.

23 Whiche when he was reuyled, reuyled not agayne: when he ſuffered, he threatned not, but committed [the vengeance] to hym that iudgeth ryghteouſly.

Mat.8.c. Eſai.53.b. 24 *Whiche his owne ſelfe bare our ſinnes in his body on the tree, that we beyng deliuered from ſinne, ſhoulde liue vnto ryghteouſneſſe: by whoſe ſtrypes ye were healed.

25 For ye were as ſheepe goeyng aſtray: but are now turned vnto the ſhepheardе and biſhop of your ſoules.

The.iii.Chapter.

1 Howe wyues ought to order them ſelues toward their huſbandes. 3 And in their apparel, 7 The duetie of menne towarde their wyues. 8 He exhorteth al menne to vnitie and loue. 14 And patiently to ſuffer trouble by the example and benefite of Chriſte.

A 1 Lykewyſe *ye wyues be in ſubiection to your huſbandes, that euen they which obey not the woorde, may without the woorde be wonne, by the cõuerſation of the wyues: Epheſ.5.c. Coloſſ.3.c

2 After that they haue beholden your chaſte conuerſation [coupled] with feare.

3 Whoſe apparel let it not be that whiche is outwarde, with brayded heere, and hanging on of gold, eyther in putting on of [gorgeous] apparel:

4 But let the hyd man [whiche is] in the hart be without al corruption, of a meeke & quiet ſpirite, whiche [ſpirite] is before God a thyng muche ſet by.

5 For after this manner in the olde tyme dyd the holy women alſo, which truſted in God, tyre them ſelues, beyng obedient vnto their huſbandes.

6 Euen as Sara obeyed Abraham, callyng hym Lorde, whoſe daughters ye are as long as ye doo wel, and are not afrayde for any terrour.

B 7 Lykewyſe ye huſbandes dwel with them according to knowledge, geuing honour vnto the wyfe, as vnto the weaker veſſel, and as vnto them that are heires alſo of the grace of lyfe, that your prayers be not hyndered.

8 ☞ In concluſion, [be ye] al of one mynde, hauyng compaſſion one of another, loue as brethren, be pityful, be curteous,*

*Mecke.

9 Not rendring euyl for euyl, or rebuke for rebuke: but contrary wiſe bleſſe, knowing that ye are thereunto called, euen that ye ſhoulde be (a) heyres of the bleſſing.

(a) God hath made vs whē we were his enimies heires of his kyngdome: and ſhal not we forgeue our brethren a ſmal fault?

10 *For he that dooth long after lyfe, & loueth to ſee good dayes, let him refraine his tongue from euyl, and his lippes that they ſpeake no guile.

Pſal.34.c 11 Let him eſchew euyl, and doo good, let him ſeeke peace, and enſue it.

12 For the eyes of the Lord [are] ouer the righteous, & his eares are [open] vnto their praiers: agayne, the face of the Lord [is] (b) ouer them that doo euyl.

(b) To take vengeance on them.

13 Moreouer, who is it that wyl harme you, if ye be folowers of that whiche is good?

14 Yea, *happy are ye if any trouble happen vnto you for ryghteouſneſſe ſake: be not ye* afrayde for any terrour of them, neither be ye troubled: C Mat.5.b. Eſai.8.c. Mat.10.d.

15 But ſanctifie ẏ lorde God in your hartes. ☜ [Be] redy allwayes to geue an anſweare to euery man that aſketh you a reaſon of the hope that is in you,

16 And that with meekeneſſe and feare, hauyng a good conſience: *that where as they backbite you as euil doers, they may be aſhamed that falſely accuſe your good conuerſation in Chriſte. 1.Pet.2.b. Titus.2.a

17 *For it is better, if the wyl of God be ſo, that ye ſuffer for wel dooyng, then for euyl dooyng. 1.Pet.2.b Mat.v.a.

18 ☞ *Foraſmuche as Chriſt hath once ſuffered for ſinnes, the iuſt for the vniuſt, to bryng vs to God, and was kylled as parteyning to the fleaſhe, but was quickened in the ſpirite. Rom.5.a.

19 In whiche ſpirite, he alſo went and preached vnto the ſpirites that were in priſon,

20 Whiche ſometime had benne diſobedient, when once the long ſufferyng of God abode in the dayes of Noe, whyle the arke was a preparyng, *wherein fewe (that is to ſay) eyght ſoules, were ſaued in the water. Gen.6.a Gen.7.c

21 To the which alſo the figure agreeth that now ſaueth vs, euen *baptiſme, (not the puttyng away the fylth of the fleaſh, but in that a good conſience maketh requeſt to God) by the reſurrection of Jeſus Chriſte: D Rom.6.a.

22 Whiche is on the ryght hand of God, and is gonne into heauen, *angels, powers, and myght ſubdued vnto hym. Heb.1.b. 2.b.

The

The.iiii.Chapter.

1 He exhorteth menne to ceaſſe from ſinne, 2 to ſpende no more time in vice, 7 to be ſober, and apt to pray, 8 to loue eche other, 12 to be pacient in trouble, 15 to beware that no man ſuffer as an euyl doer, 16 but as a chriſtian man, and ſo not to be aſhamed.

A 1 FOR as muche then as Chriſte hath ſuffered for vs in the fleaſhe, arme ye your ſelues likewiſe with the ſame mynde: for he which ſuffreth in ẏ fleaſh, ceaſſeth from ſinne:

2 That he henceforward ſhould liue, as much tyme as remayneth in the fleaſhe, not after the luſtes of menne, but after the wil of God.

3 For it is ſufficient for vs that we haue ſpent the tyme that is paſt of the lyfe, after the wyl of the *Gentiles, walkyng in wantonneſſe, luſtes, in exceſſe of wynes, in exceſſe of eating, in exceſſe of drynkyng, and abominable idolatrie.

Rom.1.d. Epheſ.4.d

4 And it ſeemeth to them a ſtrange thyng, that ye runne not alſo with them vnto the ſame exceſſe of riot, and therefore ſpeake they euyl of you:

5 Whiche ſhal geue accomptes to hym that is redy to iudge quicke and dead.

6 For vnto this purpoſe verely was the goſpel preached alſo vnto the (a) dead, that they ſhoulde be iudged lyke other menne in the fleaſhe, but ſhoulde lyue before GOD in the ſpirite.

(a) Although the wicked thinke this Goſpel newe, and vexe you that imbrace it: yet hath it ben preached to thē of time paſt, whiche now are dead: to the intent ẏ they might haue ben condemned or dead to ſinne in the fleaſhe, and alſo might haue lyued to God in the ſpirite, which two are the effect of ẏ goſpel

7 The ende of al thynges is at hande. ☞ Be ye therefore ſober, and watche vnto prayer.

8 But aboue al thyngs haue feruent charitie among your ſelues: for charitie ſhal couer the multitude of ſinnes.

9 *Be ye harberous one to another, without grudgyng.

10 As euery man hath receiued the gyft, euen ſo miniſter the ſame one to another, as good ſtewardes of the manifolde grace of God.

Cen.19.a Actes.10.c Phili.2.b

11 If any man ſpeake, [let hym talke] as the woordes of GOD: *if any man miniſter, let hym doo it as *of the abilitie whiche GOD miniſtreth [vnto hym] that God in al thinges may be glorified through Jeſus Chriſte, ☞ to whom be prayſe & dominion for euer and euer, Amen.

Rom.12.b 2.Cor.8.c.

12 Dearely beloued, thinke it not ſtrange concernyng the fierie tryal, whiche thyng is to trye you, as though ſomme ſtrange thyng happened vnto you.

13 But reioyce, in as muche as ye are partakers of Chriſtes paſſiōs: that when his glory appeareth, ye may be mery and glad.

14 *If ye be rayled vpon for the name of C Chriſte, happy [are ye:] for the ſpirite of glory and of God, reſteth vpon you: on their part he is euyl ſpoken of, but on your part he is glorified.

Mat.5.b. 1.Pet.1.c

15 See that none of you be puniſhed as a murtherer, or as a theefe, or an euyl doer, or as a buſie body in other mennes matters.

16 If any [man ſuffer] as a Chriſtian man, let hym not be aſhamed, but let hym glorifie God on this behalfe.

17 For the tyme is [comme] that iudgement muſt beginne at the houſe of God. If it fyrſt [begin] at vs, what ſhal the ende be of them whiche beleue not the Goſpel of God?

18 And * if the ryghteous ſcaſely be ſaued, where ſhal the vngodly & the ſinner appeare?

Prou.11.d.

19 Wherefore, let them that are troubled accordyng to the wyl of God, commit the keeping of their ſoules to him with wel dooing, as vnto a faythful creatour.

The.v.Chapter.

2 The duetie of paſtours is to feede the flocke of Chriſte, and what rewarde they ſhal haue if they be diligent. 5 He exhorteth young perſons to ſubmit them ſelues to the elders, 8 to be ſober, and to watche, that they may reſiſt the enimie.

A 1 THE (a) elders whiche are amōg you I exhort, whiche am alſo an elder, & a witneſſe of the afflictions of Chriſt, and alſo a partaker of the glory that ſhalbe opened:

(a) By elders he vnderſtandeth al them which preach, teach, or miniſter in the Churche.

2 *Feede you Gods flocke which is committed vnto you, takyng the ouerſight of them, not as compelled thereto, but wyllyngly: not for the deſyre of filthy lucre, but of a cheareful mynde:

Actes.21.f

3 *Not as though ye were Lordes ouer gods heritage: *but that ye be an enſample to the flocke.

2.Cor.1.e. 1.Tim.4.b

Titus.2.d. 2.Tim.1.c

4 And when the cheefe ſhepearde ſhal appeare, ye ſhal receiue an incorruptible crowne of glory.

1.Cor.9.d 2.Tim.4.b

5 Lykewyſe ye younger, ſubmit your ſelues vnto the elder: Submit your ſelues euery man one to another, decke your ſelues inwardly in lowlineſſe of mind: For God reſiſteth the proude, & geueth grace to ẏ humble.

6 ☞ Submit your ſelues therefore vnder the myghtie hand of God, that he may exalt you when the tyme is comme.

XUM

B 7 *Caſt al your care vpon hym, for he careth for you.
Mat.6.d. Luk.12.c.

8 Be ſober and watche: for your aduerſarie the deuyl, as a roaryng Lion * walketh about, ſeekyng whom he may deuoure.
Iohn.1.b Iaçob.4.b

9 Whom reſiſt ſtedfaſt in the faith: knowing that the ſame afflictions are accompliſhed in your brethren that are in the worlde.

10 But the God of al grace hym ſelfe whiche hath called vs into his eternal glory by Chriſt Jeſus, after that ye haue ſuffered a litle affliction, make you perfect, ſettle, ſtrengthen, and ſtabliſhe you.

11 To hym be glory and dominion for euer and euer, Amen. ☞

12 By Syluanus a faythful brother, vnto you (as I ſuppoſe) I haue written briefely, exhortyng and teſtifying, howe that this is the true grace of God, wherein ye ſtande.

13 The Church that is at Babylon elected togeather with you, ſaluteth you, and ſo dooth Marcus my ſonne.

14 *Greete ye one another with a kiſſe of charitie. Peace be with you al whiche are in Chriſte Jeſus, Amen.
C Rom.16.c 1.Cor.16.d

The ſeconde Epiſtle of ſaint Peter.

The firſt Chapter.

4 Forasmuche as the power of God hath geuen them al thynges parteynyng vnto lyfe, he exhorteth them to flee the corruption of worldly luſtes, 10 to make their calling ſure with good woorkes and fruites of fayth. 14 He maketh mention of his owne death, 17 declaring the Lord Jeſus to be the true ſonne of God, as he him ſelf had ſeene vpon the mount.

A 1 SImon Peter, a ſeruant and an Apoſtle of Jeſus Chriſte, to them whiche haue obteyned lyke pretious fayth with vs, thorowe the ryghteouſneſſe of our God and ſauiour Jeſus Chriſte:

1.Pet.1.a 2 *Grace and peace be multiplyed vnto you through the knowledge of God, and of Jeſus our Lorde:

3 Accordyng as his godly power hath geuen vnto vs al thynges that [parteyne] vnto lyfe and(a) godlyneſſe, through the knowledge of hym that hath called vs vnto glory and vertue:

(a) The ſum of our ſaluation and religiō is, to be led by Chriſte to the father, who calleth vs in the ſonne.

4 By the which are geuen vnto vs excellent and moſt great promiſes, that by the meanes thereof, ye myght be *partakers of the godly nature, if ye flee the corruptiō of worldly luſt.
Iohn.1.c. Coloſ.2.b

5 And hereunto geue al diligence, in your faith miniſter vertue, in vertue knowledge,

1.Cor.8.a. 6 *In knowledge temperance, in temperance patience, in patience godlyneſſe,

B 7 In godlyneſſe brotherly kyndneſſe, in brotherly kindneſſe, charitie.

8 For if theſe thynges be among you, and be plenteous, they make you that ye neyther ſhalbe idle, nor vnfruitful in the knowledge of our Lorde Jeſus Chriſte.

9 But he that lacketh theſe thinges, is blind, and can not ſee farre of, and hath forgotten that he was purged from his olde ſinnes.

10 Wherfore brethren, geue the more diligence for to make your callyng and election(b) ſure: for if ye doo ſuche thynges, ye ſhal neuer fal.

(b) Albeit it be ſure in it ſelf, forasmuch as God cannot change: yet we muſt confirme it in our ſelues by the fruites of the ſpirite, knowyng that the purpoſe of God electeth, calleth, ſanctifieth, and iuſtifieth vs.

11 Yea, and by this meanes an entryng in ſhalbe miniſtred vnto you abundantly, into the euerlaſtyng kyngdome of our Lorde and ſauiour Jeſus Chriſte.

12 Wherefore, I wyl not be negligent to put you alwayes in remembrance of ſuche thinges, though ye knowe them your ſelues, and be ſtabliſhed in the preſent trueth.

13 Notwithſtandyng I thynke it meete, as long as I am in this *tabernacle, to ſtirre you vp, by puttyng you in remembrance:
2.Cor.5.a.

14 Knowing that ſhortly I muſt put of this my tabernacle, *euen as our Lorde Jeſus Chriſt ſhewed me.
C Iohn.21.d

15 I wyl euer alſo geue my diligence, that ye may haue wherwith to ſtirre vp the remembrance of theſe thynges after my departyng.

16 ☞ For we haue not folowed deceiptful fables, when we opened vnto you the power and commyng of our Lorde Jeſus Chriſte, but *with our eyes we ſawe his maieſtie:
1.Iohn.1.a

17 Euen then verily when he receiued of god the father honour and glory, and when there came ſuche a voyce to him from the excellent glory: *This is my deare beloued ſonne in whom I delyte.
Mat.17.d Marke.1.b Luke.3.d.

18 This voyce we heard come from heauen, when we were with him in the holy mount.

19 We haue alſo a ryght ſure woorde of propheſie, whereunto yf ye take heede, as vnto a *lyght that ſhineth in a darke place, ye doo wel, vntil the day dawne, and the day ſtarre aryſe in your hartes.

2.Cor.4.b

20 So that ye firſt know this, that no propheſie in the ſcripture is of any priuate " motion.

" Or, interpretation.

21 For the propheſie came not in olde tyme by the wyl of man: but holy menne of GOD, ſpake as they were moued by the holy ghoſt.

The .ii. Chapter.

1 He propheſieth of falſe teachers, and ſheweth theyr punniſhment.

A 1 There were falſe prophetes alſo among the people, euen as *there ſhalbe falſe teachers amõg you, whiche priuily ſhal bring in damnable hereſies, euen denyeng the Lorde that hath bought them, and bryng vpon them ſelues ſwift damnation.

Actes.20.f
1.Tim.4.a
2.Tim.3.a
2.Pet.3.a.
Iudic.1.c.

2 And many ſhal folowe theyr damnable wayes, by whom the way of trueth ſhalbe euyl ſpoken of:

3 And through couetouſneſſe ſhal they with fayned woordes make (a) marchandiſe of you, whoſe iudgement nowe of long tyme ceaſſeth not, and theyr damnation ſleepeth not.

(a) That is euidently ſene in the Pope & his prieſtes, which by lyes and flatteries ſel mens ſoules: ſo that it is certayne ỷ he is not the ſucceſſour of Simõ Peter, but of Simon Magus.

4 For yf God ſpared not the angels that ſinned, but caſt them downe into hel, and deliuered them into chaynes of darkneſſe, to be keapt vnto iudgement:

5 Neyther ſpared the olde worlde, but ſaued Noe the eyght [perſon] a preacher of ryghteouſneſſe, and brought in the flood vpon the worlde of the vngodly,

Gene.7.a.

6 And turned theyr cities of Sodome and Gomorrhe into aſhes, ouerthrewe them, damned them, and made of them an enſample vnto thoſe that after ſhoulde liue vngodly:

B 7 And iuſt *Lot, vexed with the vncleane conuerſation of the wicked, deliuered he.

Gene.12.d

8 (For he beyng ryghteous, and dwelling among them, in ſeeyng and hearyng, vexed his ryghteous ſoule from day to day with [theyr] vnlawful deedes.)

9 *The Lorde knoweth howe to deliuer the godly out of temptation, and to reſerue the vniuſt vnto the day of iudgement for to be puniſhed:

Iob.15.b
1.Cor.10.c

10 But cheefely them that walke after the fleaſhe in the luſt of vncleanneſſe, and deſpiſe auchoritie. Preſumptious [are they] & ſtande in theyr owne conceipt, whiche feare not to ſpeake euyl of them that excel in worſhip.

11 When the angels whiche are greater both in power & might, geue not (b) rayling iudgement agaynſt them before the Lorde.

(b) Albeit the angels condemne ỷ vice and iniquitie of wycked mageſtrates, yet they blame not the auctoritie & power whiche is geued thẽ of god

12 But theſe as bruite beaſtes, ledde with ſenſualitie, and made to be taken and deſtroyed, ſpeake euyl of the thynges that they vnderſtande not, and ſhal periſhe through theyr owne corruption:

13 And receiue the rewarde of vnryghteouſneſſe, they count it pleaſure to liue delitiouſly for a ſeaſon: ſpottes they are and blottes, (c) delighting them ſelues in theyr deceiuinges, in feaſtyng with you:

(c) For in your holye feaſtes, they ſit as mẽbers of ỷ Churche, where as in deede they be but ſpottes, and ſo deceiue you.

14 Hauing eyes ful of adulterie, and that can not ceaſſe from ſinne, layeing bayte for vnſtable ſoules: hartes they haue exerciſed with " robberie, they are curſed chyldren,

" Or, couetouſneſſe.

C 15 Whiche haue forſaken the right way, and are gonne aſtray, folowyng the way of *Balaam [the ſonne] of Boſor, whiche loued the rewarde of vnryghteouſneſſe:

Num.22.b

16 But was rebuked of his iniquitie. The dumbe beaſt, and vſed to the yoke, ſpeaking with mans voyce, forbad the madneſſe of the prophete.

17 *Theſe are welles without water, cloudes that are caryed with a tempeſt, to whom the myſt of darkneſſe is reſerued for euer.

Iudic.1.d

18 For when they ſpeake the great ſwelling wordes of vanitie, they entice through luſtes with the baite of wantonneſſe of the fleaſhe, them that were cleane eſcaped from them, whiche are wrapped in errour:

19 Whyle they promiſe them libertie, wheras they them ſelues are the bonde ſeruantes of corruption: *For of whom a man is ouercome, vnto the ſame is he brought in bondage.

Iohn.8.d.
Rom.6.c.

20 *For yf they, after they haue eſcaped from the fylthyneſſe of the worlde, thorowe the knowledge of the Lorde and the ſauiour Ieſus Chriſte, are yet tangled agayne therein, and *ouercome, then is the later ende woorſe with them then the beginnyng.

Heb.6.a
and.10.c
Mat.12.d

21 For it had ben better for them not to haue knowen the way of ryghteouſneſſe, then after they haue knowen it, to turne from the holy commaundement that was geuen vnto them.

22 But

Pro,21,a,

22 But the ſame is happened vnto them that is vſed to be ſpoken by the true prouerbe, * The dogge is turned to his owne vomite agayne, and the ſowe that was waſhed, [is turned agayne] to her wallowing in the myre.

The, iii. Chapter.

3 He ſheweth the impietie of them whiche mocke at Gods promiſes. 7 After what ſort the ende of the worlde ſhalbe. 8 That they prepare them ſelues thereunto. 16 Who they are which abuſe the wrytynges of ſaint Paul, and the reaſt of the ſcriptures, 18 Concluding with eternal thankes to Chriſte Jeſus.

A 1 This is the ſeconde Epiſtle that I nowe wryte vnto you dearly beloued, wherwith I ſtirre vp & warne your pure myndes,

2 To be myndful of the woordes whiche were told before of the holy prophetes, and alſo the ‖ commaundement of vs, whiche be apoſtles of the Lorde and ſauiour:

‖ Or, our doctrine.

Acte.20.f.
2.Pet.2.a
Iudic.1.e.
1.Tim.4.e
2.Tim.2.a

3 *Knowing this firſt, that there ſhal comme in the laſt dayes mockers, walkyng after theyr owne luſtes,

4 And ſayeing, Where is the promiſe of his commyng? For ſince the fathers fel a ſleepe, al thinges continue a lyke from the beginning of the creation.

5 For this they knowe not (and that (a) wilfully) howe that the heauens were of olde, and the earth conſiſting of the water, and by the water, by the woorde of God:

(a) He meaneth them whiche had once profeſſed Chriſtian religion, but became afterwarde contemners and mockers, as Epicures and Atheiſtes.

6 By the whiche thinges the worlde that then was, periſhed, beyng then ouer runne with water.

Iohn,14.b
Eſai.51,b

B 7 * But the heauens and earth whiche are nowe, be keapt by his woorde in ſtore, and reſerued vnto fyre agaynſt the day of iudgement, and perdition of vngodly menne.

Pſal.90.a.
1,Cor.7.c

8 Dearely beloued, be not ignorant of this one thing, howe that * one day is with the Lorde as a thouſande yeeres, and a thouſand yeeres as one day.

9 The Lord that hath promiſed, is not ſlacke, (as ſomme menne count ſlackneſſe) but is pacient to vs ward [foraſmuche] as he would haue no man loſt, but wil receiue al menne to repentance.

Mat.24.d.
1.Theſ.5.a
Apoc,3,a

10 Neuertheleſſe, * the day of the Lorde wyl comme as a theefe in the night, in the which the heauens ſhal paſſe away with a great noyſe, and the elementes ſhal melt with feruent heate, the earth alſo and the woorkes that are therein, ſhalbe vtterly burned.

11 Seeyng then that al theſe thynges ſhal periſhe, what manner perſons ought ye to be in holy conuerſation and godlyneſſe,

12 Lookyng for, and haſtyng vnto the commyng of the day of God, ‖ by whom the heauens ſhal periſhe with fire, and the elementes ſhal melt with feruent heate?

‖ Somme reade, wherin

Apoc.21,a

13 * Neuertheleſſe, we accordyng to his promiſe, looke for a newe heauen, and a newe earth, wherein dwelleth righteouſneſſe.

14 Wherefore dearely beloued, ſeeyng that ye looke for ſuche thynges, be diligent that ye may be found of him in peace, without ſpot, and vndefiled: C

15 And ſuppoſe that the long ſufferyng of the Lord is ſaluation, euen as our dearely beloued brother Paul alſo, accordyng to the wiſdome geuen vnto hym, hath written vnto you:

16 Yea almoſt in euery Epiſtle, ſpeakyng of ſuche thinges, among whiche are many thynges harde to be vnderſtande, whiche they that are vnlearned & vnſtable, paruert, as they doo alſo the other ſcriptures, vnto theyr owne deſtruction.

17 Ye therefore beloued, ſeeyng ye be warned aforehande, beware leſt ye alſo beyng led away with the errour of the wicked, fal from your owne ſtedfaſtneſſe:

18 But growe in grace, and in the knowledge of our Lord and ſauiour Jeſus Chriſt: To whom be glory both nowe and for euer. Amen.

The firſt Epiſtle of ſaint Iohn the Apoſtle.

The firſt Chapter.

2 True witneſſe of the euerlaſtyng woorde of God. 7 The blood of Chriſte is the purgation of ſinne. 10 No man is without ſinne.

A 1 That whiche was frõ the begynnyng, whiche we haue hearde, whiche we haue ſeene with our eies, whiche we haue looked vpon, & our handes haue handled, of the woorde of lyfe:

2 (And the lyfe appeared, and we haue ſeene, and beare witneſſe, and ſhew vnto you, *that eternal life whiche was with the father, and appeared vnto vs.)

Mat.17.a.

3 That whiche we haue ſeene and heard, declare we vnto you, that ye alſo may haue(a) felowſhyp with vs, and that our felowſhyp may be with the father, and his ſonne Ieſus Chriſte.

(a) The effect of the goſpel is, that we al being ioyned togeather in Chriſte by fayth, ſhoulde be the ſonnes of God.

4 And theſe thynges wryte we vnto you, that your ioy may be ful.

5 And this is the tydynges whiche we haue hearde of hym, and declare vnto you, that God is lyght, and in hym is no darkneſſe at al.

6 If we ſay that we haue felowſhyp with him, and walke in darkneſſe, we lye, and doo not the trueth.

7 But yf we walke in the lyght, euen as he is in the light, then haue we felowſhip(b) one with another, and the blood of Ieſus Chriſte his ſonne cleanſeth vs from al ſinne. B

(b) That is, Chriſte with vs, & we with our ſelues.

8 *If we ſay that we haue no ſinne, we deceiue our ſelues, and the trueth is not in vs.

3.Reg.8.c. 2.Par.6.g

9 *If we knowledge our ſinnes, he is faythful and iuſt to forgeue vs our ſinnes, and to cleanſe vs from al vnryghteouſneſſe.

Iohn.13.c. Pſal.32.d. Luk.15.d

10 If we ſay that we haue not ſinned, we make hym a lyar, and his woorde is not in vs.

The .ii. Chapter.

1 Chriſte is our aduocate. 10 Of true loue, and howe it is tryed. 18 To beware of antechriſte.

A 1 My litle chyldren, theſe things write I vnto you, that ye ſinne not. And yf any man ſinne, we haue an aduocate with the father, Ieſus Chriſte the ryghteous.

2 And he is the attonement for our ſinnes: not for our [ſinnes] only, but alſo for the [ſinnes] of al the worlde.

3 ☞ And hereby we are ſure that we(c) know hym, yf we kepe his commaundementes.

(c) That is, by fayth, and ſo obey hym: for knowledge can not be without obedience.

4 *He that ſayth, I knowe hym, and kepeth not his commaundementes, is a lier, and the "veritie is not in hym.

Iohn.13.d.
" Or, trueth.

5 But who ſo kepeth his woorde, in him is the loue of god perfect in deede: Hereby know we that we are in hym.

6 He that ſayth he abydeth in hym, ought hym ſelfe to walke, euen as he walked.

B 7 Brethren, I wryte no newe commaundement vnto you, but an olde commaundement whiche ye haue heard from the beginning. The olde commaundement, is the woorde whiche ye haue hearde from the beginning.

8 Agayne, a newe commaundement I write vnto you, that is true in hym, and [the ſame is true] alſo in you, for the darkneſſe is paſt, and the true lyght nowe ſhyneth. ☜

9 He that ſayth howe that he is in the lyght, and yet hateth his brother, is in darkneſſe euen vntyl this tyme.

10 He that loueth his brother, abydeth in the lyght, and there is none occaſion of euyl in hym.

11 He that *hateth his brother, is in darkneſſe, and walketh in darkneſſe: and can not tel whither he goeth, becauſe that darknes hath blynded his eyes.

Leui.19.d

12 Babes I wryte vnto you, becauſe your ſinnes are forgeuen you for his names ſake.

13 I wryte vnto you fathers, becauſe ye haue knowen hym that is from the begynnyng. I write vnto you young menne, becauſe you haue ouercome the wycked.

14 I wryte to you litle chyldren, becauſe ye haue knowen the father. I haue wrytten to you fathers, becauſe ye haue knowen him that [is] from the begynnyng. I haue wrytten vnto you young menne, becauſe ye are ſtrong, and the woorde of God abydeth C

in you, and ye haue ouercome the wicked.

Iohn.17.b 15 See that ye loue not * the worlde, neyther the thynges that are in the worlde. If any man loue the worlde, the loue of the father is not in hym.

16 For al that is in the worlde, as the luſt of the fleaſhe, and the luſt of the eyes, and the pryde of lyfe, is not of the father, but of the worlde.

17 And the worlde paſſeth away, and the luſt thereof: but he that fulfilleth the wyl of god, abydeth for euer.

18 Litle children, it is the laſt tyme: and as ye haue hearde howe that antechriſte ſhal comme, euen nowe are there many antechriſtes: whereby we knowe that it is the laſt tyme.

Act.20.f. 19 * They went out from vs, but they were not of vs: For yf they had benne of vs, they woulde no doubt haue continued with vs: But ″ that it myght appeare that they are not al of vs.

″ this commeth to paſſe.

(b) The grace of the holy ghoſt. 20 Neuertheleſſe, ye haue an (b) oyntment of hym that is holy, and ye knowe al thynges.

21 I haue not written vnto you as though ye D knewe not the trueth: but becauſe ye know it, and that no lye is of the trueth.

22 Who is a lyar, but he that denyeth that Jeſus is Chriſte? the ſame is antechriſte, that denyeth the father and the ſonne.

23 Whoſoeuer denyeth the ſonne, the ſame hath not the father: [But he that knowledgeth the ſonne, hath the father alſo.]

24 Let therefore abyde in you, that ſame whiche ye hearde from the begynnyng: yf that whiche ye haue hearde from the beginnyng ſhal remayne in you, ye alſo ſhal continue in the ſonne, and in the father.

25 And this is the promiſe that he hath promiſed vs, [euen] eternal life.

26 Theſe thynges haue I written vnto you concerning them that deceiue you:

27 And the annoyntyng whiche ye haue receiued of him dwelleth in you: and ye neede not that any man teach you, but as the ſame (c) annoyntyng teacheth you of al thynges, and it is true, & not lyeing: and as it taught you, ye ſhal abyde in it. Eſai.54.d

(c) Chriſte communicateth him ſelfe vnto you, and teacheth you by the holy ghoſt and his miniſters.

28 And nowe (d) babes, abyde in hym: that when he ſhal appeare, we may be bolde and not be aſhamed ″ of hym at his commyng.

(d) By this name, he meaneth ỳ whole Churche of Chriſte in general.

″ Or, before.

29 If ye knowe that he is ryghteous, knowe alſo that euery one whiche dooth ryghteouſneſſe, is borne of hym.

The.iii.Chapter.

1 The ſinguler loue of God towarde vs, 7 and howe we agayne ought to loue one another.

A 1 Beholde what charitie the father hath ſhewed vs, [euen] that we ſhoulde be called the * ſonnes of god: for this cauſe the worlde knoweth vs not, becauſe it hath not knowen him. Luk.20.f Iohn.1.b

2 Dearely beloued, nowe are we the ſonnes of God, and yet it dooth not appeare what we ſhalbe: But we know that when he ſhal appeare, we ſhalbe lyke hym: for we ſhal ſee hym as he is.

3 And euery man that hath this hope in him, purgeth hym ſelfe, euen as he alſo is pure.

4 Whoſoeuer committeth ſinne, tranſgreſſeth alſo the lawe: for ſinne is the tranſgreſſion of the lawe.

5 And ye knowe that he appeared to take away our ſinnes, and in him is no ſinne.

6 As many as byde in hym, ſinne not: whoſoeuer ſinneth, hath not ſeene hym, neyther knowen hym.

B 7 Babes, let no man deceiue you: he that dooth righteouſneſſe, is ryghteous, euen as he is ryghteous.

8 He that committeth ſinne, is of the deuyl: * for the deuil ſinneth ſence the beginning: For this purpoſe appeared the ſonne of God, to looſe the woorkes of the deuil. Gen.3.a. Iohn.8.f

9 Whoſoeuer is borne of God, ſinneth not: for his ſeede remayneth in hym, and he can not ſinne, becauſe he is borne of God.

10 In this are the children of God knowen, and the chyldren of the deuil: whoſoeuer dooth not ryghteouſneſſe, is not of God, neither he that loueth not his brother.

11 For this is the tydynges that ye hearde from the beginning, that ye ſhoulde loue one another.

12 Not as * Caine [whiche] was of that wicked, & ſlue his brother: And wherefore ſlue he hym? becauſe his owne woorkes were euil, and his brothers ryghteous. Gen.4.b

13 ☞ Marueyle not my brethren, if the world hate you.

C 14 We knowe that we are tranſlated from death vnto lyfe, becauſe we (a) loue the brethren: he that loueth not his brother, abydeth in death.

(a) This loue is the ſpecial fruite of our faythe, and a certaine ſigne of our regeneration.

15 Whoſoeuer hateth his brother, is a manſlear: and ye knowe that no manſlear hath eternal lyfe abydyng in hym.

16 Hereby perceiue we loue, becauſe he layde downe his lyfe for vs: and we ought to lay downe our lyues for the brethren.

Deut. 15.d

17 But who ſo hath this worldes good, and *ſeeth his brother haue neede, and ſhutteth vp his compaſſion from hym: howe dwelleth the loue of God in hym?

18 My babes, let vs not loue in woorde, neither in tongue, but in deede and in veritie:

19 Hereby we know that we are of the trueth, and ſhal aſſure our hartes before hym.

20 For yf our hart condemne vs, God is greater then our hart, and knoweth al thynges.

21 Dearely beloued, yf our hart condemne vs not, then haue we boldenneſſe towarde God.

Mat. 7.a.
Iohn. 15.d
Iacob. 1.a.

22 And *whatſoeuer we aſke, we receiue of hym, becauſe we keepe his commaundementes, and doo thoſe thynges whiche are pleaſyng in his ſyght.

1. Iohn. 5.a
Iohn. 13.d

23 And *this is his commaundement, that we ſhould beleeue on the name of his ſonne Jeſus Chriſte, & loue one another, as he gaue vs commaundement.

24 And he that keepeth his commaundementes dwelleth in hym, and he in hym: and hereby we knowe that he abydeth in vs, [euen] by the ſpirite whiche he hath geuen vs.

The .iiii. Chapter.

1 Difference of ſpirites, 2 howe the ſpirite of God may be knowen from the ſpirite of errour. 7 Of the loue of God and of our neyghbours.

A

Mat. 7.c.
Deut. 13.a
Mat. 24.a.
Mar. 13.a.
Luke. 21.d

1 Dearely beloued, *beleeue not euery ſpirit, but proue the ſpirites whether they are of God or not: for many falſe prophetes are gone out into the worlde.

2 Hereby ſhal ye knowe the ſpirite of God: Euery ſpirite that confeſſeth that Jeſus (a) Chriſte is comme in the fleaſhe, is of God:

(a) who beyng very god, came from his father, & tooke vpon him our fleſhe. He that confeſſeth or preacheth this truely, hath the ſpirite of God, els not.

3 And euery ſpirite which confeſſeth not that Jeſus Chriſte is comme in the fleaſhe, is not of God, and this is that [ſpirite] of antechriſt, of whom ye haue heard howe that he ſhould comme: and euen nowe already is he in the worlde.

4 Litle chyldren, ye are of God, & haue ouercomme them: for greater [is] he that is in you, then he that is in the worlde.

5 They are of the worlde, therefore ſpeake they of the worlde, and the worlde heareth them.

6 We are of God: he that knoweth God, heareth vs: he that is not of god, heareth vs not. Hereby knowe we the ſpirite of veritie, and the ſpirite of errour.

B

Iohn. 13.d.
1. Theſ. 1.b

7 Dearely beloued, *let vs loue one another, for loue commeth of God: and euery one that loueth is borne of GOD, and knoweth God.

8 He that loueth not, knoweth not God: for ☞ God is loue.

Iohn. 3.c
Rom. 5.b

9 In this appeared the loue of god to vs ward, becauſe God *ſent his only begotten ſonne into the world, that we myght lyue through hym.

10 Herein is loue, not that we loued God, but that he loued vs, and ſent his ſonne to be the agreement for our ſinnes.

11 Dearely beloued, yf God ſo loued vs, we ought alſo to loue one another.

Exod. 33.d
Iudic. 5.c

12 *No man hath ſeene God at any tyme. If we loue one another, God dwelleth in vs, and his loue is perfect in vs.

13 Hereby knowe we that we dwel in hym, and he in vs: becauſe he hath geuen vs of his ſpirite.

14 And we haue ſeene, and doo teſtifie that the father ſent the ſonne [to be] the ſauiour of the worlde.

C

15 Whoſoeuer confeſſeth that Jeſus is the ſonne of God, in hym dwelleth God, and he in God.

16 And we haue knowen and beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym.

17 Herein is the loue perfect in vs, that we ſhoulde haue boldneſſe in the day of iudgement: For as he is, euen ſo are we in this worlde.

18 There is no feare in loue, but perfect loue caſteth out feare: for feare hath paynfulneſſe: He that feareth, is not perfect in loue.

19 We loue hym, for he loued vs firſt.

20 If a man ſay, I loue God, and yet hate his brother, he is a lyar: For howe can he that loueth not his brother whom he hath ſeene, loue God whom he hath not ſeene?

21 And this commaundement haue we of him: that he whiche loueth God, ſhould loue his brother alſo.

The .v. Chapter.

1 Of the fruites of fayth. 14.20. The office, aucthoritie, and diuinitie of Chriſte. 21 Agaynſt images.

A 1 Whoſoeuer beleeueth that Jeſus is Chriſte, is borne of GOD: and euery one that loueth hym whiche begat, loueth hym alſo which is begotten of him.

John.12.c. 2 *By this we know that we loue the chyldren of God, when we loue God, and kepe his commaundementes.

3 For this is the loue of God, that we keepe his commaundementes: and * his commaundementes are not greeuous.

Mat.12,d

4 ☞ For al that is borne of GOD, ouercommeth the worlde: and this is the * victorie that hath ouercomme the worlde: [euen] our fayth.

1.Cor.15.g

5 Who is it that ouercommeth the world, but he whiche beleueeth that Jeſus is the ſonne of God?

6 This Jeſus Chriſte is he that came by water and (a) blood: not by water only, but by water and blood: And it is the ſpirite that beareth witneſſe, because the ſpirite is (b) trueth.

(a) The water and blood that came out of his ſyde, declare that we haue our ſinnes waſhed by hym, and he hath made ful ſatifaction for the ſame.

(c) Whiche teſtifieth to our hartes, that we be the childre of god.

7 For there are three whiche beare recorde in heauen, the father, the woorde, and the holy ghoſt, and theſe three are one.

8 And there are three whiche beare recorde in earth, the ſpirite, and water, and blood, and theſe three agree in one.

B 9 If we receiue the witneſſe of menne, the witneſſe of God is greater: For this is the witneſſe of God, whiche he teſtified of his ſonne.

10 He that beleeueth on the ſonne of God, hath the witneſſe in hym ſelfe: ☞ He that beleeueth not God, hath made him a lyer, becauſe he beleeued not the recorde that God gaue of his ſonne.

11 And this is the recorde, that God hath geuen vnto vs eternal lyfe, and this lyfe is in his ſonne.

12 He that hath the ſonne, hath lyfe: and he that hath not the ſonne of God, hath not life.

13 Theſe thynges haue I wrytten vnto you that beleeue on the name of the ſonne of god, that ye may knowe that ye haue eternal life, and that ye may beleeue on the name of the ſonne of God.

14 And this is the truſt that we haue in him: C that *yf we aſke any thyng accordyng to his wyl, he heareth vs.

Mat.7.a. Mar.11.d Luk.11.b John.14.b

15 And yf we knowe that he heare vs whatſoeuer we aſke, we knowe that we haue the petitions that we deſyred of hym.

16 If any man ſee his brother ſinne a ſinne [whiche is] not vnto death, he ſhal aſke, and he ſhal geue hym life for them that ſinne not vnto death. There is a ſinne vnto death: I ſay not that he ſhoulde pray for it.

17 Al vnryghteouſneſſe is ſinne: and there is ſinne not vnto death.

18 We knowe that whoſoeuer is borne of God, ſinneth not: but he that is begotten of God, kepeth hym ſelfe, and that wicked toucheth hym not.

19 We knowe that we are of God, and the whole worlde lyeth in wickedneſſe.

20 We know that the ſonne of God is come, and hath geuen vs a mynde to knowe him whiche is true: & we are in him that is true, through his ſonne Jeſus Chriſte: This ſame is very God, and eternal lyfe.

21 Babes, kepe your ſelues from " idols, Amen.

" Or, images

The ſeconde Epiſtle of ſaint Iohn.

1 He wryteth vnto a certayne Lady, 4 reioycyng that her chyldren walke in the trueth, 5 and exhorteth them vnto loue, 7 warneth them to beware of ſuche deceiuers as denie that Jeſus Chriſt is come in the fleſh, 8 prayeth them to continue in the doctrine of Chriſt, 10 and to haue nothyng to doo with them that bryng not the true doctrine of Chriſt Jeſus our ſauiour.

A 1 THE elder vnto the electe Ladie and her chyldren, whom I loue in the (a) trueth: and not I only, but alſo al that haue knowen the trueth:

(a) According to godlyneſſe, and not with any worldly affections.

2 For the truethes ſake whiche dwelleth in vs, and ſhalbe with vs for euer:

3 Grace be with you, mercie, and peace from God the father, and from the Lorde Jeſus Chriſt the ſonne of the father in (b) trueth and loue.

(b) We can not receiue the grace of God, except we haue the true knowledge of hym, of the whiche knowledge loue proceedeth.

4 I reioyced greatly that I founde of thy chyldren walkyng in (c) trueth, as we haue receiued a commaundement of the father.

(c) According to Gods woorde.

5 And nowe beſeeche I thee Lady, not as though I wrote a newe commaundement vnto thee: but that ſame whiche we haue had from the begynnyng, that we ſhoulde

loue

Iohn. 14.c. 1.Iohn.5.a loue one another.

6 And this is the loue, that we ſhould walke after his commaundementes: This is the commaundement, that as ye haue hearde from the beginning, ye ſhoulde walke in it.

B 7 For many deceiuers are entred into the worlde, whiche confeſſe not that Jeſus Chriſt is comme in the fleaſhe. This is a deceiuer, and an Antechriſt.

8 Loke on your ſelues, that we loſe not that we haue wrought: but that we may haue a ful rewarde.

9 Whoſoeuer tranſgreſſeth, and abydeth not in the doctrine of Chriſte, hath not God: He that endureth in the doctrine of Chriſte, hath both the father and the ſonne.

10 If there comme any vnto you, and bring not this learning, hym receiue not to houſe, neyther byd hym God ſpeede.

11 For he that byddeth hym God ſpeede, is partaker of his euyl deedes.

12 Hauing many thinges to write vnto you, I would not write with paper and inke: but I truſt to comme vnto you, and ſpeake with you mouth to mouth, that our ioy may be ful.

13 The ſonnes of thy electe ſiſter greete thee, Amen.

The thirde Epiſtle of ſaint Iohn.

2 He is glad of Gaius that he walketh in the trueth, 8 exhorteth to be louing vnto the poore Chriſten in theyr perſecution, 9 ſheweth the vnkynde dealing of Diotrephes, 12 and the good report of Demetrius.

A 1 The elder vnto the beloued Gaius, whom I loue in the trueth.

2 Beloued, I wyſhe in al thynges that thou proſperedſt and faredſt wel, euen as thy ſoule proſpereth.

3 For I reioyced greatly when the brethren came, and teſtified of the trueth that is in thee, howe thou walkeſt in the trueth.

4 I haue no greater ioy, then [for] to heare howe that my ſonnes walke [a] in veritie.

5 Beloued, thou dooeſt faythfully whatſoeuer thou dooeſt to the brethren & to ſtrangers:

6 Whiche haue borne witneſſe of thy charitie before the Churche: whom if thou bring forwards on theyr iourney after a godly ſort, thou ſhalt doo wel.

B 7 Becauſe that for his names ſake they went foorth, takyng nothyng of the Gentiles.

8 We therfore ought to receiue ſuche, that we myght be helpers to the trueth.

9 I wrote vnto the Churche: but Diotrephes whiche loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore yf I comme, I wyl declare his deedes whiche he dooth, ieſtyng on vs with malitious woordes: and not content therewith, neyther he hym ſelfe receiueth the brethren, and forbiddeth them that woulde, and thruſteth them out of the Churche.

11 Beloued, folowe not that whiche is euyl, but that whiche is good: he that dooth wel, is of God: but he that dooth euyl, hath not ſeene God.

12 Demetrius hath good report of al menne, and of the trueth it ſelfe: Yea, & we our ſelues alſo beare recorde, and ye knowe that our recorde is true.

13 I had many thynges to wryte: but I wil not with inke and penne write vnto thee.

14 I truſt I ſhal ſhortly ſee thee, and we ſhal ſpeake mouth to mouth. Peace be vnto thee. The louers ſalute thee. Greete our freendes by name.

(a) That is, a godly conuerſation, as they whiche haue both the knowledge and feare of God.

The Epiſtle of ſaint Iude.

¶ Saint Jude admoniſheth al Churches generally to take heede of deceiuers, whiche goe about to drawe away the hartes of the ſimple people from the trueth of God, and wylleth them to haue no ſocietie with ſuche, whom he ſetteth foorth in theyr lyuely colours, ſhewing by diuers examples of the ſcriptures, what horrible vengeance is prepared for them: finally, he comforteth the faythful, and exhorteth them to perſeuer in the doctrine of the apoſtles of Jeſus Chriſte.

A 1 Iude the ſeruant of Jeſus Chriſt, the brother of James, to them whiche are called and ſanctified in God the father, and preſerued in Jeſus Chriſte:

2 Mercie vnto you and peace and charitie be multiplied.

3 Beloued, when I gaue al diligence to write

vnto you of the common ſaluation, it was nedeful for me to write vnto you, exhorting you that ye ſhoulde earneſtly (a) contende for the fayth whiche was once geuen vnto the ſaintes.

(a) Agaynſt aſſaultes of Satan and heretikes.

4 For there are certaine vngodly menne craftily creapt in, whiche were before of olde ordeyned to this condemnation, turnyng the grace of our God vnto wantonneſſe: and denyeing God, whiche is the only Lord, and our Lorde Jeſus Chriſte.

5 My mynde is therefore to put you in remembrance [hereof,] forasmuche as ye once knowe this, howe that the Lorde after that he had deliuered the people out of Egypt, deſtroyed them which afterward beleeued not.

6 The angels alſo whiche keapt not theyr firſt eſtate, but leaſt theyr owne habitation, he hath reſerued in euerlaſtyng chaynes vnder darkeneſſe, vnto the iudgement of the great day.

B 7 *Euen as Sodome and Gomorrhe, and the cities about them, which in like manner defyled them ſelues with fornication, and folowed ſtrange fleaſhe, are ſet foorth for an enſample, and ſuffer the payne of eternal fyre.

Gen, 19, f

8 Likewiſe theſe being deceiued by dreames, defyle the fleaſhe, deſpiſe rulers, & ſpeake euyl of them that are in aucthoritie.

9 Yet Michael the archangel, when he ſtroue agaynſt the deuil, and diſputed *about the body of Moſes*, durſt not geue rayling ſentence, but ſayde, The Lorde rebuke thee.

10 But theſe ſpeake euyl of thoſe thynges whiche they knowe not: and what thynges they knowe naturally, as beaſtes whiche are without reaſon, in thoſe thynges they corrupt them ſelues.

11 Wo be vnto them, for they haue gonne in the way of Cain, and are vtterly geuen to the errour of Balaam for lucres ſake, *and haue periſhed in the gaynſayeing of Core.

Gen. 4. b
Num. 16 f.

12 Theſe are " ſpottes in your feaſtes of charitie, when they feaſt with you, without al feare feedyng them ſelues: cloudes they are without water, caryed about of wyndes, " trees withered at fruite geathering, & without fruite, twiſe dead, and plucked vp by the rootes:

" Or, rockes

" Or, trees withered in Autumne, when ỹ fruite harueſt is, and ſo the Greke woord importeth: Or, trees bearing corrupt fruite: Or, trees corruptyng theyr owne fruite.

13 They are the ragyng waues of the ſea, foamyng out theyr owne ſhame: they are wandryng ſtarres, to whom is reſerued the myſt of darkneſſe for euer.

14 Enoch the ſeuenth from Adam propheſied before of ſuche, ſayeing, Behold the Lord ſhal comme with thouſandes of ſaintes,

Apoc. 1. b.
Eſai. 3. c

C

15 To geue iudgement agaynſt al menne, and to rebuke al that are vngodly among them, of al theyr vngodly deedes which they haue vngodly committed, and of al theyr cruel ſpeakynges whiche vngodly ſinners haue ſpoken agaynſt hym.

16 Theſe are murmurers, complayners, walking after their owne luſtes, whoſe mouthes ſpeake proude thinges, they haue menne in great reuerence becauſe of aduantage.

17 But ye beloued, remember the woordes whiche were ſpoken before of the apoſtles of our Lorde Jeſus Chriſte.

18 *[Howe] that they tolde you, that there ſhoulde be mockers in the laſt tyme, whiche ſhoulde walke after theyr owne vngodly luſtes.

Actes. 20. f
1. Tim. 4. a
2. Tim. 3. a.
2. Pet. 2. a

19 Theſe are makers of ſectes, fleaſhly, hauyng not the ſpirite.

20 But ye dearely beloued, edifie your ſelues in your moſt holy fayth, prayeing in the holy ghoſt,

21 And keepe your ſelues in the loue of God, lookyng for the mercye of our Lorde Jeſus Chriſte vnto eternal lyfe, D

22 And haue compaſſion of ſomme, " ſeparatyng them:

" Or, in putting diffrence

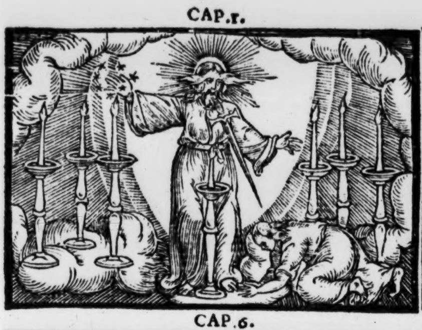
23 And other ſaue with feare, pullyng them out of the fire: hating euen the garment ſpotted by the fleaſhe.

24 Unto him that is able to kepe you free from ſinne, and to preſent you faultleſſe before the preſence of his glory with ioy,

25 To God our ſauiour, whiche only is wiſe, be glory, and maieſtie, dominion, and power nowe and euer. Amen.

The Reuelation of Iohn the Diuine.

CAP.1.



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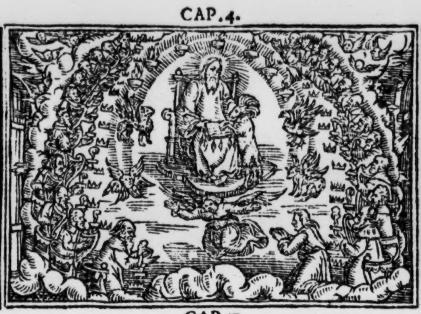

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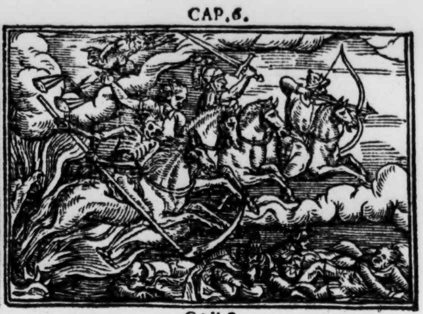

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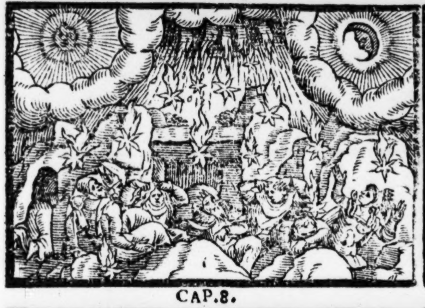

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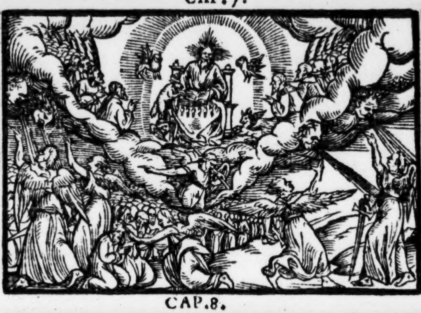

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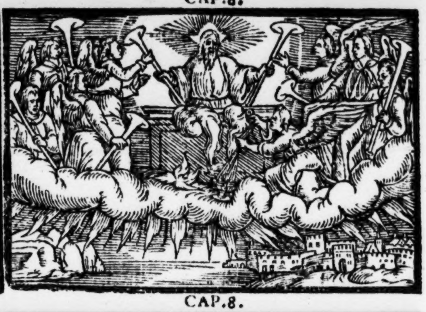

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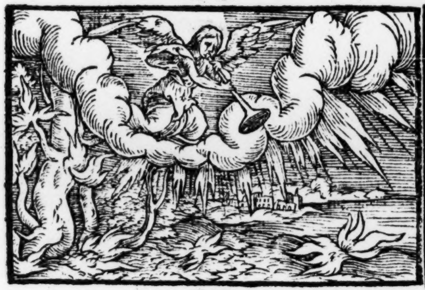

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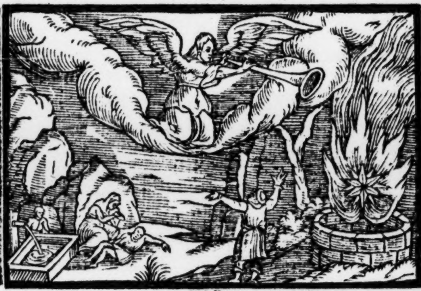

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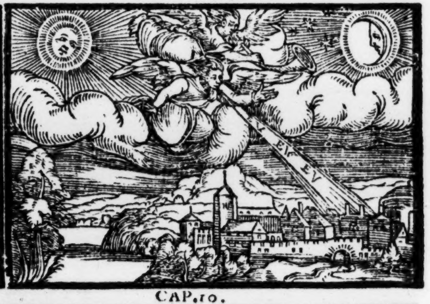

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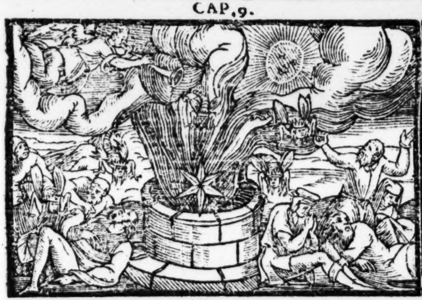

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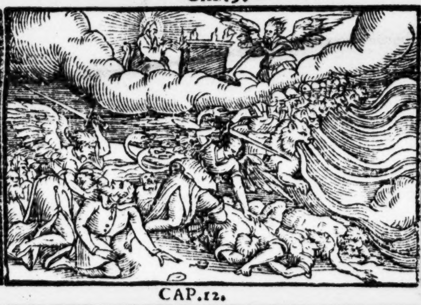

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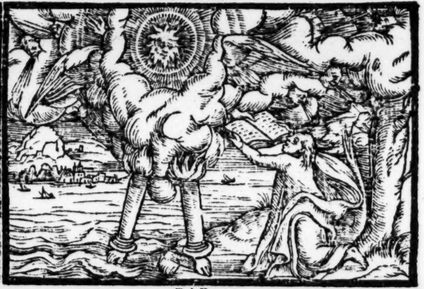

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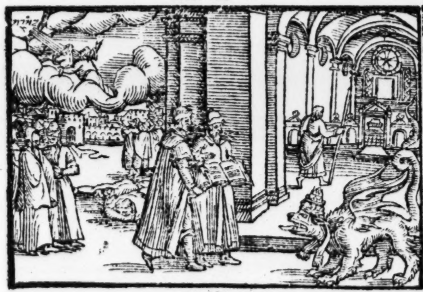

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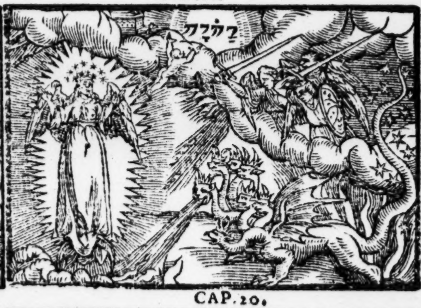

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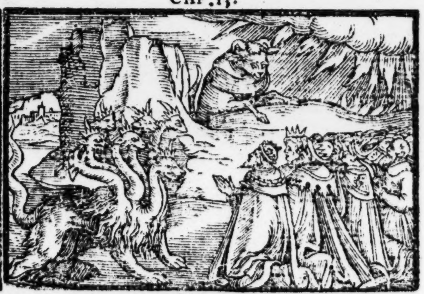

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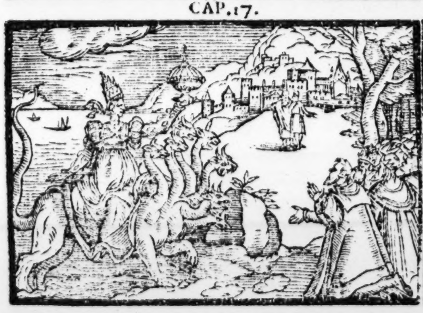

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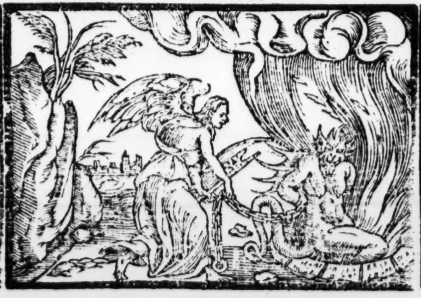

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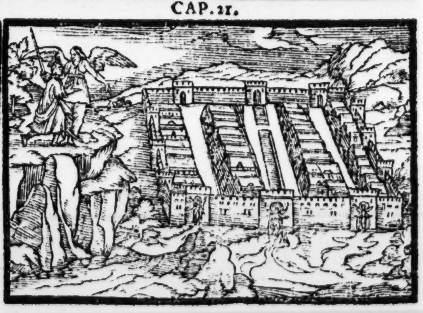


The Reuelation of ſaint Iohn the Diuine.

The firſt Chapter.

1 The cauſe of this reuelation. 3 Of them that reade it. 4 John wryteth to the ſeuen Churches. 5 The maieſtie and office of the ſonne of God. 20 The viſion of the candelſtickes and ſtarres.

A 1 THE (a) reuelation of Jeſus Chriſte, whiche (b) GOD gaue vnto him, for to ſhewe vnto his ſeruantes thynges whiche muſt ſhortly come to paſſe: and when he had ſent, he ſhewed by his angel vnto his ſeruant John,

(a) Of things whiche were hyd before.
(b) Chriſte receiued this reuelation out of his fathers boſome as his owne doctrine, but it was hid in reſpect of vs, ſo that Chriſte as Lorde & God reuealed it to John his ſeruant, by the miniſterie of his angel, to the edification of his church.

2 Whiche bare recorde of the woorde of God, and of the teſtimonie of Jeſus Chriſte, and of al thynges that he ſawe.

3 Happy is he that readeth, & they that heare the woordes of this prophecie, & keepe thoſe thynges whiche are written therein: For the tyme is at hande.

4 John to the ſeuen Churches in Aſia, Grace [be] vnto you, and peace from hym whiche is, and whiche was, and whiche is to come: and from the ſeuen ſpirites which are before his throne:

5 And from Jeſus Chriſte, [which is] a faithful witneſſe and firſt begotten of the dead, and Lorde ouer the kynges of the earth: vnto hym that *loued vs, and waſhed vs from our ſinnes in his owne blood,

Hebr.11.d
1.Pet.2.d.
1.Ioh.1.b.

6 And made vs kynges and prieſtes vnto God and his father: to him be glory and dominion for euermore, Amen.

Mat.24.c.
Dan.7.d.

7 *Beholde, he commeth with the cloudes, and al eyes ſhal ſee him, and they alſo which pearſed hym: and al kynredes of the earth ſhal wayle before hym: euen ſo, Amen.

B 8 J am Alpha and Omega, the begynnyng and the endyng, ſayth the Lorde almyghty, whiche is, and whiche was, and whiche is to comme.

9 J John your brother and companion in tribulation, and in the kyngdome and patience of Jeſus Chriſte, was in the Jle that is called Pathmos, for the woorde of God, and for the witneſſing of Jeſus Chriſte.

10 J was in the ſpirite on the " Lordes day, and hearde behynde me a great voyce, as it had benne of a trumpe,

" Or, ſunday

11 Sayeing, J am Alpha and Omega, the fyrſt and the laſt: that thou ſeeſt write in a booke, and ſende it vnto the ſeuen Churches whiche are in Aſia, vnto Epheſus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 And J turned backe to ſee the voyce that ſpake to me. And when J was turned, J ſawe ſeuen golden candelſtickes,

13 And in the middeſt of the ſeuen candelſticks, [one] lyke vnto the ſonne of man, clothed with a garment downe to the feete, & girde about the pappes with a golden gyrdle.

14 His head and his heares were whyte, as white wooll, & as ſnowe: and his eyes were as a flame of fyre. C

15 And his feete like vnto fine braſſe, as though they burnt in a furnace: and his voyce as the ſounde of many waters.

16 And he had in his ryght hand ſeuen ſtarres: and out of his mouth went a ſharpe two edged ſwoorde: *and his face ſhone euen as the ſunne in his ſtrength.

Mat.17.a.

17 And when J ſawe hym, J fel at his feete euen as dead: and he layde his ryght hande vpon me, ſaying vnto me, Feare not, *J am the fyrſt and the laſt,

Eſai.44.b.

18 And am aliue: and was dead, and behold *J am aliue for euermore, Amen, and haue the keyes of hel and of death.

Rom.6.b.

19 Write therefore the thynges whiche thou haſt ſeene, and the thynges whiche are, and the thynges which ſhalbe fulfilled hereafter.

20 The myſterie of the ſeuen ſtarres whiche thou ſaweſt in my right hand, and the ſeuen golden candelſtickes. The ſeuen ſtarres, are the angels of the ſeuen Churches: and the ſeuen candelſtickes which thou ſaweſt, [are] the ſeuen Churches. D

The .ii. Chapter.

1 He exhorteth foure Churches, 5 to repentance, 10 to perſeuerance, patience, and amendement, 14. 20. 23. aſwel by threatnynges, 7. 10. 17. 26. as promiſes of reward.

A 1 VNTO the angel of the Churche at Epheſus, wryte, Theſe thyngs ſaith he that holdeth the ſeuen ſtarres in his ryght hand, and that walketh in the middes of the ſeuen golden candelſtickes:

2 I know thy woorkes, and thy labour, and patience, and howe thou canſt not forbeare them whiche are euyl: and haſt examined them whiche ſay they are apoſtles, and are not, and haſt founde them lyers:

3 And haſt ſuffered, and haſt patience, and for my names ſake haſt laboured, and haſt not faynted.

4 Neuertheleſſe, I haue [ſomewhat] agaynſt thee, becauſe thou haſt leaft thy fyrſt loue.

5 Remember therefore from whence thou art fallen, and repent, and doo the fyrſt woorkes: or els, I wyl comme vnto thee ſhortly, and wyl remooue thy candelſticke out of his place, except thou repent.

Acts, 6. b.

6 But this thou haſt, *becauſe thou hateſt* the deedes of the* Nicolaitanes, whiche [deedes] I alſo hate.

Gen. 2. b.

7 Let hym that hath an eare, heare what the ſpirite ſayth vnto the Churches, To hym that ouercommeth, wyl I geue to eate of the tree of life, *which is in the middes of the paradiſe of God.

B 8 And vnto the angel of the Churche of Smyrna, wryte, Theſe thinges ſayth he that is firſt and the laſt, whiche was dead, and is (a) aliue:

9 I knowe thy woorkes, and tribulation, and pouertie (but thou art (b) riche:) and I knowe the blaſphemie of them whiche calle them ſelues Iewes, and are not, but [are] the ſynagogue of Satan.

10 Feare none of thoſe thynges whiche thou ſhalt ſuffer: beholde, the deuil ſhal caſt ſome of you into priſon to tempt you, and ye ſhal haue tribulation tenne dayes: be thou faythful vnto the death, and I wyl geue thee a crowne of lyfe.

11 Let hym that hath an eare, heare what the ſpirite ſayth vnto the Churches, He that ouercommeth, ſhal not be hurt of the ſeconde death.

(a) The eternal diuinitie of Ieſus Chriſte is here moſte plainely declared, with his manhood and victory ouer death, to aſſure his, that they ſhal not be ouercomme by death.

(b) In ſpiritual treaſures

12 And to the angel of the Churche in Pergamos, wryte, Theſe thynges ſayth he which hath the ſharpe (c) ſwoorde with two edges:

13 I knowe thy woorkes, and where thou dwelleſt, [euen] where Satans ſeate is, and [that] thou holdeſt faſt my name, and haſt not denyed my fayth, euen in thoſe dayes when Antipas my faythful martyr was ſlayne among you, where Satan dwelleth.

(c) The woorde of god, is the ſwoorde with two edges.

C 14 But I haue a fewe thynges agaynſt thee, becauſe thou haſt there them that mainteine the doctrine of Balaam, *which taught " Balac to put a ſtumblyng blocke before the chyldren of Iſrael, that they ſhoulde eate of meate ſacrificed vnto idols, and commit fornication.

Num. 31. c

" Somme reade, taught in Balac.

15 Euen ſo haſt thou them that mainteyne the doctrine of the Nicolaitanes, whiche thyng I hate.

16 Repent, or els I wyl comme vnto thee ſhortly, and wyl fyght agaynſt them with the ſwoorde of my mouth.

17 Let hym that hath an eare, heare what the ſpirite ſayth vnto the Churches. To hym that ouercommeth wyl I geue to eate Manna that is hyd, and wyl geue hym a whyte ſtone, and in the ſtone a newe name written, whiche no man knoweth ſauing he that receiueth it.

18 And vnto the angel of the Church of Thyatira, wryte, Theſe thynges ſayth the ſonne of God, who hath eyes lyke vnto a flame of fyre, and his feete [are] lyke fine braſſe:

19 I knowe thy woorkes, and thy charitie, ſeruice, and fayth, and thy patience, and thy deedes, whiche are moe at the laſt then at the fyrſt.

20 Notwithſtanding, I haue a fewe thinges agaynſt thee: becauſe thou ſuffereſt that woman Ieſabel, which called her ſelfe a prophetiſſe, to teache, and to deceiue my ſeruantes, to make them commit fornication, and to eate meates ſacrificed vnto idols.

3. Re. 16. g.
4. Re. 10. d

D 21 And I gaue her ſpace to repent of her fornication: and ſhe repented not.

22 Beholde, I wyl caſt her into a bedde, and them that commit fornication with her, into great aduerſitie, except they repent of their deedes.

23 And I wyl kylle her chyldren with death, and al the Churches ſhal knowe that* I am he whiche ſearcheth the reynes and hartes:

Ier. 27. b.

and I wyl geue vnto euery one of you accordyng to his woorkes.

24 Unto you I ſay, and vnto other of them of Thyatira, as many as haue not this learnyng, and whiche haue not knowen the deepeneſſe of Satan, as they ſay, I wyl put vpon you none other burthen:

25 But that whiche ye haue already, holde faſt tyl I comme.

26 And who ſo euer ouercommeth, and keepeth my woorkes vnto the ende, to him wyl I geue power ouer nations:

27 *And he ſhal rule them with a rod of iron: and as the veſſels of a potter ſhal they be broken to ſheuers: Pſal.2.b.

28 Euen as I receiued of my father, ſo wyl I geue him the mornyng ſtarre.

29 Let hym that hath an eare, heare what the ſpirite ſayth to the Churches.

The.iii.Chapter,

1 He exhorteth the Churches or miniſters to the true profeſſion of faythe, and to watchyng, 12 with promiſes to them that perſeuer.

A 1 AND wryte vnto the angel of the Church that is at Sardis, theſe thynges ſayth he that hath the ſeuen ſpirites of God, & the ſeuen ſtarres, I knowe thy workes [euen] that thou haſt a name that thou liueſt, and thou art dead.

2 Be awake, and ſtrength the thinges which remayne, that are ready to dye: For I haue not founde thy woorkes perfect before God.

3 Remember therefore howe thou haſt receiued and hearde, and holde faſt, and repent. *If thou ſhalt not watche, I wyl comme on thee as a theefe, and thou ſhalt not know what houre I wyl comme vpon thee. 1.Theſ.5.a 2.Pet.3.c.

4 Thou haſt a fewe names in Sardis, whiche haue not defiled theyr garmentes, and they ſhal walke with me in whyte: for they are woorthy.

5 He that ouercommeth, ſhalbe thus clothed in white aray, & I wil not blot out his name out of the booke of lyfe: and I wyl confeſſe his name before my father, and before his angels.

6 Let hym that hath an eare, heare what the ſpirite ſayth vnto the Churches.

7 And wryte vnto the angel of the Churche of Philadelphia, Theſe thynges ſayth he that is holy and true, whiche hath the key of Dauid, *Which openeth, and no man ſhutteth, [and] ſhutteth, and no man openeth. Eſai.22.f. Iob.12.c.

B 8 I knowe thy woorkes: beholde, I haue ſet before thee an open doore, & no man can ſhut it: for thou haſt a litle ſtrength, and haſt kept my ſayeinges, and haſt not denyed my name.

9 Beholde, I wyl make them of the ſynagogue of Satan, whiche calle them ſelues Iewes, and are not, but doo lye: beholde, I wyl make them that they ſhal comme and woorſhip before thy feete, and ſhal knowe that I haue loued thee.

10 Becauſe thou haſt kept the woordes of my patience, therefore I wyl keepe thee from the houre of temptation, which wyl comme vpon al the worlde, to trye them that dwel vpon the earth.

11 Beholde, I comme ſhortly: holde that faſt whiche thou haſt, that no man take away thy crowne.

12 Hym that ouercommeth, wyl I make a piller in the temple of my God, and he ſhal goe no more out: and I wyl wryte vppon hym the name of my God, and the name of the citie of my God, [whiche is] newe Hieruſalem, whiche commeth downe out of heauen from my God: and [I wyl wryte vppon hym] my newe name.

13 Let hym that hath an eare, heare what the ſpirite ſayth vnto the Churches.

14 And vnto the angel of the Churche which is in Laodicea, wryte, Theſe thynges ſayth Amen, the faythful and true witneſſe, the begynnyng of the creatures of God. C

15 I knowe thy woorkes, that thou art neyther colde, nor hot: I woulde thou were colde or hot.

16 So then becauſe thou art luke warme, and neyther colde nor hot, I wyl ſpewe thee out of my mouth:

17 Becauſe thou ſayeſt, I am riche and encreaſed with goodes, and haue neede of nothyng: and knoweſt not howe that thou art wretched, and miſerable, and poore, & blynd, and naked.

18 I counſel thee to bie of me golde tried in the fyre, that thou mayeſt be riche, & white rayment, that thou mayſt be clothed, that thy filthy nakedneſſe doo not appeare, & annoint thine eies with eye ſalue, that thou maiſt ſee. 2.Cor.5.a.

Pro.2.b. Hebr,12,b 19 *As many as I loue, I rebuke and chaſten: be feruent therefore and repent.

20 Beholde, I ſtand at the doore, and knocke:
B yf any man heare my voyce, and open the doore, I wyl comme in to hym, and wyl ſuppe with hym, and he with me.

21 To him that ouercommeth, wyl I graunt to ſit with me in my throne, euen as I ouercame, and haue ſitten with my father in his throne.

22 Let hym that hath an eare, heare what the ſpirite ſayth vnto the Churches.

The.iiii.Chapter.

1 The viſion of the maieſtie of God. 2 He ſeeth the throne, and one ſitting vpon it, 8 and foure and twentie ſeates about it, with foure and twentie elders ſitting vpon them, and foure beaſtes prayſing God day and nyght.

A 1 After this I looked, and behold, a doore was open in heauen: and the fyrſt voyce whiche I hearde, was as it were of a trumpet talking with me, whiche ſayde, Comme vp hyther, and I wyl ſhewe thee thynges whiche muſt be fulfilled hereafter.

2 And immediatly I was in the ſpirite: and behold, a throne was ſet in heauen, and [one] ſate on the throne.

3 And he that ſate, was to looke vpon lyke a Jaſper ſtone, and a Sardine ſtone: and there was a raynebowe about the throne, in ſight lyke vnto an Emeralde.

4 And about the throne were foure ⁊ twentie ſeates, and vpon the ſeates I ſawe foure and twentie elders ſitting, clothed in whyte rayment, and *they hadde on theyr* heades crownes of golde.

5 And out of the throne doo proceede lyghtnynges, and thundrynges, and voyces: and there were ſeuen lampes of fyre burnyng before the throne, whiche are the ſeuen ſpirites of God.

6 And before the throne there was a ſea of glaſſe, lyke vnto Cryſtal: and in the middeſt of the throne, and rounde about the throne, were foure beaſtes ful of eyes before and behynde.

7 And the fyrſt beaſt was lyke a Lion, and the ſeconde beaſt lyke a Calfe, and the thirde beaſt had a face as a man, and the fourth beaſt was lyke a fleeing Egle.

8 And the foure beaſtes had eche of them ſixe B wynges about hym, and they were fulle of eyes within, and they had no reſt day neither nyght, ſayeing, Holy, holy, holy, Lorde God almyghty, whiche was, and is, and is to comme.

9 And when thoſe beaſtes gaue glory, and honour, and thankes to hym that ſate on the throne, whiche liueth for euer and euer, Eſai,6.b.

10 The foure and twentie elders fel downe before hym that ſate on the throne, and worſhipped hym that liueth for euer ⁊ euer, and caſt their crownes before the throne, ſayeing,

11 Thou art woorthy, O Lorde, to receiue glory, and honour, and power: for thou haſt created al thynges, and for thy pleaſures ſake they are, and were created.

The.v.Chapter.

1 He ſeeth the lamme opening the booke, 8, 14 and therefore the foure beaſtes, the foure and twentie elders, and the angels, prayſe the lamme, and doo hym woorſhip, 9 for their redemption and other benefites.

A 1 AND I ſawe in the ryght hand of hym that ſate on the throne, a booke writen within, and on the backe ſide, ſealed with ſeuen ſeales.

2 And I ſaw a ſtrong angel preachyng with a loude voyce, Who is woorthy to open the booke, and to looſe the ſeales thereof?

3 And no man in heauen nor in earth, neyther vnder the earth, was able to open the booke, neyther to looke thereon.

4 And I weapt much, becauſe no man was found woorthy to open ⁊ to reade the booke, neyther to looke thereon.

5 And one of the elders ſaith vnto me, Weepe not: behold, that Lion that is of the tribe of Juda, the roote of Dauid, hath obteyned to open the booke, and to looſe the ſeuen ſeales thereof.

6 And I behelde, and loe in the middes of the throne and of the foure beaſtes, and in the middes of the elders, ſtoode a lamme as though he had benne kylled, hauyng ſeuen hornes and ſeuen eyes, whiche are the ſeuen ſpirites of GOD, ſent into al the earth.

7 And he came, and tooke the booke out of

XUM

the ryght hande of hym that ſate vppon the throne.

B 8 And when he had taken the booke, the foure beaſtes and foure and twentie elders felle downe before the lamme, hauyng euery one of them harpes, and golden vialles fulle of odours, whiche are the prayers of ſaintes:

9 And they ſong a newe ſong, ſayeing, Thou art woorthy to take the booke, and to open the ſeales thereof: for thou waſt killed, and haſt redeemed vs to God by thy blood, out of al kinrede, and tongue, and people, and nation:

10 And haſt made vs vnto our God kynges and prieſtes, & we ſhal raigne on the earth.

11 And I behelde, and I hearde the voyce of many angels about the throne, & [about] the beaſtes and the elders, and hearde thouſande thouſandes,

12 Sayeing with a loude voyce, Woorthy is the lamme that was killed to receiue power, and riches, and wyſedome, and ſtrength, and honour, and glory, and bleſſing.

13 And al the creatures whiche are in heauen, and on the earth, and vnder the earth, and in the ſea, and al that are in them, heard I ſayeing, Bleſſing, honour, glory, and power be vnto hym that ſitteth vppon the throne, and vnto the lamme for euermore.

14 And the foure beaſtes ſayd, Amen. And the foure and twentie elders felle vpon their faces, and woorſhipped hym that liueth for euermore.

The.vi.Chapter.

The lamme openeth the ſixe ſeales, and many thynges folowe the openyng thereof, ſo that this conteyneth a general prophesie to the ende of the worlde.

A 1 AND I ſawe when the lamme opened one of the ſeales, and I hearde one of the foure beaſtes ſay, as it were the noyſe of thunder, Come, and ſee.

2 And I ſawe, and beholde, [there was] a whyte horſe: and he that ſate on hym had a bowe, & a crowne was geuen vnto hym, and he went foorth conquering, and for to ouercomme.

3 And when he had opened the ſeconde ſeale, I hearde the ſeconde beaſt ſay, Comme, and ſee.

4 And there went out another horſe that was redde: and power was geuen to hym that ſate thereon to take peace from the earth, and that they ſhould kyl one another: Eſai.27.a. *and there was geuen vnto hym a great ſwoorde.

5 And when he had opened the thirde ſeale, I hearde the thirde beaſt ſay, Comme, and ſee. And I beheld, and loe a blacke horſe: and he that ſate on hym, had a payre of balances in his hande.

6 And I hearde a voyce in the middes of the foure beaſtes ſay, A meaſure of wheate for a penie, and three meaſures of barly for a peny, and oyle and wine ſee thou hurt not.

7 And when he had opened the fourth ſeale, I hearde the voyce of the fourth beaſt ſay, Comme, and ſee.

B 8 And I looked, and beholde a pale horſe, and his name that ſate on hym was death, and hel foloweth with hym: and power was geuen vnto them ouer the fourth part of the earth to kyl with ſwoord, and with hunger, and with death, and with the beaſtes of the earth.

9 And when he had opened the fifth ſeale, I ſaw vnder the aulter *the ſoules of them that Iohn.21.d were kylled for the woorde of God, and for the teſtimonie whiche they had.

10 And they cryed with a loud voyce, ſayeing, Howe long [taryeſt] thou Lorde holy and true, to iudge and to auenge our blood on them that dwel on the earth?

11 And long whyte garmentes were geuen vnto euery one of them: and it was ſaid vnto them, that they ſhoulde reſt yet for a litle ſeaſon, vntyl their felowe ſeruantes, & theyr brethren that ſhoulde be kylled as they were, ſhoulde be fulfilled.

12 And I beheld when he had opened the ſixth ſeale, and loe there was a great earthquake, and the ſunne was as blacke as ſackcloth made of heare, and the moone waxed al euen as blood.

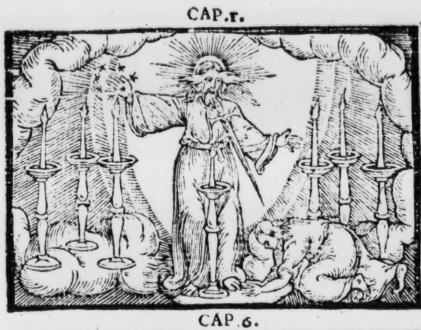
13 And the ſtarres of heauen fel vnto the earth, euen as a figge tree caſteth her vntimely figges when ſhe is ſhaken of a myghty winde.

C 14 And heauen vaniſhed away as a ſcrowle when it is roulled togeather, and al mountaynes and yles were mooued out of theyr places.

15 And the kynges of the earth, and the great menne, and the riche menne, and the chiefe captaynes, and the myghty menne, and euery bondman, and euery free man, hydde them ſelues in the dennes, and in the rockes of the hylles:

The Reuelation of Iohn the *Diuine*.

CAP.1.



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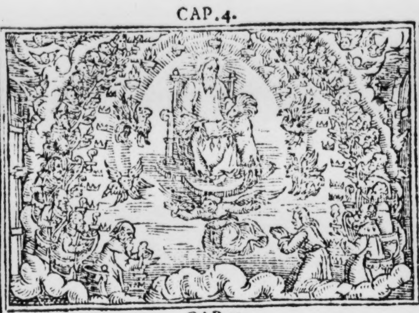
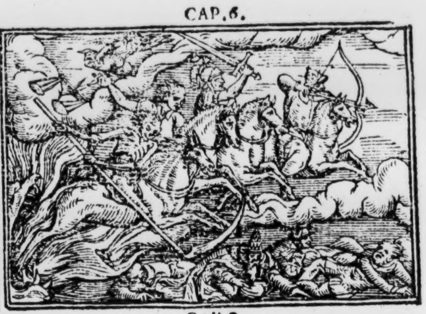


CAP.6.



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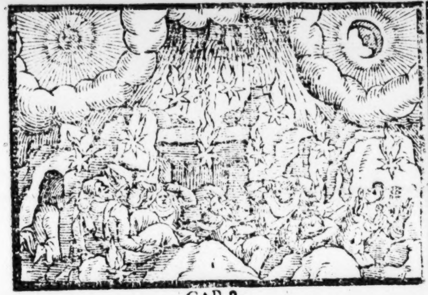

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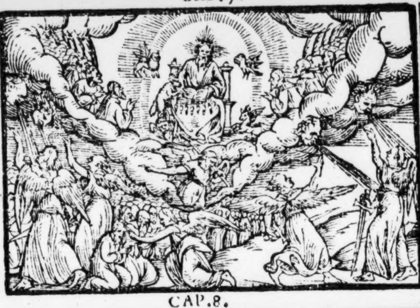

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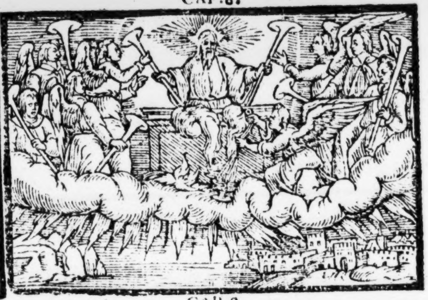

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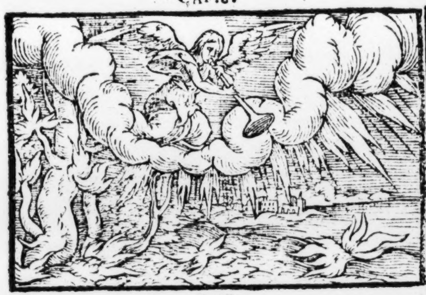

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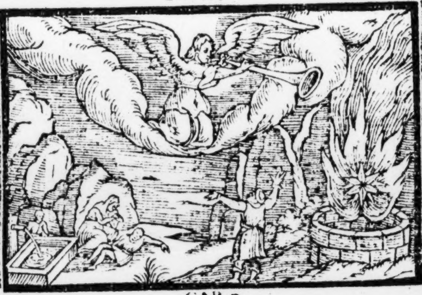

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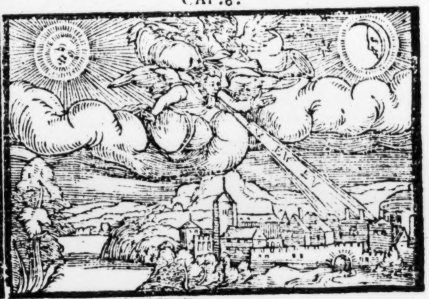

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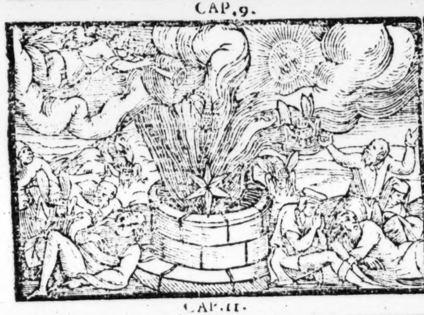

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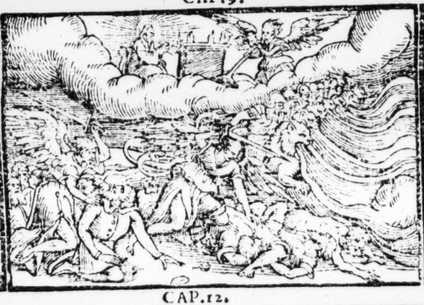

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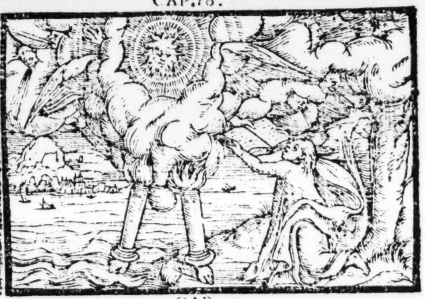

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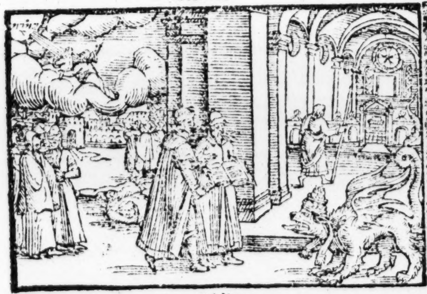

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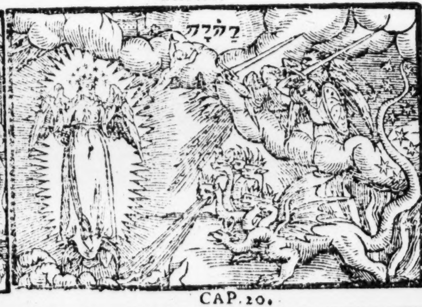

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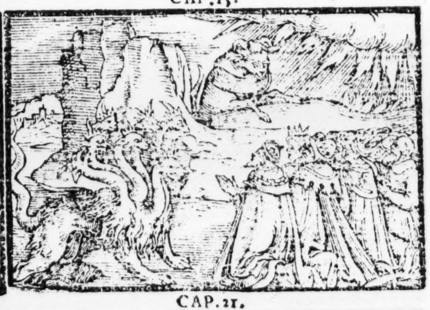

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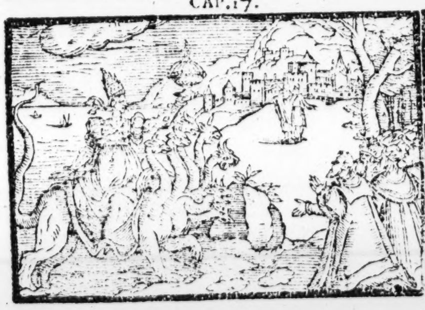

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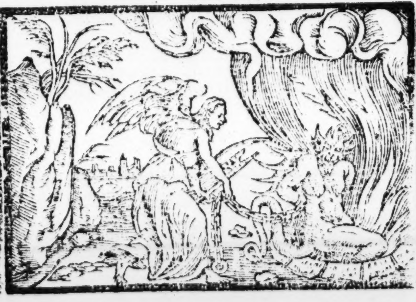

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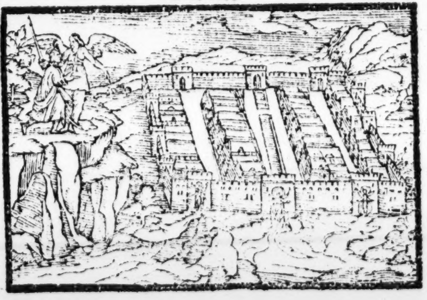

The Reuelation of ſaint Iohn the Diuine.

The firſt Chapter.

1 The cauſe of this reuelation. 3 Of them that reade it. 4 John wryteth to the ſeuen Churches. 5 The maieſtie and office of the ſonne of God. 20 The viſion of the candelſtickes and ſtarres.

A 1 THE (a) reuelation of Jeſus Chriſte, whiche (b) GOD gaue vnto him, for to ſhewe vnto his ſeruantes thynges whiche muſt ſhortly come to paſſe: and when he had ſent, he ſhewed by his angel vnto his ſeruant John,

a) Of things
hiche were
d before.
b) Chriſte
ceined this
uelation out
his father a
oſome as his
wn doctrine,
at it was hid
reſpect of
s, ſo that
hriſte as
orde & god.
uealed it to
ohn his ſer=
ant, by the
miſterie of
s angel, to
e edification
his church.

2 Whiche bare recorde of the woorde of God, and of the teſtimonie of Jeſus Chriſte, and of al thynges that he ſawe.

3 Happy is he that readeth, & they that heare the woordes of this propheſie, & keepe thoſe thynges whiche are written therein: For the tyme is at hande.

4 John to the ſeuen Churches in Aſia, Grace [be] vnto you, and peace from hym whiche is, and whiche was, and whiche is to come: and from the ſeuen ſpirites which are before his throne:

5 And from Jeſus Chriſte, [which is] a faithful witneſſe and firſt begotten of the dead, and Lorde ouer the kynges of the earth: vnto hym that *loued vs, and waſhed vs from our ſinnes in his owne blood, Hebr.11.d Pet.2.d. Ioh.1.b.

6 And made vs kynges and prieſtes vnto God and his father: to him be glory and dominion for euermore, Amen.

7 *Beholde, he commeth with the cloudes, and al eyes ſhal ſee him, and they alſo which pearſed hym: and al kynredes of the earth ſhal wayle before hym: euen ſo, Amen. Mat.24.c. Dan.7.d.

B 8 I am Alpha and Omega, the begynnyng and the endyng, ſayth the Lorde almyghty, whiche is, and whiche was, and whiche is to comme.

9 I John your brother and companion in tribulation, and in the kyngdome and patience of Jeſus Chriſte, was in the Ile that is called Pathmos, for the woorde of God, and for the witneſſing of Jeſus Chriſte.

10 I was in the ſpirite on the " Lordes day, and hearde behynde me a great voyce, as it had benne of a trumpe, " Or, ſunday

11 Sayeing, I am Alpha and Omega, the fyrſt and the laſt: that thou ſeeſt write in a booke, and ſende it vnto the ſeuen Churches whiche are in Aſia, vnto Epheſus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 And I turned backe to ſee the voyce that ſpake to me. And when I was turned, I ſawe ſeuen golden candelſtickes,

13 And in the middeſt of the ſeuen candelſticks, [one] lyke vnto the ſonne of man, clothed with a garment downe to the feete, & girde about the pappes with a golden gyrdle.

14 His head and his heares were whyte, as white wooll, & as ſnowe: and his eyes were as a flame of fyre. C

15 And his feete like vnto fine braſſe, as though they burnt in a furnace: and his voyce as the ſounde of many waters.

16 And he had in his ryght hand ſeuen ſtarres: and out of his mouth went a ſharpe two edged ſwoorde: *and his face ſhone euen as the ſunne in his ſtrength. Mat.17.a.

17 And when I ſawe hym, I fel at his feete euen as dead: and he layde his ryght hande vpon me, ſaying vnto me, Feare not, *I am the fyrſt and the laſt, Eſai.44.b.

18 And am aliue: and was dead, and behold *I am aliue for euermore, Amen, and haue the keyes of hel and of death. Rom.6.b.

19 Write therefore the thynges whiche thou haſt ſeene, and the thynges whiche are, and the thynges which ſhalbe fulfilled hereafter.

20 The myſterie of the ſeuen ſtarres whiche thou ſaweſt in my right hand, and the ſeuen golden candelſtickes. The ſeuen ſtarres, are the angels of the ſeuen Churches: and the ſeuen candelſtickes which thou ſaweſt, [are] the ſeuen Churches. D

The .ii. Chapter.

1 He exhorteth foure Churches, 5 to repentance, 10 to perſeuerance, patience, and amendement, 14. 20. 23. aſwel by threatnynges, 7. 10. 17. 26. as promiſes of reward.

A 1 VNTO the angel of the Churche at Epheſus, write, Theſe thyngs ſaith he that holdeth the ſeuen ſtarres in his ryght hand, and that walketh in the middes of the ſeuen golden candelſtickes:

2 I know thy workes, and thy labour, and patience, and howe thou canſt not forbeare them whiche are euyl: and haſt examined them whiche ſay they are apoſtles, and are not, and haſt founde them lyers:

3 And haſt ſuffered, and haſt patience, and for my names ſake haſt laboured, and haſt not faynted.

4 Neuertheleſſe, I haue [ſome what] agaynſt thee, becauſe thou haſt leaft thy fyrſt loue.

5 Remember therefore from whence thou art fallen, and repent, and doo the fyrſt workes: or els, I wyl comme vnto thee ſhortly, and wyl remooue thy candelſticke out of his place, except thou repent.

6 But this thou haſt, *becauſe thou hateſt* the deedes of the* Nicolaitanes, whiche [deedes] I alſo hate.

Acts, 6. b.

7 Let hym that hath an eare, heare what the ſpirite ſayth vnto the Churches, To hym that ouercommeth, wyl I geue to eate of the tree of life, *which is in the middes of the paradiſe of God.

Gen. 2. b.

B 8 And vnto the angel of the Churche of Smyrna, write, Theſe thinges ſayth he that is firſt and the laſt, whiche was dead, and is (a) aliue:

9 I knowe thy workes, and tribulation, and pouertie (but thou art (b) riche:) and I knowe the blaſphemie of them whiche calle them ſelues Iewes, and are not, but [are] the ſynagogue of Satan.

10 Feare none of thoſe thynges whiche thou ſhalt ſuffer: beholde, the deuil ſhal caſt ſome of you into priſon to tempt you, and ye ſhal haue tribulation tenne dayes: be thou faythful vnto the death, and I wyl geue thee a crowne of lyfe.

11 Let hym that hath an eare, heare what the ſpirite ſayth vnto the Churches, He that ouercommeth, ſhal not be hurt of the ſeconde death.

(a) The eternal diuinitie of Jeſus Chriſte is here moſte plainely declared, with his manhood and victory ouer death, to aſſure his, that they ſhal not be ouercomme by death.

(b) In ſpiritual treaſures

12 And to the angel of the Churche in Pergamos, wryte, Theſe thynges ſayth he which hath the ſharpe (c) ſwoorde with two edges:

13 I knowe thy workes, and where thou dwelleſt, [euen] where Satans ſeate is, and [that] thou holdeſt faſt my name, and haſt not denyed my fayth, euen in thoſe dayes when Antipas my faythful martyr was ſlayne among you, where Satan dwelleth.

(c) The woord of god, is the ſwoorde with two edges.

C 14 But I haue a fewe thynges agaynſt thee, becauſe thou haſt there them that mainteine the doctrine of Balaam,* which taught " Balac to put a ſtumblyng blocke before the chyldren of Iſrael, that they ſhoulde eate of meate ſacrificed vnto idols, and commit fornication.

Num, 31. c

" Somme reade, taught in Balac.

15 Euen ſo haſt thou them that mainteyne the doctrine of the Nicolaitanes, whiche thyng I hate.

16 Repent, or els I wyl comme vnto thee ſhortly, and wyl fyght agaynſt them with the ſwoorde of my mouth.

17 Let hym that hath an eare, heare what the ſpirite ſayth vnto the Churches. To hym that ouercommeth wyl I geue to eate Manna that is hyd, and wyl geue hym a whyte ſtone, and in the ſtone a newe name written, whiche no man knoweth ſauing he that receiueth it.

18 And vnto the angel of the Church of Thyatira, wryte, Theſe thynges ſayth the ſonne of God, who hath eyes lyke vnto a flame of fyre, and his feete [are] lyke fine braſſe:

19 I knowe thy workes, and thy charitie, ſeruice, and fayth, and thy patience, and thy deedes, whiche are moe at the laſt then at the fyrſt.

20 Notwithſtanding, I haue a fewe thinges agaynſt thee: becauſe thou ſuffereſt that woman Jeſabel, which called her ſelfe a prophetiſſe, to teache, and to deceiue my ſeruauntes, to make them commit fornication, and to eate meates ſacrificed vnto idols.

3. Re. 16. g.
4. Re. 10. d

21 And I gaue her ſpace to repent of her fornication: and ſhe repented not.

D

22 Beholde, I wyl caſt her into a bedde, and them that commit fornication with her, into great aduerſitie, except they repent of their deedes.

23 And I wyl kylle her chyldren with death, and al the Churches ſhal knowe that* I am he which ſearcheth the reynes and hartes: and

Ier. 27. b.

and I wyl geue vnto euery one of you accordyng to his woorkes.

24 Vnto you I ſay, and vnto other of them of Thyatira, as many as haue not this learnyng, and whiche haue not knowen the deepeneſſe of Satan, as they ſay, I wyl put vpon you none other burthen:

25 But that whiche ye haue already, holde faſt tyl I comme.

26 And who ſo euer ouercommeth, and keepeth my woorkes vnto the ende, to him wyl I geue power ouer nations:

27 *And he ſhal rule them with a rod of iron: and as the veſſels of a potter ſhal they be broken to ſheuers: Pſal.2.b.

28 Euen as I receiued of my father, ſo wyl I geue him the mornyng ſtarre.

29 Let hym that hath an eare, heare what the ſpirite ſayth to the Churches.

The.iii.Chapter.

1 He exhorteth the Churches or miniſters to the true profeſſion of fayth, and to
watchyng, 12 with promiſes to them that perſeuer.

A 1 AND wryte vnto the angel of the Church that is at Sardis, theſe thynges ſayth he that hath the ſeuen ſpirites of God, & the ſeuen ſtarres, I knowe thy workes [euen] that thou haſt a name that thou liueſt, and thou art dead.

2 Be awake, and ſtrength the thinges which remayne, that are ready to dye: For I haue not founde thy woorkes perfect before God.

3 Remember therefore howe thou haſt receiued and hearde, and holde faſt, and repent. *If thou ſhalt not watche, I wyl comme on thee as a theefe, and thou ſhalt not know what houre I wyl comme vpon thee. Theſ.5.a Pet.3.c.

4 Thou haſt a fewe names in Sardis, whiche haue not defiled theyr garmentes, and they ſhal walke with me in whyte: for they are woorthy.

5 He that ouercommeth, ſhalbe thus clothed in white aray, & I wil not blot out his name out of the booke of lyfe: and I wyl confeſſe his name before my father, and before his angels.

6 Let hym that hath an eare, heare what the ſpirite ſayth vnto the Churches.

7 And wryte vnto the angel of the Churche of Philadelphia, Theſe thynges ſayth he that is holy and true, whiche hath the key of Dauid, *which openeth, and no man ſhutteth, [and] ſhutteth, and no man openeth. Eſai.22.f. Iob.12.c.

B 8 I knowe thy woorkes: beholde, I haue ſet before thee an open doore, & no man can ſhut it: for thou haſt a litle ſtrength, and haſt kept my ſayeinges, and haſt not denyed my name.

9 Beholde, I wyl make them of the ſynagogue of Satan, whiche calle them ſelues Iewes, and are not, but doo lye: beholde, I wyl make them that they ſhal comme and woorſhip before thy feete, and ſhal knowe that I haue loued thee.

10 Becauſe thou haſt kept the woordes of my patience, therefore I wyl keepe thee from the houre of temptation, which wyl comme vpon al the worlde, to trye them that dwel vpon the earth.

11 Beholde, I comme ſhortly: holde that faſt whiche thou haſt, that no man take away thy crowne.

12 Hym that ouercommeth, wyl I make a piller in the temple of my God, and he ſhal goe no more out: and I wyl wryte vppon hym the name of my God, and the name of the citie of my God, [whiche is] newe Hieruſalem, whiche commeth downe out of heauen from my God: and [I wyl wryte vppon hym] my newe name.

13 Let hym that hath an eare, heare what the ſpirite ſayth vnto the Churches.

14 And vnto the angel of the Churche which is in Laodicea, wryte, Theſe thynges ſayth Amen, the faythful and true witneſſe, the beginnyng of the creatures of God. C

15 I knowe thy woorkes, that thou art neyther colde, nor hot: I woulde thou were colde or hot.

16 So then becauſe thou art luke warme, and neyther colde nor hot, I wyl ſpewe thee out of my mouth:

17 Becauſe thou ſayeſt, I am riche and encreaſed with goodes, and haue neede of nothyng: and knoweſt not howe that thou art wretched, and miſerable, and poore, & blynd, and naked.

18 I counſel thee to bie of me golde tried in the fyre, that thou mayeſt be riche, & white rayment, that thou mayſt be clothed, that thy filthy nakedneſſe doo not appeare, & annoint thine eies with eye ſalue, that thou maiſt ſee. 2.Cor.5.a.

Pro.2.b. Hebr.12.b 19 *As many as I loue, I rebuke and chaſten: be feruent therefore and repent.

20 Beholde, I ſtand at the doore, and knocke: B yf any man heare my voyce, and open the doore, I wyl comme in to hym, and wyl ſuppe with hym, and he with me.

21 To him that ouercommeth, wyl I graunt to ſit with me in my throne, euen as I ouercame, and haue ſitten with my father in his throne.

22 Let hym that hath an eare, heare what the ſpirite ſayth vnto the Churches.

The.iiii.Chapter.

1 The viſion of the maieſtie of God. 2 He ſeeth the throne, and one ſitting vpon it, 8 and foure and twentie ſeates about it, with foure and twentie elders ſitting vpon them, and foure beaſtes prayſing God day and nyght.

A 1 After this I looked, and behold, a doore was open in heauen: and the fyrſt voyce whiche I hearde, was as it were of a trumpet talking with me, whiche ſayde, Comme vp hyther, and I wyl ſhewe thee thynges whiche muſt be fulfilled hereafter.

2 And immediatly I was in the ſpirite: and behold, a throne was ſet in heauen, and [one] ſate on the throne.

3 And he that ſate, was to looke vpon lyke a Iaſper ſtone, and a Sardine ſtone: and there was a raynebowe about the throne, in ſight lyke vnto an Emeralde.

4 And about the throne were foure & twentie ſeates, and vpon the ſeates I ſawe foure and twentie elders ſitting, clothed in whyte rayment, and they hadde on theyr heades crownes of golde.

5 And out of the throne doo proceede lyghtnynges, and thundrynges, and voyces: and there were ſeuen lampes of fyre burnyng before the throne, whiche are the ſeuen ſpirites of God.

6 And before the throne there was a ſea of glaſſe, lyke vnto Cryſtal: and in the middeſt of the throne, and rounde about the throne, were foure beaſtes ful of eyes before and behynde.

7 And the fyrſt beaſt was lyke a Lion, and the ſeconde beaſt lyke a Calfe, and the thirde beaſt had a face as a man, and the fourth beaſt was lyke a fleeing Egle.

8 And the foure beaſtes had eche of them ſixe B wynges about hym, and they were fulle of eyes within, and they had no reſt day neither nyght, ſayeing, Holy, holy, holy, Lorde God almyghty, whiche was, and is, and is to comme.

9 And when thoſe beaſtes gaue glory, and honour, and thankes to hym that ſate on the throne, whiche liueth for euer and euer, Eſai.6.b.

10 The foure and twentie elders fel downe before hym that ſate on the throne, and worſhipped hym that liueth for euer & euer, and caſt their crownes before the throne, ſayeing,

11 Thou art worthy, O Lorde, to receiue glory, and honour, and power: for thou haſt created al thynges, and for thy pleaſures ſake they are, and were created.

The.v.Chapter.

1 He ſeeth the lamme opening the booke, 8.14 and therefore the foure beaſtes, the foure and twentie elders, and the angels, prayſe the lamme, and doo hym worſhip, 9 for their redemption and other benefites.

A 1 AND I ſawe in the ryght hand of hym that ſate on the throne, a booke written within, and on the backe ſide, ſealed with ſeuen ſeales.

2 And I ſaw a ſtrong angel preachyng with a loude voyce, Who is worthy to open the booke, and to looſe the ſeales thereof?

3 And no man in heauen nor in earth, neyther vnder the earth, was able to open the booke, neyther to looke thereon.

4 And I weapt much, becauſe no man was found worthy to open & to reade the booke, neyther to looke thereon.

5 And one of the elders ſaith vnto me, Weepe not: behold, that Lion that is of the tribe of Iuda, the roote of Dauid, hath obteyned to open the booke, and to looſe the ſeuen ſeales thereof.

6 And I behelde, and loe in the middes of the throne and of the foure beaſtes, and in the middes of the elders, ſtoode a lamme as though he had benne kylled, hauyng ſeuen hornes and ſeuen eyes, whiche are the ſeuen ſpirites of GOD, ſent into al the earth.

7 And he came, and tooke the booke out of

the ryght hande of hym that ſate vppon the throne.

B 8 And when he had taken the booke, the foure beaſtes and foure and twentie elders felle downe before the lamme, hauyng euery one of them harpes, and golden vialles fulle of odours, whiche are the prayers of ſaintes:

9 And they ſong a newe ſong, ſayeing, Thou art worthy to take the booke, and to open the ſeales thereof: for thou waſt killed, and haſt redeemed vs to God by thy blood, out of al kinrede, and tongue, and people, and nation:

10 And haſt made vs vnto our God kynges and prieſtes, & we ſhal raigne on the earth.

11 And I behelde, and I hearde the voyce of many angels about the throne, & [about] the beaſtes and the elders, and hearde thouſande thouſandes,

12 Sayeing with a loude voyce, Worthy is the lamme that was killed to receiue power, and riches, and wyſedome, and ſtrength, and honour, and glory, and bleſſing.

13 And al the creatures whiche are in heauen, and on the earth, and vnder the earth, and in the ſea, and al that are in them, heard I ſayeing, Bleſſing, honour, glory, and power be vnto hym that ſitteth vppon the throne, and vnto the lamme for euermore.

14 And the foure beaſtes ſayd, Amen. And the foure and twentie elders felle vpon their faces, and worſhipped hym that liueth for euermore.

The.vi.Chapter.

The lamme openeth the ſixe ſeales, and many thynges folowe the openyng thereof, ſo that this conteyneth a general prophesie to the ende of the worlde.

A 1 AND I ſawe when the lamme opened one of the ſeales, and I hearde one of the foure beaſtes ſay, as it were the noyſe of thunder, Come, and ſee.

2 And I ſawe, and beholde, [there was] a whyte horſe: and he that ſate on hym had a bowe, & a crowne was geuen vnto hym, and he went foorth conquering, and for to ouercomme.

3 And when he had opened the ſeconde ſeale, I hearde the ſeconde beaſt ſay, Comme, and ſee.

4 And there went out another horſe that was redde: and power was geuen to hym that ſate thereon to take peace from the earth, and that they ſhould kyl one another: *and there was geuen vnto hym a great ſwoorde. Esai.27.a.

5 And when he had opened the thirde ſeale, I hearde the thirde beaſt ſay, Comme, and ſee. And I beheld, and loe a blacke horſe: and he that ſate on hym, had a payre of balances in his hande.

6 And I hearde a voyce in the middes of the foure beaſtes ſay, A meaſure of wheate for a penie, and three meaſures of barly for a peny, and oyle and wine ſee thou hurt not.

7 And when he had opened the fourth ſeale, I hearde the voyce of the fourth beaſt ſay, Comme, and ſee.

B 8 And I looked, and beholde a pale horſe, and his name that ſate on hym was death, and hel foloweth with hym: and power was geuen vnto them ouer the fourth part of the earth to kyl with ſwoord, and with hunger, and with death, and with the beaſtes of the earth.

9 And when he had opened the fifth ſeale, I ſaw vnder the aulter* the ſoules of them that were kylled for the woorde of God, and for the teſtimonie whiche they had. Iohn.21.d

10 And they cryed with a loud voyce, ſayeing, Howe long [taryeſt] thou Lorde holy and true, to iudge and to auenge our blood on them that dwel on the earth?

11 And long whyte garmentes were geuen vnto euery one of them: and it was ſaid vnto them, that they ſhoulde reſt yet for a litle ſeaſon, vntyl their felowe ſeruantes, & their brethren that ſhoulde be kylled as they were, ſhoulde be fulfilled.

12 And I beheld when he had opened the ſixth ſeale, and loe there was a great earthquake, and the ſunne was as blacke as ſackcloth made of heare, and the moone waxed al euen as blood.

13 And the ſtarres of heauen fel vnto the earth, euen as a figge tree caſteth her vntimely figges when ſhe is ſhaken of a myghty winde.

14 And heauen vaniſhed away as a ſcrowle when it is roulled togeather, and al mountaynes and yles were mooued out of their places. C

15 And the kynges of the earth, and the great menne, and the riche menne, and the chiefe captaynes, and the myghty menne, and euery bondman, and euery free man, hydde them ſelues in the dennes, and in the rockes of the hylles:

Oſe.10.b. Luk,23.d.

16 *And ſaide to the hilles and rockes, Falle on vs, and hyde vs from the face of hym that ſitteth on the throne, and from the wrath of the lamme:

17 For the great day of his wrath is comme, and who is hable to endure?

The.vii.Chapter.

4.9. He ſeeth the ſeruantes of God ſealed in their foreheades, out of al nations and people, 15 whiche though they ſuffer trouble, yet the lamme feedeth them, leadeth them to the fountaynes of liuing water, 17 and God ſhal wype away al teares from their eyes.

A 1 AND after that, I ſawe foure angels ſtanding on the foure corners of the earth, holdyng the foure windes of the earth, that the winde ſhoulde not blowe on the earth, neyther on the ſea, neither on any tree.

2 And I ſawe another angel aſſendyng from the ryſing of the ſunne, hauyng the ſeale of the liuing God: and he cryed with a loude voyce to the foure angels to whom power was geuen to hurt the earth and the ſea,

3 Sayeing, Hurt ye not the earth, neither the ſea, neither the trees, tyl we ſhal haue ſealed the ſeruantes of our God in their foreheades.

4 And I hearde the number of them whiche were ſealed: and there were ſealed an hundred and fourtie and foure thouſand of al the tribes of the chyldren of Iſrael:

5 Of the tribe of Iuda were ſealed twelue thouſande. Of the tribe of Ruben were ſealed twelue thouſande. Of the tribe of Gad were ſealed twelue thouſande.

6 Of the tribe of Aſer were ſealed twelue thouſande. Of the tribe of Nephthali were ſealed twelue thouſande. Of the tribe of Manaſſes were ſealed twelue thouſande.

7 Of the tribe of Simeon were ſealed twelue thouſande. Of the tribe of Leui were ſealed twelue thouſande. Of the tribe of Iſachar were ſealed twelue thouſande.

B 8 Of the tribe of Zabulon were ſealed twelue thouſande. Of the tribe of Ioſeph were ſealed twelue thouſande. Of the tribe of Beniamin were ſealed twelue thouſande.

9 After this I behelde, and loe a great multitude whiche no man coulde number, of al nations, and kinredes, and people, & tongues, ſtoode before the throne, & before the lamme, clothed with white garmentes, and palmes in their handes:

10 And cryed with a loud voyce, ſayeing, Saluation [be aſcribed] to hym that ſitteth vpon the throne of our God, and vnto the lamme.

11 And al the angels ſtoode in the compaſſe of the throne, and of the elders, and of the foure beaſtes, and fel before the throne on theyr faces, and worſhipped God,

12 Sayeing, Amen: Bleſſing, and glory, and wyſedome, and thankes, and honour, and power, and might, be vnto our God for euermore, Amen.

13 And one of the elders anſweared, ſayeing vnto me, What are theſe whiche are arayed in whyte garmentes? and whence came they?

14 And I ſayd vnto him, Lorde thou woteſt. C And he ſayde to me, Theſe are they whiche came out of great tribulation, and haue waſhed their long robes, & made (a) them white by the blood of the lamme.

(a) That is, theyr long robes.

15 Therefore are they in the preſence of the throne of God, and ſerue him day and night in his temple: & he that ſitteth in the throne wyl dwel among them.

16 They ſhal hunger no more, neither thirſte, neyther ſhal the ſunne light on them, neither any heate.

17 For the lamme whiche is in the middes of the throne ſhal feede them, and ſhal leade them vnto liuing fountaines of waters: and God ſhal wype away al teares from theyr eyes.

The.viii.Chapter.

1 The ſeuen ſeale is opened, there is ſilence in heauen. 6 The foure angels blowe their trumpettes, and great plagues folowe vpon the earth.

A 1 AND when he had opened the ſeuenth ſeale, there was ſilence in heauen about the ſpace of halfe an houre.

2 And I ſawe the ſeuen angels whiche ſtoode before God, and to them were geuen ſeuen trumpettes.

3 And another angel came and ſtoode before the aulter, hauyng a golden ſenſer, and many odours were geuen vnto him, that he ſhould offer with the prayers of al ſaintes vpon the golden aulter whiche was before the throne.

4 And the ſmoke of the odours which came

of the prayers of ſaintes, aſcended vp before God, out of the angels hande.

5 And the angel tooke the ſenſer, and filled it with fyre of the aulter, and caſte it into the earth: and voyces were made, and thunderinges, and lyghtninges, and earthquake.

6 And the ſeuen angels which had the ſeuen trumpets, prepared them ſelues to blowe.

B 7 The firſt angel blewe, and there was made hayle and fyre mingled with blood, and they were caſt into the earth, and the thyrde part of trees was burnt, and al greene graſſe was burnt.

8 And the ſecond angel blew, and as it were a great mountayne burning with fyre was caſt into the ſea, and the thirde part of the ſea turned to blood.

9 And the thirde part of the creatures whiche were in the ſea and had lyfe, dyed, and the thirde part of the ſhippes was deſtroyed.

10 And the thirde angel blewe, and there fel a great ſtarre from heauen, burning as it were a lampe, and it fel into the thirde part of the riuers, and into fountaynes of waters:

11 And the name of the ſtarre is called Wormewoode, and the thirde part was turned to Wormewoode, and many menne dyed of the waters, becauſe they were made bitter.

12 And the fourth angel blewe, and the third part of the Sunne was ſmitten, & the thirde part of the Moone, and the thirde part of ſtarres, that the thirde part of them ſhoulde be darkened: and the day was [ſmitten] that the third part of it ſhould not ſhine, and lykewyſe the nyght.

13 And I behelde, and heard an angel fleeyng through the middes of heauen, ſayeing with a loud voyce, Wo, wo, wo to the inhabiters of the earth, becauſe of the voyces to come of the trumpe of the three angels whiche were yet to blowe.

The.ix.Chapter.

1 The fifth and ſixth angels blowe their trumpettes, the ſtarre falleth from heauen. 3 The locuſtes comme out of the ſmoke. 12 The firſt wo is paſt. 14 The foure angels that were bounde are looſed. 18 And the thirde part of menne is kylled.

A 1 AND the fifth angel blewe, and I ſawe a ſtarre fal from heauen vnto the earth: and to him was geuen the keye of the bottomleſſe pit.

2 And he opened the bottomleſſe pit, and the ſmoke of the pit aroſe, as the ſmoke of a great fornace, and the Sunne and the ayre were darkened, by the reaſon of the ſmoke of the pit.

3 And there came out of the ſmoke locuſtes vpon the earth, and vnto them was geuen power, as the Scorpions of the earth haue power.

4 And it was commaunded them that they ſhould not hurt the graſſe of the earth, neither any greene thyng, neither any tree: but only thoſe menne whiche haue not the ſeale of God in their foreheades.

5 And to them it was geuen that they ſhould not kyl them, but that they ſhoulde be vexed fiue monethes, and their payne was as the payne that commeth of a Scorpion when he ſhal haue ſtricken a man.

Eſaias.2.d
Oſee.10.c
Luk.23.d

6 *And in thoſe dayes ſhal men ſeeke death, and ſhal not finde it, and ſhal deſyre to dye, and death ſhal flee from them.

B 7 And the ſimilitude of the locuſtes was like vnto horſes prepared vnto battayle, and on their heades [were] as it were crownes lyke vnto golde, and their faces were as it hadde benne the faces of menne.

8 And they had heare as the heare of women, and their teeth were as the teeth of Lions.

9 And they had habergions as it were habergions of iron, & the ſounde of their wynges was as the ſounde of charettes when many horſes runne to battayle.

10 And they had tayles lyke vnto Scorpions, & there were ſtinges in their tayles: and their power was to hurt menne fiue monethes.

11 And they had a kyng ouer them, which is the angel of the bottomleſſe pit, whoſe name in the Hebrue tongue is Abaddon, but in the Greeke tongue hath his name Apollyon [that is to ſay, a deſtroyer.]

12 One wo is paſte, and beholde two woes comme yet after this.

13 And the ſixth angel blewe, and I hearde a voyce from the foure hornes of the golden aulter, whiche is before God,

14 Sayeing to the ſixth angel whiche had the trumpe, Looſe the foure angels whiche are bounde in the great riuer Euphrates. C

15 And the foure angels were looſed, whiche were prepared for an houre, and a day, and a moneth, and a yeere, for to ſlea the thirde part of menne.

16 And yͤ number of yͤ horſemen of the armies were

twentie thouſande tymes ten thouſand: and I heard the number of them.

17 And thus I ſawe the horſes in the viſion, and them that ſate on them hauyng fierie habergions of a iacint colour, and brymſtone, and the heades of the horſes were as the heades of Lions, and out of their mouthes commeth foorth fyre, and ſmoke, and brymſtone.

18 And of theſe three was the thirde part of menne kylled [that is to ſay] of the fire, and of the ſmoke, and of the brymſtone, which proceeded out of the mouthes of them.

19 For their powers be in their mouthes, and in their tayles: for their tayles were like vnto ſerpentes, hauyng heades, and with them they doo hurt.

20 And the remnant of the men whiche were not kylled by theſe plagues, repented not of the deedes of theyr handes, that they ſhould not worſhippe diuels, and idols of golde, and ſyluer, and braſſe, and ſtone, and of wood, whiche neyther can ſee, neyther heare, neyther goe:

21 Alſo they repented not of their murthers, & D
of their ſorceries, neither of their fornication, neither of their theftes.

The.x.Chapter.

1 The angel hath the booke open, 6 He ſweareth there ſhalbe no more tyme, he geueth the booke vnto John, whiche eateth it vp.

A 1 AND I ſawe another myghtie angel come downe from heauen, clothed with a cloude, & the raynebow vpon his head, and his face as it were the Sunne, & his feete as it were pillers of fyre.

2 And he had in his hande a litle booke open, and he put his right foote vpon the ſea, and *his left foote on the earth*:

3 And cryed with a loude voyce, as when a Lion roareth: And when he had cryed, ſeuen thunders vttered their voyces.

4 And when the ſeuen thunders had vttered theyr voyces, I was about to wryte: and I heard a voyce from heauen, ſaying vnto me, Seale vp thoſe thynges whiche the ſeuen thunders vttered, and wryte them not.

5 And the angel whiche I ſawe ſtande vpon the ſea and vpon the earth, lyft vp his hand to heauen.

6 And ſware by him that liueth for euermore, whiche created heauen and the thynges that therin are, and the earth, and the thynges that therein are, and the ſea, and the thynges whiche therein are, that there ſhoulde be no longer tyme.

7 But in the dayes of the voyce of the ſe- B
uenth angel, when he ſhal beginne to blow, and the miniſterie of GOD ſhalbe finiſhed, as he declareth to his ſeruantes the prophetes.

8 And the voyce whiche I heard from heauen, ſpake vnto me agayne, and ſayd, *Goe, Ezech.2.c
and take the litle booke [whiche is] open in the hand of the angel whiche ſtandeth vpon the ſea and vpon the earth.

9 And I went vnto the angel, and ſayde vnto hym, Geue me the litle booke. And he ſayd vnto me, Take it, and eate it vp, and it ſhal make thy belly bitter, but it ſhalbe in thy mouth as ſweete as hony.

10 *And I tooke the litle booke out of the an- Ezech.3.c
gels hande, and ate it vp, and it was in my mouth as ſweete as hony: and aſſoone as I had eaten it, my belly was bitter.

11 And he ſayde vnto me, Thou muſte prophecie agayne among the people, and nations, and tongues, and to many kynges.

The.xi.Chapter.

1 The temple is meaſured. 3 Two witneſſes rayſed vp by the Lorde, are murthered by the beaſt, 11 but after receyued to glorie. 15 Chriſte is exalted, 16 and GOD is prayſed by the xxiiii. elders.

A 1 AND then was geuen me a reede lyke vnto a rodde, and the angel ſtoode by, ſayeing, Ryſe and meat the temple of GOD, and the aulter, and them that worſhippe therein.

2 But the court which is without the temple caſt out, and meat it not: for it is geuen vnto the Gentiles, & the holy citie ſhal they treade vnder foote fourtie and two monethes.

3 And I wyl geue [power] vnto my two witneſſes,

neſſes, and they ſhal prophecie a thouſande, two hundred, and threeſcore dayes, clothed in ſackcloth.

4 Theſe are two Oliue trees, and two candleſtickes, ſtanding before the GOD of the earth.

5 And yf any man wyl hurt them, fyre proceedeth out of their mouthes, and conſumeth their enimies: and yf any man wyl hurt them, this wyſe muſt he be kylled.

6 Theſe haue power to ſhut heauen, that it rayne not in the dayes of their prophecying: and haue power ouer waters, to turne them to blood, and to ſmite the earth with al maner plagues, as often as they wyl.

B 7 And when they haue finiſhed their teſtimonie, the beaſt that commeth out of the bottomleſſe pit, ſhal make warre agaynſt them, and ſhal ouercome them, & kyl them.

8 And their bodyes ſhal lye in the ſtreates of the great citie, whiche ſpiritually is called Sodome and Egypt, where alſo our Lorde was crucified.

9 And they of the people, and kinredes, and tongues, and they of the nations, ſhal ſee their bodyes three dayes and an halfe, & ſhal not ſuffer their bodyes to be put in graues.

10 And they that dwel vpon the earth ſhal reioyce ouer them, and be glad, and ſhal ſende gyftes one to another: for theſe two prophetes vexed them that dwelt on the earth.

11 And after three dayes and an halfe, the ſpirit of life [comming] from god, entred into them: And they ſtoode vp vppon theyr feete, and great feare fel vppon them whiche ſawe them.

12 And they heard a great voyce from heauen, ſayeing vnto them, Comme vp hyther. And they aſſended vp to heauen in a cloude, and their enimies ſawe them.

13 And the ſame houre was there a great earthquake, and the tenth part of the citie fel, and in the earthquake were ſlayne names of menne ſeuen thouſande: and the remnant were afrayde, and gaue glory to the God of heauen.

14 The ſeconde wo is paſt, and beholde the thirde wo commeth anone. C

15 And the ſeuenth angel blewe, and there were made great voyces in heauen, ſayeing, The kyngdomes of this worlde are our Lordes, and his Chriſtes, and he ſhal raigne for euermore.

16 And the .xxiiii. elders which ſit before God on their ſeates, fel vpon their faces, and worſhipped God,

17 Sayeing, We geue thee thankes, O Lord God almightie, whiche art, and waſt, and art to comme: for thou haſte receyued thy great might, and haſt raigned.

18 And the nations were angry, and thy wrath is come, and the tyme of the dead that they ſhould be iudged, & that thou ſhouldeſt geue rewarde vnto thy ſeruantes the prophetes and ſaintes, and to them that feare thy name, ſmal and great, and ſhouldeſt deſtroy them whiche deſtroy the earth.

19 And the temple of God was opened in heauen, and there were ſeene in his temple the arke of his teſtament: and there folowed lightninges, and voyces, and thunderinges, and earthquake, and muche hayle.

The.xii.Chapter.

1 There appeareth in heauen a woman clothed with the Sunne. 7 Michael fyghteth with the Dragon whiche perſecuteth the woman, 11 The victorie is gotten, to the comfort of the faythful.

A 1 AND there appeared a great " wonder in heauē, A woman clothed with the Sunne, and the Moone vnder her feete, and vpon her heade a crowne of twelue ſtarres:

" Or, ſigne

2 And ſhe beyng with childe, cryeth trauaylyng in byrth, and payned redy to be deliuered.

3 And there appeared another wonder in heauen, for beholde a great red Dragon, hauing ſeuen heads, and ten hornes, & ſeuen crownes vppon his heades.

4 And his tayle drawweth the thirde part of the ſtarres of heauen, and he caſt them to the earth: And the Dragon ſtoode before the woman whiche was redy to be delyuered, for to deuoure her chylde aſſoone as it were borne.

5 And ſhe brought foorth a man childe, whiche ſhal rule al nations with a rod of iron: and her ſonne was taken vp vnto God, and [to] his throne.

6 And the woman fled into the wylderneſſe, where ſhe hath a place prepared of GOD, that they ſhoulde feede her there a thouſand, two hundred, and threeſcore dayes.

B 7 And there was a battaile in heauen, Michael and his angels fought with the Dragon, and the Dragon fought and his angels,

8 And preuayled not, neither was their place founde any more in heauen.

9 And the great Dragon, that old ſerpent, called the diuel and Satanas, was caſte out, whiche deceyueth al the worlde: and he was caſt out into the earth, and his angels were caſt out with hym.

10 And I heard a loude voyce ſayeing in heauen: Now is come ſaluation, and ſtrength, and the kyngdome of our God, and the power of his Chriſte: For the accuſer of our brethren is caſt downe, whiche accuſed them before our God day and nyght,

11 And they ouercame hym by the blood of the lamme, and by the worde of his teſtimonie, and they loued not their lyues vnto the death.

12 Therefore reioyce heauens, and ye that dwel in them. Wo to the inhabiters of the earth and of the ſea: for the diuel is comme downe vnto you, whiche hath great wrath, becauſe he knoweth that he hath but a ſhort tyme.

13 And when the Dragon ſawe that he was caſt vnto the earth, he perſecuted yͤ woman whiche brought foorth the man childe.

14 And to the woman were geuen two winges of a great Eagle, that ſhe might flee into the wylderneſſe into her place, where ſhe is nouriſhed for a tyme, and tymes, and halfe a tyme, from the face of the ſerpent. C

15 And the ſerpent caſt out of his mouth water after the woman, as it had benne a flud: that he might cauſe her to be caried away of the fludde:

16 And the earth holpe the woman, and the earth opened her mouth, and ſwalowed vp the ryuer whiche the Dragon caſt out of his mouth.

17 And the Dragon was wroth with the woman, and went and made warre with the remnant of her ſeede, whiche keepe the commaundementes of God, and haue the teſtimonie of Ieſus Chriſte.

18 And [a] I ſtoode on the ſea ſande.

[a] Some read, and he ſtoode.

The.xiii.Chapter.

1. 8. The beaſt deceyueth the reprobate, 2.4.12. and is confyrmed by another.
17. The priuiledge of the beaſtes marke.

A 1 AND I ſawe a beaſt riſe out of the ſea, hauyng ſeuen heades, & ten hornes, and vpon his hornes ten crownes, and vppon his heades the name of blaſphemie.

2 And the beaſt whiche I ſawe was lyke a Leoparde, and his feete were as [the feete] of a Beare, and his mouth as the mouth of a Lion: and the Dragon gaue hym his power, and his ſeate, and great aucthoritie.

3 And I ſawe one of his heades as it were wounded to death, and his deadly wounde was healed: And al the worlde wondred after the beaſt.

4 And they woorſhipped the Dragon whiche gaue power vnto the beaſt, and they woorſhipped the beaſt, ſayeing: Who is lyke vnto the beaſt? Who is able to warre with hym?

5 And there was geuen vnto hym a mouth, ſpeakyng great thynges and blaſphemies, and power was geuen vnto hym, to doo fourtie and two monethes.

6 And he opened his mouth vnto blaſphemie agaynſt God, to blaſpheme his name, & his tabernacle, and them that dwel in heauen.

7 And it was geuen vnto hym to make warre with the ſaintes, and to ouercomme them: And power was geuen hym ouer al kinredes and tongues, and nations, B

8 And al that dwel vpon the earth ſhal worſhippe hym, whoſe names are not written in the booke of lyfe of the lamme, whiche was killed from yͤ beginning of the worlde.

9 If any man haue an eare, let him heare.

10 He that leadeth into captiuitie, ſhal goe into captiuitie: *He that killeth with a ſworde, muſt be kylled with a ſworde. Here is the patience and the fayth of the ſaintes. Gen.9.b Math.26.c

11 And I beheld another beaſt comming vp out of the earth, & he had two hornes lyke a lamme, and he ſpake as did the Dragon.

12 And he doth al that the firſte beaſt coulde doo in his preſence, and he cauſeth the earth and them whiche dwel therein to woorſhip the firſte beaſt, whoſe deadly wounde was healed.

13 And he doeth great woonders, ſo that he maketh fyre come downe from heauen on the earth in the ſight of menne.

14 And deceyueth them that dwel on yͤ earth, by the meanes of thoſe ſignes which he had power to doo in the ſyght of the beaſt, ſayeing to them that dwel on the earth, that C

they ſhoulde make an image to the beaſt whiche hath the wounde of a ſwoorde, and dyd liue.

15 And he had power to geue a ſpirite vnto the image of the beaſt, that the image of the beaſt ſhould both ſpeake, and ſhoulde cauſe that as many as would not woorſhippe the image of the beaſt, ſhould be kylled.

16 And he cauſeth al, both ſmal and great, riche and poore, free and bond, that he ſhould geue them a marke in their right hand, or in their foreheades.

17 And that no man myght bye or ſel, ſaue he that hadde the marke, or the name of the beaſt, other the number of his name.

18 Here is wyſdome. Let hym that hath wit, count the number of the beaſt: For it is the number of a man, and his number is ſixe hundred threeſcore and ſixe.

The, xiiii. Chapter.

1 The notable companie of the lamme. 6 One announceth the Goſpel. 8 Another, the fal of Babylon. 9 And the thirde warneth to flee from the beaſt. 13 Of their bleſſedneſſe whiche dye in the Lorde. 18 Of the Lordes harueſt.

A 1 AND I looked, and loe a lamme ſtood on ye mount Sion, and with hym an hundred fourty and foure thouſande, hauing his fathers name written in their foreheades.

2 And I heard a voyce from heauen as the ſounde of many waters: and as the voyce of a great thunder: and I heard the voyce of harpers harping with their harpes:

3 And they ſyng as it were a newe ſong before the throne, and before the foure beaſtes, and the elders, and no man could learne that ſong, but the hundred and fourtie and foure thouſande, whiche were redeemed from the earth.

4 Theſe are they whiche were not defiled with women, for they are virgins: Theſe are they whiche folowe the lamme whyther ſo euer he goeth: Theſe were redeemed from menne, beyng the firſte fruites vnto GOD, and to the lamme.

5 And in their mouth was founde no guyle: for they are without ſpot before the throne of God.

6 And I ſawe another angel flee in the midſt of heauen, hauing the euerlaſting Goſpel, to preache vnto them that dwel on the earth, and to al nations, and kynredes, & tongues, and people,

Act.14.d B 7 Sayeing with a loude voyce, *Feare God, and geue glorie to him, for the houre of his iudgement is comme: and woorſhip hym that made heauen and earth, and the ſea, and fountaynes of waters.

8 And there folowed another angel, ſayeing, *Babylon is fallen is fallen that great citie, for ſhe made al nations drynke of the wyne of the wrath of her fornication. Eſai.21.c Iere.51.a

9 And the third angel folowed them, ſayeing with a loud voyce, If any man worſhip the beaſt and his image, and receyue his marke in his forehead, or on his hande,

10 The ſame ſhal drynke of the wyne of the wrath of God: [yea] of the pure wyne whiche is poured in the cup of his wrath, and he ſhalbe pouniſhed in fire and brymſtone before the holy angels, and before the lamme.

11 And the ſmoke of their torment aſſendeth vp euermore: And they haue no reſt day nor night which worſhip the beaſt & his image, and whoſoeuer receyueth the print of his name.

12 Here is the patience of the ſaintes: Here are they that keepe the commaundementes of God, and the fayth of Ieſus.

13 And I heard a voyce from heauen, ſayeing vnto me, Wryte, Bleſſed are the dead, which hereafter dye in the Lorde. Euen ſo ſayth the ſpirite, that they may reſt from their labour, and their woorkes folowe them.

14 And I looked, and beholde a white cloude, and vpon the cloude one ſitting like vnto the ſonne of man, hauing on his head a golden crowne, and in his hande a ſharpe ſickle. C

15 And another angel came out of the temple cryeing with a loude voyce to hym that ſate on the cloude: *Thruſte in thy ſickle and reape, for the tyme is comme to reape, for the harueſt of the earth is ^*^ rype. Ioel.3.c

* Or, dryed.

16 And he that ſate on the cloude thruſt in his ſickle on the earth, and the earth was reaped.

17 And another angel came out of the temple whiche is in heauen, hauyng alſo a ſharpe ſickle.

18 And another angel came out from the aulter, whiche hadde power ouer fyre, and cryed with a loude crye to hym that hadde the ſharpe ſickle, ſayeing: Thruſte in thy ſharpe ſickle, and geather the cluſters of the vineyarde of the earth, for her grapes are rype.

19 And the angel thruſte in his ſharpe ſickle on the earth, and cut downe the vineyarde of the earth, and caſt it into the great wynefat of the wrath of God.

20 And the wynefat was troden without the citie, and blood came out of the fat euen vnto the horſe brydels, by the ſpace of a thouſand and ſixe hundred furlonges.

The.xv.Chapter.

1 Seuen angels haue the ſeuen laſt plagues. 3 The ſong of them that ouercomme the beaſt. 7 The ſeuen vials ful of Gods wrath.

A 1 AND I ſawe another ſigne in heauē great and marueylous, ſeuen angels hauyng yͤ ſeuen laſt plagues, for in them is fulfilled yͤ wrath of God.

2 And I ſawe as it were a glaſſie ſea, mingled with fyre, and them that had gotten the victorie of the beaſt, and of his image, and of his marke, and of the number of his name, ſtande on the glaſſie ſea, hauyng the harpes of God.

3 And they ſyng the ſong of Moſes the ſeruant of God, and the ſong of the lamme, ſayeing, Great and marueilous are thy workes, *Lorde God almightie: iuſte and true are thy wayes, thou kyng of ſaintes.

Eſai.21.c
Iere.51.a

4 Who ſhal not feare thee, O Lord, and glorifie thy name: for thou only art holy: And al Gentiles ſhal comme, and worſhip before thee, for thy iudgementes are made manifeſt.

5 And after that I looked, and beholde, the temple of the tabernacle of the teſtimonie was open in heauen: B

6 And the ſeuen angels came out of the temple, hauing the ſeuen plagues, clothed in pure and bryght linnen, and hauyng their breſtes gyrded with golden gyrdels.

7 And one of the foure beaſtes gaue vnto the ſeuen angels ſeuen golden vials, ful of the wrath of God whiche lyueth for euermore.

8 And the temple was ful of the ſmoke of the glorie of GOD, and of his power: and no man was able to enter into the temple, tyl the ſeuen plagues of the ſeuen angels were fulfilled.

The.xvi.Chapter.

1 The angels poure out their vials ful of wrath, 6 and what plagues folowe thereof. 15 Admonition to take heede and watche.

A 1 AND I hearde a great voyce out of the temple, ſayeing to the ſeuen angels: Goe your wayes, powre out the vials of the wrath of God vpon the earth.

2 And the firſt [angel] went, and powred out his vial vppon the earth, ⁊ there fel a noyſome and a ſore botch vpon the menne whiche had the marke of the beaſt, and vpon them whiche worſhipped his image.

3 And the ſeconde angel ſhed out his vial vppon the ſea, and it turned as it were into the blood of a dead man: and euery liuing thyng dyed in the ſea.

4 And the thirde angel ſhed out his vial vppon the riuers and fountaines of waters, and they turned to blood.

5 And I hearde the angel of the waters ſay, Lorde, whiche art, and waſt, thou art righteous and that holy one, becauſe thou haſte geuen ſuche iudgementes:

6 For they haue ſhed out the blood of ſaintes and prophetes, and therefore haſte thou geuen them blood to drynke: for they are woorthie.

7 And I heard another out of the aulter ſay, Euen ſo Lorde GOD almightie, true and righteous are thy iudgementes. B

8 And the fourth angel powred out his vial on the Sunne, and power was geuen vnto hym to vexe men with feruent heate of fyre.

9 And menne boyled in great heat, and blaſphemed the name of God, whiche hath power ouer theſe plagues, and they repented not, to geue hym glory.

10 And the fifth angel powred out his vial vpon the ſeat of the beaſt, and his kingdome waxed darke, and they gnewe their tongues for ſorowe,

11 And blaſphemed the God of heauen, for their ſorrowes, and for their ſores, and repentednot of their deedes.

12 And the ſixth angel powred out his vial vpon the great riuer Euphrates, and the water therof dried vp, that the way of the kings of the Eaſt ſhoulde be prepared.

13 And I ſawe three vncleane ſpirites lyke frogges, comme out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophete.

C 14 For they are the ſpirites of deuyls workyng miracles, to goe out vnto the kynges of the earth, and of the whole worlde, to geather them to the batayle of that great day of God almightie.

Mat.24.d. 2.Pet.3.c. 1.Theſ.5.a 15 *Beholde, I comme as a theefe. Happy is he that watcheth & keepeth his garmentes, leſt he walke naked, and menne ſee his fylthyneſſe.

16 And he geathered them togeather into a place, called in the Hebrewe tongue Armagedon.

17 And the ſeuenth angel powred out his vial into the ayre: and there came a great voyce out of the temple of heauen, from the throne, ſayeing, It is donne.

18 And there folowed voyces, thundrynges, and lightnings: and there was a great earthquake, ſuche as was not ſence menne were vpon the earth, ſo myghtie an earthquake and ſo great.

19 And the great citie was diuided into three partes, and the citie of the nations felle: And great Babylon came in remembrance before god, to geue vnto her the cup of the wine of the fierceneſſe of his wrath.

20 Euery Iſle alſo fled away, and the mountaynes were not founde.

21 And there fel a great hayle, as it had benne D talentes, out of heauen vpon the menne, and the menne blaſphemed God, becauſe of the plague of the hayle: for the plague thereof was exceedyng great.

The.xvij.Chapter.

3 The diſcription of the great whore, 8 her ſinnes and pouniſhment.
14 The victorie of the Lambe.

A 1 AND there came one of the ſeuen angels, which had the ſeuen vials, & talked with me, ſaying vnto me, Come, I wyl ſhewe vnto thee the iudgement of the great whoore that ſytteth vpon many waters:

2 With whom haue committed fornication the kynges of the earth, and the inhabiters of the earth are drunken with the wyne of her fornication.

3 So he caryed me away in the ſpirite into the wyldernesſe: And I ſawe a woman ſitte vpon a ſcarlet coloured beaſt, ful of names of blaſphemie, hauyng ſeuen heades, and tenne hornes.

4 And the woman was arayed in purple and ſcarlet colour, and decked with gold, precious ſtone, and pearles, hauyng a cup of golde in her hande, ful of abominations and fylthyneſſe of her fornication.

5 And in her forehead was a name written, a myſterie, great Babylon, the mother of whoredome and abominations of the earth.

6 And I ſaw the woman drunken with the blood of the ſaintes, and with the blood of the martyrs of Jeſus: And when I ſaw her, I woondred with great marueyle.

B 7 And the angel ſayde vnto me, Wherefore marueyleſt thou? I wyl ſhewe thee the myſterie of the woman, and of the beaſt that beareth her, whiche hath ſeuen heades, and tenne hornes.

8 And the beaſt that thou ſaweſt, was, and is not, and ſhal aſſende out of the bottomleſſe pit, and goeth into perdition, and they that dwelle on the earth ſhal woonder (whoſe names are not written in the booke of lyfe from the begynnyng of the worlde) when they beholde the beaſt that was, and is not, and yet is.

9 And here is a meaning that hath wiſdome. The ſeuen heades, are ſeuen mountaynes on whiche the woman ſytteth: They are alſo ſeuen kynges.

10 Fyue are fallen, and one is, and the other is not yet comme: And when he commeth, he muſt continue a ſhort ſpace.

11 And the beaſt that was, and is not, is euen the eyght, and is one of the ſeuen, and goeth into deſtruction.

12 And the tenne hornes which thou ſaweſt, are tenne kynges, whiche haue receiued no kyngdome as yet: but receiue power as kinges at one houre with the beaſt.

13 These haue one minde, and ſhal geue their power and ſtrength vnto the beaſt.

C 14 These ſhal fight with the lambe, and the lambe ſhal ouercome them: *For he is the Lorde of Lordes, and King of Kinges, and they that are on his ſyde, are called, & choſen, 1.Tim.6.f.

and faythfull.

15 And he ſaith vnto me, The waters whiche thou ſaweſt, where the whoore ſytteth, are people, and folke, and nations, and tongues.

16 And the tenne hornes whiche thou ſaweſt vpon the beaſt, are they that ſhal hate the whoore, and ſhal make her deſolate and naked, and ſhal eate her fleaſhe, and burne her with fyre.

17 For God hath put in their hartes to fulfyl his wyl, and to doo with one conſent, for to geue their kyngdome vnto the beaſt, vntyl the woordes of God ſhalbe fulfylled.

18 And the woman whiche thou ſaweſt, is that great citie whiche raigneth ouer the kynges of the earth.

The.xviij. Chapter.

3.9. The louers of the worlde are ſorie for the falle of the whoore of Babylon. 4 An admonition to the people of God to flee out of her dominion. 20 But they that be of God haue cauſe to reioyce for her deſtruction.

A 1 AND after that, I ſawe another angel comme from heauē, hauyng great power, and the earth was lightened with his glorie.

2 And he cried mightylye with a ſtrong voyce, ſayeing, * Great Babylon is fallen, is fallen, and is become the habitation of deuyls, and the holde of al foule ſpirites, and a cage of al vncleane and hatefull birdes: Eſai, 21,f. Iere,1.a

3 For al nations haue dronken of the wyne of the wrath of her fornication, ⁊ the kinges of the earth haue committed fornicatiō with her, and the marchantes of the earth are waxed ryche of the abundance of her pleaſures.

4 And I hearde another voyce from heauen ſay, Comme away from her my people, that ye be not partakers of her ſinnes, and that ye receaue not of her plagues.

5 For her ſinnes are gonne vp to heauen, and God hath remembred her wickedneſſe.

6 Reward her euen as ſhe rewarded you, and geue her double according to her woorkes, and powre in double to her in the ſame cup whiche ſhe fylled vnto you.

B 7 And as muche as ſhe glorified her ſelfe and lyued wantonly, ſo muche powre ye in for her of pouniſhment and ſorowe: for ſhe ſayd in her hart, * I ſitte beyng a queene, and am no wydowe, and ſhal ſee no ſorowe. Eſai. 46.d.

8 Therefore ſhal her plagues comme in one day, death, and ſorowe, and hunger, and ſhe ſhalbe vtterly brent with fyre: for ſtrong is the Lorde whiche iudgeth her.

9 And they ſhal bewayle her, and the kynges of the earth ſhal lament for her, whiche haue committed fornication with her, and haue lyued wantonly with her, when they ſhal ſee the ſmoke of her burning:

10 Standing a farre of for feare of her pouniſhment, ſayeing, *Alas, alas, that great citie Babylon, that myghtie citie, for at one houre is thy iudgement comme. Iere.51,a.

11 And the marchantes of the earth doo wepe and wayle ouer her, for no man byeth there ware any more.

12 The ware of golde and ſyluer, ⁊ pretious ſtones, and of pearle, and raynes, and purple, and ſylke, and ſkarlet, and al thinne wood, and al manner veſſels of yuorie, and al manner veſſels of moſt pretious wood, and of braſſe, and iron, and marble,

13 And cinamome, ⁊ odours, and oyntments, and frankenſence, and wyne, and oyle, and fyne floure, and wheate, and beaſtes, and ſheepe, and horſes, and charrets, and bodyes, and ſoules of menne,

14 And the apples that thy ſoule luſted after, are departed from thee, and al things which were dayntie and had in price, are departed from thee, and thou ſhalt find them no more at al. C

15 The marchantes of theſe thynges whiche were waxed riche, ſhal ſtande a farre of from her for feare of the pouniſhment of her, weepyng and waylyng,

16 And ſayeing, * Alas, alas, that great citie, that was clothed in raynes, and purple, and ſkarlet, and decked with golde and pretious ſtones, and pearles: Iere.51.b.

17 For at one houre ſo great riches is comme to nought. And euery ſhip gouernour, and al they that occupy ſhips, and ſhipmen, and as many as woorke in the ſea, ſtoode a farre of,

18 And cryed when they ſawe the ſmoke of her burnyng, ſayeing, What citie is lyke vnto this great citie?

19 And they caſt duſt on their heades, and cried, weepyng and waylyng, and ſayeing, * Alas, alas, that great citie, wherein were made ryche al that had ſhippes in the ſea, by reaſon of her coſtlyneſſe, for at one houre is ſhe made deſolate. Iere.51.b.

20. Reioyce ouer her thou heauen, and ye holy apoſtles and prophetes, for God hath geuen your iudgement on her.

21 And a myghty angel tooke vp a ſtone lyke a great milſtone, and caſt it into the ſea, ſayeing, with ſuche violence ſhal that great citie Babylon be caſt, and ſhalbe founde no more at al.

22 And the voyce of harpers, and muſitions, and of pipers and trumpetters, ſhalbe heard no more at al in thee: and no craftes man, of what ſo euer craft he be ſhalbe founde any more in thee: and the ſounde of a mil, ſhalbe hearde no more at al in thee:

23 And the light of a candel ſhal ſhine no more at al in thee, and the voyce of the bridegrome and of the bride, ſhalbe hearde no more at al in thee: for thy marchantes were the great men of the earth, and with thyne inchauntment, were deceiued al nations.

24 And in her was founde the blood of the prophetes, and of the ſaintes, and of al that were ſlayne vpon the earth.

The.xix.Chapter.

1 Prayſes are geuen vnto God for iudging the whore, and for auenging the blood of his ſeruantes. 10 The angel wyl not be woorſhipped. 17 The fowles and byrdes are called to the ſlaughter,

A 1 AND after theſe thynges, I hearde a great voyce of muche people in heauen, ſayeing, (a) Alleluia: ſaluation, and glory, ⁊ honour, and power, [be aſcribed] to the Lorde our God:

That is,
ſe ye god,
uſe that
chriſte
al wicked-
ſe is taken
of the
de.

2 For true ⁊ ryghteous are his iudgementes, for he hath iudged the great whore whiche dyd corrupt the earth with her fornication, and hath throughly auenged the blood of his ſeruantes of her hande.

3 And agayne they ſayde, Alleluia: and her ſmoke roſe vp for euermore.

4 And the foure and twentie elders and the foure beaſtes fel downe, and woorſhipped God that ſate on the throne, ſayeing, Amen, Alleluia.

5 And a voyce came out of the throne, ſayeing, Prayſe our Lorde GOD al ye that are his ſeruantes, and ye that feare hym both ſmal and great.

6 And I heard as it were the voyce of much people, euen as the voyce of many waters, and as the voyce of ſtrong thundrings, ſayeing, Alleluia: for the Lorde our God omnipotent raigneth.

7 Let vs be glad, and reioyce, and geue honour to hym: for the maryage of the lamme is comme, and his wyfe hath made her ſelfe ready.

B 8 And to her was graunted that ſhe ſhoulde be arayed with pure and goodly raynes: for the raynes is the ryghteouſneſſe of ſaintes.

at.22.a.
uk.14.a.

9 And he ſayde vnto me, Wryte, Happy are they whiche are called vnto the ſupper of the lammes mariage. And he ſayde vnto me, Theſe are the true ſayeinges of God.

10 And I felle at his feete, to woorſhip hym: And he ſayde vnto me, See thou doo it not: for I am thy felowe ſeruant, and of thy brethren that haue the teſtimony of Jeſus. Worſhip God: for the teſtimonie of Jeſus, is the ſpirite of propheſie.

11 And I ſawe heauen open, ⁊ beholde a white horſe: and he that ſate vpon hym, was called faythful and true, and in ryghteouſneſſe [he] dooth iudge and make batayle.

12 His eyes [were] as a flame of fyre, and on his head were many crownes, and he had a name written that no man knewe but he him ſelfe.

Eſai.53.b.

13 And he was clothed with a veſture dipt in blood: and his name is called the woorde of God.

14 And the armies whiche were in heauen folowed him vpon white horſes, clothed with white and pure raynes.

C

15 And out of his mouth goeth a ſharpe ſworde, that with it he ſhoulde ſmite the heathen: And he ſhal rule them with a rodde of iron: and he treadeth the winefat of the fierceneſſe and wrath of almyghty God.

16 And he hath on his veſture, and on his thigh a name written, Kyng of kynges, and Lord of Lordes.

17 And I ſawe an angel ſtande in the ſunne, and he cryed with a loude voyce, ſayeing to al the foules that flee by the middes of heauen, Comme and geather your ſelues togeather vnto the ſupper of the great God:

18 That ye may eate the fleaſh of kynges, and the fleaſhe of hygh captaynes, and the fleaſhe of myghty menne, and the fleaſhe of horſes, and of them that ſit on them, and the fleaſhe of al free menne ⁊ bonde menne, and of ſmal and great.

19 And I ſawe the beaſt, and the kyngs of the earth, and their armies geathered togeather, to make batayle agaynſt hym that ſate on

the horſe, and agaynſt his armie.

20 And the beaſt was taken, and with hym that falſe prophete that wrought myracles before hym, with whiche he deceyued them that receyued the beaſtes marke, and them that woorſhipped his image. Theſe both were caſt quicke into a pond of fire, burning with brymſtone:

21 And the remnant were ſlayne with the ſwoorde of hym that ſate vpon the horſe, whiche ſwoord proceeded out of his mouth: & al the fowles were filled with their fleaſhe.

The.xx.Chapter.

2 Satan beyng bounde for a certayne tyme, 7 and after let looſe, vexeth the Churche greeuouſly. 10. 14. And after the worlde is iudged, he and his are caſt into the lake of fyre.

A 1 AND I ſawe an angel comme downe from heauē, hauing the key of the bottomeleſſe pyt, and a great chayne in his hande.

2 And he tooke the dragon, that olde ſerpent whiche is the deuil and Satanas, and he bounde hym a thouſande yeeres:

3 And caſt hym into the bottomeleſſe pit, and he ſhut hym vp, and ſet a ſeale on hym, that he ſhoulde deceiue the nations no more, tylle the thouſande yeeres ſhoulde be fulfilled: and after that he muſt be looſed [for] a litle ſeaſon.

4 And I ſawe thrones, and they ſate vpon them, & iudgement was geuen vnto them: and I ſawe *the ſoules of them that* were beheaded for the witneſſe of Ieſus, and for the woorde of God, and whiche had not woorſhipped the beaſt, neither his image, neyther had taken his marke vpon their foreheades, or in their handes, and they liued and raigned with Chriſte, a thouſande yeeres.

5 But the other of the dead men dyd not liue agayne, vntyl the thouſande yeeres were finiſhed. This is the fyrſt reſurrection.

6 Bleſſed and holy is he that hath part in the firſt reſurrection: for on ſuch the ſecond death hath no power, but they ſhalbe the prieſtes of God and of Chriſte, and ſhal raigne with hym a thouſande yeeres.

Eſai.38. 7 * And when the thouſand yeeres are expired, Satan ſhalbe looſed out of his priſon:

8 And ſhal goe out to deceiue the nations whiche are in the foure quarters of the earth, Gog and Magog, to geather them to geather to batayle: whoſe number is as the ſand of the ſea. B

9 And they went vp in the plaine of the earth, & compaſſed the tentes of the ſaintes about, and the beloued citie: and fyre came downe from God out of heauen, & deuoured them:

10 And the deuil that deceiued them was caſt into a lake of fyre and brymſtone, where the beaſte and the falſe prophete ſhalbe tormented day and nyght for euermore.

11 And I ſawe a great whyte throne, and hym that ſate on it, from whoſe face fledde away both the earth and the heauen, & theyr place was no more founde.

12 And I ſawe the dead both ſmal and great ſtand before God: and the bookes were opened: and another booke was opened, which is [the booke] of lyfe: and the dead were iudged of thoſe thynges whiche were written in the bookes, accordyng to their deedes.

13 And the ſea gaue vp her dead whiche were in her: and death and hel deliuered vp the dead whiche were in them: and they were iudged euery man accordyng to his deedes.

14 And death and hel were caſt into the lake of fyre: this is the ſeconde death. C

15 And who ſo euer was not founde written in the booke of lyfe, was caſt into the lake of fyre.

The.xxi.Chapter.

3. 14. The bleſſed eſtate of the godly, 8. 27. and the miſerable condition of the wicked. 11 The deſcription of the heauenly Hieruſalem, and of the wyfe of the lamme.

A 1 Eſai.45.c. 2.Pet.3.a. AND I ſawe a newe heauen and a newe earth: for the fyrſt heauen and the fyrſt earth were vaniſhed away, & there is no more ſea.

2 ☞ And I Iohn ſawe the holy citie newe Hieruſalem, comme downe from God out of heauen, prepared as a bride garniſhed for her huſbande.

3 * And I heard a great voyce out of heauen, ſayeing, Beholde the tabernacle of God [is] with menne, and he wyl dwel with them, and they ſhalbe his people, and GOD hym ſelfe Eſai.25.d.

ſelfe ſhalbe with them, and be their God.

Eſai.43.d. Cor.5.d 4 *And God ſhal wype away al teares from theyr eyes: and there ſhalbe no more death, neither ſorowe, neither crying, neither ſhal there be any more payne: for the former thinges are gonne.

5 And he that ſate vpon the throne, ſayd, Beholde, I make al thynges newe. And he ſaid vnto me, Wryte: for theſe woordes are true and faithful.

6 And he ſayde vnto me, It is donne: I am Alpha and Omega, the beginnyng and the ende. I wyl geue to hym that is a thirſte of the wel of the water of lyfe freely.

7 He that ouercommeth, ſhal inherite al thinges, and I wylbe his God, and he ſhalbe my ſonne.

B 8 But the fearful and vnbeleeuing, and the abominable, and murtherers, and whoremongers, and ſorcerers, and idolaters, and al lyers, ſhal haue theyr part in the lake which burneth with fyre and brimſtone: whiche is the ſeconde death.

9 And there came vnto me one of the ſeuen angels, whiche had the ſeuen vialles fulle of the ſeuen laſt plagues, and talked with me, ſayeing, Comme hyther, I wyl ſhewe thee the bryde, the lammes wyfe.

10 And he caryed me away in the ſpirite to a great and hygh mountayne, and he ſhewed me the great citie holy Hieruſalem, deſſendyng out of heauen from God,

11 Hauyng the glory of God: and her ſhining [was] lyke vnto a ſtone moſt pretious, euen lyke a Jaſper, cleare as Cryſtal.

12 And had a wal great and hygh, and hadde twelue gates, & at the gates twelue angels, and names written, whiche are the names of the twelue tribes of Iſrael.

13 On the eaſt ſide three gates, & on the north ſide three gates, & towardes the ſouth three gates, and from the weaſt three gates.

C 14 And the wal of the citie had twelue fundations, and in them the twelue names of the lammes twelue apoſtles.

15 And he that talked with me, had a golden reede to meaſure the citie withal, & the gates thereof, and the wal thereof.

16 And the citie lyeth foure ſquare, & the length was as large as the breadth: and he meaſured the citie with the reede twelue thouſande furlonges, and the length, and the breadth, and the heyght of it are equal.

17 And he meaſured the wal thereof, an hundred and fourtie and foure cubites, by the meaſure of man, that is of the angel.

18 And the buyldyng of the wal of it was of Jaſper, and the citie was pure golde lyke vnto cleare glaſſe.

19 And the fundations of the wal of the citie were garniſhed with al manner of pretious ſtones. The fyrſt fundation was Jaſper, the ſeconde Sapphire, the thirde a Chalcedonie, the fourth an Emerald:

20 The fifth Sardonix, the ſixth Sardius, the ſeuenth Chryſolite, the eight Beryl, the ninth a Topas, the tenth a Chryſopraſus, the eleuenth, a Jacinct, the twelfth, an Amethiſt. D

21 The twelue gates were twelue pearles, euery gate was of one pearle, and the ſtreate of the citie was pure gold, as it were ſhining glaſſe. Eſai.40.d.

22 And I ſawe no temple therein: For the lord God almyghty and the lamme, are the temple of it.

23 *And the citie hath no neede of the ſunne, neyther of the moone to lyghten it: for the glory of God dyd lyghten it, and the lamme is the lyght of it. Eſai.60.d.

24 And the nations of them which are ſaued, ſhal walke in the lyght of it: and the kinges of the earth doo bryng theyr glory & honour vnto it.

25 And the gates of it ſhal not be ſhut at al by day: for there ſhalbe no nyght. Eſai.60.c.

26 And they ſhal bryng the glory and honour of the gentiles vnto it.

27 And there ſhal in no wyſe enter into it any vncleane thyng, neither what ſo euer woorketh abomination, or [maketh] lyes: but they onlye whiche are written in the lammes booke of lyfe.

The.xxii.Chapter.

1 The riuer of the water of lyfe. 2 The fruitefulneſſe and lyght of the citie of God. 6 The Lorde geueth euer his ſeruantes warnyng of thynges to comme. 9 The angel wyl not be woorſhipped. 18 To the woorde of God may nothyng be added, nor diminiſhed therefrom.

A 1 AND he ſhewed me a pure riuer of water of lyfe, cleare as Cryſtal, proceedyng out of the throne of GOD, and of the lamme.

2 In the middes of the ſtreete of it, and of eyther ſide of the riuer [was] there wood of life, whiche bare twelue manner of fruites, and gaue fruite euery moneth: and the leaues of the wood ſerued to heale the people withal.

3 And there ſhalbe no more curſe, but the throne of God and the lamme ſhalbe in it, and his ſeruantes ſhal ſerue hym.

4 And they ſhal ſee his face, and his name [ſhalbe] in their foreheades.

Eſai.40.d. 5 *And there ſhalbe no nyght there, and they neede no candel, neyther lyght of the ſunne: for the Lorde God geueth them lyght, and they ſhal raigne for euermore.

6 And he ſayde vnto me, Theſe ſayeinges are faythful and true. And the Lorde GOD of the holy prophetes ſent his angel to ſhewe vnto his ſeruantes the thynges which muſt ſhortly be fulfilled.

Apoc.1.a. 7 Beholde, I comme ſhortly: *Happy is he that keepeth the ſayeings of the propheſie of this booke.

B 8 I John ſawe theſe thynges, and hearde them. And when I had hearde and ſeene,* Apoc.11.b I fel downe to worſhip before the feete of the angel, whiche ſhewed me theſe thynges.

9 Then ſayth he vnto me, See thou doo it not: for I am thy felowe ſeruant, and [the felowe ſeruant] of thy brethren the prophetes, and of them whiche keepe the ſayeinges of this booke: but worſhip God.

10 And he ſayth vnto me, Seale not the ſayeinges of the propheſie of this booke: for the tyme is at hande.

11 He that dooth euyl, let hym doo euyl ſtille: and he whiche is filthy, let hym be filthy ſtil: and he that is ryghteous, let hym be ryghteous ſtyl: and he that is holy, let hym be holy ſtil.

12 And beholde, I comme ſhortly, and my rewarde is with me, to geue euery man accordyng as his deedes ſhalbe.

13 I am Alpha and Omega, the begynnyng and the ende, the fyrſt and the laſt.

14 Bleſſed are they that doo his commaundementes, that their power may be in the tree of lyfe, and may enter in through the gates into the citie. C

15 *For without [ſhalbe] dogges, and inchanters, and whoremongers, and murtherers, and idolaters, and who ſo euer loueth or maketh leaſinges. Eſai.44.b Reue.1.b.

16 I Jeſus ſent myne angel to teſtifie vnto you theſe thynges in the Churches. I am the roote and the generation of Dauid, and the bryght mornyng ſtarre.

17 And the ſpirite and the bryde ſay, Comme. Eſai.55.a. And let hym that heareth, ſay alſo, Comme. Iohn.7.f. And let hym that is a thirſte comme. And who ſo euer wyl, let hym take of the water of lyfe freely.

18 I teſtifie vnto euery man that heareth the wordes of the propheſie of this booke, If Deut.4.a. any man ſhal adde vnto theſe ſayeinges, Pro.30.a. God ſhal adde vnto hym the plagues that are written in this booke.

19 And yf any man ſhal take away from the wordes of the booke of this propheſie, God ſhal take away his part out of the booke of lyfe, and out of the holy citie, and from the thynges whiche are written in this booke.

20 He whiche teſtifieth theſe thynges ſayth ſurely, I comme quickely. Amen. Euen ſo, comme Lorde Jeſus.

21 The grace of our Lorde Jeſus Chriſte be with you al. Amen.

FINIS.

The Table.

¶ *A Table to finde the Epiſtles and Goſpels read in the*
Churche of Englande. VVhereof, the firſt line is the Epiſtle,
and the other the Goſpel: whoſe beginning thou
ſhalt finde in the booke, marked with a hande
(as it were) poynting forwarde, and the
ende, with a hande poynting
backwarde, conteyned
within theſe
letters
A.B.C.D.&c.

On the firſt Sunday in Aduent.	
Owe nothing to any.	Rom.xiii.c
When they drewe nygh.	Math.xxi.a
On the ſeconde Sunday in Aduent.	
What ſo euer thinges are.	Rom.xv.a
And there ſhalbe ſignes.	Luke.xxi.e
On the thirde Sunday in Aduent.	
Let a man this wyſe.	i.Cor.iiii.a
When Iohn beyng in pryſon.	Math.xi.a
On the fourth Sunday in Aduent.	
Reioyce in the Lorde.	Philip.iiii.a
This is the recorde of.	Iohn.i.b
On Chriſtmas day.	
God in tymes paſt.	Hebr.i.a
In the begynnyng was.	Iohn.i.a
On Saint Steuens day.	
And Steuen beyng ful of.	Actes.vii.c
Beholde, I ſende vnto you.	Math.xxiii.d
On Saint Iohns day.	
That whiche was from.	i.Iohn.i.
Ieſus ſayde vnto Peter.	Iohn.xxi.f
On Innocentes day.	
I looked, and loe a lamme.	Apoc.xiiii.a
The angel of the Lorde.	Math.ii.c
On the Sunday after Chriſtmas.	
And I ſay, that the heyre.	Gala.iiii.a
This is the booke of the.	Math.i.a
On Newyeeres day.	
Bleſſed is that man.	Rom.iiii.a
And it fortuned, aſſoone.	Luke.ii.c
On the Epiphanie.	
For this cauſe, I Paul.	Ephe.iii.a
When Ieſus was borne.	Math.ii.a
On the firſt Sunday after the Epiphanie.	
I beſeeche you therefore.	Rom.xii.a
The father and mother.	Luke.ii.a
On the ſeconde Sunday.	
Seeyng that we haue.	Rom.xii.b
And the thirde day was.	Iohn.ii.a
On the thirde Sunday.	
Be not wyſe in your owne.	Rom.xii.d
When he was come downe.	Math viii.a
On the fourth Sunday.	
Let euery ſoule ſubmit.	Rom.xiii.a
And when he entred into.	Math.viii.c
On the fifth Sunday.	
Put vpon you as the.	Coloſſ.iii.c
The kyngdome of heauen.	Math.xiii.d

¶ On the ſixth Sunday (If there be ſo many) ſhal haue the ſame Epiſtle & Goſpel that was appoynted for the fifth Sunday.

On Septuageſima Sunday.	
Perceyue ye not, howe.	i.Cor.ix.d
The kyngdome of heauen.	Math.xx.a
On Sexageſima Sunday.	
Ye ſuffer fooles gladly.	ii.Cor xi.a
When muche people were.	Luk.viii.a
On Quinquageſima Sunday.	
Though I ſpeake with.	i.Cor.xiii.a
Ieſus tooke vnto hym.	Luk.xviii.d
On the firſt day of Lent.	
Turne you vnto me.	Ioel.ii.c
When ye faſt, be not ſad.	Math.vi.c
On the firſt Sunday in Lent.	
We as healpers, exhort you.	ii.Cor.vi.a
Then was Ieſus led away.	Math.iiii.a
On the ſeconde Sunday in Lent.	
We beſeeche you brethren.	i.Theſſ.iiii.a
Ieſus went thence, and.	Math.xv.c
On the thirde Sunday in Lent.	
Be you the folowers of.	Ephe.v.a
Ieſus was caſting out.	Luke.xi.b
On the fourth Sunday in Lent.	
Tel me ye that deſyre.	Gala.iiii.c
Ieſus departed ouer the.	Iohn.vi.a
On the fifth Sunday in Lent.	
Chriſte beyng an hygh prieſt.	Hebr.ix.c
Whiche of you can rebuke me.	Iohn.viii.f
On the Sunday next before Eaſter.	
Let the ſame mynde be in you.	Phil.ii.a
And it came to paſſe, when.	Math.xxvi.a
On the Munday next before Eaſter.	
What is he this that.	Eſay.lxiii.a
After two dayes was.	Mark.xiiii.a
On the Teuſday next before Eaſter.	
The Lorde God hath.	Eſai.l.b
And anone in the dawning.	Mark.xv.a
On the VVedneſday next before Eaſter.	
Where as is a Teſtament.	Hebr.ix.d
The feaſt of ſweete bread.	Luke.xxii.a
On the Thurſday next before Eaſter.	
This I warne you of.	i.Cor.xi.d
The whole multitude of.	Luke.xxiii.a
On good Fryday.	
The lawe, whiche hath.	Hebr.x.a
When Ieſus had ſpoken.	Iohn.xviii.a
On Eaſter euen.	
It is better, yf the wyl of.	i.Pet.iii.d
When the euen was comme.	Math.xxvii.g
On Eaſter day.	
If ye be ryſen agayne.	Coloſſ.iii.a
The firſt day of the.	Iohn.xx.a
On the Munday in Eaſter weeke.	
Peter opened his mouth.	Actes.x.d
Beholde, two of the.	Luke.xxiiii.b
On the Tueſday in Eaſter weeke.	
Ye menne and brethren.	Actes.xiii.d
Ieſus ſtoode in the middeſt.	Luke.xxiiii.d
On the firſt Sunday after Eaſter.	
Al that is borne of God.	i.Iohn.v.a
The ſame day at night.	Iohn.xx.d
On the ſeconde Sunday after Eaſter.	
This is thanke woorthie.	i.Peter.ii.d
Chriſte ſayde to his diſciples.	Iohn.x.b
On the thirde Sunday after Eaſter.	
Dearely beloued, I beſeeche.	i.Peter.ii.c
Ieſus ſayde to his diſciples.	Iohn.xvi.d

The Table.

On the fourth Sunday in Aduent.	
Euery good gyft, and euery.	James.i.c
Jeſus ſayde vnto his.	John.xvi.b
On the fifth Sunday.	
See that ye be dooers.	James.i.d
Veryly veryly J ſay vnto.	John.xvi.f
On Aſſention day.	
Jn the former treatiſe.	Actes.i.a
Jeſus appeared vnto.	Mark.xv.c
On the Sunday after the Aſſention.	
The ende of al thynges.	i.Peter.iiii.b
When the comforter is.	John.xv.d
On VVhitſunday.	
When the fiftie dayes.	Actes.ii.a
Jeſus ſayde vnto his.	John.xiiii.c
On the Munday in VVhitſon weeke.	
Then Peter opened his.	Actes.x.f
So God loued the worlde.	John.iii.c
On the Tueſday in VVhitſon weeke.	
When the Apoſtles.	Actes.viii.a
Veryly veryly J ſay vnto.	John.x.a
On Trinitie Sunday.	
After this J looked, and.	Reuela.iiii.a
There was a man of.	John.iii.a
On the firſt Sunday after Trinitie.	
Dearely beloued let vs.	i.John.iiii.b
There was a certayne.	Luke.xvi.c
On the ſeconde Sunday.	
Marueyle not my brethren.	i.John.iii.c
A certayne man ordeyned.	Luke.xiiii.d
On the thirde Sunday.	
Submitte your ſelues.	i.Pet.v.b
Then reſorted vnto.	Luke.xv.a
On the fourth Sunday.	
J ſuppoſe that the afflictions.	Rom.viii.a
Be ye merciful as your.	Luke.vi.f
On the fifth Sunday.	
Be you al of one mynde.	i.Pet.iii.b
Jt came to paſſe, that.	Luke.v.d
On the ſixth Sunday.	
Knowe ye not that.	Rom.vi.a
Jeſus ſayde vnto his.	Mat.v.c
On the ſeuenth Sunday.	
J ſpeake groſly, becauſe.	Rom.vi.d
Jn thoſe dayes, when.	Mark.viii.a
On the eight Sunday.	
Brethren, we are debters.	Rom.viii.c
Beware of falſe prophetes.	Math.vii.b
On the ninth Sunday.	
Brethren J woulde not.	i.Cor.x.b
Jeſus ſayde to his.	Luke.xvi.a
On the tenth Sunday.	
Concerning ſpiritual.	i.Cor.xii.a
And when he was come.	Luke.xix.f
On the eleuenth Sunday.	
Brethren, as parteyning.	i.Cor.xv.a
Chriſte tolde this parable.	Luke.xviii.b
On the twelfth Sunday.	
Suche truſt haue we.	ii.Cor.iii.a
Jeſus departed from the.	Mark.vii.d
On the thirtienth Sunday.	
To Abraham and his.	Gala.iii.c
Happy are the eyes.	Luke.x.d
On the fourtienth Sunday.	
J ſay walke in the ſpirite.	Gala.v.c
And it chanced as.	Luke.xvii.c
On the fiftienth Sunday.	
Ye ſee howe large a letter.	Gala.vi.d
No man can ſerue two.	Mat.vi.d
On the ſixtienth Sunday.	
J deſyre that ye faint not.	Ephe.iiii.a
And it fortuned that.	Luke.vii.b
On the ſeuentienth Sunday.	
J whiche am a priſoner.	Ephe.iii.b
Jt chanced that.	Luke.xiiii.a
On the eightienth Sunday.	
J thanke my God alwayes.	i.Cor.i.a
When the Phariſeis had.	Math.xxii.d
On the ninetienth Sunday.	
This J ſay, and teſtifie.	Ephe.iiii.a
Jeſus entred into a.	Math.ix.a
On the.xx.Sunday.	
Take heede therefore howe.	Ephe.v.d
Jeſus ſayde to his.	Math.xxii.a
On the.xxi.Sunday.	
My brethren, be ſtrong.	Ephe.vi.b
There was a certayne ruler.	John.iii.f
On the.xxii.Sunday.	
J thanke my God with.	Philip.i.a
Peter ſayde vnto Jeſus.	Math.xviii.a
On the.xxiii.Sunday.	
Brethren, be folowers.	Philip.iii.d
Then the Phariſeis.	Math.xxii.b
On the.xxiiii.Sunday.	
We geue thankes to God.	Colloſſ.i.c
Whyle Jeſus ſpake vnto.	Math.ix.c
On the.xxv.Sunday.	
Beholde, the tyme.	Jere.xxiii.b
When Jeſus lyft vp.	John.vi.a

¶ Jf there be any moe Sundayes before Aduent Sunday, to ſupply the ſame, ſhalbe taken the ſeruice of ſome of thoſe Sundayes that were omitted betweene the Epiphanie and Septuageſima.

¶ Here endeth the Table of the Epiſtles and Goſpels of the Sundayes.

¶ *Here foloweth the table of the Epiſtles and Goſpels, whiche are vſed to be* read on diuers Saintes dayes in the yeere.

On Saint Andrewes day.	
Jf thou knowledge.	Rom.x.a
As Jeſus walked.	Math.iiii.c
On Saint Thomas day.	
Nowe are ye not ſtrangers.	Ephe.ii.d
Thomas one of the twelue.	John.xx.f
On the Couertion of Saint Paul.	
And Saul yet breathing out.	Actes.ix.d
Peter anſweared and ſayde vnto.	Math.xix
On the Purification of Saint Marie the Virgin.	
The ſame Epiſtle that is appoynted for the Sunday.	
When the tyme of their Purifi.	Luke.ii

The Table.

On Saint Matthias day.	
In thoſe dayes Peter ſtoode in.	Mat.xi.d
In that tyme Ieſus anſweared.	Actes.i.
On the Annuntiation of the virgin Marie.	
God ſpake once agayne.	Eſai.vii.b
And in the ſixth moneth.	Luke.i.c
On Saint Markes day.	
Unto euery one of vs.	Ephe.iiii.a
I am the true vine.	Iohn.xv.a
On Saint Philip and Iames day.	
Iames the ſeruant of God.	Iames.i.a
And Ieſus ſayde vnto.	Iohn.xiiii.a
On Saint Barnabe Apoſtle.	
Tydinges of theſe thinges.	Actes.xi.a
This is my commaundement.	Iohn.xv.a
On Saint Iohn Baptiſtes day.	
Be of good cheare my people.	Eſay.xl.a
Elizabethes tyme came.	Luke.i.f
On Saint Peters day.	
At the ſame tyme Herode.	Actes.xii.a
When Ieſus came into the.	Math.xvi.c
On Saint Iames Apoſtle.	
In thoſe dayes came.	Actes.xi.a
Then came to hym.	Mat.xx.a
On Saint Bartholomewe Apoſtle.	
By the handes of the Apoſtles.	Actes.v.c.
And there was ſtryfe.	Luke.xxii.c
On Saint Matthewe Apoſtle.	
Seeyng that we haue ſuche.	ii.Cor.iiii.a
And as Ieſus paſſed through.	Mat.ix.a
On Saint Michael and al angels.	
There was a great battaile.	Apoc.xii.c
At the ſame tyme came.	Mat.xviii.a
On Saint Luke Euangeliſt.	
Watche thou in al thinges.	ii.Tim.iiii.b
The Lorde appoynted.	Luke.x.a
On Saint Simon and Iudes day.	
Iudas the ſeruant of Ieſus.	Iude.i.a
This commaunde I you.	Iohn.xv.a
On al Saintes day.	
Beholde, I Iohn ſawe.	Apoc.vii.a
Ieſus ſeeyng the people.	Mat.v.a

FINIS.

IMPRINTED AT LONDON IN POWLES CHVRCHEYARDE BY
Richarde Iugge, Printer to the Queenes
Maieſtie. 1572.

CVM PRIVILEGIO REGIÆ MAIESTATIS.

LOVE KEPYTH THE LAWE, OBEYETH THE KYNGE, AND IS GOOD TO THE COMMEN WELTHE
PRO LEGE REGE ET GREGE
PRVDENCIA
IVSTICIA
RI

Matris vt hæc proprio ſtirps eſt ſaciata cruore,
Paſcis item proprio Chriſte cruore tuos.